

Religion in Austria: An Annotated Bibliography of 2020 Scholarship

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1. Preliminary Remarks

The annotated bibliography assembles research pertaining to religion in Austria published in 2020. This includes publications from the field of Religious Studies as well as adjacent disciplines, such as, foremostly, (Church) History, Legal Studies, and Religious Education. Smaller notes and popular science contributions were not considered. Studies lacking minimum scholarly standards and scholarship, which was deemed to draw too heavily on emic religious/confessional modes of argumentation were likewise excluded. Given the immense diffusion of related research, some relevant titles might be missing from the collection. Such also involves backdated 2020 publications that were not made available by September 2020. The bibliography is divided into Books (Section 2) and Chapters in Edited Volumes and Journals (Section 3). All titles are given in alphabetic order in respect to the author's last name and are numbered on the left-hand side in order to facilitate better navigation. English translations are added to German language titles in square brackets. The pricing in euros follows the Austrian retail price.

2. Books

- (1) Bair, Johann and Wilhelm Rees, eds. 2020. *Leistungen der Kirchen und Religionsgemeinschaften in Österreich für Staat und Gesellschaft* [Services of the Churches and Religious Communities in Austria for the State and Society]. Religion und Staat im Brennpunkt, 5. Innsbruck: Innsbruck University Press. Pp. 252. ISBN: 978-3-99106-008-6. Paperback, €28.90.¹

¹ For relevant articles from this edited volume, see Section 3 (12), (15), (32), and (75).

- (2) Brückler, Theodor. 2020. *Zur Geschichte der österreichischen Denkmalpflege. Die Ära Helfert, Teil 1: 1863 bis 1891* [On the History of Austrian Monument Preservation. The Helfert Era, Part 1: 1863 to 1891]. Studien zu Denkmalschutz und Denkmalpflege, 25/1. Wien: Böhlau Verlag. Pp. 738. ISBN: 978-3-205-21016-0. Hardback, €93.00.
- (3) Dullinger, Thomas. 2020. *Arbeitsrechtliche Relevanz religiöser Bedürfnisse* [The Relevance of Religious Needs in Labour Law]. manzwissenschaft. Wien: MANZ'sche Verlags- und Universitätsbuchhandlung. Pp. 337. ISBN: 978-3-214-08919-1. Paperback, €74.00.
- (4) Dursun, Sule. 2020. *Den eigenen Weg suchen und finden. Deutungsmuster von Religion und Religiosität bei Frauen türkischer Herkunft mit Universitätsabschluss in Wien* [Searching for and Finding One's Own Way: Patterns of Interpretation of Religion and Religiosity among Women of Turkish Origin with a University Degree in Vienna]. Religion & Bildung, 3. Wien: LIT Verlag. Pp. 343. ISBN: 978-3-6435-0964-2. Paperback, €41.10.
- (5) Fingernagel-Grüll, Martha. 2020. *Zur Geschichte der österreichischen Denkmalpflege. Die Ära Helfert, Teil 2: 1863 bis 1891* [On the History of Austrian Monument Preservation. The Helfert Era, Part 2: 1892 to 1910]. Studien zu Denkmalschutz und Denkmalpflege, 25/2. Wien: Böhlau Verlag. Pp. 784. ISBN: 978-3-205-21045-0. Hardback, €93.00.
- (6) Leeb, Rudolf and Astrid Schweighofer, eds. 2020. *Die Geburt der Moderne aus dem Geist der Religion? Religion, Weltanschauung und Moderne in Wien um 1900* [The Birth of Modernity from the Spirit of Religion? Religion, Weltanschauung, and Modernity in Vienna around 1900]. Wiener Forum für Theologie und Religionswissenschaft, 20. Göttingen: V&R unipress. Pp. 432. ISBN: 978-3-8471-1143-6. Hardback, €57.00.²

² Reviewed in this volume by Lukas Pokorny. For relevant articles from this edited volume, see Section 3 (9), (20), (23), (37), (43), (45), (50), (56)–(57), (66), (78), and (86)–(88). The chapter descriptions are taken from the review.

