

Walk to Emmaus: Yet Another Roman Catholic Attack on Evangelical Christianity

by Jeremy James



True Bible-based Christianity is being torn asunder. We are rapidly reaching the point where the gospel of Christ will be taught only in small isolated communities, far removed from the busy metropolitan centers where apostasy is now thriving.

The great engine of corruption known as Rome is firing on all cylinders. Every possible avenue of attack is being exploited to infiltrate the Evangelical church and lure it into an institutional union with the Roman Catholic monolith. Many clever stratagems and devices have been developed by Rome for this purpose. She is determined to undermine the work of the Reformation and convince Evangelicals that the cause of Christianity would be better served by 'setting aside our differences and celebrating what we have in common'.

One of these weapons is the Cursillo movement, which began in Spain in the 1940s and later spawned a number of affiliated off-shoots, all with the same goal. These now operate in dozens of countries around the globe and are said to have inducted several million members, including a million or so in the US. The best known version of this program is the **Walk to Emmaus** retreat, where professing Christians from various backgrounds come together for three days and explore their relationship with Christ. Using a carefully structured program of motivational talks, emotional set-pieces and a monastic-style regime, participants are persuaded – successfully in the majority of cases – that there is a vacuum at the heart of their Christian spirituality that only Emmaus can fill.

This paper will examine the format and content of the Emmaus program, the methodology that it uses to indoctrinate its participants, and the far-reaching implications for Christians who fall under its spell.

The Walk to Emmaus is cloaked in secrecy

A great many Christians have not heard of the Emmaus program or, if they have, they know next to nothing about it. Why is this? It has been difficult until recently to locate hard information about the program. This is due to the deliberate culture of secrecy in which Emmaus operates.

One can attend only by invitation. Usually your sponsor is a member of your local church who has already attended Emmaus and feels you are ready for the experience. The invitee is not given any information about the weekend, except that he will be brought there by car and picked up three days later (The event normally runs from Thursday evening to Sunday evening, a total of 72 hours or thereabouts).

That's it. No program details. No description of planned activities. No mention of the monastic-style regime. In some cases, invitees are not even given details of the location where the event will be held.

Those who complete the Weekend are urged to withhold any information about the program, even from their spouses. They are told it would spoil the surprise should others choose to attend at a later date. While this explanation has some validity, it fails to account for the exceptional degree of secrecy that shrouds the weekend.

Since the Weekend is confined to participants of the same gender, spouses could not accompany their marriage partners even if they wanted to. This restriction serves to enhance the monastic-style (or convent-style) setting of the Weekend.

Insider Terminology

The atmosphere of exclusivity is reinforced by the use of special terms whose meaning would not be understood by 'outsiders'. For example, each of the fifteen talks given to the group over the weekend is known as a Rollo; the participants are called pilgrims; the closing event of the weekend, where the candidate is 'celebrated and welcomed back into the outside community' is known as a Closura; the waking and greeting of candidates on Sunday morning is known as a Mañanitas; the gifts that figure prominently at various stages of the weekend's activities are called Palancas; a person who completes the weekend is a Cursillista; while the gathering of Cursillistas after the weekend is called Utreya or The Fourth Day.

Structured presentations

There are fifteen talks over the weekend with the following titles (most are about 25 minutes long):

[Friday]	“Priority”
	“Prevenient Grace”
	“Priesthood of All Believers”
	“Justifying Grace”
	“Life of Piety”

[Saturday]	“Growth Through Study” “Means of Grace” “Christian Action” “Obstacles to Grace” “Discipleship”
[Sunday]	“Changing Our World” “Sanctifying Grace” “Body of Christ” “Perseverance” “Fourth Day”

Past participants state that this schedule is very intensive, particularly as the time between talks is taken up with other structured activities, short meal breaks, and periods of worship. The presentations themselves are mainly testimonial and motivational in nature, with a strong emphasis on personal experience and little explicit doctrinal content. Reports suggest, however, that the talks are highly polished and carefully designed to strike the listener’s emotions. [We will return to the talks in a moment.]

Some troubled reactions by participants

We will now consider some critical reactions to the weekend by a number of participants and consider what light they shed on the inner workings of Emmaus. Please bear in mind that a great many participants report a positive experience and are not critical of the Weekend. What is significant however is that those who *do* express dissatisfaction are describing a scenario that differs sharply from the one portrayed by the Emmaus movement.

The main criticisms are that the Walk to Emmaus Weekend is

- a controlled, cult-like environment designed to indoctrinate participants;
- deliberately ecumenical in both purpose and design;
- based essentially on Roman Catholic theology;
- deceitfully marketed and emotionally manipulative.

In short, according to its critics, it teaches a false understanding of Christ and salvation and is spiritually harmful to all who participate in it, including those who report no ill effects.

Consider the following stinging observations by some former participants:

- “...Emmaus Walk spiritual renewal retreats are nothing less than a potent blend of rat poison. Rat poison is 98-99% good stuff. And the higher the percentage of good ingredients the poison contains the more of it the rats are likely to ingest. But in the end, it doesn’t matter how good the good stuff is, it’s that tiny 1% of bad stuff that kills the rat.”

- “Finally, I regret going to Emmaus. Looking back with time, it was a huge mistake, and I regret getting caught up in the “good feeling” and ignoring all the nagging things. I did leave. I left Saturday night after the bizarreness of walking into a room full of strangers holding candles, standing in front of them and being expected to have an emotional moment.”
- “I would describe these conferences like brownies [cookies] with a little bit of poop in them. Mostly good but would you want to eat it, if you knew? And if you didn’t know the poop was there, and didn’t taste it, you would say the brownies were wonderful! ...Some people here tasted a little bit of the poop and some only tasted brownies.”
- “I felt manipulated and herded and trapped the whole weekend. I felt like the experience was in the way of my experiencing God. I hated the secrecy and it all felt very cultish and creepy to me...I left feeling angry and frustrated and have felt very alone...so I’m glad to find that there are other people who left just as upset with it all as I did.”
- “I think I figured out what is going on...Walk to Emmaus is watered-down ‘Christianity’, mixed with some cultish aspects, founded on Catholicism, with a nice dash of ecumenical ‘God loves everyone, so let’s all get along’ religious piety. It will do nothing to make a strong Christian better, but it will keep a weak Christian deceived into *thinking* they’re better for it, so they can unknowingly deceive other weak Christians...and so on.”

[Many of the comments quoted in this paper are taken from an excellent comment thread on sleepwalkinginthelight.wordpress.com, commencing September 29, 2009.]

Do these indictments reveal simply that the participants in question were ‘unsuitable’ for the program, or are they a sign that there is something fundamentally wrong about Emmaus?

We’ll now explore some specific aspects of the program, drawing where appropriate on comments made by dissatisfied participants.

The Hidden Ecumenical Agenda

The Ecumenical Movement is a long-running deception organized and funded by Rome. Many of her servants have infiltrated the Evangelical church and are working to redefine its doctrines to conform with Roman theology. She knows that many true believers are lacking in discernment and will have great difficulty distinguishing between true Biblical Christianity and – if packaged correctly – the counterfeit version being taught by Rome.

