Chapter 2
Religious Heritage in Irradiation

Against the Monster of Oblivion

> *A belief in a linear, continuous, and irreversible progress that develops according to a model in all societies almost does not exist anymore. A history that does not dominate the future is confronted with beliefs that are going through a great revival nowadays: prophecies, general catastrophic vision of the end of the world or, on the contrary, enlightened revolutions, like those invoked by millennialism both in sects in western societies and in some Third World societies. It is the return of eschatology*.
>
> (Le Goff 1990)

2.1 Introduction

The historian Jaques Le Goff's concern with the *future*, as a time, could be extended to another *future* in terms of a spatial dimension. A Geography of Culture, open to the reality of heritage behaves to a certain extent like other *noncultural* Geographies: it turns a blind eye to the logic of the complex design of future territories and places. By adamantly refusing any prophetic tone, it transforms itself into easy prey to the eschatological reasoning of an environmental neo-determinism and the lunatic discourse where we are drowning in a world of unprecedented crises.

Of course all this could and would be a palpable fact in the experience of those who deal with everyday practice in the current religious world and see the growing explosion of apocalyptic signs in the general geography of the horrors in the media. This is when a Christian and Catholic frame of reference is the basis for comprehending things, but when the religious practice is from a non-Christian religious matrix (neither by similarity or protection), we can affirm that the future also has a visionary optimism. After all, there has never been so much religiosity propagated from any medium in such an *unnecessarily* religious world. Like other religions,

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Catholicism has begun to coexist with unfair competition from postmodern science. What leads a system of human knowledge to become eschatological (cultivator of the end of times), precisely for having developed the best method of attack against eschatology and determinism? (Neumann 1999)

Gaston Bachelard would answer "by the continual seduction of the first mistakes". Carl Gustav Jung adds "and even the rectifications [or second mistakes] can make us succeed at distancing ourselves from ourselves!" This suggests the need for knowledge (contextually scientific) capable of *dialoguing*, and not *overcoming*, the human paradoxes of coexistence. On the contrary, we practice the strong exorcist tendency of concluding that the best solutions to human problems will emerge with the extinction of humanity!

Our task herein is to explicate this possibility of reasoning to reason with the fluidity and geographicity that the issue of heritage allows. That level of complex identification of human beings with *their places of projection*, *of searching*, *of* ***dreams*** *and collective construction*, that according to Edward Relph (Marandola et al. 2012, pp. 17–32), scares away the indolence of the static earth identities; an easy and fragile target for the industrial *handicraft* of capitalist typologies.

Much of what we consider first is selected afterwards and like legal and competitive refinements, is included on the list of protected assets, a heritage, born from this *artisanal* fragility and developed in the artifices of cultural technology (Fontal 2003). It is increasingly more cybercultural and confluent of the totalitarianism of the speed of the media (Trivinho 2007). However, the modern patrimonial issue with its brave potentiality offers us the possibility of starting the process, not for the rarefied, curious of exotic object in the landscape. Is not that logical to prioritize, in a policy of protecting heritage, the exclusive conservation of what is being lost. After all, this has been the referential criteria used to register humanity's immaterial goods, knowledge, and values, according to the UNESCO Convention signed in Paris in 2003. The referential is found in communities' capacity to *convince* the greater collective that the *parts*, in their essential specificity, are profoundly representative of the *whole*. It is in this particular convention that a cultural reality (di)ferentiates itself to (re)ference the sociocultural condition of a region or nationality (Cabral 2011).

In the Brazilian example, the first assets registered as a World Heritage Site, the Samba Circle from Bahia and the *kusiwa* body art of the Wajãpi in Amapá, portray ancestral (and mythical) forms of communication from generalized ethnic sources in the country, as "Amerindian" and "Afro-Brazilian". Cultural groups that have not *won* the struggle for national hegemony, but that in the process are *convincing* the most representative political, national, and international forums that their specific cultural values deserve, through legal compensation or articulated wisdom, to symbolize the nation. This symbology, close or far as it may be, finds a safe harbor in the religious expression of its formation. To what extent does a peoples' *religious heritage* reinvigorate the strength of spiritual communication as an irradiator of

symbolic assets? Does this irradiation demonstrate that contemporaneity gives rise to a human paradox: our courageous combat against forgetting essential values?

We start with this hypothesis—*achieving heritage status has revealed itself as the best contemporary strategy to erect monuments (material or immaterial) in the struggle against entropy and oblivion*—to discuss three theses in this brief essay that are committed to describe the texture and structure of cultural space. This hypothesis, open to the most diverse cultural aspects of the heritage process, focuses specifically on the field of the religious imaginary, in order to make the theses interchangeable in the branch of science (Geography) in which we operate: research in the political geography of religion. Below are three articulating forms of this branch (Claval 1999; Hervieu-Lérger 2008).

First: The *religious irradiation of faith is intrinsically glocal*, that is, simultaneously open to conquer new locations and sufficiently closed to make each place-world an original devotional experience. We will closely observe the forms of devotion to the patron saints of popular Catholicism in this first thesis. As a consequence we will consider virtual technology as a parameter of religion's political space.

Second: *The Catholic model of Marian devotion concentrates a strong identification with the environmental and economic challenges of sustainability*, both on a national and a planetary scale. This allows a methodological, unexpected, and syntonized approximation, with the form of an "environmental conscience". Therefore the thesis advocates that Marian symbology brings a telluric dimension of the need for conservation in a materialized form in this political religious space. This will be examined in the devotion to Our Lady of Conceição Aparecida.

