

# *Decolores: Many Colors, Many Questions*

By

*Pastor Jeffrey L. Whittaker*

*July, 2010*

About sixteen years ago I remember having my first conversation connected with the ministry of “Decolores”. A member of our Church came to me with a glowing report about a very spiritual experience she had on a “weekend”, and encouraged me to be a part of the very next men’s event that I possibly could. As I pressed a bit further for details concerning this life-changing get away, she merely replied in a hushed tone, “**It’s a secret**”. I remember smiling as we both went our separate ways. A little while later, our church was asked to host a “Deco-Tec” or “DeColores/Teens Encountering Christ” weekend, due to the capability of our buildings. Our leadership team agreed, and the event came and went, but not without the characteristic reports of what a “spiritual experience” it had proven to be. However, this time I began to enquire a bit more vigorously into the governmental structure, doctrine, and origins of the program, but each time I did I was met with the same response, “you have to go on a weekend to find out... **it’s a secret**”. As a Pastor, the Word of God echoed in my heart as I recalled Paul’s charge to the Ephesian elders in Acts 20:28-30:

*“28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”*

I was very earnest in my desire to discover more about the DeColores movement which appeared to be so prominent in the Michiana region, and the community of Niles in particular. However, for all these years, there have only been two parties willing to share (just recently) at least some bits of information, due to their being told that I was “against DeColores”. I was kindly told that the program was no longer under any Roman Catholic influence, and that the Niles group was completely autonomous and separate from any governing body. Both visits were very warm and cordial, and I have continued to pray and study ever since. My position remains though, that before I can attend, I need to know what I am going to be a part of, since my attendance could be interpreted as an endorsement which could have an effect others, for good or ill. In the meantime, the customary answer keeps coming back again and again, “I can’t tell you about it, because it’s a secret, you just have to come first”; this circular reasoning and secrecy is more characteristic of freemasonry than a Christian fellowship, so my

lingering questions remain unanswered. Hopefully this brief article will help facilitate further discussion, ultimately leading to enlightenment and understanding.

While doing research on another matter, I tapped into some records of the Vatican in Rome relative to their “ecumenical” activities amongst the “separated brethren” (1965 Vatican II language for “Heretical Protestants” according to the Council of Trent-1545). Amongst one of Rome’s outreaches to the Protestants was the birth of the Cursillo movement, the parent of what we have come to know as DeColores. Having firsthand knowledge of the Pope’s program of re-assimilation through “common ground” movements and retreats, I was already dubious, or as some have said, prejudiced. Thankfully, after all the years of requesting more information, I finally came into possession of an actual manual of procedures, along with a statement of faith. I immediately read it from cover to cover with rapt attention, and now do purpose to put forth questions as to its content, point by point. I will direct my questions to the areas of historical context and doctrinal foundations, the ongoing affiliation implied in “The Manual”, and the practical implications for the long-term health of the local Churches in a community where DeColores is active. First, let us look at some history:

From the official website of the DeColores of Southwest Michigan (The History of DeColores Ministries, Inc.) we read:

*DeColores means “of colors” in Spanish and is meant to reflect the many colors of Christ. DeColores was born in the spirit of interfaith communion of the love feast, the agape. DeColores basically means a person who is living in grace, seeing the world and its variety and beauty as all coming from God. DeColores is a retreat, a movement, and most important, **a method of renewal.***

*Cursillo (meaning a short course) began in 1949 when Bishop Juan Hervas and a group of dedicated laymen were seeking a way to renew the diocese of Majorca, Spain. Cursillo is the story of how God taught a group of men how to work for Him in an effective way, a way that bears fruit.*

For a broader perspective, allow me to quote of one the Vatican’s high ranking agents in its “ecumenical outreach” to non-Catholic bodies.

**“Cardinal Walter Kasper**, The German cardinal, **president of the Pontifical Council for Promoting Christian Unity**, said an “ecumenical spirituality” focused more on prayer and less on strategizing must underlie all efforts for Christian unity. Cardinal Kasper spoke March 27 at Rome’s Salesian University, which was marking the 40<sup>th</sup> anniversary of the Second Vatican Council’s document on ecumenism...

