

Front Cover  
Same as at Present

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## **LIVING THE FOURTH DAY**

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*So from now on, we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God.*

*2 Corinthians 5:16-20 (NIV ®)*

## FOREWORD

This guide is presented as a short explanation of the fundamentals and traditions of Tres Dias. The goal is to provide a greater understanding of Tres Dias and its dynamics. We believe that its strong emphasis on the centrality of Jesus Christ as the source of abundant life will encourage you as you live your Fourth Day.

Tres Dias is an experience of grace. It helps us to examine and re-evaluate our lives. It opens doors which can lead to a new wholeness, a closer walk with Jesus Christ and a deeper relationship with other Christians.

The intensity of the three day walk with Christ produces important questions which need to be answered. Questions often asked are:

- What happened during the three days?
- How and why does everything fit together the way it does?
- Where do I go from here?

This handbook is written for Christians who have entered this new adventure, who seek answers to these questions and who want a greater understanding of the Tres Dias Movement. May the Lord bless you and keep you in the One True Faith as you continue your walk with Him in your Fourth Day.

## THE THREE DAYS

*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 knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.*

Ephesians 4:11-13 (NIV®)

Our world is in great need of Christians who blaze with God's love. Tres Dias is meant to be that spark which lights the fires in our hearts so that we may burn brightly in our world, as we share Christ with others and Christianize our environments. We each had a different experience on our Weekend because we are unique in our personalities and backgrounds. The aim of the Weekend is to evoke a basic response: a deeper commitment to Christ and the desire to live a life in grace. If your Tres Dias brought you into the presence of Christ, caused you to examine your life in relation to Him, and helped you to realize that He is the Way, then your Weekend is succeeding.

Let us look at the three days to discover why everything flowed so smoothly. God was there in a very real way. However, the events you experienced did not only occur spontaneously. Those three days were the culmination of weeks of preparation by the team and by the community. There were time schedules and Rollo outlines to follow. The Weekend was structured to build slowly, gradually and steadily, with each part leading into the next. It was designed this way purposely so that the candidates, who were all virtually strangers on Thursday night, would become brothers or sisters in Christ - - - in a loving community by Sunday night.

Thursday evening begins with informal fellowship. The spiritual challenge is presented through two meditations. The first, "Know Yourself", is aimed at self-examination and consideration of the events which led to this particular place at this precise time. The second, "The Prodigal Son", emphasizes the concept of God's absolute, unconditional love and forgiveness. These meditations encourage introspection. Thursday concludes with a time of silence.

Friday begins with morning chapel and the "Three Glances of Christ" meditation. On men's Weekends, this is a study of the rich young men, Judas and Peter; and on women's Weekends, of the Samaritan women, Mary and Martha, and the adulteress, and the manner in which each responded to Christ's glance. Friday's theme is the life in grace; Christ revealed Himself to the candidates.

Saturday has Christian development as its theme. Saturday begins with morning chapel and the meditation, "The Figure of Christ", which emphasizes the present living Christ in distinction from the historical figure. Saturday continues with the development of an awareness and concern for others and encourages us to personally draw closer to Him.

The Sunday morning meditation is "Christ's Message to the Pescadores" and tells us to go forth and bear fruit while maintaining contact with Christ and with each other. The day continues with the presentation of the Tres Dias method for Christianizing the world. Christ's command is emphasized: to witness and share with others.

On each of the three days, the spiritual directors lead the participants in liturgy and Holy Communion or Eucharist. Communion takes on new ecumenical power and spiritual presence as a central way to encounter the Risen Christ in the midst of the community.

Each day builds on the previous day. Similarly, each Rollo builds on the previous Rollos. There are fifteen Rollos in all: ten are presented by lay persons and five are delivered by clergy. Stated another way, the Rollos progress from understanding, then to commitment, and finally to love. The Weekend appeals to all three areas.

**IDEALS** is the first Rollo. It challenges us to consider what ideals motivate our living.

The **GRACE** Rollo is a call to accept God's gift of Himself and live the fullness of God's love.

