

# Religion on the Move

How Motion and Migration influence  
Religion

10th Conference of the SIEF Working Group  
on Ethnology of Religion

12-14 September 2012



Department of Ethnology and Cultural Anthropology – Bálint  
Sándor Institute for Research on Religion  
Szeged, Hungary

**12 September 2012**

Klebelsberg Hall, Gál Ferenc College - Szeged, Dóm tér 4.

**Session 1. "Christianity in Migration"**

Chair: Gábor Barna

**9.00-9.30**

Conference Opening by Gábor Barna, Peter Jan Margry and László Kiss-Rigó

**9.30-10.00**

Anna Niedźwiedź

*Movement and spatiality among Ghanaian Catholics as an expression of identities*

**10.00-10.30**

Paul Freston

*Migrant Religion and Christian Missions in Europe: A Complex Relationship*

**10.30-11.00**

Nanlai Cao

*Making a Chinese Religious Diaspora: An Ethnographic Study of Wenzhou Christian Traders in Paris, France*

**COFFEE BREAK****Session 2. "Religion in Migration"**

Chair: Anna Niedźwiedź

**11.30-12.00**

Rinaldo DiRiccardi

*Gypsy/Roma, Sinti, Kale, travellers ethnic/religious identity between individualization, globalization of »new age« denominations*

**12.00-12.30**

Gertrud Hüwelmeier

*Transnational Religious Practices - Sacred Geographies among Pentecostal Vietnamese migrants*

**LUNCH BREAK****Session 3. "Spirituality and Pilgrimage"**

Chair: Gertrud Hüwelmeier

**14.00-14.30**

Anders Gustavsson

*Faith, Death and the Internet in Norway and Sweden***14.30-15.00**

László Hubbes

*Wandering Motives of Origins and Apocalypse: from Established Religions through Conspiracy Theories to New Spiritual Movements and Fringe Nationalist Ideologies - With Special Regard to Internet as Transfer Vehicle***15.00-15.30**

Nóra Bodosi-Kocsis

*„See you on Facebook!“ Internet Based Communities as Possible Surviving Strategies for a Minority Religious Group. The Case of the Hungarian Community of Sri Chaitanya Saraswath Math***15.30-16.00**

Gabriella Kajári

*The case of a virtual devotional networking and a local adaptation***COFFEE BREAK****Session 4. "Spirituality and Pilgrimage"**

Chair: Anders Gustavsson

**16.30-17.00**

Joy R. Bostic

*Movement and Memory: Activism, Sacred Geographies, and Mapping the Underground Railroad***17.00-17.30**

Peter Jan Margry

*Moving Pilgrim Ways: Poly-Spirituality towards the End of the World*

**17.30-18.00**

István Povedák

*Different destinations, different spiritualities, the same motivation.*

*Contemporary pilgrimage as vessel ritual in Hungary*

**BREAK**

**19.00** Welcome Reception

## 13. September

Conference Hall, University of Szeged - Szeged, Egyetem u. 2.

### Session 5. "Religion on the Digital Move"

Chair: István Povedák

#### 9.00-9.30

Kinga Povedák

*"Download the Lord's song." Youtube as a channel for global Charismatic worship practices*

#### 9.30-10.00

Thorsten Wettich

*Religion: Lost in space? Spatiality as religious precondition – religion as spatial constituent*

#### 10.00-10.30

Attracta Brownlee

*Visionaries in Motion: Pursuing Divine Apparitions through Landscape and Cyberspace*

### COFFEE BREAK

### Session 6. "Religion on the Digital Move"

Chair: Peter Jan Margry

#### 11.00-11.30

Leonard Norman Primiano

*Catholiciana Unmoored: The Movement of Ex-Votos in the Post-Modern World*

#### 11.30-12.00

Milena Benovska-Sabkova

*Conversion, Pilgrimage, Globalization: Rediscovering the Orthodox Christianity in Estonia*

**12.00-12.30**

Norbert Glässer

*Pilgrims coming back to the Sacred Court in Makó. Self-image of the Orthodox Jews of Makó and changing lifeworlds***12.30-13.00**

Clara Saraiva

*Invisible death, visible religion? Death, religion and mourning amongst African and Brazilian migrants in Portugal***LUNCH BREAK****13.30-14.30**

Business Meeting SIEF WG Ethnology of Religion

**14.30-18.00**

Guided Tour at Szeged

**18.00-18.30****The re-experienced old country. World gatherings of the Jews of Makó.***Exhibition opening ceremony.*

The exhibition is organized by Norbert Glässer (assistant professor, Department of Ethnology and Cultural Anthropology, Szeged)