The point of ecumenism is not to negotiate a way around differences, but to engage in a **process of continual conversion** and fidelity to Christ, who wanted all his disciples to be one, the cardinal said. “The closer we draw to Jesus Christ, the closer we draw to one another in him,”

he said. The big question is how Christians can become one without losing differences they have experienced as gifts of the Holy Spirit, Cardinal Kasper said. While **Pentecostal Christian communities can be difficult dialogue partners**, especially if their focus is **Proselytism** (*Evangelism in our view-JLW*), the cardinal said they can teach the mainline churches about the gifts of the Holy Spirit being poured out on each Christian for the good of the entire Community.

Cardinal Kasper said a greater focus on the Spirit acting in each of the baptized makes it possible to envision a church “in which **the magisterial, for example, has an undeniable and irreplaceable role,**” but one that does not exclude consideration of the consensus of the faithful, the input of theologians and the centrality of worship. “Such a vision would maintain all of the **essential Catholic positions** on ministry and magisterial, but at the same time would respond to criticisms made by our **separated brothers and sisters**” about the Catholic Church being too centralized and hierarchical, he said. Cardinal Kasper said the only way forward seems to be through the development of an ecumenical spirituality and a readiness to respond after praying the words ‘Come, Holy Spirit.’” (“When in Rome”, Jeff Whittaker. pp.15-16)

For more relevant information, let us now refer directly to the “**Fourth Day Workshop Leader Training Manual**” and look at the statements of faith contained in the Bylaws of the Southwest Michigan DeColores Ministries, Inc. What one finds there is a reproduction of the Nicene, Apostles, and Athanasian Creeds. I was hoping to find several (or any) Scripture references which could serve as a foundation upon which to build a meaningful discussion. I have read and appreciated the great historic creeds of the Church throughout my life of worship and faith, and have also studied them in-depth within the University setting. However, none of them direct the reader to the eternal source of God’s will and wisdom, The Holy Scriptures. Even Martin Luther himself found that the principle of “Sola Scriptura” (Scripture alone) was the only true and reliable source of Divine revelation in the face of the Roman Catholic position of Scripture **PLUS** tradition **PLUS** the Magisterium. For instance, the Nicene Creed states,

*We believe in one holy catholic and apostolic Church.*

And then proceeds to affirm in the next line,

*We acknowledge Baptism for the forgiveness of sins.*

One is left wanting for details and clearer understanding after reading these statements. The Council of Nicea was called in AD 325 by the Emperor Constantine (a controversial figure to say the least) whose own faith is held by many respected scholars as dubious due to his syncretistic practices of mixing existing pagan superstitions with elements of Christianity for purely pragmatic, political ends. Many will argue that the terms “*catholic and apostolic Church*” and “*Baptism for the forgiveness of sins*” are harmless

generalities with no meaningful impact on Christian fellowship in today's Church, but one must be exact when addressing these points.

Pope Benedict XVI (Cardinal Ratzinger) wrote in the famous document "DOMINUS IESUS", paragraph 17, "Therefore, there exists a single church of Christ, **which subsists in the Catholic Church, governed by the Successor of Peter** and by the Bishops in communion with him. The churches which, while not existing in perfect communion with the Catholic Church, remain united to her by means of the closest bonds, that is, **by apostolic succession and a valid Eucharist**, are true particular Churches.... On the other hand, the ecclesial communities which have not preserved the valid Episcopate and the genuine and integral substance of the Eucharistic mystery, **ARE NOT CHURCHES IN THE PROPER SENSE** (emphasis mine! JLW);"

According to the Pope, all Protestants who do not recognize his primacy as head of the Church are not considered truly in the faith. Scripture states, however, that repentance and faith must precede and accompany true believers baptism (**Mark 6:15; Acts 2:36-39; Acts 8:36-37; Romans 6:1-4**), and that infant baptismal regeneration is not found anywhere in the pages of God's Holy Word. These are most crucial questions which must be grappled with and understood. I assure you that Rome understands them to the minutest detail!