**THE CHURCH** Rollo 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.

**THE HOLY SPIRIT** Rollo reveals God's ever-present help in living the life in grace. Palanca is introduced at the end of the Rollo.

The **PIETY** Rollo 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.

**STUDY**, the first Rollo of the second day, points out the need to know God's will for our life and illustrates through study how to live the life in grace. A table of book selections (including Bibles and study guides) may be available after this Rollo.

The **SACRED MOMENTS OF GRACE** Rollo teaches ways of personal encounters with Christ through the Church's signs of grace and power.

The **ACTION** Rollo tells in practical ways how to make a friend, be a friend, and help to bring your friend to Christ.

The **OBSTACLES TO GRACE** Rollo shows us various pitfalls which can draw us from the life in grace, but whose trials can also enable us to grow in grace.

The **LEADERS** Rollo, 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.

The **ENVIRONMENTS** Rollo starts the third phase of the Weekend: re-entry into the world. It shows us the life in grace in the context of the world in which we live every day.

The **LIFE IN GRACE** Rollo summarizes some of the main concerns of the Weekend and develops a personal plan for spiritual growth.

The **CHRISTIAN COMMUNITY IN ACTION** Rollo illustrates the nature of Christian communities, both within the Christian community and in actions outside the Christian community. Our witness wherever we may be is the church's witness.

**REUNION GROUPS** Rollo 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 Secuelas.

**LIVING THE FOURTH DAY** Rollo, 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 our lives!

One of the joys of the Weekend and of Secuelas is singing. Praise music, Gospel songs and hymns, old and new, sung enthusiastically, raise the spirits, deepen our piety and spread the camaraderie.

Prior to the Weekend, the team meets to listen to and critique the Rollos to insure adherence to The Outlines. They also fellowship together and form community. The team is the nucleus of the larger community which will form the Weekend. As the Weekend progresses, each table group forms a community by working together in discussions, on posters, summaries, presentations, and praying together during the table chapel visits in the afternoon of day two and the morning of day three. As each table group shares with the larger group during evening poster sessions, a larger community is forming. The challenge then comes with the presentation of the crosses on the afternoon of day three, with the declaration from a Spiritual Director: "**CHRIST IS COUNTING ON YOU!**" As you respond, "**AND I AM COUNTING ON HIM**", you are also accepting the larger community of believers who await you at the **Closing**. Here the Weekend culminates as the entire community shares — one in Christ. In many communities, Holy Communion is shared at the **Closing** as a declaration of the Oneness of the Tres Dias community.

## **THE FOURTH DAY**

*My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand.*

John 10:27-29 (NIV®)

After the three days, there is the return to family and friends, to jobs and responsibility, to children with demands, to faucets that leak and meals that must be prepared. In short, there is a re-entry into the world and all that had been left behind. You have spent three sequestered days of intensive learning about how Jesus Christ can help you to live a more abundant life. You have been told that the Fourth Day is the rest of your life. It is the hope of Tres Dias that during your Weekend, you have



absorbed some ideas and enthusiasm for the successful, purposeful and happy Christian life that God intends for all His children.

The world with its problems, temptations and distractions will try to defeat you in spite of all your good intentions. Your new-found fervor will pale and fade away like last year's New Year's resolutions, without some effort at keeping it vital and fresh. The security and effectiveness of your Fourth Day walk through life with Jesus can be enhanced in many ways. Your private devotions, church involvement and worship should be your primary sources of guidance, wisdom and strength. In addition, the benefits of your Tres Dias experience can be maintained as you participate in the following opportunities. Remember, the Fourth Day is the adventure of growing in grace and as a Christian leader.

### **REUNION GROUPS**

*For where two or three come together in my name, there am I with them.*  
Matthew 18:20 (NIV®)

Following your three days, during which time you formed a bond of Christian unity with other Pescadores, you will need continued support and fellowship. This network will be especially important to your Christian growth as you seek to make your Fourth Day one of piety, study and action. Actually, you spent your Tres Dias Weekend preparing for this!