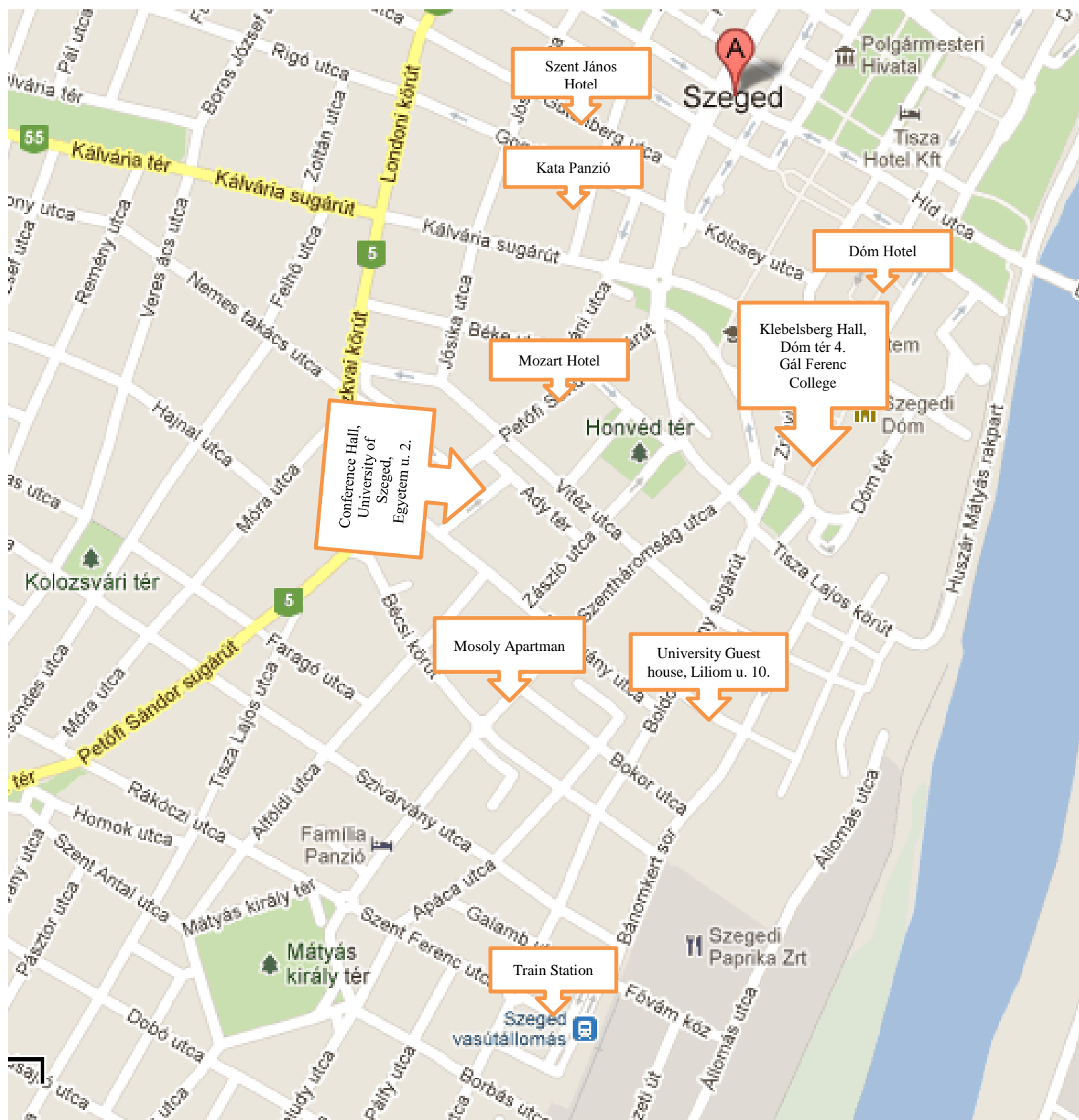
Opening speech: László Mód (associate professor, Department of Ethnology and Cultural Anthropology, Szeged)

**19.30-22.00**

Wine tasting + folk music

**14. September****9.00-19.00****Excursion**

Szeged – Ópusztaszer - Hódmezővásárhely



## Abstracts

### **Attracta Brownlee**

Doctoral student, Department of Anthropology, National University of Ireland, Maynooth  
**Visionaries in Motion: Pursuing Divine Apparitions through Landscape and Cyberspace**

In recent years there have been reports of various apparitions in Ireland ranging from an image of the Virgin Mary in a tree stump in Co. Limerick to an appearance of the face of Christ on a gable wall in Co. Mayo. The materialisations that generated the largest media interest occurred at Knock Marian Shrine when a Dublin medium and visionary held a series of gatherings there and announced that he had received messages from the Virgin Mary. During these gatherings a number of pilgrims at Knock reported seeing Our Lady, as well as the miracle of the dancing sun.

