

LIBERTY BAPTIST THEOLOGICAL SEMINARY

DEVELOPING A CONTEXTUALIZED RETREAT MANUAL  
BASED ON THE 'TRES DIAS' MOVEMENT  
FOR THE SPIRITUAL DISCIPLINES OF RUSSIAN CHURCHES

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

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## **ABSTRACT**

### **DEVELOPING A CONTEXTUALIZED RETREAT MANUAL BASED ON THE 'TRES DIAS' MOVEMENT FOR THE SPIRITUAL DISCIPLINES OF RUSSIAN CHURCHES**

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Liberty Baptist Theological Seminary, 2014

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The purpose of this thesis project is to create a practical retreat manual for the spiritual disciplines contextualized to the Russian context based on the 'Tres Dias' movement. It is important to develop the spiritual training program with contextualization as an effective mission strategy. While many of the missionaries in Russia have been trying to apply the spiritual disciplines in their mission field, little contextualized practical research exists on them. Tres Dias is one of the spiritual retreat programs compatible with contextualization. This project analyzes and evaluates the value and compatibility of the Tres Dias movement in Russia based on responses to a questionnaire survey from one hundred church leaders involved in the movement in Moscow. This thesis intends to develop a pragmatic retreat manual for the spiritual discipline in current Russian contexts.

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## ABBREVIATIONS

AR	Assistant Rector
CD	Candidate
MVTD	Moscow Vision Tres Dias
SD	Spiritual Director
TD	Tres Dias
TM	Team Member

## **CHAPTER ONE**

### **INTRODUCTION**

While many of the missionaries in Russia since the fall of Communism have overemphasized evangelism and physical church growth, they have neglected the spiritual growth of Russian Christians. Therefore, it is very important for the missionaries to focus on developing the spiritual discipline program as an essential mission strategy for Russia. At the same time, it is necessary for missionaries to consider with a contextualized strategy in order that they successfully launch the spiritual training program for the members of the evangelical local churches in Russia, especially in a large, rapidly changing city like Moscow. To achieve this, this paper proposes that one of the effective strategies in regards to the spiritual disciplines is to create a pragmatic retreat program for the local church members. For that, this paper will probe and evaluate the ‘Tres Dias’ movement, one of the effective retreat programs, which has been operating for the past decade in Moscow. The purpose of this project is to develop a practical retreat manual for the spiritual disciplines based on the Tres Dias movement as a contextualized mission strategy for Russia.

Tres Dias, “three days” in Spanish, is a kind of spiritual retreat program “based on the principles, the methods, and the teachings of the Roman Catholic Cursillo movement initially

proposed by Eduardo Bonnin and his fellow Christian.”<sup>1</sup> Tres Dias is a very effective, practical, and powerful retreat program for Russian Churches, as well as suitable for contextualization with the Russian context. Besides, the Tres Dias movement is able to satisfy both the short-range and the long-range strategy for the successful spiritual disciples. Therefore, if missionaries exactly interpret the current specific contexts in Russia, and then apply the Tres Dias movement for the spiritual disciple program for Russian Christians within the contextualized method, they will be equipped with an excellent mission strategy for the spiritual training program in the local church community. For the research, this project will address the contextualized retreat manual relating the Tres Dias movement through both academic and practical approaches.

### **The Statement of the Problems**

Since the fall of the Soviet Union and Communism, many missionaries have been trying to apply pastoral training ministries which were springing up all over the Russian contexts. These kinds of trainings were fueled by a sense of urgency to promote numeric growth of Christianity because of a lack of the balance between short-range and long-range strategy. Further, the prime missionaries were often Western leaders who understood theology and training from a Western perspective only.<sup>2</sup> Consequently, spiritual growth and Russian contextualization have received relatively little attention in the Russian mission field.

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<sup>1</sup> Tres Dias, Inc., “The Essentials of Tres Dias” (Poughkeepsie, NY: TRES DIAS, INC., 2012), accessed September 20, 2013, <http://www.tresdias.org/essentials/essentia.htm>.

<sup>2</sup> Mark J. Harris, ed., “A Revolution in Pastoral Training: Pitfalls of Western-Created Leadership Training in Russia,” *International Journal of Frontier Missions* 20, no. 3 (Fall 2003): 82, accessed September 20, 2013, [http://www.ijfm.org/PDFs\\_IJFM/20\\_3\\_PDFs/Harris.pdf](http://www.ijfm.org/PDFs_IJFM/20_3_PDFs/Harris.pdf).

In his article, Mark Harris defines *Contextualization of Evangelism* as “to communicate the truths of the gospel in such a way that hearers understand the message.”<sup>3</sup> He continues, “Evangelists must not only contextualize the message, but must decontextualize it as well, that is, remove their own cultural biases.”<sup>4</sup> According to these statements, concepts such as evangelism, theology, and spiritual disciplines intimately connect with cultural context. This means not only must missionaries in Russia read cultural contexts through Scripture, but Russian hearers also have to approach the biblical concept in them. Therefore, the first step missionaries in Russia have to do is to keep their definite postures as follows: being rooted in the authority of Scripture, being guided by Scripture, and being citizens in the city of God. Then, the next step is to interpret Russian cultural texts and trends precisely, analyze them carefully, and evaluate them justly through the lenses of the biblical worldview. To do this, they must probe specific cultural contexts in Russia after the collapse of the Soviet Union as follows: debate between *Slavophiles* and *Westernizers*, Orthodoxy, scientific atheism, capitalism, materialism, secularism, bureaucratism, hedonism, paganism, and folk superstitions.

In such a diverse, transitional, and rapidly changing context of Russia, one of the most effective and powerful spiritual discipline programs is *Tres Dias* which is based on spiritual retreat program. That is because the Tres Dias movement has the following essential characteristics which are able to overcome the flaws of previous western-created trainings and disciplines in Russia for the last two decades. First, the Tres Dias movement pursues the balance between intensive short-range and extensive long-range strategy. Second, Tres Dias is a united interdenominational movement emphasizing the partnership among local churches. Third, the

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<sup>3</sup> Mark J. Harris, ed., “Covering the Former Soviet Union and Central and Eastern Europe: Guideline for Contextualizing the Gospel for Russian Youth,” *East-West Church & Ministry Report* 8, no.1 (Winter 2000), accessed September 20, 2013, <http://www.eastwestreport.org/articles/ew08102.htm>.

<sup>4</sup> Ibid.

Tres Dias movement is easily contextualized with Russian current situations. Fourth, Tres Dias is a prayer movement emphasizing not only the immediate result of but also the continual process. Fifth, Tres Dias is a human-centered movement not program-centered. Sixth, Tres Dias is not a theory but a practical movement delivering power of God's love. Seventh, Tres Dias is a lay-led movement including the active participation of the clergy.

This paper will explain in detail the above seven essential characteristics of the Tres Dias movement. Further, this paper will propose a specific manual for a Tres Dias retreat program in detail. Besides, this paper will try to suggest a contextualized mission strategy for Russia in regards to a leadership training program. This project pursues not only a practical manual but also academic research which deals with the Tres Dias movement through both scholarly and practical approaches.

### **The Statement of Limitations**

This project has the following limitations.

First, this project will address a research about the Tres Dias movement as a spiritual training program alone for the leaders of Russian evangelical churches. This means that this project will not discuss the issue of a strategy about numeric growth of the local churches through the movement. The Tres Dias movement is able to be an effective strategy dealing with church growth. This project, however, will be limited to a study relating to the spiritual factors of the movement.

Second, the Russian Orthodox Church will not be addressed as a part of Russian local churches being discussed in this project. This project will only deal with the evangelical churches in Russia. The issue of the Russian Orthodoxy will be briefly mentioned in Chapter 2

where this project will probe into the Russian cultural contexts in order to prepare the contextualized mission strategy for Russia.

Third, the survey research which will be discussed in Chapter 3 has the limitations of the time and place. This project will analyze a questionnaire about the current state of the Tres Dias movement which has been active for ten years in the city, Moscow, based on the local churches in and around Moscow, including St. Petersburg, that have been involved the movement.

## **The Biblical and Theological Basis**

### The Spiritual Disciplines

The apostle Paul says, “The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.”<sup>5</sup> Richard Foster interprets the above passage as the way on which the apostle Paul wanted to explain what the spiritual disciplines are and emphasize their importance. Then, he defines the spiritual disciplines as “God’s means of grace.”<sup>6</sup> He continues, “God has ordained the disciplines of the spiritual life as the means by which Christians place themselves where he can bless them.”<sup>7</sup>

The spiritual discipline as a path of God’s blessing is one of the two dimensions of practical theology. The other one is the physical growth of the church, which has been overemphasized. The problem is the lack of the balance between ‘Physical Growth’ and ‘Spiritual Growth.’ In his book, *The Spirit of the Disciplines*, Dallas Willard says:

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<sup>5</sup> Gal. 6:8 (NIV).

<sup>6</sup> Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (New York, NY: HarperSanFrancisco, 1998), 7.

<sup>7</sup> Ibid.

In our immediate past, worldwide evangelism has been strongly emphasized and also quite successful. Perhaps this has been the main task of the church during the last three centuries. We can be happy and thankful for the expansion of the church, both geographically and numerically. But our very zeal and success in this area may deflect us from an adequate emphasis upon the understanding and practice of growth in Christlikeness after conversion. Have we done what is necessary to bring the earnest convert into his or her possessions as a child of God, as a brother or sister of Jesus Christ in the new life? Unfortunately, the answer to this question must be a clear no. It is not an exaggeration to this dimension of practical theology is not even taken as a matter of great seriousness by most of our teachers and leaders, probably because it does not seem imperative to succeed in doing so immediately. So we can only describe the phrase, “teaching them to obey everything I have commanded you,” as the Great Omission from the Great Commission of Matthew 28:19-20.<sup>8</sup>

He emphasizes that the spiritual disciplines can be the basis to complete the Great Commission.

To make believers take the long journey of the spiritual disciplines with the Holy Spirit is like continually trying to teach them everything God has commanded for until they obey it.

The spiritual discipline must be the long-range strategy with the effective short-range program. Jesus said, “A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.”<sup>9</sup> It took a long time for the Disciples to obey the new command Jesus gave to them. They had to be disciplined for a long time until they could obey the command. At long last a lot of people knew that they loved one another as Jesus has loved them. Then, they could become the real Disciples of Jesus.

There is one more passage supporting the spiritual discipline as the biblical basis. Eph. 4:12-13 says, “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the

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<sup>8</sup> Dallas Willard, *The Spirit of The Disciplines: Understanding How God Changes Lives* (New York, NY: HarperSanFrancisco, 1999), 15.

<sup>9</sup> John 13:34-35.

knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” According to the apostle Paul, the purpose that God gives the leaders in the local churches is to make the church members take the spiritual disciplines until they all reach the fullness of Christ through the long-term strategy. Therefore, church leaders must involve all the church members into the spiritual discipline program for teaching them until they obey everything Christ commanded, especially in the field of cross-cultural ministries.

### Christian Retreat

A retreat is a going-away time, an opportunity to take a little time for self. It is time to renew and refresh mind, body, and spirit. “Retreats for Renewal offer a chance for all people of all ages within a congregation to praise God, find a shared story, learn about one another, and discover those things that bind them together in Christ. Such retreats provide opportunities to stop and listen and rest together as a community of God’s people.”<sup>10</sup>

In her book, Rachel Gilmore says, “a retreat is designed to model God’s concept of Sabbath. God created the world and included time to rest, but the busyness in our lives has pushed us far away from that divine gift.”<sup>11</sup> She explains in detail the strengths of a well-planned group retreat as follows:

A well-planned group retreat strengthens the sense of Christian community. Friendships formed on retreat can carry people through the bumpy parts of life when they return home. A well-planned group retreat allows opportunities for personal growth, as well as person-to-person growth, in one’s faith journey. It also takes into account the different ages and stages of retreat-goers. It allows for all participants to express themselves and share opinions in an emotionally safe setting, and it provides reassurance to those who only

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<sup>10</sup> Nancy Ferguson, *Retreats for Renewal: 5 Models for Intergenerational weekends* (Nashville, TN: Discipleship Resources, 2008), 10-11.

<sup>11</sup> Rachel Gilmore, *The Complete Leader’s Guide to Christian Retreats* (Valley Forge, PA: Judson Press, 2009), 3.

wish to listen and observe. When people return home, they should feel hopeful, encouraged, rejuvenated, energized, joyfilled, and purposeful. Above all, they should feel reconciled to God, having given to God all of the burdens they have been hauling around and having given themselves time to be renewed and refreshed to continue their faith journeys.<sup>12</sup>

In their book, *Retreat Handbook*, Virgil and Lynn Nelson say, “The retreat form can extend the body of Christ just as do gatherings in the form of committee meetings, classes, circles, worship services, and meals. Each is a different structure through which the Spirit of God may be expressed.”<sup>13</sup>

Through their book, in addition, Nancy Ferguson and Kevin Witt explain the attributes of Christian retreats as follows:

Retreats are characterized by leaving behind the regular rush and demands of everyday work and family life to come to a place apart where encounters with God, with others in community, and creation are possible. These encounters put the emphasis on the interconnection and relatedness of all of life. Through retreat experiences, participants have the time and space to reflect on scripture, pray, enjoy the company of one another, and rejoice in the beauty of God’s creation. The result of these times away is a renewal of faith and commitment to Jesus Christ.<sup>14</sup>

In Mark 6:31, furthermore, Jesus said to his disciples, “Come with me by yourselves to a quiet place and get some rest.” This passage indicates that retreating was a pattern common to Jesus and his disciples. The disciples were heavily involved with people, and then they withdrew. They would head for the mountains, the wilderness, or across the lake so they could be alone for prayer, teaching, reflection, and instruction. Jesus and his disciples withdrew for a purpose. The retreat is a tool and not an end in itself.

The followings are the other Scripture references to retreating:

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<sup>12</sup> Rachel Gilmore, *The Complete Leader’s Guide to Christian Retreats*, 3.

<sup>13</sup> Virgil and Lynn Nelson, *Retreat Handbook: A-Way to Meaning* (Valley Forge, PA: Judson Press, 1976), 8.

<sup>14</sup> Nancy Ferguson and Kevin Witt, *The Retreat Leaders Manual: A Complete Guide to Organizing Meaningful Christian Retreats* (Nashville, TN: Discipleship Resources, 2006), 10.

1. Mark 1:12, "At once the Spirit sent him out into the desert."
2. Mark 1:35, "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed."
3. Mark 2:13, "Once again Jesus went out beside the lake. A large crowd came to him, and he began to teach them."
4. Mark 3:7, "Jesus withdrew with his disciples to the lake, and a large crowd from Galilee followed."
5. Mark 3:13, "Jesus went up on a mountainside and called to him those he wanted, and they came to him."
6. Mark 4:1, "Again Jesus began to teach by the lake. The crowd that gathered around him was so large that he got into a boat and sat in it out on the lake, while all the people were along the shore at the water's edge"
7. Mark 6:46-47, "After leaving them, he went up on a mountainside to pray. When evening came, the boat was in the middle of the lake, and he was alone on land."
8. Mark 9:2, "After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them."
9. Mark 14:32, "They went to a place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray.""
10. Mt. 11:28-29, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls."
11. Matt. 4:1-11, Jesus' Encounter with the Devil in the Wilderness
12. Ps. 42:1-2, "As the deer pants for streams of water, so my soul pants for you, O God. My soul thirsts for God, for the living God. When can I go and meet with God?"
13. Jer. 29:11-13, "For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart."
14. Exod. 8:20, "Then the Lord said to Moses, "Get up early in the morning and confront Pharaoh as he goes to the water and say to him, 'This is what the Lord says: Let my people go, so that they may worship me.'"
15. 1 Kings. 19:11, "The Lord said, "Go out and stand on the mountain in the presence of the Lord, for the Lord is about to pass by." Then a great and powerful wind tore the mountains apart and shattered the rocks before the Lord, but the Lord was not in the wind. After the wind there was an earthquake, but the Lord was not in the earthquake."

To sum up, God's people need to go on retreat because they are "over the edge most of the time" such as "overscheduled, overcommitted, overtired, overworked, over worried, overemotional, over budget. A retreat helps break that pattern of routinely going over the edge." It inserts a time-out, a Sabbath rest, in the middle of their fast-paced, sensory overloaded,

modern lives. “A retreat is a little blip in the time-space continuum that helps them get right and stay right with God.”<sup>15</sup>

### A Contextualized Mission Strategy

David J. Hesselgrave says, “Christian contextualization can be thought of as the attempt to communicate the message of God in a way that is faithful to God’s revelation and that it is meaningful to respondents in their respective cultural and existential contexts.”<sup>16</sup> He emphasizes that it is indispensable to contextualize according to the position of the acceptor to effectively communicate the gospel. The contextualized mission strategy is an action that abandons previous mono-cultural approaches. Contextualization means that the deliverer abandons his approaches interpreting various cultural contexts through a standardized criterion. Furthermore, D. A. Carson adds, “the Bible must be thought about, translated into, and preached in categories relevant to the particular cultural context.”<sup>17</sup> Therefore, cross-cultural ministers as deliverers must make sure whether they present the biblical messages as a gospel seed not as a potted plant.

Bruce Nicholls points out that many missionaries have had weaknesses in contextualization, an essential project for missions. He wrote:

Evangelical communicators have often underestimated the importance of cultural factors in communication. Some have been so concerned to preserve the purity of the gospel and its doctrinal formulations that they have been insensitive to the cultural thought patterns and behavior of those to whom they are proclaiming the gospel. Some have been unaware

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<sup>15</sup> Rachel Gilmore, *The Complete Leader’s Guide to Christian Retreats*, 5.

<sup>16</sup> David J. Hesselgrave, “Contextualization that is Authentic and Relevant” *International Journal of Frontier Missions* 12, no. 3 (Jul.-Sep. 1995): 115, accessed September 21, 2013, [http://www.ijfm.org/PDFs\\_IJFM/12\\_3\\_PDFs/01\\_Hesselgrave.pdf](http://www.ijfm.org/PDFs_IJFM/12_3_PDFs/01_Hesselgrave.pdf).

<sup>17</sup> D. A. Carson, “Church and Mission: Reflections on Contextualization and the Third Horizon,” *The Church in the Bible and the World: An International Study*, ed. D. A. Carson (Grand Rapids, MI: Baker, 1987), 219-220.

that terms such as God, sin, Incarnation, salvation and heaven convey different images in the minds of the hearers from those of the messenger.<sup>18</sup>

It is indispensable to communicate the gospel, therefore, according to the social phenomena, cultural behavior patterns, worldview, and values. The messenger must “go into the acceptors’ contexts, communicate a proper message considering their cultural contexts, and seek approaches of delivery understandable to them.”<sup>19</sup> To sum up, the viewpoint of cultural relativism is demanded for effective mission strategies.

Jesus Christ, the son of God, was incarnated. Phil. 2:5-11 says:

Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confesses that Jesus Christ is Lord, to the glory of God the Father.<sup>20</sup>

The above passage shows the incarnational principle of Jesus toward cross-cultural ministry, as a contextualized mission strategy. It means that the gospel’s ‘foreignness’ and ‘alienness’ would be reduced as much as possible. The goal of the incarnational principle toward the gospel is that the message of God would be at home in every culture.

In 1 Cor. 9:19-22, the apostle Paul says as follows:

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law though I myself am not under the law, so as to win those under the law. To those not having the law I became like one not having the law

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<sup>18</sup> Bruce J. Nicholls, *Contextualization: A Theology of Gospel and Culture* (Vancouver, British Columbia: Regent College Publishing, 2003), 8.

<sup>19</sup> Hongho Chung, “Cultural Anthropology for Missions,” ed. Evangelical Missiology Academy in Korea, in *Culture and Contextualization*, (Seoul, Korea: Christian Mission Publishing, 2004), 282.

<sup>20</sup> Phil. 2:5-11.

though I am not free from God's law but am under Christ's law, so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.<sup>21</sup>

The above passage shows what Paul's principles for cross-cultural ministering are. The contextualized mission strategy is his primary principle for. According to him, contextualization is an action that puts the gospel into a more culturally relevant form by including elements from a target culture's customs, language, and traditions, and even that lets deliverers become just like the hearers, in order that they could understand the gospel. When it comes to the theology of the apostle Paul in regards to the evangelism and missions, cross-cultural ministers must examine contextualized mission theology and strategy which pursue not only adhering to the purity of the gospel but also communicating the message of the gospel corresponding according to the acceptor's cultural contexts.

For the conclusion about the theological basis of the contextualized mission strategy, it is very useful to bring the idea of Hesselgrave as follows:

Christian contextualization that is both authentic and effective is based on careful attention to both the biblical text and respondent cultures. Authenticity is primarily a matter of interpreting the texts in such a way as to arrive at the intent of the author through the application of sound hermeneutical and exegetical principles. Biases occasioned by the interpreter's own culture, can be gradually overcome and in that sense the message can be de-contextualized. Effectiveness is primarily a matter of contextualizing or shaping the Gospel message to make it meaningful and compelling to the respondents in their cultural and existential situation. Both the 'decontextualization' and the 'recontextualization' tasks are best accomplished by persons who are 'expert' in the cultures and languages involved, who understand cultural dynamics, and who ideally are themselves bicultural. But both tasks are so important that all who labor in biblical interpretation, and all who undertake to minister cross-culturally, should make an effort to understand the cultural dimensions of these tasks.<sup>22</sup>

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<sup>21</sup> 1 Cor. 9:19-22.

<sup>22</sup> David J. Hesselgrave, "Contextualization that is Authentic and Relevant," 119.

### **The Statement of Methodology**

This study attempts an investigation of the Tres Dias movement in Moscow, Russia for one decade and intends to develop a contextualized retreat manual for the spiritual discipline based on the movement as a mission strategy for Russia. For this, Chapter 1 as an introduction of this project deals with the purpose, what this project will do, the limitations, the theological and biblical basis, the method of this dissertation, and the summaries of the major current literature related to the topic.

The first step must be the critical evaluation about the situation of missions to Russia during the last two decades. Chapter 2 will start an investigation of the past and present missions to Russia based on the examination of the Russian cultural contexts. The state of the mission to Russia including the problems of mission strategies will be discussed based on the investigation. To overcome the flaws from the past, various strategies needed for the successful mission in Russia will be discussed. Then, the importance of the spiritual disciplines vitalizing the dimension of spiritual church growth will be highlighted. Finally the need for contextualization with Russian contexts will be discussed.

Chapter 3 has the following three parts. The first part is to generally understand what the Tres Dias movement is. The second one is to verify whether the Tres Dias movement has the values as the spiritual discipline program and suitability for the Russian churches. The last one is to investigate if the Tres Dias movement has the suitability for the Russian situations through the analysis and evaluation of the movement in Russia.

For the first part, this project will deal with the following. First, the meaning and purpose of Tres Dias including the history and spread will be discussed. Second, the seven characteristics

of Tres Dias movement will be discussed. Third, the methodology and the composition of the program of the movement including explanation of terminology will be dealt with.

For the second part, this paper will investigate the values of the Tres Dias movement as an effective spiritual training program through the comparative study between the some primary disciplines for spiritual life and the content subjects in the Tres Dias movement. For this, being divided into the inward disciplines, the outward disciplines, and the corporate disciplines, the primary disciplines will be explained.

Prior to developing the contextualized manual for the Tres Dias movement in the Russian situations, the past and present of this movement in Russia must be probed. Finally, therefore, the third part of Chapter 3 will analyze if the Tres Dias movement is compatible with all the Russian contexts. For this, the third part will attempt the critical evaluation of the state of the Tres Dias movement in Russia for one decade. For the pursuit to the objective criticism, this project will analyze and evaluate the current situation of the Tres Dias movement in Russia based on responses to a questionnaire survey from one hundred church leaders in Moscow who have been involved in the movement. Through the analysis and evaluation, the third part will discuss the current state of the Tres Dias movement in Russia, considering the theological, spiritual, and missional issues.

In Chapter 4, this project will suggest the contextualized retreat manual for the spiritual discipline of the Russian church members based on the Tres Dias movement. Considering the contextualization with current Russian contexts, this chapter will deal with the primary three sequential parts as follows: the Pre-Weekend Phase, the Weekend Phase, and the Fourth Day Phase. First, the Pre-Weekend Phase is the stage to prepare individuals for effective participation into the three days for the retreat called the Weekend. Second, the Weekend Phase means the

time spent with the retreat program for three days. Third, the Fourth Day Phase means the step of the Post-Weekend, the continuous spiritual life after the retreat during the three days. In the perspective of the long-range strategy for the spiritual discipline, the Pre-Weekend and Weekend phases are only a prelude to each individual's Fourth Day. This paper will offer the contextualized timetable for the Weekend available in Russia and the subsection related the specific roles and works of each organization part.

The final chapter, as the conclusion, will offer a good summary of issues treated in the project. Besides, this chapter will offer suggestions for further study about the spiritual disciplines and the contextualized mission strategy for Russia.

### **The Review of the Literature**

This section will review some of the major classic and current literatures related to this study. This review will provide an opportunity to gather a majority of the research materials needed for this project. It will be divided into several issues of literatures related to the following: Missiology and contextualization, spiritual discipline and spiritual growth, Christian retreats, Russian cultural contexts and missions in Russia, and the Tres Dias movement.

#### Literature related to Missiology and Contextualization

Here is a very helpful guide book for Christians who are preparing to be missionaries. The book, *Cross-Cultural Servanthood*, by Duane Elmer will allow them to prepare passion, skill and theory. He emphasizes that serving others must be sensitive to the cultural circumstance. As Jesus came into human context, the way people who want to serve others must be effective in culture. Elmer wrote, "This book focuses on relational and adjustment competency so that

servant spirit we wish to portray will be seen and valued by the local people.”<sup>23</sup> Through this book, he repeatedly suggests that getting rid of superiority is the first step for cross-cultural servanthood. Elmer supports his logic by describing his own experience as a missionary as well as the life of Christ. He places not only the stories of Jesus in order to illustrate biblical samples but also his personal stories as good examples to help readers to understand how servanthood can effectively reach various cross-cultural contexts. This book is worth being used as main textbook for training program for candidates of cross-cultural mission trip. That is because this book suggests concrete guidelines for servanthood by showing the process of how to serve others in cross-cultural contexts. Especially, in each chapter, Elmer provides plentiful case studies and essential questions that the future missionary must solve.

Another book that is fundamental to understanding how evangelizing the gospel occurs in the cross-cultural ministry field is David Hesselgrave’s book, *Planting Churches Cross-Culturally*. This book provides the blueprint for planting churches and evangelizing the gospel cross-culturally by providing the ten steps of the Christian mission in the ‘Pauline Cycle.’ In part 1, this book discusses the relationship between the Christian and the Christian mission. Part 2 deals with the relationship between the Christian leader and Christian mission. Then, from Part 3 to Part 5, Hesselgrave explains the ten steps of the Christian mission in the ‘Pauline Cycle’ which is the logical elements in Paul’s master plan of evangelism. Through the cycle, he emphasizes that “Christians’ supreme objective in planting and growing churches is to obey and glorify God and their plans must first of all reflect His principles and purposes.”<sup>24</sup>

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<sup>23</sup> Duane Elmer, *Cross-Cultural Servanthood: Serving the World in Christlike Humility* (Downers Grove, IL: IVP Books, 2006), 14.

<sup>24</sup> David J. Hesselgrave, *Planting Churches Cross-Culturally: North America and Beyond* (Grand Rapids, MI: Baker, 2000) 89.

Robert Coleman's *The Master Plan of Evangelism* is also a book that needs to be read carefully and deliberately. This book examines the purpose of ministry and the strategy of evangelism which Jesus Christ demonstrated through his whole life. Coleman discusses that the goal of Jesus' life was very clear and He completely set up a master plan to win this world through his life. This book illuminates the principles of His master plan of evangelism and discipleship. The aim of this book is not to find any specific methods of Jesus for evangelism but to learn the principles underlying his ministry. Thus, "the process of this book is to trace the steps of Christ as portrayed in Gospels."<sup>25</sup> Through each chapter, Coleman presents the following eight steps: Selection, Association, Consecration, Impartation, Demonstration, Delegation, Supervision, and Reproduction.

The Lausanne Occasional Paper 2, "The Willowbank Report: Consultation on Gospel and Culture," provides a great model to develop the strategy of probing culture by introducing readers to the practical consultation. In chapter 2, especially, the writers present the characteristics of culture as follows: culture implies a measure of homogeneity, culture holds people together, and culture is closely bound up with language. Then, they define Culture as "an integrated system of beliefs, values, customs, and institutions which binds a society together and gives it a sense of identity, dignity, security, and continuity."<sup>26</sup> Finally, they emphasize that all churches must contextualize the gospel in order to share it effectively in their own culture. Also, the writers underline that the Holy Spirit can teach each church how to relate to the culture which envelops it.

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<sup>25</sup> Robert E Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Baker Book House, 1993), 17.

<sup>26</sup> Lausanne Committee for World Evangelization, "Occasional Paper 2: The Willowbank Report: Consultation on Gospel and Culture" (Lausanne Committee for World Evangelization, 1978), 4-5.

Another valuable resource person and author is Paul Hiebert. He is the author of the book, *Anthropological Insights for Missionaries*. In this book, he explores some of the insights in regards to the relationship between anthropology and cross-cultural ministering. Anthropology can assist missionaries in several ways as follows:

First, anthropology can bring understanding of cross-cultural situations. Second, it can provide missionaries with many insights into such specific mission tasks as Bible translation. Third, it can help missionaries understand the processes of conversion, including the social change that occurs when people become Christians. Fourth, it can help missionaries make the gospel relevant to their listeners. Finally, it can help missionaries relate to people around the world in all their cultural diversity and assist them in building bridges of understanding between them.<sup>27</sup>

Hiebert is also the author of the following three books about anthropological approach related to cross-cultural missions: *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions*, *Anthropological Reflections on Missiological Issues*, and *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Society*. In the book, *The Gospel in Human Contexts*, he suggests that “missionaries must master the skill of human exegesis as well as biblical exegesis to meaningfully communicate the gospel in human contexts.”<sup>28</sup> Another book, *Anthropological Reflections on Missiological Issues*, attempts to carry out “the dialogue between philosophical, historical, and empirical approaches to the study of both Scripture and humanity.”<sup>29</sup> The third book, *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Society*, examines four types of human society to help

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<sup>27</sup> Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Book House, 1995), 15-16.

<sup>28</sup> Paul G. Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids, MI: Baker Academic, 2009), 12.

<sup>29</sup> Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids, MI: Baker Books, 1994), 15.

“missionaries proclaim divine revelation to people in their diverse settings”<sup>30</sup> within the balance between the divine text and human contexts. All these resources of Paul Hiebert are extremely helpful to missionaries in understanding the contextualization and developing a contextualized mission strategy in their mission field.

Another book that is a collection of recent scholarly lectures “that probe the complex, mutually critical relationship between Christian mission and local context or culture”<sup>31</sup> is *Mission and Cultures* edited by Stephen B. Bevns. The eleven lectures from 2000 until 2010 by eleven ministers or professors, including their practical experiences in their mission field, are totally committed to developing constructive reflections on the relationship between gospel and local culture.

Gailyn Van Rheenen edited another valuable volume, *Contextualization and Syncretism*. This book addresses the study of syncretism and the interrelated perspectives toward contextualization, which he has contended are the largest vacuums in missiology. In his article, Rheenen asserts that “syncretism cannot be defined without an understanding of contextualization since the two processes are interrelated. What is considered authentic contextualization by some may be interpreted as syncretism by others.”<sup>32</sup> This book deeply discusses the balance between contextualization and syncretism through the three parts as follows: Defining the Issues, Theological Reflections, and Case Studies. This book repeatedly indicates the major causes of syncretism by the collapse of the last border of contextualization.

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<sup>30</sup> Paul G. Hiebert, *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Society* (Grand Rapids, MI: Baker Books, 1995), 370.

<sup>31</sup> Stephen B. Bevans, ed., *Mission & Culture: The Louis J. Luzbetak Lectures* (Maryknoll, NY: Orbis Books, 2012), 1.

<sup>32</sup> Gailyn Van Rheenen, “Syncretism and Contextualization: The Church on a Journey Defining Itself,” *Contextualization and Syncretism: Navigating Cultural Currents*, ed. Gailyn Van Rheenen (Pasadena, CA: William Carey Library, 2006), 3.

### Literature related to Spiritual Discipline and Spiritual Growth

Dallas Willard's book, *The Spirit of the Disciplines: Understanding How God Changes Lives*, is worth being taken as a textbook of the study for the spiritual disciplines. All through the book, he tries to form a theology of the disciplines for the spiritual life. By focusing on the whole of Christ's life and the lives of many who have best succeeded in following him, he suggests "the way of the successful spiritual training is to meet grace and fully conform to him."<sup>33</sup> He pursues seeking the true nature of the spiritual disciplines through the study of history and meaning of the disciplines. In addition, he provides the particular activities that can serve as disciplines for the spiritual life which are divided into the disciplines of *Abstinence* and the disciplines of *Engagement*. Then, he discusses "what each of these activities is and how each can make an especially important contribution to spiritual growth."<sup>34</sup>

Another helpful book is *Celebration of Discipline: The Path to Spiritual Growth* by Richard Foster, which is valuable as another classic related to the understanding for the spiritual disciplines. He discusses the twelve practical disciplines, not theological, for the spiritual growth within the philosophy that "joy is the keystone of all the disciplines."<sup>35</sup> In his philosophy of ministry, "the purpose of the disciplines is liberation from the stifling slavery and fear."<sup>36</sup> He divides the sort of disciplines into three categories: The inward, outward, and corporate. Meditation, prayer, fasting, and study are the inward disciplines. The outward disciplines are simplicity, solitude, submission, and service. Then, confession, worship, guidance, and

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<sup>33</sup> Dallas Willard, *The Spirit of The Disciplines*, 10.

