

German and Austrian Opinion

The Second Council of the Vatican continues to exercise religious opinion in Germany and Austria. The *Herder-Korrespondenz*, vol. 15, No. 2, Nov. 1960, pp. 80-83 gives a survey under the title *Vorschau auf das ökumenische Konzil*. People expect great things of it, but there is a note of anxiety lest it be too timid and miss some of its opportunities.

The dominant event of 1960 in Germany was the Eucharistic World Congress in Munich. A very full report is contained in the *Herder-Korrespondenz*, vol. 15, No. 1, Oct. 1960, pp. 7-34. Details are given of its programme, meaning, the sermons preached, its liturgical shape, and details of the help given by the Evangelical Christians in particular with accommodation. It was noted that the Archbishop of Paderborn stayed with the Evangelical bishop of Bavaria, and that several Spanish priests stayed with pastors' families. No. 2, Nov. 60, reports on pp. 91-94 Evangelical reactions to the Congress. These were in many cases appreciative, but doubts were expressed about the spiritual value of mass events, requiring enormous organization.

During the Congress, a *Una Sancta Feier* was held in Munich, i.e. a meeting between Catholic and Evangelical theologians. The leading address was given by Otto Karrer, the well-known advocate of Christian unity. He explained certain doctrines concerning the Eucharist to which Protestants object particularly strongly and showed that Luther and Calvin were perhaps closer to the Catholic position than is generally realized.

Of articles concerning the Orthodox Church, we may mention a note in the *Herder-Korrespondenz*, vol. 15, No. 3, Dec. 1960 on pp. 115-117 on the possible reasons for postponement by one year of the proposed pan-orthodox conference in Rhodes. There seems to be indications that it may be due to difficulties between Constantinople and Moscow on the one hand and Constantinople and the Church in Greece on the other hand. No. 4, Jan. 1961, pp. 185-190 contains an obituary of Dom Lambert Beauduin, the apostle of reunion with the East and founder of the abbey that is now at Chevetogne. It gives details of his foundation, of the way in which the Popes have recognized the special aptitude of the Benedictine Order for the work of reunion with the East, of his work in connection with the Malines conversations, and also of his trials as well as his achievements and their recognition.

An important article on *Der abergläubische Missbrauch der Bilder in Byzanz* by D. Savramis is in *Ostkirchliche Studien*, vol. 9, No. 2/3, Sept. 1960, on pp. 174-192. The author, himself an orthodox Greek, condemns the veneration of images very severely. He asserts that the veneration which was not found among the early Christians, really began in the sixth century, was forced on the Church by the mass of the ignorant people whose attitude to the icons was pagan, and degenerated to the point where it was thought that the icons worked wonders, not those who were depicted. The reviewer is not qualified to express an opinion,

but it is valuable to have the arguments for the iconoclasts with whom one does not normally feel much sympathy. The matter is topical because the repercussions of the iconoclast controversy have influenced the relations between the Eastern Church and Islam, and those between the Greek and Latin churches. No. 4, Dec. 60, pp. 265-292 has an article by J. V. Gardner on *Die Diskographie des russischen Kirchengesanges*. The author stresses the great importance of singing in the Eastern Church. From his discussion of the various styles and of the available recordings the interesting fact emerges that in 1952 the *Johannes-Damascenus-Chor* was founded in Essen. This consists of about 100 members, all Germans, and devotes itself exclusively to the liturgical music of the Eastern Church.

F. Thoma writes on *Evangelische Diakonie und katholischer Diakonat* in the *Muenchner Theologische Zeitschrift*, vol. 11, 1960, No. 3, pp. 181-190. He argues the case for an active male diaconate. This is necessary because of the shortage of clergy who have to be relieved of tasks that need not be done by priests and because of the fact that deaconesses and women social workers tend to marry and thus become unavailable. The Evangelical Church in Germany has a flourishing male diaconate going back to the nineteenth century. It performs valuable work and has shown itself tough and resistant in political crises and persecutions. Its work is in the *Gemeinde* (parochial community), but it lacks what the Catholic diaconate has, viz., a canonical status. The Catholic diaconate has this but it does no practical work since it has become simply a stage in the preparation for the priesthood. It could, however, do immensely valuable work if it were revived. Married deacons who did not aspire to the priesthood could be ideal advisers in matrimonial troubles. There are works of charity in which Catholic and Evangelical deacons might collaborate, thus advancing one step to reunion. The article is not long, but weighty and important.