Aimed at Catholics, Protestants and Evangelicals, the Emmaus weekend is designed to diminish or ignore doctrinal differences between participants. Attention is placed instead on personal experience and evidence of spiritual progress. This in turn fosters the assumption that something of spiritual significance is lacking in the life of each participant. A sense of common purpose develops which unites the group and sets the tone for the weekend – ‘God loves everyone, so let’s all get along’ (as one commentator has already noted).

Some former participants recognized the similarities between the Emmaus weekend and other ecumenical-type activities in their local areas, all controlled in one way or another by the Roman Catholic church:

- “...the pied pipers of this movement [*i.e. the Ecumenical Movement*] are everywhere. Some of our local churches recently had Taizé meetings (repetitive chanting, meditative silences, candlelit rooms, etc.) for their youth. Walk to Emmaus has its local adherents. Richard Foster, who introduced shamanic visualization to evangelicals in his best-selling *Celebration of Discipline*, came to town with his contemplative spirituality-promoting organization, Renovaré.”
- “Programs and practices rife with occult methodologies and techniques have been in the works at churches and youth ministries around the country: Taizé, Lectio Divina, The Labyrinth (prayer walk), Renovaré, guided imagery, Walk to Emmaus, Cursillo, Centering Prayer, Ignatian Awareness Examen, The Jesus Prayer, and The Spiritual Exercises of St. Ignatius, to name but a handful.”

The Elitist Atmosphere

While not all participants seem to be aware that it is happening, an elitist mindset is carefully instilled over the Weekend. Once they have bought into the idea that something of real spiritual significance is lacking in their lives, they are open to the suggestion, reinforced again and again through the structured talks or Rollos, that the revelations imparted over the weekend will transform their lives. The atmosphere of secrecy, whereby details of the weekend are not to be divulged (even to one’s spouse), only adds to the sense that something momentous is occurring.

Here is how one participant reacted:

- “... And don’t get me started on how the Emmaus community has such an elitist exclusive mindset. How can you truly love others if you believe you are somehow more Christian than they are?”

The weekends are meticulously planned by a volunteer team of former participants (Cursillistas) who make all necessary preparations and assist with virtually every aspect of the weekend. In a sense they act as servants who relieve participants of the need to give thought to anything but the program itself for the entire 72 hours.

One Cursillista who assisted in a number of weekends finally came to the realization that it was actually subversive:

- “Yuck! It still seems manipulative, secretive, and leaves a very bad taste in my mouth. Never again! On my last work weekend we were even coached on how to be deceptive and not tell the ‘secrets’ if asked by a pilgrim.”

The elitist mindset actually makes it quite easy to maintain secrecy. As members of a special group of privileged insiders, the Cursillistas have little incentive to divulge the nature and purpose of the weekends. This is probably why so little information about Emmaus has filtered into the public domain over the past decade. As one enquiring person exclaimed:

- “Wow! All the info on the internet these days and I can’t find a straightforward answer on this walk to Emmaus. I can’t believe not one person in the US, or anywhere for that matter, has spilled the beans. Something big is up with this...”

Over the course of the Weekend, some participants will persist in asking searching questions about the talks and various activities, but the Cursillista assistants never divulge anything:

- “I was violating the Cursillo motto of “Don’t evaluate, just participate.” Having been in a cult for 6 years at one point in my life and knowing the place secrecy plays in attraction to the group and other group dynamics used in cults, I felt uncomfortable with what I found about the ‘Cursillo Method’.”

Another participant stated:

- “About secrecy: every question was met with no answer except “trust me.” We were instructed not to talk about the weekend. “What happens here stays here.””

This elitist attitude carries right through the Weekend and into the community life of the participant. For many the emotional intensity of the weekend is something that cannot be duplicated in their local church. This often causes the Cursillistas in a church to band together and share what they now perceive as their common purpose. One former participant said:

- “...a number of people from my church have gone [on] the Walk to Emmaus. When they returned, they were aloof, unfriendly, [with] eyes looking beyond you as if you didn’t exist. This is the way the Pharisees acted...Jesus called them a “generation of vipers”. The Gospel is not exclusive. I’m not sure why people feel like they have to have another “experience” if they have already accepted Christ as Savior. When I accept Christ as my Savior and receive His gift of the Holy Spirit, I have all I need to “walk with Him”.”

What a marvellous observation! As a born-again Christian he *has* everything he needs for his walk with Christ. He could see that the Cursillistas had been tricked into believing that they lacked something.

As we proceed it will become increasingly clear that Emmaus exhibits many of the characteristics that we normally associate with a cult – secrecy, exclusivity, special revelation, insider terminology, the targeting of new recruits, and a sense of superiority. This is further reinforced by the Fourth Day concept, where Cursillistas are encouraged to hold regular local meetings among themselves and thus extend their 72 hours into a ‘fourth day’. As a result, Cursillistas in a region may meet more often and have more in common with one another than they have with non-Cursillista members of their local church. Many will even return for another Emmaus ‘experience’ and thereby deepen their commitment to a Cursillista style of Christianity.

Psycho-social Techniques and Emotional Manipulation

To get a proper understanding of this cult-like behavior and how it can be generated over such a short period, we need to look more closely at the psychological factors and group dynamics at work over the Weekend. This analysis will be based on information gleaned from a number of sources.

One participant described the regime as a cross between kindergarten and a boot camp, i.e. a cross between a highly controlled environment for pre-school children and a military training camp for new recruits. In each case the emphasis is on group discipline throughout the day and the correct performance of prescribed activities. He noted that “every move is subject to their control, and woe to the person who doesn’t comply with the minutiae of the script”. Participants may not go to bed until all prescribed activities have been completed, which, depending on the rate of progress, could be sometime after midnight (Participants don’t know for sure since they must surrender their watches and cell-phones at the start of the weekend). They are roused at 5.30am on both Friday and Saturday by a “clanging bell”, but are told they will not be roused on Sunday morning until 9.00am. This promise is deliberately broken and participants are woken even earlier on Sunday morning, at 4.30am, where they are “marched out into the wet dewy lawn while they regale you with 30 stanzas of a 3 verse song – telling you that they are doing this because they love you.” This song is called *Las Mañanitas*, a simple song normally sung to Mexican children by their parents on the morning of their birthdays.

While we don’t have a copy of the actual verses sung on the Weekend, the song usually contains the following verse: “The very day you were born all the flowers here have bloomed and in the baptismal font all the nightingales have sung.”

Another childish song that participants must sing many times over the weekend is *De Colores* (literally *in colors*). This is well known in the Spanish-speaking world and is sung primarily by children to celebrate the beauty and oneness of nature. Again we don’t know which version is sung on the Weekend, but the song normally contains the following opening verses:

In colors, in colors [*refrain*]
The fields are dressed in the spring.
In colors, in colors
Are the little birds that come from outside.
In colors, in colors
Is the rainbow that we see shining.

[We will return to the significance of this song in a moment.]

Many participants report that the absence of a published program of activities, both in advance of the Weekend and during the event itself, can be disorientating. There is virtually no free time, little or no opportunity to chat freely with others, and a fairly hectic pace that seems to unsettle some participants. One person made the following observation:

- “No agenda is given so that the candidates don’t know what to expect next. Activities such as coloring posters help to foster a child-like attitude of openness and acceptance of the process. There are sudden, unexpected swings in mood from somber to upbeat that disorient the candidate and help in the reframing and reformation of their mind. The pace of a weekend is fast enough so that there is not a great deal of time to discuss and process what is going on. The peer pressure is subtle but present, and dissent is politely discouraged and ignored.”