<sup>34</sup> Ibid., 158.

<sup>35</sup> Richard J. Foster, *Celebration f Discipline*, 2.

<sup>36</sup> Ibid.

celebration are the corporate disciplines. Through these practical disciplines, Foster leads modern Christians into “the deeps with the promise that going to the depths does not require the drudgery of a morbid, gloomy asceticism that break their spirit but rather a joy, freedom, and celebration.”<sup>37</sup>

Eugene Peterson’s book, *A Long Obedience in the Same Direction*, is also highly recommended reading as it gives a biblical rationale for the spiritual disciplines in the local church context. Peterson provides fifteen check lists that Christians must master through their whole life on the earth by interpreting fifteen “Songs of Ascents” which are in Psalms 120 through 124. He emphasizes the importance of prayer with Psalms. He explains that “these Psalms were first prayed and written by our Hebrew ancestors.”<sup>38</sup> Through each chapter he wishes the readers will start praying these Psalms again, not just admiring them from a distance, and thereby learn to pray everything they experienced and felt and thought as they followed Jesus, not just what they thought was proper to pray in church. Peterson catches the themes of prayer for the churches today as follows: discipleship, repentance, providence, worship, service, help, security, joy, work, happiness, perseverance, hope, humility, obedience, community, and blessing. He calls Christians disciples and pilgrims because Christians are people who spend their whole life apprenticed to the master, Jesus Christ, by performing the above themes of prayer. This book shows deep insight not only about application for life but also exegete the passage itself.

Another extremely helpful classic book is authored by John Wesley entitled *The Nature of Spiritual Growth*. This book discusses the spiritual journey to be a true Christian. Wesley

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<sup>37</sup> Richard J. Foster, *Celebration of Discipline*, 2.

<sup>38</sup> Eugene H. Peterson, *A Long Obedience in the Same Direction* (Downers Grove, IL: Inter Varsity Press, 2000), 7.

explains that Christians start their journey with faith and they experience new birth through conversion, then, true Christians prove themselves to each other as witnesses or disciples to show their dedication and servant leadership, until, at last, they pursue the perfection which is called holiness in faith as a real Christian. Through the long story of the journey, Wesley emphasizes that holy Christians were perfect men growing up to the fullness of Christ. Then, he defines Christianity as “Christian character in all of its parts, and in the most lively and effective manner.”<sup>39</sup> This book shows many good examples to describe the activities of the Holy Spirit for Christian’s spiritual journey.

#### Literature related to Christian Retreats

Nancy Ferguson and Kevin Witt’s book, *The Retreat Leaders Manual: A Complete Guide to Organizing Meaningful Christian Retreats*, is very helpful reading which approaches the study of Christian retreat with not only practical sources but also scholarly and academic researches based on the biblical and theological foundations. This book is divided into three major sections as follows: Biblical and theological foundations, practices for Christian retreats, and how to plan a retreat. The three sections include both theoretical foundations and practical helps for retreat ministry. Ferguson and Witt especially wrote this book for those who want to learn more about planning retreats and who will take on the primary responsibility for leading the retreat planning process. This resource is committed to “equipping ministry staffs, who constantly seek to broaden their theological understanding and practical skills for all kinds of ministry, for the task of leading retreats and working with Retreat Planning Committee.”<sup>40</sup>

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<sup>39</sup> John Wesley, *The Nature of Spiritual Growth* (Minneapolis, MN: Bethany Houses Publishers, 1977), 187.

<sup>40</sup> Nancy Ferguson and Kevin Witt, *The Retreat Leaders Manual*, 10-11.

Nancy Ferguson also has written about a practical manual for Christian retreat in a book called *Retreats for Renewal: 5 Models for Intergenerational weekends*. Each retreat of the five designs for retreats in this book is organized around an element of nature of life that incorporates a familiar biblical theme. Also, each chapter provides an overview of planning a retreat, suggestions for room setup, hints for hospitality, and ideas for adapting the session designs for two or three-day retreats.

Two more helpful handbooks for Christian retreats are *Retreat Handbook: A-Way to Meaning* by Virgil and Lynn Nelson and *The Complete Leader's Guide to Christian Retreats* by Rachel Gilmore, which are worth being taken as pragmatic manuals of Christian retreats for the spiritual disciplines in local churches. These books provide the full guideline for retreat programs from the step of planning through the phase of ending. These books are designed to encourage church leaders to embrace the retreat experience, which has meant so much to the writers in their faith journey.

Another helpful article related to Christian retreats is published by 'Office of Youth & Young Adult Ministry' entitled "Youth Retreat Resource Manual: Practical tools, guidelines, principles and policies for youth retreat providers of the Archdiocese of Cincinnati." This article is a kind of practical manual to serve those engaged in youth retreat ministry by providing the eight steps of an effective retreat planning including specific examples. This manual is intended to offer "necessary guidance and practical assistance to the growing numbers of adult youth workers who are responsible for making youth retreats happen in the parishes and schools of the Archdiocese of Cincinnati."<sup>41</sup>

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<sup>41</sup> Office of Youth & Young Adult Ministry, "Youth Retreat Resource Manual: Practical tools, guidelines, principles and policies for youth retreat providers of the Archdiocese of Cincinnati" (Cincinnati, OH: Office of Youth & Young Adult Ministry, 2006), 1, accessed September 21, 2013, <http://www.catholiccincinnati.org/wp-content/uploads/2011/01/RetreatManual-2006.pdf>.

Finally, another highly valuable book is authored by Emilie Griffin entitled *Wilderness Time: A Guide for Spiritual Retreat*. This book gives a guideline which emphasizes the creative process of making a private retreat according to the local churches' own design. The approaches from this book are very contemporary, biblical, and practical. This book also "draws on recent sources, suggesting readings from contemporary as well as ancient writers."<sup>42</sup> Emilie Griffin puts to use the twelve disciplines that Richard Foster has identified in his book, *Celebration of Discipline*, as the main spiritual disciplines for the retreat inwardly, outwardly, and corporately.

#### Literature related to Russian Cultural Contexts and Missions in Russia

Mark Harris is a valuable person and author, who spent nine years in Russia and a year in England, involved in evangelism, pastor training, research, and missionary training development. He has written worthy articles in regards to evangelism and ministry in Russia. His article, "Crisis of Soteriology: Danger and Opportunity for Western Evangelical Evangelism in Eastern Orthodox Russia," deals with the growing crises in communication between Evangelicals and the Russian Orthodox Church. He discusses "the central aspects of this crisis, and then offers a few perspectives on how the dangers can lead to opportunities for fruitful evangelistic work in Russia."<sup>43</sup> He also wrote an article related to the study of the curriculum for leadership training programs in Russian churches, titled "Proposal for a Contextualized Educational Program for the Training of Russian Spiritual Leaders." Another article by Harris, "Guidelines for Contextualizing the Gospel for Russian Youth," is also highly recommended reading as it

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<sup>42</sup> Emilie Griffin, *Wilderness Time: A Guide for Spiritual Retreat* (New York, NY: HarperSanFrancisco, 1997), 18.

<sup>43</sup> Mark J. Harris, "Crisis of Soteriology: Danger and Opportunity for Western Evangelical Evangelism in Eastern Orthodox Russia" (Pasadena, CA: Mission Consulting Group, 1996), 3, accessed September 21, 2013, [http://cvi2.org/pages/harris/harris\\_russian\\_orthodox\\_soteriology\\_1996.pdf](http://cvi2.org/pages/harris/harris_russian_orthodox_soteriology_1996.pdf).

discusses the problems related to Russian young people in regards to the heavy influences from other cultures, most particularly American. In this article, Harris emphasizes that evangelists must develop a contextualized mission strategy for them. Three more resources by Harris which are extremely helpful to leaders in understanding of the situation of evangelical missions in Russia are as follows: “Pitfalls of Western-Created Leadership Training in Russia,” “Evangelism in Russia: What Works and What Doesn’t,” and “Evangelical Missions in Russia: How They Are Misunderstood and the Opportunities That Remain.”

Another helpful book is *The Orthodox Christian World*, edited by Augustine Casiday. This book takes a compelling overview of the Orthodox world, covering the main regional traditions and the ways in which the tradition has been global, including theology, monasticism, and iconography. This book will be very helpful for this project by dealing with the topics as follows: The Russian tradition of Orthodox Christianity, Russian philosophy and Orthodoxy, and Russian literature and Orthodoxy.

#### Literature related to Tres Dias Movement

The Center for Apologetics Research provides an article related to the values and the compatibility of Tres Dias in the local evangelical churches entitled “Tres Dias: A Preliminary Evaluation.” This article gives a preliminary analysis of Tres Dias to the churches that are deciding whether to encourage or discourage their members’ involvement with Tres Dias. As for the senior pastors who will have to decide if the Tres Dias culture is compatible with their churches, this article can be very valuable and helpful. This article strongly urges

“denominational leaders to study Tres Dias, attend a Tres Dias weekend, and make public recommendations or policies concerning Tres Dias for their own denominations.”<sup>44</sup>

The valuable resources about Tres Dias could be found through the ‘Tres Dias Website.’<sup>45</sup> This website provides various information about the Tres Dias movement in the U.S.A including history, essentials of Tres Dias, how to start a new local Tres Dias community, constitution and By-Laws of Tres Dias, and essential training.

Another helpful article about the Tres Dias movement is authored by Dongjun Kim entitled “A Study of the Tres Dias Movement for Practical Use in Ministry.” This article takes the practical manual of Tres Dias program including the Pre-weekend phase and Post-weekend phase.

### **Summary**

Up to now, Chapter 1 has looked at the aim of this thesis project not only by briefly addressing why the contextualized mission strategy and the spiritual disciplines are indispensable in missions to Russia, but also answering the question of what the project will do. As a solution to the statement of problems, this project suggests developing a contextualized retreat manual based on the Tres Dias movement that is a very effective spiritual discipline program for Russian evangelical churches. This chapter discusses the biblical and theological basis for the spiritual disciplines, Christian retreat, and the contextualized mission strategy. Besides, this chapter also includes several reviews of the major current or classic literatures in regards to the topics.

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<sup>44</sup> The Center for Apologetics Research, “Tres Dias: A Preliminary Evaluation” (Saint Petersburg, Russia: The Center for Apologetics Research), 7, accessed September 23, 2013, [http://apologetika.ru/pdfs/td\\_eng.pdf](http://apologetika.ru/pdfs/td_eng.pdf).

<sup>45</sup> <http://www.tresdias.org/hp.htm>.

This paper will continually investigate the state of evangelical missions in Russia by illuminating the Russian cultural contexts. It will also discuss the opportunities that remain and the needs for successful missions in Russia.

## CHAPTER TWO

### MISSIONS TO RUSSIA AND THE TWO NEEDS: SPIRITUAL DISCIPLINES AND CONTEXTUALIZATION

The gospel of Jesus Christ occurred in the midst of the life and the culture of the people in the Bible. Hence, the Christian ministries cannot avoid collisions with cultural contexts. Cultural impacts are especially indispensable on the fields of cross-cultural ministries and missions. Therefore, cross-cultural missionaries must develop a contextualized mission strategy for preaching the gospel, which is applied in specific cultural contexts.

The Russian culture was put in to the vessel called *Communism* before the collapse of the Soviet Union in December 1991, but it was gradually placed into *Capitalism* from the twenty-first century. This means that the mission policy for Russia needs to be replaced according to the changes of the values and worldview of Russia. Chapter 2 will discuss the state of missions to Russia during the last two decades. Through the discussion, this chapter will clearly identify the problems of missions to Russia and continually try to find a solution to compensate the prime defect.

## **The Past and Present of Missions to Russia**

### The Russian Cultural and Historical Contexts

During the last century, the Russian people have gone through many hardships, such as revolution, world war, oppression, labor camps, and Communist ideology. Many of the Russian people have been turning to alcohol, drugs, and hedonism because their spirit has been horribly damaged in that period. Furthermore, many Russian people have pursued occultism, superstition, and paganism to fill the spiritual emptiness. As a result, they have suffered from corruption, immorality, and high crime rates.

The worst thing the Russian people have endured for seventy-four years, from the Bolshevik Revolution in 1917 to the collapse of the Soviet Union in 1991, was scientific atheism, including dialectical materialism. Mark Harris emphasizes that “the last seventy years of Russian education has been a long war against the notion of God along with a promotion of evolution and materialism.”<sup>1</sup> Also, Pierre Beemans wrote in his article as follows:

The Soviet Constitution of 1918 restricted any religious activity which might be an externalization of belief and charged the government with a definite work of propaganda. The government ordered the dissolution of most of the monasteries and convents during this period, the closing of many churches, the confiscation of the vast wealth of the Church treasures, and the execution of an estimated 28 bishops and 1,200 priests. At the same time, the Bolsevik party was ordered to augment its ideological struggle against religion, and membership in the party was closed to believers.<sup>2</sup>

The first signs of systematization in atheistic and anti-religious propaganda from the government appeared through publishing many articles on atheism which suggested the principle

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<sup>1</sup> Mark J. Harris, “Proposal for a Contextualized Education Program for the Training of Russian Spiritual Leaders” (Pasadena, CA: Mission Consulting Group, 1999), 9, accessed October 10, 2013, <http://contextualization.info/markharris>.

<sup>2</sup> Pierre J. Beemans, “Scientific Atheism in the Soviet-Union: 1917-1954” *Studies in Soviet Thought* 7, no. 3 (September 1967), 235, accessed October 10, 2013, <http://www.jstor.org/stable/20098288>.

tool for active atheistic agitation and propaganda. Also, it charged with setting up anti-religious schools, study circles, and atheistic museums, producing anti-religious literature, art, and films. These schools and museums were among the most popular techniques. There were six anti-religious seminaries by 1927 and forty-four antireligious universities by 1930.<sup>3</sup> Through these schools, seminaries, and universities, the quantity of atheistic and anti-religious literature during this period is prodigious. According to Pierre Beemans, “the State Publishing House issued 44,000,000 pieces of anti-religious literature in 1930 and 140,000,000 copies of 1,832 titles between 1928 and 1940.”<sup>4</sup> Atheism and materialism continually charged the core of the prevalent ideology after the collapse of the Soviet Union. Mark Harris wrote, “Although much of atheism has been counteracted since the fall of Communism, there is still a sense in the culture, among a great many people, that life can be lived without God.”<sup>5</sup>

The middle-aged, who were youth when Mikhail Gorbachev, the last president of the Soviet Union, launched the Reformation, have undergone severe transitions of culture. It was not until the collapse of the Soviet Union in 1991 that there were fields where they tried to make an effort for the sake of having a good life. They lived there as Communists during their times of adolescence. But after the repudiation of Communism, many Russian young people had to struggle for their family’s happiness with their best efforts because “president Yeltsin launched his program to begin the transformation to a market economy and private enterprise on January 2, 1992.”<sup>6</sup> In his book, Woodford McCellan states: “In 1993, more Mercedes automobiles were

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<sup>3</sup> Pierre J. Beemans, “Scientific Atheism in the Soviet-Union: 1917-1954,” 237.

<sup>4</sup> Ibid., 238.

<sup>5</sup> Mark J. Harris, “Proposal for a Contextualized Education Program for the Training of Russian Spiritual Leaders,” 9.

<sup>6</sup> M. Wesley Shoemaker, *Russia and the Commonwealth of Independent States 2010* (Harpers Ferry, WV: Stryker-Post Publications, 2010), 110.

sold in Moscow than in any other European city. Also, Russian citizens purchased more than half all new Mercedes and BMW vehicles sold in 1994 and 1995.”<sup>7</sup> As far as they are concerned, the blessing of earthly wealth has not been to offer to do good for others but to grasp all things for their own benefit. Therefore, it is obvious that their main criteria for the good life were never spiritual and biblical, but physical and material.

The continually accelerated cultural change never allowed them to get to the point of spiritual and biblical blessing. The following research presents how their financial and material criteria changed rapidly: “In July 2007, *Rosstat*, the federal state statistics service in Russia, reported that the average monthly income was \$544, rising above the \$500 mark for the first time. Wages are climbing by 20-27 percent annually and have jumped 750 percent in the past eight years.”<sup>8</sup> Recently, the Russian young adults, who live in Moscow, were captured by extreme materialism and secularism.

In addition to atheism, materialism, and secularism, there are two more primary characteristics of the Russian cultural contexts: Orthodoxy and bureaucratism.

First, Russian Orthodoxy has been the predominant form of Christianity in Russia for over a thousand years. All Russian people, including even Russian Protestants, have been influenced by the deep traditionalism that is found in Orthodoxy when they think about the nature of God, the nature of worship, and the way of salvation.<sup>9</sup> The images of Orthodoxy exert a strong influence when typical Russian people think about church or Christianity. The Orthodox Church believes that its forms, sacraments and traditions have continued uninterruptedly from

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<sup>7</sup> Woodford McClellan, *Russia: The Soviet Period and After* (Upper Saddle River, NJ: Prentice Hall, 1998), 320.

<sup>8</sup> M. Wesley Shoemaker, *Russia and the Commonwealth of Independent States 2010*, 119.

<sup>9</sup> Mark J. Harris, “Proposal for a Contextualized Education Program for the Training of Russian Spiritual Leaders,” 9.

the apostles themselves.<sup>10</sup> In his article, Mark Harris briefly discusses the history and the tradition of Orthodoxy as the true church, as follows:

When Constantinople and Rome split apart in 1054, the Eastern branch of Christendom considered that the West had deviated from the truth, leaving the East to preserve the initial teachings of the undivided church. Orthodoxy then continued in the tradition which had been formerly accepted by all Christians as the common and universal teaching of the church. The doctrinal continuity of the Orthodox Church from the earliest time is a cardinal tenet of the Orthodox Church. Although the Orthodox Church considers the Scriptures to be the supreme expression of God's revelation, it is not considered the only authoritative source for doctrine and practice. While the apostolic deposit finds unique articulation in the written tradition of canonical Scripture, it is not confined or limited to the biblical text, but finds fuller expression in extracanonical tradition. Thus the doctrinal continuity mentioned above must be seen as contained within the Orthodox traditions, and not just in their interpretation of biblical texts.<sup>11</sup>

According to Vera Shevzov, highly valuing the history and the tradition, “the Russian people received Orthodoxy not in order to develop it, but to preserve it from the intrusion of foreign elements.”<sup>12</sup> Mark Harris notes, “Since the fall of communism, the Orthodox Church has made gradual steps to try to regain advantages over all other religious in Russia. Orthodox leaders were heavily involved in the passing of a law restricting the registration of new religious groups in Russia.”<sup>13</sup>

Second, Russia was one of the largest bureaucracies in the world under Communism. The independent ones were those at the top of the power hierarchy, which was a fundamental aspect of life, unavoidable and necessary. Therefore, Russian culture grants power holders privileges,

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<sup>10</sup> John Karmaris, “Concerning the Sacraments,” Daniel B. Clendenin, ed., *Eastern Orthodox Theology* (Grand Rapids: Baker Books, 1995), 30.

<sup>11</sup> Mark J. Harris, “Crisis of Soteriology: Danger and Opportunity for Western Evangelical Evangelism in Eastern Orthodox Russia” (Pasadena, CA: Mission Consulting Group, 1996), 2, accessed October 28, 2013, [http://cvi2.org/pages/harris/harris\\_russian\\_orthodox\\_soteriology\\_1996.pdf](http://cvi2.org/pages/harris/harris_russian_orthodox_soteriology_1996.pdf).

<sup>12</sup> Vera Shevzov, “The Russian Tradition,” in *The Orthodox Christian World*, ed. Augustine Casiday (New York, NY: Routledge, 2012), 15.

<sup>13</sup> Mark J. Harris, “Suggested Guidelines for Contextualizing the Gospel for Modern Russia Youth” (Pasadena, CA: Mission Consulting Group, 1999), 3, accessed October 29, 2013, [http://cvi2.org/pages/harris/harris\\_guidelines\\_contextualizing\\_1999.pdf](http://cvi2.org/pages/harris/harris_guidelines_contextualizing_1999.pdf).

which are often gained dishonestly by means of their positions of power.<sup>14</sup> In Russia, “relationships between different levels of the hierarchy are more culturally regulated.”<sup>15</sup> The distancing of these relationships helps protect the power structure of the hierarchy, even in the churches. In Russia, also, a wide salary range exists between the top and the bottom of the organization after the introduction of free enterprise into the country, under the influence of the bureaucratism and hierarchy system. The power distance under the influence of the bureaucratism also appears in the relationship between student and teacher in school. For instance, the Russian student often expects to be passive in the classroom, and the teacher will be expected to initiate all communication: “The personal wisdom of a teacher can be more important to Russian students than the objective information that is being taught, along with its relevance to their work. They will begin their courses with lectures, involving students gradually over time. Students will be allowed to be passive in this part, but in the small groups, where they will feel no power distance from other students, they will be expected to be very active.”<sup>16</sup>

Furthermore, the rapid social transition from Communism to Capitalism has brought about the constant debate between *Slavophiles* and *Westernizers* since the collapse of the Soviet Union. While Slavophiles believed that Russia held the key to the regeneration of Europe through ideals found uniquely in traditional Slavic culture and Orthodox Christianity, Westernizers were in favor of leaving behind these ideals in a move toward more rational ways

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<sup>14</sup> Margo L. Menconi, “Understanding and Relating to the Three Cultures of Cross-Cultural Ministry in Russia” *Missiology: An International Review* 24, no. 4 (October 1996), 525, accessed October 22, 2013, <http://mis.sagepub.com/content/24/4/519.full.pdf+html>.

<sup>15</sup> *Ibid.*, 526.

<sup>16</sup> Mark J. Harris, “Proposal for a Contextualized Education Program for the Training of Russian Spiritual Leaders,” 8.

found in Western thought.<sup>17</sup> The most visible manifestation of change in Russia is the presence of heavy influences from the American culture. For example, the Russian youth commonly listen to Western music, follow Western fashions, and gravitate to clothing and accessories that bear English lettering.<sup>18</sup> Mark Harris emphasizes that the influences go beyond the material ones. He wrote, “Alternate beliefs, values and attitudes from abroad are being assimilated by many Russian young people. The Russian culture was long prevented from open access to outside influences. The youth seem to be making up for lost time in their avid consumption of Western culture.”<sup>19</sup> Hence, such a rapid invasion from other cultures within young Westernizers accelerates the conflict between the traditional Slavic culture and the new Western culture.

In the twenty-first century, therefore, it is difficult for missionaries to approach Russian people with spiritual ways. That is because they have undergone the severe hardships, horrible damage, spiritual emptiness, and cultural disarray for the last one hundred years under the barriers to the gospel, such as atheism, materialism, secularism, hedonism, Orthodoxy, bureaucratism, communism, and the controversy between Slavophiles and Westernizers.

### The Russian Missional and Evangelical Contexts

Since the fall of the Soviet Union, international Christian mission agencies have sent many short-term volunteers to Russia. However, long-range strategies have been meager due to language and cultural differences. The early missionaries with a Western perspective have tried to launch their own independent training programs, based on the theology of each denomination.

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<sup>17</sup> Mark J. Harris, “Suggested Guidelines for Contextualizing the Gospel for Modern Russia Youth,” 3.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

Also, strongly emphasizing numeric growth with consequentialism, they have pursued the program-centered, theory-centered, and clergy-centered strategies. Consequently, they have neglected the spiritual growth of the Russian Christians and have given relatively little attention to contextualized mission strategies. The following describes the seven characteristics of the state of mission to Russia for the last two decades.

First, missionaries in Russia have little preparation for a long-range mission strategy. During the 1990s, many missionaries had been in a hurry by a sense of urgency. They had “the fear that the window of opportunity for ministry in Russia might close at any time, due to the potential for renewed persecution, closed borders, or a drop off in Western giving.”<sup>20</sup> Therefore, they had nothing remaining but to overemphasize evangelism and the physical church growth, depending on short-range mission strategies.

Second, their ministries have deeply depended on the policy of denominations or Para-church organizations to desire their independent training programs. Without contextualization to the rapidly changing Russian situation, they tried to launch their own programs designed from the Western perspective. As a result, there was a lack of partnership among local churches in the Russian mission field.

Third, they have tended to be very ethnocentric. The common problem of those missionaries was the assumption that their own cultural expression of Christianity is a part of the gospel, which results in attempts to convert Russian people not only to Jesus Christ, but also to

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<sup>20</sup> Mark J. Harris, ed., “A Revolution in Pastoral Training: Pitfalls of Western-Created Leadership Training in Russia,” *International Journal of Frontier Missions* 20, no. 3 (Fall 2003), 82, accessed November 4, 2013, [http://www.ijfm.org/PDFs\\_IJFM/20\\_3\\_PDFs/Harris.pdf](http://www.ijfm.org/PDFs_IJFM/20_3_PDFs/Harris.pdf).

western culture as well.<sup>21</sup> Therefore, they have fueled the Western-centered perspective and culture without consideration of the special contextualization in Russia.

Fourth, they have aspired to *Consequentialism*. Their ministries aimed not at the continual process accompanying spiritual growth but the immediate result in regards to superficial methods of evangelism. That was a result of the “time is short” mentality. Many shallow, faddish, and mechanical training programs that Americans brought to Russians were devoid of the deep and long relationships that would truly minister to Russians for their spiritual disciples. Consequentialism also brought about an extreme *Pentecostalism* and *Charismatic Movement* in the Russian ministry field.

Fifth, they have pursued a program-centered strategy. They tried to build up frantic Assemblage of material for the training programs.<sup>22</sup> That overlooked the specific circumstances in which the values and worldview of the Russian people are affected. The excessive pursuit of program-centered strategies was obliged to ignore human-centered ministries, being impelled to emphasize the physical church growth.

Sixth, they have aspired to theory-centered approaches. Overemphasizing the western perspective theories without contextualization, they overlooked practical disciplines in the Russian ministry field. While the Russian believers have experienced the theoretical richness of Orthodox history, worship, and teaching for a long time, they have had little opportunity to have practical disciplines at the actual ministry field. The western missionaries, being outside of

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<sup>21</sup> Mark J. Harris, ed., “Covering the Former Soviet Union and Central and Eastern Europe: Guideline for Contextualizing the Gospel for Russian Youth,” *East-West Church & Ministry Report* 8, no.1 (Winter 2000), accessed November 4, 2013, <http://www.eastwestreport.org/articles/ew08102.htm>.

<sup>22</sup> Mark J. Harris, ed., “A Revolution in Pastoral Training: Pitfalls of Western-Created Leadership Training in Russia,” 84.

pragmatic approach and staying inside of the doctrinal approach, were not allowed to enter into the practical world of the spiritual disciplines.

Seventh, the western missionaries have pursued clergy-centered programs in their ministry field. According to Harris, “although only a small fraction of Russians are active in Orthodox churches, the identity and tenets of Orthodoxy have had at least some influence on almost all Russians.”<sup>23</sup> In the culture of the Orthodox churches, many Russian people have remained in the passive position. That is because Orthodox clergies, who have authority through history and tradition, have taken the lead in liturgy and sacraments. For example, being considered to transmit justifying and regenerating grace, the sacrament of baptism is the means by which believers enter into salvation, according to Orthodox teaching.<sup>24</sup> Therefore, clergy-centered programs from the western missionaries keep Russian believers in the passive position in the spiritual world.

Through the discussion about the seven characteristics of the missional and theological contexts in the Russian ministry field, this paper highlights that it is indispensable for missionaries in Russia to catch up with the two needs: spiritual disciplines and a contextualized mission strategy.

### **The Need for Spiritual Disciplines**

#### The Urgency of Spiritual Growth in the Russian Churches

The early missionaries, who rushed into Russia since the collapse of the Soviet Union, emphasized evangelism to the Russian people under the “time is short” motivation. They have

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<sup>23</sup> Mark J. Harris, “Crisis of Soteriology: Danger and Opportunity for Western Evangelical Evangelism in Eastern Orthodox Russia,” 2.

<sup>24</sup> John Karmaris, “Concerning the Sacraments,” 22.

eagerly preached the gospel to the Russian people with the fear that the door of chance for preaching the gospel might close someday again. For the last two decades, although, they achieved the numeric church growth and attained the increase of the physical number of the Russian Christians, the Great Commission of Jesus Christ toward the Russian people has not been fulfilled yet. The missionaries have not achieved their goal to make Russian people disciples of Jesus who obey everything He has commanded them.

While fulfilling physical needs for the Russian churches, the missionaries have not caught up with the rapid transition of the Russian society. They have failed to keep the balance between physical growth and spiritual growth under the new Russian contexts. They have overlooked the importance of spiritual growth under a lack of missiological reflection in Russia. For example, many Russians have been unconcerned with the spiritual world for a long time, and even many of the recent Christians in Russia expect the fulfillment of the physical needs through the church, rather than spiritual world. That is because secularism has been a central feature of the Russian since the Revolution and Soviet public institutions have assumed a life without God.<sup>25</sup> That tendency, including secularism and materialism, has continued in the Russian society and in church activities after the fall of communism. In 1990s, most Russian believers came to church and participated in worship services and bible studies to meet their physical needs, such as bread or money. By directly fulfilling their physical needs, the early missionaries could achieve the numeric church growth, attracting a huge number of the poor Russian people. By the 2000s, however, many Russian believers had not been satisfied with the provision from the churches because of soaring prices through the economic growth in Russia. As a result, many

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<sup>25</sup> Mark J. Harris, ed., "Covering the Former Soviet Union and Central and Eastern Europe: Guideline for Contextualizing the Gospel for Russian Youth."

Russian believers have left the church without experiencing spiritual growth through spiritual disciplines in their church.

Recently and furthermore, the Russian young adults, who live in Moscow and attain wealth through the rapid economic growth, are captured by extreme materialism and secularism. According to Mark Harris, mass culture today in Russia operates very much in a secular mode, and there has been no mass movement of Russian youth into churches.<sup>26</sup> He states, “Only a small percentage of young people are involved in religion in any way. Thus the peer context for the average Russian youth is not spiritual. For young people to be like everybody else, a strong drive among youth the world over, they should remain unreligious.”<sup>27</sup> Therefore, it is very important for the missionaries to emphasize the urgency of spiritual growth in the Russian churches. Moreover, all the policies and strategies about missions to Russia must highlight spiritual growth by practically carrying out spiritual disciplines in the ministry field of the Russian local churches.

### The Spiritual Disciplines for the Russian Churches

For Spiritual disciplines of the Russian churches, missionaries to Russia must design a long-range strategy and carry out a future-oriented strategy, based on the biblical basis. To begin with, understanding the biblical principle of spiritual disciplines, which Jesus Christ presented, is prerequisite discussing the spiritual disciplines for the Russian churches. It will be also helpful to pursue the theological approaches by analyzing, evaluating, and applying the studies of spiritual disciplines from Richard Foster, in order to suggest the spiritual disciplines which are indispensable for the Russian mission field.

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<sup>26</sup> Mark J. Harris, ed., “Covering the Former Soviet Union and Central and Eastern Europe: Guideline for Contextualizing the Gospel for Russian Youth.”

<sup>27</sup> Ibid.

Walking beside the Sea of Galilee, Jesus Christ said to Peter and his brother Andrew, “I will make you fishers of men.”<sup>28</sup> That was a notification that the spiritual disciplines had begun. His emphasis on training emerged early in His ministry: “Training requires the transmission of learned skills. The term that best communicates this concept in many cultures is apprenticeship. Because observation and practical experience are needed for effective training to occur, one-on-one relationships are universally used as the accepted apprenticing format.”<sup>29</sup> Training through apprenticeship should be taken on the long-range perspective. These trainings and disciplines that Jesus presented to His disciples until they became fishers of men were based on *Association* and *Demonstration*. Robert Coleman emphasizes that Jesus made a practice of being with them and just let them follow him.<sup>30</sup> That was the essence of Jesus’ training program. Coleman states, “Jesus saw to it that his disciples learned his way of living with God and man.”<sup>31</sup> Jesus wanted his disciples to know how his experience was to be maintained and shared if it was to be perpetuated in evangelism.<sup>32</sup>

Jesus Christ committed Himself to the long-range and future-oriented strategy for training His disciples. In the process, even though, it looked slow, boring, painful, and simple, its result was very honorable in the end. While Jesus Christ did not pursue winning general applause from the majority at the instant, He prepared for the moment to reproduce from his disciples who continue his ministry after his absence. He also used the powerless and outcasts of society, as the only method for evangelism, and trained them with spiritual disciplines until they became His

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<sup>28</sup> Matt. 4:19.

<sup>29</sup> Billie Hanks, Jr. and William A. Shell, *Discipleship: The Best Writings from the Most Experienced Disciple Makers* (Grand Rapids, MI: Zondervan, 1982), 96.

<sup>30</sup> Robert E Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Baker Book House, 1993), 37.

<sup>31</sup> *Ibid.*, 71.