This paper, based on ethnographic fieldwork, is primarily concerned with exploring these manifestations in relation to the movement of apparition beings, local visionaries and spiritual beliefs and practices not only through the spatial landscape, but also through cyberspace.

While Irish visionary culture is analysed in its societal context, it will be argued that influences emanating from international apparition sites such as Medjugorje, and its millenarian overtones, cannot be discounted. The role that modern technologies, such as the internet, now play in promoting the messages of individual visionaries as well as facilitating the migration of an international visionary culture is explored in relation to how local visionary beliefs and practices are transformed.

The apparitions at these various sites and the web discussions they generated serve to illustrate the competing discourses on the nature of religious experience. These manifestations also highlight the challenges posed by visionaries and their supporters to the dominant discourses of the institutional church. The Irish apparitions form part of a continuum of an international culture of visionary Catholicism and serve to underscore issues of the “reality of presence-in-relationship,” and the nature of religious empowerment and resistance.

### **Milena Benovska-Sabkova**

Professor of Ethnology, Department of History of Culture, New Bulgarian University (Sofia),

**Conversion, Pilgrimage, Globalization: Rediscovering the Orthodox Christianity in Estonia**

The disintegration of the socialism between 1989 and 1991 gave an impulse to the post-socialist resumption of religion which some authors define as an aspect of the global upsurge of the religiosity developing since the 1980s. The advance of the religious



movements is also a part of the sweeping post-socialist transformations. It is the *aim* of this paper to investigate the live processes of rediscovery of the Orthodox Christianity in post-Soviet Estonia in its political, historical and cultural contexts. The existence of two Orthodox Christian churches – the Estonian Orthodox Church under the jurisdiction of the Moscow Patriarchate and the Estonian Apostolic Orthodox Church (EAO) under the Ecumenical Patriarchate in Constantinople – is specific for the religious situation in contemporary Estonia. This paper will address some of the basic characteristics of the post-socialist “renaissance” of the (Estonian speaking) EAO. The restoration of the latter, beginning in the 1990-s, is due to the historic presence of the Orthodoxy in Estonia, but also has its particularities of a new project which seeks contemporary horizons and copes with the specific postsocialist problems.

The obliteration of the institutional structure of the EAO in the 1940s, followed by the mass closing of temples, puts the Estonian Orthodoxy along with the religious communities in Eastern Europe which ceased to exist during the era of the socialism. The post-socialist renewal of the Estonian Orthodoxy encounters with the consequences from the historic hiatus inherited from the Soviet period. Today’s revitalization of this community includes not only restoration of the institutional structure of the church but also the overcoming of the loss of cultural knowledge of religion. Conversion from Lutheranism to Orthodox Christianity is specific dimension of this process. The author focuses on pilgrimage and globalization as factors shaping the rediscovery and reinvention of Orthodox Christianity in Estonia today. The paper is based on fieldwork in 2009 and 2010 and takes a closer look at the specific dimensions of these processes through a study of a small Orthodox community in the city of Tartu.

### **Nóra Bodosi-Kocsis**

Doctoral student, University of Szeged, Department of Ethnology and Cultural Anthropology

#### **„See you on Facebook!” Internet Based Communities as Possible Surviving Strategies for a Minority Religious Group. The Case of the Hungarian Community of Sri Chaitanya Saraswath Math**

The presentation aims to scrutinise whether a small Hungarian group of Krishna devotees, whose members are located geographically far from each other, is able to maintain its integrity as a religious community with the help of cyber space. Taking the use of cyber space into consideration involves first an interpretation of what can be defined as a religious community. Can Internet based communication replace common rituals, face to face interactions? In a world where the use of cyber space has become a part of everyday reality what can be the criteria of being a religious community? I shall demonstrate that Eric Cohen’s symbolic approach to community can be applied to cyber space as well. Regarding community as a mental construct provides many opportunities to maintain and reinforce common symbols or mark symbolic boundaries via the Internet. After some years of active ritual life, the members of the Hungarian Community of Sri Chaitanya Saraswath Math can now rarely meet even for performing religious ceremonies, however there’s an attempt among them to go virtual and form cyber communities especially on Facebook. In my presentation I shall investigate their virtual

attempts of maintaining their religious community on Facebook by scrutinising their activities of creating their own community page or joining other already existing religious pages and checking their participation in the Facebook debate of a boundary marking situation which gives members an opportunity to (re)create the symbolic boundaries of their religious group. Are they able to reinforce their common symbols and mark their boundaries? Does the use of cyber space provide the devotees with a possible surviving strategy, or are they just a loose gathering of individual believers?