The reference to “coloring posters” may seem a little odd, but the Weekend includes at least two sessions where participants are broken into small groups (normally consisting of persons who have never met before) which, sitting at separate tables, draw color posters with markers and crayons, just as they did at elementary school.

At some point during the first two days some participants will signal their discomfort with what is happening to them and will want to leave. But this is far from easy. As one person stated:

- “There is no reason for adults to have no idea where they are for 3½ days and no way to leave. Even if you snatched a cell phone from a staff person you could call someone but if you have no idea where you are no one can come and collect you.”

This seems to be a common occurrence, to the point where a Cursillio spokeswoman felt constrained to comment (as reported by one participant):

- “As for the accusations of forcibly keeping participants from leaving, [she] said it is not a widespread problem. “Yes, there have been those instances, but I want to stress there are very few. Our motive is if we can just keep them at the retreat, they will be changed,” she said.”

Another participant described the subtle system of control as follows:

- “Retreats like this are a great way to deceive well-intended but nominal Christians with the lies of the devil from within the church mainstream. This is because they are under the program's influence 24 hours a day for a weekend, plus the intense follow-up and elite-style status it gives. We were not permitted to leave the facility or wear our watches during the event...”

Another drew attention to the subtlety of this control: “I think that most people who have been on the Walk do not really understand the true manipulation and emotionalism of the Walk...”

Emotional Set Pieces

It is often remarked that many of the kindest and most flattering things ever said about anyone are made after he dies. Funeral eulogies are a good example, or glowing obituaries. Cursillo/Emmaus exploit this untapped resource in the form of a set of personal letters, solicited in advance, and delivered to the participant during the Weekend. The sponsor contacts the participant's spouse before the Weekend and asks him/her in confidence for a list of addresses of family members and close friends. He then writes to them and asks that they each write a personal letter to the participant, stating how much the person means to them. As one former participant said, “This produces the kind of letter a person may get only once or twice in a lifetime.” Imagine the impact of a bundle of such letters all at once, during an emotionally trying weekend. The combined effect must be overwhelming for many participants.

The Weekend has another feature which drew significant criticism from some participants. This was the use of confessional moments to evoke a strong emotional response, both from the group as a whole and from some individuals in particular. It seems to be presented as a sharing of one's spiritual shortcomings. Some of the talks appear to be designed to evoke a sense that an unconfessed fault or sin is holding the individual back. The child-like setting and protective environment encourage participants to ‘trust’ the group and open themselves emotionally during these confessional sessions.

One person reported:

- “He [*the leader*] then led them in a confessional-type prayer where the whole crowd confessed to several sins (collectively) and asked to be forgiven. This segment was reminiscent of the group crying and mass repentance of the Promise Keepers.”

Critics of the Cursillo movement have expressed concern at the cult-like nature of this coercive confessional technique and the manipulative effect that it seems to have on some participants. One former participant remarked:

- “You cannot grow spiritually ‘in a group’ without sharing your ‘spiritual’ shortcomings. [And] because ‘spiritual’ will be defined in external terms, you might take it as a cult warning if anyone begins discussing your spiritual shortcomings.”

Another person described the way the confessional sessions were conducted and their impact on some of those who participated:

- “I did not feel closer to God nor did I feel renewed by the end [of the Weekend]. I felt drained and concerned. I went on the Walk after being pressured by our church...My biggest concern, and what I found completely disconcerting, was the confessional where women were asked to lay down their sins and faults and anything else on their hearts – out loud and in front of everyone. There was some very intense and heavy burdens women confessed, extreme emotions... Some of the women were so emotional and distraught I could not believe they did not have mental health staff there for them. I mentioned this to a leader later who pretty much brushed me off, saying this is the way it is done. Overall, if I had known what it really was I would not have gone [on the Weekend] and I believe this is why no one told me beforehand.”

Sensitivity to structured emotional activities of this kind is enhanced by what many former participants described as sleep deprivation. While the average adult sleep cycle is around seven hours per night, the average amount of sleep obtained by Emmaus participants over the course of the 3 days is often less than five hours per night. Given that additional sleep is generally required after an emotionally trying day, filled with activities and with no pauses for rest, this restricted quota of sleep is clearly inadequate.

There would seem to be no doubt that this is intentional. As a former volunteer assistant remarked:

- “I found out from experience that most volunteers don’t actually know that you are being sleep-deprived on purpose...But a few do know: one of the top leaders said so to me...not seeming to see anything wrong with it, “The sleep deprivation is to break you down.”

Another participant made a similar observation:

- “For instance the sleep deprivation. My friend who sponsored me thought it was just that the schedule was kinda full, but the “rector” who I talked with in trying to leave my own weekend said straight out, “The lack of sleep is to break you down.” Apparently she thought sleep deprivation was a good way to become open to the Holy Spirit? I think it’s simply a good way to become open to the power of suggestion.”

Persons invited to the Weekend are not told about this deliberate reduction in sleep. This in itself reflects the conditioning that has already taken place, since it confirms that Cursillistas in one's local church are *deliberately* withholding information that would normally be shared with a fellow church member. One person made the following disturbing remark:

- “There is simply no reason for people to not know about zero free time, 4-5 hours sleep each night, and no way out until the thing ends. If one person reads this and it keeps them from going then at least some good evolved from a horrific experience.”

Group Control

One former participant, who called herself “Pauline”, gave a very disturbing account of her treatment at the hands of the Cursillo movement (*questioningcursillo.com*). In it she revealed the extent to which the entire Weekend was an elaborate exercise in coercion. In addition to confirming the roll of sleep deprivation, the regimentation and control, the bizarre content of some of the talks, and the childish nature of many of the activities, she revealed a remarkable fact which seemingly most participants in Emmaus know nothing about. After stating that the volunteer staff (who run the event) have nightly meetings to discuss the progress of each participant, she added:

- “I later discovered that the volunteers had outnumbered us three to one, and that, out of five people in each assigned “table group,” two were staff who didn't identify themselves as staff till they were “outed” by giving a “rollo” talk. There were, in fact, in this group of 45 women, only 12 real participants.”

Please pause for a moment and consider what Pauline has just revealed. The whole Weekend is a staged exercise in which a small group of selected individuals are deliberately subjected to a relentless program of coercion, mental conditioning and emotional shock, all of which is carefully planned and administered by a team of ‘insiders’ who outnumber the ‘pilgrims’, in this instance by nearly 3 to 1. Volunteers pretend to be participants and covertly influence the flow of events, thus ensuring among other things that participants who feel uncomfortable are unable to drop out. The car-drop system ensures that participants have no means of transport and are virtually in quarantine for the entire weekend.

Roman Catholic Theology

Many critics have referred to the distinctly Roman Catholic orientation of the teaching and counsel that they received at Emmaus.

The absence of any explicit focus on doctrine during the Weekend actually allows the doctrine implicit in the 15 talks to dominate the minds and hearts of all participants. And this is significant. When one examines the official outline and prescribed content of each of the 15 talks, the extent to which they are subtly imbued from start to finish with Roman Catholic theology becomes startlingly clear.

