

## ■ INTRODUCTION

### Devotion and Memory

The thematic focus of the second issue of *Contemporary Church History / Kirchliche Zeitgeschichte* in 2018 assembles the contributions from the Conference »Devotion and Memory« that was held in Lucerne in November 2017. Specialists from Germany, Belgium, Poland, Sweden, Finland, the United States, and Switzerland gathered for the conference and focused on questions regarding the functioning of religious practices in relation to memory in society – especially in relation to the often competing perceptions of national identity in the 19<sup>th</sup> and 20<sup>th</sup> centuries. How did/do religious communities deal with the dimensions of time and space in symbolical and ritual practices, narratives and images? How did/do they link different dimensions of time and how did/do they create bonds between the temporal world and conceptions of eternity? How were these related to societal and political discourse, how were they used in the politicisation of religion? From a methodological point of view, the conference looked at the complex relationship between discourse and socio-cultural practices, rites and language, symbols and emotions.

After a conceptual introductory contribution by *Franziska Metzger*, in which she systematizes three modes of religious memory – religious language as a space of memory, religious symbols and ritual practices as memory, and narratives of memory – the publication is structured along three thematic fields:

*I. The dimension of memory in religious rites and discursive practices:* How did/do religious communities use and reflect dimensions of memory in defining practices and rites, for example, in rites of commemoration? How does the dimension of memory in religious practices generate a sacralising effect? How does it »create« transcendence? In this first section, the focus lies on gender, religion and memory, especially on the body as a place of religious imagination and transformation (*Elke Pahud de Mortanges*, Freiburg i. Br.), on commemoration and its medialisation (*Angela Berlis*, Berne) and – as a link to the following two thematic fields – on religious rites and memory and their political usage (*Gerhard Besier*, Flensburg/Dresden). The dimension of visualisation, corporality and materiality as well as that of different agents and their role in the public sphere are of special interest in these contributions, both in a long-term perspective on continuities and transformations as well as in an in-depth analysis of shorter periods. *Elke Pahud de Mortanges* analyses the role of bodies as religious *lieux de mémoire*, systematising salvation as a body, bodily performed in images and objects, and communicatively constructed as conceptualising bodies. *Angela Berlis* studies the mass media commemoration of the liberal Catholic Hyacinthe Loyson, a for-

mer Carmelite, his wife, and the production and reproduction of narratives of memory. *Gerhard Besier* combines concepts from ritual and memory studies and compares the entanglement of religious and national rites in Roman Catholicism in Poland and in the Russian Orthodox Church in a long-term perspective.

*II. Sacralisation of places and spaces through memory:* This second thematic focus explores religious spaces, specifically buildings as *lieux de mémoire*, especially churches, their construction and transformation up to de-sacralisation (*Anders Jarlert*, Lund), the creation of new sacred spaces through memory and conflicts related to the incorporation of a sacred building by different religions and national communities (*Tobias Weger*, München) and the conflictive memories related to the *longue durée* of changing ownership (*Kimmo Katajala*, Joensuu). *Anders Jarlert* analyses memories of sacralisation, de-sacralisation and re-sacralisation in churches or former churches in Russia through Catherine's Swedish Church in St. Petersburg, through the Hippodrome in Malmö, Sweden, and in Italy with the Santa Lucia Church in Venice, in which different ways of remembering emerge. *Tobias Weger* demonstrates how memories relating to Lutherans, Calvinists, Roman Catholics, and Orthodox and Greek Catholic Romanians in Cluj have been used since the late 19<sup>th</sup> century, especially in times of crises, such as border changes, regime shifts and ethnic conflicts. *Kimmo Katajala* traces discussions over the last decades regarding the Old Cathedral in the Russian town of Vyborg, near the Finnish border, as *lieu de mémoire*. Since its construction in the 15<sup>th</sup> century, the Cathedral had variously been a Catholic church, a Lutheran cathedral, an Orthodox church, a storehouse and an Orthodox military church.

*III. Nation, religion and uses of memory in religious-national rites:* Questions such as how religious and national discourses of memory were/are entangled and how they have been used in the creation of inclusion and exclusion in national and/or religious communities (*Robert P. Ericksen*, Tacoma and *Anna Królikowska*, Szczecin) provide the third area of focus. In this field, the analysis of practices is also explored, for example, an analysis of mechanisms of visualisation and staging in national celebrations (*Andrea Strübind*, Oldenburg). *Robert P. Ericksen* analyses the relationship between pious religious belief within the Protestant Christian tradition and political stances, with a focus on the antisemitism of the German Protestant Gerhard Kittel, on Protestant voters in 1933 and a comparison to the election of Donald Trump. *Anna Królikowska* demonstrates how a complex of processes and events, as seen in the plane accident of Smolensk, caused a renewal of the ›romantic‹ pattern of nationalism in Poland in recent years, which is often linked to religious narratives.

Franziska Metzger and Andrea Strübind, December 2018

### Addition to Introduction

Two further articles are published here, in addition to the conference papers, as they offer a valuable extension to the historical subject area. *Torleiv Austad* explores the church-political significance of the secret ordination of pastors in Norway during the period of Nazi occupation. These ordinations were achieved without the knowledge of the official church leadership, who collaborated with their Nazi rulers. For those involved, the process of ordination proved to be a theologically legitimised benchmark of their spiritual authority, regardless of their relationship to the state power. *Ute Beyer-Henneberger* undertakes a critical review of selected materials utilised in Evangelical religious instruction, exploring the topic of the Civil Rights Movement in the USA under the leadership of Martin Luther King. She takes into consideration which version or narrative about the Civil Rights Movement is presented, and whether the broader supporter base and the movement's reception within the Black Church even rate a mention. Against this backdrop, she takes a critical look at the image of King, who is coming to assume idealistically heroic traits.

In the final contribution, *Maik Schmerbauch* undertakes a review of the works of the Münster historian, Klaus Große Kracht.

It is with a great sense of gratitude that we look back once again to the very efficiently organised and productive symposium in Lucerne, which was guided and shaped under the extremely competent leadership of Franziska Metzger. However, it is not just the professional and educational stimulus of the symposium that will linger in people's memories, but the very special welcome and hospitality that will long be cherished. With its focus on religious practices in the context of memorial culture, in particular in connection with discourses into national identity, the conference opened up a new perspective for contemporary church history, the topic to which our publication is dedicated.

Andrea Strübind, February 2019