- (7) Hödl, Hans Gerald, Astrid Mattes, and Lukas Pokorny, eds. 2020. *Religion in Austria, Volume 5*. Vienna: Praesens Verlag. Pp. xvi+406. ISBN: 978-3-7069-1101-6. Hardback, €36.00.³
- (8) Rees, Wilhelm and Stephan Haering, eds. 2020. *Iuris sacri peruestigatio. Festschrift für Johann Hirnsperger* [Iuris sacri peruestigatio: Festschrift for Johann Hirnsperger]. Kanonistische Studien und Texte, 72. Berlin: Duncker & Humblot. Pp. 807. ISBN: 978-3-428-18064-6. Hardback, €133.60.⁴
- (9) Scherzberg, Lucia. 2020. *Zwischen Partei und Kirche. Nationalsozialistische Priester in Österreich und Deutschland (1938–1944)* [Between Party and Church: National Socialist Priests in Austria and Germany (1938–1944)]. Religion und Moderne. Frankfurt am Main: Campus Verlag. Pp. 645. ISBN: 978-3-593-51225-9. Paperback, €50.40.⁵
- (10) Senitz, Felicitas, Julia Anna Jungmair, and Siegfried Pöchtrager. 2020. *Halal aus Sicht der muslimischen Bevölkerung. Eine Studie über kaufentscheidende Werte, Motive und Einstellungen* [Halal from the Perspective of the Muslim Population: A Study on Purchase Decision Values, Motives, and Attitudes]. Studien zum Marketing natürlicher Ressourcen. Wiesbaden: Springer Gabler. Pp. xii+121. ISBN: 978-3-658-30526-0. Paperback, €56.53.
- (11) Thaler, Peter. 2020. *Protestant Resistance in Counterreformation Austria*. Routledge Research in Early Modern History. New York and London: Routledge. Pp. x+337. ISBN: 978-0-367-42934-8. Hardback, €168.99.

³ For relevant articles from this edited volume, see Section 3 (10), (22), (38), (47), (53), (73), and (93).

⁴ Reviewed in this volume by Lukas Pokorny. For relevant articles from this edited volume, see Section 3 (2), (11), (14), (27), (30), (40), (44), (58), (61)–(63), (65), and (77). The chapter descriptions are taken from the review.

⁵ Reviewed in this volume by Dirk Schuster.

3. Chapters in Edited Volumes and Journals

- (1) Aksünger-Kizil, Handan. 2020. "Alevi Theology in the Context of Religious Pluralisation in Germany and Austria." In Wolfram Weiße, Julia Ipgrave, Oddbjørn Leirvik, and Muna Tatari, eds., *Pluralisation of Theologies at European Universities*. Münster and New York: Waxmann Verlag, pp. 199–214.

An estimated 1.5 to two million Alevi live in Europe outside of Turkey, of which circa 700,000 are based in Germany and some 60,000 to 100,000 in Austria. Whereas in Turkey estimates indicate up to fifteen to twenty million Alevi, they have not received any formal acknowledgement by the authorities. In Austria, there are several competing Alevi organisations. One, the *Alevitische Glaubensgemeinschaft in Österreich* (Alevi Faith Community in Austria), was recognised as a Legally Recognised Religious Society in 2013. Another, the *Alt-Alevitische Glaubensgemeinschaft in Österreich* (Old-Alevi Faith Community in Austria) is a State-registered Religious Confessional Community since 2013. Another large Alevi organisation is the *Föderation der Aleviten Gemeinden in Österreich* (Federation of Alevi Communities in Austria), which is involved in legal battles with the *Kultusamt* (Governmental Department for Religious Affairs). Aksünger-Kizil (b. 1976), a professor of Alevi Theological Studies at the University of Vienna, adumbrates this complex situation also with a view to Alevi Religious Education and the Islam Law of 2015, following discussions of the overall Alevi tradition as well as developments and the current situation in Germany. In present-day Austria, Alevi Religious Education is offered at 139 institutions to some 2,400 students by fifty-one teachers across seven federal states. In a concluding section, Aksünger-Kizil argues that the "construction of an 'Alevi Theology' should tie in with its own forms of tradition, developing them further in a new secular environment through intra- and interreligious dialogue."

- (2) Althaus, Rüdiger. 2020. "Das Domkapitel als Konsultorenkollegium. Anmerkungen zu einer etablierten Praxis [The Cathedral Chapter as a College of Consultors: Notes on an Established Practice]." In Wilhelm Rees and Stephan Haering, eds., *Iuris sacri pervestigatio. Festschrift für Johann Hirnsperger*. Berlin: Duncker & Humblot, pp. 27–48.

