

## APPENDIX D

### HISTORY OF EMMAUS

#### The History of the Cursillo Movement

(Extracted from Canadian Conference of Catholic Cursillos {CCCC} Bulletin 17). Written by Fr. Gaston Rioux, O.M.I., the Spiritual Director of the CCCC, after a pilgrimage to Mallorca with founder, Eduardo Bonnin.

##### A MIRACLE IN THE MAKING

Changing the heart of human beings is something that only God can achieve. This is the great miracle of His kindness. In the time after Christ, God brought this about by using human messengers.

By weaving a network of love relationships, all opposition caused by selfishness, pleasure and power is overcome. In specific areas of Church history, God used new apostles to change the course of History according to His own plan of love. More than fifty years ago, Jesus Christ gave the gift of Cursillo to the lay people of His Church. Why to lay people? Because they are at the heart of the world as God's leaven.

##### ANTECEDENTS

What happened then? I would like to review briefly the history of the beginnings of Cursillo. The power of this gift has affected millions of people on earth and still does it in spite of our weakness and human limitations.

Cursillo did not come to the Church as a spontaneous creation. It was rooted in the human soil of Spain. We can trace it back to the call of Pius XI. He wrote an encyclical, in 1922, called *Ubi Arcano* in which he was inviting the laity to become true leaven of Christ in the human dough in order to counteract all anticlerical and Anti-Christian influences of the world of the '20s and '30s. This is how Catholic Action was born. In Spain, the most active wing of Catholic Action was the young men. A great Convention took place in December 1932.

At this gathering, it was decided to try to stimulate the Christian faith in young people through a great pilgrimage to the Shrine of Saint James in Compostella, an important place of prayer and Christian renewal since the Middle Ages. It was to be a true experience and affirmation of faith in the face of militant atheism and non-belief on the part of those in public office. This pilgrimage was to take place on July 25th 1937, a feast day of Saint James.

## SOCIAL AND RELIGIOUS CONTEXT

Spain, in the early 30's had an anticlerical and an Anti-Christian government. Very militant, this government was encouraging the youth to be aggressive and atheistic in education and in family life. The Church was subtly attacked. The Young Men's Catholic Action wanted to show the whole Spanish world that faith was still alive and could be influential in daily life. They decided that a great pilgrimage to Compostella would be a visible way to oppose anti-Christian forces and consolidate and channel the Christian energy of the young people.



Confrontation of the two camps in Spain lead to the civil war of 1936-1939 in which more than 500,000 people died. Today Christians honor thousands of martyrs who died for their faith. After the civil war, de-Christianization was everywhere. It deprived the Church of a great number of her faithful. The situation underlined a blatant religious ignorance, a superficial Christian life too often bogged down into ritual and external appearances. However, Christian charity governed some convinced Christians. In 1941, this deplorable situation touched the hearts of many young men who remained faithful to Christ and His message. They decided to work at transforming this society without Christ into one that was centered on Him. They re-linked with the ideal of the Young Men's Catholic Action. They asked themselves the question: "What should we do to become a leaven and to form Christians into instruments of the Gospel in the world today?"

After reflection and prayer, they revived the idea of ten years previously, that of the pilgrimage of the young people to Compostella. They wished it to be an event of knowledge of faith, a deepening of the demands of faith and of a real commitment to Christ. This was to be an opportunity to share, to pray and to make gestures of brotherly love. To obtain good results, it was decided to prepare it through short courses (Cursillos) given for diocesan leaders of the pilgrimage and to group leaders. These Cursillos were in three parts: the first dealt with the knowledge of faith, i.e. grace, faith obstacles to grace, sacraments and life in grace; the second addressed the nature, leadership and the aspects of Catholic Action; and the third tackled all the things about the pilgrimage and its organization. These Cursillos took place everywhere in Spain for many years. They lasted a full week. The pilgrimage took place, after many postponements, in July 1948. It gathered 70,000 young people from all of Spain and all of the South American countries. It was a success.