<sup>32</sup> *Ibid.*

disciples. For the successful disciplines, He demonstrated himself as a model by living and staying with them. Drilling his disciples on obedience to authority and showing himself as a model, He cultivated the warriors of evangelism for the future out of such a powerless people. They learned about absolute obedience to God and abandoned the world from their teacher's illustration. The leaders of local churches must show their real lives as a model to their disciples in order to make them connect God's vision with their experience in daily life. Finally, the spiritual disciplines are concrete and actual ministries, which have a great impact on their life and others. For the successful evangelization in Russia, therefore, missionaries must make the Russian Christians fishers of men through spiritual disciplines on the long-range perspective and future-oriented strategy like Jesus did.

This paper will deal with the twelve spiritual disciplines, which are indispensable for the spiritual growth of the Russian Christians. They are divided into the inward disciplines, the outward disciplines, and the corporate disciplines by Richard Foster. This paper will discuss what each of these activities is and how it can make an especially important contribution to spiritual growth of the Russian Christians.

### The Inward Disciplines

Meditation, prayer, fasting, and study belong to the inward disciplines because they bring about inner transformation. Each one of these inward disciplines offers a way to experience God's presence.

Meditation is a form of disciplined attentiveness to God. By this concentrated spiritual activity, Christians open themselves to the nature of God and to His cleansing grace and find a

work of the graced imagination.<sup>33</sup> According to Griffin, “meditation allows Christians to put godly imagination into play in such a way that their faith feels more alive.”<sup>34</sup> It is important for Christians to develop the ability to hear God’s voice and obey His word because God, the Creator, desires the fellowship with His people.

The discipline of prayer brings Christians face-to-face with God. It mostly involves other disciplines and spiritual activities. Foster emphasizes the values of the discipline of prayer as follows: “Prayer is the most central of all the spiritual disciplines because it ushers Christians into perpetual communion with the Father,”<sup>35</sup> He writes, “Meditation introduces Christians to the inner life, fasting is an accompanying means, study transforms their mind, but it is the Discipline of prayer that brings believers into the deepest and highest work of the human spirit.”<sup>36</sup> Jesus also emphasized the importance of the discipline of prayer. He advised those with him in the Garden of Gethsemane: “Watch and pray so that you will not fall into temptation.”<sup>37</sup>

Fasting plays a special role in pursuit of the disciplined life. Dallas Willard discusses that the purpose of the discipline of fasting is to confirm the Christian’s utter dependence upon God by finding in him a source of sustenance beyond food.<sup>38</sup> The discipline of fasting allows Christians not only to set aside a normal life-function but also to be thoroughly dependent upon God. It is difficult for Christians to successfully carry out the discipline of fasting for the sake of

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<sup>33</sup> Emilie Griffin, *Wilderness Time: A Guide for Spiritual Retreat* (New York, NY: HarperSanFrancisco, 1997), 27-28.

<sup>34</sup> *Ibid.*, 28.

<sup>35</sup> Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (New York, NY: HarperSanFrancisco, 1998), 33.

<sup>36</sup> *Ibid.*

<sup>37</sup> Matt. 26:41.

<sup>38</sup> Dallas Willard, *The Spirit of The Disciplines: Understanding How God Changes Lives* (New York, NY: HarperSanFrancisco, 1999), 166.

intense spiritual activity. According to Elmer Towns, the successful fasting not only requires the effective planning and preparation, but also demands a complete commitment to seeking the Lord throughout the fast.<sup>39</sup>

The discipline of study is for the sake of deeper understanding. Foster asserts, “Study is a specific kind of experience in which through careful attention to reality the mind is enabled to move in a certain direction.”<sup>40</sup> According to Willard, “in the spiritual discipline of study Christians engage themselves with the written and spoken Word of God.”<sup>41</sup> He also remarks that “in study Christians also strive to see the Word of God at work in the lives of others, in the church, in history, and in nature.”<sup>42</sup> The discipline of study brings the relationships with God and people.

### The Outward Disciplines

The outward disciplines work in concert to improve and clarify Christians’ relationships with God or other people. Foster classifies the outward disciplines as follows: Simplicity, solitude, submission, and service.

The discipline of simplicity was how Jesus gave advice to the disciples when He sent them on the road in Matt. 10:9-10. Jesus said, “Do not take along any gold or silver or copper in your belts; take no bag for the journey, or extra tunic, or sandals or a staff; for the worker is worth his keep.” The discipline of simplicity has both the inward and the outward aspects. Foster

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<sup>39</sup> Elmer L. Towns, *Fasting for a Miracle: How God’s Power Can Overcome the Impossible* (Ventura, CA: Regal, 2012), 22.

<sup>40</sup> Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, 63.

<sup>41</sup> Dallas Willard, *The Spirit of The Disciplines: Understanding How God Changes Lives*, 176.

<sup>42</sup> *Ibid.*, 177.

wrote, “The discipline of simplicity is an inward reality that results in an outward life-style.”<sup>43</sup>

One of the ways Christians practice detachment and simplicity is by trusting that their needs will be provided during specific times, such as on a retreat.

Wilderness time with the discipline of solitude is the chance to detach from the opinions of others and get intimate with God. According to Foster, solitude is more an outward state of mind and heart than it is a place.<sup>44</sup> Preparing for His ministry, Jesus spent forty days alone in the desert in Matt. 4:1-11. In Luke 6:12, Jesus also spent the entire night alone in the desert hills. When crowds of people came to hear him and to be healed of their sicknesses after the healing of the leper, Jesus withdrew to lonely places and prayed in Luke 5:15-16. Some retreats for spiritual disciplines offer seclusion, spare time, and a simple life. In solitude on a retreat, Christians purposefully can abstain from interaction with other human beings, denying themselves companionship and all that comes from their conscious interaction with others.<sup>45</sup>

The discipline of submission allows Christians to be released to drop the matter, to forget it, and to free them sufficiently to distinguish between genuine issues and the stubborn self-will.<sup>46</sup> Remarking that the foundation for submission is self-denial, Foster explains the following: “Outwardly Christians may submit but they do so in a spirit of martyrdom. This spirit of self-pity, of martyrdom, is a sure sign that the discipline of submission has gone to seed.”<sup>47</sup>

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<sup>43</sup> Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, 79.

<sup>44</sup> *Ibid.*, 96.

<sup>45</sup> Dallas Willard, *The Spirit of The Disciplines: Understanding How God Changes Lives*, 160.

<sup>46</sup> Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, 111.

<sup>47</sup> *Ibid.*, 114.

The discipline of service means that Christians engage their goods and strength in the active promotion of the good of others and the causes of God in their world.<sup>48</sup> Dallas Willard emphasizes that the discipline of service is more important for Christians who find themselves in positions of influence, power, and leadership.<sup>49</sup> That is because “to live as a servant while fulfilling socially important roles is one of the greatest challenges any disciple ever faces.”<sup>50</sup> According to Emilie Griffin, “opportunities for practicing the discipline of service may come while Christians work with others to plan or prepare the retreat or carry it out.”<sup>51</sup>

### The Corporate Disciplines

For the successful spiritual journey, Christians need companions who help them understand how they are growing. The companionship in spiritual disciplines may let them be able to judge the transforming effects of the spiritual life. Confession, worship, guidance, and celebration belong to the corporate disciplines, leading to companionship.

The discipline of confession is an activity tending toward forgiveness. It helps Christians to “become mature, attaining to the whole measure of the fullness of Christ.”<sup>52</sup> Also, it can easily be thought of as a discipline of reconciliation.<sup>53</sup> The discipline of confession is a private matter between the individual and God. At the same time, it is listed under the corporate disciplines because confessing sins is also related to others. Foster remarks, “Confession is a difficult

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<sup>48</sup> Dallas Willard, *The Spirit of The Disciplines: Understanding How God Changes Lives*, 182.

<sup>49</sup> *Ibid.*, 183.

<sup>50</sup> *Ibid.*

<sup>51</sup> Emilie Griffin, *Wilderness Time: A Guide for Spiritual Retreat*, 46.

<sup>52</sup> Eph. 4:13.

<sup>53</sup> Emilie Griffin, *Wilderness Time: A Guide for Spiritual Retreat*, 50.

discipline for Christians because they all too often view the believing community as a fellowship of saints before they see it as a fellowship of sinners.”<sup>54</sup> However, “people who have known forgiveness from persistent habits of sin through private confession should rejoice greatly in this evidence of God’s mercy.”<sup>55</sup> That is because “God is calling into being a Church that can openly confess its frail humanity and know the forgiving and empowering graces of Christ.”<sup>56</sup>

“Worship is believers’ response to the overtures of love from the heart of the Father,”<sup>57</sup> Foster writes. Many Christians worship the Lord with the following two reasons: “who he is” and “what he has done.” The discipline of worship is indispensable among the spiritual disciplines for churches because God is actively seeking worshipers. Catching up into intimacy with God, especially, in times of retreat for spiritual disciplines, Christians can enter into the blazing presence of God.

Experiencing God’s guidance comes through the particular circumstances in which Christians find themselves, especially on retreat. Griffin states, “There are many good ways to understand guidance, but the most fundamental of these is to bring the human’s will into conformity with the will of God.”<sup>58</sup>

Retreat is in itself one form of celebration. “Taking the time, extending the sense of Sabbath in a creative way, is a form of celebration,”<sup>59</sup> states Emilie Griffin. She adds the following: “Celebration is having a party because the prodigal has returned, and there is no sense

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<sup>54</sup> Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, 145.

<sup>55</sup> *Ibid.*, 146.

<sup>56</sup> *Ibid.*, 157.

<sup>57</sup> *Ibid.*, 158-160.

<sup>58</sup> Emilie Griffin, *Wilderness Time: A Guide for Spiritual Retreat*, 54.

<sup>59</sup> *Ibid.*, 55.

in fasting any longer. Also, celebration is being glad that Jesus is among us, and that he is willing to have table-fellowship with the likes of us.”<sup>60</sup> Emphasizing that celebration is central to all the spiritual disciplines, Richard Foster discusses about the benefits of the discipline of celebration: “Celebration can save believers from taking themselves too seriously and be an affective antidote for the periodic sense of sadness that can constrict and oppress the heart.”<sup>61</sup> Christians can practice celebration by singing, dancing, and shouting. Also, Christians can find how to practice the discipline of celebration in Psalm 150: “Praise him with the sounding of the trumpet, praise him with the harp and lyre, praise him with tambourine and dancing, praise him with the strings and flute, praise him with the clash of cymbals, and praise him with resounding cymbals.”<sup>62</sup>

### Summary

To successfully achieve their goals, the spiritual growth of the Russian believers, the missionaries in Russia must train them with the spiritual disciplines inwardly, outwardly, and corporately. This project discusses the three categories of the spiritual disciplines, which Richard Foster divides the sort of disciplines into. Meditation, prayer, fasting, and study are the inward disciplines. The outward disciplines are simplicity, solitude, submission, and service. Confession, worship, guidance, and celebration belong to the corporate disciplines. In Chapter 3, this paper will discuss a Christian retreat program, the Tres Dias movement, which systematically deals with the above spiritual disciplines in the three categories.

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<sup>60</sup> Emilie Griffin, *Wilderness Time: A Guide for Spiritual Retreat*, 56.

<sup>61</sup> Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth*, 196.

<sup>62</sup> Ps. 150:3-5.

## **The Need for a Contextualized Mission Strategy**

### The Necessity of a Contextualized Mission Strategy in Russia

For the successful evangelization of the Russian people, the missionaries must pursue the spiritual growth of the Russian churches through a contextualized mission strategy. However, the Western missionaries, who tend to be very ethnocentric, have overlooked the importance of a contextualized mission strategy in Russia, or they have failed to effectively apply it in their actual ministry fields, even though they have realized the necessity of the Russian contextualization. The Russian people have experienced extreme transitions in the cultural, political, and economic spheres for the last several decades. Therefore, the missionaries in Russia must do their best to develop an effective method of contextualization, which is applicable in the Russian cultural contexts.

Missionaries who pursue a contextualized mission strategy must emphasize to the communication of the gospel message in such a way that the hearers will understand what is being said and will see the relevance of the message for their specific lives. This means that they must try to fulfill the exegesis of the Russian cultural state as well as the exegesis of Scripture and hermeneutical bridge. Through this, they also should encourage the Russian Christians to critically evaluate their own past customs in the light of their new biblical understandings and make decisions regarding their response to their new-found truths, through the contextualized gospel.<sup>63</sup> According to Paul Hiebert, to involve people in evaluating their own culture, in the light of new truth, helps them to grow spiritually through learning discernment and applying

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<sup>63</sup> Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids, MI: Baker Books, 1994), 89.

scriptural teaching to their own lives.<sup>64</sup> Therefore, it is indispensable for the missionaries in Russia to approach with contextualized mission strategies and methods.

### Suggestions for the Russian Contextualization

Having led the Russian people to probe their current circumstances in the light of biblical teaching and perspective, at the same time, the missionaries to Russia must discover the connecting point between the gospel and the Russian cultural-contexts through reading, interpreting, analyzing, and evaluating them. It is necessary for the missionaries to build a bridge between the gospel and all areas of life, such as family, school, government, law, company, economic world, business circle, funeral, wedding, and even the blogosphere. Justin Bailey states, “Spiritual bloggers often take an incarnational approach in that they bring Christ into their conversations on *The Da Vinci Code*, Janet Jackson, theology, or politics, etc.”<sup>65</sup> Bailey’s note is enough to show an effective illustration of evangelical approaches toward cultural contexts. This paper suggests several approaching methods for the successful contextualization in order to explore the Russian-cultural contexts through the biblical lens.

The first method is to recover human rights that were deprived during the times between tedious Communism and unaccustomed Capitalism, by allowing the Russian people to regain the image of God. The recent primary cultural issue in Russia is the overflowing of materialism and Mammonism as a predominant worldview. They have deprived the Russian people of their human rights. That was because they had to throw away their personalities and human rights in order to obtain substances in the harsh society. Also, the personal rights of the Russian people

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<sup>64</sup> Paul G. Hiebert, *Anthropological Reflections on Missiological Issues*, 90.

<sup>65</sup> Justin A. Bailey, “Welcome to the Blogosphere,” in *Everyday Theology: How to Read Cultural Texts and Interpret Trends*, ed. Kevin J. Vanhoozer (Grand Rapids, MI: Baker, 2007), 182.

could not be asserted in front of the huge discussion of the nation, such as “the collapse of the Soviet Union,” “the transformation to a market economy and private enterprise,” or “the restructuring of the Soviet political system.” Therefore, it is very helpful to theologically support a shifting of personal rights from the state to the individual. This is the best way for the recovering of human rights and the restoring of God’s image.

The second effective method for building a bridge between the gospel and the Russian cultural-contexts is to allow the Russian people to find the vestiges of God, the creator, in their aesthetic texts, such as music, art, and literature. When people visit the museums in Moscow or St. Petersburg, they can easily find many works of art, where one never fails to experience God’s trace as a culture maker. In fact, Russia was a representative country with a brilliant culture and spiritual legacy. However, the Russian people have lost all of their spiritual heritage and cultural legacy, since Communism deprived them of their personality during those seventy-four years. As Capitalism is developing, consecutively, Mammonism, secularism, and extreme materialism are growing more dominant and invading their mindset. Therefore, recovering their spiritual heritage in aesthetic values is one of the strategic approaches contextualized. This allows the missionaries in Russia to be able to effectively bridge their cultural contexts with the gospel.

The third effective method for the missionaries and church leaders to take advantage of is the connection between popular culture and the people’s lives, especially the lives of youth, in order to discover the connecting point between the gospel and the Russian cultural contexts. It is not easy for the missionaries who are equipped only with Scripture to approach the Russian youth who are captured by material values and a secular worldview. Darren Sarisky chased the spiritual world of Eminem, American rapper and actor, in his music and film, and found the spiritual and theological fields in his secular world. He wrote, “Christians can begin to reach the

Unchurched people on the margins of society by acknowledging and entering into their pain.” He continues, “Perhaps Eminem can remind the church how important that is, and the church of Jesus Christ should follow its Lord’s example by reaching out with a sympathetic ear and a helping hand.”<sup>66</sup> There is a Russian film, *Nezhnyy Vozrast*, (*Tender Age* in Russian) made by Sergei Solovyov in 2000, that compares favorably with Eminem’s world of art. The film reproduced the real story about the fate of the young generation of the late Soviet period who spent the transition from adolescence to adulthood in the end of the 1980s and in the early 1990s. A young man was born in the era of Socialism, was raised in the time of *Perestroika*,<sup>67</sup> and now lives in the period of Capitalism. In this epic, the young man, Ivan Gromov, was fiercely living a chaotic life in order to overcome the severe transition of culture and society in Russia. In this film, there are only Russian cultural contexts filled with pragmatic materialism, and there are no spiritual spaces for application of the Gospel of Jesus Christ. Paradoxically speaking, however, the film reveals how the spiritual area is important in the Russian cultural contexts. The film director, Sergei Solovyov, intentionally compares the sense of the spiritual emptiness with the pursuit of the spiritual world. Furthermore, the film director passionately presents the real lives, values, and world view of the Russian people and reproduces the real society, political issues, and economic circumstances through the popular culture in the film.

This paper has discussed the specific methods with which to the successfully approach the Russian contextualization. What stands out most from the discussion is that the missionaries to Russia are to become effective readers and considerate interpreters of the Russian cultural

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<sup>66</sup> Darren Sarisky, “Despair and Redemption: A Theological Account of Eminem,” in *Everyday Theology: How to Read Cultural Texts and Interpret Trends*, ed. Kevin J. Vanhoozer (Grand Rapids, MI: Baker, 2007), 93.

<sup>67</sup> Perestroika (Перестройка) was the term given to the reform process launched in the Soviet Union under the leadership of Mikhail Gorbachev in 1985. Meaning “reconstruction” or “restructuring,” Perestroika was a concept that was both ambiguous and malleable. James R. Millar, ed. *Encyclopedia of Russian History: Vol. 3* (New York: Macmillan Reference, 2004), 1163.

contexts, as well as to become impartial analyzers and evaluators who use spiritual, biblical, or theological frameworks as a fundamental measuring instrument. Also, they must do their best to discover the connecting point between biblical text and the Russian-cultural contexts. As the approaches towards the Russian contextualization, this paper suggests the following: Recovering human rights and regaining the image of God, Finding the vestiges of God in their aesthetic texts, and Using the connection between popular culture and the people's lives. Cross-cultural evangelists, including the missionaries in Russian, must knock down the doors to all areas of everyday life with intentional, missional, and incarnational approaches. Also, they must bear in mind that the incarnation of Jesus Christ is the best example that presents sacrificial bridging from the Gospel to human culture.

### **Summary**

Up until now, this paper has taken a close look at the specific Russian cultural contexts for the last century, from the Bolshevik Revolution to now, and discussed the state of missions to Russia during the last two decades. Through the probing and discussion, this paper found the problems of mission to Russian in that the missionaries have overlooked the spiritual growth and the Russian contextualization. That is because they have overemphasized the numeric church growth and tended to be ethnocentric with the Western perspective. Therefore, this paper emphasizes the necessity of practicing spiritual disciplines and developing a contextualized mission strategy as a solution to compensate for the prime defect. For this, this paper discusses the twelve spiritual disciplines as the theoretical basis. This paper also suggests several methodologies with which to approach the Russian contextualization. This project will suggest the contextualized retreat manual, based on the Tres Dias movement, for the spiritual disciplines

as the effective mission strategy for the Russian churches. Chapter 3 will discuss about what Tres Dias is, the values of the Tres Dias movement as spiritual disciplines, and its compatibility with the Russian cultural contexts.

**CHAPTER THREE**  
**THE TRES DIAS MOVEMENT**  
**AS AN EFFECTIVE SPIRITUAL DISCIPLINE PROGRAM**  
**FOR RUSSIAN CHURCHES**

To effectively and successfully evangelize the Russian people, this project suggests that the missionaries to Russia study the Tres Dias movement for the spiritual growth of the Russian churches. That is because the Tres Dias movement not only has the values as an effective spiritual discipline program but also has compatibility with the Russian contexts. For this, Chapter 3 will discuss the general history of the Tres Dias movement, its characteristics, and the systematic mechanism, including the contents of the movement. This chapter will continually discuss the values as an effective spiritual discipline program. As for the discussion about the values, this paper will make a comparative study on the twelve spiritual disciplines divided into three categories, according to the study of Richard Foster. This chapter continually will discuss the compatibility of the Tres Dias movement with the Russian contexts through analyzing and evaluating the responses of the survey from one-hundred church leaders involved in the Tres Dias movement in Moscow, Russia.

## Understanding the Tres Dias Movement

### The History of the Tres Dias Movement

The Tres Dias movement originated from the Roman Catholic *Cursillo* movement. *Cursillo* is “short course” in Spanish. Even though Tres Dias was rooted in a Roman Catholic renewal program, it became one of the Protestant and Evangelical Christian programs by not only eliminating several characteristics and elements from Catholicism but also reforming them in Protestantism and Evangelicalism. Tres Dias, Inc. presents the history of the Tres Dias movement including the genesis of the *Cursillo* movement and the settlement of the Tres Dias movement in America.

In the 1940s, two Roman Catholics, Bishop Juan Hervas and Eduardo Bonin, designed a small sharing group program to revitalize the Catholic Church in their country, Spain. That was because they began to see how the church could benefit and the lives of the people could be changed through studying and sharing their lives in Christ. In the 1940s, according to the Tres Dias, Inc., “the circumstances in Spain were amid the turmoil of civil warfare and destruction of the Second World War, which left Spain with empty churches and a sense of aimlessness and diminished dreams.”<sup>1</sup> Late in the 1940s, a sense of revival was stirring within the Roman Catholic Church: “With a broadening vision of what small sharing groups could accomplish, weekly meetings produced periodic retreats where the reality of living a Christian life was intensely taught and experienced through support by the groups. These retreats became known as “*Cursillo de Cristiandad*,” which means “short course in Christianity.””<sup>2</sup>

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<sup>1</sup> Tres Dias, Inc., “History of Tres Dias,” accessed November 21, 2013, <http://www.tresdias.org/hp.htm>.

<sup>2</sup> Ibid.

Tres Dias, Inc. explains the process of the settlement of the Tres Dias movement in America as the following:

The Cursillo movement was confined to Spanish speaking countries until the late 1950s when a group of men from the Spanish Air Force, who were in training in Texas, and were in a reunion meeting of the small sharing group, conducted the first Cursillo in the United States. Among the Spanish-speaking people the movement began to spread across the United States. The first English speaking Cursillo was held in the early 1960s. Protestants who attended the weekends, saw the need to make the experience available to other Protestants. This led to the development of the interdenominational Tres Dias. The first Tres Dias weekend was held in Newburgh, New York, November 2 through 5, 1972. Dave McManigal was its rector. He was a Protestant who had attended a Roman Catholic Cursillo and was led to be instrumental in forming Tres Dias. That weekend, then as now, was open to all Christian traditions. Starting from the Mid-Hudson community in Newburgh and Poughkeepsie, New York, the movement spread rapidly. Pittsburgh was the second community; then Fairfield County, Connecticut, Northern New Jersey, Long Island, Maine, Central Connecticut, New Hampshire, and South Hudson. In the spring of 1979, with the encouragement of the Mid-Hudson Secretariat, John McKinney formed an ad hoc 'National' secretariat with Jim Thornley, Anton Wellbrock, Gerry Hoernes, and Bob Decker. That group produced initial drafts of a 'National' constitution and 'Essentials of Tres Dias.' All other communities were invited to participate and refine the drafts. On July 11, 1980, at Poughkeepsie, NY, the constitution and essentials were ratified and adopted by all of the above listed communities. The Tres Dias organization was formed as a national organization. The secretariats of the communities were chartered as local secretariats. John McKinney was the first president. Subsequently, Tres Dias was incorporated as a not-for-profit corporation in New York State and was recognized by the Internal Revenue Service. A 'Charter' member of the first International Tres Dias Secretariat, Peter Scharfenberg, labored for more than two decades stocking and shipping manuals and materials to Tres Dias people all over the world. In 1985 Tres Dias became international when communities were chartered in Korea and Germany.<sup>3</sup>

### The Purpose and Vision of Tres Dias

Tres Dias, Inc. states the purpose of Tres Dias, including the "Statement of Beliefs" and presents the vision statement as a perpetual guideline for achieving its overarching goal: "The purpose of Tres Dias is to develop Christian leaders and help them sustain their commitment to

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<sup>3</sup> Tres Dias, Inc., "History of Tres Dias."

Jesus Christ as they pursue Christian apostolic action in their environment.”<sup>4</sup> The “Statement of Beliefs” of Tres Dias is as follows:

1. We believe and profess our faith in one Triune God – The Father, The Son, and The Holy Spirit (Matt. 28:19).
2. We believe and profess Jesus Christ is the only Savior and is God in the flesh (John 1:1; 1:14; 3:36; Heb. 2:17).
3. We believe and profess that The Holy Spirit is God and is The Lord and Giver of life, who continues to work in believers today to sanctify, edify, and empower the whole Christian church on earth for His purpose (Job 33:4; Act 1:8; John 14:26; Rom. 8:11).
4. We believe and profess that the Holy Scriptures are the inspired and completely true Word of God (II Tim. 3:16-17).
5. We believe and profess that all have sinned and fallen short of the glory of God; that forgiveness of sins is received through confession and repentance; and that our sins are washed away through the blood of Jesus Christ (Acts 2:38; I John 1:9; Rom. 3:23).
6. We believe and profess that salvation is a gift of God’s grace received through personal faith in Jesus Christ (Eph. 2:8).
7. We believe and profess that the Body of Christ is to make every effort to keep the unity of the Spirit through the bond of peace until we all reach unity in the faith and in the knowledge of The Son of God (Eph. 4:1; 13).
8. We believe and profess that God’s unconditional love, as made manifest to us through Jesus Christ, is the primary witness by which people are renewed, edified and changed (I Cor. 13:8).
9. We believe and profess that God has called us to live holy lives that will bring glory to His name (Col. 3:1-25).<sup>5</sup>

According to the above statement, there is no difference between the fundamental beliefs or basic doctrines of Tres Dias and the typical one of any evangelical Christian ministry. This obviously remarks that Tres Dias program was totally reformed from the Roman Catholic *Cursillo* program into the Protestant and Evangelical Christian program.

Tres Dias, Inc. explains the vision of Tres Dias as the following:<sup>6</sup> First, the Tres Dias movement tries to identify, train, and equip Christian leaders who will spread the Gospel of Jesus

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<sup>4</sup> Tres Dias, Inc., “2011-2012 Annual Report” (Poughkeepsie, NY: Tres Dias, Inc., 2012), 3, accessed November 25, 2013, <http://tresdias.org/Miscel/AnnualReports/2012AnnualReport.pdf>.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid., 4.

Christ in their environments, who will grow in their spiritual life, and who will demonstrate their love toward one another. Second, the Tres Dias movement tries to encourage these leaders to assist their churches in carrying out the mission of their churches both locally and throughout the world for the glory of God the Father. The vision of the Tres Dias movement shows its values as an effective spiritual discipline program.

### The Essentials of the Tres Dias Movement

Tres Dias, Inc. introduces and explains the essentials of Tres Dias as the following:

First, Tres Dias is a Christian movement. The ultimate objective of the Tres Dias movement is to strengthen and extend the body of Christ. No Tres Dias organization shall change the teachings or practices of the Tres Dias Movement to accommodate the participation of non-Christians. For the purposes of these essentials, Christian is intended to refer to those who are seeking a closer relationship with Jesus Christ as their Lord and Savior.

Second, Tres Dias is a Christian ecumenical organization. All Tres Dias organizations shall actively seek the participation of persons from all the Christian denominations in their environment. All Tres Dias organizations shall stress those things which the Christian denominations have in common and respect those things which are different. All Tres Dias organizations have the duty and the authority to protect the Tres Dias ecumenical structure.

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

Fourth, Tres Dias is a non-profit movement. Tres Dias organizations should pursue prudent fiscal policies. They shall avoid accumulating assets beyond what is required to carry out their part in the Tres Dias Movement.

Fifth, The Tres Dias movement shall not assume the role of a Denomination. Tres Dias is not a church-substitute; rather, it encourages Christians to worship and serve in their home congregations, as leaders.

Sixth, Tres Dias is not a service organization. The Tres Dias movement encourages Church leaders to participate in worthy projects. Tres Dias organizations shall limit their activities to those related to carrying out the Tres Dias method.<sup>7</sup>

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<sup>7</sup> Tres Dias, Inc., "The Essentials of Tres Dias" (Poughkeepsie, NY: TRES DIAS, INC., 2012), accessed November 25, 2013, <http://www.tresdias.org/essentials/essentia.htm>.

### The Methodological Principal of the Tres Dias Movement

The Tres Dias movement is divided into three sequential phases: the ‘Pre-Weekend’ phase, the ‘Weekend’ phase, and the ‘Post-Weekend’ phase. The mission of the Pre-Weekend phase is to prepare participants for effective participation in the Tres Dias Weekend. Also, the goal of the Weekend phase is to prepare participants for effective participation in the Post-Weekend phase.<sup>8</sup> The Post-Weekend phase is called ‘The Fourth Day’ phase in that participants of the Tres Dias Weekend program continuously must keep the faith and spirituality in the field of their daily lives from the fourth day after completing the retreat for three days. An individual participant who has entered a Tres Dias Weekend, but has not yet completed the three-day program, is called a *Candidate* in Tres Dias terms and then, the Candidate is called a *Pescador*, ‘Fisher of Men’ in Spanish, after completing the three-day retreat. The Tres Dias movement intends to make a Christian individual a fisher of men within the methodological principal, the Post-Weekend through the Fourth Day phase. The methodological principal of the Tres Dias is to prepare Christian individuals until they become Candidates, to spiritually train the Candidates for three days in the Weekend phase, and dispatch them as fishers of men to the world. Therefore, the methodological principal of the Tres Dias movement with the three phases provides an effective, long-range strategy for spiritual disciplines.

### The Core Contents of the Tres Dias Movement in the Three Phases

First, the Pre-Weekend phase prepares the potential Candidates. When a chartered Tres Dias community plans and prepares a Weekend retreat program, its ‘Secretariat Officer’ announces a recruitment opening by posting on the internet or sending an official document to the

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<sup>8</sup> Tres Dias, Inc., “The Essentials of Tres Dias.”

membership churches. The local church pastors and lay leaders submit the list of the names of their potential Candidates and sponsor them. Communities of Tres Dias usually hold Weekend programs two to four times per a year based on their capacity and ability. They arrange a ‘Team Member Meeting’ approximately three times before the Weekend retreat program in order to pray for the potential Candidates and organize the ministry-team and the *Team Member* organization, designing the retreat. Finally, the communities of Tres Dias choose the location, prepare the materials and supplies, and determine the final lists of the participants: both Candidates and Team Members out of the local churches.

Second, the Weekend phase trains the Candidates and sends them as fishers of men to the world. The Tres Dias Weekend is an intensive three-day program lasting about seventy-two hours. It is a weekend or continuous three-days of living in a Christian community, involving “a combination of carefully developed activities and teaching which are meant to lead to a personal commitment to Christ.”<sup>9</sup> The fifteen lectures, called *Rollos*, are the framework of the Tres Dias Weekend phase. The first day of the Weekend has the following five Rollos: Ideals, Grace, Church, the Holy Spirit, and Piety. The second day of the Weekend has the following five Rollos: Study, Sacred Moments of Grace, Christian’s Action, Obstacles to Grace, and Leaders. Also, the third day of the Weekend has the following five Rollos: Environments, Life in Grace, Community-Life of the Christian, Reunion Groups, and Living the Fourth Day. The most important mechanism in the Weekend phase is that all the activities, including prayer meeting, worship and praise, and setting and decoration, are deeply related to each Rollo.

Third, the Post-Weekend phase called ‘the Fourth Day Phase’ pursues continuous Christian life with grace and victory in Christ after the Tres Dias Weekend, for three days. After

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<sup>9</sup> Tres Dias, Inc., “The Essentials of Tres Dias.”

the Weekend each *Candidate* becomes *Pescador*, ‘fisher of men’ in Spanish. Until the next Weekend program is prepared, the local Secretariat of Tres Dias encourages Pescadores to participate in a Reunion meeting, preferably, at least once each month. The Reunion meeting pursues a compressed program of the Tres Dias Weekend. Also, Pescadores share their testimonies of what God has done in their lives and churches in the Reunion meeting. Until the next meeting or the next Weekend, all Pescadores try to best serve God and people in each of their churches. When the next Weekend is prepared, they recommend and sponsor other Candidates and serve as a Team Member for three days.

#### The Characteristics of the Tres Dias Movement

First, the Tres Dias movement pursues the balance between intensive, short-range and extensive, long-range strategy. The Tres Dias movement is not over when the retreat program for the three days finishes. The Tres Dias movement is closely connected by the three phases: the Pre-Weekend, the Weekend, and the Post-Weekend. The continuous repetition of the three phases fulfils a long-range strategy for the spiritual disciplines. At the same time, the Tres Dias Weekend itself for these three days is the most intensive, powerful, and carefully developed, short-term strategy for the spiritual disciplines of the local church leaders.