Althaus (b. 1961), professor of Canon Law at Paderborn University, first delineates the role of the cathedral chapter and the *collegium consultorum* (college of consultors). The latter consists of six to twelve priests to be selected

by the diocesan bishop. The college is responsible for the asset management and—in the case of an episcopal vacancy—for the leadership of the Diocese. Drawing on the option given in Can. 502 § 3 of the *Codex Iuris Canonici* of 1983, both the Austrian and the German (as well as other) Bishops' Conferences decreed that these tasks are to be taken over by the cathedral chapter. Althaus subsequently examines the formal nature of this institutional merger, highlighting several issues. In general, he problematises that the college of consultors consists of individuals, whose business and legal abilities are not sufficient in terms of competently assessing legal transactions. To remedy some issues, Althaus suggests that, in consultation with the Holy See, the Bishops' Conferences might leave the decision whether the cathedral chapter takes over the agenda of the college of consultors to the discretion of the Diocesan Bishops.

- (3) Apfalter, Wilfried. 2020. "Is an Atheist Religion in Austria Legally Possible?" *Journal of Law, Religion and State*, 8 (1), pp. 93–123.

Apfalter (b. 1971) argues for the legal recognition of the Atheist Religious Society in Austria, of which he is the founder and a leading official, with a view to the existing legal framework. He contrasts atheism with non-religion and clarifies that certain manifestations of atheism should be deemed a religion. He succinctly outlines Austrian religious law, pinpointing "four criteria for religion" (religion to transcendence, myth, ethos, rite or ritual), which he then applies to the Atheist Religious Society.

- (4) Aschauer, Wolfgang. 2020. "The Drivers of Prejudice with a Special Focus on Religion—Insights into Anti-Muslim Sentiment in Austrian Society." *Österreichische Zeitschrift für Soziologie*, 45, pp. 183–212.

Aschauer (b. 1979), a University of Salzburg-based sociologist, states that the "objective of this study is to investigate the cognitive reasoning and the emotional reactions of the Austrian population towards Muslims and to shed light on the main antecedents of anti-Muslim sentiment with a special focus on religion" (p. 185). The paper is an extended version of the German language paper below.

- (5) Aschauer, Wolfgang. 2020. "Zur Analyse und Erklärung antimuslimischer Ressentiments in Österreich. Die Dynamiken islamkritischer Haltungen unter besonderer Berücksichtigung religiöser Ein-

stellungen [On the Analysis and Explanation of Anti-Muslim Resentments in Austria: The Dynamics of Attitudes Critical of Islam with a Special Emphasis on Religious Views].” *SWS-Rundschau*, 60 (1), pp. 66–88.

Based on the data generated by the Social Survey Austria (*Sozialer Survey Österreich*) of 2018 involving 1,200 respondents, Aschauer explores the scope of anti-Muslim attitudes in Austria as well as their driving forces. He concludes that a majority of the population is indeed critical vis-à-vis Islam. Resentments are largely carried by the elderly and the socially unprivileged (low income and low education). Active “conventional” (i.e., for the most part Catholic) religious belonging is seen to increase prejudice while it may also nourish tolerance. People “acting superstitiously” are likewise deemed to be more inclined towards entertaining biases.

- (6) Aslan, Ednan. 2020. “Early Childhood Education and Islam.” In Ednan Aslan, ed., *Migration, Religion and Early Childhood Education*. Wiesbaden: Springer VS, pp. 87–99.

Aslan (b. 1959), a University of Vienna-based professor of Islamic Religious Education, first overviews early childhood religious education in Turkey and Palestine. By way of comparison, he concludes that while there are no “significant differences in content or religious beliefs,” in Turkey more emphasis is put upon “psychological and pedagogical developments.” Against this backdrop, he looks at Islamic kindergartens in Europe marshalling the case study of Austria. Aslan points to the curricular aims of many of these facilities across Europe, which, he argues, are close to Turkish and Palestinian cases. However, what he finds missing in Europe/Austria, Turkey, and Palestine is the development of “viable educational concepts” owing to “sometimes highly traditional ways of thinking and behaving.”

- (7) Aslan, Ednan. 2020. “Islamisch-theologische Studien an der Universität Wien. Theologie im modernen akademischen Kontext [Islamic Theological Studies at the University of Vienna: Theology in a Modern Academic Context].” In Michael Klöcker and Udo Tworuschka, eds., *Handbuch der Religionen. Ergänzungslieferung 65*. Hohenwarsleben: Westarp-Verlag, pp. 1–18.