The Roman church denies the sufficiency and finality of the atoning work of Christ. Thus they have no assurance of salvation. For this reason its members are obliged to continually strive to remain in a 'state of grace' through participation in the 'sacraments' and the performance of 'good works'. While Romanism has a large number of flagrant heresies, this single feature – the ongoing acquisition of saving 'grace' through sacraments and works – is probably its defining characteristic. Moreover, upon examination we find that its concept of 'grace' is also grossly unscriptural. Catholic theology treats it as a substance that can be earned. However, as all Evangelicals know, grace is unmerited favor and *cannot* be earned, whether by selfless service or through participation in a human ritual or 'sacrament'. It is a pure gift of God.

Once one understands these twin pillars of Romanism – salvation by *works* and *sacraments* – it is then quite easy to identify their presence throughout the Emmaus Weekend. No fewer than 5 of the 15 talks are about 'grace' – the false Roman kind. Several deal with 'sacraments' which bestow 'grace', while virtually every talk is designed, one way or another, to inculcate the idea that one's ongoing relationship with Christ depends on how fervently and actively one serves in the community and performs the good works needed to accumulate grace. What is more, if the "pilgrim" is to do this properly, he or she must be do it the Emmaus way, through ongoing involvement with the Emmaus organization.

To get a flavor of how this works, consider the following excerpts from the official Emmaus speaker notes for the 15 talks or "Rollos". It should be noted that five of the fifteen talks are given by "clergy", so it is actually possible for a born-again Christian participant on an Emmaus Weekend to be instructed in his/her faith by one or more Roman Catholic priests.

Talk #1: *Priority*

- ▶ *Note to Speaker*: "The Priority talk, while based on the Bible and on God, does not mention either...In discussing priorities, avoid mentioning God, Christ, salvation, or the usual theological words...a good Priority talk can make the difference in opening participants' minds and hearts at the outset of the weekend to the possibility of setting a new priority..."
- ▶ *Comment by Speaker*: "During the silence last night, you may have pondered your relationships, some need or concern, what you are doing with your life, or even what you are doing here this weekend."

The aim of this talk, as well as the extended period of obligatory silence the previous evening, is to condition "pilgrims" to believe that something of real spiritual significance is missing from their lives and that Emmaus can meet that need. They are thereby encouraged to set a new priority, one that Emmaus itself will define.

Talk #2: *Prevenient Grace*

- ▶ “Adam and Eve made wrong choices that cost them their place in the Garden...yet God provided for them...God’s love and grace are greater than all our wrong choices.”

Participants are taught that there are 3 kinds of ‘grace’ – *prevenient*, *justifying*, and *sanctifying* – which, respectively, lead one to God, relate one to God, and keep one in a right relationship with God. These are primarily Catholic concepts – grace is never categorized in this way in the Bible. Once the participants accept these seemingly innocuous terms, they are open to the suggestion (which is constantly repeated over the Weekend) that they must continually chase after ‘sanctifying grace’ in order to be pleasing to God.

Note the portrayal of sin as “wrong choices”. This is a dangerously misleading concept but one that is fully consistent with Catholic theology. In a later talk (#9) participants are told that “Sin is self-centeredness rather than God-centeredness”. It is also defined as *hamartia*, a Greek word meaning “to miss the mark or target.” This differs little from the New Age concept of sin as ‘bad karma’. When the devastating consequences of sin are trivialized in this way, it becomes possible for man to imagine that he can cleanse and purify himself spiritually by partaking of the ‘sacraments’ and engaging in ‘good works’. (The Alpha Course, another ecumenical tool of the Roman Catholic church, teaches the same false concept of sin.)

Talk #7: *Means of Grace*

The first six talks prepare the ground for what appears to be the main doctrinal bombshell of the Weekend, namely the belief that ‘sacraments’ performed by ‘clergy’ convey ‘sanctifying grace’. Consider the following:

- ▶ “Sacraments are sacred moments that Jesus gave us by clear instruction and example in the scripture. Sacraments involve our physical senses through outward and visible signs; in addition, they involve our spiritual senses through an inward and spiritual work of grace...The number of sacraments celebrated within the church varies according to the teaching of the particular tradition or denomination...Most Christians recognize two sacraments: baptism and the Lord’s Supper or Holy Communion...Some churches consider other rites or practices to be sacraments as well. Since the Council of Trent (1545-63), the Roman Catholic Church has celebrated seven sacraments. In addition to baptism and the Lord’s Supper, these include: penance, marriage, holy orders (ordination), confirmation and healing (also known as extreme unction, the last rites, or anointing of the sick or dying)...Christians must have an attitude of love and humility toward the different practices of various traditions. John Wesley said, “We may not all believe alike, but we can all love alike.” We may disagree on important matters like Christian baptism. However, we can still find the foundation for our fellowship with one another and treat one another with genuine respect – as members of the body of Christ (1 Cor.12:1-14:40).”

The propositions in this extract are outrageously Roman Catholic. No born-again Christian receives or even recognizes a sacrament of any kind. Baptism and the Lord's Supper are ceremonial ordinances only, without any grace-imparting efficacy whatever. To suggest that Evangelicals believe otherwise is simply obscene.

On three successive days participants are required to partake of the 'sacrament' of "Holy Communion". The mere fact that this rite is described as "Holy Communion" – a Roman Catholic term – and held on three successive days is proof that the Emmaus conception of the Lord's Supper is very similar to, if not identical with, the Roman Eucharist. Indeed, under the heading "Holy Communion" the speaker notes:

- ▶ "Various Christian traditions refer to this sacrament by different names, including: Holy Communion, the Lord's Table, the Lord's Supper, the Eucharist (which means "grateful"), the Divine Liturgy (Eastern Orthodox), or the Mass (Roman Catholic and some Lutherans)."

Furthermore, at the end of the talk (#7), the speaker announces the following to the assembled participants:

- ▶ "Now we will move to the chapel/sanctuary for a special service of Holy Communion – to share in this sacramental meal where the life, death, and resurrection of Jesus Christ will be re-presented to us."

Note the word "re-presented". To the unwary this may appear to mean "represented" and to refer only to a ceremonial rite that *commemorates* the sacrifice of Christ. But it actually means *presented again* ("re-presented") and thus conforms to the Roman view that Christ is sacrificed again in the Mass.

All of this is highly significant. The Lord's Supper is actually being identified with a Roman rite that the Reformation rejected as utterly blasphemous.

We need to look at this more closely. The "holy sacrifice of the mass" is defined by the Vatican as follows:

"Hence the Mass, the Lord's Supper, is at the same time and inseparably: a sacrifice in which the sacrifice of the cross is perpetuated; a memorial of the death and resurrection of the Lord, who said 'do this in memory of me' (Lk. 22:19)...In the Mass, therefore, the sacrifice and sacred meal belong to the same mystery – so much so that they are linked by the closest bond. For in the sacrifice of the Mass Our Lord is immolated when 'he begins to be present sacramentally as the spiritual food of the faithful under the appearances of bread and wine.'...For in it Christ perpetuates in an unbloody manner the sacrifice offered on the cross, offering himself to the Father for the world's salvation through the ministry of priests"

- Vatican II, The Constitution on the Sacred Liturgy, Instruction on the Worship of the Eucharistic Mystery, Introduction, C 1,2, p. 108.