### **Joy R. Bostic**

Assistant Professor Case Western Reserve University, Department of Religious Studies

### **Movement and Memory: Activism, Sacred Geographies, and Mapping the Underground Railroad**

Since the 1990s the Underground Railroad (UGR) in North America has received renewed attention as community groups, agencies, historians, and descendants of former abolitionists and freedom seekers have attempted to identify routes, safe houses, and border crossings that are a part of its vast network. Historically information about UGR lines, connections, and conductors were closely guarded secrets. The survival of those involved depended upon the concealment of these activities. For contemporary pilgrims trying to retrace these ancestral steps, however, such mappings and movements (material and imaginative, past and present, individual and collective) serve as “sacred-making” activities. These pilgrims seek to render public and visible the significant sites and relationships involved in these networks. For some these sacred-making activities also provide new meanings for social justice work. Moreover, these sacred-making endeavors are spatial practices of movement and mapping memory for many individuals and communities seeking to recover a painful past, redefine an ambivalent present, and create a hope-filled future. This essay focuses on one such “freedom seeker”—Joan Southgate—who, in 2002 at the age of 72, embarked upon what would become a 519 mile walk in three stages to select Underground Railroad sites in Ohio, Pennsylvania, and Canada. In 2009 she would “complete the circle” and walk from St. Catherine’s, Ontario back to Cleveland, Ohio to draw attention to the social justice work of Restore Cleveland Hope, an organization she founded with the help of community members to bring attention to contemporary racial issues.

### **Nanlai Cao**

Research Assistant Professor Hong Kong Institute for the Humanities and Social Sciences  
University of Hong Kong Pokfulam, Hong Kong

### **Making a Chinese Religious Diaspora: An Ethnographic Study of Wenzhou Christian Traders in Paris, France**

This paper examines the relationship between religion and mobility in the context of global diasporic configurations. I present findings of my fieldwork research on a group of Chinese migrant traders who have formed large Christian communities at home, along with migrant enclaves in Paris, France. According to a French government’s estimate, about 100,000 Chinese migrants live in Paris, mostly from the coastal Chinese city of Wenzhou. There are dozens of costly Wenzhou Chinese migrant churches in Paris. The

formation and expansion of this diasporic religious community relies heavily on the migrant traders' newfound wealth from transnational business. Though a small number of Wenzhou pastors have been invited to minister the migrant churches there, few Chinese have migrated to France for purely religious reasons and most are focused on production and commerce. I examine the impact of transnational connections on these migrant traders' religious and ethnic identities and explore the social and economic implications of the ethnic Chinese Christian presence in a secularized, exclusionary European context. Emphasis will be placed on the subjective self-understanding of these Chinese Christian transnationals in the dual contexts of global religion and China's global business expansion.

### **Paul Freston**

CIGI Chair in Religion and Politics in Global Context, Balsillie School of International Affairs and Wilfrid Laurier University, Canada and Universidade Federal de São Carlos, Brazil

#### **Migrant Religion and Christian Missions in Europe: A Complex Relationship**

The paper is based on the conclusions of the *Exporting Latin American Pentecostalism and the Catholic Charismatic Renewal, and the 'Re-Christianization' of Europe* project coordinated by the author, as well as on his own previous research. It looks at mission efforts emanating from Brazil, under the auspices both of Protestant pentecostal churches and of the Catholic Charismatic Renewal, specifically to two European destinations: Portugal and the United Kingdom. The focus is on efforts to missionize the native populations of those countries, and not on churches catering simply for Brazilian immigrants. This focus thus highlights the complex interaction between immigrants and their religiosity, on the one hand, and mission to native Europeans, on the other, since the latter efforts can be either "diasporic" or "non-diasporic", each modality presenting advantages and disadvantages. Particularly the "non-diasporic" efforts at so-called 'reverse mission' (to those who once missionized and/or colonized the 'global south') have been little studied from a sociological perspective, and still less work has been done which attempts to compare Protestant and Catholic efforts originating outside Europe. The conclusions relate to discussions on the future of religion under globalization; religious 'globalization from below'; the global religious role of the 'emerging power' of Brazil; and the religious future of Europe.