One means of forming and maintaining a close supportive Christian union with others, as well as sustaining some of the spirit of the Weekend, is by becoming part of a Reunion Group. You may be invited to join a Reunion Group which is already established and meets regularly, or you can form a new one. In either event, it is extremely important to not only become involved, but to make a firm commitment to the group. In addition to receiving from others, you will be giving of yourself.

It should be noted that forming a Reunion Group is sometimes an experience in frustration and uncertainty. It may be necessary to exercise much patience as you work together to create a comfortable, cohesive group. You may feel thwarted and ineffective if your initial attempts to form a Reunion Group seem to be less than ideal and fall short of your expectations.

As with everything, the more you do it, the more natural it becomes. It is therefore important not to feel embarrassed or intimidated, especially if you find yourself in a group with someone who has been meeting for quite some time and for whom sharing comes easily.

In order to diminish some of the possible awkwardness of sharing, it is suggested that you:

- Share with persons in whose company you feel comfortable and at ease.
- Find a time and place that is good for you: before work, during lunch, in the evening.
- Be patient with yourself and with others. Give yourself time to become acquainted enough with those in the group to establish trust and a meaningful dialogue.
- Be honest and willing to share your life in Christ. Your openness will encourage a similar openness in others.
- Remember that the purpose of a Reunion Group is sharing your life of piety, study and action, with Christ as the center. A Reunion Group should never be, or evolve into an experience in group therapy.
- Pray! Lift up to the Lord, the Reunion Group and any concerns and thanks you may have.

There is no prescribed length of time for a Reunion Group to remain together. Participation in a Reunion Group does not mean that you are restricted, restrained or compelled to stay forever. Sometimes circumstances make it difficult or impossible to remain in a Reunion Group. However, the longer a Reunion Group functions as a unit, the more profound the sharing may become.

It has already been stated that you must have a sincere commitment to the group. Specifically, it is essential that you mutually agree upon a regular scheduled time and place and then be there!

There is nothing more disruptive to a Reunion Group than being incomplete because someone has not made a firm commitment to attend, and either arrives late or not at all. It is understandable that occasional unexpected, unavoidable occurrences will make it necessary to miss a Reunion Group, and this possibility should not deter you from becoming part of a group. By your commitment, you are demonstrating a concern for your sisters and brothers and setting an example of loving support and generous giving. On the occasions that you are tempted to stay home or to do something else, remember how much it meant when others in your Reunion Group were there for you.

Again, it is important to remember that effective, comfortable sharing may require time and patience. Thus a Reunion Group should not be abandoned or discontinued because it doesn't gel immediately.

Sometimes, Reunion Groups are formed to work together to complete a Christ-centered task: for your church or for the larger Tres Dias community. This includes working on committees, teams, serving meals, cleaning the retreat center, etc. Those times when the persons meet to do their work provide opportunities for sharing. At the completion of the task which brought them together, the group will be dissolved.

Sometimes Reunion Groups are formed solely to practice sharing at Secuelas. These consist of different people each time. These Reunion Groups are important because they expose you to different Pescadores and their lives of piety, study and action. Of course, it is not always possible to experience a deep level of sharing; nonetheless, they provide you with an opportunity to know other members of the community at a more profound level. These sharing times may, in fact, contribute to the development of close spiritual relationships. This form of Reunion Group is also important to new Pescadores who may be experiencing for the first time, sharing in the context of the Fourth Day.

All forms of Reunion Groups should be recognized as the important force keeping Christ alive in your own life and in the lives of others. In all groups, let Christ be your leader!

## THE FORMAT OF A REUNION GROUP

*I long to see you so that I may impart to you some spiritual gift to make you strong - - that is, that you and I may be mutually encouraged by each other's faith.*

Romans 1:11-12 (NIV®)

As with any worthwhile activity, the Reunion Group should begin with prayer. These prayers are not some sort of preliminary; they are the first sharing. It is an opportunity to get in touch with ourselves, with God, and with each other. Following the sharing of your joys and sorrows through prayer, take time to share your adventures in piety, study and action.