Third: To complete/conclude the triad, we affirm *the fluidity of sacred-profane festivities as a more elaborate indicator of the ways of facing the blackouts of the collective memory.* However, this cannot be done without reworking the singularly theatrical idea that spectacles of faith are not postmodern excrescences. On the contrary, they are a tendency of what we call communicational vectors of geographic space—the mythical, the mundane and the media-driven—to project our symbolic complexity as the maximum achievement of human existence on Earth. Then consider the creation of a spectacle as a moving monument; an indispensable enactment (Pereira 2013; Oliveira 2007; Oliveira 2012).

The concepts examined here will hold a bidirectional dialogic exercise: with the religious heritage of the *Festival do Pau da Bandeira de Santo Antônio* (St. Anthony's Flagpole) in the town of Barbalha/CE (observed in June 2013) and with the preliminary data from a project studying the Political Geography (Rafestin 1993) of the Marian devotion in Brazil. Feast days and Sanctuaries, here taken as a reference in characterizing religious heritage, forge two *acts* of denial of the symbolic forgetting and prepares a third… only suggested in provocative topics. This will be seen below.

2.2 Irradiation as a *Glocal* Tendency of Updating Faith

The following figure (table summary) favors the exploration of the theses, as well as inviting a critical reading of their gaps. For now, the main thing is to associate it to the words of the researcher Josier Ferreira da Silva, of the Regional University of Cariri, in an excerpt of an article published in the *Diario do Nordeste* newspaper (*Carderno 3*, 09/06/2013).

The equation intended in the table summary (Fig. 2.1) correlates the structuring of religious heritage on a *glocal* scale (Trivinho 2007), that is, a set of scales that represent the simultaneous nature of global and local dimensions through the force of monumentality—with the challenges in an environmental context signaled by the researcher in the excerpt from his article. Therefore, when we chose the division sign to suggest the processing of the synthesis, we induce the reader to continue the reflection in a divergent direction than the one that automatizes the link between heritage and memory. This requires actions (mass processions, rites and pilgrimages) motivated by the symbolic renewal of *faith in feast* (Wobeto 1982).

It is with difficulty that the thinking that characterizes local identity recognizes the communicative strength of the place, taking its universality into account. A methodological dominance exists and resists for the differentiating specificity in the trajectory of the analyses. In a geography guided by religion's political space, such a predominance should only constitute a characterizing phase of the situation; that is, the momentary immobility of the site of reference that displaces its center from one point of the perimeter to another, seeking to demonstrate that the differential is constituted and vanishes in the logic of the vital circulation of the Earth itself.



Fig. 2.1 Image Summary to begin the exposition of the theses. *Source* Elaborated by the Author (2013)

Thus, this political space is a representation of the astronomical exterior (and the interior symbolical psyche) that makes us simultaneously terrestrial and celestial beings during all the feasts. According to this formulation, there is no reason to continue to use a characterization to identify what is absolutely unique and different. The originality of the location agglutinates doses of imitation from everywhere as the reach and projection of a vehicle of irradiation (Gil Filho 2008). Through this prism, creative imitation has the best reach of any strategy, a methodology of reflecting and projecting the radiant light of hodiernal origins, in spite of everything.

We take as a reference the example of the *Festa de Santo Antônio de Barbalha* to capture these three acts in understanding immaterial religious heritage (Cabral 2011). This feast day in the town of Barbalha (560 km to the south of the capital of the state of Ceará, Fortaleza) has been engendering controversy and thought-provoking qualities, which are indispensible to the reflections proposed here. Both for what it reveals—the maintenance of a hundred traditional signs of popular Catholicism—and for what it hides: a universality that is indispensible to the visualization of how much the standardizing modeling of the spectacles is not reduced to the industrial codes of globalized massification (Filoramo and Prandi 1999).

Starting with the divisions and synchronicities between official and popular Catholicism and the religious forms of the subordinate ethnic groups (African and Amerindian), in the introduction to the book *Sentidos da Devoção* (Meanings of Devotion) (IPHAN 2013), José Clerton de Oliveira Martins presents this popular ritual feast as a whole implicated in the geographic space of religious culture.

> The space is part of a religious culture, when it permits the recognition of these densely significant places by the mass of the population, mainly represented by sanctuaries that are locations for the identification of symbols and saints. Thus the action of giving significance to times and places is an act of creation and is singular and unique to humanity, which uses the imagination and fantasies to find physical and mental health (Martins 2013, p. 33).

Continuing this spatial vision, the researchers Jucieldo Alexandre, Océlio Teixeira Souza and Sandra Bezerra, question the popular characteristics of the feast day in the *cultural circularity* of the erudite and popular arrangements proposed by Carlo Ginzburg. Considering the foundational act of these festivities (Vainfas 2003) specifically found in the incorporation of a sacrificial rite involving a mass popular act: the felling and carrying on St. Anthony's flagpole.

> It was popular throughout Brazil during the festivities on the feast day of the patron saints for a flagpole to be raised flying their flag as a sign that place was celebrating. Barbalha was no different, there was also the popular custom of displaying the flags of the saints being honored and on occasions of revivals […] The practice happened on the feast days of the patron saint of Barbalha, however it took on a new connotation from 1928 onwards, when José Correia Lima, the parish priest at the time instituted the procession of the *Paú da Bandeira* as the official opening of the celebrations dedicated to St. Anthony. After this date the men of the town would cut down a huge tree on the foothills of the Chapada do Araripe and carry it on their shoulders to the front of the Church of St. Anthony, whose effigy is raised annually (Alexandre et al. 2013, p. 62).