No one who reads the entire DeColores Manual can honestly deny that many references are made to the "sacraments" during the course of the weekend. **Page 6** of the The Manual declares,

*(DeColores) does not seek church status, nor does it offer any sacrament.*

However, on **page 14** under "**SHORT DESCRIPTIONS OF THE ROLLOS (talks)**" we find that **Rollo #8**, entitled "**SACRAMENTS**", is to be celebrated on Saturday evening of the weekend. Also during the 3<sup>rd</sup> day of the event there is an activity entitled "**BAPTISMAL RENEWAL**". Interestingly, somewhere between the Manual's statements on pages 6 and 14, something changes. Indeed if the reader turns to **page 18, paragraph C** entitled "**Rollo #8, SACRAMENTS**" we read that:

*1. We are informed of Christ's presence **in** the Sacraments.*

This refers to the Roman Belief that the very person, essence and divinity of our Lord is contained **IN** the Eucharistic wafer (host) as a perpetual sacrifice of Jesus Christ for the sins of the world, and once consecrated, must be bowed before in adoration, since the wafer has actually and literally become Jesus Christ (**Catechism of the Catholic Church, paragraphs 1353-1378**). Since this doctrine was not adopted until the year 1215 by Pope Innocent III and has no support in the Bible, I would pray that each DeColores candidate would diligently search the Scriptures to ensure that they are not

being gently escorted, via songs and candlelight, into a most serious error. **Hebrews 9:24-28**, and **10:14-22** declares:

*“24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, **now** to appear in the presence of God for us: 25 **Nor yet that he should offer himself often**, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: **but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.** 27 And as it is appointed unto men once to die, but after this the judgment: 28 **So Christ was once offered to bear the sins of many**; and unto them that look for him shall he appear the second time without sin unto salvation... 14 For by **one offering he hath perfected for ever them that are sanctified.** 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more. 18 Now where remission of these is, **there is no more offering for sin.** 19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And **having an high priest over the house of God**; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”*

Praise the Lord! One offering forever! And not only that, but true Believers can approach the Throne of God with joy and boldness since we have a great High Priest who is the mediator between God and man (**Hebrews 4:14-16; I Timothy 2:5-6**)! “The Manual” goes on further to state...

*3. DeColores **being interfaith** results in only **the Sacraments of Baptism and Communion** being covered **in depth**; Marriage, Confirmation, Ordination, and Anointing of the Sick covered only briefly.*

What we find here is a list which remarkably resembles the sacraments of the Catholic Church, which (according to Rome) must be observed by the Faithful throughout their lives in order to **eventually** obtain salvation; only after spending an indefinite period of time in **purgatory** for the purpose of burning away sins not adequately cleansed by the blood of Christ’s sacrifice on the Cross. The next paragraph makes the ecumenical appeal that appears to be an attempt to touch the heartstrings of the candidate by asserting that disunity is the greatest of all sins, and that the Roman Eucharistic is the only cure.

4. Brief explanation of why and how **“Holy Communion”** which **was meant as a symbol of unity** amongst all Christians **is instead the proof of and a source of our differences.**

First of all, please allow me to testify to the fact that every single year the cooperating Churches of Niles gather together to celebrate the Lord’s Supper in remembrance of the sacrifice of our Lord Jesus. However, we have never celebrated a Catholic Mass. The aforementioned **Paragraph 4** also holds the potential of sowing confusion and/or distrust in the candidate towards their Pastor, should their Pastor teach against either Catholicism or ill-defined ecumenical unity. The conflicted candidate might be tempted to say, “Why is Pastor so upset? On the “weekend” I felt so much love and unconditional acceptance... What’s wrong with **my** Church... **my** Pastor?” This has already been testified to have taken place, when local church Pastors and Elders who have tried to bring Scriptural correction and perspective to some of these questions. Aside from these points, remember that “The Manual” on **page 6** states that **no sacraments will be offered!** Are they offered? “Absolutely not” says the DeColores Manual; but are they **taught and encouraged** from a Roman Catholic perspective? YES! These verbal acrobatics are strikingly similar to those employed during Vatican II when the 500 year old label of “Protestant Heretic” with its over 100 “anathemas” from the Council of Trent, mysteriously changes into “separated brethren”.