## MALLORCA EXPERIENCE

Of all the experiences during the preparation of the pilgrimage, one place took it with more seriousness with an "all out" attitude towards the "Cursillos": the island of Mallorca. Mallorca is one of the Balears Islands. This island is a little bit out of the Spanish mainstream. Throughout its history it was independent, occupied for four centuries by Moslem Arabs of North Africa, re-conquered by the Spaniards, then by the French to become an independent kingdom with its own language, the Majorquin, half Catalan and half French. Mallorca, first Christian and then Muslim by invasion reverted to Christianity. Many statues of the Blessed Mother buried during the Muslim invasion were rediscovered four hundred years later and became very venerated on the island.



Around 1850, Mallorca experienced a great expansion of religious fervor due to the activities of the many saints, both men and women. Its faith deepened and took root through the light manifested in numerous charitable institutions. Even during the '30s, and in spite of the great pressures from the government to introduce atheism everywhere -- especially in the education system, this very alive faith was sustained in Mallorca. The civil war touched mainly continental Spain.

The arrival of Catholic Action on the island, mainly among the young people, was instrumental in bringing change and improvement in the midst of the people. They enthusiastically entered into the project of the big pilgrimage to Compostella. Five "Cursillos" were made in the context of Catholic Action at the Shrine of Our Lady of Lluc. There was a sense of excitement in preparing the pilgrimage. The enthusiasm and depth of faith of the people resulted in a large group radiating its convictions on the march to Compostella.

### **A PROVIDENTIAL MAN**

In Holy Week of 1943, a "Cursillo" took place in Lluc. Eduardo Bonnin was a participant. Under the pressure of Jose Ferragut, an architect and one of his friends, he agreed to go. Eduardo came from a very Christian family of ten children. His father, an almond exporter, was afraid of the non-Christian influence prevalent even in the "so-called" catholic schools. His children received a good Christian education from a Christian tutor, closely supervised by him. Eduardo was, therefore, well protected from negative influences and anti-Christian education. His faith was deepened in a favorable environment. This gave to his family a priest and a Carmelite nun. In his teens, he began his compulsory nine-year military service.

During one of his holidays from the service he made his "Cursillo". His experience in the army lead him to discover that the heart of man is good and that love is its motor: love given and love received and accepted. He discovered also the value of friendship and its beauty through life in the military quarters. This marked him for the rest of his life. He discovered also that faith helps us to be more human and happier. The human search is unsatisfied without God. Therefore he came to Lluc with his Christian journey already begun.

The enthusiasm, the simplicity of the Christian message in all its fundamental elements such as the motivation to be leaven, the joy of sharing and depth of prayer opened his eyes and his heart to much more. The idea of pilgrimage lead him to go beyond the pilgrimage to Compostella to embrace the concept of the pilgrimage to the Father to which we are all invited. In his reflection, he wished that the "Cursillos" would be opened to all, and would be centered on the basics of faith, yet be filled with all the enthusiasm and joy of being a disciple of Jesus Christ. He thought that a full week for a Cursillo was impossible to most people. He suggested a three-day weekend instead. In his "Cursillo" and in the days that followed, he deepened an idea in his heart to have a better world.

Environments mold the intelligence, the heart and the life of a person. Each person has the right to be happy according to God's gift. To allow each person the opportunity to achieve his or her human and divine perfection, we have to restore the environments according to God's will. Eduardo presented the result of his thinking to a Catholic Action Leaders' School in Palma de Mallorca on December 8th, 1943. His talk was accepted as an integral part of the Catholic Action "Cursillos" for young people. In the history of the "Cursillos in Christianity", this was the first rollo written of our actual Cursillo presentations.

## FIRST CURSILLO AS WE KNOW IT

Eduardo Bonnin is an articulated thinker, an apostle restless about a world without God, about unhappy people and Christians without joy. He is a Christian leader willing to conquer the world for Christ starting with himself.