The institutionalization of the festivities of the flagpole (felling, rest and transport) to begin the religious *trezena* will absorb a significant contingent of profane rites. However, in the process of maturing and the innovative repetition of the decades, there will be a convergence of motivations sufficient to make from the multiple fragmented repetitions a consistent renovation capable of irradiating a model of an immaterial heritage. What we refer to here as *religious* and not linked to a specific confession, but welcoming the religious condition of the peoples as a vehicle for the spiritual needs of cultural communication. Something that, if geographical-anthropological traditions received full scientific recognition, would permit public policies to be guided give more potential to religious knowledge and sociability. While the authorities exempt churches from paying tax and do not demand a legal counterpart for the freedom of worship, all the cultural irradiation of devotions remains distant from territorial planning. Which ends up amplifying political and environmental conflicts in Barbalha, as a result of the felling of large trees in the São Joaquim and Flores farms in the foothills of the of Chapada do Araripe.

The researchers Antônio Igor Cardozo and Josier Ferreira da Silva (in the aforementioned IPHAN publication) remind us that it is not possible to make progress in environmental and territorial planning without taking into consideration that *the feast day should be perceived as the simultaneous involvement of culture with nature*, *implying a humanization of nature in favor of devotion to the saint* (Cardozo and Silva 2013, p. 151). Without advocating a cultural and communicational religious policy, this could sound like a counterintuitive contemporary position. Given that for most postmodern social movements (be they alternative environmental or committed to the status quo) nature is a phenomenon that is independent of the sociocultural values of the visitor or inhabitant. On the contrary, it is understood herein that the factors of devotional irradiation of these types of events—similar to many other festivities in agrarian, urban or frontier-like environments—delimit the game of *glocality*, in the growing contexture of local specificities with the (more or less efficient) selectivity of universalized or global brands.

Like Barbalha, the other 183 municipalities in the state of Ceará and the 5,600 Brazilian municipalities have their own patron saints, more or less situated as symbolical references of the Catholic religiosity of the place. All this is multiplied several times if we consider the cycles of the most common festivals in Brazil (Christmas, Carnival, Lent/Easter, Pentecost and Corpus Christi), added to the best known saints and our ladies. Regarding St. Anthony more specifically, to illustrate the articulated irradiation of this glocality, we can think of Quixeramobim (CE), Borba (AM), Mulungu (PB), Campo Grande (MS), Santo Antonio Leverger (MT), Campo Maior (PI), Brejo (MA), Paratinga (BA), Patos de Minas and Abaeté (MG), Osasco and Caraguatatuba (SP), and Sombrio (SC), among others. So, this is to think of synchronies and ways of absorbing and reworking the symbolism of the ancient and distant metropolis of colonial times; Lisbon reinvented with all the particularities of cultural communication: the irradiation materializes innumerable forms of reflection.

In addition, the folkloric associations with their main links of protection (patron saint of amputees, the sterile, horses, travelers, the poor, sailors, pregnant women, fishermen, and agriculturalists) and the popularity of the celebrations in June facilitated St. Anthony's African and Amerindian syncretism (with the African gods Ogum and Exu and the entity Zé Pilantra). Therefore, this is just one example of the multiple possibilities of updated understanding of a symbolic process that has not been lost in the progress of a society desacralized by the postmodern institutional crisis. On the contrary, it is articulated in a location (Barbalha/CE) that is only one modeling version of cultural reality, able to translate itself as an immaterial heritage. This is the formation of glocality, which can be best understood by the second thesis: the symbolic devotional projection of the feminine in an infinite number of Mary of Nazareth.

2.3 Marian Devotions in Irradiation: The Pedagogical Model of Conceição Aparecida

At this point, we shift the specific focus from a local patron saint to outline the national scale of irradiation in the strategic holiness of the most widespread Marian devotion in Brazil: the tradition of Our Lady of Immaculate Conception of Aparecida (Steil et al. 2003). To this end, we dedicate the lines below to the reflection on a proposal for an investigation that emerged after an analysis of the regionalist force of a Spanish devotion with strong anthropological and ecological territorial implications. In this case, we studied the recent conflicted valorization process of the feast of Pentecost for Virgen del Rocío[1] (Community of Andaluzia, southern Spain). By expanding the second theses, we intend to demonstrate the complex variations of the Luso-Brazilian Marian model in multiple patrimonial references.

Such an investigation, in these mystical-religious spaces, considers the articulation of a series of sociocultural and environmental representations as fundamental in the contemporary educational experience. It involves using "thick description" (Geertz 1989), a secular phenomenon, but extremely technical in its political capacity to reconcile the sacred and profane dimensions of ecclesial action. Greatly valued after the pastoral guidance of the Second Vatican Council and its continental conferences (CELAM); and *criticized* for the strong consumerism of its current appeals to the affirmation of identity.

[1]The Geopatrimony of the Andalusian Sanctuaries was financed by CAPES (BRA)/ Carolina Foundation (SPA, as a postdoctoral study in Human and Regional Geography, at the University of Seville (2010/2011). Transformed into a book—*Caminhos da Festa ao Patrimônio Geoeducacional*: *Como Educar sem Encenar Geografia?* (Fortaleza: EDUFC, 2012)—nowadays this work structures a large part of the reflections that place the theatrical dynamic as an indispensible parameter in understanding the immaterial heritage of religious feasts.