Moving on now from the historical and doctrinal questions, let us spend a few moments together considering the organizational issue. Though “The Manual” states on **page 6** that the local DeColores is “*a separate organization with no affiliation other than mutual support*”, and even though each person I have ever conversed with has told me repeatedly how the local DeColores group is completely independent and separate from any overarching governing body, I noticed on **page 3** of “The Manual” that there is indeed a National office (known as a Secretariat), one over the State of Michigan, and also a local Secretariat located in Cassopolis. In fact, on **page 13** of “The Manual” we read that there is a local representative whose responsibilities include... “(1) *To be the communicator between our local and the National Secretariat.*” And “(2) *To attend quarterly National Secretariat meetings.*” A rather disciplined regimen for a casual, non-sacramental body that gathers once in a while to simply encourage one another in order to... “*strengthen the desire for greater lay activity in the Christian churches*” and not to “*be considered as a substitute for the church*” (**Manual p.6**). The fact that there is a manual at all, coupled with the presence of a curriculum which must be strictly adhered to, further begs the question as to whether or not the local “Secretariat” indeed stands alone and separate in both its governance as well as its worship.

If it is indeed true that the Southwest Michigan DeColores is a “stand alone” body, then why does “The Manual” stress to its **ROLLISTAS** (ones who give the talks, either Clergy or laity):

*2. If the rollo assigned to you is not a witness talk, DO NOTE MAKE IT A WITNESS TALK! **The rollos are structured** the way they are **for a reason.** The DeColores/Cursillo method works—**don't try to change it.** Cover the points in the outline, **no more and no less.**” (Manual p.37)*

Whoever has written “The Manual” as well as the curriculum for the weekends does not want it altered at any point! Evidently then, the local autonomous presenters can't appeal to being led by the Holy Spirit or Scripture as a justification for deviating from the weekend's liturgy. I have been personally told by an experienced participant that this point is stressed again and again; “Stick to the Curriculum; it is considered sacrosanct”. The various Secretariates of DeColores/Cusillo are beginning to sound more and more like the “Magisterium” of the Vatican with each passing page. If the local DeColores is truly its own body with no meaningful ties to its Roman Catholic roots, then let the local leaders simply set aside the mandated Spanish curriculum in favor of one containing Biblically supported doctrine and language! Teach on the Lord's Supper as the fulfillment of the Jewish Passover Feast! Call things what the Bible calls them!

Former Catholic Priest, Richard Bennett, shed some light on this point in a recent interview with me:

The Catholic Cursillo weekend, sometimes called a Decolores weekend, is like the “Emmaus Walk”. It bears resemblance also to “Engaged Encounter” and “Parish Renewal Experience.” All of these are meticulous and careful preparation in getting to know those involved. Sessions are arranged during the Cursillo weekend where those who attend open up to each other on spiritual and personal matters. Much time is spent explaining in a written form, their inner thoughts and feelings, with emphasis on the feelings.

The high point is reached, when after many spiritual exercises including meditating on Christ's sufferings before a figure on the cross, when each individually explains his or her feelings of personal encounter with Christ over the weekend. As you can imagine, the atmosphere was highly charged, with sensitive “Christian” music heightening the effect. Sometimes there is staged an attempt to emulate the Emmaus walk in Luke 24.

**Like most of the staged Catholic events, it twists Scripture and thus is deceitful. All of traditional Catholicism is accepted sometimes including the Mass. While it purports to be Christian it is still Catholic oriented (emphasis mine~ JLW).**

Richard's insights (from his first hand involvement while a Roman Catholic Priest and ecumenical insider), reflect the same strategy enunciated by Cardinal Kasper which I

cited earlier in our study. Focusing on emotion, singing, prayer, and the soulful bond created by group confession; while at the same time avoiding doctrinal and propositional truth contained in Scripture, is a true recipe for potential disaster! Remember “The Manual” instructions to the Rollistas, “STICK TO THE SCRIPT!”

