



A BRIEF BIOGRAPHY

Eduardo Bonnín Aguiló was born in Palma de Mallorca (Spain) on May 4, 1917 in the family residence, located in the Plaza España, in the bosom of a Catholic family dedicated to the semi-wholesale trade and export of grains and nuts.

Eduardo was the second of 10 children of the marriage of Mr. Fernando Bonnín Piña and Ms. Mercedes Aguiló Forteza.

His first studies were at the French School, La Salle school, and his intellectual training was given to him by the Augustinian Fathers, and especially by teachers that his parents hired to teach him at home.

But Eduardo said that the first teacher he had in his life was his grandfather Jorge. He was the one who instilled in him the love of reading. Eduardo was convinced that: "nothing influenced me as much as the obstinate and always growing interest in reading."

In 1936, he had a decisive experience in his life: compulsory military service. Finding himself far from home, two opposing sources of knowledge simultaneously entered his life: reality, through direct contact with the profane men in the battalion, and idealism, through his books.

Providentially, the text of a speech that Pope Pius XII had given to parish priests and Lenten observers in Rome fell into Eduardo's hands. It was February 6, 1940. The Holy Father urged us to look for "new" ways, different from the usual ones, to make everyone, but especially those who are far away, know the Love of God.

From this concern arose the work and writing of the outline "**Study of the Environment**" - that Eduardo elaborated.

Three principles became the basic guidelines of Eduardo's thought: Christ, Friendship and Person, especially those who are far away.

Despite not yet belonging to Catholic Action, Eduardo was invited to the first Cursillo for Advanced Pilgrims, [Cursillos de Adelantados de Peregrinos] which was held in order to interest young people in the ideal of a pilgrimage to Santiago de Compostela. Eduardo did not want to go since the way of being and acting of its members did not move him to be a part of it.

José Ferragut convinced Eduardo to participate in the second "Cursillo for Advanced Pilgrims" that was held in 1943 at the Sanctuary of Lluch. He saw in those young people a style and an easy and cheerful disposition that convinced him. However, Eduardo thought that the attendees should not only be prepared to go to Santiago, but for the whole of life.



The crucial moment of the genesis of the Cursillos of Christianity is the phase immediately after that Holy Week in 1943, in which Eduardo relates what he lived in the Cursillo for Pilgrims with his deepest personal concerns and with his catalytic experience of the de-Christianized environments. He concluded that something similar yet different from that of the "Cursillo for Advanced Pilgrims", could really give a Christian dynamic not only to a certain event - such as the Pilgrimage to Santiago -, but the normal and everyday life of real and concrete environments.

In that same year, 1943, Eduardo made known in public, for the first time, his **"Study of the Environment"** at the Diocesan Seminary of Mallorca.

In this climate, and projecting his Study of the Environment outline into reality, Eduardo thought and elaborated - from the experience of the Pilgrim Leaders Cursillo - a whole method that would serve to ferment the "distant" people and environments with Christianity, and to deeply revitalize the closest ones.

Perhaps the turning point in his attitude was marked by Eduardo's intervention at the invitation of the Rev. Fr. Sebatian Gayá, in 1944, in the "School of Propagandists" that the latter directed, and in which Eduardo presented the outline that he had prepared as the final theme of "his" method, which would go on to become the rollo **"Cursillista beyond the Cursillo"**.

The first Cursillo according to Eduardo's outlines was held in a "chalet" in Cala Figuera de Santanyí, in Mallorca (Spain), between August 19 and 23, 1944.

The Spiritual Director of this first Cursillo of Christianity in history was the Reverend Juan Juliá, and Eduardo Bonnín acting as "rector" and Jaime Riutort and José Ferragut as "professors".

That meeting already had all the essential elements of the Cursillo in Christianity, with the exception of the first and last of the topics discussed, which did not settle definitively into the method until the 1950s.

Eduardo has said many times that from this cursillo in Cala Figuera, he continued to physically use the same outlines, materially the same papers, in all the following Cursillos, wanting to confirm that this first one was entirely an authentic Cursillo.

The second Cursillo in Christianity took place in the Sanctuary of San Salvador, in Felanitx, also in the southern part of the island, like the previous one, and was held in September 1946. Once again acting as Spiritual Director Fr. Juan Juliá; as "rector", Eduardo Bonnín himself; and as professors, Antonio Ruíz and Guillermo Estarellas, two youth leaders of Catholic Action.

The closing ceremony of the Cursillo of 1946 already counted on the attendance of the diocesan Counselor Fr. Dameto, in what undoubtedly constituted the first support that the diocesan church, as such, gave to the new system.

The third Cursillo in history was held in 1947, from April 16 to 20. It was led spiritually by Fr. José Estelrich, with Eduardo Bonnín as rector and only one professor, José Seguí.



In 1948 there were two cursillos that were given with the new method, and very close to each other. The first of these took place during Holy Week. Father Amengual directed the “spiritual retreat” and Father Bartolomé Nicolau assumed the spiritual direction, while José Ferragut acted as rector. His team consisted of Eduardo Bonnín, Bartolomé Riutort and Juan Mir as the professors.

The next Cursillo took place in April, also in 1948, under the shared spiritual direction of Fr. José Estelrich and Fr. Miquel Sastre, with Eduardo Bonnín as its rector, and professors Onofre Arbona and Antonio Salvá.

The Cursillos de Cristiandad began in August 1944 and became official and were numbered starting with the one held on January 7, 1949 in the hermitage of San Honorato. The so-called “Cursillo No. 1” had as its Spiritual Director Fr. Guillermo Payeras and as rector Eduardo Bonnín.

The historical acceleration that took place in 1949 forced Eduardo to reflect again in depth, so that the influx and the number of cursillistas did not prevent the sedimentation of those friendship groups that he considered since 1944 as the most essential of the postcursillo. The methodological design of the **“group reunion”** emerged almost immediately from this reflection.

The 1949 annual meeting, which took place in November, included a presentation on Groups, which finally settled the matter, incorporating the weekly group reunion as a specific and essential element of the method.

The Cursillo seed has spread throughout the world and Eduardo has gone after it, fertilizing and fermenting the environments in which it is called to grow. “I don't have a kilometer-meter on my feet” is something that Eduardo liked to say so as not to review the international itinerary of his life and to avoid the significance that having proclaimed the Gospel throughout the world gave him. Eduardo was in China three times. In 1966 he traveled to Brazil, New York, and Peru; in '67 to Bolivia, Costa Rica, Miami and participated in the III National Encounter of Leaders in Guadalajara. On May 4, 1968 he went to the Ultreya in Fatima ... In 1998 he returned to Chile after a decade and reached Tuvulú, Santiago, Valparaíso and Termuco. In this same year he also traveled to Bolivia, Guatemala, Mexico and was in Ravenna and Padua ...

There is evidence of the ferment that this seed has produced on five continents. After a lifetime dedicated to love of God and people, always being happy, but not satisfied as he said.

On February 6, 2008 Eduardo died, was buried in the Capuchin church and in his grave says what he always said he was: **An Apprentice Christian.**