The demarcation of the network of places being studied, city pole and municipality sanctuaries, are inspired by a phenomenological approach to cultural representations in Geography (Rezende 1990). Such demarcations help select festive contexts to develop the concept of immaterial heritage as a spatial representation. This representation incorporates official Catholicism's diocesan regionalization as a historical expression of the imaginary permanencies and updates of the civilizing actions of the Christian expansion. Therefore its theoretical foundations aim to recognize, in the symbolic relationships, the referential place of the temple (open or closed space) and its rural–urban surroundings, recording the necessary adaptations to the demands of postmodern daily life (Mafesoli 2007); be it on metropolitan territory (Archdiocese of Aparecida), in the micro regional ambit (Vale do Paraíba do Sul in SP, MG and RJ); in the macro regional ambit (capitals and interiors of São Paulo, Minas Gerais, Paraná and Rio de Janeiro, which are the origin of the most frequent medium and long distance pilgrimages); and the *trans*-regional ambit (marked by the continental distances in the Brazilian territory).

It is the conflicted and solidary encounter of multiple devotional practices in contemporary times, which externalizes faith in overcoming these distances as a spectacle. This allows the questioning of the planning of these neighborhoods or cities from the emerging political representations of the sanctuary: the local legislative apparatus, image production (studies, documents and leaflets) and the visibility of the main transmitter (in this case the Sanctuary of Aparecida/SP). Following the formation of a new *geographicity* (imaginary and lived), according to Bachelard (2004) and Dardel (2011), we have to consider devotional irradiation as an inter-subjective process, whose demonstration demands simultaneities (Durand 2008). Inquiring *how far do Brazilian sanctuaries project an image of cultural assets of patrimonial-political communication*? It involves the simultaneous observation of possible answers in the locality and the transmission center of irradiation.

The methodological referral of the research provides for the systematic examination of representations (irradiation, flow, density, participation in festivities, etc.) in the surrounding region of the selected municipalities when carrying out the survey (see methodology).

We already have preliminary of the feast days and sanctuaries in the territory of the state of Ceará[2], collected in the prior project and bibliographical support of studies on the history of heritage in the West (Poulot 2009), their implications regarding the protection and registration of the *immaterial* (Cabral 2011), without ignoring the educational appeal both inside and outside of the school environment (Fontal 2003; Horta 1999; Cuenca López 2002). A transversal path to the communications of heritage is provided by Moscovici's (SA 1996) theory of social

[2]The research projects entitled *Os projetos de pesquisa Representações do Patrimônio Imaterial (festivo e turístico religioso)* IN Geografia Acadêmica (under my coordination and ongoing) and *Dimensões Territoriais das Festas Populares e Turismo*: *Estudo comparativo do patrimônio imaterial nos estados de GO*, *CE e SE* (2009–2012), give micro regional visibility to 10 sanctuaries.

representations, which redraws the potential of a geographical, ambiguous and identifying imaginary (Ruiz 2003), thus providing the symbolic plots of every location researched. In the end, the spatial and temporal phenomenology of religiosity (Martelli 1995; Bello 1998) teaches us to perceive the touristic and festive interior appeal. This is why these big ritual spectacles project themselves as transmitters and receptors of the renewal of faith (de Oliveira 2004); as well as facilitating connections with other nonreligious networks; including academic ones, which are generally unprepared for this challenge.

To carry out this survey, we initiated a predominantly qualitative project aimed at explaining the operational management of the architectural-urban and liturgical planning of the rites of Our Lady of Conceição and/or Aparecida. This is the way to decode the participation of the communities (townspeople and visitors) in constituting the immaterial heritage. In view of the detailed contribution of Portuguese geographer Santos (2006), in her doctoral thesis—*Espiritualidade*, *Território e Turismo*: *um estudo do Santuário de Fátima* (Spirituality, Territory and Tourism: a study of the Sanctuary of Fatima), we believe that this study will promote a deeper knowledge of the new fronts for planning heritage policies.

The characterization of the forms of renewing the imaginary in Christian religiosity is constituted here by the sense of place that the municipality represents. It is a condition of expanding and deepening the communicational niches (religious orders, Catholic radio stations, charitable associations, etc.) that conserve the religious field as a privileged sphere of political power. The study assumes that the composition of spatial fixes and flows, with significant religious significance, has expanded the dynamism of urban areas, either in the immediate surroundings of the villages and neighboring cities; or the farthest regional projection. Its main brand of renewal is in the creation of *symbolic places* (temples, surroundings and their religious festivities) that are permanently structured arenas where the sacred/profane knowledge of the communities involved takes place. Here too the metaphor of *faith moving mountains* begs the question: *moves it where*?

Hence, the importance of contextualizing these rituals as regional and local representations, in different states and municipalities of the Federation, to enable the projective view of a political and cultural phenomenon that expands through the country in international harmony is done. Considering the force of the UNESCO treaty, in adopting the Safeguarding of the Intangible Heritage as a Convention (2003, Paris-France) by member countries (including Brazil), the degree of difficulty in absorbing Christian demonstrations in an evaluative articulation of these records and their management is interesting. The term *naturalist* describes the governmental expectation to maintain both the process of built assets and the safeguarding of the social practices of religiosity at an inoperable distance from planning. All the day-to-day geographicity of the sanctuary «» municipality interactions and their communities, in the (temporal-spatial) vicinity of the festivities, marking these (sacred/profane and mundane) realities, tend to attract the attention of visitors, entrepreneurs, and media agents, since the festivities energize a multi-territorialism of identities (Haesbaert 2005). However, urban and municipal planning has not welcomed this irradiation, wasting the role of the (co)strategy.

