

■ ABSTRACTS

Franziska Metzger, Devotion and Memory – Discourses and Practices

Linking a post-structuralist approach of memory studies and a cultural historical perspective on religion, the conceptual paper outlines three different modes of religious memory: religious language as a space of memory, symbolical and ritual practices as memory, and narratives of memory. Based on methodological reflections on the communicative construction of memory, the entanglement of discourse and practice, language and rites, and the immediate interrelationship of the three modes in creating devotional memory, the paper presents a number of theses regarding mechanisms of discourses and practices of religious memory. These include detemporalisation, appresentation, visualisation of the invisible, creation of sacred spaces as heterotopia, personalisation, naturalisation, emotionalisation and mythicisation.

Elke Pahud de Mortanges, Body@Performance and Memory. On the Anatomy of Salvation in the Memory Cultures of Christianity

Building upon my contribution »Be a somebody with a body« (in the volume *Orte und Räume des Religiösen*, edited by Franziska Metzger and me, Paderborn 2016, 223–245), this article seeks to evaluate the meaning of the body in the memory cultures of Christianity since three theses. Firstly, in Christianity, the body is not just a secondary storage medium and symbolizing field – like writing, paper or a text – which represents, transforms and reproduces salvation in a somatic way. On the contrary, salvation itself has an anatomy – it is a body (»This is my body«). Secondly: this somatically-written salvation is, in turn, somatically represented, transposed and multiplied. The participation in salvation is, in turn, performed physically. Various models or types of Body@Performance or somatic religiosity can be established, which are illustrated by means of pictorial material. Thirdly, bodies are not anatomically static or supra-temporal with an allegedly natural meaning or memory of meaning, but are part of communicative processes in various discourse communities. These, in turn, produce interpretative traditions, reception processes, contexts and readings. This is especially true for the coding of the body as a gender body and its perception as male or female. Hence, the question arises: Does salvation also have a specific sex?

Angela Berlis, Public Media Grieving for a Polemic Religious Activist: Obituaries for Hyacinthe Loyson (1827–1912)

During his lifetime, stories already circulated freely regarding the famous preacher, Old Catholic pastor, and publicist, Charles Jean Marie Loyson, better known as Hyacinthe Loyson (1827–1912). Starting with his tombstone at the cemetery in Père Lachaise in Paris and the numerous obituaries in which various media outlets around the world reacted to his passing, this article explores narratives about him as a person and analyses

these in regard to their religious, commemorative-political dimensions. Three aspects can be distinguished: through his autobiographical testimony, Père Hyacinthe Loyson contributed himself to the effective public staging of his life, considering himself to be a reformer of the Catholic Church (given that he had previously been a monk, and had subsequently married). In the »bridging period of the mass media« of the 1870s, Loyson rose to media stardom and became a public figure around the globe. Together with his wife, Emilie Loyson-Meriman (1833–1909), he called for the reunification of the churches and for world religions to be reconciled. His obituary, which is preserved in a unique collection of around 700 newspaper cuttings, opens another dimension of remembrance: the cuttings serve as a material compilation. They are a reconstruction of a multifaceted religious life, recalled by third parties and preserved in memories far beyond Loyson's death through these newspaper cuttings that were lovingly glued into a posthumous little black book. Commemoration is also achieved through other forms of commemoration, such as tombstones, coins, badges, and medals, from France and Switzerland.

Gerhard Besier, Uses of Memory in Religious-national Rites: Based on Examples from the Roman Catholic Church in Poland and the Russian-Orthodox Church in Russia

The concept that it is the thousand-year-old rituals which have given structure to the Russian people and to the country's culture ever after offers a certain sense of security and comfort in a world of permanent insecurity and change. An unchanged liturgy and the structuring of services of worship guarantees a perception of unshakeable strength. In the same way, the Roman Catholic Church delivers the image of 2,000 years of continuity from the beginning to the modern day. However, even the reforms, which were in part quite far-reaching, were not able to conceal the fact that the essence of this world church had changed. Just as in other spheres of life, it was no longer able to offer guarantees for eternity; there was no longer a down-payment on transcendence. It was solely on the national-church level, as seen in Poland, that the master narrative, expressed through rituals and teaching the unchangeable truth, was able to meet the hopes and expectations of believers. At the global level, the Roman Catholic Church has not been able, nor wanted, to conceal the fact that there has been a revolution within its rituals from its believers. In this respect, the Second Vatican Council can be seen as representing a pivotal turning point.¹ Both of these concrete examples are deeply embedded in the theories of memory and of rituals.