In this “sacrifice” the Catholic priest is believed to exercise a special supernatural power by which he transforms little pieces of bread into the actual flesh of Christ, a mysterious feat known as transubstantiation. Here is how the Vatican defined this concept in its official literature:

“In this sacrament Christ is present in a unique way, whole and entire, God and man, substantially and permanently. This presence of Christ under the species “is called ‘real’, not in an exclusive sense, as if the other kinds of presence were not real, but *par excellence*.”

- Vatican II, The Constitution on the Sacred Liturgy, Instruction on the Worship of the Eucharistic Mystery, Chap. 1, E, p. 114.

Thus the ‘Lord’s Supper’ of the Roman Catholic church and the Lord’s Supper of Evangelical Christianity **could not be more different**. The former is a blasphemous parody of the Crucifixion, while the latter is a Biblical ordinance commemorating the wonderful gift of Christ to all true believers through his substitutionary atonement, once and for all, on the cross of Calvary.

That the Emmaus organization tries to erase this distinction is evidence of its radical ecumenical agenda, its inexcusable duplicity, and its cynical disregard for the harm that its grotesque deception could inflict on naïve and trusting believers.

This is all very troubling. It is impossible to escape the conclusion that Emmaus is really a vehicle for drawing unsuspecting Evangelicals into the Roman fold. No doubt the devious methods that it uses are excused by Rome on the basis that “the end justifies the means”. In Catholic praxis an otherwise sinful or criminal act can under certain circumstances be justified (“sanctified”) if it is performed for the greater glory of the church of Rome. The Jesuits have used this twisted logic for centuries to attack and undermine Evangelical Christianity and to engage in activities that no true disciple of Christ would even consider.

Talk #9: *Obstacles to Grace*

As we have already noted, the Weekend includes a number of emotionally charged moments or set pieces that are designed to confuse and disorient the “pilgrim” and convince him that he has just had an experience with the Holy Spirit. The following extract from the official speaker notes for Talk #9 clearly shows that these moments are deliberately contrived and have nothing whatever to do with “sanctifying grace” or supernatural intervention of any kind. They are simply manmade deceptions based on known psychological techniques. In fact the dynamics of these techniques are so well understood that it is possible to predict the emotional state of most of the participants at any given time as the Weekend progresses.

The “Dying Moments Communion service”, to which the extract refers, is a bizarre ceremony in which the “pilgrim” breaks a piece of bread from a loaf and places it at the foot of a cross while naming aloud his or her “dying moment”. This is meant to represent something in their lives that needs to “die” or be released in order to “make space for a new life”. As such it takes the theme of Talk #1, *Priority*, to a new and more personal level:

- ▶ *Note to Speaker:* “Just before lunch they participated in the Dying Moments Communion service in a manner that enabled some of them to give up part of their personal pain and brokenness (a wrong attitude, action, wound, or addiction). In that sacramental moment they were allowed to see and hear the Holy Spirit remove each obstacle to grace they had the courage to name...At the end of this day on the Emmaus Walk, participants will experience the Candlelight service where the Emmaus community gathers to pray for them and support them as they deal with other obstacles to grace in their lives. In the examination of conscience that follows, pilgrims will have the opportunity to come to God in prayer, renew their relationship with Jesus Christ, and deal with the obstacles to grace in their lives. All of the Spiritual Directors on the team need to be available to assist the pilgrims who need guidance in this process. For many pilgrims, this talk and the rest of the events of this day will work together to become one of the most profound experiences of unconditional love and grace in their adult lives.”

The organizers clearly anticipate that many of the participants will be emotionally affected by the *Dying Moments Communion*. In calling this a “sacramental moment” they confirm that those who are most affected will be encouraged to interpret the experience as a work of the Holy Spirit.

Later in the same day they will be exposed to the *Candlelight service*, another emotional set-piece in which an array of candles will provide the only ambient light. At one stage participants will be required to walk silently in semi-darkness along a path – holding a candle, Catholic-style – where they will discover another line of candle-carrying individuals filing silently past them in the opposite direction. This second line will include family members or friends of the participant who, incredibly, will not communicate with him in any way but will simply “disappear” into the night and head home.

Frankly, this is not just weird or eccentric, but seriously abnormal. It is obviously designed to produce an unsettling mix of emotions in the individual, the impact of which is enhanced by the ethereal candle-lit setting. This makes him much more open and receptive to whatever ‘messages’ are then imparted. Apparently mood-altering music is also playing in the background to heighten the effect and keep the individual in a suggestible state.

When faced with such brazen emotional manipulation, some participants may flee the scene.

In the excerpt cited the architects of Emmaus actually boast that these carefully contrived shocks will have a strong emotional impact on certain individuals. It is a mark of the duplicity that pervades the entire Weekend that emotional moments like this can be cynically engineered and then presented to participants as “profound experiences of unconditional love and grace”.

Talks #10-15

The final set of talks are designed to consolidate the mindset instilled during the previous 2-3 days. In particular they are to convince participants that, if they are to retain their newfound feeling of proximity to God, they must continue thereafter to meet on a weekly basis with other Cursillistas and take an active leadership role in their local church. In this way the Emmaus style of ‘christianity’ will infiltrate the local churches and spread the ecumenical, Roman gospel, with its sacraments, confessions, and progressive salvation.

The following excerpts from the speaker notes give a flavor of the emphasis placed on works salvation in these final talks:

- ▶ “...weekly meetings are most important [*Speaker, emphasize this point.*]”
- ▶ “This talk aims to inspire pilgrims to go all-out for Christ.”
- ▶ “A Christian’s priority is a life in grace.”
- ▶ “A disciple is a partner in Christ’s redemptive work.”
- ▶ “Conversion is a process. It happens once, but not all at once. It is a lifelong process of dying to what is evil and rising to what is good and true...”
- ▶ “Sanctifying grace is the doctrine of “the more.” God has more love, more power, more peace, and more joy in store for us.”
- ▶ “This has been the goal of The Walk to Emmaus from the beginning – to raise up Christian leaders and renew the church as the body of Christ in action.”
- ▶ “Contact with Jesus Christ is possible through prayer, meditation, the sacraments, and the living Word...We grow and become more secure when we maintain contact with Christ using these sources of God’s revelation.”
- ▶ “In Emmaus, small accountability groups are called **group reunions**. When we meet with a small group, we follow the order on the group reunion card, which you will find on your table. Please take your card now and look at it with me as we introduce you to this essential means of sanctifying grace. Group reunions are the Emmaus community’s primary means of support on the journey toward spiritual maturity.”
- ▶ “This talk points out that each pilgrim has a responsibility to return to his or her local congregation and become involved in its ministry. In addition, the talk should emphasize that Emmaus has kindled a new desire in the pilgrims, and a definite plan is needed to keep the flame burning. The group reunion will provide this continuity to the pilgrim, since the objective of the group reunion is to increase members’ idealism, self-surrender, and spirit of charity...The purpose of the group reunion is mutual support, encouragement, and accountability.”