The *Zeitschrift fuer katholische Theologie* prints in vol. 82 (1960), No. 3, pp. 290-332 an article on *Moderne Bibeluebersetzungen*, ed. by J. Schmid. It was written for an encyclopedia, but proved much too long for that purpose. The word modern is an understatement; the authors go back to the Middle Ages. The article is very informative and heartening in that it shows that there have been more Catholic translations of the Bible than is often realized. To read of the effects of the restrictions of the Council of Trent, on the other hand, is depressing.

Other articles to be mentioned are *Die neuen Rubriken fuer das römische Brevier und Missale* (*Herder-Korrespondenz*, vol. 15, No. 4, Jan. 1961, pp. 174-180), and E. von Hippel on *Recht und Staat im Weltbild der Neuzeit* in *Die neue Ordnung in Kirche, Staat, Gesellschaft und Kultur*, vol. 14, No. 6, Dec. 1960, pp. 401-411. Hippel contrasts the medieval state based on *Ordo* with the modern state based on power and relates the change to the rise of naturalist philosophy.

At Christmas, 1960, the Austrian weekly *Die Furche* celebrated the fifteenth anniversary of its first issue. *Die Furche* was founded by the leading Catholic journalist in Austria, Dr Friedrich Funder when he was able to take up his pen again after the War. It has become an influential and high-quality paper devoted to cultural problems in a wide sense. Its aims are: the struggle for freedom in

Austria, a free Church in a free state, a Christianity open to the world, continuity with good traditions, and a warning against any return of the negation of the spirit and of barbarism.

The seventieth anniversary of the death of Karl von Vogelsang, the social reformer and spiritual father of Christian socialism in Austria, provides a good opportunity to review the book *Austrian Catholics and the First Republic: Democracy, Capitalism, and the Social Order, 1918-1934*, by Alfred Diamant; Princeton University Press; London: Oxford University Press, 52s.

The author points out that in order to understand the transition from a traditional to an industrial and democratic society in Asia and Africa, it is instructive to study the same transition in Europe and that it is valuable to study the exhaustive critique of that process by Catholic writers who generally had little sympathy with it. He chooses the Austrian Catholic writers as the subject of his study as they are a well-defined group. He has brought together a vast amount of information, fortified by quotations in which he shows the different strands of opinion which could be distinguished and stresses the strong influence of Romantic ideas which was stronger in Austria than for instance in Germany. He describes the application of theory to problems of practical politics, in the attitude of Catholic politicians to the monarchy, to the republic, and to their opponents, and finally, the culmination of that application, the ill-fated corporative constitution of 1934. He has no difficulties in showing the weaknesses of many writers, and the failure in practice in that the application of anti-capitalist ideas became something like a reinforcement of capitalism. The constitution, though meant to be based on *Quadragesimo Anno* was inconsistent with its principles in some respects. The fact that the book is devoted to the Catholic writers and, in respect of practical politics, the Christian-Socialist party or, to use Dr Diamant's term *Lager* ('camp') means that the mistakes made by the Socialists are inevitably much less prominent. He is right to speak of 'camps' rather than parties because the Austrian parties, certainly between the two world wars, were more than parties. It seems that the author to some extent misapprehends the political situation in the Austrian half of the monarchy before 1918. The legal position of the Church was stronger than he seems to think (the Austrian system of Church-State relations is entirely different from separation as understood in France or the United States and less dependent on administrative subterfuges; these were in any case frowned upon by the Emperor whose influence in the administration was far-reaching. Democratic institutions in Austria were not created from scratch in and after 1918, but developed earlier. Universal male suffrage, for instance, was introduced in 1906, and Dr Diamant recognizes the strength of the liberal tradition. The book contains a very useful bibliography, and the author is right in lamenting the lack of unbiased writings on modern Austrian history.

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