### **Norbert Glässer**

University of Szeged Department of Ethnology and Cultural Anthropology

#### **Pilgrims coming back to the Sacred Court in Makó. Self-image of the Orthodox Jews of Makó and changing lifeworlds**

The history of the Orthodox Jews of Makó was shaped by the responses to migrations and changes. The community was established following the 18th century settlement of migrants from Czech-Moravian territories and 19th century immigration from Galicia. The Holocaust and socialism brought further migrations. Today the Orthodox communities of Makó practice their religion in cities on different continents. They are

bound together by awareness of a common origin, memory of a communal miracle and, since the change of political system in Hungary, the practice of annual pilgrimages home. In the Orthodox Jewish communities from Makó, the old country became a constant point of reference. But as the memories of generations disappeared and were reproduced, the need to experience again the “past left behind” was felt. Each year Jews from Makó return to the grave of their chief rabbi who died in the Holocaust and pray in the renovated synagogue of their ancestors. They hold the Sabbath together, remember the past and visit the former scenes of community life, striving to experience the Makó of their parents and great-grandparents, while the town and their own new environments have both changed. The town that they left when they emigrated during the 1956 revolution was transformed during the socialist era. The new communities reached a *modus vivendi* with the globalising world and secular mass society of their own environment. The religious trend of the community also shifted: the community leaders descended from the martyr chief rabbi followed the patterns of the reorganised “Polish” Chasidic court of Belz. The young generations introduced new technical devices in the recreation of memory. In my paper I examine how the settings of Makó identity are created. How does cultural memory function? What changes lie behind the appearance of permanence? What symbols and practices link the different “Makó-s”?

**Anders Gustavsson,**

University of Oslo, Norway

### **Faith, Death and the Internet in Norway and Sweden**

My proposal belongs to the following sentence in the Call for papers: "Changes in religion through digital movement, via the Internet". My paper will be a study of moving religion from the traditional to new religious expressions inspired by New Age.

Through global internet it is possible for the scholar to study modern expressions of religion among ordinary people in different countries. This was not possible earlier but now we can follow changes over time and between countries. We can compare modern religious expressions with traditional Christian beliefs. One question is to look at influences from New Age beliefs in contrast to older beliefs.

I am a member of the Nordic Network of Thanatology (abbreviated NNT and founded in 2010) and have found it fruitful to study memorial websites during the 2000s with concentration on Norway and Sweden. I want to speak about my research on modern religious beliefs about what will happen after death. Do concepts of a life after death exist and how are these expressed? What is the deceased's status considered to be on the other side? Can the living at some future time after their own deaths be reunited with their dead loved ones? In this connection one must be aware of different conceptions about angels and God.

The concept that the deceased is somewhere in heaven is very common. One never meets negative concepts of the existence in heaven. Belief in a life after death and in angels can exist even if one has no faith in God. This is not a traditional Christian religion but an individualism that has become tangible in a postmodern, secular Sweden. A common concept is that children, also stillborn, and young people become angels after death. This is in striking contrast to earlier beliefs when the deceased were supposed to be souls, not angels.

Belief in angels occurs very often in the messages. In order to enter their world, the deceased must climb an unendingly long stairway that is often depicted in the messages. This is a new form of belief in angels than the traditional Christian one. There are also examples of God and Jesus being named in addition to angels. God and Jesus are mentioned far more often in Norwegian than in Swedish messages. Numerous Norwegian messages state that a person's life is a loan from God. I will discuss these national differences concerning beliefs and the bigger changes in Sweden compared with Norway where you can find a greater degree of continuity.

### **László Hubbes**

University of Csíkszereda, Romania

#### **Wandering Motives of Origins and Apocalypse: from Established Religions through Conspiracy Theories to New Spiritual Movements and Fringe Nationalist Ideologies - With Special Regard to Internet as Transfer Vehicle**

Myths of the beginnings and prophecies of the end(s) constitute the main threads in most major religions, especially in Christianity where they give the axis of the Biblical narratives. The basic elements of these narratives are the eternal antagonistic dual structures of Good and Evil, Pure and Impure, Order and Chaos, friend and foe - offering explanations for the origins of a community and models for survival. Such sacred stories have naturally profane variants as well, and with the secularization processes of modernity these latter forms came to the fore: sacralization of the nation-idea or of class-struggles created similar plots built on the same structures but with secular heroes. In the last decades the emergence of new spiritual and religious movements - among them Ethnic Neopaganisms characteristic to CEE countries - brought about a re-sacralization of the formerly desecrated narratives molding them into new stories with reshaped old elements and heroes. These processes of wandering motives and stories are even more enhanced by the Internet and generally by the new context of social media, where multimediality and plasticity are ideal supports for the continuous (re-)formation and spreading of these elements in cross-cultural or cross-denominational environments. The paper aims to present these phenomena through some overlapping, though competing and mutually excluding ethnic/religious stories built on the motives of anthropological, cultural origins, ethnic messianism and elements of sacral geography, eschatological teleology concerning the Carpathian-Danubian area in Romanian and Hungarian narratives.