Often we are too busy looking for the spectacular success in our piety, study or action. It is nice to be able to share a spectacular success, but they are extraordinary. If life were full of spectacular successes, we would have no need for a Reunion Group. In the Reunion Group, we share our daily lives, both our successes and our failures. By sharing our failures, we can put them behind us so that we can continue to grow.

What do we have to share?

**PIETY:** The more important thing is not how we practiced our piety, but what we did or did not do, and how our success or failure makes us feel. When did we feel closest to Christ? Why? When did we feel most distant from Christ? Why? These are the things we should share.

**STUDY:** The more important thing is not what or how we studied, but what we learned. That is what we should share. And if, as we search our memory, we find that we did not learn, we have discovered a need which another member of the Reunion Group may be able to fill.

**ACTION:** The more important thing is not the results, but what we did — big or small, directly or indirectly — that may have contributed to someone being drawn closer to Christ. What did we do to make a friend, be a friend, and bring our friend to Christ?

And, after we have shared our adventures in piety, study and action, we should end with prayer. This, too, is part of the sharing.

## **SECUELAS**

*Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another - - and all the more as you see the Day approaching.*

Hebrews 10:25 (NIV®)

The Secuela is an expression of unity. All who have experienced the three days come together from time to time for fellowship. Living the Fourth Day requires continued support. The Secuela provides an atmosphere of encouragement so that the Pescador can persevere.

The time usually allotted for this meeting is about two hours. Refreshments may be provided for Pescadores as they arrive and have informal fellowship. Singing serves as a prelude for Scripture reading and an opening prayer. New Pescadores may be introduced and any announcements made to the community. Next are the two essential elements of the Secuela: the Fourth Day talk and the floating Reunion Groups. A Pescador will give a short personal Fourth Day talk which relates to God's leading in the areas of piety, study and action. Through this sharing of openness and love, we encourage each other to grow. A Holy Communion service or an Agape feast may then be celebrated. The meeting concludes with prayer and the passing of the peace. The Secuela should never be a substitute for worship in one's own church; rather it should enhance your regular church commitment.

## **TRES DIAS LEADERS WORKSHOP (SCHOOL)**

*Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock.*

Matthew 7:24-25 (NIV®)

Part of the Fourth Day program includes Tres Dias Leaders Workshop (School) which is a means for Pescadores to learn more about the fundamentals of Tres Dias. Part of your Tres Dias experience should be to attend the Tres Dias Workshop in your area, where you will learn

about the history of Tres Dias, the Essentials of Tres Dias, the Tres Dias Dynamics, the Tres Dias method, the purpose and strategy of Tres Dias, and the role of the team member.

The format of the Tres Dias Workshop varies from community to community, but certain elements are covered in every community and its purpose is singular. It is meant to inform Pescadores about all aspects of the Tres Dias Movement and the maintenance of consistency and stability in the movement.

## **SECRETARIAT**

*But everything should be done in a fitting and orderly way.*

I Corinthians 14:40 (NIV®)

## **THE LOCAL SECRETARIAT**

The Secretariat is the group of Pescadores which directs and coordinates the activities of each local Tres Dias community. It has the responsibility to train and equip Pescadores on the Tres Dias method and to make certain the local community adheres to “The Tres Dias Essentials”. You are encouraged to attend the Secretariat meetings in your area. Voting privileges may vary from community to community. Each community has elected officers and either elected or appointed committees, whose functions may vary. Announcements of the time and place of Secretariat meetings will be given at Secuelas and posted in your community’s newsletter.

## **THE INTERNATIONAL TRES DIAS COMMUNITY**

There are many communities (currently over 60) in the United States and many other countries. However, all of the communities agree, if they want to be chartered, to adhere to “The Tres Dias Essentials” and to abide by certain other requirements (use of agreed upon Rollo Outlines, payment of annual assessments, etc.).