Which to a certain extent repeats the limitations perceived in the local geography of Barbalha (previous item), although this incongruence has not been commented on.

The whole market of religious events has become the promising tool of spatial reorganization, which has allowed a proactive ecclesial action of the institutional actors of Brazilian Catholicism (on an *intra* and *extra* metropolitan scale), designing some diversification of interests for new devotional spaces. Especially those planned in advance to play the role of *sanctuaries*. To investigate the relevance of this composition, going beyond capital, in view of the Marian religiosity as promoted in recent decades, is a fundamental challenge in interpreting the political geography of religion. The epigraph is in the verification of the complexities of the cultural landscapes that connect scattered places (Silva and Galeno 2004). The research intends to explore the characterization of the devotional symbols involved in municipal imagery promoted by media outlets.

Therefore it will be essential to check the data and information (written and visual) concerning the virtual representation of each of the municipalities shown in Table 2.1, preselected from the Marian name with the greatest devotional appeal in the country: Imaculada Conceição Aparecida. This means that the fundamental feast days in these municipality sanctuaries require a complementary verification, basing this certification on the patrimonial representativity of this irradiation. To this end, the events and consultation strategies need to pass the stages (phases) that will be verified in the methodology.

Situating the buildings and interactions of temples, orders, movements, and communities, in the spatial logic of the sanctuaries, from a devotional locus has been constituted through the representation of material and symbolic weight, linked to the modernization of urban life.

The selection in Table 2.2 groups together municipalities in a network of unforeseen geographical analysis. Therefore, diverting from the mechanistic assumption that the geographical and religious field is merely rugosity from pre-industrial society, this work takes on the analytical reference of geographical complexity. It presents evidence to show religious diversity as a condition of planned urbanization overtaking modernity (García Canclini 2003). To avoid restricting the study to a territorial exception policy, the importance of a correlative survey of Marian devotion at a more fragmentary or local level has also been considered. In accordance with Catholic canons, we could call it *parochial*. This is the correlation point with urban and municipal development; we also find a marked proportion of parishes and cities *patronized* by Mary, with an emphasis on the invocation of Conceição Aparecida.

The survey designed for the nine diocese in Ceará—a state not included in Table 2.1 due to the absence of shrine of Conceição Aparecida—indicates that in a total of 336 Parishes, almost half are Marian (Table 2.2); in this strong representation of the devotion to Imaculada Conceição.

One of the specificities that allows the generalization is precisely the characterization of Marian religiosity in its connections with postmodernity (representation of women, ecology, the terrestrial). Marian sanctuaries in general and those of

Table 2.1 Municipalities-Shrine linked to the devotion of our lady Conceição Aparecida

State	Shrines	Municipality	Address
SP	Nac. O.L. C. Aparecida	Aparecida	Av. Dr. Julio Prestes s/n—Ponte Alta—12570000
SP	O.L.Conc. Montesina	Aparec. do Monte Alto	Rua Dr. Bento Manuel de Siqueira, 001—Centro—15915000
MT	O.L Aparecida	Aparecida do Taboado	Rua D. Aquino Correa, 1328—Centro—79570000
SE	O.L Aparecida	Aracaju	Praça Ver. Osvaldo Mendonça, 370—Bugio—49090300
SP	O.L Aparecida	Barra Bonita	Av. Arthur Balsi, s/n—Cohab—17340000
SP	O.L Aparecida	Bauru	Praça Washington Luis, 4–51—Seabra (Centro)—17010210
MG	O.L da Conceição	Belo Horizonte	Rua Além Paraíba, 152, Lagoinha—31210120
SC	O.L Aparecida	Blumenau	Rua Paris, 150—Itoupava Norte—89052510
SP	Imaculada Conceição	Caconde	Praça Ranieri Mazilli, 22—Centro—13770000
PR	O.L. Aparecida	Campo Mourão	Av. Jorge Walter, 2301—Vila Urupes—86300000
MG	O.L Aparecida	Campos Altos	Rua Pratinha, 245—38970000
RJ	M.J. Praga e I. Conceição	Campos de Goytacazes	Praça do Santuário s/n—28175000
MG	O.L da Conceição	Conc. da Barra de Minas	Praça Cônego João B. Trindade, 497—Bom Pastor—35500000
MG	O.L da Conceição	Conceição do Pará	Praça do Santuário, s/n—Santuário—35668000
MG	O.L Aparecida	Divinópolis	Rua Iguatama, 497—Bom Pastor—35500189
SC	O.L.I. Conceiç da Lagoa	Florianópolis	Rua Francisca Luiza Vieira, 277—Lagoa da Conceição—88062140
PR	O.L Aparecida	Guarapuava	Rua Alípio Marcondes, 2012–85055180
SP	O.L. Aparecida do Sul	Itapetininga	Praça N.S. Aparecida, s/n—Vila Aparecida—18201520
BA	Imaculada Conceição	Jequié	Rua Cônego Jacinto H. Sanches, 118—Campo do América—45203000
PB	O.L da Conceição	João Pessoa	Rua Arquiteto Hermenegildo di Lascio, 632—Tambauzinho—58042140
SP	O.L Aparecida	Jundiaí	Rua Cica, 1862—Vila Rami—13206001
PR	O.L Aparecida	Londrina	Rua Grajaú, 245—Vila Nona—86025420
SC	O.L Aparecida	Mafra	Av. Coronel José Severino Maia, 998—Centro 89300000
RS	O.L Conceição Aparecida	Nova Prata	Rua Cônego Peres, 800—Centro—95320000
SP	O.L Aparecida	Olímpia	Praça N. S. Aparecida, 183—Centro—15400000