Anders Jarlert, De-sacralisation and New »Sacralisation« of Religious Buildings

This article explores the memories of sacralisation, de-sacralisation and re-sacralisation in four churches or former churches in Russia, Sweden and Italy. Taking into account Jacques Derrida's concept of memory as a repetition and a novelty, I suggest that our very consciousness of the difference between the past and its remem-

1 Cf. Gerhard Besier, The impact of the *Decree on Ecumenism* on church relations in Germany, in KZG/CCH 29 (2016), 264–278.

brance in the present forms a bridge to understanding history through memory. My four examples deal with different ways of remembering. In St. Catherine's Swedish Church in St. Petersburg, we find a vague remembrance of its former, ecclesiastical use, but a strong memory of its Soviet use as a sports hall, especially as the Church is still divided by an extra floor. The Hippodrome in Malmö, Sweden, was built as a theatre, restored as a Pentecostal church, and then restored once again as a theatre. Secular memories here seem to work in a different way to sacred ones. The Santa Lucia Church in Venice was replaced by a railway station, and its relics transferred to another church. Today, the station's name, Venezia Santa Lucia railway station, refers directly back to the ancient saint, whereas memories connected to the shrine relate far more to the relics' historical destiny. The Lutheran All Saints' Church in Gothenburg was de-sacralised and then re-sacralised as a Serbian Orthodox Church. Nowadays, the Serbian congregation's memories tend to dominate and are kept alive through the liturgy.

Tobias Weger, Cluj-Napoca/Kolozsvár/Klausenburg: Religious Memories in a Multicultural Town

Cluj-Napoca/Kolozsvár/Klausenburg/Claudiopolis – the multitude of names used to describe Romania's second largest town in the northern part of Transylvania reflects the multicultural character of its inhabitants and its cultural history. The urban landscape of Cluj's Old Town is shaped by a variety of religious buildings belonging to different Christian denominations, traditionally often relating to specific national or ethnic groups: the Lutheran Transylvanian Saxons, Calvinist or Roman Catholic Hungarians, Orthodox or Greek Catholic Romanians... A small synagogue evokes the memory of Cluj's once significant Jewish past. This article aims to demonstrate how memories relating to these confessional/religious groups have increasingly gained in relevance from the late 19th century, especially in times of border changes (the unification of former Hungarian Transylvania with the Kingdom of Romania in 1918, the Hungarian occupation during the Second World War, the return to Romania in 1944/45), regime shifts (the collapse of the Austro-Hungarian Empire in 1918, the 1948 Communist take-over, and democratization after 1989) and ethnic tensions (especially between the Hungarian and the Romanian populations). Are confessional memories and practices a conflict-ridden factor in the specifically Romanian context, with its high proportion of belonging to one or another religious denomination, or do they harbour a potential for reconciliation? To what extent are confessional memories associated to political trends or convictions?

Kimmo Katajala, Memory and Meanings of the Old Cathedral of Vyborg

Vyborg is a town in close vicinity to the Finnish border in present-day Russia. Through its rich and long history, the town has variously been under Swedish, Russian, Finnish, Soviet and once again Russian powers. Since medieval times, one of the landmarks of the old town centre has been the so-called Old Cathedral. After its construction in the 15th century, the building has alternately served as a Catholic church, Lutheran cathedral, Orthodox church, a storehouse, an Orthodox military church and, again, as

a Lutheran church up to the Second World War, when it was bombed and destroyed in 1940. Ever since it has stood in ruins at the heart of the old town centre. After the collapse of the Soviet Union, an idea emerged to renovate the ruin to its former glory. However, which former glory should, and would it be: Catholic, Lutheran or Orthodox? One option was that a new building, a replica, should be built in its place, but it could be used for other more relevant purposes. Both Finns and Russians took part in this a lively discussion. In my article, I seek to trace how this issue reflects Pierre Nora's notions about »sites of memory«

Robert P. Ericksen, Devotion, Protestant Voters, and Religious Prejudice: 1930s Germany and Today's America

This paper is an inquiry into the relationship between pious religious beliefs within the Protestant Christian tradition and political stances that seem to defy those religious beliefs. I will use the German Protestant, Gerhard Kittel, to illustrate the crucial support of committed Protestant Christians in the rise of Adolf Hitler. Kittel's harsh critique of Jews also highlights the level of Christian prejudice that helped make the Holocaust possible. Voter analysis and other forms of evidence show us that Kittel was not alone. It was voters in the most pious Protestant regions of Germany that led to Hitler's appointment as Chancellor in 1933. I will also look at the surprising 2016 election in the United States, in which Donald Trump won the presidency by winning more than 80 percent of self-described »Evangelical« Protestant voters. In both cases, pious voters supported a man who had shown little or no evidence of religious belief or personal piety. Significant differences make these two political events far from parallel. However, I will try to understand the voting choices of pious Christians and also look at the relationship between Christian beliefs, ethno-nationalism, and the democratic values of freedom of speech, freedom of the press, freedom of belief, and political equality.