The governing body of Tres Dias at the international level is divided into two groups: The International Secretariat of Tres Dias (Secretariat) and the Assembly of Tres Dias Secretariats (Assembly). Each chartered local Secretariat selects, according to its size, a number of delegates to

the Assembly. The Assembly meets each July. The Secretariat meets three times annually (usually in March, July and October). The purpose of the International Secretariat is to conduct the year-round business of Tres Dias and to serve as its Board of Directors. The Secretariat is composed of 27 persons; seven Officers and twenty Members, who are elected to a term of two years, on a staggered basis.

The Secretariat has the authority to conduct business not explicitly designated for the Assembly. The Assembly reserves unto itself, certain items of business, such as the election of Officers and Members of Secretariat, revisions, additions or deletions to the Constitution, By-laws and "The Tres Dias Essentials", approval of the budget, assessments to be paid by the local communities, etc. At some point in your Fourth Day, you may decide you would like to learn more about this larger community or even participate in it. In such case, it is suggested you speak to the leadership in your local community and/or visit the international web-site at: [www.tresdias.org](http://www.tresdias.org).

## SPONSORSHIP

*Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. The first thing Andrew did was to find his brother Simon and tell him, "We have found the Messiah" (that is, the Christ). Then he brought Simon to Jesus. . .*

John 1:40-42a (NIV®)

Sponsorship is a vital part of the Tres Dias experience. Indeed, if the community is to grow spiritually and numerically, it must provide the Weekend experience to new candidates. The only way a person can become a candidate is to be sponsored by a Pescador.

All Pescadores can sponsor candidates. However, sponsorship is a serious responsibility and should not be taken lightly. The sponsor should seek God's will in prayer as to who to sponsor and also for guidance from the Lord to act with sensitivity when approaching a potential candidate and proposing to the candidate that (s)he consider attending the Weekend.

- The sponsor must be selective. It has been said that the sponsor should know the potential candidate well enough to be able to fill in the application for the candidate. The sponsor should also be aware of any special needs of the candidate, i.e. dietary, emotional,

medical, and physical. While we all have our concerns, deep emotional or physical problems should not be brought to the Weekend in the hope of a quick cure.

- In addition, sponsors should ask themselves if the potential candidate is a Christian who is open and seeking to share in a full Christian life, part of the expression of which is service to others. The Tres Dias Weekend is an encounter with Jesus. It is intended to develop Christian leadership. The Weekend is not intended to convert or preach Christ to people who do not know Him.
- The sponsor should discuss potential candidates with the pastor, whether or not the pastor has been on a Weekend. It is also vital that a pastor who knows the candidate sign the application form.
- The sponsor should be informative to the candidate and provide any information which would be helpful. Remember, there should be no secrets. Answer any and all questions the candidate might have.
- The sponsor should be supportive of the candidate. The primary responsibility is to pray for the candidate prior to and during the Weekend. The sponsor should be prepared to provide any special needs which might detract from the candidate's Weekend. The sponsor should provide transportation to the Weekend and assist the candidate's family during and after the Weekend, if necessary.
- The sponsor should send palanca during the Weekend and participate in as much community support as possible.
- The sponsor must encourage growth after the Weekend by helping the new Pescador to apply the principles of piety, study and action. The sponsor should see that an opportunity is available for the new Pescador to participate in a Reunion Group. The sponsor also should invite the new Pescador to attend Secuelas and Secretariat meetings.
- The sponsor should be open to the opinions and ideas of the candidate, just as the Weekend is open to all those whom the Lord calls to be in attendance and open to his love and grace through the Holy Spirit.



- The sponsor's responsibility begins, ideally, approximately two months before the Weekend and continues for at least six months after.
- In a general sense, the whole community is a sponsor in that it is everyone's responsibility to pray for the candidates and teams, to write palanca, to attend Closings, to share in the set-up and cleaning of the facilities, and to contribute money, food and supplies - - - as the Lord directs.

Though your Weekend has ended, it is through the act of sponsorship that you can be instrumental in providing a similar experience to others - so that they too may grow in fullness of Christian life and develop the graces of Christian leadership.