(continued)

Table 2.1 (continued)

State	Shrines	Municipality	Address
MG	O.L Aparecida	Oliveira	Praça Miguel Madeira, 85—Aparecida—35540000
SP	O.L Ap.Vagão Queimado	Ourinhos	Av. Gastão Vidigal, 369—Vila Moraes (Jd. Matilde)—19901010
MG	O.L da Conceição	Ouro Preto	Praça Antônio Dias, 9—35400000
RS	O.L Aparecida	Passo Fundo	Rodovia RST-153 km^3–99001970
PB	O.L da Conceição	Pedras de Fogo	Praça João Ursulo, s/n 58328000
RS	O.L Aparecida	Porto Alegre	Praça Senador Alberto Pasqualini, 120—Ipanema—91760520
RO	O.L Conceição Aparecida	Porto Velho	Rua Amador Reis, 2810—Conjunto J. Kubitschek—76829422
SP	O.L Aparecida	Ribeirão Preto	Rua Guimarães Passos, 412—Vila Seixas—14020070
MA	O.L da Conceição	São Luís	Av. Getúlio Vargas, 2655—Monte Castelo—65020000
SP	O.L Aparecida S. Manoel	São Manuel	Rua Pe. Ronsine, s/n—Centro–18655000
SP	O.L Conc. Aparecida	Sorocaba	Rua Antônio J. silva, s/n—Aparecidinha—18087250
SP	O.L Aparecida	Tambaú	Praça Donizetti, 9–13710000
MG	O.L Aparecida	Teófilo Otoni	Rua Tristão da Cunha, s/n—Taquara—39800000
Brazil—Total		**38 Municipalities-Shrine of Our Lady of Conceição Aparecida**	

Source Catholic Yearbook 2009–2010 at CERIS/PROMOCAT (2012)

Table 2.2 Marian representation in the dioceses of Ceará

Dioceses region NE 1/CE	Marian	Total No. of parishes	%
Fortaleza	51	121	42
Itapipoca	11	26	42
Crato	18	50	36
Crateús	6	15	40
Iguatu	16	25	64
Limoeiro Norte	13	25	52
Quixada	11	22	50
Sobral	20	37	54
Tiangua	6	15	40
Total	152	336	45

Source Catholic Yearbook 2009–2010 at CERIS/PROMOCAT (2012)

Our Lady Conceição Aparecida in particular, forge fixed (alter identity) and (virtual) flows of interregional communication.

Political challenges for modernization and sustainability, on the territorial development agenda of the group of municipalities, require a certain detachment from the images and devotional values. Internally, the tensions between religious fundamentalism (more closed) and mystical ecumenism (more open) could reflect the strategies for dealing with this practice. Externally, there are those who settle for a clear adaptation of the Christian faith to the logic of today's environmental development (which allows for heritage education to be read as an improvement of environmental education).

There are also the emerging rationalities that help recover the concept of Dardel's *geograficity* (2011) from a phenomenological perspective: the metropolitan culture expands like the mystical-religious experience of places. In Gaston Bachelard's epistemological assumptions (2004, 2008) it forges scientific obstacles to reduce the man-nature relationship to a strictly virtual and therefore spectacular project. In this direction, new sanctuaries also make up *a society of spectacle*, which is also religious, parodying Debord (1997) and referring to the constitution of many earthly paradises: Celestial Rome needs a mundane scale so that its sustainability—Marian in the Catholic ambit and prophetic in other religions and confessions—acquires a symbolic consistency in the postmodern context.

From a more applied point of view, this survey stems from the general cartography of Christian religiosity and the syncretism in its devotional reality. It moves on to a systematic research of the geographicity in each of the three models of events that we delimited by the forms of spectacularization that was identified in research in the area: touristic, carnivalesqe, and media-driven. Each of these, more associated with the communication and cultural vectors with which the analyses were developed (mystical, media-ecosystemic and secular). Discovering if these forms reinforce or attenuate the fundamentalist tendencies of contemporary religiosity would also be a provocative means of referring a resolution of the initial equation

2.4 Concluding: Catholic Scenography, a Heritage Against Oblivion

The religious festivities of the new twenty-first century are abundant and spectacular. Contrary to an apparent expectation of a retrocession, popular religiosity has conferred perfectly with cybernetic languages; perfecting what photographic records and television have been doing for decades: the more *hidden* or esoteric rituals become accessible to any television viewer. Their connections in networks are linked both to religious and nonreligious interests. Hence the emergence of a global dynamic multiplies the historical production of events and commemorative celebrations. Postmodern ephemerides demarcate the monumentality of oblivion.

Maybe that is why the essay reflects the chain of memory and collective oblivion through religious heritage.

Such abundant Latin American landmarks do not end in the ephemeris of the large or small cycles of feast days; nor in the Marian invocations on a national level (Argentinian Lujan, Paraguayan Caacupé, Coromoto Venezuelan, the Thirty-three Uruguayan, Colombian Chiquinquirá, Ecuadorian El Quinche, Bolivian Copacabana, Mexican Guadalupe, Honduran Suyapa, and Nicaraguan Purisima, among many others). They are actually found in the updated composition of theatrical recreation (virtual and concrete) of devotional phenomena that compile and combine fragments of assets and values like an alchemy of fractals. This leads to the conception of the third thesis—through a paradoxical factoring of three communicational vectors—in a *Theory of Geographic Staging* as a growing need to convert the *religious* into *heritage*. Briefly, the thesis-theory states: *The issue of contemporary heritage projects the religious necessity of being on Earth; however, it does so in sacred-profane flows of apparently nonreligious collective experiences.*

This game of trends and occultation is essential when thinking about the staging process. What would cause geographers to think about shrines, festivals and museums with the equivalent attitude with which they observe the political-military centers of command and war? If in these centuries geographical Cartography shaped such important evidence, we find ourselves on the threshold of a similar call for the aesthetics of theatricality: scenography needs to become geographical in order for religious heritage to continue being studied and exit the mediocre level of thematic excrescence, interesting only to some cultural geographers. This mediocrity precludes a memorial reading, it only favors decorative spelling and oblivion.