Second, Tres Dias is a united, interdenominational movement emphasizing the partnership among local churches. Christians from all denominations and independent churches are welcome. The communities and the local Secretariats of Tres Dias neither uphold a specific Christian denomination nor repudiate a particular church among evangelical churches. Combining the characteristics of each denomination, they try to strengthen the strengths and make up for the weaknesses. Also, they encourage and recruit the believers who have special gifts and talents

from the various local churches, without considering denominations. Therefore, “the best part of Tres Dias is the experience of bonding together with people from many different Christian denominations.”<sup>10</sup>

Third, the Tres Dias movement is easily contextualized with a specific cultural context. Tres Dias does not deal with doctrinal positions but provides a methodological system and a pragmatic frame for the spiritual disciplines. Therefore, the Tres Dias movement is not bound within a specific denominational group or a particular cultural context. On the other hand, the communities of Tres Dias can flexibly contextualize their program according to the cultural context. The Tres Dias movement is especially compatible with cultural and social systems and religious environments in various mission fields.

Fourth, Tres Dias is a prayer movement, emphasizing not only the immediate results but also the continual process. The three phases of the Tres Dias movement are based on the prayer relay networking. The movement starts with the prayer movement and completes with the prayer movement. In the Pre-Weekend phase, the Team Members take part in the prayer movement through the Team Member meeting and the local church prayer meeting. In this phase they pray for the potential Candidates, the process of preparing for the Weekend phase, and the local Secretariats of Tres Dias. In the Weekend phase, each Team Member is expected to take turns in order to be a part of the twenty-four-hour prayer relay during the three days. In the Post-Weekend phase, all the Team Members, including the new Pescadores, who have just completed the Tres Dias Weekend phase, pursue being a part of the continuous prayer movement in order to win in the mission field of life, church, and society.

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<sup>10</sup> The Center for Apologetics Research, “Tres Dias: A Preliminary Evaluation” (Saint Petersburg, Russia: The Center for Apologetics Research), 3, accessed December 17, 2013, [http://apologetika.ru/pdfs/td\\_eng.pdf](http://apologetika.ru/pdfs/td_eng.pdf).

Fifth, Tres Dias is a human-centered movement not program-centered. The overarching goal of the Tres Dias movement is to help both Candidates and Team Members achieve spiritual growth through the spiritual disciplines. Through the whole process of the three phases, the Tres Dias movement encourages participants to assist and serve their local churches in carrying out each vision of the churches. The Tres Dias movement mainly pursues the change, the recovery, and the devotion of people in Christ. All the programs and activities of Tres Dias are only the methods to achieve the goal: spiritual formation of both Candidates and Team Members. In the Weekend phase, especially, all the Team Members wholeheartedly serve each Candidate to concentrate on the spiritual disciplines by using the various talents God gave to each of them in each department, which they belong in the organization.

Sixth, Tres Dias is not a theory but a practical movement field, delivering the power of God's love. The Tres Dias movement provides all of the pragmatic process and systems for both Candidates and Team Members to share God's love with one another. The three phases of the Tres Dias movement can be an actual field to practice the Great Commandment of Jesus Christ. Jesus said, "Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.'"<sup>11</sup> The way Christians practice loving God and people is by staying together with God and His people, serving one another, "getting close to them, and allowing them to observe a Christ-like example."<sup>12</sup> The Tres Dias movement provides the context and content for achieving the Great Commandment.

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<sup>11</sup> Matt. 22:37-39.

<sup>12</sup> Rodney W. Dempsey, "A Strategy to Transitional Church Educational System to a Small Group System" (DMin diss., Liberty University Baptist Theological Seminary, 2004), 19.

Seventh, Tres Dias is a lay-led movement, including the active participation of the clergy. The Tres Dias movement encourages the enthusiastic participation of lay Christians. The clergies of the Tres Dias communities primarily lead the prayer program, administer the sacraments, speak several theological Rollos, and inspect and check whether the programs and activities are biblical, based on their theological perspectives. On the other hand, lay leaders lead the whole program, progress the sequence, and speak several Rollos in practical parts. They take the lead in the actual departments in the Weekend phase. For instance, a lay Christian takes the role of a ‘Rector’ who presides over all the programs in the Weekend.

### **The Values of the Tres Dias Movement as an Effective Spiritual Discipline Program**

Carrying out a long-range strategy for the spiritual disciplines, the Tres Dias movement, through the three phases, shows the following values as an effective spiritual discipline program. According to the division of Richard Foster, this paper presents the values of the Tres Dias movement with the three categories of the spiritual disciplines: The inward disciplines, the outward disciplines, and the corporate disciplines.

#### **The Values of the Tres Dias Movement for the Inward Disciplines**

First, the discipline of meditation helps Christians to train how to hear God’s voice and obey His word. Morning Meditation in the Tres Dias Weekend allows all Candidates and Team Members to concentrate on God’s voice and to react to it according to their faith. Each day in the Tres Dias Weekend starts with Morning Meditation. All Candidates and Team Members deeply meditate on the talk of the spiritual leader to find God’s will, including who they are and what

they have to do. Team Members serve to provide the best place for meditation by checking the light, sound, and spiritual atmosphere in the chapel.

Second, the discipline of prayer is the most important part as a backbone for the Tres Dias movement. The whole processes of the Tres Dias movement can be combined with the prayer movement. The prime reason the Tres Dias Weekend retreat program brings powerful change to all the participants is the influence of the discipline of prayer. In the Pre-Weekend phase, all Team Members join with the Team Member prayer meeting as well as personally pray for the Tres Dias Weekend program, all Team Member volunteers, and all potential Candidates in their local church communities. In the Weekend phase, Team Members join with the twenty-four-hour prayer relay with intercessory prayer for another person. In this phase, the Candidates can participate in the discipline of prayer through the following programs: ‘One-Sentence Prayer’ and ‘Group-Prayer Meeting.’ In the Post-Weekend phase, Team Members and new Pescadores continually join in the discipline of prayer by sharing the lists of the prayer request.

Third, the discipline of fasting in the Tres Dias movement is systematically formed by the local Communities of Tres Dias. In the Pre-Weekend phase, they plan the schedule of fasting and ask Team Members to be a part of the fasting relay through the local churches, which are involved in the Tres Dias movement. The church leaders of the local churches let the church members, who have experienced the Tres Dias Weekend, participate in the relay as volunteers. The communities and the local Secretariats of Tres Dias try to share the prayer requests from the local churches and the needs for the Weekend with all the old Pescadores, who have already completed the Tres Dias Weekend program. According to Elmer Towns, “Christians gain divine insight, the response of prayer requests, and the miraculous power of faith, through the discipline of fasting.”<sup>13</sup> Providing

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<sup>13</sup> Elmer L. Towns, *Fasting for a Miracle: How God’s Power Can Overcome the Impossible* (Ventura, CA: Regal, 2012), 22.

divine insight and power, the discipline of fasting continually keeps going through the life of all Pescadores after the Weekend phase.

Fourth, the discipline of study in the Tres Dias movement can be explained by the lectures in Weekend program, which are called ‘Rollo.’ The fifteen Rollos are Ideals, Grace, Church, the Holy Spirit, Piety, Study, Sacred Moments of Grace, Christian’s Action, Obstacles to Grace, Leaders, Environments, Life in Grace, Community-Life of the Christian, Reunion Groups, and Living the Fourth Day. Both clergy and lay leaders give the Rollos. Clergy Team Members speak doctrinal Rollos like Grace, the Holy Spirit, and Sacred Moments of Grace. Also, lay-leader Team Members give non-doctrinal Rollos, like Ideals, Leaders, and Environments. The Tres Dias Weekend program intensively provides Candidates and Team Members with the core studies that are essential for Christianity for these three days.

#### The Values of the Tres Dias Movement for the Outward Disciplines

First, the discipline of simplicity in the Tres Dias Weekend pursues maximization for Candidates to concentrate on the relationship with God. Taking only a few possessions with them and keeping disconnected from the world around them, Candidates can practice simplicity. In the Weekend, Candidates are not allowed to wear a watch and use a cell phone. Also, all participants in the Weekend have their own vocabulary. That leads them to be disconnected from the society around them. For instance, they are greeted with the term *De Colores*, lectures are called *Rollos*, gifts are called *Palanca*, and the ministry workers are called *Team Members*, and those attending the Weekend are called *Candidates*.<sup>14</sup>

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<sup>14</sup> The Center for Apologetics Research, “Tres Dias: A Preliminary Evaluation,” 3.

Second, the discipline of solitude in the Tres Dias Weekend is provided when the spiritual leader declares ‘A Period of Silence’ from the evening meditation on the first night until the end of the first meditation the following morning. Candidates are not allowed to speak to anyone, including their roommates, during this period of time. This provides Candidates with the opportunity to think about who they are in Christ and look back on what they have been doing as a Christian until now. Candidates must keep silence not to disturb one another but to practice solitude during that time. The discipline of solitude, through Silence Time, brings intimacy with God for Candidates. Also, solitude helps all participants “take the beam from their own eye in order to relieve the other person’s affliction.”<sup>15</sup> For this, all Team Members try to offer these secluded places, spare, and simple, in places of great natural beauty.

Third, the discipline of submission is found with ‘One-Sentence Prayer’ time in the Tres Dias Weekend. Through this program, all participants practice giving their burdens to God and getting free from them. The Tres Dias Weekend program offers a performance named, ‘The Stations of the Cross,’ where both Candidates and Team Members have an opportunity to practice self-denial, the spirit of martyrdom, and a total commitment to God, by being thoroughly surrendered into the hands of almighty God.

Fourth, the discipline of service appears in the way of volunteer works of the ministry workers, the Team Members. The committed service of Team Members helps not only Candidates to receive God’s grace but also Team Members to bring their best dedication to God. Through the various gifts, which are called *Palanca*, ‘lever’ in Spanish, Team Members can show their devotion toward God and Candidates including other Team Members. *Palanca* is the all kinds of dedications for the Tres Dias movement, including devotional services, physical works,

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<sup>15</sup> Emilie Griffin, *Wilderness Time: A Guide for Spiritual Retreat* (New York, NY: HarperSanFrancisco, 1997), 42.

financial supports, and various artistic presentations through the talent of Pescadores. Team Members also join into ‘Feet-Washing Ceremony’ to be the beneficiary of blessing from God by washing the feet of Candidates. Also, there is a program named, *Agape*, where both Candidates and Team Members have an opportunity to serve one another by sharing a love feast and encouraging each other.

#### The Values of the Tres Dias Movement for the Corporate Disciplines

First, the discipline of confession in the Tres Dias Weekend appears through the activity of ‘Nailing Sins to the Cross. After watching the video clip, *The Passion of the Christ*, all Candidates and Team Members have the opportunity for confession and repentance of their personal sins toward forgiveness by jotting down the lists of sins on the paper and nailing the paper on the cross. This performance lets them commemorate that Jesus actually “absorbed all the evil of humanity and so heal it, forgive it, and redeem it by his vicarious suffering.”<sup>16</sup> Richard Foster explains the effect of the discipline of confession through contemplating the cross, as follows: “It involves an objective change in Christians’ relationship with God and a subjective change in them. It is a means of healing and transforming the inner spirit.”<sup>17</sup>

Second, the discipline of worship is one of the most important strengths of the Tres Dias movement. The Tres Dias Weekend program offers the systematic worship training according to priority. The worship director plays an important role in all the programs of the Weekend phase. He not only leads the worship team but also spiritually links up all programs by guiding worship and praise. He controls the whole process of the discipline of worship based on the subjects of the

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<sup>16</sup> Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (New York, NY: HarperSanFrancisco, 1998), 143.

<sup>17</sup> *Ibid.*, 144.

fifteen Rollos and the contents of performances and activities. Therefore, all Candidates and Team Members can have the opportunity to deeply experience the discipline of worship for three days.

Third, the discipline of guidance is the basic engine of the Tres Dias Weekend for the three days. The authentic director of the Weekend is the Holy Spirit. Candidates can experience God's guidance through the particular circumstances, which God prepares by using the hands of the Team Members. Candidates are not given any schedule of programs as well as they are required to remove their watches and cell-phones. Candidates have to be completely dependent on the Holy Spirit and the hands of the Team Members for three days. Following the guidance of Team Members during each program, Candidates can experience the discipline of guidance from the Holy Spirit.

Fourth, the discipline of celebration is shown here and there in the various activities in the Weekend. All meal times, refreshments, outside activities, events after group prayer, and events after Feet-Washing Ceremonies are always in themselves a form of celebration and festivity. Emilie Griffin says that "taking the time, extending our sense of Sabbath in a creative way, is a form of celebration."<sup>18</sup> Through the discipline of celebration in the Tres Dias Weekend, all Candidates and Team Members really can believe that their mourning is turned into dancing. The following statements by Emilie Griffin accurately explain the effects from the discipline of celebration in the Tres Dias Weekend: "Celebration is having a party because the prodigal has returned, and there is no sense in fasting any longer. Celebration is being glad that Jesus is among us, and that he is willing to have table-fellowship with the likes of us. Taking time to rest in God and to be delighted in his presence is a kind of rejoicing."<sup>19</sup>

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<sup>18</sup> Emilie Griffin, *Wilderness Time: A Guide for Spiritual Retreat* (New York, NY: HarperSanFrancisco, 1997), 55.

<sup>19</sup> *Ibid.*, 56.

## Summary

According to the division of Richard Foster, this paper examined the values and effects of the Tres Dias movement as an effective spiritual discipline program. The whole process from the Pre-Weekend phase to the Post-Weekend phase fulfills the requirements of the twelve spiritual disciplines. Many programs in the Weekend concretely present the specific effects and values on the three categories of the spiritual-discipline categories: the inward, outward, and corporate disciplines. From now on, this paper will inspect, analyze, and evaluate the compatibility of the Tres Dias movement in the Russian contexts.

### **The Compatibility of the Tres Dias Movement in the Russian Contexts**

To probe the compatibility of the Tres Dias movement in the Russian contexts, this paper carried out a survey targeting the Russian, local-church leaders who experienced the Tres Dias Weekend program in Russia and have been involved in the Tres Dias movement in the city, Moscow. This paper will present the brief history of the Tres Dias movement in Moscow, Russia, including the discussion about the contribution of the movement on the Russian mission fields. Also, this paper will thoroughly inspect the compatibility of the Tres Dias movement in the Russian contexts through analyzing and evaluating the results of the survey.

### **The History of the Tres Dias Movement in Moscow, Russia**

The Tres Dias movement was begun by Grace Seminary in Moscow in 1997. Grace Seminary has hosted the Tres Dias Weekend Program, centered on the seminary students, once a year. It has brought spiritual leverage to the Russian mission fields by carrying out the spiritual

disciplines for spiritual growth. However, the Tres Dias Weekend Program of Grace Seminary has failed to develop into a movement that has an influence on the spiritual growth of the other, local, evangelical churches because it was limited to only the Grace community.

In the summer of 2003, Anton Cho, a missionary who came from South Korea, began ‘Moscow Vision Tres Dias,’ which was the first interdenominational Tres Dias movement with two hundred local church leaders in Moscow. The Moscow Vision Tres Dias movement, with the missionary Cho, has had a big impact on the spiritual disciplines for the local churches in Moscow for eleven years, since 2003. He hosted the twenty-second Moscow Vision Tres Dias Weekend in October 2013, without financial support from abroad. Through the Tres Dias movement for eleven years, many leaders with interdenominational church communities in Moscow have been encouraged with the consolation of the Holy Spirit and have played a pivotal role for the spiritual growth of the Russian churches.

### The Purpose and Process of the Survey Research

This paper carried out a survey targeting the Russian church leaders who have experienced the Tres Dias Weekend Program and been continuously involved in the movement in Moscow. This survey was placed through a Google survey and conducted between October 22, 2013 and January 2, 2014. The title of the survey is “Survey of the Values and Compatibility of the Tres Dias Movement in Russia.” The purpose of the survey was to verify not only the values of the Tres Dias movement as an effective spiritual discipline program in Russia but also the compatibility of the movement within Russian contexts as a contextualized mission strategy for the Russian churches. The researcher first contacted the missionary Anton Cho, the president of Moscow Vision Tres Dias Secretariat, and asked for help for the survey.

Thanks to his help and recommendation, the researcher could contact pastors and lay leaders, who have been involved with the Tres Dias movement in Moscow, and they participated in the survey. They also recommended the second group, who would be willing to participate. This survey was administered via e-mail and social networking sites. The researcher stopped recruiting participants when it reached one-hundred responses. After presenting all the data of the responses, this paper will analyze the results and evaluate the trends about the values and the compatibility of the Tres Dias movement in the Russian contexts.

### Respondents' Profile of the Survey Research

- 54% of the respondents were female and 46% male. (*Figure 3.1*)
- The majority of respondents (33%) were between the ages of 31 and 40 years. (*Figure 3.2*)
- Including the 15% of the age group 51 to 60, people of different ages from 18 to over 61 participated in the survey. (*Figure 3.2*)
- Most of all respondents indicated some level of formal education, with the majority of respondents (50%) completing a four-year bachelor's degree. (*Figure 3.3*)
- The majority of respondents (54%) have been church members for over 10 years. (*Figure 3.4*)
- 13% of the participants were pastor in the position of church. (*Figure 3.5*)
- The majority of respondents belonged to Presbyterian denomination (36%) and 22% of Pentecostal, 14% of Methodist, and 6% of Baptist. (*Figure 3.6*)

The following figures are the summary of responses about questions 1-6. These figures present the Respondents' Profile of the Survey Research.

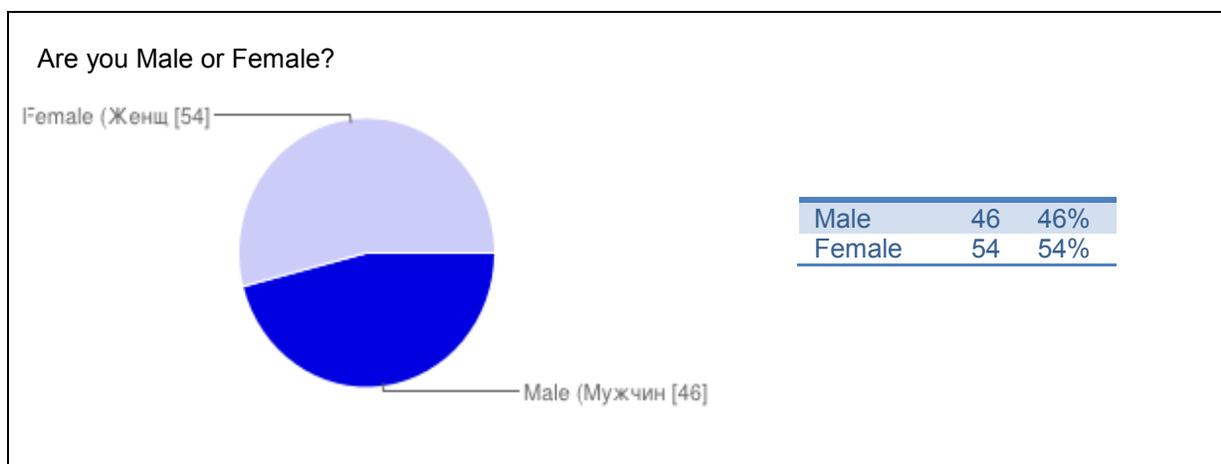


Figure 3.1. The Summary of Responses about Survey-Question 1

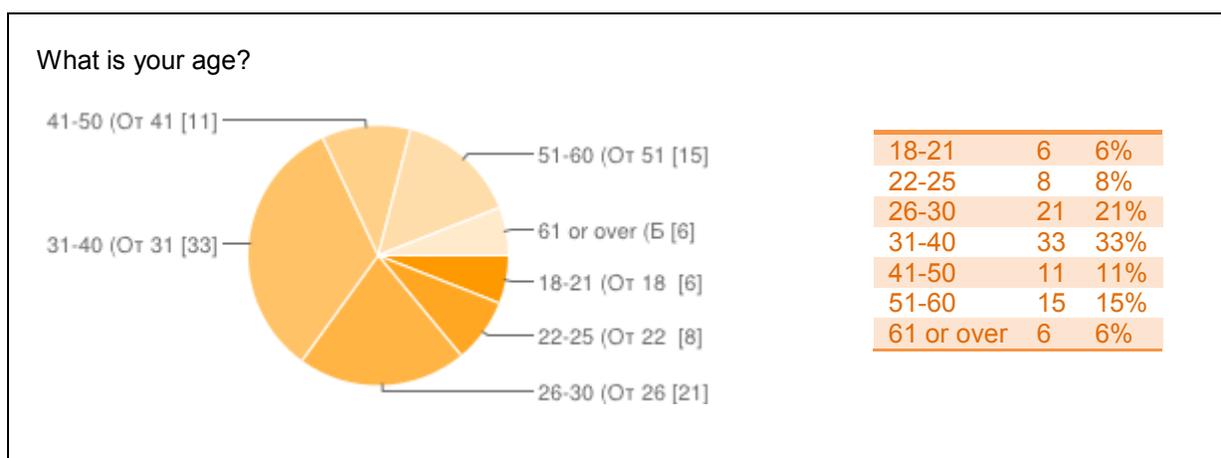


Figure 3.2. The Summary of Responses about Survey-Question 2

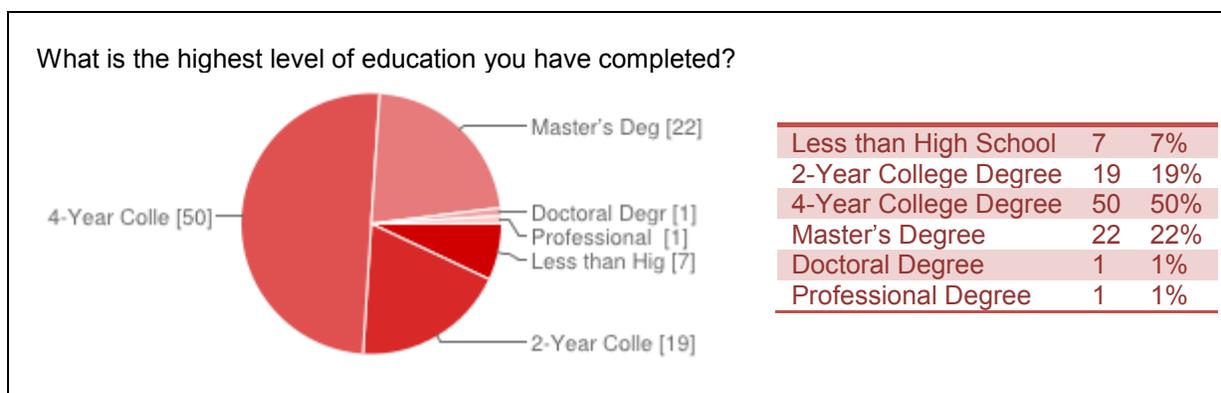


Figure 3.3. The Summary of Responses about Survey-Question 3



Figure 3.4. The Summary of Responses about Survey-Question 4

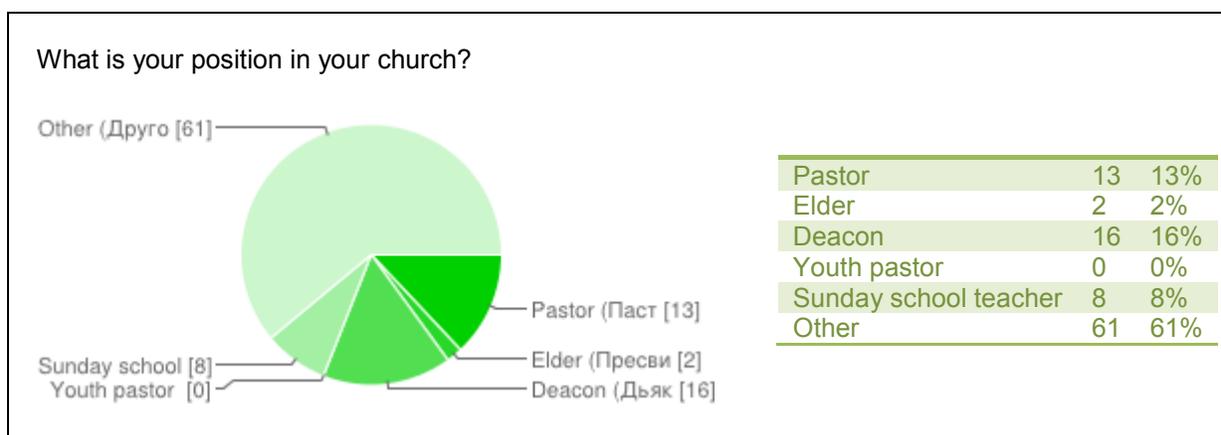


Figure 3.5. The Summary of Responses about Survey-Question 5

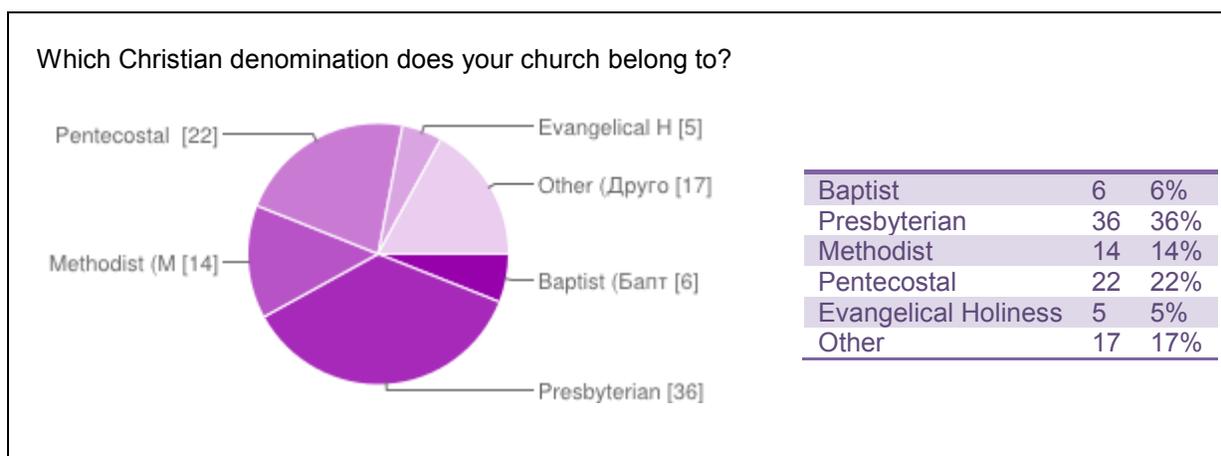


Figure 3.6. The Summary of Responses about Survey-Question 6

## The Analysis of the Emerging Issues of the Survey Research

The responses of the survey-questions 7-11 present the steps involved in the Tres Dias movement as follows: how Candidates participate in the Tres Dias Weekend, how satisfied they are with the Weekend, how many times they participate in the Weekend as Team Members, and why they are involved in the Tres Dias movement. The following is the analysis of emerging issues of the responses:

- Most of the respondents participated in the Tres Dias Weekend retreat program as Candidates through the recommendation of church member (37%), pastor (25%), or family member (20%). (*Figure 3.7*)
- The majority of respondents (80%) indicated that they were extremely satisfied with their experience as Candidates in the Tres Dias Weekend program, and 20% were moderately satisfied. (*Figure 3.8*)
- 27% of the respondents participated more than 10 times in the Tres Dias Weekend as a Team Member. (*Figure 3.9*)
- Most of respondents (53% “Strongly Agree” and 34% “Agree”) indicated that the reason they continually participate in the Tres Dias movement is because they think that the movement is helpful for the spiritual disciplines. (*Figure 3.10*)
- 69% of the respondents answered “Extremely likely” and 23% “Very likely” to the following question: “How likely would you be to recommend the Tres Dias Weekend retreat program to your family or friends?” (*Figure 3.11*)

The following figures are the summary of responses about questions 7-11.

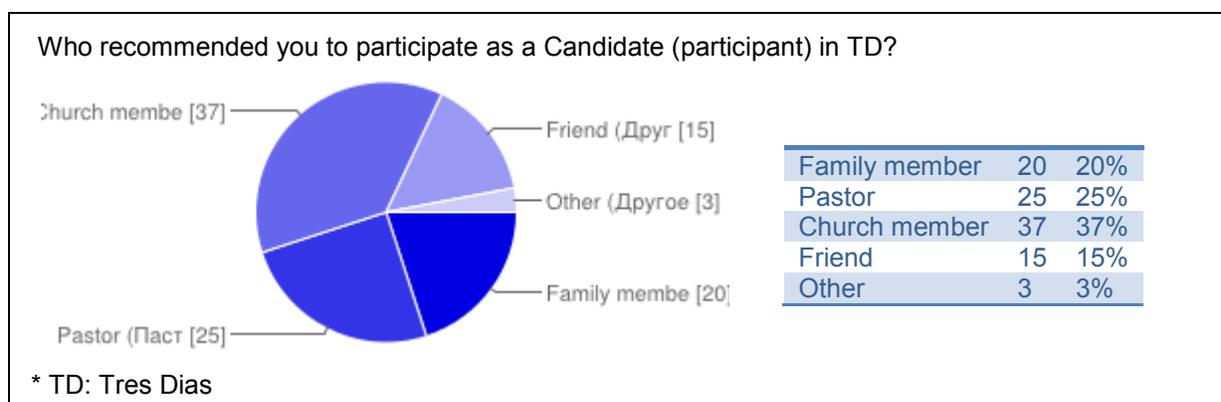


Figure 3.7. The Summary of Responses about Survey-Question 7

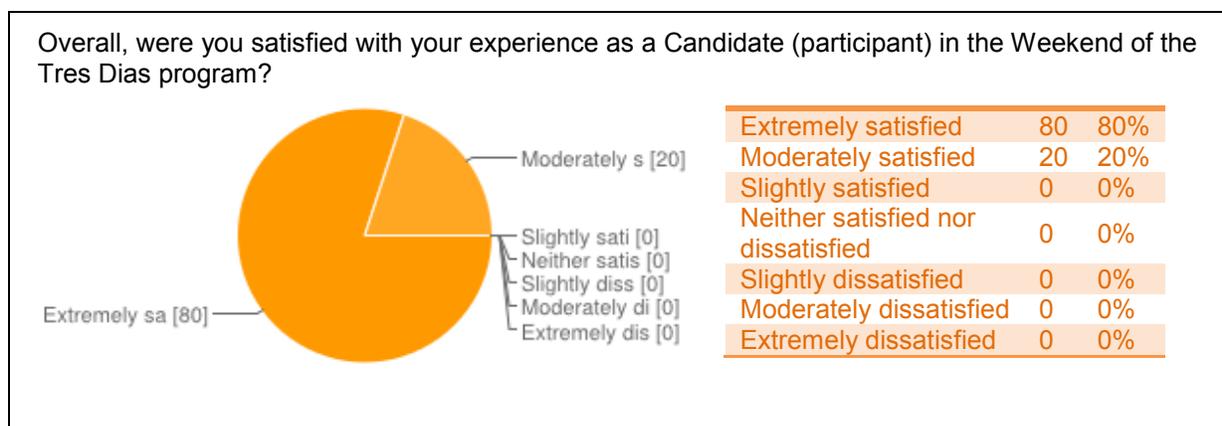


Figure 3.8. The Summary of Responses about Survey-Question 8

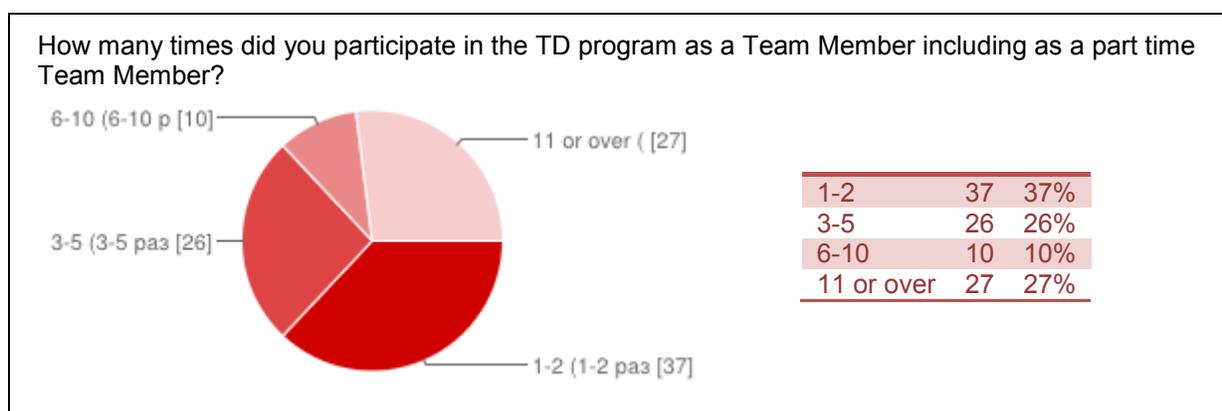


Figure 3.9. The Summary of Responses about Survey-Question 9

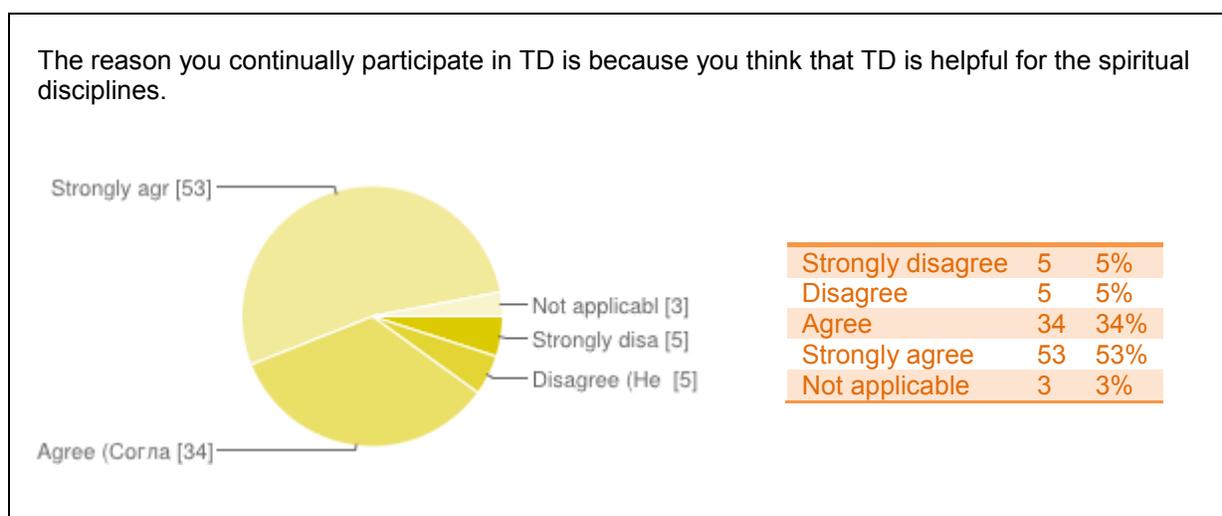


Figure 3.10. The Summary of Responses about Survey-Question 10

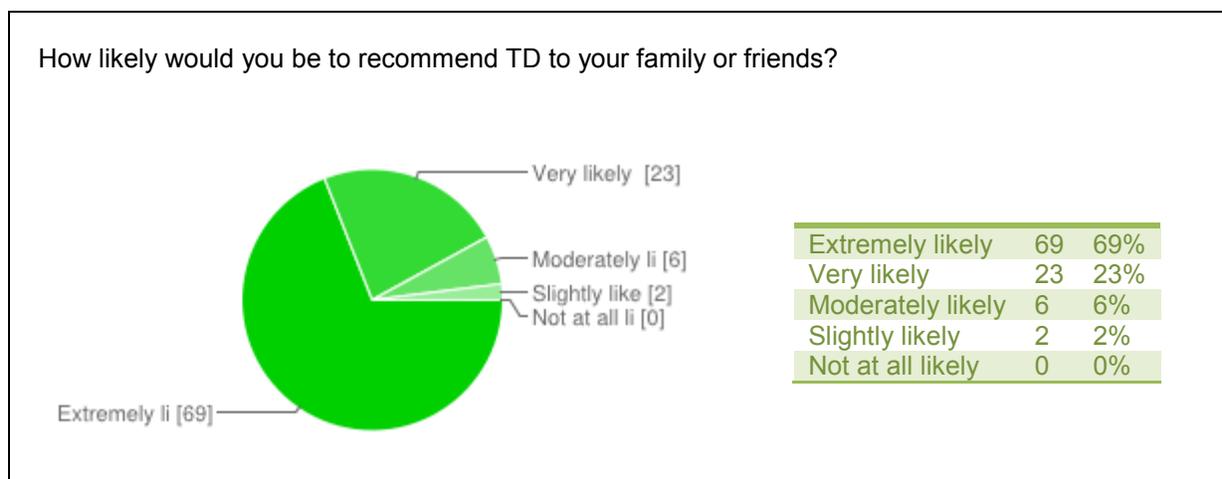


Figure 3.11. The Summary of Responses about Survey-Question 11

The responses of the survey-questions 12-14 present the overall idea about the issues as follows: the level of the Tres Dias Weekend Program, the value of the Tres Dias movement as spiritual disciplines for the Russian churches, and compatibility of the movement with the Russian contexts. The following is the analysis of emerging issues of the responses:

