
Book Review

HERMKENS, Anna-Karina, Willy Jansen and Catrien Notermans, eds. 2009. *Moved by Mary: The Power of Pilgrimage in the Modern World*. Farnham and Burlington: Ashgate. 267 pp. ISBN 978-0-7546-6792-6 (hbk). £55.00 (hbk), £16.99 (pbk), online: £15.29.

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This engaging volume will interest students and academics involved in the anthropology of religion, but it can be recommended to anyone with an interest in the Catholic cult of the Virgin Mary. In a period when edited collections are less popular with publishers, *Moved by Mary* shows why they should still be regarded as valuable. The range of examples of Marian shrines and devotions, focused on key theories in the anthropology of pilgrimage to give the volume coherence, gives the reader a satisfying appreciation of the global richness and diversity of the Marian cult. The collection emerges from extensive fieldwork and researcher-pilgrim/devotee contact.

The contributions move across the world: starting in Walsingham, England, and continuing with articles on Jordan, Papua New Guinea, Poland, Indonesia, Bolivia, France, Portugal, the Caribbean, the Netherlands, Ireland. One strength of the book is the way in which it situates the detailed aspects of pilgrimage and cult within social and political contexts: thus in Part 1, we learn about Marian imagery and the negotiation of power; in Part 2, about political, religious and economic struggle; in Part 3, about family relations; in Part 4, the context of the official (Roman Catholic) Church. In all of the articles, bar the introduction and final two which cover more general theory, the research is based in fieldwork. The observer participation is at its most personal in Janine Klungel's account of family pilgrimages in Guadeloupe in the Caribbean, where the researcher herself became involved in a dispute that led to one such pilgrimage, on which the implicit goal was the reassertion of matrifocality.

The writers bring out the dynamic tensions that underlie the Marian cult. Simon Coleman shows how Walsingham attracts a range of idiosyncratic interpretations. Willy Jansen's article on Roman Catholics in Jordan explores the replacement of local depictions of Mary by mass-produced globalized ones, a process familiar in modern Catholicism, epitomized by the ubiquitous statues of Mary based on the templates of Lourdes and Fátima. Indeed, Fátima's nomadic statues are the focus of two articles, by David Morgan and Anna-Karina Hermkens. In these cases, the holy object comes to the believer rather than the other way round.

The power of Mary as a national and cultural icon is examined in Cathelijne de Busser and Anna Niedźwiedz's article on Poland, with its prominent shrine at Częstochowa. The uniting power of Mary can also extend across religious boundaries, as evidenced in Ien Courtens' work at Senangsono, Indonesia, where devotees include both Muslims and Christians. At Urkupiña in Bolivia, the pilgrim site is the setting for cultic negotiations that mirror dominant neoliberal economic transactional models of borrowing and interest, as shown by Sanne

Derks. Her association with a Quechua *sahumera* (spiritual mediator who uses incense rituals) gives a touching insight into the lives of people trying to make a meagre living from the shrine.

Mary evokes family memories, especially those concerned with maternal figures. The Marian cult in a modern globalizing world also enables the construction of “a nonlocalized belonging to a community of ailing, marginalized Marian devotees worldwide” (p. 136). These are the findings of Catrien Notermans’ research in which she interviews Dutch pilgrims visiting the French shrine of Lourdes. Lena Gemzöe looks at Mary and gender in Portugal, where the world-famous shrine of Fátima is located. Here, women’s caring is related to Mary’s caring. However, in the Roman Catholic Church, “the clergy’s efforts to shape a modern Church do not include an acknowledgement of the feminized aspects of the cult of Mary in terms of meaning and power” (p. 163).

Mary’s status as universal mother is also integral to the shrine of “Our Lady of All Nations” in Amsterdam. Peter Jan Margry explores how the cult was initially disapproved of by the Catholic Church, but eventually gained the support of the local bishop. This change of policy can be seen to favour females and “infringes on the Church as a dogmatic, male and hierarchical organization” (p. 199). This tension between the Marian cult and the hierarchical Church is also explored by Edith Turner, who shows how the figure of Mary at Knock in Ireland has been sidelined by an emphasis on the Christocentric, Eucharistic cultus.

This excellent and readable book confirms – with fascinating hard-researched illustrations – the multivocal nature of the Marian pilgrimage cult worldwide and its competing interpretations. Representations of Mary, at her shrines and in her devotions, mirror the colours and contrasts of the Catholic tradition today. We are presented with compelling evidence for the continued passion and intensity of Marian devotion across the globe in the twenty-first century.