In the Young Men's Catholic Action of Mallorca he was in contact and in friendship with many other Christians like himself. Eduardo loved to meet other young people to reflect, to pray and to plan a way to make a more Christian world. He was convinced that the ignorance about faith was the source of a godless world. He invited six others to join him. Together they started a systematic study of the Gospels with assignments, under the supervision of Fr. Gabriel Segui, M.S.C. He corrected their homework every week. They felt that it was important to know Christ and His message better before speaking about Christ to others. The situation in the world and in the Church was worrying them. They decided to pray together by going to mass early in the morning. Moreover, knowing their environment was a key topic for their study, every Sunday, the seven founders cycled to a quiet place and under the leadership of Eduardo, each one would go and sit under a tree and read a chapter from a book, either from a theologian or a sociologist. Their authors were the most leading Christian thinkers of their time. After a period of study, they would all come to share together their discoveries. An apostolic action has to be well grounded to be efficient. Here are their favorite authors: Romano Guardini, Jacques Leclerc, Eves Cougar, Pierre Charles, Michele Federico Sciacca, Card, Suhbard, etc... To these they added philosophers, psychologists and sociologists. When one wants to do a good job, one must study well. Concurrently, the seven were involved in their faith in the name of Christ and in their own environments.

In searching for a solution to remedy the ignorance of faith, the superficiality of ritual and the apathy of non faith commitment in daily life, they decided to make their own form of Cursillo. At the beginning they did not look for a name but for a real format for this weekend. The first rollo was already done: the study of environment. To permeate environments and make them Christian, they started to reflect on other topics to be developed so that a good in-depth survey of the truths of faith would be well covered, in order to bring true growth in faith and effective commitment to Christ. All rollos as we know them, in the same order, were presented on the first Cursillo. The weekend was lived in a little chalet near the Mediterranean Sea at a place called Cala Figuera de Santanyi, from August 19-22, 1944. There were 14 candidates. All the priests' rollos were the same ones Eduardo heard on his "Cursillo" in Catholic Action. The success was tremendous. Eduardo and his friends coordinated and directed the weekend. The priest came for the spiritual rollos, mass and confessions and did not stay on the premises. The "retreat" part of Thursday night to Friday morning was added a few years later under the influence of Fr. Juan Capo. In the beginning all new Cursillistas were integrated right away into permanent group reunions to accelerate their permanent conversion and their spiritual growth.

Before the first numbered official Cursillo of January 7-10, 1949, there had been five other Cursillos.

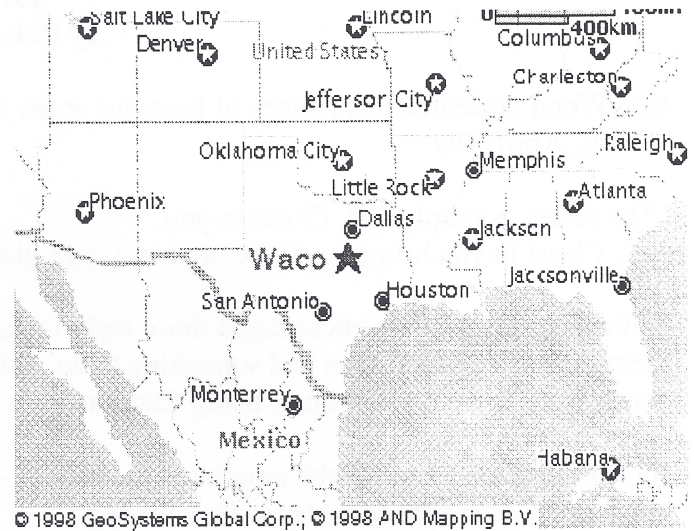
Cursillo, in its beginnings, was targeting those far away from God and the Church.