Let us now pass on to the final point of inquiry I believe we need to consider; that of the practical impact on the normal life of the local churches attended by “candidates”. During **Rollo #16** the participant is introduced to the “**TOTAL SECURITY TALK**” (**Manual, page 20**). **Paragraph 4** gives the student “**THE DECOLORES SECURITY SYSTEM**” which strongly urges

*a. Regular attendance at church*

*b. The Sacraments*

*c. Spiritual Direction*

*d. Prayer*

*e. Ultreya*

*f. Prayer groups*

*g. Reunion groups*

However, **Paragraph 5** on the same page goes on to exhort:

*a. Find a church for regular weekly worship.*

*b. Return to their church if they have not been active and begin again with the fellowship of God’s people.*

**Paragraph 5** appears to demonstrate a recurring pattern found several times within the DeColores Manual. On the one hand it states that there are no sacraments “offered” but yet repeatedly focuses on them. It says in **paragraph 4** under “**SECURITY**” that participation in Ultreya, Prayer groups, and Reunion groups are vital to the candidate’s “security”, while also saying that deeper involvement in a local church is the goal. This ambiguous language can result in a tangle of ill-defined spiritual relationships as well as the disruption of a candidate’s growth in consistent ministry within their home church. How can someone be relied upon to help with local church discipleship when they are also attending Ultreyas, Reunion groups, and other weekly functions, as well as regular dinners and planning sessions for future DeColores weekends? The answer would appear to be that something is going to have to give, and it will most likely be the local church. The emotional nature of the weekends with their romantic atmosphere and unaccountable structure, can make the local church appear lackluster at best, or small

minded and controlling at worst. Another genuine concern has also arisen over the years in connection with the Niles retreats. There have been individuals in the past who were under spiritual discipline in their respective churches for a variety of reasons, but who would miraculously appear as presenters on various DeColores weekends. These parties would then be responsible for teaching impressionable people about faith issues; when they themselves failed to have their spiritual houses in order. Immoral men, abusers of spouses, and others of dubious repute have been elevated to leadership without any regard for background checks with Pastors, or respect for healthy congregational relationships. Isn't that interesting, especially in light of the DeColores pledge that it exists to...*"strengthen the desire for greater lay activity in the Christian churches"* and not to *"be considered as a substitute for the church"* (**Manual p.6**). The secrecy of DeColores naturally breeds a lack of communication and Godly accountability demanded by Scripture!

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;" (**1Thessalonians 5:12**)

Let us now take a quick look at the regimen of activities which can quickly eclipse the well-intentioned statements of "The Manual". If one desires to be a "**Rector or Rectress**" (leader, director, teacher), here are a few requirements:

9) ***The first team meeting** should be held as soon as possible after team members have been selected. No later than **six (6) weeks** prior to the weekend.*

13) *Notify team of team meetings and follow-up dates. There shall be a **minimum of four (4) team meetings, not including the team commissioning/potluck before the weekend and a minimum of four (4) follow-up meetings after the weekend.***

15) ***Mass must be offered** during the weekend, whether on site or at a Catholic Church. (**Manual, p.32**). (THERE'S THAT MASS AGAIN... THE ONE THAT'S "**NOT OFFERED**", REMEMBER?~ JLW)*

These excerpts indeed represent an impressive amount of time invested in each of the weekends, weekends whose stated purpose is to encourage laymen to become more active and supportive of their local churches! **Paragraph 21 of the Rector/Rectress guidelines**, lists another requirement which I believe is germane to our discussion.

21) *You will need to write a letter concerning **follow-up meetings** and deliver it to a coordinator to be placed in the candidates and teams' "**going home packet**".*

Here is a short list of some the many preparatory as well as follow-up events either offered and/or required of participants right here in Michiana (Niles).