### **THE HISTORY OF TRES DIAS**

The predecessor organization, Cursillo de Christiandad (short course in Christianity), had its beginnings in the turmoil and destruction of the Spanish Civil War and the Second World War, which left Spain with many empty churches and a sense of aimlessness and diminished dreams. Very few men were attending church.

Late in the 1930's, a sense of revival was stirring within the Roman Catholic Church. Small groups of friends in various Catholic youth action groups began to share their faith regularly to help one another to better achieve their spiritual longings for God. Small Reunion Groups developed, which began to meet weekly. With a broadening vision of what these small Reunion Groups could accomplish, weekly meetings produced periodic retreats where the reality of living a Christian life was intensively taught and experienced. So the retreats actually grew out of the Reunion Groups!

Week-long pilgrimages were organized to Santiago de Compestella and other locations, where men could rededicate their lives to Christ and toward developing Christian ideals. However, for many, it was difficult to take off a full week from their work.

Eduardo Bonnin, a young layman, was involved with organizing these week-long pilgrimages. Eduardo and six more laymen, all in their early twenties, prayed for guidance from the Holy Spirit.

As a result of their prayer, the Holy Spirit provided over a five-year period (beginning in 1939), the wisdom and knowledge necessary for these young men to develop a three-day program, which to some degree, would replicate parts of the week-long pilgrimages; the major advantage was that it would require that a person only have to take off one full day of work, since the program would be conducted over a three-day weekend. The first such Weekend was begun on August 23, 1944, in the village of Cala Figuera, an inlet on the south-central side of the island of Mallorca.

These Weekends, organized and operated by laymen, continued for several years until the local bishop ordered that the Weekends cease and desist, since the Catholic clergy “knew” that laymen could not really lead spiritual renewal programs. The Weekends did cease for a time. However, the Lord had other ideas, and the bishop died. Another priest, Juan Hervas, was appointed bishop. He and other church leaders began to see how the church could benefit and the lives of the people could be changed by this program - - through men being able to study and share about their lives in Christ. The Cursillo program was authorized to begin its operation once again. On January 6-9, 1949, the first officially-sanctioned (by the Roman Catholic Church) Cursillo was conducted.

At first, Cursillos were open only to men. After the tragedy of war in Spain, the church was composed of very few men. Since the objective was to revitalize the church, this meant bringing men back into the activities of the church. It was to a large degree, the reason for Cursillo to begin. Later, Cursillo was extended to allow women to attend the Weekends in Mallorca.

The Cursillo movement was confined to Spain until 1957, when a group of men from the Spanish Air Force who were training in Texas and who were in a Reunion 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 in 1962, when a Weekend was held in New York City.

When Protestants began attending these Weekends, Roman Catholics saw the need to make the experience available to Protestants. This need led to the development of the ecumenical Tres Dias. The first Tres

Dias Weekend, open to all Christian traditions, was held in Newburgh, New York, November 2-5, 1972.

Dave McManigal, a Protestant who had attended a Roman Catholic Cursillo and who was led to be instrumental in forming Tres Dias, was its Rector. From there, Tres Dias spread into New England, New Jersey and Pennsylvania. On July 11, 1980, the communities joined together to form the national Tres Dias organization.

Tres Dias keeps close ties with the various Cursillo (Fourth Day) communities. Tres Dias is unique in that it is an ecumenical Christian experience, open to all who desire a deeper relationship with the Lord. Tres Dias is not sponsored by any one Christian denomination.

Today, Tres Dias is growing steadily. We pray that it will continue to be faithful to God's spirit. May we be among the Christian leaders God is using to revitalize His people. Amen, Lord, may it be so.

## Glossary of Tres Dias Terms

This publication lists and explains a variety of Biblical, ecclesiastical, and foreign language terms that are used in Tres Dias publications, as well as terms that have come into common use within different regions of the country and internationally. The goal is to facilitate communication and understanding among the many Christians from different church affiliations and traditions that make up the membership of Tres Dias. By understanding and respecting differences in terminology, we are able to respond to Christ's call for unity.