The seven founders, in looking around, noticed that all the practicing Catholics were well taken care of spiritually. In their apostolic zeal, they saw that nobody cared about the faraway. So they decided that they would reach out to bring them to God. In their reflections on the person and the best means to reach them, they discovered that friendship, i.e., unconditional love for the other, was the way to the heart and to conversion. "Make a friend, be a friend, and bring our friend to Christ" is the strategy they followed.

In January 1949, Bishop Juan Hervas, bishop of Palma de Mallorca, decided to open Cursillo to more people outside Catholic Action. This first year, thirty Cursillos were held. This avalanche created a problem. The new Cursillistas were too numerous to be integrated into permanent groups, so Eduardo invented the *Ultreya*. *Ultreya* is the place to accelerate the conversion started during the three days, where one receives

the love that maintains the growth effort and also stimulates apostolic commitment. The Ultreya is a happy place, filled with joy, enthusiasm and where each is at the service of the other and at the service of the world in evangelization. Ultreya is also the place where one makes friends and finds a permanent group reunion.

The first Cursillo weekend held in the United States was in Waco, Texas in 1957. Two Spanish airmen, who were in this country for flight training, and Fr. Gabriel Fernandez, a priest from Spain who had made his Cursillo weekend under the direction of the founder, were responsible for putting on this first American Cursillo.



## CONCLUSION

The history of the beginnings of Cursillo is a sacred history. We read with amazement the vitality and the growth of Christianity as told in the Acts of the Apostles. Cursillo is a modern version of the Acts. In their study and prayer for finding a way to make a difference in the world of their day, the founders were looking for a way to change the world. They found it in the Gospels and the Acts of the Apostles. In studying their society and the one of the first Christians they were surprised to find so many similarities. They said to themselves, "If the first Christians succeeded in changing the pagan world in which they lived, we can change ours using the same means. Let us go back to charity between us and recapture the same enthusiasm in the service of Christ." Jesus said "Love one another as I have loved you". John 15:12. This worked so well that the pagans themselves saw it and said: "See, how they love one another". The Acts detail all they did, it is up to us to do likewise".

Cursillo is the experience of the first Christians for the world of today. To recapture for ourselves the gift of God (the charisma) for His Church is the way for the Cursillo Movement to renew itself; to revitalize and to become more efficient in today's world. All the power of God is attached to His gift. To stay away from it would be to deprive the Movement of the power of the gift of the beginnings.

Glory to You, O Lord, for the gift of Cursillo and for your special messengers called our founders!

Fr. Gaston Rioux, O.M.I.

# The History of the Walk to Emmaus

1977-1997

by Robert R. Wood

Bob Wood presented this history of Emmaus at the 20th Anniversary Gathering of Emmaus in Peoria, Illinois, April, 1997.

"The secret is simply this. Christ in you.  
Yes, Christ in you bringing all the hope of God's glory."

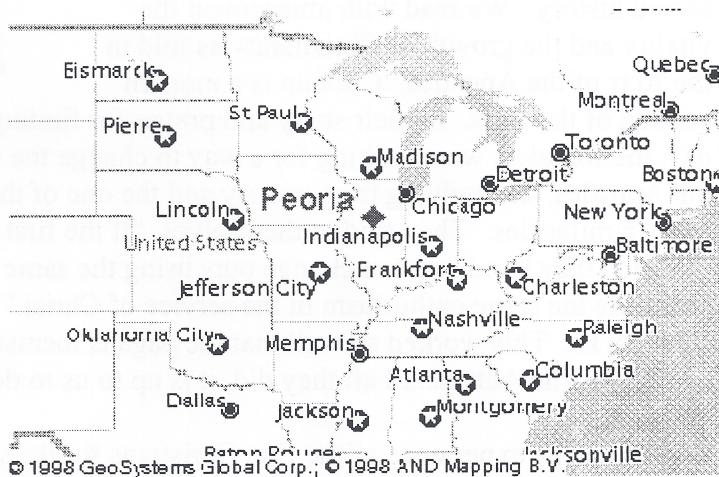
With these words, Paul encouraged those early Christians at Colossae to be Christ in the world. He told them that being a Christian had something to do with finding a way to put Christ in you. Being a Christian was being Christ to a neighbor, being Christ in your family, and being Christ in the world.