Aslan’s focus is twofold. First, he reviews the organisational history of Islamic Theological Studies at the University of Vienna, taking into account the socio-historical and legal frameworks. Aslan reports as an insider. He was

appointed professor at the University of Vienna's Department of Islamic Religious Education in 2006. In 2016/17, it became part of the newly established Department of Islamic Theological Studies, of which he served as Head until 2019. Second, Aslan problematises challenges such as competing expectations raised by the authorities—the foundation of the Department of Islamic Theological Studies is the direct result of the Islam Law of 2015—and the Islamic Faith Community in Austria, and provides a mission statement for Islamic Theological Studies in Austria.

- (8) Aslan, Ednan. 2020. "Religious and Ethical Orientations of Muslim Refugees." In Ednan Aslan, ed., *Migration, Religion and Early Childhood Education*. Wiesbaden: Springer VS, pp. 193–202.

Drawing on field research conducted from September 2016 to June 2017 involving the use of a questionnaire and a sample of 288 individuals, Aslan examines the values and religious attitude of mostly Muslim refugees (mainly hailing from Afghanistan and Syria) living in or near Graz (Styria), Austria's second largest city. Following a breakdown of the survey results, Aslan highlights some particular findings and offers recommendations, for the majority of respondents would "take religiosity and religious practices very seriously, and want to continue to do so." He specifically alerts to the unsettling anti-Semitism and patriarchal attitudes found in the data set. His recommendations include, among others, interfaith dialogue, religious management measures, and social/religious counselling activities.

- (9) Baier, Karl. 2020. "Das okkulte Wien [Occult Vienna]." In Rudolf Leeb and Astrid Schweighofer, eds., *Die Geburt der Moderne aus dem Geist der Religion? Religion, Weltanschauung und Moderne in Wien um 1900*. Göttingen: V&R unipress, pp. 239–282.

Baier (b. 1954) is a retired associate professor of Religious Studies at the University of Vienna. He offers a panoramic survey of Vienna's occult milieu around 1900 including its roots from the 1860s to the 1880s. He states that in comparison to other major European cities such as Leipzig, Berlin, Paris, and London, Vienna's occult milieu was relatively underdeveloped at the time. The two reasons he gives are the massive dominance of Catholicism and state repressions vis-à-vis exponents, who had gained public visibility outside the religiously tolerated mainstream. A case in point is Austrian Freemasonry. Baier notes that specialised bookstores were in fact the hub of occult activities. For many the bookstores were the entrance space into the occult life-world. Following the introduction, Baier expounds on the roots of Viennese

occultism, discussing *Lebensreform* (Life Reform) vegetarianism, spiritualism—in particular Adelma von Vay (Adelaide von Wurmbrand-Stuppach, 1840–1925) and Lazar von Hellenbach (1827–1887)—and “scientific occultism.” Next, he addresses the early history of Theosophy in Vienna focusing on Friedrich Eckstein (1861–1939) and the two chief exponents of Ariosophy, Guido List (1848–1919) and Jörg Lanz von Liebenfels (Adolf Josef Lanz, 1874–1954). Finally, he introduces the German occultist Alois Mailänder (1843–1905), who through his disciple and fellow occultist Wilhelm Hübbe-Schleiden (1846–1916) became the “spiritual teacher for the occultist elite in Germany and Austria.” Mailänder’s body work—informed by that of the Freemason Johann Baptist Krebs (alias Kerning; 1774–1851)—was formative for figures like the yoga pioneer Carl Kellner (1850–1905) and Gustav Meyrink’s (1868–1932) “spirituality of bodily transformation.”

- (10) Baier, Karl. 2020. “Occult Vienna: From the Beginnings until the First World War.” In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorny, eds., *Religion in Austria, Volume 5*. Vienna: Praesens Verlag, pp. 1–76.

This is a revised and substantially extended version of (9) with a new concluding section and additional photos.

- (11) Bair, Johann. 2020. “Das religiöse Existenzminimum – ein vergangenes Phänomen? [The Religious Subsistence Level – A Phenomenon of the Past?].” In Wilhelm Rees and Stephan Haering, eds., *Iuris sacri pervestigatio. Festschrift für Johann Hirnsperger*. Berlin: Duncker & Humblot, pp. 487–501.