Written definitions can never fully capture the richness and complexity of how language is actually used. Readers are encouraged to consult their Bibles, Bible Dictionary, Concordance, Topical Bible, your local pastor, priest, or spiritual director for further clarification, if needed.

**Abrazo.** 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.

**Assembly of Tres Dias Secretariats.** The Assembly is one of the two governing bodies of Tres Dias, Inc. Composed of all chartered Tres Dias local secretariats, the Assembly is responsible for the election of Officers and Members of the International Secretariat of Tres Dias (see below) and approves recommendations made by the International Secretariat in matters affecting local secretariats. The Assembly must also approve any changes to the Constitution, the By-laws and to the "Tres Dias Essentials". Business is conducted by responding to proxy ballots and by delegate action at the annual meeting, held in July.

**Agape (a ga' • pe).** 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.

**apostolic action/apostolic hour.** An Apostle in the Bible was a "sent one" by Christ. In Tres Dias, apostolic action refers to activities by followers of Christ who continue to reflect the actions and teachings of the Apostles. "Apostolic hour" refers to the ceremony on a Weekend wherein the candidates are commissioned (sent) to go forth to share the Good News of Jesus Christ in their environments. Communities may choose to present crosses at that time.

**Auxiliary.** Often abbreviated as "aux," this term refers to those team members assigned and trained to handle specific support services on a Weekend (as, for example a kitchen aux, music aux, palanca aux, etc.). Some communities use the alternative term, angel or cha (see below).

**Baptism.** A practice in the New Testament church that is still used by Christian churches today. Baptism involves the application of water to the body of a person; many interpretations of the act exist among Christian groups. In Tres Dias, it is recommended that each person should be baptized according to the traditions of his or her chosen church; this being the work of the church, such ceremony is not to be performed on a Tres Dias Weekend.

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

**cha** A term used by some communities instead of auxiliary (aux) or angel. It is believed to be an acronym for Christ's Hands in Action. It describes those who are in a support service position on a Weekend.

**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.

**clausura/closing.** "Clausura" is a Spanish word meaning "a closing" and is used by some communities to refer to the last ceremony on a Weekend wherein the community comes together to support the new Pescadores in the start of their Fourth Day.

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

**cloistered environment.** An "Essential" feature of each Weekend is that it be a time of focus and concentration on the Lord's teachings for both the candidates and the team members. A cloister (from the Latin, *claustrum*, meaning an "enclosed space") was that part of the monastery that the general public could not enter. As far as physical facilities permit,

Weekends are held in a cloistered (enclosed) space where team and candidates are insulated from the pressures of everyday life and distractions of the outside world. The Rollo room should be completely cloistered, i.e. without the wearing of watches and use of telephones, PDA's and other electronic devices that allow intrusion from the outside world.

**Covenant.** The concept of a covenant, or binding agreement, between God and His people is one of the most important theological truths of the Bible. A covenant, in the Biblical sense, implies much more than a contract or simple agreement. While a contract always has an end date, a covenant is a permanent arrangement. Another important difference is that a contract generally involves only one aspect of a person, such as a skill, while a covenant envelops a person's total being.

**Crucifixion.** The method of execution used by the Romans for Christ's death; considered to be the cruelest form of execution. Out of the ugliness and agony of crucifixion, God accomplished the greatest good of all – the redemption of sinners.

**Cursillistas.** 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 de Cristiandad.** 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 on the island of Mallorca, controlled by Spain. Cursillo was founded by laymen (who were members of the Roman Catholic Church) under the direct inspiration of the Holy Spirit.

**de colores.** 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 a 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.

**Decuria.** A term used by some communities that refers to small discussion groups (as, for example, a table discussion during a Weekend). Also, decuria refers to the evening period on a Tres Dias Weekend when Rollo summaries and posters are presented.