In 1973, Bishop Lance Webb appointed me to serve as an Associate Minister at First United Methodist Church in Peoria. From the very first moment, I discovered a people who were learning how to be Christ in the world. There was something different about their character -- more enthusiastic about their faith, more intentional about their Walk with Christ, more expressive of their compassion and love for their neighbors.

Within the first month of my being at First Church, Travis Dutton approached me and said I had to go to this thing called Cursillo. None of us Protestants knew exactly how to pronounce it, much less understand it. But we knew the effect it was having on thousands of lives in the Peoria Area. It was setting a prairie fire that was strangely warming hearts and inspiring Christians to become more expressive of their faith.

First Church was a busy place. Three ministers had left when I came in July, 1973. In November, the Senior Minister announced he was leaving in January. In March, Ira Gallaway came as the Senior Minister. By Spring we had added another Associate and I found time to attend my Cursillo in July of 1974. It was a wonderful experience. I saw many hearts strangely warmed. I discovered a universal (catholic) and practical theology, I experienced a truly loving (agape) community. I was invited to participate in a follow-up program called reunion groups, akin to my own Wesleyan tradition of class societies. I was a part of an Ecumenical Expression that was real and had results. For the next several years I participated in the Peoria Cursillo Movement to the fullest, helping Christians of every expression find renewal and a deepening of their spiritual nature.

In 1976, First Church invited Dr. Maxie Dunnam, then World Editor of The Upper Room, to conduct a workshop entitled "An Adventure in Living Prayer." In our desire to have all our people participate in the workshop and not be concerned with housekeeping things like serving meals, we called on the Peoria Cursillo Community to act as our servants for the weekend. During the first meal, Maxie asked: "Who is that fellow wearing the collar?" I responded, "He's a Roman Catholic priest; he has come to help serve our meals this weekend." During the second meal, Maxie asked "Now is this a different bunch of folk serving the meals?" I responded, "These are Cursillistas from the Peoria Cursillo Community who wanted to help us



out this weekend. They are Catholics, Episcopalians, Lutherans, Presbyterians, Methodists, Church of Christ, Christians of every stripe. They all have participated in a thing called Cursillo and have learned how to be servants."

That week, back in Nashville, Maxie was sharing with a staff member named Danny Morris that he had experienced a strange phenomenon in Peoria, people acting like servants with smiles on their faces. Maxie asked, "Danny, have you ever heard of this thing called Cursillo?" Danny answered, "You know this weekend I was in my former church in Hialeah, Florida, and one of my members who used to spend weekends on his boat has found religion. Ernie Englemann has sold his boat and started working in the church. He attended a Lutheran Cursillo and it has changed his life." Maxie and Danny agreed that they needed to explore this thing further.

All the while Maxie was walking the halls of The Upper Room saying: "The secret is simply this. Christ in you. Yes, Christ in you bringing all the hope of God's glory." There was a sincere desire on the part of The Upper Room to shape the concept of spiritual formation for the United Methodist Church. It was in this environment that the desire to make the Cursillo experience available for a broader Protestant participation took root. Finally, in the fall of 1976, The Upper Room asked the Peoria Cursillo Community to model a Protestant Ecumenical weekend with me as Spiritual Director. Those two weekends were Cursillo #108 held on April 21-24 and #110 held on May 19-22 at the St. Augustine Cursillo Center in 1977. The Candlelight and the Closing were held at First Church so that we could have an open Communion Service during those events. Otherwise, those weekends looked just like any other Cursillo weekend presented by the Peoria Cursillo Community.