The intimidating, militaristic message could hardly be plainer:

- ...weekly meetings are most important...emphasize this point
- ...go all out for Christ
- ...[be] a partner in Christ's redemptive work
- ...sanctifying grace is the doctrine of..more..more..more
- ...the goal of The Walk to Emmaus from the beginning –
to raise up Christian leaders [and] renew the church
- ...keep the flame burning
- ...weekly group reunions [are an] essential means of sanctifying grace
- ...the purpose of the group reunion is mutual..accountability...

This is **not** a Christian message but a call to infiltrate the leadership of one's local church and make it conform to the ecumenical agenda of the Roman Catholic juggernaut. What better way to subvert a church than to indoctrinate some of its members and then make them work like ferrets to co-opt and indoctrinate the rest?

The Roman Catholic "works" message is ingeniously crystallized in the *Closura* initiation ceremony which takes place at the end of the course. During this portentous event the newly inducted *Cursillista* is given a special Emmaus crucifix, on the reverse of which are inscribed the words, "Christ is counting on you".

De Colores

Before proceeding to summarize our findings, we would first like to share some telling excerpts from an online testimony about the song *De Colores* entitled, *Should Baptists Participate in a "Walk to Emmaus"?*

"...Each participant carried a small booklet with the service printed in it which we read in response to the spiritual director. Not only were the communion services read verbatim out of a book, it was the same each time, and we had to sing before and after each meal. We could not eat without singing the theme song, "De Colores"...

"Why the insistence on singing "De Colores"? After all what does it mean? ...It seemed to be a children's song that they had just learned, as one person said, like "Old McDonald Had a Farm." In English it does sound a little silly. It starts..."In colors the fields dress in colors in the springtime." The next verse is about the birds that come and the next about the rainbow. All of these are multicolored objects. The rest of the song deals with the aurora or dawn, the reflections of the sun and the brilliance of a diamond. The chorus says: "Therefore the great loves, of many colors are pleasing to me." The idea expressed in these verses is one of unity. All the colors, but one field, one bird, one diamond of God's creation.

“The second part of the song talks about the calling of the rooster, then the hen, then the chicks. The rooster is calling the hen back to the barnyard; the hen then calls to the chicks back to the barnyard. Remember this is a song popularized by the Catholic Church from their “Cursillo” movement. The barnyard is the Roman Catholic Church and the babe-chicks are we poor Protestants who have wandered away and must be brought back into the safety of the barnyard.”

We provide this extract in order to illustrate the way a naïve and childlike atmosphere is generated over the course of the Weekend and how otherwise mature adults can be induced to set their brains aside and, with complete trust, do and say whatever they are told.

The emphasis on a song that stresses the unity and harmony of colors is significant. The message is saying that even though we are all different, we are really one big family. Why should doctrinal differences matter when we all love Christ and belong to him? Let’s all join hands and be happy.

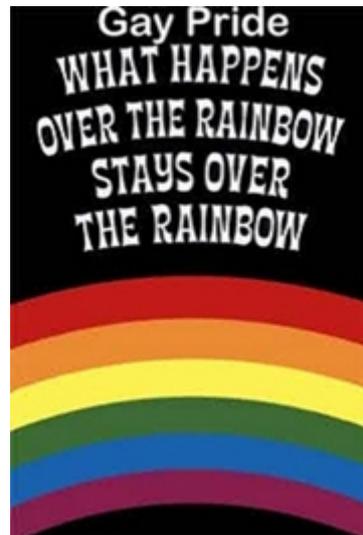
The Cursillo movement has two logos. One is typically of a rooster greeting the morning sun, while the other is a ‘De Colores’ rainbow:



It is a striking fact that the rainbow is also used as a symbol by both the New Age Movement and the Homosexual (‘Gay’) movement. In her book exposing the dangers of the New Age movement – which is nothing but a ragbag of magic and paganism – Constance Cumbey stated:

“Although the rainbow seems to be only a coloured arc of light refracted through raindrops, to both Christians and New Agers it has a deeper meaning. According to the Bible, the rainbow is symbolic of God's everlasting covenant that he would never again destroy the earth by a flood. However, the New Age Movement uses rainbows to signify their building of the Rainbow Bridge (antahkarana) between man and Lucifer who, they say, is the over-soul. New Agers use the rainbow as a decoration, unaware of the growing popular acceptance of its occult meaning and hidden dangers.”

- *The Hidden Dangers Of The Rainbow*, 1983.

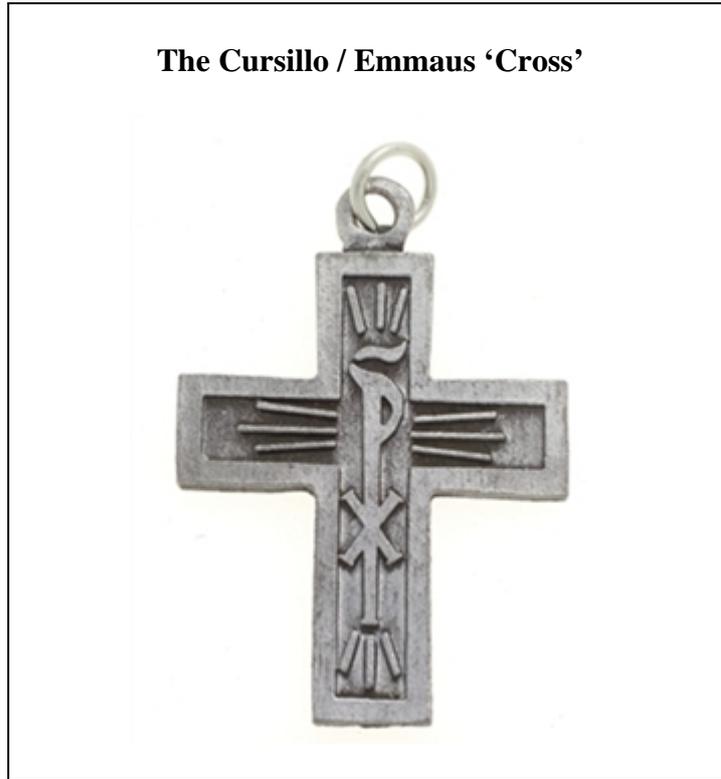


Why would a movement that purports to be Christian continue to use a symbol that is routinely interpreted by the public as both an indicator of New Age pagan beliefs and an icon of the international homosexual movement?

One would not normally explore this line of enquiry but given the cult-like characteristics of the Cursillo/Emmaus movement, we are justified in asking whether it can be dismissed as a coincidence? The recurring emphasis over the Weekend on 'De Colores' and its underlying unity-in-diversity motif is certainly peculiar. It is notable that the New Age and Gay Pride movements are also outspoken advocates of unity-in-diversity and employ the same motif.

The emphasis on radiance, light and the sun-related symbols in the Cursillo logos and songs is also significant since, in the context of occult symbolism, they celebrate the Solar deity. Solar symbolism is found all through Freemasonry, Gnosticism and the New Age movement. Is this yet another coincidence? Again, we feel justified in raising this question since the Solar motif **also** appears on the cross or crucifix that every Cursillista receives when he or she “graduates” at the end of the program in the *Closura* ceremony. The cross is recognized thereafter as a badge of membership of this global fraternity, rather like a Masonic ring:

The Cursillo / Emmaus 'Cross'



The solar rays emanating from the position of the head, feet and hands suggest that Christ is a Solar deity. The chi-rho sign (which is known to have occult connotations) is also suggestive of a phoenix rising from the ashes, another important occult theme.