- Most of the respondents (55% “Excellent” and 40% “Good”) highly valued the level of the Tres Dias Weekend as a Christian retreat program. (*Figure 3.12*)
- Most of the respondents (48% “Very likely” and 26% “Extremely likely”) were likely to anticipate that the Tres Dias movement will be helpful for spiritual growth of the Russian Churches. (*Figure 3.13*)
- Most of the respondents (38% “Very likely” and 29% “Extremely likely”) were likely to think that the Tres Dias movement is compatible with the Russian contexts. (*Figure 3.14*)

The following figures are the summary of responses about questions 12-14:

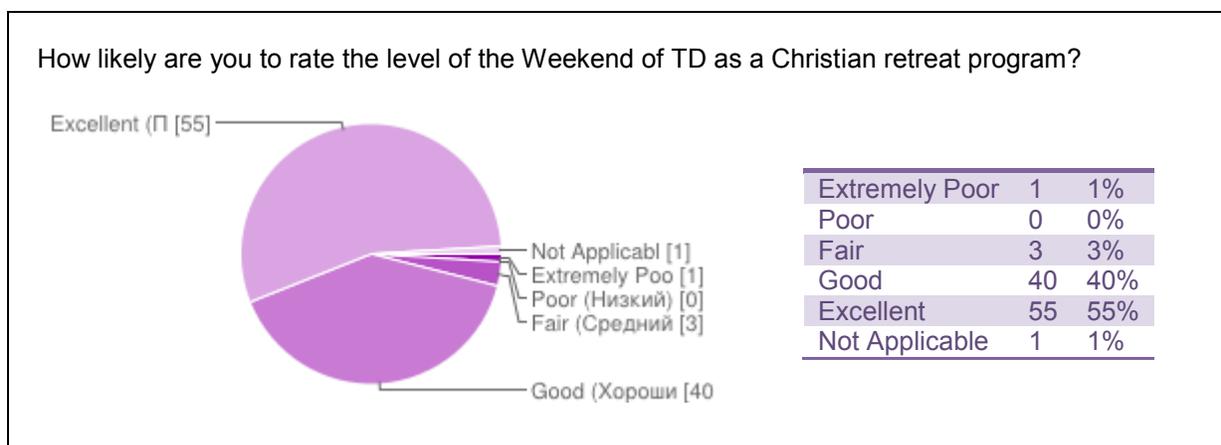


Figure 3.12. The Summary of Responses about Survey-Question 12

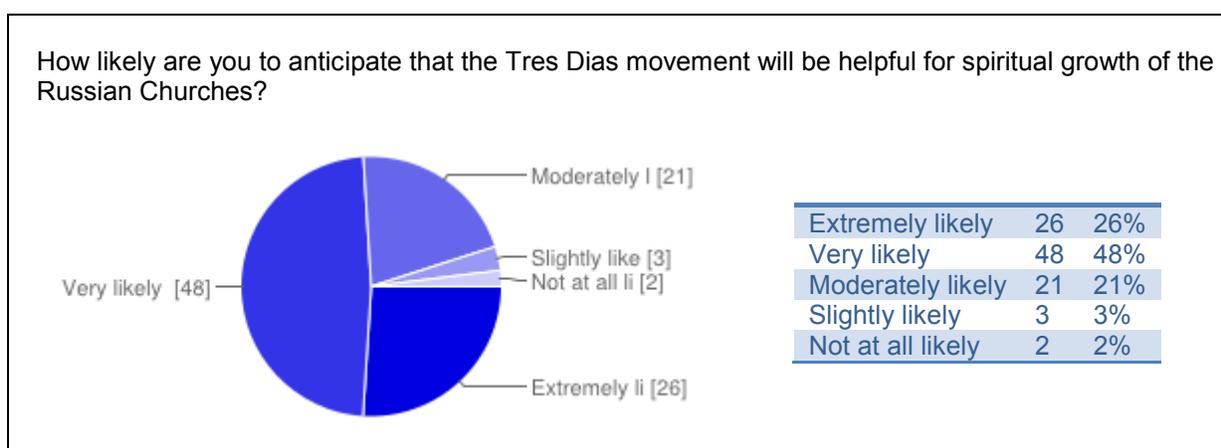


Figure 3.13. The Summary of Responses about Survey-Question 13

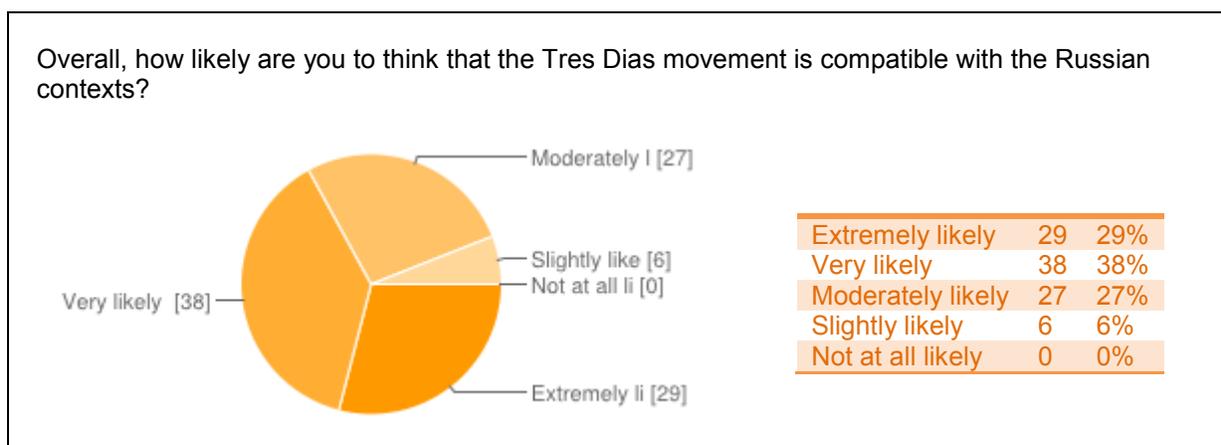


Figure 3.14. The Summary of Responses about Survey-Question 14

The responses of the survey-questions 15-18 indicate if the Tres Dias movement in Russia has several negative factors against the following categories: the Russian culture and society, the perspective of Russian Orthodoxy, and the perspective of the Russian youth. The following is the analysis of emerging issues of the responses:

- 85% of the respondents answered “Not at all likely” with the following question: “How likely are you to think that the Tres Dias movement has some negative factors against the Russian culture, society, history, education, and philosophy?” (*Figure 3.15*)
- Even though the majority of respondents (65%) answered “Not at all likely,” the other 35% (18% of “Slightly likely,” 11% “Moderately likely,” 5% “Very likely,” and 1% “Extremely likely”) thought that some programs in the Tres Dias Weekend were vulgar, secular, and unholy according to the perspective of Russian Orthodoxy. (*Figure 3.16*)
- Although the majority of respondents (72%) answered “Not at all likely,” some of them (20% “Slightly likely,” 5% “Moderately likely,” 2% “Very likely,” and 1% “Extremely likely”) thought that some programs in the Tres Dias Weekend were boring and out of date according to the perspective of the Russian youth. (*Figure 3.17*)
- Most of the respondents thought that the Tres Dias Weekend were not at all likely (84%) or slightly likely (11%) to have some factors of paganism and superstitions in Russian contexts. (*Figure 3.18*)

The following figures are the summary of responses about questions 15-18:

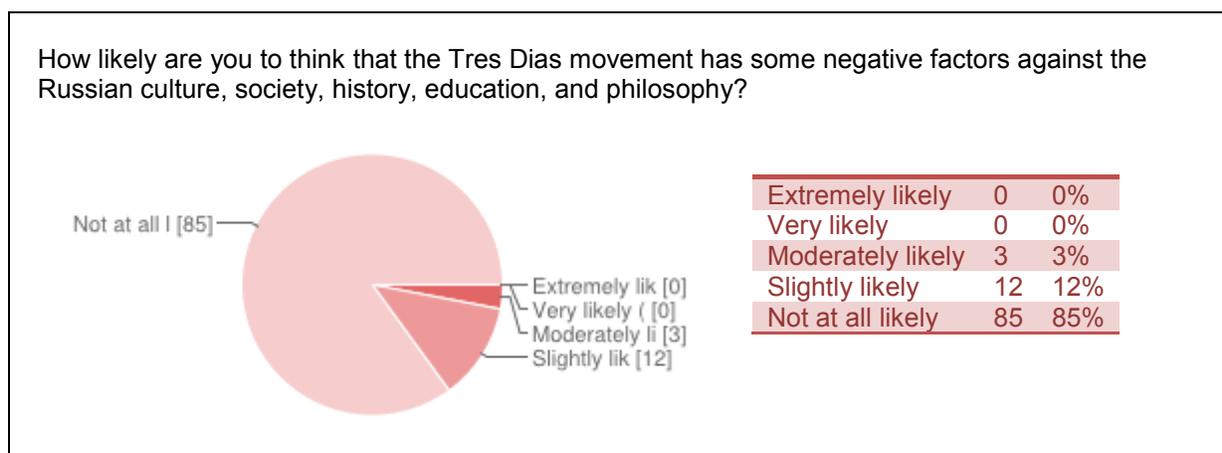


Figure 3.15. The Summary of Responses about Survey-Question 15

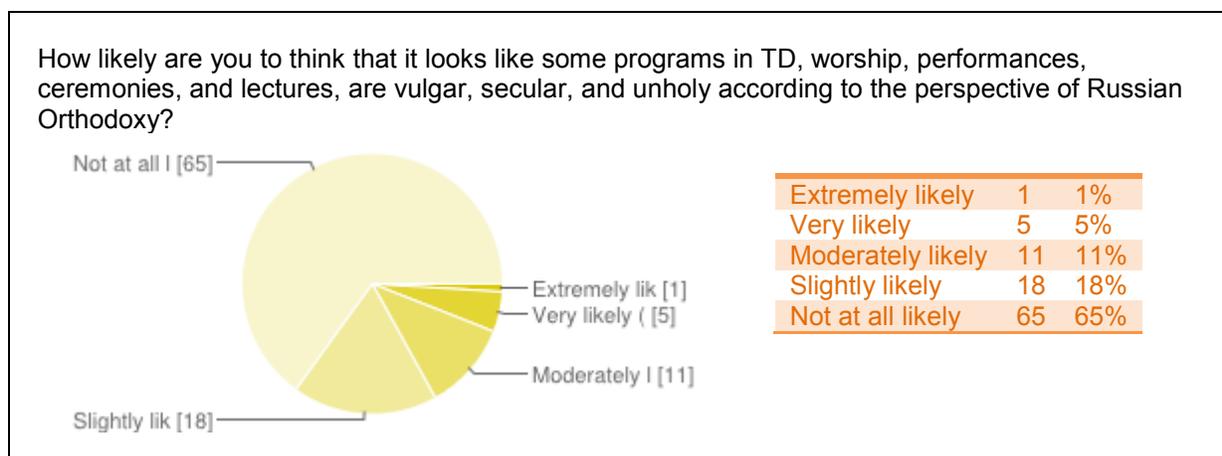


Figure 3.16. The Summary of Responses about Survey-Question 16

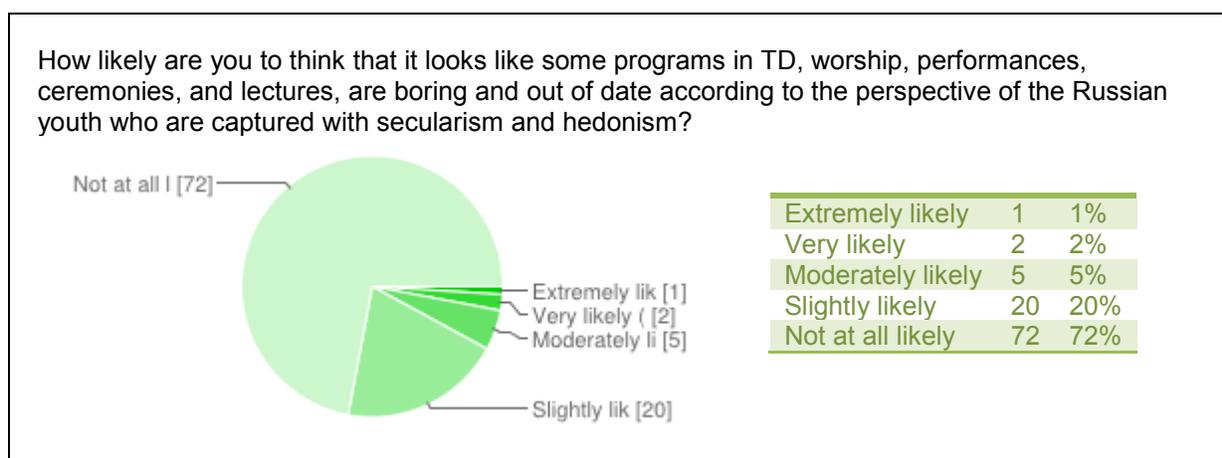


Figure 3.17. The Summary of Responses about Survey-Question 17

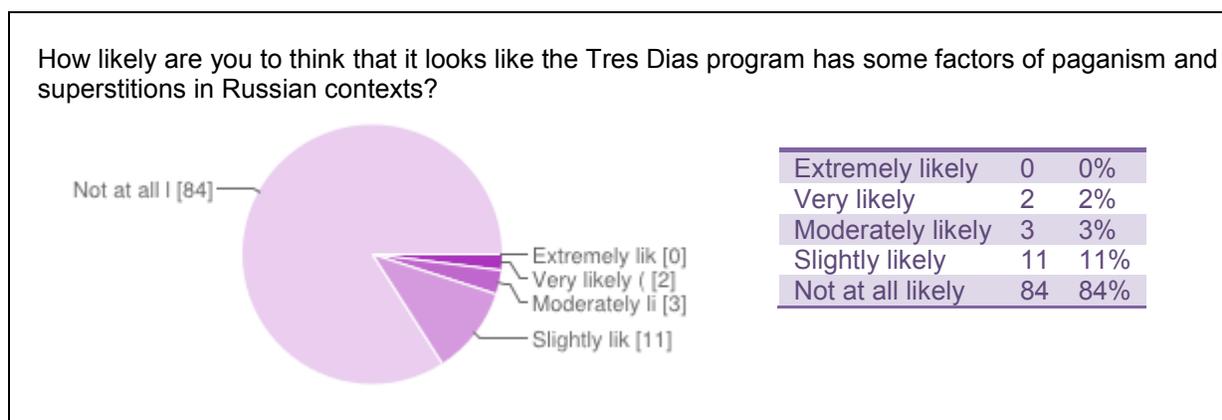


Figure 3.18. The Summary of Responses about Survey-Question 18

The response of the Survey-Question 19 verifies whether or not the Tres Dias movement has the values and compatibility as a long-range strategy for the spiritual disciplines in the Russian churches. In response to Survey-Question 19, most of the respondents (30% “Extremely likely,” 40% “Very likely,” and 20% “Moderately likely”) indicated that the Tres Dias movement has value as a long-range strategy and compatibility in the Russian contexts. The Figure 3.19 presents the summary of responses about question 19:

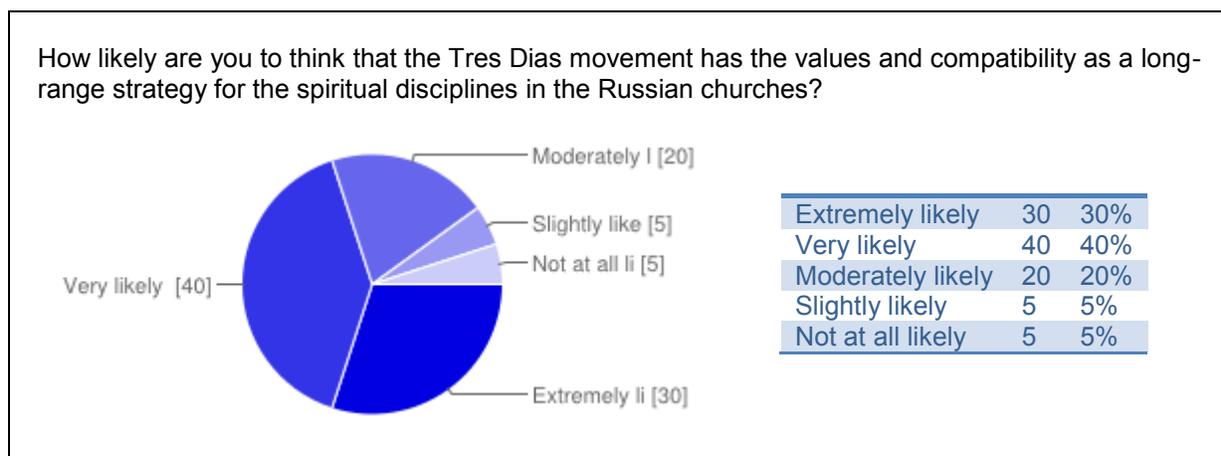


Figure 3.19. The Summary of Responses about Survey-Question 19

Finally, most of the respondents highly rated the level of the ministries, activities, and programs, including Rollos, in the Tres Dias Weekend in Russia. The following is the analysis of emerging issues of the response of the Survey-Question 20.

- Most of the respondents highly rated each level of the Tres Dias Weekend retreat programs by giving them the point “5 (Excellent).”
- More than 80% of the respondents gave the point “5 (Excellent)” to the following areas in the Tres Dias Weekend: Refreshment, Decoration, Ceremonies, Prayer Times, Testimony times, Palanca (Gift), Servant Leadership of Team Members, and Leadership of Spiritual Director.
- The “Palanca (Gift)” area got the point “5 (Excellent)” by 91% of the respondents.

The following Bar Charts present the summary of responses about question 20: “How do you rate in the following areas in TD Weekend where you participated as a candidate?”

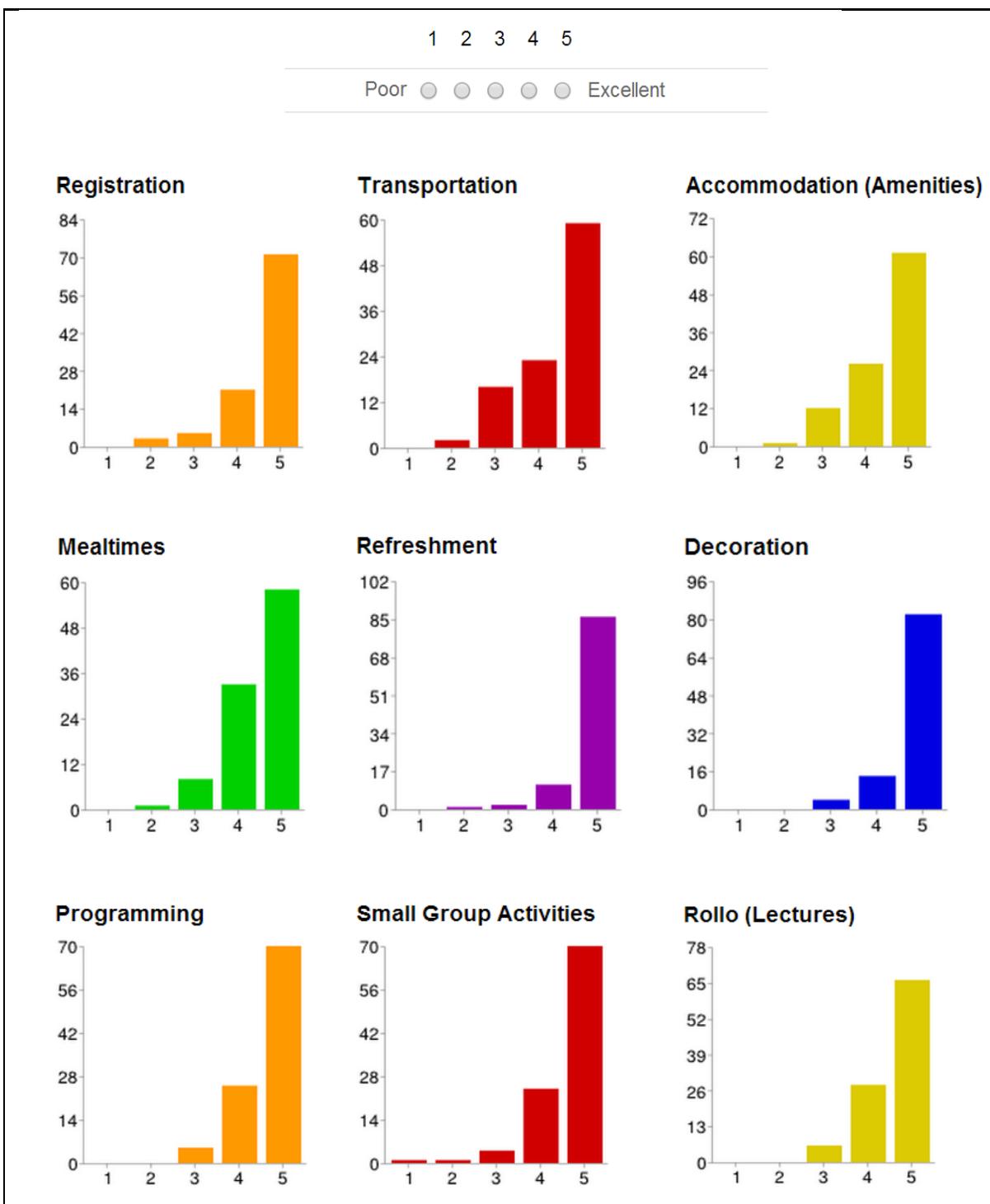


Figure 3.20. Bar Charts 1

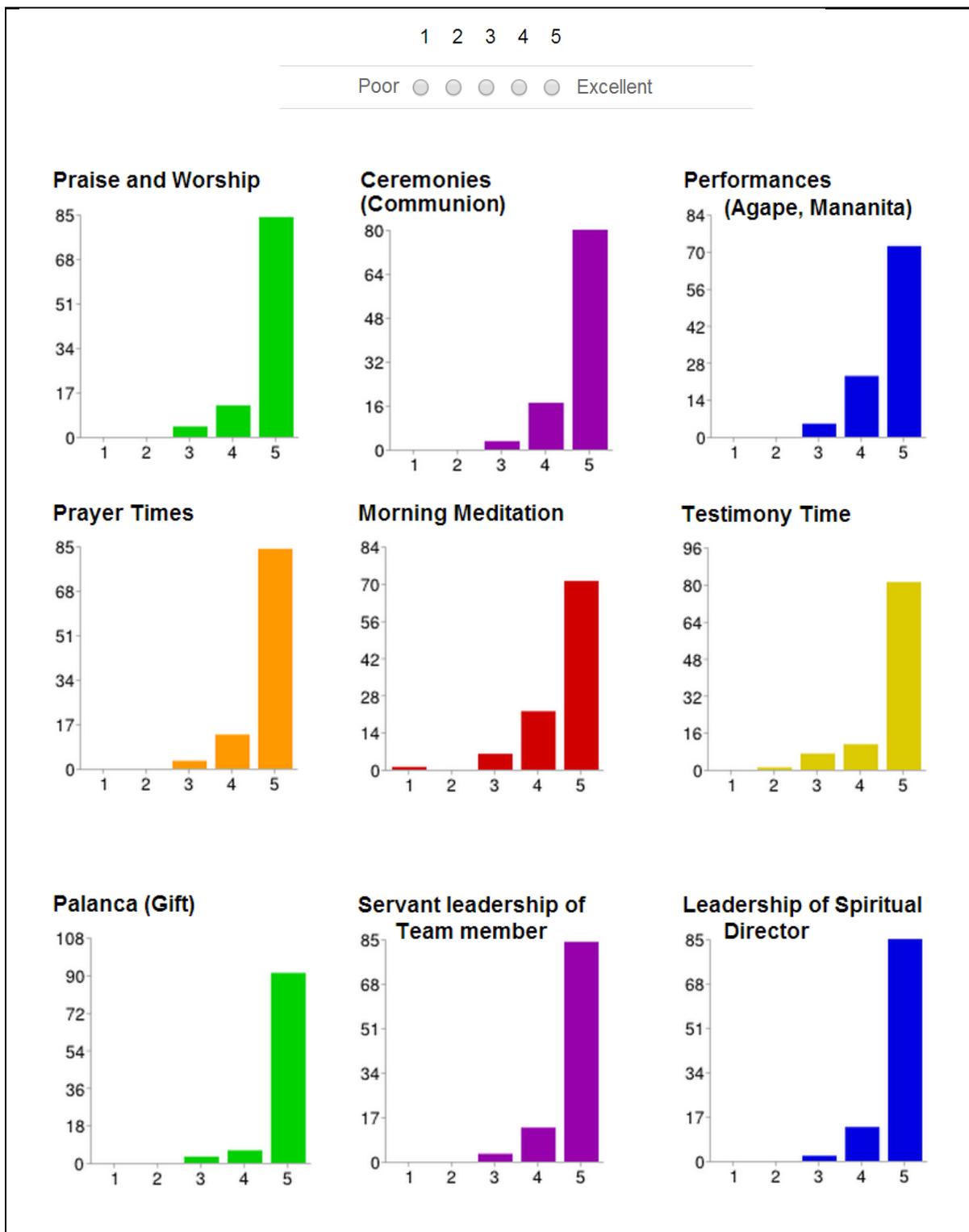


Figure 3.21. Bar Charts 2

### The Evaluation of the Survey Results

The research indicates that the Tres Dias movement in Moscow, Russia, has been met with great enthusiasm and excitement from all age groups regardless of gender during the last eleven years, in that people of different ages, from 18 to over 61, took part in the survey, including 15% of the age group 51 to 60. Also, the research shows that the Tres Dias movement is commensurate with the people who are very well-educated in that 22% of the respondents completed a master's degree and 50% completed a four-year bachelor's degree. Therefore, the Tres Dias movement is very suitable in the educated cities like Moscow. Moreover, 54% of the respondents have been a church member for 11 years or more and 26% for 6 to 10 years. This indicates that many of the Christians, who have been involved in the Tres Dias movement in Moscow, are local church leaders who have walked by faith for more than 10 years. As a result, the research shows that the Tres Dias movement has the value of a training program for the local-church leaders who live in Moscow with all age groups, regardless of gender.

The Tres Dias movement is a united, interdenominational movement, emphasizing the partnership and membership among local churches. That is because the 100 respondents took part in the survey from the different Christian denominations, including Baptist, Presbyterian, Methodist, Pentecostal, and Evangelical Holiness. The Christian leaders who participated in the Tres Dias Weekend retreat program mostly were recommended by the pastors or church members of the local churches. That indicates that the Tres Dias movement thoroughly operated under the aegis and support of the local churches.

Most of the respondents were satisfied with the Tres Dias Weekend program. Eighty percent indicated that they were extremely satisfied with their experience as Candidates. Also, 95% highly valued the level of the Tres Dias Weekend as a Christian retreat program. Furthermore, 27%

of the respondents have been continuously participating in the Tres Dias Weekend program as a Team Member over 11 times since they experienced the program as Candidates. Most of them (87%) continuously participate in the Tres Dias movement because they think it is very helpful for the spiritual disciplines. Moreover, many of them (98%) want to recommend their family or friends to take part in the Tres Dias Weekend program, including the 69% who are very interested.

Overall, 94% of the respondents think that the Tres Dias movement is compatible with the Russian contexts. Also, 85% of the respondents think that the Tres Dias movement has no negative factors against the Russian culture, society, history, education, and philosophy. Furthermore, 84% think that the movement has no factors of paganism and superstitions in the Russian religious contexts too. However, 35% think that some programs in the Tres Dias Weekend are vulgar, secular, and unholy according to the perspective of Russian Orthodoxy, even though 65% do not agree. This means that the Russian Evangelical Christians face the effect of the perspective of Russian Orthodoxy. Therefore, the leaders of the Tres Dias movement must continuously develop some strategies, which are contextualized in the perspective of Russian Orthodoxy, in regards to the worship style, the method of performances and ceremonies, and the contents of 'Rollos.' At the same time, they must also consider the perspectives and circumstances of the Russian youth, who are captured by secularism and hedonism, because 28% of the respondents still think that some programs in the Tres Dias Weekend are boring and out of date for the Russian youth. In conclusion, the Tres Dias movement not only has potential value as a long-range strategy for the spiritual disciplines in the Russian churches but also has compatibility in the Russian contexts as a contextualized strategy for the spiritual growth of the Russian Christians.

### Summary

Through Chapter 3, this paper takes a close look at the Tres Dias movement, including the history, purpose and vision, essentials, methodological principal, core contents, and characteristics. Also, this paper examines the values of the Tres Dias movement as an effective spiritual discipline program based on the spiritual disciplines of Richard Foster. This paper finds that the Tres Dias movement can carry out a long-range strategy for the spiritual disciplines by processing the Pre-Weekend phase, the Weekend phase, and the Post-Weekend phase, in sequence. To probe the compatibility of the Tres Dias movement in the Russian contexts, this paper conducts a survey targeting the one-hundred Russian local-church leaders who experienced the Tres Dias Weekend program and have been involved in the Tres Dias movement in Moscow. Through analyzing and evaluating the survey results, in conclusion, this paper identifies that the Tres Dias movement is very compatible with the Russian contexts. Overcoming the influence from the perspective of Russian Orthodoxy and considering the circumstances of the Russian youth, the Tres Dias movement is capable of carrying out the role of a spiritual discipline program for the Russian churches as well as the contextualized mission strategy. This paper will continuously deal with the three phrases of the Tres Dias movement in extreme detail. In Chapter 4, this paper will suggest a retreat manual based on the Tres Dias movement, which is contextualized for Russia.