### **Gertrud Hüwelmeier**

Humboldt-University Berlin, Institute of European Ethnology and research partner of the Max-Planck Institute for the Study of Religious and Ethnic Diversity, Göttingen, Germany

#### **Transnational Religious Practices - Sacred Geographies among Pentecostal Vietnamese migrants**

After the fall of the Berlin Wall and the breakdown of the East German socialist government, thousands of former contract workers in East Germany stayed in the then reunified Germany. A number of them joined Vietnamese Pentecostal churches that had

been founded in the West Germany. In addition, Vietnamese asylum seekers from Russia, Poland and the Czech Republic also joined these churches. Meanwhile, former contract workers as well as rejected asylum seekers returned to Vietnam. In recent years, a small but growing number have started founding branches of their churches in late socialist Vietnam, where charismatic Pentecostals are monitored by the government. However, Vietnamese pastors and believers transcend the borders in Europe as well as in Southeast Asia, as they recently began proselytizing in Laos, Cambodia, Thailand, Singapore and Malaysia.

Based on ethnographic fieldwork among Vietnamese in Germany and return migrants in Vietnam, this paper focuses on transnational Pentecostal networks and the maintenance of cross-border connections. In particular, it will examine the geographical expansion of the churches by focussing on space, place and travel. Using maps as well as travel routes and experiences of migrants, pastors and evangelists create the performative power of spatial metaphors. By constructing a “charismatic cartography” (Simon Coleman), Pentecostal discourse and practice seems to be able to transcend the tension between the proximate and the distant.

### **Gabriella Kajári**

Doctoral student, University of Pécs, Hungary

#### **The case of a virtual devotional networking and a local adaptation**

This case study reveals the presence and effect of the modern technical devices, globalisation, especially the digital movement via Internet on the present religious life of Gyimes in Transylvania, a famous Hungarian ethnographic region, used to be labelled a traditionalist area, which preserves the signs of a medieval mentality.

The members of the local confraternities of rosary in Gyimes, in 2008-2009 have joined the Eucharist Confraternity of Rosary, a virtual and transnational prayer association, which was organised partly online and partly in St. Anne Piarist Church, in the town of Vác, in Hungary.

The first meet of the organizers of the Hungarian and Gyimes devotional groups could have happen in the frame of the religious tourism in the national place of pilgrimage, in Csíksomlyó or at the „Thousand year old border” because the Eucharist Confraternity of Rosary maintains relations with the believers beyond the border, but it was the result of a random virtual surfing on Internet. The joining of the members in Gyimes was more than a simple diffusion or a cultural borrowing, it resulted an essential transformation. The functional rules had to be framed into the local culture and circumstances: in regard to the slight local access to the Internet, the members in Gyimes don't have to rotate monthly the „mysteries”, they perform the same for the rest of their life.

After all, the organizers of the Eucharist Confraternity of Rosary were very satisfied with the support of the people from Gyimes. According to their conviction, the support was the result of Father Pio's miraculous mediation. Their patron saint, Pio, who had an increasingly spreading cult internationally among the Catholics, was reinforcing them by the stable faith of believers from Transylvania.



**Peter Jan Margry**

Meertens Institute, Amsterdam, The Netherlands

### **Moving Pilgrim Ways: Poly-Spirituality towards the End of the World**

Since its revitalization as pilgrimage destination in the 1960's, Compostela has become of universal reference point for the idea of what pilgrimage is about. For those who want to perform pilgrimage in the 'real' way, it has become an archetype. For these pilgrims there is no desire anymore to be united with the sacred in an immediate way by modern mean so transport, they deliberately decelerate and procede abate to the sacred destination as it was done by necessity before the invention of modern transport. Was formerly the distance to the sacred something that had to be functionally bridged, nowadays it is the personal movement in a sort of lingering manner that counts. A personal performative motion along an extended linear space which has become sacralised in itself. It is an expression of an increasing subjectivation of religion in the modern world (cf. Heelas & Woodhead). In that context pilgrimage can be regarded as an internalized reflection on one's life and position in the cosmos. This unaligned, reflective way of wandering creates poly spiritual realms along these tracks; subsequently it induced the creation of new, invented spiritual ways and pilgrimage tracks. An interesting example of this development is Compostela, the famed shrine that is decreasingly seen as a final destination, but more and more experienced as a stop during ones (life) pilgrimage. This paper discusses, based on the example of the informal Santiago trails to Fisterra and Muxía on the Atlantic coast, the creation of such new pilgrim tracks and the merging of different religious attitudes - catholic, protestant, pagan, new age, secular - along the route.