Anyone with even a passing acquaintance with the iconography of ancient religions will recognize the occult connotations of this bizarre object. Not only does it contravene the Second Commandment, but it borders on blasphemy.

Conclusions

David Cloud, a born-again Christian pastor and accomplished author with a depth of knowledge on apostasy and modern attempts, especially by Rome, to subvert and destroy the true gospel, made the following observation about Cursillo:

“1949: The Cursillo movement, which began this year in Spain, would become instrumental in bringing Roman Catholics and other sacramentalists (such as Anglicans) into the charismatic movement. Cursillo consists of religious retreats that seek to “deepen the faith” of those who have been baptized as infants, but there is no renunciation of baptismal regeneration and other heretical doctrines and practices and no scriptural preaching of the new birth. The movement spread to Latin America in the 1950s and from there to the United States.”

– David Cloud, *A Timeline of 20th Century Apostasy*

Christians forget that “grievous wolves” entered the church in Apostolic times and never left. They are still seeking to destroy the church, and are better organized and better trained than ever before. Working from inside the church, they pose as upstanding scholars and leaders when, in reality, they are not born again, do not believe the gospel, and are motivated only by greed and ambition. Incredibly, Cursillo/Emmaus does not even *pretend* to teach born-again Bible-believing Christianity. So why on earth are Bible-believing Christians becoming involved with it?

Having emerged from the womb of the Roman church, the Cursillo/Emmaus movement is apostate by definition. Its founders believed and taught all of the heresies and lies of the Roman church – infant baptism, salvation by works and sacraments, prayers *to* the dead, prayers *for* the dead, veneration of the Virgin goddess, the substantial presence of Christ in a piece of bread, the continual ‘sacrifice’ of Christ in the ‘mass’, the insufficiency of the Bible, Papal revelation, elevation to a priestly caste, and many other appalling corruptions of Biblical truth.

We hardly need to prove that Cursillo/Emmaus is a cult if it was spawned by a cult. It is being used to advance the Ecumenical agenda, to dilute and corrupt the Evangelical faith, to confuse and subvert Bible-believing Christians, and to promote the false teaching that Catholics are Christian.

Roman Catholics are *not* Christian. They do not accept that Christ atoned in full for our sins on the cross, but that he must be sacrificed again and again in the ‘mass’ in order to make up for a critical deficiency in his atoning work while on earth. The Catholic ‘Christ’ is a counterfeit, a feeble ‘god’ who needs the help of his ‘mother’ to save humanity. Because they are never sure of their salvation, Roman Catholics are slaves to the sacramentalism taught by Rome, where ‘sanctifying grace’ is dispensed by a priestly caste through a series of traditional rituals.

It is sometimes argued that a small proportion of Roman Catholics could conceivably be born-again. But ask yourself, Would anyone who has truly found Christ kneel and pray to a goddess or stand in silent approval as his perfect and all-sufficient work on the cross was mocked in the pagan rite known as the Mass?

Anglicans, Lutherans and Episcopalians are comfortable attending Cursillo/Emmaus events since they too are largely sacramentalist and Romanist in doctrine and belief. But why would a member of a born-again Christian church ever dream of associating with such apostasy? And why would a Baptist or Evangelical pastor promote, or even condone, this wicked practice?

When a born-again Christian couple heard that their son had attended a Walk to Emmaus weekend, they were alarmed. With genuine relief they remarked: “Praise God that my son was strong in the Holy Spirit and was unaffected by the weekend.”

Why are so few Christians as discerning – and as concerned – as this couple? Why do so few recognize the dangers? The Cursillo/Emmaus weekend is a deception, an artfully contrived series of activities that are designed to open people emotionally and then expose them to ideas that conflict with their core Christian beliefs. This is why doctrine is never openly discussed on the Weekend. Incredibly (as far as we can ascertain) the Bible is not even opened! This is wickedness of the worst kind.

Before closing we would like to reproduce an extract from a series of articles by Brian Janssen which may be found at questioningcursillo.com

...the “surprises” are actually a relentless series of powerful, psycho-social techniques which are commonly employed in forms of secular psychotherapy and often used by unscrupulous, cultic groups. I will describe some of these techniques.

A sense of *anticipation* is created in the candidates as an aura of mystery surrounds the approaching weekend due to the enforced secrecy. During the weekend itself candidates are exposed to *emotional washing* as they are run through a series of sudden and dramatic emotional shifts (the “surprises”). The technique of *love bombing* is used as candidates are continually applauded, flattered, and pampered. Strong *peer pressure* is exerted on them as the group direction, dominated by the numerous leaders present, is carefully steered toward the climax. And there is a *reversion to childhood*: candidates sit in table groups and draw posters with markers or crayons just like they did in elementary school, as a continual, silly, playful mood is fostered during the weekend.

We should mention also the unavoidable *sleep deprivation*, the *withdrawal of familiar comforts and supports* (no cell phones, only strangers in your table group, etc.), the *loss of time consciousness* (windows are covered, watches are confiscated, and no schedule is published), *sensory overstimulation* (hugging, back rubs, close physical contact with strangers), and sometimes even *dietary modifications* resulting in a *sugar high*.

The purpose of these techniques is to keep the candidate disoriented and to break down their resistance and defense mechanisms. And the goal of this disorientation and wearing down is to precipitate a cathartic experience. A catharsis is a sudden discharge of pent-up emotions.

For many, the weekend begins with a sense of dreading the unknown. This is enhanced by the strange format and many surprises, by darkness and silence, and by moving and dramatic lectures and testimonies. Eventually such emotion seeks release, and when the dam breaks and the feelings flow, usually through weeping, the resultant discharge often creates a strong sense of relief and euphoria, a “breakthrough.” This is quickly redirected into exuberant joy, and the candidate is assured that they have had a powerful, religious experience. Most often this translates into a new commitment to the Cursillo agenda, a close bonding with similarly-affected, fellow candidates, and a loyalty to and affection for the leaders.

The use of such methods on unsuspecting Christians or non-Christians is itself inexcusable and unconscionable. But the plain fact is that all of these techniques are commonly known and used by cultic, religious groups and in secular, non-Christian psychotherapy groups. There is nothing particularly Christian about them. In fact, there is clearly something sub-Christian about them.

Summary

It should only be necessary in summary to quote some of the adjectives and other terms used by former participants to describe the Weekend to show that Curisillo/Emmaus is both profoundly unChristian and spiritually harmful:

horrific, bizarre, manipulative,
cultish, creepy, elitist,
secretive, occult, exclusive,
ecumenical, disorientating,
disconcerting, rat poison,
poop-tainted brownies,
lies of the devil.

When I was asked by a close friend to give a short description of Emmaus, I gave her the account shown in [Appendix A](#). She was dumbfounded.

The **table** on the next page shows just how cult-like the Weekend really is and how much care must have been taken by the Roman Catholic authorities to devise a 3-day course that incorporates so many of the techniques routinely used by various cults and sects to induct and indoctrinate new members. Even if one came up with arguments to justify or condone certain elements of the Weekend, the overall picture is still deeply disturbing.