## Ultreyas

Ultreyas are an important way to **keep in contact with those you've met or worked with on weekends and remain in fellowship with brothers and sisters in Christ who have made and or worked past DeColores weekends.** They are also **for those interested in making a DeColores weekend.** The Ultreyas for SWMI DeColores are held the 3rd **Saturday of each month at 6:00 p.m.** in the First Church of Christ, 2240 Yankee Street, Niles. Please come and join in on the singing, praying, eating, sharing, and fellowship of Christians — it charges those low batteries and brightens those lights which we are to carry out into the world. **(SOMETHING THAT CAN'T BE FOUND IN THEIR LOCAL CHURCHES WHICH THE WEEKEND ENCOURAGED THEM TO DO?~JLW)**

## Emmaus

It is an Emmaus Gathering for everyone who made a walk on a Decolores, Emmaus, Great Banquet or etc. We ask everyone to bring pop and a snack (finger food). We have a fourth day witness, music, sharing time with friends.

The gathering is the **2nd Friday of every month** at 7:00 PM Indiana Time. It takes place at the Bristol United Methodist Church, 201 S Division St., Bristol, IN. For directions, you can call the church. The church number is 574-848-4031.

## Reunion Groups

### Michigan

- Niles Men's Bible Study: **Wednesday 7:00 a.m.** Hardee's Restaurant
- Niles Men's Bible Study: **Thursday 6:45 a.m.** Home Plate
- Niles Men's Bible Study: **Friday 7 a.m.** McDonald's
- Cassopolis Men's Bible Study: **Wednesday 6:30 a.m.** Cassopolis UMC
- Cassopolis Women's Bible Study: **Friday 9:00 a.m.** Diamond Lake Missionary Church
- Marcellus Women's Reunion Group: **first Tuesday of each month @ Marcellus UMC:** 10:30 a.m. for work: 11:30 a.m. for lunch
- Union Men's Reunion Group: **Wednesday 6:30 a.m.** Walker's Farm & Garden 476-2515
- St. Joe/Benton Harbor Men's Reunion Group: **Friday 6:00 a.m.** Riverside UMC

### Indiana

- Elkhart Christian Men's Bible Conference: Tuesday 6:30 a.m. John's Bagels on Lexington
- Elkhart Men's Bible Study Fellowship: Monday 7:00 p.m. Elkhart Trinity UMC

- South Bend Women’s Bible Study Fellowship: Tuesday 9:00 a.m. Gospel Center (in River Park) (need to call to make reservations)

## Men's Weekend

Dear DeColores Community,

Thank you for your trust and confidence in me to lead DeColores men’s #89.  
I am honored to do this.

God is changing me and I hope and pray that God will change every man on the weekend in a supernatural way.

Our theme is “Changed Forever”  
II Cor.5:17 “Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

Pray for each man on the weekend that God would change us and conform us to Christ.

God Bless  
DeColores  
Rob Hall Rector #89

When: **March 18 - 21**

Where: First Church of Christ (Christian), 2240 Yankee Street, Niles, Michigan

Theme: Changed Forever

Theme Song: Change My Heart, O God

Theme Scripture: 2 Corinthians 5:17

Sponsor’s Chapel: Thursday, March 18th at 8:00 PM

Hosts: George & Bonnie Erhardt

Holy Hour Church: Hope Community Church, 2390 Lake Street; Niles, Michigan at 7:00 PM

**Sunday Worship: 10:30 AM (SOMEONE ELSE CAN TEACH THEIR SUNDAY SCHOOL CLASS, WORK THE NURSERY, LEAD WORSHIP, ETC.~ JLV)**

Serenade Time: 5:00 PM

**Closing: 5:30 PM**

Hosts: Steve & Peggy Harman

Rector: Rob Hall (269) 782-9172

Co-Rector: Paul Scott (574) 232-5944 Cell (574) 210-8601

Head Coordinator: Denny Soule (269) 240-2109

24-Hour Prayer Coordinator: Debbie Soule (269) 591-9204

Spiritual Directors: Pastor Kyle Gardner (269) 684-2522

Pastor Butch Reed (269) 641-5901

Kitchen Help Coordinator: Jim Meyer (269) 683-3863

Clean Up coordinator: To Be Announced

# Women's Weekend

Dear Community,

I am truly humbled by God's Grace in all the preparations for weekend #90. I can't believe that it is almost here! Thank you to all that have said "yes" to be a part of God's team, we are READY to have Gods Grace rain down on us now & forever!