Anna M. Królikowska, The Question of the Persistence of Romantic Nationalism in Poland with Regard to its Religious Aspects

The »romantic paradigm« was a pattern of perceiving and interpreting reality that was particularly widespread among members of the Polish upper classes in the nineteenth and twentieth centuries. It pertained to specific issues and events relating to the national community. Having developed initially prior to the existence of a state and perpetuated in a long process of difficult historical experiences, the »romantic paradigm« undoubtedly contains a political aspect, but it also extends far beyond this. It is, to a large extent, a cultural phenomenon, which finds its expression in ways of experiencing reality, including a strong emphasis on the moral, metaphysical and religious dimensions, as well as in specific narrative patterns, and it has an undoubted ability to motivate action. Following the transformation of 1989, on the one hand, the fall of the romantic paradigm was diagnosed, while attempts were made, on the other hand, to eradicate its remains. However, in recent years, a complex of processes and events and, in particular, the plane accident on April 10, 2010, incited a perception national identity being under threat among parts of Polish society, as

well as a renewal of the romantic paradigm. This article seeks to analyse the question of durability, contextual changeability, and the abandonment of the romantic paradigm in Poland. It also analyses the relationship between the Polish nation's romantic mode of thinking and religion, with respect to both the scope of ideas and the institutional dimension. A theoretical-culturalist approach to nationalism appears, in this context, to be the most appropriate form for such an analysis.

Andrea Strübind: The sacred in the midst of the worldly: National holidays in the Federal Republic of Germany since 1945 and the role of the Churches

After a review of the complex history of national holidays in Germany through the German Empire, the Weimar Republic and the Nazi dictatorship, this article focuses on the Evangelical Church's attitude and approach to national days of remembrance and commemoration post 1945 in both the East and the West. This analysis undertakes a critical reflection on questions regarding the politics of memory and the differentiating commemorative culture within the two German states. Particular focus is directed towards the ambivalent attitude taken by the Evangelical Church in Germany (EKD) towards the new post-Reunification national day celebrated on October 3 each year, revealed through an analysis of selected resources.

Torleiv Austad, »Catacomb Ordination« in Nazi-Occupied Norway: The Clandestine Ordination on Helgøya on 2 July 1944

The German occupation of Norway in April 1940 and the installation of the Nazi-leaning government of Vidkun Quisling placed the Church of Norway into a precarious situation. In 1942, most state church pastors and all its bishops resigned from their civil appointments but continued in their ecclesiastical ministries, meaning that the Church of Norway functioned as an autonomous body under its Provisional Church Leadership. However, a growing shortage of pastors in the majority of its seven dioceses eventually prompted the PCL reluctantly to undertake a risky process of secret ordination of eighteen theology graduates in 1944. Contemporary and retrospective accounts by the ordinands and church officials clearly indicate that this action was primarily aimed at highlighting the significance of ordination to the life of the church and was not intended simply to demonstrate the autonomy of the Church or to provoke the collaborationist Quisling government.

Ute Beyer-Henneberger, Between Historiography and Hagiography. A Foray through Teaching Materials on the Life and Works of Martin Luther King

As the world marks the 50th anniversary of the murder of Martin Luther King, focus is turning to his life and works as they are presented in religious instruction and in community work. In an analysis of relevant teaching materials, two trends quickly catch the eye: First and foremost, King is honoured as the leader of the Civil Rights Movement in the USA, a man who stood up for the revocation of racial barriers and developed a vision for a social order based on justice and equality. At times, this is

virtually evolving into an idealistic hero status. Alternately, he is portrayed as an outstanding prophetic or spiritual role model – a form of representation that could potentially be described as hagiography. In both cases, a charismatic idol is created, without shining any light on his times of hesitation or doubt, nor on the critical support coming from the community and his friends. Against the background of recent youth research into the role and functioning of such role-models, it is increasingly relevant to ask whether this mode of presentation really encourages scrutiny into King's character and an examination of his life and works, or whether it effectively hinders and discourages such analysis.