The list may not be exhaustive but it suffices to show that Cursillo/Emmaus poses a serious threat to the spiritual well-being of all who aspire to live a Bible-based Christian life. It may bring Catholic participants closer to the counterfeit ‘Christ’ of Catholicism, but it is certain to confuse, hurt and demoralize born-again Christians who already know the true and living Christ of the Bible – the wonderful Savior who has **completely** liberated all who believe in him from the wickedness and deception of the Satanic world-system.

Cursillo/Emmaus may vanish from the scene as information about its real nature and purpose becomes more widely known, but don’t be deceived. The Catholic Church will simply reinvent it under another name.

Cult-like features of the Emmaus/Cursillo Weekend

1	Use of secrecy to influence participants?	Yes
2	Use of secrecy to disguise its real purpose?	Yes
3	Sleep deprivation?	Yes
4	Emotional shocks?	Yes
5	Insider terminology?	Yes
6	Selection of recruits?	Yes
7	Secret location?	Yes
8	Love bombing?	Yes
9	Systematic disguising of doctrines and goals?	Yes
10	Inappropriate co-option of family and friends?	Yes
11	Isolation from the outside world?	Yes
12	Repetitive and immature activities?	Yes
13	Constant positive reinforcement?	Yes
14	Talks tailored to convey a winning formula?	Yes
15	Restricted freedom during the weekend?	Yes
16	Complete co-operation/obedience required?	Yes
17	Reversion to childhood?	Yes
18	Departure restrictions?	Yes
19	Subtle use of peer pressure?	Yes
20	Mantra-type songs?	Yes
21	Use of covert persuaders?	Yes
22	Protective environment?	Yes
23	Group confession?	Yes
24	Initiatory aspects? [<i>Closura</i> award]	Yes
25	Elitist mentality?	Yes
26	Insider meetings after the weekend?	Yes
27	Use of distinctive tokens of membership?	Yes

Urgent Request

In closing we wish to draw particular attention to the sinister nature of the doctrine and ideas taught by Cursillo. These are so alarming that serious questions must be asked of all so-called Evangelical Christian pastors who have approved the Walk to Emmaus or encouraged members to attend:

Apostate and Sinful Nature of Emmaus Weekends

1.	The Bible is set aside	This alone condemns the course as a wicked counterfeit.
2.	Deliberate deception	The covert endorsement of Roman Catholic doctrines and practices.
3.	Spiritual fraud	Emotional shocks are misrepresented as the work of the Holy spirit.
4.	Not born again	The Weekend teaches salvation by works and salvation as a process.
5.	Eucharistic	The Lord's Supper is celebrated as though it imparted 'sanctifying' grace.
6.	Counterfeit 'Christ'	The 'Christ' of Cursillo is the false Roman Catholic 'Christ'.
7.	Liturgical	Worship is liturgical (scripted), in line with Catholic practice.
8.	Experiential/emotional	Conflicts with the Biblical injunction to be sober and vigilant at all times
9.	Idolatrous	Violation of the Second Commandment is sinful. The Emmaus 'cross' is a blasphemous object.

Christians must use the Internet and other modes of communication as much as possible to warn their brothers and sisters in Christ about deceptions of this kind. Some will see clearly what others will hardly notice. We must be far more vocal in our condemnation of those who attack our Christian faith, who devise cunning ways to undermine the church, and who preach a false gospel and a counterfeit 'Christ'.

Jeremy James
Ireland
April 6, 2013

For more information about the ongoing attack on true Biblical Christianity visit www.zephaniah.eu

APPENDIX A

A Short Talk about the Walk

A close friend asked me to explain the Emmaus Weekend in very simple terms that anyone could understand. Here is my account, with the gist of her remarks in italics:

You are invited to go away for a weekend on a Christian 'retreat'. You are dropped off at an unknown location and left there for three days. You surrender your watch and your phone and have no way of contacting the outside world. The windows of the building where you are staying are covered to block out the light. You are roused out of bed every morning by the clanging of bells. You get no more than 4-5 hours sleep each night. (*"Is this a cult?"*) You share a bedroom with someone you don't know. The weekend comprises 15 talks and so many activities that you never have any time to yourself, no time to rest, and no time to discuss the program freely with anyone. Every one of the other participants and most of the volunteers are the same gender as yourself. No one knows the background of any of the 15 people who give the talks. You receive 'Holy Communion', Catholic style. You never discuss your religious beliefs or disclose your religious denomination. You are discouraged from questioning anything you are told. (*"Is this some kind of Scientology?"*) You are strongly urged to participate in all activities. You can't go home. You have no program about the Weekend and no way of knowing what is coming next. You are constantly urged to be open to the experience and not to judge anything or anyone. Every few hours someone gives you a special handmade present to show how much you are loved. Since everyone seems to agree with everything that is said and done, you go along with it rather than be the odd one out. All aspects of the Weekend, including meals, are planned and handled by a dedicated group of former participants. You have nothing to do but participate in the program. You sing silly songs and draw childish posters. You use colour pencils and crayons. More 'Holy Communion', Catholic style. People rub you and hug you and tell you how much they love you. Everybody talks about love and how loving the whole weekend is. More little presents are opened. You confess your faults aloud to the group and ask for forgiveness. (*"What kind of weird place is this?"*) You are constantly reminded how special the Weekend is and how it will change your life forever. You are given a bundle of personal letters written to you by your friends and family. These are full of expressions of love and appreciation and admiration. Each is the kind of letter you might get only once or twice in a lifetime, only now you have a dozen or so. Huge emotional impact. (*"How can normal adults let themselves be used in this way?"*) More coloring and drawing and silly songs. More talks. More roundtable discussion where everyone says really nice things and agrees with everyone. More 'Holy Communion', Catholic style. A candle-lit, candle-carrying evening in semi-darkness where some of your family or friends appear briefly out of nowhere, say nothing and disappear. Mood music. Openness and sharing and tears. More talks. You are woken even earlier than usual and taken to a lawn or a field where people stand around you singing a silly birthday song over and over. More talks. You are initiated into a special band of Christians who will change the world. You are special. You are one of us now. You get a special token of membership. You must tell no-one what goes on here. You must meet with your new friends every week and work closely with them to change your local church and get lots of others to come along on the Weekend too and experience 'Emmaus' firsthand. (*"You're making all this up, aren't you?...well, aren't you?"*)

Other papers by this author on the dangers of Ecumenism include:

<p>A Pyramid of Lies: How the Wolf Pack is Attacking and Destroying True Biblical Christianity</p>
<p>The <i>Stained Glass Curtain</i> Deception: Why Evangelicals who Partner with the Roman Catholic Church are in Rebellion Against God</p>
<p>Evidence that <i>Christianity Today</i> is a Mouthpiece for the Roman Catholic Church</p>
<p>The Great Pentecostal-Charismatic Error</p>
<p>The Apostles Creed: A Dangerous Ecumenical Distortion of True Biblical Christianity</p>
<p>Do You Worship the Roman Catholic Jesus or the True Jesus of the Bible?</p>
<p>The Cotton-wool Gospel and the Emerging Church Movement</p>
<p>The New Age Movement is Designed to Destroy True Biblical Christianity</p>
<p>Beware of Warrenism and the False Theology of the Purpose-Driven Church</p>
<p>Why Christians should Never Pray to the Virgin Mary</p>

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