**CHAPTER FOUR**  
**A CONTEXTUALIZED RETREAT MANUAL**  
**BASED ON THE TRES DIAS MOVEMENT FOR RUSSIAN CHURCHES**

The Tres Dias movement has carried out the important role as a spiritual discipline program for the last ten years in Moscow, Russia. The Secretariat of *Moscow Vision Tres Dias* has hosted the Tres Dias Weekend program twenty-two times in Moscow since 2003. More than two thousand people have experienced the Moscow Vision Tres Dias Weekend retreat program and about three hundred local church leaders have been continuously involved in the Tres Dias movement by serving Candidates as Team Members in the Tres Dias Weekend. Chapter 4 will examine the three phases of the Tres Dias movement based on the Moscow Vision Tres Dias program. At the same time, this paper also will suggest a retreat manual based on the Tres Dias movement, as a long-range strategy for the spiritual disciplines of the Russian local church leaders, which is adapted to the Russian contexts.

## The Pre-Weekend Phase

### The Purpose and Process of the Pre-Weekend Phase

The Purpose of the Pre-Weekend phase in the Tres Dias movement is to prepare for the Weekend programs, engage the ministry's volunteers, called *Team Members*, and recruit the potential participants, called *Candidates*. The Secretariats of Tres Dias must verify carefully the checklist for all programs, including the worship team, the materials for ceremonies and performances, and the speakers, called *Rollistas*, for the fifteen lectures, called *Rollos* in order to fulfill the successful Weekend progress. They also must prepare the best retreat center, including transportation, accommodation, amenities, and decoration for the effective adaptation and active participation of Candidates during the Tres Dias Weekend phase.

Meanwhile, pastors and lay leaders from the local churches submit the list of names of their potential Candidates and sponsor them when Secretariat officers from chartered Tres Dias communities announce a recruitment opening by posting on the internet or sending an official document to the membership churches. The Secretariat officers usually provide the local churches with the general information about Tres Dias as follows:

A Tres Dias Weekend has been described as an encounter with the living Christ. There are times on the weekend for personal introspection and times for joyous community sharing and singing. Participants are sponsored by people who have experienced a Tres Dias weekend. The weekends are for three days in a cloistered environment. Participants are encouraged on the weekend to strengthen their relationship with Jesus the Christ. The things which Christian denominations have in common are emphasized and those which are different are respected. Participants are encouraged to work in their home congregations and to evangelize. The weekends are not intended for conversion. The weekends are for Christians who want to grow in their relationship with Jesus.<sup>1</sup>

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<sup>1</sup> Tres Dias, Inc., "What is Tres Dias?" accessed January 8, 2014, <http://www.tresdias.org/hp.htm>.

### Team Member Prayer Meeting

The Secretariat officers arrange a ‘Team Member Prayer Meeting’ approximately three times before the Weekend retreat program starts. Team Members, who plan to participate in the Tres Dias Weekend as ministry volunteers or who sponsor the potential Candidates among the church members or family members, pray for being filled with the Holy Spirit in order to receive the power and servant leadership for the ministry. With intercessory prayer, they also pray for the potential Candidates, the organization of the Team Members designing the retreat, and speakers for the lectures. In the first meeting, especially, the Secretariat officers appoint the chiefs at all departments of the ministry organizations including *Rector*, a lay leader who will preside over all the programs during the Weekend. The Secretariat officers try to gather together again with all chiefs from the department of organizations at the ‘Chiefs Meeting’ in the last week before the Weekend starts in order to finally verify the checklists.

### The Organization of the Secretariat, Board Members, and Team Members

All Secretariat officers, Board Members, and Team Members are volunteers who give their time without pay. They actually sponsor for the communities of Tres Dias: “They agree to a basic Christian statement of belief that is in the *Constitution and By-Laws of Tres Dias*.”<sup>2</sup> The Tres Dias, Inc. explains their organization system as follows:

The parent organization is usually run by a Board of Directors. The parent organization, Tres Dias, Inc. charters independent local groups to use the Tres Dias method of a three day weekend and small groups. These local groups are known in Tres Dias as ‘Communities.’ They are simply groups of Christians who come together to put on the weekends and encourage the small support groups. The parent organization also creates resource material and makes it available to the local groups.<sup>3</sup>

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<sup>2</sup> Tres Dias, Inc., “What is Tres Dias?”

<sup>3</sup> Ibid.

In the Pre-Weekend phase, the Secretariat officers set up the organization for the Weekend programs based on the Team Members from the local churches which have a membership with the local communities of Tres Dias. The Russian Team Members adapt themselves quickly to the new organization. That is because they are accustomed to the long-standing, Russian bureaucracy from the Communist era. The following is the organizational configuration of Team Members for the Tres Dias Weekend programs in Russia.

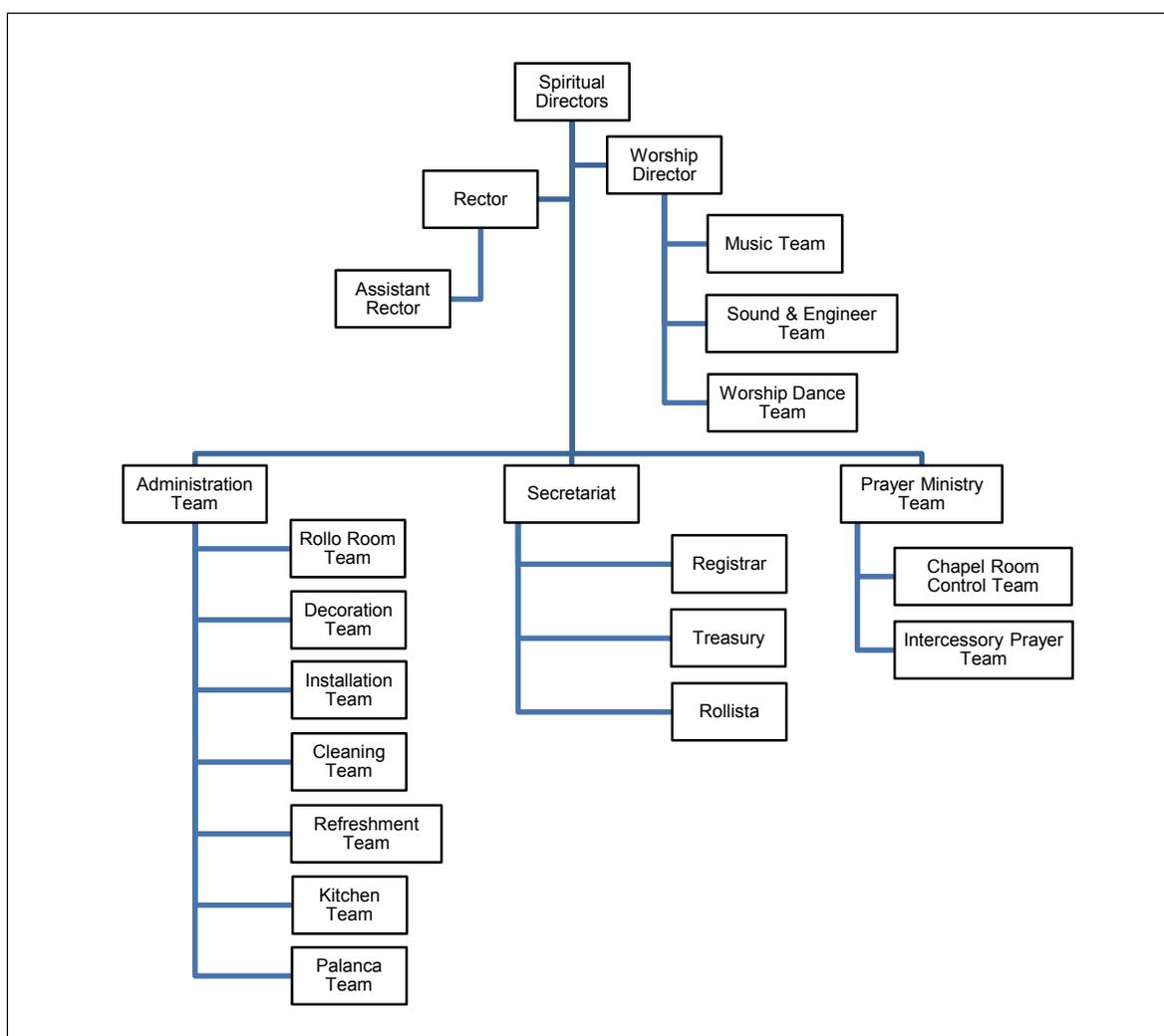


Figure 4.1. Organizational Configuration of Team Members

## The Roles and Responsibilities according to the Departments of the Organization

Before the Weekend starts, all chiefs of the departments of the organization must take part in the chief meeting in the Pre-Weekend phase in order to be well-informed of the role and ministry of each department. A strong sense of responsibility is one of the most important requirements to be a good chief of a department. The following are the roles and responsibilities according to the departments of the Tres Dias Weekend organization, especially contextualized in the Russian culture.

The *Spiritual Directors* are the clergy Team Members who work for the spiritual formation of both Candidates and Team Members. They must supervise the whole program on spirituality by leading prayer times, performances, and Communion services in order that all participants can deepen their relationship and intimacy with God and grow in their own personal spirituality. Tres Dias, Inc. defines a Spiritual Director as “a person who is qualified to teach and preach on spiritual matters and who serves on the weekend as a spiritual counselor.”<sup>4</sup> Therefore, the Spiritual Directors must sensitively grasp the spiritual states of all Candidates, including Team Members, and should master all processes of the Tres Dias Weekend in order to identify potential problems at the whole stage and program during the three days. Tres Dias, Inc. explains why the roles of the Spiritual Directors are important:

Although Tres Dias is a lay-led movement, clergy play essential roles as spiritual directors, as counselors and teachers, and as ambassadors for the movement. Remember that one of the basic purposes of Tres Dias is to develop leaders for local churches. When members of the clergy see how Tres Dias can develop leadership in their congregations through personal spiritual renewal, they will become the movement’s most vocal champions.<sup>5</sup>

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<sup>4</sup> Tres Dias, Inc., “Living the Fourth Day” (Poughkeepsie, NY: Tres Dias, Inc., 2007), 23, accessed January 13, 2014, <http://www.tdfiles.org/wp-content/uploads/2013/03/TD-Living-The-Fourth-Day-Brochure-newest-Copy.pdf>.

<sup>5</sup> Tres Dias, Inc., “Guidelines for Establishing a New Community,” accessed January 13, 2014, <http://www.tresdias.org/hp.htm>.

The *Rector* is a lay Team Member who presides over the whole program during the three days. The Rector must be fully aware of the Rector's manual and all progresses of the programs. For a successful Weekend, the rector must try his/her best to closely associate, collaborate, and cooperate with other departments of the Team Member organization. The rector works closest with the 'Administration' department. The *Assistant Rector* should help the Rector's ministry to prepare for the program case. When Candidates move from one place to another in order to run off to the next program, they must walk behind the Spiritual Directors, the Rector, and the Worship Director in file. While the Rector leads Candidates at the head behind the Spiritual Directors, the Assistant Rector leads them lastly.

The *Worship Director* plays a very important role for the whole process of all programs, with the Rector. The clergy Team Member, who is a professional in worship and music, takes on the role of the Worship Director. All programs in the Weekend can be a celebration with God, worship and praise to God, relationship with believers in God by singing and playing the worship songs. The Worship Director tries to match the styles and contents of each worship song to the purpose of the events and programs. The Worship Director must be prepared to be filled with the Holy Spirit and should thoroughly master the whole manual. The roles and responsibility of the Worship Director are very important in the Russian contexts because the Russian Candidates and Team Members are very sensitive in music and worship. They also like singing and playing worship songs. According as the roles of the worship team, the whole experience of the Tres Dias Weekend retreat will be "a kind of worship, a time of praising God, and being aware of God's grace toward His people."<sup>6</sup>

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<sup>6</sup> Emilie Griffin, *Wilderness Time: A Guide for Spiritual Retreat* (New York, NY: HarperSanFrancisco, 1997), 53.

The *Administration Team* runs the events and programs by cooperating with the Rector, Worship Director, Prayer Team, and Secretariat in order that each department of the organization harmoniously can operate according to the time schedule. The Administration Team must check the timeline, setup condition of each place, and atmosphere for the events. The Administration Team collaborates on each program with the following Teams: Rollo Room, Decoration, Installation, Cleaning, Refreshment, Kitchen, and Palanca.

The *Rollo Room Team* is fully in control of the most important place, the Rollo Room. Candidates will spend more time in the Rollo Room than anywhere except the bedroom during the three days. The Rollo Room is the main place in the Weekend where there will be Rollos, main worship and praise times, and small group activities. The Team Members of the Rollo Room Team should frequently check the temperature and air condition in the room, clean the round table of Candidates, and have an insight into the spiritual and physical conditions of Candidates to provide the 'Intercessory Prayer Team' with prayer requests for them.

The Team Members of the *Decoration* and *Installation Team* prepare for all places in order that the characteristics and meanings of the events can be presented more effectually and successfully. These two teams have more physical demands and talents of the fine art of decoration than other teams.

The *Cleaning Team* is one of the most valuable departments for the training of the servant leadership. The service of the Cleaning Team Members always avoids others' notice when they work for all Candidates and other Team Members. They must work like a housekeeper or hotel maid in the whole building, including bedrooms, in order to provide Candidates with the cleanest place.

The *Refreshment Team* serves to provide the snacks and refreshments. According to the manual, the Refreshment Team must design and decorate the snacks, fruits, and other refreshments. The process of providing refreshments also must be in harmony with the meaning and purpose of each program and event.

The *Kitchen Team* serves to provide not only the best meals with the best service in the dining hall but also the most delightful and joyful times in the Tres Dias Weekend. The Kitchen Team Members show a short performance every single time with a meal. The dining room in the Tres Dias Weekend always must be the place where all participants are overwhelmed with gratitude and joy.

The *Palanca Team* serves to provide various gifts, delivering joy and a touching message. Tres Dias, Inc. explains about the term, ‘Palanca,’ and its meaning as follows:

Palanca is a Spanish word that literally means a ‘lever.’ A lever enables a person to lift or move something far beyond his or her natural strength. In Tres Dias, spiritual Palanca signifies the tremendous spiritual elevation provided by Grace that is realized following a small effort from humans. Such spiritual leverage is achieved for Candidates on the Weekend when Team Members of the community pray for Candidates, write letters and cards, attend the Mananita, serenade, and Closing, and otherwise express God’s love to the Candidates. Service Palanca includes volunteer participation on Team Members, serving in the kitchen, and the hosting of an international business meeting.<sup>7</sup>

The Palanca Team must provide the different types of Palanca in correspondence with the meaning and purpose of each program. The Palanca Team also should deliver the specific Palanca, such as gifts and letters, from the local churches or family members of the Candidates.

The *Secretariat Team* serves as a registrar and treasury in the Weekend. The Secretariat Team Members also must confirm the schedule of the ‘Rollista’ for the fifteen lectures and ensure their timely arrival for the programs.

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<sup>7</sup> Tres Dias, Inc., “Living the Fourth Day,” 22.

The *Prayer Ministry Team* is one of the most important departments of the organization of the Tres Dias Weekend because all the programs of the Weekend start with the prayer movement and finish with the prayer movement. During the three days, all Team Members have to take turns in order to be a part of the twenty-four-hour prayer relay. The Prayer Ministry Team Members intensively pray for the personal problems and prayer requests of the Candidates and all Team Members through the lists provided by the Secretariat Team. They also pray for the progress of all Weekend programs and all departments of the organization, including the Spiritual Directors and Rollistas.

#### The Manner of Team Members

All ministries of the Team Members must be conducted for the glory of God and be focused on the Candidates achieving intimacy with God. The chiefs of each department must fully master ‘the Manner of Team Members’ in the Pre-Weekend phase and thoroughly deliver it to their Team Members when the Weekend starts. The grace, which all Team Members experience though serving and ministering in the Weekend, is passed along to Candidates. The following verses provide Team Members with the biblical grounds for their servant leadership as follows:

The end of all things is near. Therefore, be clearly minded and self-controlled so that you can pray. Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power forever and ever. Amen.<sup>8</sup>

Be shepherds of God’s flock that is under your care, serving as overseers not because you must, but because you are willing, as God wants you to be; not greedy for money, but

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<sup>8</sup> 1 Pet. 4:7-11.

eager to serve; not lording it over those entrusted to you, but being examples to the flock.<sup>9</sup>

The Team Members must have lived in their community as a fisher of men, *Pescador*, since they have experienced their Tres Dias Weekend program. The following is the basic manners of Team Members to serve Candidates in the Weekend phase: First, Team Members must serve not by compulsion but willingly, not for dishonest gain but eagerly, as in 1 Pet. 5:2-3. Second, they must obey the chief of the department and spend many hours and minds devoted to Candidates. Third, they must try to take part in the Team Member meetings all three times, and at least two times out of obligation, before the Weekend starts. Fourth, they must remember that the purpose of the Tres Dias Weekend is not to successfully carry out programs but to bear spiritual fruits. Fifth, they must pray for their spirituality not to be exhausted but to keep themselves alert. Sixth, they must be “trustworthy in a very small matter.”<sup>10</sup> Seventh, they must “work at it with all their heart, as working for the Lord.”<sup>11</sup>

### The Composition of the Rollos

The fifteen lectures called Rollos are the framework of the Tres Dias Weekend programs. All activities and events in the Weekend are deeply related to each Rollo, and all Rollos are connected to each other. Each Rollo builds on the previous Rollo. The six Rollos are presented by clergy Team Members, and the other nine are delivered by lay Team Members. In the Pre-Weekend phase, one of the most important things that the Secretariat officers have to do is to

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<sup>9</sup> 1 Pet. 5:2-3.

<sup>10</sup> Luke 19:17.

<sup>11</sup> Col. 3:23.

confirm the fifteen Rollistas and repeatedly verify their schedules. The following tables present the composition of the fifteen Rollos and their main contents according to Tres Dias, Inc.

Table 4.1. The Composition of the Rollos in the First Day<sup>12</sup>

No.	Name of Rollo	Contents of Rollo	Rollista
1	Ideals	It challenges Christians to consider what ideals motivate their living.	A Lay Person
2	Grace	It is a call to accept God's gift of Himself and live the fullness of God's love.	Clergy
3	Church	It draws the picture of the Church as a community of Christians living in grace. It is a call to be a member of the people of God and to serve Christ in the world.	A Lay Person
4	The Holy Spirit	It reveals God's ever-present help in living the life in grace. "Palanca" is introduced at the end of the Rollo.	Clergy
5	Piety	It sums up the first day. It provides the witness of one who has responded positively to Christ's glance, one who has chosen the life in grace with all its struggles and joys.	A Lay Person

Table 4.2. The Composition of the Rollos in the Second Day<sup>13</sup>

No.	Name of Rollo	Contents of Rollo	Rollista
6	Study	It is the first Rollo of the second day, points out the need to know God's will for Christian's life and illustrates through study how to live the life in grace.	A Lay Person
7	Sacred Moments of Grace	It teaches ways of personal encounters with Christ through the Church's signs of grace and power.	Clergy
8	Christian's Action	It tells in practical ways how to make a friend, be a friend, and help to bring friends to Christ.	A Lay Person
9	Obstacles to Grace	It shows Christians various pitfalls which can draw them from the life of grace, but whose trials can also enable them to grow in grace.	Clergy
10	Leaders	It is the last one of the second day, has more witness. It presents an appealing picture of being a leader - reaching out in love to others.	A Lay Person

<sup>12</sup> Tres Dias, Inc., "Living the Fourth Day," 6-7.

<sup>13</sup> Ibid., 7.

Table 4.3. The Composition of the Rollos in the Third Day<sup>14</sup>

No.	Name of Rollo	Contents of Rollo	Rollista
11	Environments	It starts the third day of the Weekend: reentry into the world. It shows us the life in grace in the context of the world in which we live every day.	A Lay Person
12	Life in Grace	It summarizes some of the main concerns of the Weekend and develops a personal plan for spiritual growth.	Clergy
13	Community-Life of the Christian	It illustrates the nature of Christian communities, both within the Christian community and in actions outside the Christian community.	A Lay Person
14	Reunion Group	It reviews the Weekend Rollos to date and draws the picture of the Tres Dias Method for the linking of Christian leaders into Christian community via Reunion Groups and Secuela Meetings.	Clergy
15	Living the Fourth Day	It is the last of the Weekend, seeks to exemplify not only the message of the day but also of the whole Weekend. The Fourth Day is the rest of all participants' lives.	A Lay Person

All Rollos must be critiqued by the Team Members prior to the Weekend through the Team Member meeting and the chief meeting. The Secretariat officer arranges the five Rollos per day by turn during the three days. Tres Dias, Inc. remarks, “lay-talks may not be given by clergy, and Clergy talks may not be given by a lay person.”<sup>15</sup>

### **The Weekend Phase**

The overarching goal of the Tres Dias Weekend phase is to prepare both Candidates and Team Members for effective participation in ‘The Fourth Day.’ Tres Dias Inc. asserts the following: “The Tres Dias Weekend phase is a weekend of living in Christian community involving a combination of carefully developed activities and teaching which are meant to lead to a fuller personal commitment to Christ. It is a tool of God, not an end in itself. It will not produce

<sup>14</sup> Tres Dias, Inc., “Living the Fourth Day,” 7-8.

<sup>15</sup> Tres Dias, Inc., “The Essentials of Tres Dias” (Poughkeepsie, NY: TRES DIAS, INC., 2012), accessed January 17, 2014, <http://www.tresdias.org/essentials/essentia.htm>.

a permanent effect without the Fourth Day activity.”<sup>16</sup> The Weekend retreat phase is only a part of the whole process of the Tres Dias movement and must be connected by the Post-Weekend phase, the Fourth Day. Tres Dias, Inc. states several matters that require attention in the Weekend Phase as follows:<sup>17</sup>

- The Weekend phase employs group dynamics, but it is neither sensitivity training nor group therapy.
- It employs theological instruction that encourages the candidates to study their own Christian beliefs, but it is not a course in doctrine.
- It is a renewal experience for Christians and is not necessarily a conversion experience.
- It asks for basic faith, openness and seeking attitude on the part of the Candidates, but involves a great amount of dedication, prayer and careful planning on the part of the team.
- It is an encounter with the Holy Spirit. However, it is not a ‘Charismatic’ movement.

The Tres Dias Weekend is “an intensive three-day program lasting approximately seventy-two continuous hours.”<sup>18</sup> It usually starts on Thursday at 4:00 PM and finishes on Sunday at 4:00 PM. Thursday is the Preparation-Day, Friday is the First Day, Saturday is the Second Day, and Sunday is the Third Day. This paper will probe the contextualized manual for the Tres Dias Weekend retreat phase, dividing into the following four steps: The Preparation-Day, the First Day, the Second Day, and the Third Day.

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<sup>16</sup> Tres Dias, Inc., “The Essentials of Tres Dias” (Poughkeepsie, NY: TRES DIAS, INC., 2012), accessed January 14, 2014, <http://www.tresdias.org/essentials/essentia.htm>.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

### The Preparation-Day of the Weekend

One of the prime goals of the Preparation-Day is to prepare the First Day. The day when the first Rollo starts is the First Day. The Preparation-Day has no Rollo. In the Preparation-Day, several Team Members, including the chiefs of each department, should arrive at the retreat center early in the morning and bustle up to complete the setting of all ministry-departments, before 4:00 PM, at which time the registration starts. The Administration Team must check up the condition of readiness of the following: Rollo Room, Chapel, Lobby, Bedrooms, Restroom, Kitchen and Dining Room, Refreshment Table, Wall-Decoration, Lighting, Sounds, Temperatures, and Registration Desk. The following is the timetable of the Preparation-Day of the Weekend:

Table 4.4. The Timetable for the Preparation-Day

Time	Program	Place
4:00 PM	Registration and Getting Settled	Lobby
4:30	Announcements and Introductions	Rollo Room
5:30	Orientation	Rollo Room
6:00	Dinner	Dining Hall
6:50	Coffee Breaks and Refreshments	Lobby
7:00	Praise and Worship	Rollo Room
7:20	Small Groups: Table-Group Meeting and Table Naming	Rollo Room
7:40	Small Groups: Drawing Table-Group Foster	Rollo Room
8:00	Praise and Worship	Rollo Room
8:10	Small Groups: Announcing Foster	Rollo Room
9:40	Coffee Breaks and Refreshments	Lobby
9:50	Praise and Worship	Rollo Room
10:00	Meditation: Prodigal Son/ A Period of Silence	Chapel
10:40	Bedtime	Bedroom
10:50	Team Member Meeting	Chapel

After registration until commencement on the Third Day, the only thing Candidates must do is to follow the direction and announcement from the Team Members, not being given and informed with any schedule of programs. Without knowing the next program, this allows

Candidates to experience God’s guidance through the particular circumstances which God prepares by using the hands of the Team Members. Following the guidance of Team Members through each program, they also experience the discipline of guidance from the Holy Spirit.

In the program, ‘Announcements and Introductions,’ Candidates are required to remove their watches and mobile phones during the Weekend. According to Nancy Ferguson and Kevin Witt, this helps Candidates “to leave behind the regular rush and demands of everyday work and family life in order to come to a place apart.”<sup>19</sup> The *Rector* introduces all Team Members, according to each department in which they work, to Candidates. Also, all Candidates introduce themselves to Team Members.

In the program, ‘Orientation,’ the *Spiritual Director* explains the history of the Tres Dias movement and special terminologies, using in the Tres Dias Weekend. Also, Candidates have the opportunity to learn the special song, *De Colores*, through the *Worship Director* and music team. *De Colores* is the theme song of Tres Dias. This song describes “roosters singing, hens clucking, and chicks saying ‘pio pio pio pi’ and is accompanied by hand motions”<sup>20</sup> Tres Dias Inc. explains the meaning of the song, *De Colores*, as follows:

“De Colores” is Spanish words that literally mean “of the colors.” In addition to being the title of a song used by Fourth Day movements, the words are widely spoken as both a greeting and way of bidding farewell. The many colors can be thought of as referring to the many weekends and the variety of people, from different nationalities and church affiliations, who have participated in Tres Dias. In addition, the song uses “colors” to describe the life of grace and the many facets of God’s love, as shown in both the beauty of nature and in the joy that His love brings to the hearts of men.<sup>21</sup>

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<sup>19</sup> Nancy Ferguson and Kevin Witt, *The Retreat Leaders Manual: A Complete Guide to Organizing Meaningful Christian Retreats* (Nashville, TN: Discipleship Resources, 2006), 10.

<sup>20</sup> The Center for Apologetics Research, “Tres Dias: A Preliminary Evaluation” (Saint Petersburg, Russia: The Center for Apologetics Research), 4-5, accessed January 23, 2014, [http://apologetika.ru/pdfs/td\\_eng.pdf](http://apologetika.ru/pdfs/td_eng.pdf).

<sup>21</sup> Tres Dias, Inc., “Living the Fourth Day,” 21.

This song is also called a ‘meal song’ because mealtimes are not allowed without singing the song, *De Colores*. All participants, both Candidates and Team Members, must sing this song loud, when they move to the dining hall and until they sit in a chair.

The purpose of the program in the dining hall is to bring the most delightful and joyful times. Therefore, the Team Members of the Kitchen Team try to prepare a short performance at every meal. The *Assistant Rector* presides over the programs in the dining room. Also, the *Chef* is the most important person in the Kitchen Team. The Chef takes the responsibility for not only the physical health of all participants but also mental and psychological health by providing the delightful and joyful times. The programs in the dining hall, especially, play an important role in the Tres Dias Weekend with the Russian contexts. That is because the Russian Candidates respond very well to these activities in the dining hall and easily open their hearts and minds, being overwhelmed with gratitude and joy.

A time of ‘Praise and Worship,’ in the Tres Dias Weekend, brings powerful, touching, and inspirational experiences to all participants. The worship director controls the whole continuity of the worship songs and hymns for three days, according to the goals of each schedule and the themes of each Rollo. The Russian Candidates and Team Members are deeply immersed in God’s grace with the time of Praise and Worship. Therefore, the Praise and Worship program and Worship Team play a very important role in the Tres Dias Weekend with the Russian contexts. In the Preparation-Day without Rollo, the Worship Director controls the speed, waiting for gradual involvement of Candidates in the grace of God.

In the activities of ‘Table-Group Meeting and Table Naming,’ Candidates have an opportunity to become intimate with table-group members, sharing their personal stories, sitting around the circle table. Candidates are formed in their table-groups with the believers, from the

different congregations or denominations, as much as possible. Each group has the time to decide the specific name of the table-group and draw a 'Group-Foster,' which is an illustration that symbolizes the group, presenting all of the table members. Announcing the Group-Fosters in orders, Candidates have the opportunity to know the members of the neighbor groups. Even though it takes many times to introduce each character of the table members, the Russian Christians enjoy this moment of getting to know one another.

Taking a look at the story of the Prodigal Son with the Spiritual Director, all participants have a time for meditation as the final program of the Preparation-Day. 'A Period of Silence' starts with the meditation until the end of the first meditation the following morning. This program provides Candidates with the discipline of solitude, brings intimacy with God.

While Candidates prepare for sleep, all Team Members gather together with not only fatigued body but also joyful and thankful heart for the 'Team Member Meeting.' They analyze and evaluate all the programs of the Preparation-Day and check up the programs for the next day. They pray for Candidates, based on the 'Prayer Request Lists,' which are provided by the pastors or families of the Candidates. They share the prayer requests with one another. They are also expected to take turns in order to be a part of the twenty-four-hour prayer relay with intercessory prayer. After the general 'Team Member Meeting,' Team Members gather together again with each department according to the leadership of the chiefs and try to complete their missions for the next day. For instance, the department of 'Decoration' must complete the decorated 'Table-Name Tags' as much as the table numbers, which are imitated from each 'Group-Foster.' The following figures are the several samples of the Table-Name Tags, which were designed by the Decoration Team in the Weekend of twenty-second *Moscow Vision Tres Dias*. The Group-Fosters were made by the groups of the Candidates.



Figure 4.2. The Sample of the Group-Foster and Table-Name Tag 1



Figure 4.3. The Sample of the Table-Foster and Table-Name Tag 2



Figure 4.4. The Sample of the Table-Foster and Table-Name Tag 3

The Russian Candidates have talents to draw quickly a foster with high quality. Also, the Russian Team Members of the ‘Decoration’ department show their outstanding, artistic talent, making the highly qualified Table-Name Tags with brilliant imitation skill. Therefore, the ministry of the Decoration department must be more emphasized in the Tres Dias Weekend with the Russian contexts. That allows the Tres Dias movement in Russia to be able to effectively bridge the aesthetic talents of the Russian people with a contextualized mission strategy for Russia. The following is the timetable of the First Day of the Weekend.

#### The First Day of the Weekend

In the First Day of the Weekend, the Rollo starts. There are two Rollos in the morning and three Rollos in the afternoon.<sup>22</sup> The former are ‘Ideals’ and ‘Grace’ and the latter are ‘Church,’ ‘The Holy Spirit,’ and ‘Piety.’ There are two times of ‘One-Sentence Prayer’: one is the intercessory prayer for other people, before lunch, and the other is the prayer for releasing the heavy burdens, before dinner. All Candidates and Team Members have an activity of ‘Nailing Sins to the Cross,’ after watching the video clip of *The Passion of the Christ* in the evening. Also, the program of reading ‘Letter-Palanca’ starts in the First Day and continues until the last day, with the total ten Letter-Palancas. The ‘Installation Team’ rearranges the tables and the chairs, in the dining hall, according to the manual, every single meal, beginning with breakfast of the First Day. For instance, the Installation Team Members arrange the tables in the form of ‘W’ in the first breakfast. That is the initial indicating ‘Welcome.’ The following is the timetable of the First Day of the Weekend.

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<sup>22</sup> See the “Table 4.1. The Composition of the Rollos in the First Day.”