Where..... First Church of Christ (Christian), 2240 Yankee Street, Niles, Michigan

Weekend Theme..... "Grace Like Rain"

Weekend Dates..... **April 15-18, 2010**

Weekend Scripture..... 2 Cor. 12:9-10

Sponsor's Chapel..... Friday April 15th @ 8:00PM ~First Church of Christ (Christian), 2240 Yankee Street, Niles, Michigan

**Sunday Services.....Sunday April 18th @ 10:40AM (ANOTHER SUNDAY WITH BOTH HUSBANDS, WIVES, ETC. "OCCUPIED"~JLW)**

Holy Hour...Friday April 15th @ 7:00pm ~Hope Community Church, 2390 Lake Street; Niles, Michigan at 7:00 PM

Serenade & Closing.....**Sunday April 18th @ 5:00PM**

Rectoress.....Dawn Mallo.....H~269-435-8528.....C~269-816-0775

Co-Rectoress.....Brenda Lingle

Head Coordinator.....Sherry Smith

Head Cha.....Rachel Plank

Set up/Clean up.....Aaron Mallo & Dave Lingle

Security.....Bryan DuFour

ANYONE WITH ANY QUESTIONS OR NEEDING TO GET A HOLD OF ANY PERSON ON THE WEEKEND NEEDS TO CALL SHERRY SMITH @ H~269-684-6775 C~269-580-1615

In His Grace~  
Dawn Mallo

So, Beloved in Christ, we find after this brief inquiry into DeColores, that we have a discipline born out of the Spanish Roman Catholic Renewal movement that has been co-opted by those of other faith traditions around the world, and more specifically right here in Niles/Michiana. It has a rigid, unalterable curriculum containing several recurring references to a sacramental system of redemption (after stating in its own Manual that it doesn't). It also states that its purpose is to foster greater involvement by its "candidates" in their local churches, but then schedules men's, women's, and youth weekends; each of which is laden down with at least 6 meetings before the weekend, at

least 4 after the event, accompanied by an expectation that each new “**Crucista**” (ONE WHO COMPLETES A WEEKEND) will now become an integral part of the ongoing work of the DeColores Community via weekly Bible studies, Reunion Groups, Ultreyas, and hopefully future leadership responsibilities. **LET US DO THE MATH...**

**1 weekend = 11 weeks of prep and follow-up (6 prior, 4 after... plus commissioning potluck)**

**3 weekends per year (FOR MEN, WOMEN, AND YOUTH)= 33 weeks**  
*(knowing that not everyone goes to every event, but that there is much crossover involvement via committees and teams~ JLV)*

**Ultreyas, Reunion Groups, and Bible Studies held all year long =52 weeks**

Now My S.A.T. scores may not have been anything to write home about, but even I can see that the DeColores “Community”, which states on **page 6** of “The Manual” that:

*(DeColores) does not seek church status, nor does it offer any sacrament...*

Nevertheless does indeed resemble a defacto faith community, complete with an intricate network of administration that would make most denominations green with envy! I welcome any and all responses to my questions about DeColores, and I hope that it is indeed not as it appears in “The Manual”. My heart has always been for Christian unity built upon Jesus Christ alone under the authority of His Word alone. I also offer my record of involvement in The Niles Area Ministerial Association, Community Worship Services, cooperative ministry as a board member at the local Salvation Army (and numerous other Gospel ventures and charities), as testimony to my pattern of life and professional philosophy. I have striven to never be exclusive or sectarian towards other Biblical Christian Churches or Pastors. I sincerely pray that the Heavenly Father, our only God and Savior Jesus Christ, will give true fellowship and increase to His precious Church here in the Niles/Michiana region. And that said fellowship will be built upon the unchanging revelation found within the Holy Scriptures alone, and that the holy quest of His people will be to worship Him in Spirit and in Truth!!

Grant it, O Lord... Maranatha!