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Nabhan-Warren’s historical overview of Cursillo and its offshoots is grounded in her six-year ethnographic fieldwork. She pays close attention to the way this movement was transported over geographic boundaries and then transformed across denominational lines to revive the spiritual life of Catholics and Protestants alike.

*Cursillo*, meaning “little course” in Spanish, is a lay-sponsored, church-supported weekend retreat designed to reinvigorate Christians and their roles as vital members of the larger church body. From Thursday evening to Sunday, groups of 20-30 candidates eat, sleep, pray, and worship together (7). The weekend consists of a series of inspirational talks called *rollos*, small-group sharing, prayer, memorable meals, and symbols of affirmation and support by former *cursillistas* in the form of *palancas*. The final day is preparation for the “Fourth Day,” when the transformed retreatants step out into the world with an understanding of the core dynamics of piety, study, and action, as well as renewed faith and energy to “affect their environments”—their homes, neighborhoods, workplaces, churches, and schools (252). For participants, the *Cursillo* experience is kept alive through weekly small group reunions, larger monthly gatherings called *Ultreyas*, and the opportunity to assist at other *Cursillos*.

Nabhan-Warren applies her well-honed skills as an ethnographer to this study. Her interlocutors include enthusiastic supporters as well as critics, seasoned organizers and leaders, ecclesial representatives, and founders of the various offshoots. Her first hand observation at a *Kairos* Prison Ministry weekend and her own participation in a *Cursillo* provide enriching insights. She states, “Ethnography matters, not only because it enables scholars to connect with people but also because of what those connections afford us. The connections we make with interlocutors allow us insights that cause us to ask questions that cannot be asked from a purely historical study” (11).

The *Cursillo* movement was founded in 1944 in Mallorca, Spain by Catholic layman Eduardo Bonnín. Nabhan-Warren traces the genealogy of the movement, revealing the ways that *Cursillos* and other Protestant and inter-denominational Fourth Day movements such as *Via de Cristo*, *Tres Días*, Walk to Emmaus, Teens Encounter Christ, and *Kairos* Prison Ministry emerged. As sociologist Robert Wuthnow and others have asserted, there continues to be a resurgence of interest in small faith groups in a society that seeks meaningful community. This book can be added to the literature that supports this premise. Nabhan-Warren provides useful information for historians, ministers, and those engaged directly with these movements. Her research notes that the Fourth Day movements that thrive are those that are ecumenical, non-patriarchal, and collaboratively carried out between laity and clergy.
She also maintains that those that are parish-based, rather than diocesan-based, are more effective in supporting the specific interests connected to parish renewal. Her project also highlights the significant role *Latinos* held in initially embracing the movement and then promoting it with enthusiasm. In doing so, she draws US Hispanics into the larger narrative of US Christianity (14). Her fieldwork underscores the emotive dynamics that contribute to a transformative experience. The vibrant use of time, space, movement, and the expressive materiality related to food, song, ritual, and art-making work to move the weekend goals forward. Many of these elements deepen the experience, act to bond the group, and make it possible for the retreater to articulate their experiences and visibly express their feelings. Nabhan-Warren notes that in a world where healing, forgiveness, and redemption are sorely needed, *Cursillos* offer the tools to recharge a spiritual life in an affirming and caring Christian environment (217).

Nabhan-Warren claims scholars must pay attention to the movement of religion, and she draws on the *Cursillo* Movement to make her case. One of the aims of this project is to challenge a long held premise regarding the American Great Awakening. She states, “A history of the larger *Cursillo* movement in the U.S. complicates the prevailing and pervasive Protestant narrative that implies and assumes that heart-filled, emotional religious praxis and discourse stems primarily from the Great Awakenings of the mid-eighteenth and nineteenth centuries” (3). Thus, by writing this book she draws attention to the importance of globalizing the study of American religions and demonstrates the significance of looking outside the United States to better understand religions within its borders.

In sum, this book offers the depth and perspective that religious historians seek. It offers useful information for those engaged in pastoral ministry. And it captures the spirit of *Cursillo* that will resonate with those *cursillistas* familiar with the movement. Nabhan-Warren does all of this with a broad ecumenical lens. For those interested in seeking compelling methods to revitalize faith, effective strategies for renewing church communities, or persuasive processes to bring mainline American Christians together, this book will satisfy.