The memorial reading of contemporary heritage needs to find strategies for institutional valuation. However, the official collective memory deepens privileged places for the fight against *collective forgetting*, naming museological equipment as the most appropriate locus for the general communication process of cultural heritage. Considering its limits and demonstrating how the experience of the Educational Museum of the Rural Federal University of Pernambuco shows another way, Ricardo Pacheco synthesizes a formula so that temples do not become *mere museums*.

> […] unfortunately museums are usually conceived of as locations for exhibitions and not for the production of knowledge by a community of researchers. These places end up being seen as locations for passive visits and not for interaction on the part of the public […] The action of the historian in the field of heritage and in the space of the museum, therefore, is not limited to a theoretical and technically coherent discourse about the past. This version must also be articulated with the versions and demands with which the communities desire to legitimate their past, about the memory that they want for themselves (Pacheco 2010: 146).

In this case, simplified in museums means ignoring that phenomenologically the commitment to the past causes a double commitment to the future: *the future of the present*, an effective and contradictory executor of all the possibilities accrued to perpetrate life and existence; and prevent the majority from deciding on desistence

(collective extermination); and *the future of a future* that elects a spiritual dimension in the archetypal dreams of a collectivity. That is, re-connecting or reelecting, it is the future that shapes religion. It does so as it stages the spectacles of faith (the sacred-profane cult of Flagpoles of Patron Saints or through a devotional approach to the Virgin), fluidity and human mobility, on all geographical scales.

Some points for this staging of the future have become indispensible here; even if it is so we do not forget the monumental links of these Catholic manifestations. After all, for some traditionalists the historical and cultural improvement of the festivities suggests praise of the origins and the *childhood* of the rituals. This only rules out the possibility of inclusive and complex planning of policies that value religious heritage.

The staging of mobility—or movement for both these futures—demands ways of considering the vector actions:

(a) In the mythical religious trajectory, every collectively absorbed ritual and custom should be considered in a game of dialogues with the religious or anti-religious imagery developed over the years. Father Correia in Barbalha used the *Pau da Bandeira* procession to make the Feast of St. Anthony a rite of purification of rural workers and a means of evangelizing them in the process;
(b) In the media-ecosystemic trajectory, we remember that exceeding the limits of the cultural industry (radio, television, film and video) in the interactivity of such means by the vehicles of cyber culture is not restricted to secular reality. Inside the religious universe, almost everything currently operates and demands virtual co-participation. An attentive visit to the portals of the great Marian shrines or the religious congregations that promote them, allows us to understand how and why devotional practices cultivate a network of messages, rosaries, holy cards, and *network* promises. The actual celebration of mass rarely misses an opportunity to promote their virtual addresses as a basis for their economic or environmental sustainability;
(c) Finally there are the fluid identities of simultaneous values in the secular-touristic trajectory. This requires a complex pragmatism at the moment of operationalizing ideal distinctions. In metaphorical practice, never has so much wheat behaved like chaff or demonstrated how inopportune simple fundamentalism is to distinguish between them. The secular vector, in demanding an unending touristic behavior—or permanent visitors before multiple realities—radicalizes the continuing need for negotiations because it trivializes the rotten notion that an ethical life is defined by principles. Life in the world is lived by coexistence, in the collective act, the aesthetic of sense.

The three symbolic vectors correlated with the religious heritage of Marian faith can be observed in the diagrammed configuration below. The diagram (Fig. 2.2) shows that while the downward verticality of the mythical vector projects glocal festivities, the power of the media vector reacts more frontally, favoring or confronting the sustainability of those events. Sometimes hidden, sometimes explicit,

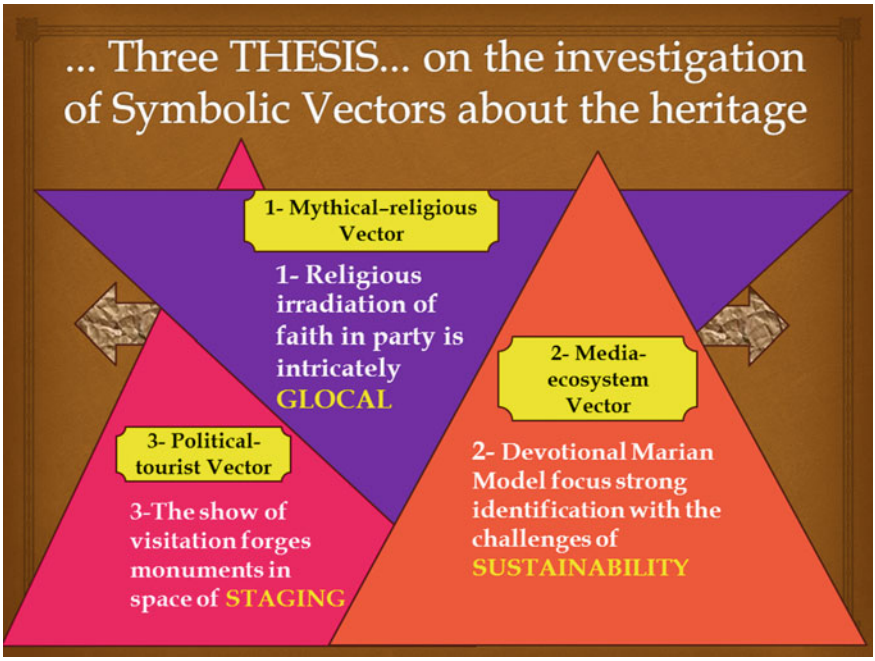


Fig. 2.2 Summary table to complete the theses. *Source* Developed by Author (2013)