Table 4.5. The Timetable for the First Day

Time	Program	Place
6:20 AM	Morning Bell	Bedroom
6:40	Morning Meditation 1	Chapel
7:20	Breakfast	Dining Hall
8:10	Coffee Breaks and Refreshments/ *Individual Photograph 1	Lobby
8:20	Praise and Worship	Rollo Room
8:30	Briefing on Rollo	Rollo Room
8:35	Rollo #1: Ideals	Rollo Room
9:00	Praise and Worship	Rollo Room
9:10	Small Groups: Drawing Foster about Rollo #1	Rollo Room
9:40	Praise and Worship	Rollo Room
9:50	Small Groups: Announcing Foster	Rollo Room
10:50	Coffee Breaks and Refreshments/ *Individual Photograph 2	Lobby
11:00	Praise and Worship	Rollo Room
11:10	Rollo #2: Grace	Rollo Room
12:00	One-Sentence Prayer 1: Intercessory Prayer	Chapel
1:00 PM	Lunch	Dining Hall
1:50	Coffee Breaks and Refreshments	Lobby
2:00	Praise and Worship	Rollo Room
2:10	Briefing on Palanca/ Letter-Palanca 1	Rollo Room
2:20	Rollo #3: Church	Rollo Room
2:50	Praise and Worship	Rollo Room
3:00	Small Groups: Drawing Foster about Rollo #2 and #3	Rollo Room
3:40	Praise and Worship	Rollo Room
3:50	Rollo #4: The Holy Spirit	Rollo Room
4:20	Coffee Breaks and Refreshments	Lobby
4:30	Praise and Worship	Rollo Room
4:40	Letter-Palanca 2	Rollo Room
4:50	Rollo #5: Piety	Rollo Room
5:30	Small Groups: Drawing Foster about Rollo #4 and #5	Rollo Room
6:00	Praise and Worship	Rollo Room
6:10	One-Sentence Prayer 2: Prayer for Releasing the Heavy Burdens	Chapel
7:00	Dinner	Dining Hall
7:50	Coffee Breaks and Refreshments	Lobby
8:00	Praise and Worship	Rollo Room
8:10	Letter-Palanca 3	Rollo Room
8:20	Small Groups: Announcing Foster	Rollo Room
9:20	Coffee Breaks and Refreshments	Lobby
9:30	Watching the Video Clip: <i>The Passion of the Christ</i>	Rollo Room
9:50	Nailing Sins to the Cross	Chapel
10:40	Bedtime	Bedroom
10:50	Team Member Meeting	Chapel

While Candidates are unaware of the passage of time, the Administration Team Members are in a battle against time from the first program. Each day in the Tres Dias Weekend starts with Morning Meditation. All Candidates and Team Members deeply meditate on the talk of the Spiritual Director. Checking the lighting and the sound, in the morning of the First Day, the 'Chapel Room Control Team' tries to keep the reverent atmosphere in the chapel in order to successfully fulfill the program, 'A Period of Silence.' Singing the worship song, "I Love You Lord," by the end of the 'Morning Meditation 1,' Candidates can withdraw into a silent time. This intends that the first statement of Candidates after silence is to be the confession of love toward the Lord.

After 'Morning Meditation 1,' all participants move to the dining hall, singing the theme song, *De Colores*. They can find the new arrangement of the tables in the form of a 'W,' when they arrive at the dining hall. The Assistant Rector explains that the initial 'W' comes out of 'Welcome' and gives a welcome message to Candidates. The Installation Team rearranges the tables in the form of a 'G' for lunch and a 'T' for dinner. The 'G' is from 'Grace' and 'T' is from 'Touching.' The Kitchen Team provides the best service for Candidates and shows an interesting performance for joy and delight with each meal time. When Candidates walk out of the dining hall, Team Members gather together in the center of the dining hall in order to go over the morning programs and pray for the next schedules.

The Palanca Team takes a commemorative identification-photograph of each Candidate during the 'Coffee Breaks and Refreshments' in the morning. Candidates will receive a framed photograph through these pictures as a 'Gift-Palanca' in the last day.

When Candidates visit the Rollo Room after breakfast in the morning of the First Day, the 'Table-Name Tags' on the well decorated tables move the affections of the Candidates and

open their hearts and minds to God and one another. The following figure presents a sample of the table setting with the Table-Name Tag in the Rollo Room.



Figure 4.5. A Sample for the Group-Table Setting

In the time of *Praise and Worship* before Rollo, the ‘Worship Director’ tries to choose the worship songs relevant to the subject of the Rollo. The Worship Director and Worship Team Members must control the atmosphere, hoping for active participation of Candidates in God’s grace in the morning of the First Day. The ‘Rector’ briefly explains about ‘What Rollo is’ before the first Rollo starts, in order that Candidates are accustomed with the new terminology, ‘Rollo.’

The fifteen Rollos are the most important parts in the Weekend phase because they are the framework of the Tres Dias movement. In the Tres Dias Weekend with the Russian contexts, above all, the ‘Grace’ Rollo of the First Day is one of the most significant Rollos. That is because it should deal with the core doctrine for Christianity as follows: “what the gospel is,” “what a Christian is,” and “what salvation by faith alone is,” in the Russian religious contexts, which have been influenced by the deep traditionalism in Orthodoxy and various denominations in Russia. Therefore, although this message may be contrary to the beliefs of some of those who are

influenced by Orthodoxy and attend liberal Protestant churches in Russia, the ‘Grace’ Rollo must clearly present the gospel, emphasizing that one is saved by faith alone not by works.<sup>23</sup>

Candidates have a time to discuss about the subjects of the Rollos, summarize the contents of them, and draw fosters according to the requirements, by group. Also, all table-groups have a time to share their insights, which they obtain through the discussion and summary, and to formally announce fosters that they drew in front of other Candidate groups in order. That helps Candidates not only to arrange the subjects and contents of Rollos but also to form intimate relationships with group members.

In ‘One-Sentence Prayer,’ all Candidates and Team Members assemble each of their sentences of prayer and draw them together to be only one long sentence. They freely join with the one long sentence as a part, standing up from the seat one by one, loudly saying the contents of prayer, in order that all participants can hear, and answering each other with “Amen.” Lastly, the Spiritual Director leads the closing prayer and finally says, “In Jesus’ name we pray” as to be the grand finale of the long but one sentence of prayer. In the first One-Sentence Prayer in the morning, they pray for other people as an intercessory prayer, not for themselves. In the second One-Sentence Prayer in the afternoon, they pray for themselves, releasing their heavy burdens.

After lunch, the Rector explains about the meaning of ‘Palanca’ and introduces the reader of the first ‘Letter-Palanca.’ The Palanca Team Members have to collect the ten Letter-Palancas, delivering the touching messages from the *Old-Pescadores*, who experienced the previous Tres Dias Weekends and wanted to encourage and sponsor the Candidates as the local-church members. Also, they must prepare for the ten, well-trained readers who announce the ten Letter-

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<sup>23</sup> The Center for Apologetics Research, “Tres Dias: A Preliminary Evaluation,” 7.

Palancas for three days. The Palanca Team also provides Candidates with small, handmade Gift-Palacas on each table several times.

The activity of ‘Nailing Sins to the Cross’ allows all Candidates and Team Members to join in the discipline of confession. After watching the video clip, edited from *The Passion of the Christ*, they have the opportunity for confession and repentance of their personal sins by writing down the lists of sins on the paper and nailing the paper on the cross. They beg for forgiveness, relying upon the blood of Jesus Christ. This performance finishes, burning the papers outdoors. This does not mean that burning the lists of sins is a way to get forgiveness from the sins.

All Team Members gather together for the Team Member Meeting again when the last program finishes. They evaluate all the programs of the First Day by each department and verify the preparation for the Second Day. They learn how to serve Candidates on ‘Feet-Washing Ceremony’ and have a rehearsal for that, watching the demonstration of well-trained Team Members. After praying for Candidates and other Team Members, they gather together with each department again to check up the ministry for the next day.

### The Second Day

The Russian Candidates and Team Members deeply comprehend the profound meaning of all the programs, including Rollos. Most of all, they clearly grasp the purpose and intention of the activities in the Tres Dias Weekend. In the Second Day, there are many activities, such as Communion, Feet-Washing Ceremony, Abrazo, The Stations of the Cross, and Agape. Therefore, the Russian Candidates and Team Members have the opportunity to experience God’s amazing grace and love through the well designed, sequential, and particular activities in the Second Day. The Administration Team Members repeatedly go over the needs and preparations for these

activities in advance for the sake of a seamless flow of them. The following is the contextualized timetable for the Second Day of the Tres Dias Weekend in the Russian Culture:

Table 4.6. The Timetable for the Second Day

Time	Program	Place
6:20 AM	Morning Bell: This is the Day	Bedroom/ Lobby
6:40	Morning Meditation 2	Chapel
7:10	Praise and Worship	Rollo Room
7:20	Letter-Palanca 4	Rollo Room
7:30	Rollo #6: Study	Rollo Room
8:00	Breakfast	Dining Hall
8:50	Coffee Breaks and Refreshments	Lobby
9:00	Praise and Worship	Rollo Room
9:10	Letter-Palanca 5	Rollo Room
9:20	Rollo #7: Sacred Moments of Grace	Rollo Room
10:00	Communion	Chapel
11:00	Feet-Washing Ceremony	Rollo Room
12:00	Abrazo	Rollo Room
1:00 PM	Lunch	Dining Hall
1:50	Coffee Breaks and Refreshments	Lobby
2:00	Praise and Worship	Rollo Room
2:20	Letter-Palanca 6	Rollo Room
2:30	Group-Prayer Meeting 1	Bedroom
3:30	Outdoor Worship Festival	Outdoor Yard
4:00	Rainbow-Refreshments	Outdoor Yard
4:20	Praise and Worship	Rollo Room
4:30	Rollo #8: Christian's Action	Rollo Room
5:20	Praise and Worship	Rollo Room
5:30	Letter-Palanca 7	Rollo Room
5:40	Rollo #9: Obstacles to Grace	Rollo Room
6:30	Dinner	Dining Hall
7:20	Coffee Breaks and Refreshments	Lobby
7:40	Praise and Worship	Rollo Room
8:00	Letter-Palanca 8	Rollo Room
8:10	Rollo #10: Leaders	Rollo Room
8:50	Praise and Worship	Rollo Room
9:00	The Stations of the Cross	Outdoor Yard
9:30	Agape	Dining Hall
10:00	Theme Song of the Weekend	Rollo Room
10:30	Bedtime	Bedroom
10:50	Team Member Meeting	Chapel

In the Second Day, the first program starts with a waking-up activity called, ‘This is the Day,’ instead of ‘Morning Bell.’ All Team Members visit the bedrooms of Candidates and wake them up in a joyful mood, wearing the traditional costumes from all the countries of the world, which each of them particularly prepared for this activity in advance, loudly singing a gospel hymn, ‘This is the Day’ with the lyrics as follows:

This is the day, this is the day.  
 That the Lord has made, that the Lord has made.  
 We will rejoice, we will rejoice,  
 And be glad in it, and be glad in it.  
 This is the day that the Lord has made.  
 We will rejoice and be glad in it.  
 This is the day, this is the day  
 That the Lord has made.

This early morning activity reproduces the festival of the people from all the countries of the world, who rejoice over the resurrection of Jesus Christ, with their special costumes and the joyful song. Many of the Candidates and Team Members in the Russian contexts are actively engaged in the carnival atmosphere. They enjoy this activity with great satisfaction and delight, even though it is in early morning.

The Candidates gradually acclimate themselves to the atmosphere in the Tres Dias Weekend and get ready to more actively participate in all programs from the early morning in the Second Day. After the activity, ‘This is the Day,’ the Candidates have some time to wash up and gather together in the chapel for the Morning Meditation. Through the Letter-Palancas from the ‘Pescadores,’ the Candidates better comprehend the circumstances where they are and get some encouragement to keep going. There is a Rollo, ‘Study,’ before breakfast in the Second Day.

After the seventh Rollo, ‘Sacred Moments of Grace,’ there are three activities: ‘Communion,’ ‘Feet-Washing Ceremony,’ and ‘Abrazo,’ in sequence. When the Rollo finishes, the Spiritual Director lets all the participants move to chapel for ‘Communion.’ All the Team

Members, except those who help Communion, rapidly move to the Rollo Room to prepare for the Feet-Washing Ceremony after participation in Communion. The number of Team Members, who serve to wash the feet of Candidates, must be the same number of Candidates in order to be one-to-one. To let the number between the Candidates and the Team Members be same for the Feet-Washing Ceremony, the Secretariat Officers encourage the Pescadores, who have no chance to join in the Weekend as full-time Team Members, to participate only into the activity as part-time Team Members in the morning of the Second Day. Many of the Russian Christians, who have been influenced by the Russian Orthodoxy, gravely consider ceremonies and rituals, such as Communion and Feet-Washing. Therefore, the morning of the Second Day, with the two activities, is more important in the Tres Dias Weekend with the Russian contexts. These activities deeply, emotionally touch both Candidates and Team Members so that they totally open their hearts and minds to God and one another. All the participants learn and practice the lesson of forgiveness, reconciliation, and servanthood as a living disciple of Jesus through the Feet-Washing Ceremony.

The activity called ‘Abrazo’ immediately goes after the activity, ‘Feet-Washing Ceremony,’ in the same place. After washing the feet of the Candidates, all Team Members, except the Spiritual Director and Worship Team, withdraw out of the Rollo Room and bring out each washbasin. When the Spiritual Director explains about ‘Abrazo,’ the chiefs of each department prepare for the participation in the activity, Abrazo. Tres Dias, Inc. explains the meaning of Abrazo as follows: “Abrazo is a Spanish word usually translated as ‘an embrace.’ A better translation is ‘a hug,’ as there is a feeling of wishing well-being, one to another, in the use of this word and the passing of Christ’s love between members in the form of a greeting.”<sup>24</sup> The

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<sup>24</sup> Tres Dias, Inc., “Living the Fourth Day,” 20.

chiefs of each department enter into the Rollo Room again and start to hug all of the Candidates by rotations, giving a greeting and encouragement. Candidates also continue to hug and give a greeting to one another by turns, following after the last chief. The Secretariat Officers should, in advance, divide the Candidates into the two groups by gender.

The 'Group-Prayer Meeting' provides the Candidates an opportunity to share the prayer requests, which they cannot open to the public in the 'One-Sentence Prayer 2' in the First Day, with the table-group members for intercessory prayer. Each group has a leader, who is one of the Team Members and leads all of the prayer meeting and lets them share the prayer requests with one another. The roles of the leaders for the Group-Prayer Meeting are very important because the depth of the earnestness and frankness of the prayer requests among the group members depends on their leadership. The group members have a great chance to become intimate with one another through the Group-Prayer Meeting, sharing the profound, heavy burdens. The table members continuously pray for one another with these prayer requests after the Weekend. The Russian Candidates deeply, earnestly share their prayer requests, without being ashamed of themselves, and passionately pray with their group members. The discipline of prayer through the Group-Prayer Meeting is one of the important factors which present the values of the Tres Dias movement as a spiritual discipline program and the compatibility of the movement with the Russian contexts. When the Candidates pray by groups in each separate place, the Team Members also pray for the Candidates, the group-prayer leaders, and one another with intercessory prayer.

When the Group-Prayer Meeting finishes, all participants gather together in the outdoor yard to join in the 'Outdoor Worship Festival.' During the Group-Prayer Meeting, the Worship Team prepares for the Outdoor Worship Festival, setting up the instruments and sounds in the

outdoor yard. At the same time, the Refreshment Team prepares for the ‘Rainbow-Refreshments’ in the same place. All the Russian participants pleasantly enjoy the festival, singing the worship songs, dancing with the ‘Worship Dance Team,’ and being like children. When the worship festival finishes, the Candidates gather together in front of the table of the Rainbow-Refreshments. The chief of the Refreshment Team explains the meaning and intention of the decorative table setting and then all participants have a happy time with the huge, decorative, and delicious Rainbow-Refreshments as follows:



Figure 4.6. A Sample for the Rainbow-Refreshments Setting



Figure 4.7. A Group Picture with the Rainbow-Refreshments

In the evening, after the tenth Rollo, there are two activities: ‘The Stations of the Cross’ and ‘Agape.’ Watching the performance of a part of the Stations of the Cross in the outdoor yard, Candidates walk along the candlelight way and gather together around the cross shaped by candlelight. All the Candidates and Team Members passionately pray for their devotion and determination into their ministry field, demonstrating their decision to bear their cross in the local churches. After the closing prayer by the Spiritual Director, they move to the dining hall for the last activity in the Second Day.

In the Agape, all participants pledge to live among those people in a dark world, shining them like lights, such as the Apostle Paul’s encouragement to the Philippians: “Do all things without complaining and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.”<sup>25</sup> They also greet, bless, and embrace one another in order to deliver God’s love, sharing the bread and the cup, which symbolize the body of Christ and the blood of Christ. Through this blessed activity, the Russian Candidates and Team Members have the opportunity to restore God’s image, verify the authority as a child of God, and recover their identity, which were deprived during the times between tedious Communism and unaccustomed Capitalism.

The last program of the Second Day is to select the ‘Theme Song of the Weekend.’ The Candidates select the best one among the worship songs which they sing in the Weekend in order to commemorate the blessed moments for three days. The Theme Song of the Weekend also symbolizes the same alumni members who experience the same Weekend as Candidates, allowing them to feel a sense of belonging.

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<sup>25</sup> Phil. 2:14-16 (NKJV).

### The Third Day

In the Third Day of the Weekend, including the last five Rollos, there are several activities: ‘Mananita,’ ‘Group-Prayer Meeting 2,’ ‘Commencement Ceremony,’ and ‘Testimony Time.’ The following is the contextualized timetable for the Third Day of the Tres Dias Weekend in the Russian Culture.

Table 4.7. The Timetable for the Third Day

Time	Program	Place
6:00 AM	Morning Bell	Bedroom
6:20	Morning Meditation 3	Chapel
6:50	Mananita	Chapel
7:20	Praise and Worship	Rollo Room
7:30	Letter-Palanca 9	Rollo Room
7:40	Rollo #11: Environments	Rollo Room
8:10	Breakfast	Dining Hall
9:00	Coffee Breaks and Refreshments	Lobby
9:10	Praise and Worship	Rollo Room
9:20	Rollo #12: Life in Grace	Rollo Room
10:00	Letter-Palanca 10	Rollo Room
10:10	Rollo #13: Community-Life of the Christian	Rollo Room
10:50	Praise and Worship	Rollo Room
11:00	Group-Prayer Meeting 2	Bedroom
11:50	Coffee Breaks and Refreshments	Lobby
12:10 PM	Praise and Worship	Rollo Room
12:20	Rollo #14: Reunion Group	Rollo Room
1:00	Lunch	Dining Hall
1:50	Coffee Breaks and Refreshments	Lobby
2:00	Commencement Ceremony	Rollo Room
2:30	Rollo #15: Living the Fourth Day	Rollo Room
3:00	Praise and Worship	Rollo Room
3:10	Testimony Time	Rollo Room
4:00	Go Home	The Ministry Field

The ‘Morning Meditation 3’ is connected with the activity called ‘Mananita.’ Tres Dias, Inc. explains about Mananita as follows:

‘Mananita’ is a Spanish word that literally means “little morning.” It refers to the very peaceful time in the early dawn as the rays of the sun break through, when people feel especially close to God. This time was chosen, and this name was selected, to refer to a surprise practice by Pescadores from the larger community of serenading the Candidates with a special song on the morning of the last full day of a Weekend. Originating in the Philippines, the Mananita program was added by many communities as a non-essential feature of the weekend.<sup>26</sup>

After the closing prayer for the Morning Meditation, the Spiritual Director asks the Candidates to close their eyes and reminds the family members, church members, and other grateful people who are praying for the Candidates themselves in the other places. Keeping the dim lighting in the Chapel, the family and church members of the Candidates, who sponsored them for the Weekend and came to the retreat center early morning to visit them from a distance, enter into the chapel, following the guidance from the Team Members, singing a song, *Mananita*, and bringing in a bunch of flowers. When switching on the light in the room, the Candidates find the pleasant guests and familiar faces, who are singing a sweet serenade with a happy smile. As soon as they finish the song, the visitors greet their Candidates with a bunch of flowers, embracing and blessing them. Through these moments, some of the Russian Candidates have the opportunity to restore the broken relationships with the visitors. When this morning program finishes, the visitors return home again with a long drive away. The Secretariat Officers should notify them of this program in advance, verify their visit, and guide them to arrive in time. The visitors can arrive at the retreat center a day ahead, in the night of the Second Day, considering the long distance in Moscow.

There are four Rollos in the morning of the Third Day. Reducing the running time of the lectures to forty minutes, the Rollistas need to give their lectures, at the same time not being in monotone. The Rollos of the Third Day particularly emphasize that all participants must live a

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<sup>26</sup> Tres Dias, Inc., “Living the Fourth Day,” 22.

triumphant life as a fisher of men in the world, overcoming the personal environments, living in God's grace, and serving the community and group in church. The last five Rollos also emphasize that the participants must continue in God's grace, which they experience in the Weekend for three days, within the Forth-Day outside the retreat center, when they finish all of the programs on the Third Day.

After lunch, there is a Commencement Ceremony. All Candidates and Team Member dress up with formal attire and gather together in the Rollo Room. When the Spiritual Director calls the name of each Candidate, he or she comes to the front to receive a certificate one after another. Tres Dias is not a program-centered program, but human-centered, although it is a well-designed program. The well-designed programs in the Weekend are nothing but the methods that help Candidates to experience God's grace. In the Commencement Ceremony, Tres Dias emphasizes that each Candidate is the most precious creation of God in the world. The Commencement Ceremony is very important in the Russian contexts, in that the Russian people give more weight to ending than beginning. After getting the certificate, the Candidates receive congratulations from all of the Team Members, who surround the Candidates along the side in the Rollo Room, one to one. Finally, the Spiritual Director declares that the Candidates became the 'New Pescadores' and dispatch them to the world as fishers of men, containing hearts of all Team Members.

As soon as the Commencement Ceremony ends, the last Rollo, 'Living the Fourth Day,' starts. The last Rollista is the Rector, who presides over the whole program by the side of the Candidates for three days. He explains about the meaning of the Fourth Day. Also, he emphasizes that Tres Dias is the Fourth Day movement, which means that the whole process of the Tres Dias movement proceeds toward the Post-Weekend phase. According to Tres Dias, Inc.,

the purpose of the Tres Dias Weekend is “to prepare individuals for effective participation in the Fourth Day.”<sup>27</sup> After the fifteenth Rollo, the Candidates share God’s grace, which they experienced in the Weekend for three days with the last program, ‘Testimony Time.’

### **The Post-Weekend Phase: The Fourth Day**

#### The Sequential Process of the Tres Dias Movement

The ministries in regards to the three phases of the Tres Dias movement must be connected by the whole process of the movement. The Tres Dias movement has a rounding process by continuously repeating the three phases as follows:



Figure. 4.8. The Sequential Process of the Tres Dias Movement

Sequentially repeating the three phases, the Tres Dias movement can play a role as a long-range strategy for the spiritual disciplines. The Pre-Weekend phase prepares the potential

<sup>27</sup> Tres Dias, Inc., “The Essentials of Tres Dias.”

Candidates and Team Members for the effective Weekend, and the Weekend phase prepares the ‘Pescadores,’ called ‘fishers of men,’ for the Fourth Day. Furthermore, the Fourth Day phase prepares the Team Member for effective participation in the Pre-Weekend Phase. The Tres Dias movement is not a short-term program but a long-range system for the spiritual disciplines.

### Living as a ‘Pescador’ in the World

The purpose of the Tres Dias movement is to make Christians live as Pescadores, fishers of men, in the world. The ‘New Pescadores,’ who just experienced the Weekend, immediately realize the big difference between the circumstances in the Tres Dias Weekend and the environments in the world, as soon as they leave the retreat center. In the Weekend, they were hospitably treated by the Team Members, who were well trained, volunteer-workers, like servants. In the world, however, they encounter hostile receptions, attitudes, and environments from those who are worldly people. The Russian Pescadores should return into the Russian contexts in which they must have a severe fight spiritually every single day against non-Christian people, culture, and society, as Chapter 2 presents. However, they no more regard the secular world as an enemy, but rather the target to reach and to whom to bring the gospel, because they are fishers of men. The Pescadores, who experienced a paradigm shift with the perspective toward the world, try to change the world, serving the unreached people in Russia, with God’s love, which they received through the servant leadership of the Team Members in the Tres Dias Weekend.

### Living as a Servant Leader in the Local Church Community

Tres Dias is not an end itself but a method for the spiritual disciplines. It exists to serve the local churches as a Para-church movement. In the Fourth Day phase, the Pescadores should live

as servant leaders in the local church community. Ken Blanchard and Phil Hodges well demonstrate the servant leadership which the Russian Pescadores must pursue in Fourth Day phase in the Russian contexts, through their book. Presenting the difference between a self-serving leader and a servant leader, they define a servant leader as follows: “While self-serving leaders spend most of their time protecting their status, servant leaders look at leadership as an act of service.”<sup>28</sup> The Russian, secular leaders, who have gone through the irrationality and absurdity under the wall of bureaucratism in *Communism* and the conflict between *Slavophiles* and *Westernizers* since the collapse of the Soviet Union, are accustomed to spend their opportunities protecting their status, such as serving self, based on ego-driven perspective. The Pescadores, however, are servant leaders, “who consider their position as being on loan and as an act of service.”<sup>29</sup> As for the Pescadores, the ministry fields in the local church community are the best places for the discipline of service for spiritual growth.

#### Reunion and Secuela Meeting

The local Secretariat of Tres Dias prepares a ‘Reunion Meeting’ as the activity of the Fourth Day phase four times or more per year and encourages the Pescadores to participate in the meeting. Also, a small group of Pescadores have the opportunity to meet periodically with each other to prepare for a Tres Dias Weekend and accomplish the ministry of Tres Dias in the Secretariat Meetings and Team Member Meetings.<sup>30</sup> In the Reunion Meeting, they share their

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<sup>28</sup> Ken Blanchard and Phil Hodges, *The Servant Leader: Transforming Your Heart, Head, Hands and Habits* (Nashville, TN: J. Countryman, 2003), 17-18.

<sup>29</sup> *Ibid.*, 21.

<sup>30</sup> Tres Dias, Inc., “Living the Fourth Day,” 22.

testimonies, which explain their experiences as fishers of men during their Fourth Day, pray for each other, and bring praise to God with worship songs.

The local Secretariat of Tres Dias hosts ‘Secuela Meetings’ at least twice a year. The Secuela Meeting is a form of small edition of the Tres Dias Weekend. Tres Dias Inc. explains ‘Secuela’ as follows:

Secuela is from the Spanish word meaning “sequel,” the term refers to regularly scheduled meetings of the Tres Dias community as part of the Fourth Day phase of the Tres Dias method. The meetings generally involve worship, Bible study, fellowship, small group discussion, praise singing, and refreshments. Some communities call this gathering an *Ultreya*.<sup>31</sup>

In the Secuela Meeting, the Pescadores can call to remembrance God’s grace which they received in the Weekend through the several activities, sharing their bread and cups in *Agape*, singing the song, *De Colores*, sharing *Letter-Palancas*, praising God with the *Theme Songs Festival* of each alumnus, praying for one another with the *Group-Prayer Meeting*, including the constant, fifteenth Rollo, *Living the Fourth Day*.

### Tres Dias Workshop

The local Secretariat of Tres Dias sponsors the ‘Tres Dias Workshop’ with an overnight trip at least once a year. All the Pescadores have an opportunity to learn about the purposes, essentials, principles, and administrative structures of the Tres Dias movement, including the manuals of each department of the organizations in the Weekend, through the workshop. At the same time, the Secretariat officers have the chance to train the potential Team Members and chiefs of each department for the future Weekend. Tres Dias Inc. remarks about the Tres Dias Workshop for the ‘Tres Dias Essentials-Training’ as follows:

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<sup>31</sup> Ibid.

The Membership Committee of the International Secretariat would like each Tres Dias Community to complete the Tres Dias Essentials-Training at least once every two years under the leadership of a person certified by the International Secretariat of Tres Dias. This training must be led by a person certified as a ‘Tres Dias Essentials Training Trainer’ by the Vice President of Membership of the International Secretariat of Tres Dias. Exceptions to this policy should be directed to the Vice President of Membership.<sup>32</sup>

In Tres Dias Workshop, the Pescadores evaluate all of the programs, activities, and Rollos, according to the reports of the departments in the organization. The evaluation provides a way to find out whether the three phases of the Tres Dias movement have achieved their purposes and have reached the goals of creating the spiritual disciplines for the Russian Christian-community. Nancy Ferguson and Kevin Witt explain the significance of evaluation of the retreat as follows:

It is difficult to hear negative comments about anything the sponsors have worked hard and long on. However, compiling feedback about both strengths and weaknesses enables future Retreat Planning Committee to include the meaningful elements another time and work to correct weaknesses. Evaluation of the retreat will also allow them to celebrate the event and to rejoice with participants in those elements that made it meaningful.<sup>33</sup>

Using the survey questions, which are provided in Chapter 3 and Appendix D and E, will be very helpful for the effective evaluation of the Tres Dias movement in Russian contexts.

### **Summary**

Chapter 4 probes the Tres Dias retreat manual, which is adapted to the Russian contexts, deeply examining the three phases of the Tres Dias movement based on the ‘Moscow Vision Tres Dias’ program. This chapter examines that the Tres Dias movement in Russia pursues a long-range mission strategy, achieving the spiritual disciplines for the Russian local church communities. The whole process of the Tres Dias movement continuously repeats, pursuing the

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<sup>32</sup> Tres Dias, Inc., “Essentials Training: Training Session for Leaders,” accessed February 18, 2014, <http://www.tresdias.org/hp.htm>.

<sup>33</sup> Nancy Ferguson and Kevin Witt, *The Retreat Leaders Manual: A Complete Guide to Organizing Meaningful Christian Retreats*, 121-122.

long-range strategy, through the following three phases: The Pre-Weekend, the Weekend, and the Fourth Day.

The Pre-Weekend phase prepares for the Weekend programs, engaging the ministry's volunteers, *Team Members*, and recruiting the potential participants, *Candidates*. As for the Pre-Weekend phase, this project examines the organizations of Team Members and the roles of each department in the organizations, presenting the organizational configuration of Team Members. Chapter 4 presents the manners of Team Members, which must be conducted for the successful ministry in the Weekend. This chapter also provides the principles of the composition of the fifteen Rollos and their main contents.

The Weekend phase prepares for the Fourth Day movement through the retreat for three days. This project provides the contextualized timetables for each day in the Weekend in detail, which are adapted to the Russian churches and communities. This project explains the purposes and principles of the programs of each day, including various activities, the fifteen Rollos, and ministries of each department.

The Fourth Day phase prepares for the Pre-Weekend day again, living as fishers of men in the world and living as servant leaders in the local church communities. This project also explains about the 'Reunion Meeting,' 'Secuela Meeting,' and 'Tres Dias Workshop' in the Fourth Day phase.

## CHAPTER FIVE

### CONCLUSION

#### Summary

The evangelization for Russia depends on spiritual growth of the local churches through the spiritual disciplines. It is very effective for the missionaries and church leaders to pursue a long-range strategy for the spiritual disciplines through the contextualized Tres Dias movement because this movement has carried out the important roles as a spiritual discipline program for the last decade in Moscow, Russia. Therefore, it is important to verify the values of the Tres Dias movement as a spiritual discipline program and testify of the compatibility of the movement in the Russian contexts.

In Chapter 2, this project probes the recent, Russian contexts, in which there is a spiritual chaos through the transition from *Communism* to *Capitalism*, researching the historical and cultural circumstances. This paper also discusses the state of missions to Russia during the last two decades since the collapse of the Soviet Union. Chapter 2 clearly identifies the problems of missions to Russia, according to the Russian situations, and continually finds the two keys to resolve them: 'The Spiritual Disciplines' and 'Contextualization.' It is indispensable for missionaries to Russia and the Russian church leaders to strive for spiritual growth of the

Russian local churches through the spiritual disciplines, pursuing a long-range strategy. At the same time, it is necessary for them to develop a contextualized mission strategy for the spiritual disciplines. Chapter 2 continuously discusses the twelve, essential spiritual-disciplines for the Russian churches, which Richard Foster divides into the three categories: ‘Inward,’ ‘Outward,’ and ‘Corporate.’ Chapter 2 also provides some suggestions for the Russian Contextualization.

To successfully achieve above two needs for missions to Russia, Chapter 3 suggests the Tres Dias movement as a spiritual discipline program based on the Russian contextualization. Chapter 3 examined the general information about the Tres Dias movement as follows: history, purpose and vision, essentials, methodological principal, core contents, and characteristics. Ruminating on biblical and theological perspectives, Chapter 3 continuously investigates the values of the Tres Dias movement as a spiritual discipline program, which are involved in the twelve disciplines of Richard Foster. This chapter also examines the compatibility of the Tres Dias movement with the Russian contexts through analyzing and evaluating the responses of the survey from one-hundred Russian local-church leaders who have been involved in the ‘Moscow Vision Tres Dias’ in Russia. According to the research, the Tres Dias movement is very compatible with the Russian contexts, surmounting the influence from the Russian Orthodoxy, considering the states of the young generation, and pursuing a contextualized mission strategy.

Chapter 4 examines the whole process of the Tres Dias movement as a retreat manual for the spiritual disciplines, which is contextualized for Russia, investigating in detail the three phrases of the Tres Dias movement as follows: ‘The Pre-Weekend phase,’ ‘the Weekend phase,’ and ‘the Post-Weekend phase.’ The Pre-Weekend phase prepares the programs and participants for the Tres Dias Weekend, and the Weekend phase equips the powerful participants, fishers of men, for the Post-Weekend phase called, the Fourth Day movement. Also, the Post-Weekend

phase prepares the effective participation for the Pre-Weekend phase again. This chapter finds that the Tres Dias movement is so valuable that it conducts a long-range strategy for the spiritual disciplines by roundly processing the three phases in sequence. Chapter 4 also suggests a contextualized timetable for the Russian Tres Dias Weekend and thoroughly examines all the programs during the three days of the Weekend phase in the perspective of the Russian contextualization.

The Tres Dias movement has the values and compatibility as a long-range spiritual discipline program in the Russian contexts. For the sake of evangelization in Russia, therefore, it will be very helpful for the Russian church leaders, who eagerly long for spiritual growth in the local churches, to be involved in the Tres Dias movement in Russia, opening their hearts and minds, looking with deep interest at the movement, and comprehending the whole process of the three phases. Through this project, they can find the biblical, theological, and practical basics and grounds in regards to the Tres Dias movement.