**Anna Niedźwiedź**

Institute of Ethnology and Cultural Anthropology, Jagiellonian University, Kraków, Poland.

### **Movement and spatiality among Ghanaian Catholics as an expression of identities**

This paper is based on ethnographic field research performed within a Catholic community in central Ghana. The main aim of this paper is to discuss how movement and space performed and experienced in religious Catholic relate to various identities lived and created by contemporary Ghanaians.

Official stance of the Catholic Church in Ghana as well as less formal currents popular among the Ghanaian and missionary clergy working in Ghana strongly emphasize the need for "inculturation" in contemporary African Catholicism and promote numerous religious practices which involve bodily expression and bodily movement derived from African cultures. This standpoint is correlated with the concept of specific "African religious sensitivity" strongly connected with sensual and bodily experiences and emphasizes African and "Black Christian" identity.

In fact, as observed and experienced during my field research, practices and rituals performed by contemporary Ghanaian Catholics are very strongly rooted in local concepts of body movement. Daily and Sunday church services as well as annual celebrations of religious feasts or Christian family celebrations involve extensive dancing and bodily practices which create socially and religiously meaningful space (e.g.

creating a circle and shaking hands in an order strictly following local traditions, order of dances performed around the altar during a mass or around the coffin brought to the chapel during a funeral).

However, it is significant to realize that very often bodily movement and motoric expression performed publicly relates not only to Christian and/or African identity but to various sets of locally lived identities. Using examples of the Corpus Christi procession and pilgrimages to local “Grottos” as well as analyzing prayer meetings of various groups active within a parish (Charismatics, Christian Mothers’ Association, Catholic Youth Organization etc.) I will present how tribal, gender and age group identities are being lived and performed via usage of motion and spatiality during religious Catholic rituals. I will also discuss changing and dynamic motoric expression and bodily practices performed within a Catholic community during funerals, which can be additionally influenced by fashion and currents brought to Ghana by family members attending the funeral but living in diaspora.

### **István Povedák**

Research Fellow, Bálint Sándor Institute for the Study of Religion, Szeged

#### **Different destinations, different spirituality, the same motivation. Contemporary pilgrimage as vessel ritual in Hungary**

During the last two decades the pilgrimage sites of Hungary has significantly transformed. Besides the traditional Roman Catholic shrines new places have emerged attracting a sheer number of pilgrims. The most important ones are the pilgrimage to the Chapel of Carpathian Home-land at Verőce, the pilgrimage to the Atilla-hill and the pilgrimage to the Visionary of Sükösd.

The first is an ecumenical chapel consecrated on the 90th anniversary of the Trianon Peace Treaty that mutilated Hungary after World War I. While its symbolism is seemingly Christian, we can find several notes about the prophetic role of the nation written in ancient Hungarian runes in the guest book. Atilla-hill is not only regarded as an energetic centre of the Earth where one can be healed but it is believed to be the place where the palace of Atilla, the Hun was built. According to the Visionary of Sükösd (Marika of Sükösd) Jesus appeared to her in 1993. Since then, she has received visions of Jesus on every first Friday when she has experiences the Stations of the Cross and relives the sufferings of Christ. During the last two decades these “Golgotha” induced a remarkable pilgrimage from different parts of Hungary. Despite the prohibition of Hungarian bishops, the chapel – built by Marika and her followers – is full with pilgrims waiting for the message of Jesus mediated by the visionary. For the first sight traditional and new pilgrimage sites have nothing in common in spirituality. But if we look deeper behind we can find some contradictions: If the spirituality clearly differs why the Roman Catholic Church has to abandon the participation of its believers on rituals connecting to the new pilgrimage sites? Why the sculpture of Virgin Mary can be found at new, “esoteric” pilgrimage sites when their ideology rejects Christianity? Why the Visionary of Sükösd holds herself faithful Roman Catholic, but the teachings of Jesus mediated by Marika have significant political content? Is it possible that the motivation and spirituality behind these divergent new pilgrimages are almost the same and they attract the same strata of society?



**Kinga Povedák**

Assistant Research Fellow, Dept. of Ethnology and Cultural Anthropology, University of Szeged

**"Download the Lord's song." Youtube as a channel for global Charismatic worship practices**

This paper does not focus on physical migration but rather on virtual migrational processes of contemporary church music. I argue that with the use of mass media, and especially with the Internet and YouTube, the vernacular religious practices of Hungarian Christians are greatly influenced and altered. Modern computer technology provides an instant and global access to a wide range of songs and the repertoires of local congregations have embraced the strong evangelical musical influence. A lyrical and musical alteration of the songs can be observed.