In June, Maxie called me and asked how long it would take us to have an Upper Room Lay Directors' Manual ready. He had just come back from the Iowa Annual Conference of the United Methodist Church, where he was the keynote speaker. There they had voted on the Conference floor to hold a Cursillo in August of that year. Thus launched the Upper Room Cursillo Movement. By January of 1978 I was in place as Director of Spiritual Formation for The Upper Room. That first year I participated in 26 weekends, some Episcopal, some Lutheran, some Catholic, and many Protestant.

We began immediately working with Jerry Hughes, National Director of the Cursillo Movement in the U.S.A. It was our good fortune to have the National Spiritual Director, Father Charles Giacosa, for the Catholic Movement living in Nashville. I was asked to take part in the Nashville leadership school, to group with local Cursillistas, and to become more familiar with the total program. Soon we had planned our first weekend in Nashville. It was decided that the rollo team would come from Peoria and the support team and table leaders would come from the local Nashville community. These first weekends were held in the Belmont United Methodist Church on the south side of Nashville. The second weekends were held at the Catholic Social Services Center and then eventually moved to Hermitage United Methodist Church east of Nashville.

It became increasingly evident that the National Office of the Cursillo Movement was not happy with our ecumenical stance. They were most willing to have us use their materials if we were a United Methodist Cursillo, serving only United Methodists on the weekends. They did not feel it was in our best interest or the interest of the Cursillo to have denominations sharing the same weekend. Our experience in the ecumenical setting was one of understanding, appreciation, and strengthening of a broader and healthier theology. Best of all was a practical theology built on Servanthood and Love.

Finally, in March of 1981 the decision was made to give up the name of Cursillo and keep the ecumenical participation. We were prohibited from using any of the copyrighted materials of the Cursillo and threatened with a lawsuit. Thus, we decided to change the name to Walk to Emmaus. It was a meeting of Bishop Edsel Ammons, President of the General Board of Discipleship (GBOD), Ezra Earl Jones, General Secretary of

the GBOD, Maxie Dunnam, World Editor of The Upper Room, and Danny Morris, Program Director of The Upper Room. "What image do you have for this "Walk To Emmaus" name?" Bishop Ammons asked. "Luke 24:13-35 tells the story of what happens: The disciples wanted to be set free; and Jesus explained the scriptures. The disciples had their hearts strangely warmed and their eyes opened. Following the experience they ran all the way back to Jerusalem to tell of their experience. This is what happens on a Cursillo/Emmaus weekend." It was there in the Nashville Airport that the name "Walk to Emmaus" was born. God's timing was confirmed when the lectionary for Sunday's gospel reading was Luke 24:13-35. Some of my Catholic friends in Nashville said that when the scripture was read during Sunday morning mass, they found tears rolling down their cheeks with both celebration and sadness that such a step had to be taken. Both the celebration and the sadness soon gave way to hard work. The talk outlines had to be written, a new emphasis on Holy Communion had to be defined, and a distinctive character of the Walk to Emmaus had to be forged. The challenge was great.

From the "DAY Four The Pilgrims Continued Journey", an Upper Room Publication, further history of Walk to Emmaus indicates:

In the fall of 1984, the Walk to Emmaus was taken to Australia, and thus became an international movement. In 1988 Emmaus began in Brazil, Mexico in 1989 and South Africa and Puerto Rico in the fall of 1990. By the end of 1990, the Upper Room Emmaus Movement had established 136 communities worldwide at which time it was estimated that over 100,000 persons had attended Walk to Emmaus weekends.





## The History of Eastern Washington Walk to Emmaus

The story of the Walk to Emmaus in Eastern Washington began when Glennys Carlile noticed that Gabe Joseph was wearing a strange looking cross and that he looked “different” as he went about his job at Walla Walla Community College where he was business manager and Glennys was an instructor. When she asked Gabe about the cross and his countenance, he told of his exciting encounter with Christ at his Cursillo at St. Paul’s Episcopal Church in Walla Walla. Glennys asked if the movement was open to non-Episcopalians and was assured that it was. However, when Gabe told her that her husband must first attend before she could go she was disappointed because she felt Frank would not want to get involved. This took place in February of 1975.