### **Suggestions**

The Russian Candidates and Team Members are so intelligent that they comprehend the contents and intentions of Rollos. They are so emotional that they demonstrate the depth of their sensibility through several activities and prayer meetings. Also, they are so volitional that they show such commitments and devotions as volunteers for three days. Therefore, the missionaries and the church leaders, who are involved in the Tres Dias movement with the Russian contexts, should develop the programs and methods, longing for the optimization in Russia. There are several suggestions for them to more effectively carry out the Tres Dias movement in Russian contexts.

First, they have to constantly be reminded the purpose, vision, essentials, and characteristics of the Tres Dias movement. The purpose of the Tres Dias movement is to develop local church leaders through the spiritual disciplines, pursuing their spiritual growth. The vision of the Tres Dias movement is to identify, train, and equip them enough to spread the Gospel of Jesus Christ in their environments as fishers of men, demonstrate their love toward one another in their communities, and carry out the ministry of their local churches with a servant leadership. Also, the six essentials and seven characteristics clearly present the directions and the limits of the movement. The missionaries and local church leaders, who have been deeply involved in the movement, always need to look into themselves not to partially take advantage of the specific benefits of the Tres Dias programs as a matter of convenience. They also have to be careful not to pervert and destroy the originality of Tres Dias, indiscriminately changing specific programs, procedures, and principles of the movement on their own terms. For example, they are not supposed to use Tres Dias as one of the evangelical works and programs of a local church. Chapter 3 examines the purpose, vision, six essentials, and seven characteristics of the Tres Dias movement in detail.

Second, they have to develop the methodological framework for the effective movement according to their own contexts. They should improve and modify several programs through the three phases of the Tres Dias movement based on the particular cultural, social, and religious contexts, keeping with the prime mechanism for conducting the whole process of the movement such as the fifteen Rollos and the basic departments for organization. For instance, they must reinforce the fifteen Rollos in the Tres Dias Weekend with the Russian contexts because the Russian Christians have been accustomed to a religious life, not through the Scripture and teaching, but through the Russian Orthodox Icons and traditions. Also, they must try to be

conservative about attempting worship dance in worship and praise from the First Day of the Weekend because many Russian Christians are more familiar with a reserved form of dance in the Russian, religious contexts.

Third, they have to emphasize that Tres Dias is the Fourth Day movement. The prime purpose of the Fourth Day phase is to allow the New Pescadores to be Team Members in the next Tres Dias Weekend and to be servant leaders in the ministry field of their local churches. Without both experiencing servant leadership as Team Members in the Weekend and being involved in the ministry field as servant leaders in the local churches, the New Pescadores cannot totally experience God's grace through the whole process of the Tres Dias movement. The church leaders with the Tres Dias movement must encourage them and equip them to participate in the next Weekend as Team Members. Also, they must encourage both the 'New Pescadores' and 'Old Pescadores' to actively be involved in the ministry fields of their local churches as servant leaders. Successfully carrying out the Fourth Day phase provides the local churches with a long-range strategy for the spiritual disciples.

Fourth, they have to constantly pursue partnership with the local churches. Tres Dias is not a goal itself and is established for the local churches as a Para-church movement. The Tres Dias movement must exist in order to serve the local churches alone. Therefore, the successful settlement of the Tres Dias movement in the Russian contexts, effectively accompanying the Fourth Day movement, depends on the intimate relationship with the local church congregations. Without a deep partnership and understanding between the Tres Dias Secretariat and the local church leaders, the Tres Dias movement cannot effectively carry out its potential role as a spiritual discipline program. The officers of Tres Dias Secretariat must strive to verify not only the programs and methodological frameworks through the collaboration of the local church

members but also the issues of apologetics about the fifteen Rollos through the consultation from pastors of the local churches.

Fifth, they have to constantly strive to overcome the weaknesses of the Tres Dias movement, carefully listening to the criticism from the local church leaders who doubt the movement. For example, they worry that some New Pescadores among the church members may make complaints about the church ministries after participation in the Tres Dias Weekend, comparing them to the ministries of Tres Dias. Also, they worry that the Tres Dias movement could be exposed to attack from ecumenical theology and heresy because Tres Dias pursues a united interdenominational movement, emphasizing the partnership among local churches and denominations. Therefore, it is indispensable for local church leaders and pastors, who are involved in the movement, to earnestly communicate with one another with intimate partnership, on how to surmount the weaknesses of the Tres Dias movement.

In conclusion, the Tres Dias movement is a very effective spiritual discipline program for Russian Christians. This project identifies that the Tres Dias movement not only has great value as a spiritual discipline program but also has good compatibility with the Russian contexts. This project also examines the whole process of the Tres Dias movement, probing the three phases of the Tres Dias manual in detail. If the missionaries and church leaders in Russia actively apply the Tres Dias movement within the contextualized methodology as a spiritual disciple program for their local churches, they will have an opportunity to develop, train, and equip their local church members, pursuing spiritual growth.

## APPENDIX A

### GLOSSARY OF TRES DIAS TERMS<sup>1</sup>

**abrazo.** Spanish word usually translated as “an embrace.” A better translation is “a hug,” as there is a feeling of wishing well-being, one to another, in the use of this word and the passing of Christ’s love between members in the form of a greeting.

**agape.** One of several Greek words for love. As used in the Bible, agape love refers to the unconditional love of God for man. An agape ceremony, used by some Tres Dias communities, refers to a sharing of this love, often with a simple meal.

**candidate.** In Tres Dias terms, someone who has entered a weekend but has not yet completed the three-day program.

**Christian ecumenical movement** For the purpose of Tres Dias, this refers to a Christian movement of unity for all people who accept the Biblically based Tres Dias Statement of Belief. This movement is based on the belief that the Body of Christ is to make every effort to keep the unity of the Spirit through the bond of peace until we all reach unity in the faith and in the knowledge of the Son of God (Eph. 4:3, 13). This unity is for all regardless of denominational, non-denominational or independent affiliation.

**clergy.** A person ordained by his/her church or denomination. See spiritual director.

**crucifixion.** The method of execution used by the Romans for Christ’s death, considered to be the most cruel form of execution. Out of the ugliness and agony of crucifixion, God accomplished the greatest good of all, the redemption of sinners.

**cursillista.** Used by some communities instead of pescador to refer to a person who has completed a weekend sponsored by a Fourth Day organization.

**cursillo.** Cursillo is a Spanish word that means “a short course,” referring to the three days of a weekend. It is an abbreviation for “Cursillo de Cristiandad,” which means a “short course in Christianity.” Cursillo was the first of the Fourth Day movements. It originated in Spain, founded by members of the Roman Catholic Church under the direct inspiration of the Holy Spirit.

**de colores.** Spanish words that literally mean “of colors.” In addition to being the title of a song used by Fourth Day movements, the words are widely spoken as both a greeting and way of bidding farewell. The many colors can be thought of as referring to the many weekends and the variety of people, from different nationalities and church affiliations, who have participated in Tres Dias. In addition, the song uses “colors” to describe the life

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<sup>1</sup> Tres Dias, Inc., “Living the Fourth Day” (Poughkeepsie, NY: TRES DIAS, INC., 2007), 20-23, accessed February 25, 2014, <http://www.tdifiles.org/wp-content/uploads/2013/03/TD-Living-The-Fourth-Day-Brochure-newest-Copy.pdf>.

of grace and the many facets of God's love, as shown in both the beauty of nature and in the joy that His love brings to the hearts of men.

**Fourth Day Movement.** The “fourth day” refers to the day after, and every other day after a three day weekend. The “Fourth Day Movement” includes those organizations that base their program on the original Cursillo de Cristiandad developed in Spain in the 1940s. All use a three-day sequestered and concentrated study of Christianity, followed by the fourth day, encompassing the rest of the pescador's life.

**International Secretariat of Tres Dias.** The International Secretariat is the board of directors of Tres Dias, Inc., one of the two governing bodies of Tres Dias. The twenty members and seven officers conduct the day-to-day business of Tres Dias. The board represents Tres Dias on a national and international level, charters local secretariats, protects the Tres Dias name, assures adherence to the Tres Dias Essentials, proposes changes in the Constitution and By-laws, and supports local secretariats with materials as well as counsel and advice. The method of electing the board ensures that the widest possible number of communities is represented, and each member agrees to make decisions that are in the best interest of Tres Dias, Inc., regardless of his or her community affiliation. In keeping with the lay-led essential of Tres Dias, Inc., clergy may serve as advisors to the board but are not permitted to serve as board members.

**lay-led movement.** A movement led by the laity. Tres Dias is primarily governed by God through the laity (laymen) with pastoral counsel.

**mananita.** A Spanish word that literally means “little morning.” It refers to the very peaceful time in the early dawn as the rays of the sun break through, when people feel especially close to God. This time was chosen, and this name was selected, to refer to a surprise practice by Pescadores from the larger community of serenading the candidates with a special song on the morning of the last full day of a weekend. Originating in the Philippines, the mananita was added by many communities as a non-essential feature of the weekend.

**ordained.** Commissioned by a denomination/local church and given the responsibility and authority to perform certain religious duties.

**palanca.** A Spanish word that literally means a “lever.” A lever enables a person to lift or move something far beyond his or her natural strength. In Tres Dias, spiritual palanca signifies the tremendous spiritual elevation provided by Grace that is realized following a small effort from humans. Such spiritual leverage is achieved for candidates on weekends when members of the community pray for candidates, write letters and cards, attend the mananita, serenade, and closing, and otherwise express God's love to the candidates. Service palanca includes volunteer participation on teams, serving in the kitchen, and the hosting of an international meeting.

**pescador.** Spanish words that mean fisherman. Jesus called Peter and Andrew by saying, “Come, follow me ... and I will make you fishers of men.” A candidate is called a pescador after completing a weekend.

**piety.** A word usually defined as devotion and reverence to God and the directing of a person’s life to God and making the life of Grace his/her ideal.

**rector.** The lay leader for a weekend, who works under Christ and the local secretariat.

**reunion group.** A small group of pescadores who meet periodically to minister to each other during their fourth day, using prayer, scripture, sharing, and open discussion of piety, study and action. There are several other forms: “Working reunion groups” are groups that meet on a regular basis to accomplish the work of Tres Dias; examples include secretariat meetings and team meetings to prepare for a weekend. “Floating reunion groups” are temporary and formed for a purpose as, for example, the small discussion groups formed during a secuela.

**rollo/rollista.** A rollo is a continuous, extended talk. Derived from the Spanish, it is used to refer to the many integrated presentations on a weekend that make up one continuous message. Each is delivered by a layman or clergy who is called a rollista.

**sacraments.** Formal religious acts in which the actions and materials used are viewed as the channels by which God’s grace is communicated, either actually or symbolically. While there are different understandings of the significance and meaning of these actions among Christian churches, there is general agreement that baptism and communion are the two clearly commanded by Christ and observed by all.

**secretariat.** In Tres Dias, this refers to the administrative board of a local community. The board of directors for Tres Dias, Inc. is known as the International Secretariat of Tres Dias.

**secuela** From the Spanish word meaning “sequel,” the term refers to regularly scheduled meetings of the Tres Dias community as part of the fourth day phase of the Tres Dias method. The meetings generally involve worship, Bible study, fellowship, small group discussion, praise singing, and refreshments. Some communities call this gathering an ultreya.

**spiritual director.** A person who is qualified to teach and preach on spiritual matters and who serves on the weekend as a spiritual counselor. At least one of the spiritual directors must be ordained and authorized to regularly celebrate Holy Communion by his or her denomination.

**Tres Dias, Inc.** Tres Dias, Inc., is a non-profit organization that administers the day-to-day activities of the Tres Dias communities. As an organization in the Fourth Day Movement, Tres Dias, Inc., began in New York State in 1972 and was the first of these

movements to invite interdenominational participation. There are now more than fifty communities worldwide.

**Tres Dias method.** An approach to helping Christians develop a closer relationship with their Lord and Savior, based on the original Cursillo. As described in the Essentials of Tres Dias, the method involves three sequential phases: a pre-weekend phase to prepare a candidate for a weekend, a three-day weekend in a sequestered environment, and a Fourth Day phase.

**Tres Dias Statement of Belief** A document enumerating nine articles of faith, adopted as part of the Tres Dias, Inc., Constitution. The articles affirm fundamental Bible-based beliefs in the Triune God, inspiration of Scripture, and salvation by grace; the articles also recognize the need for Christians to strive for a unity of the Spirit, witness God's love to others, and live holy lives pleasing to God. All persons who serve as officers on the International Secretariat are asked to express their agreement with the Statement. The International Secretariat recommends that communities provide prospective candidates with a copy of the Statement of Belief along with the application for a weekend.

**ultreya** A term used by some communities instead of "secuela."

## APPENDIX B

### CONSENT FORM (ENGLISH)

#### DEVELOPING A CONTEXTUALIZED RETREAT MANUAL BASED ON THE 'TRES DIAS' MOVEMENT FOR THE SPIRITUAL DISCIPLINES OF RUSSIAN CHURCHES

Sungsoo Hong  
Liberty University  
Seminary

You are invited to be in a research study of a mission strategy for Russian Churches based on the Tres Dias movement. You were selected as a possible participant because you have experienced and been involved in the Tres Dias movement in Russia. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by Sungsoo Hong at Liberty Baptist Theological Seminary.

#### **Background Information:**

The purpose of this study is to develop a Christian retreat manual based on the Tres Dias movement for the spiritual disciplines of Russian Churches as a contextualized mission strategy. Both the spiritual growth through the spiritual disciplines and the contextualized mission strategy are indispensable factors for the successful evangelical missions in Russia. The Tres Dias movement is one of the most effective spiritual discipline programs. The researcher is hoping that the findings of this research may serve to verify not only the values of the Tres Dias movement as an effective spiritual discipline program but also the compatibility of the movement within Russian contexts as a contextualized mission strategy for Russian churches.

#### **Procedures:**

If you agree to be in this study, I would ask you to do the following things:  
When you find the twenty questions, please carefully answer each question. It will take ten minutes for you to complete all of the questions.

#### **Risks and Benefits of being in the Study:**

The study has several risks: feeling compelled of holding membership with the Tres Dias movement and private information exposure. You might feel that the Tres Dias organization compel you have to hold the partnership without considering your opinion. Also, when you answer the question of asking the motivation of your participation in the Tres Dias program, you might worry about the private information exposure. However, there is not compulsion to join with the Tres Dias movement. Also, there is no private information exposure because all the questions are multiple choice and the surveys are anonymous. Participants will not be asked to include their names, church names, or any identifying information.

The benefits to participation are recovering the faith through the remembrance of the time of grace and helping the development of a mission strategy for Russia.

**Compensation: None.**

There is no compensation but your helping will contribute to developing a mission strategy for Russia.

**Confidentiality:**

The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher will have access to the records.

The researcher will print the completed surveys and store them in a locked filing cabinet in my home office. The researcher also will destroy the data after three years. The researcher will be the only person with access to the data.

**Voluntary Nature of the Study:**

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

**Contacts and Questions:**

The researcher conducting this study is Sungsoo Hong. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at #1-434-426-1427 or email at [shong4@liberty.edu](mailto:shong4@liberty.edu). Also, you can contact his mentor, Dr. Charles Davidson, at #1-434-592-4241 or email at [cdavidson@liberty.edu](mailto:cdavidson@liberty.edu).

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24502 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

***You should print the online consent information or contact the researcher for a copy if you would like one.***

**IRB Code Numbers:** 1701

**IRB Expiration Date:** October 21, 2014

## APPENDIX C

### CONSENT FORM (RUSSIAN)

#### СОГЛАСИЕ НА УЧАСТИЕ В ИССЛЕДОВАНИИ

#### РАЗРАБОТКА ХРИСТИАНСКОГО РУКОВОДСТВА ПО ДУХОВНЫМ ДИСЦИПЛИНАМ ДЛЯ РУССКИХ ЦЕРКВЕЙ В КАЧЕСТВЕ КОНТЕКСТУАЛИЗИРОВАННОЙ МИССИОНЕРСКОЙ СТРАТЕГИИ НА ОСНОВЕ ДВИЖЕНИЯ ТРЕС ДИАС

Хон Сун Су

Университет «Либерти»  
Семинария

Приглашаем вас принять участие в исследовании миссионерской стратегии в русских церквях на основе движения Трес Диас. Вы были выбраны в качестве возможного участника опроса, потому что вы принимали участие в движении Tres Dias в России. Я прошу вас прочитать эту форму опроса и задать любые возникающие вопросы прежде, чем вы согласитесь на участие в исследовании.

Это исследование проводится Баптисткой Теологической Семинарией «Либерти», руководит исследованием Хон Сун Су.

#### **Справочная информация:**

Целью данного исследования является разработка христианского руководства по духовным дисциплинам для русских церквей в качестве контекстуализированной миссионерской стратегии на основе движения Трес Диас. Духовный рост через духовные дисциплины и контекстуализированная миссионерская стратегия являются необходимыми факторами для успешной евангелизации России. Движение Трес Диас является одним из наиболее эффективных духовных программ. Исследователь надеется, что результаты этого исследования смогут послужить не только для проверки значения движения Трес Диас как эффективной духовной дисциплины, но и совместимость этого движения в России контексте контекстуализированной миссионерской стратегии для русских церквей.

#### **Процедура:**

Если вы согласны принять участие в этом исследовании, я просил бы вас делать следующее:

Прочитав все двадцать вопросов, пожалуйста, внимательно ответьте на каждый из них. Это займет десять минут вашего времени.

#### **Риски и выгоды от участия в исследовании:**

Исследование имеет несколько рисков: чувство вынужденного членства в движении Трес

Диас и разглашение частной информации. Вы можете почувствовать, что организация Трес Диаса обязывает вас принимать участие без учета вашего мнения. Кроме того, при ответе на вопрос о мотивации вашего участия в программе Трес Диас, вы можете беспокоиться о разглашении частной информации. Тем не менее, нет никакого принуждения к участию в движении Трес Диас. Кроме того, частная информация не будет разглашена, потому что все вопросы и ответы исследования будут проводиться анонимно. Участники не будут запрошены включить их имена, имена церквей или любой другой идентифицирующей информации.

Выгода от участия в исследовании заключается в восстановлении веры через воспоминания о времени проведенном в благодати и в помощи развитию миссионерской стратегии для России.

**Компенсация:** Нет.

Никакой компенсации за участие в исследовании не предусмотрено, но ваша помощь будет способствовать развитию миссионерской стратегии для России.

**Конфиденциальность:**

Записи этого исследования не будут разглашаться. В любом составленном мной докладе я не буду публиковать, и не буду включать какую-либо информацию, которая смогла бы идентифицировать субъект. Записи исследования будут храниться надежно и только исследователь будет иметь доступ к ним.

Исследователь обязуется распечатать заполненные анкеты и хранить их в запечатанном шкафу в своем домашнем офисе. Исследователь также уничтожит эти данные через три года. Исследователь будет единственным лицом, имеющим доступ к этим данным.

**Добровольный характер исследования:**

Участие в этом исследовании является добровольным. Ваше решение о том, участвовать или нет не повлияет на текущие или будущие отношения с Университетом «Либерти». Если вы решите принять участие, вы можете не отвечать на любой из вопросов или отозвать участие в любое время без ущерба отношений.

**Контакты и вопросы:**

Сотрудником, проводящим данное исследование, является Хон Сын Су. Вы можете задать любые интересующие вас вопросы прямо сейчас. Если у вас позже появятся вопросы, то рекомендуем связаться с ним по номеру телефон 1-434-426-1427 или по электронной почте: [shong4@liberty.edu](mailto:shong4@liberty.edu) . Кроме того, вы можете связаться с его наставником, доктором Чарльзом Дэвидсоном по номеру телефона 1-434-592-4241 или по электронной почте: [cdavidson@liberty.edu](mailto:cdavidson@liberty.edu) .

Если у Вас возникли вопросы или сомнения по поводу этого исследования и вы хотели бы поговорить с кем-то другим, кроме исследователя, рекомендуем обратиться в Экспертный совет университета по адресу: 1971 University Blvd, Suite 1837, Lynchburg 24502 или по электронной почте: [irb@liberty.edu](mailto:irb@liberty.edu)

*Если Вы желаете получить свою копию то Вы должны распечатать информацию о согласии из Интернета или связаться с исследователем.*

**IRB Code Numbers:** 1701

**IRB Expiration Date:** October 21, 2014

## APPENDIX D

### SURVEY QUESTIONS AND RESULTS

#### Survey of the values and compatibility of the Tres Dias movement in Russia

1. Are you Male or Female?

Male	46	46%
Female	54	54%

2. What is your age?

18-21	6	6%
22-25	8	8%
26-30	21	21%
31-40	33	33%
41-50	11	11%
51-60	15	15%
61 or over	6	6%

3. What is the highest level of education you have completed?

Less than High School	7	7%
2-Year College Degree	19	19%
4-Year College Degree	50	50%
Master's Degree	22	22%
Doctoral Degree	1	1%
Professional Degree	1	1%

4. How long have you been a member of your church including any previous churches?

Less than 1 year	1	1%
1-2 years	8	8%
3-5 years	11	11%
6-10 years	26	26%
11 years or over	54	54%

## 5. What is your position in your church?

Pastor	13	13%
Elder	2	2%
Deacon	16	16%
Youth pastor	0	0%
Sunday school teacher	8	8%
Other	61	61%

## 6. Which Christian denomination does your church belong to?

Baptist	6	6%
Presbyterian	36	36%
Methodist	14	14%
Pentecostal	22	22%
Evangelical Holiness	5	5%
Other	17	17%

## 7. Who recommended you to participate as a Candidate (participant) in TD?

Family member	20	20%
Pastor	25	25%
Church member	37	37%
Friend	15	15%
Other	3	3%

## 8. Overall, were you satisfied with your experience as a Candidate (participant) in the Weekend of the Tres Dias program?

Extremely satisfied	80	80%
Moderately satisfied	20	20%
Slightly satisfied	0	0%
Neither satisfied nor dissatisfied	0	0%
Slightly dissatisfied	0	0%
Moderately dissatisfied	0	0%
Extremely dissatisfied	0	0%

9. How many times did you participate in the TD program as a team member including as a part time team member?

1-2	37	37%
3-5	26	26%
6-10	10	10%
11 or over	27	27%

10. The reason you continually participate in TD is because you think that TD is helpful for the spiritual disciplines.

Strongly disagree	5	5%
Disagree	5	5%
Agree	34	34%
Strongly agree	53	53%
Not applicable	3	3%

11. How likely would you be to recommend TD to your family or friends?

Extremely likely	69	69%
Very likely	23	23%
Moderately likely	6	6%
Slightly likely	2	2%
Not at all likely	0	0%

12. How likely are you to rate the level of the Weekend of TD as a Christian retreat program?

Extremely Poor	1	1%
Poor	0	0%
Fair	3	3%
Good	40	40%
Excellent	55	55%
Not Applicable	1	1%

13. How likely are you to anticipate that the Tres Dias movement will be helpful for spiritual growth of the Russian Churches?

Extremely likely	26	26%
Very likely	48	48%

Moderately likely	21	21%
Slightly likely	3	3%
Not at all likely	2	2%

14. Overall, how likely are you to think that the Tres Dias movement is compatible with the Russian contexts?

Extremely likely	29	29%
Very likely	38	38%
Moderately likely	27	27%
Slightly likely	6	6%
Not at all likely	0	0%

15. How likely are you to think that the Tres Dias movement has some negative factors against the Russian culture, society, history, education, and philosophy?

Extremely likely	0	0%
Very likely	0	0%
Moderately likely	3	3%
Slightly likely	12	12%
Not at all likely	85	85%

16. How likely are you to think that it looks like some programs in TD, worship, performances, ceremonies, and lectures, are vulgar, secular, and unholy according to the perspective of Russian Orthodoxy?

Extremely likely	1	1%
Very likely	5	5%
Moderately likely	11	11%
Slightly likely	18	18%
Not at all likely	65	65%

17. How likely are you to think that it looks like some programs in TD, worship, performances, ceremonies, and lectures, are boring and out of date according to the perspective of the Russian youth who are captured with secularism and hedonism?

Extremely likely	1	1%
Very likely	2	2%
Moderately likely	5	5%

Slightly likely	20	20%
Not at all likely	72	72%

18. How likely are you to think that it looks like the Tres Dias program has some factors of paganism and superstitions in Russian contexts?

Extremely likely	0	0%
Very likely	2	2%
Moderately likely	3	3%
Slightly likely	11	11%
Not at all likely	84	84%

19. How likely are you to think that the Tres Dias movement has the values and compatibility as a long-range strategy for the spiritual disciplines in the Russian churches?

Extremely likely	30	30%
Very likely	40	40%
Moderately likely	20	20%
Slightly likely	5	5%
Not at all likely	5	5%

20. How do you rate in the following areas in TD where you participated as a candidate?

	1	2	3	4	5	
Poor	<input type="radio"/>	Excellent				

Registration

1	0	0%
2	3	3%
3	5	5%
4	21	21%
5	71	71%

## Transportation

1	0	0%
2	2	2%
3	16	16%
4	23	23%
5	59	59%

## Accommodation (Amenities)

1	0	0%
2	1	1%
3	12	12%
4	26	26%
5	61	61%

## Mealtimes

1	0	0%
2	1	1%
3	8	8%
4	33	33%
5	58	58%

## Refreshment

1	0	0%
2	1	1%
3	2	2%
4	11	11%
5	86	86%

## Decoration

1	0	0%
2	0	0%
3	4	4%
4	14	14%
5	82	82%

### Programming

1	0	0%
2	0	0%
3	5	5%
4	25	25%
5	70	70%

### Small Group Activities

1	1	1%
2	1	1%
3	4	4%
4	24	24%
5	70	70%

### Rollo (Lectures)

1	0	0%
2	0	0%
3	6	6%
4	28	28%
5	66	66%

### Praise and Worship

1	0	0%
2	0	0%
3	4	4%
4	12	12%
5	84	84%

### Ceremonies (Communion)

1	0	0%
2	0	0%
3	3	3%
4	17	17%
5	80	80%

## Performances (Agape, Mananita)

1	0	0%
2	0	0%
3	5	5%
4	23	23%
5	72	72%

## Prayer Times

1	0	0%
2	0	0%
3	3	3%
4	13	13%
5	84	84%

## Morning Meditation

1	1	1%
2	0	0%
3	6	6%
4	22	22%
5	71	71%

## Testimony Time

1	0	0%
2	1	1%
3	7	7%
4	11	11%
5	81	81%

## Palanca (Gift)

1	0	0%
2	0	0%
3	3	3%
4	6	6%
5	91	91%

## Servant leadership of Team member

1	0	0%
2	0	0%
3	3	3%
4	13	13%
5	84	84%

## Leadership of Spiritual Director

1	0	0%
2	0	0%
3	2	2%
4	13	13%
5	85	85%

## APPENDIX E

### SURVEY QUESTIONS (RUSSIAN)

#### Обзор ценностей и совместимость движения Трес Диас в России

Здравствуйте, меня зовут Хон Иосиф, я – пескадор 3-го Санкт-Петербургского Молодежного Трес Диаса. Я - Студент Баптисткой Теологической Семинарии «Либерти». Приглашаю Вас принять участие в исследовании для моего дипломного проекта на соискание ученой степени Доктора Пасторского Служения. Цель данного исследования заключается в определении значимости и совместимости движения Трес Диас в контексте России и определение контекстуализированной стратегии для миссии в русских церквях. Пожалуйста, до участия в опросе внимательно прочитайте документ о согласии, а затем ответьте на следующие вопросы. Это займет 10 минут Вашего времени. Спасибо.

\*далее ТД – Трес Диас

1. Ваш пол?

Мужчина  
Женщина

2. Ваш возраст?

От 18 до 21 лет  
От 22 до 25 лет  
От 26 до 30 лет  
От 31 до 40 лет  
От 41 до 50 лет  
От 51 до 60 лет  
Болше 61 года

3. Каков наивысший уровень Вашего образования?

Неоконченная старшая школа  
Двухгодичный диплом (колледж, техникум, училище)  
Высшее образование (бакалавр)  
Магистратура  
Докторонтура  
Профессиональная степен

4. Как долго Вы являетесь членом церкви, включая настоящую и все предыдущие церкви?

Меньше года  
1-2 года  
3-5 лет  
6-10 лет  
Больше 11 лет

5. Какова Ваша позиция в церкви?

Пастор  
Пресвите (старейшина)  
Дьякон  
Молодежный пастор  
Учитель воскресной школы  
Другое

6. К какой христианской деноминации принадлежит Ваша церковь?

Баптисты  
Пресвитериане  
Методисты  
Пятидесятники  
Евангелическое движение Святость  
Другое

7. Кто посоветовал Вам участвовать к качестве кандидата на ТД?

Член семьи  
Пастор  
Член церкви  
Друг  
Другое

8. В целом, были ли Вы удовлетворены своим опытом участия в качестве кандидата (участника) в программе ТД?

Очень удовлетворен  
Умеренно удовлетворен  
Слегка удовлетворен  
Ни удовлетворения, ни неудовлетворенности

Слегка неудовлетворен  
Умеренно неудовлетворен  
Крайне неудовлетворен

9. Сколько раз вы участвовали в программе ТД в качестве члена команды, в том числе в качестве члена команды на неполный график?

1-2 раза  
3-5 раз  
6-10 раз  
Более 11 раз

10. Причина, по которой Вы постоянно участвуете в программе ТД заключается в том, что вы считаете, что ТД является полезной для духовной дисциплины.

Полностью не согласен  
Не согласен  
Согласен  
Полностью согласен  
Не относится ко мне

11. Насколько вероятно, что Вы порекомендуете программу ТД членам Вашей семьи или друзьям?

Точно порекомендую  
Вероятно, что порекомендую  
Возможно, что порекомендую  
Вероятно, что не порекомендую  
Не порекомендую

12. Насколько Вы оценивает уровень программы ТД как Христианской программы?

Крайне низкий  
Низкий  
Средний  
Хороший  
Прекрасный  
Ко мне не относится

13. Насколько вероятно, что движение ТД будет полезно для духовного роста русских церквей?

Крайне вероятно  
Очень вероятно  
Вероятно  
Сравнительно вероятно  
Нет вероятности

14. В целом, как Вы думаете, совместимо ли движение ТД с русским контекстом?

Крайне совместимо  
Очень совместимо  
Умеренно совместимо  
Слегка совместимо  
Совсем не совместимо

15. Считаете ли Вы, что движение Tres Dias имеет некоторое негативное влияние по отношению к русской культуре, обществу, истории, образованию и философии?

Убедительно, да  
Очень  
Да  
Относительно, да  
Нет

16. Не кажется ли Вам, что некоторые программы в ТД такие как поклонение, спектакли, церемонии и лекции, выглядят вульгарными, светскими, и нечестивыми с точки зрения русского православия?

Крайне кажется  
Очень кажется  
Умеренно кажется  
Слегка кажется  
Совсем не кажется

17. Не кажется ли Вам, что некоторые программы в ТД такие как поклонение, спектакли, церемонии и лекции скучны и устарели для Русской молодежи, которая охвачена идеями секуляризма и гедонизма [этическое учение, согласно которому удовольствие является высшим благом и целью жизни]?

Крайне кажется  
Очень кажется  
Умеренно кажется

Слегка кажется  
Совсем не кажется

18. Не считаете ли Вы, что программа ТД имеет некоторые факторы язычества и суеверия в русском контексте?

Крайне считаю  
Очень считаю  
Умеренно считаю  
Слегка считаю  
Совсем не считаю

19. Думаете ли Вы, что движение ТД имеет значения и совместимость в качестве долгосрочной стратегии для духовных дисциплин в русских церквях?

Крайне считаю  
Очень считаю  
Умеренно считаю  
Слегка считаю  
Совсем не считаю

20. Как вы оцениваете уровень в отделах ТД, где Вы принимали участие в качестве кандидата?

	1	2	3	4	5
	Очень низкий	Низкий	Средний	Хороший	Превосходный
Регистрация					
Транспорт					
Расселение и уборка (рум контрол)					
Трапеза (Китчен)					
Закуски (Рефрешмент)					
Украшение					
Программирование					
Участие в маленьких группах					
Рое (Лекции)					
Хвала и поклонение					
Цермонии (Общение и Омовение ног)					

Выступления (Агапе, Мананита)					
Время молитвы					
Утренние размышления					
Время свидетельств					
Паланка (Подарок)					
Служение и руководство участников команды					
Руководство Духовного Лидера					

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## INSTITUTIONAL REVIEW BOARD RESEARCH APPROVAL

# LIBERTY UNIVERSITY

## INSTITUTIONAL REVIEW BOARD

October 21, 2013

Sungsoo Hong

IRB Exemption 1701.102113: Developing a Contextualized Retreat Manual Based on the 'Tres Dias' Movement for the Spiritual Disciplines of Russian Churches

Dear Sungsoo,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and that no further IRB oversight is required.

Your study falls under exemption category 46.101 (b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

- (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
  - (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and
  - (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption, or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**Fernando Garzon, Psy.D.**  
*Professor, IRB Chair*  
**Counseling**

**(434) 592-4054**

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