**Essentials of Tres Dias.** As its name implies, this document lists those elements that are essential for an authentic Tres Dias community and Tres Dias Weekend. The document specifies essentials in three areas: the guiding principles of the movement, the Tres Dias method (including the pre-weekend phase, the Weekend phase, the Fourth Day phase), and the local Secretariat organization.

**evangelistic/evangelical.** Refers to the effort and action of sharing the Good News of Jesus Christ in the world.

**Fourth Day/Fourth Day Movement.** The "Fourth Day" refers to the day after, and every day following a Tres Dias (or similar) Weekend. The "Fourth Day Movement" includes those organizations that base their program on the original Cursillo de Cristiandad (see above) developed in Mallorca in the 1940s. All use a three-day sequestered and prescribed format 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 to 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 numbers of communities are represented and that 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 and not by ordained clergy/pastors. Tres Dias is primarily governed by God through the laity (laymen) with pastoral counsel.

- Liturgy.** A prescribed form or ritual for public worship, often involving the use of preprinted prayers, scripture readings, a sermon and Holy Communion; a format for worship. It is derived from the Greek language and translates as: “work of the people”.
- Mañanita.** A Spanish word that literally means “little good 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 practiced 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 Mañanita 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 and civil duties.
- Ordinances.** A collective term for Baptism and Holy Communion, used primarily in certain Protestant churches. Many churches have other rites. However, in both the Old Testament and the New Testament, there are many additional meanings for the word “ordinances” (see Ex. 12, 13, & 15; Nu. 9, 10, 15 & 18; Isa. 24; Mal. 4, Rom. 13, 1 Pet. 2, among others).
- 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 Mañanita, 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 business meeting.
- Pescador/Pescadores.** Spanish words that mean fisherman/fishermen. 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; the directing of a person’s life to God and making the life of Grace his/her ideal.
- professor/silent professor.** Some communities give the title “professor” to a table leader who also delivers a Rollo. A “silent professor” is a table leader who does not deliver a Rollo.
- rector/rectrix/rectora.** The lay leader for a Weekend who works under the authority of Christ and the local Secretariat. Some communities use the feminine form “rectora” (Spanish) or “rectrix” (Latin) for the leader on the women’s Weekend. Other communities use “rector” for both men’s and women’s Weekends.
- 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 clergyman/pastor who is called a rollista. Translated, the term means “long boring talk”.
- Sacraments.** Formal religious rites or acts in which the actions and elements 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 Holy Communion are the two clearly commanded by Christ and observed by all. Some churches include confirmation, repentance and forgiveness, marriage, ordination, and anointing with oil (healing). See also ordinances (above).
- 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 (see below).
- 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 (see below). The meetings generally involve worship, Bible study, fellowship, small group discussion, praise singing, and refreshments. Some communities call this gathering as an Ultreya.

- Serenade.** A special blessing of song, performed by the men for the ladies and by the ladies for the men, during a Weekend. This is typically done on Saturday evening, following dinner. Spouses of candidates traditionally are not permitted to attend.
- 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.
- table leader.** A team member who facilitates discussion at the table and may also give a rollo. (See professor, above).
- Tres Dias, Inc.** Tres Dias, Inc. is a non profit religious organization that administers the day-to-day activities of the Tres Dias communities. As an organization in the Fourth Day Movement, Tres Dias, Inc., was begun in New York State in 1972 and was the first of these movements to invite interdenominational participation. There are now more than sixty communities worldwide.
- Tres Dias method.** An approach which helps Christians develop a closer relationship with their Lord and Savior, based upon the original Cursillo de Cristiandad. As described in Article 3 of "The Essentials of Tres Dias" (see above), the method involves three sequential phases: a pre-weekend phrase to prepare a candidate for a Weekend, a three-day Weekend in a sequestered environment, and a Fourth Day phrase (the rest of the candidate's life).
- Tres Dias school.** A time of training for those interested in learning more of the principles and methods of Tres Dias; sometimes also referred to as a Tres Dias Workshop.
- 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 or Members 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" (see above).