When Frank was approached his reaction was pretty much what Glennys had expected--a cynicism about this weird sounding Episcopal thing. Her persistence finally wore him down and he agreed to attend the next Cursillo to be held in October of 1975 at St. Luke’s Episcopal Church in Wenatchee. As a result of this special experience with Christ, Frank & Glennys began to serve on Episcopal Cursillo teams and persuaded their two Methodist pastors to make a Cursillo. The joyful experience of the pastors opened the doors for members of their congregations and then other pastors from other churches to become involved.

After a short period of time, the Episcopal Secretariat approached Frank asking that he join the Secretariat as Publicity Chairman whose chief job would be publishing the “El Pio”, the Episcopal Cursillo newsletter. The reason for asking Frank was that he owned all the equipment necessary for producing the paper. This began a three-year term of service on the Secretariat.

After a couple of very successful years during which time clergy and laity from many Protestant churches and some Roman Catholics, enjoyed the breaking down of denominational walls as we came together to celebrate Christ’s working in our midst, someone asked the Episcopal bishop of the Spokane Diocese if it was permissible for non-Episcopal clergy to take positions of leadership at Cursillos (as they had been doing) and also asked if there should be a numerical limit on the numbers of non-Episcopalian candidates. The bishop’s response was that he wished the question had not been asked but since it had, Episcopal Canon Law does not allow for those not ordained to the Episcopal priesthood to read the gospels or to serve the Eucharist and that only 20% of the candidates at a Cursillo could be from other denominations.

When the bishop’s response was read to the Secretariat, Frank shared that he felt that this was the death knell for the non-Episcopalians and he asked the Secretariat if they would support the start-up of a non-denominational expression of the Cursillo. There was immediate agreement that they would be happy to help start an ecumenical Cursillo movement.

The result was that in November of 1979, the Episcopal Secretariat furnished a team to hold the first Outreach Cursillo at Pioneer United Methodist Church in Walla Walla. Frank Carlile was rector of that Cursillo and Glennys Carlile was rector of the women’s week-end which followed two weeks later. A Secretariat was formed to guide the new movement and Frank served as it’s first President.

Shortly after the Outreach Cursillo it was learned that the United Methodist Church with headquarters in Nashville had been having Cursillos for several years and we were encouraged to join their new movement with their established movement which was called the “Upper Room Cursillo”. As a result the week-end which we began numbering from was held in Richland and was called by our new name.

The rapidly growing movement attracted the attention of the National Catholic Cursillo Secretariat who somehow felt threatened by what was happening. A letter from their national headquarters in Texas asked that we either stop using the name Cursillo altogether or if we continued to use it to limit the participation along denominational lines, A Methodist Cursillo for Methodists, a Baptist for Baptists, etc. -- of course we could not agree to those conditions and so we agreed with the Catholic Cursillo to drop the use of the name and to change the names but not the content of the talks.

The Nashville office of the Upper Room received the same letter as did Cursillo movements in the Lutheran, Presbyterian and other denomination groups and since none could agree to the conditions laid down, there went out a call from the Upper Room to representatives from Cursillo groups across the nation to meet in Atlanta, Georgia in 1981 to plan a strategy. The representatives from Eastern Washington were Rev. Edsel White and Frank Carlile. It was at this meeting that the Walk to Emmaus was born.

There was an attempt at Atlanta to impose a uniformity on all groups taking the Walk to Emmaus banner but after much debate, it was determined that those who subscribed to the essentials of the movement, mainly 10 lay talks and 5 clergy talks based on the Cursillo model, could be a part of the movement. If it were not for this agreement we would not have the Saturday night banquet or the Agape Feast and the realization of the growing community experienced at Closures on Sunday would have been lost.