the scenic forms of the feast days emerge as hosting the secular vector. The devotional feasts for Saints and Our Lady, triangulate the game of these spaces in a projection that only fits with tension and overlap.

Two stories illustrate the contrast the vectors face in the construction/reconstruction of festive, touristic, and media space. Both follow up a response or mitigation of an unstable period of democratic consolidation in the country: the collective protests called the *June Days*—two trajectories of the occupation of religious space made the news and were experienced socially through the mass perspective of the irradiation of faith.

In the everyday forgetfulness of harsh reality, an existential automatism makes us believe—even scientifically—that the references of religious practice only recall the past splendor of Christianity. But unlike this *obscuring clarity* the geographical expression of contemporary Catholicism holds scenographic events of all sizes, and allows us to consider this monumental exercise of permanent patrimonization. Therefore, when considering Fig. 2.3, which illustrates the close of this essay—the image as a scenic spectacle for religious ecstasy (Photo 01) and the image left due to bad weather and wasteful policies (Photo 02)—we recall the approach owed to the maturation of the theory of staging: the irradiation movement of religious heritage can simultaneously absorb the energy of contemporary symbolic vectors and overcome its obstacles with the sacrificial dimension of faith.

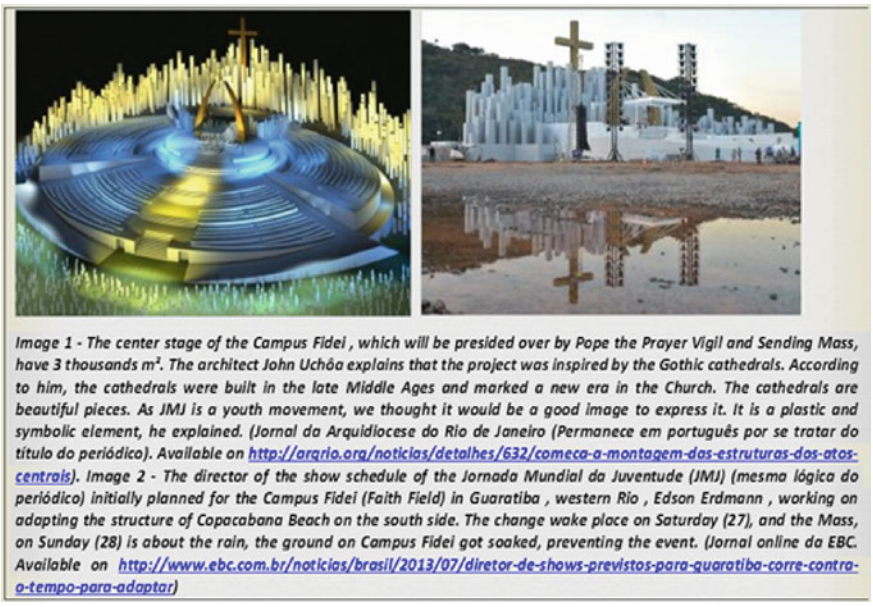


Image 1 - The center stage of the Campus Fidei , which will be presided over by Pope the Prayer Vigil and Sending Mass, have 3 thousands m². The architect John Uchôa explains that the project was inspired by the Gothic cathedrals. According to him, the cathedrals were built in the late Middle Ages and marked a new era in the Church. The cathedrals are beautiful pieces. As JMJ is a youth movement, we thought it would be a good image to express it. It is a plastic and symbolic element, he explained. (Jornal da Arquidiocese do Rio de Janeiro (Permanece em português por se tratar do título do periódico). Available on http://arqrio.org/noticias/detalhes/632/comeca-a-montagem-das-estruturas-dos-atos-centrais). Image 2 - The director of the show schedule of the Jornada Mundial da Juventude (JMJ) (mesma lógica do periódico) initially planned for the Campus Fidei (Faith Field) in Guaratiba , western Rio , Edson Erdmann , working on adapting the structure of Copacabana Beach on the south side. The change wake place on Saturday (27), and the Mass, on Sunday (28) is about the rain, the ground on Campus Fidei got soaked, preventing the event. (Jornal online da EBC. Available on http://www.ebc.com.br/noticias/brasil/2013/07/diretor-de-shows-previstos-para-guaratiba-corre-contra-o-tempo-para-adaptar)

Fig. 2.3 Images of the *Campus Fidei* in Guaratiba—Rio de Janeiro. *Source* Author's adaptation (2013)

In face of the massive political and geographical upset caused by transferring the stage for the closing of World Youth Day, we ask: Is it still possible to deal with patrimonial memory without a global appeal to immateriality (read as spiritual) of the festive monuments? The result of this theatrical equation, suggested the game plan/praxis, Guaratiba in Copacabana has indicated that is not. But it is essential to address memory and heritage from unlikely but possible associations.

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