I look at how the replacement of traditional hymnody with pop-infused church music is enhanced by the use of Internet to contest and appropriate religious practices.

In my paper, I endeavour to answer the following questions: How and in what ways the migration of worship songs change local religious communities? How the meaning the message is transformed? Are the charismatic physical gestures (body language) on YouTube videos incorporated into local practice? How local communities are shaped and transformed by the worship videos in our media-driven society?

The study is based on internet ethnography and the case-study of a Catholic charismatic group and an evangelical community from Szeged.

**Leonard Norman Primiano**

Professor and Chair Dept. of Religious Studies, Co-Director, Honors Program Cabrini College

***Catholiciana Unmoored: The Movement of Ex-Votos in the Post-Modern World***

The last twenty-five years has seen a growing interest by religious studies scholars and ethnologists of religion in how believers, and even at times non-believers, encounter, understand, use, create, and re-create material culture to mark or imbue ecclesiastical and domestic spaces and places within their everyday religious lives with a sense of the sacred (for example, see Primiano 1999, 2007, 2011; McDannell 1995, 2004; Morgan 1998, 2005, 2007, 2010). Religious Studies, therefore, has joined folklore and folklife studies in emphasizing the importance of such sacred materiality and how objects relate to the performance of religion. The exhibit "Graces Received: Painted and Metal Ex-Votos from Italy" from my private collection, recently displayed at New York City's Calandra Italian American Institute at Queen's College, offered me the opportunity to consider the fact that, if it were not for eBay, the auction website, I would never have had the opportunity to acquire this unique collection of European vernacular religious art. My presentation considers the journey these objects have taken from materialization of memorate to biddable auction items on the international, ever in motion, sacramental marketplace. I further reflect on what happens to religious material culture in post-Vatican II and post-modern contexts when such objects become unmoored from a ritual perspective and are understood as collectables and art.

**Clara Saraiva**

IICT and CRIA Lisbon

**Invisible death, visible religion? Death, religion and mourning amongst African and Brazilian migrants in Portugal**

In spite of the interest that the recent status of Portugal as an immigration country arises, some important issues dealing with immigrant's states of suffering and death, have hardly been dealt with. In a western society where death has become a major taboo, this estrangement towards life's last rite of passage moves on to the realm of myth and prejudices and the invisibility of death becomes a true reality. Yet, for immigrants themselves, it is a reality that often conditions the relation with the home country. Death is thus here looked upon as a process, which involves specific emotional states and triggers the use of rituals in order to cope with the unavoidable distress, acquiring more complicated aspects when away from home.

This paper will deal with the multiple levels that death touches upon, but focus on the symbolic and religious ones. Death is one realm in which a transnational approach is mandatory; it entails an intense circulation of material goods and wealth, but also of highly symbolic significant universes which circulate along with the goods and the people: the corpse, but also the spirits and the relations with the other world that people brought along into the diaspora situation. This paper will use as case studies the examples of immigrants from Guinea-Bissau and Brazil in contemporary Portugal. Based on ethnographic data, it will deal with the work done by immigrants' associations, as well as with grieving families.

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**Religion: Lost in space? Spatiality as religious precondition – religion as spatial constituent**

Not only do motion and migration influence religion, religion plays a role in the very foundation of the spaces that are being trespassed. Space should not be reduced to its physical and instrumental condition of culture and religion, it should instead be seen as an outcome of spatial action. It is the scattered actions of the everyday life that constitute spatial orders by invention, performance and reiteration. As subdivisions of the spatial order we find representations of spatiality with the nation state as one of the most prominent examples. Religious subjects and their „religious actions“ can be seen in the same way: A pilgrimage to a shrine for example is virulent in terms of both the motion and the place. The shrine is the representation of a religious order with hierarchical reference. The quality of the place might be its liminality – the spatial idea of a single site of heavenly-earthly intersection that is. The overall idea of this spatial order might be connected to a single narration (e. g. the saints death). The pilgrimage to the shrine is therefore not only an emotional and physical effort. It might instead be the ritual enactment of religious spatiality as a confirmation or, on the opposite, a challenge to the structural order of the place. Religion and space are mutually interconnected which is why religious studies are to gain from a fresh approach being informed by the spatial turn that is en vogue in different cultural sciences. Spatiality as a fascinating way

of looking at religious action is a rich analytical perspective that opens new ways of interdisciplinary connections. Being informed by postcolonial criticism, it draws attention to the intrinsic schemes of power and distribution.