Bair, an assistant professor of Legal History at the University of Innsbruck, traces the history of the concept of religious subsistence level with a focus on the Austrian situation. From the mid-sixteenth century up to Joseph II (r. 1780–1790), the application of a religious subsistence level was tantamount to the right of departure granted to the subjects by their sovereign. Joseph II granted freedom of conscience qua religious subsistence level within his legislation of tolerance. Bair continues his historical outline with the post-1848 period and until the end of the First World War. With the Treaty of Saint-Germain-en-Laye of 1919, the notion of religious subsistence level disappeared from the legislation save for the periods of Austrofascist and National Socialist rule. However, Bair shows that in 2003 the Independent Federal Asylum Senate in Austria referenced the *religiöses Existenzminimum* (reli-

gious subsistence level) when dealing with a Muslim convert to Christianity—however, without defining its exact meaning. Finally, in 2012, the European Court of Justice formally discarded the notion of religious subsistence level, which, accordingly, resulted in its disuse within the Austrian judicature.

- (12) Bair, Johann and Wilhelm Rees. 2020. “Leistungen der Kirchen und Religionsgemeinschaften für Staat und Gesellschaft aus staatskirchenrechtlicher und kirchenrechtlicher Sicht [Services of the Churches and Religious Communities towards the State and Society from the Perspective of State-Church Law and Canon Law].” In Johann Bair and Wilhelm Rees, eds., *Leistungen der Kirchen und Religionsgemeinschaften in Österreich für Staat und Gesellschaft*. Innsbruck: Innsbruck University Press, pp. 11–28.

Bair and Rees (b. 1955), the latter a professor of Canon Law at the University of Innsbruck, outline a range of areas where Legally Recognised Churches and Religious Societies provide service to the community. First, they take the perspective from State-Church Law specifically addressing religious education in schools, which has its legal basis in the Basic Law on the General Rights of Nationals (*Staatsgrundgesetz*) of 1867 and the School Organisation Act (*Schulorganisationsgesetz*) of 1962. Particularly important is the Religious Education Act (*Religionsunterrichtsgesetz*) of 1949. That the state assigned the duty of denominational religious education to Legally Recognised Churches and Religious Societies is a sign of the state’s religious neutrality. Other areas briefly discussed comprise religious counselling in the Austrian penal system, the Austrian army, and within health facilities such as hospitals and nursing homes. In the second section, Bair and Rees take the perspective of Canon Law referencing relevant articles of the Catholic Church’s *Codex Iuris Canonici* of 1983. The major areas touched upon include religious instruction in schools and universities, the office of sanctifying (Can. 834), diaconia, but also ecology. Bair and Rees argue that the Catholic Church “beyond its own objectives also has a global mission” for adherents and non-adherents alike.

- (13) Bauer, Dominique and Astrid Mattes. 2020. “Austria” In Oliver Scharbrodt, Samim Akgönül, Ahmet Alibašić, Jørgen S. Nielsen, and Egdūnas Račius, eds., *Yearbook of Muslims in Europe, Volume 11*. Leiden and Boston: Brill, pp. 44–70.

Bauer (b. 1989) is a doctoral candidate in Development Studies at the University of Vienna and Mattes (b. 1988) is a political scientist with a focus on

religion affiliated with the Austrian Academy of Sciences. In this Yearbook entry they review major developments pertaining to Islam in Austria in 2018. They stress that the new coalition “took manifold steps to regulate and restrict the organisation of Islam and certain religious practices in Austria.” Likewise, Bauer and Mattes state that “[a]s in previous years, discrimination against Muslims continued to be a growing problem in 2018.” The overview is divided into “Public Debates,” “Transnational Links,” “Law and Domestic Politics,” and “Activities and Initiatives of Main Muslim Organisations.” In each section a plethora of pertinent topics are briefly addressed. The last section provides basic (demographic) information on the Muslim population in Austria and a range of facilities and subjects pertaining to Islam in Austria, including, among others, burial sites, places of Islamic learning and education, Muslim media and publications, main Muslim organisations, dress code, and halal products.

- (14) Berkmann, Burkhard Josef. 2020. “Skizze einer typologischen Definition religiösen Rechts [An Outline of a Typological Definition of Religious Law].” In Wilhelm Rees and Stephan Haering, eds., *Iuris sacri pervestigatio. Festschrift für Johann Hirnsperger*. Berlin: Duncker & Humblot, pp. 515–524.

Referring to the State-registered Religious Confessional Communities in Austria, Berkmann (b. 1976), a professor of Canon Law at the University of Munich, notes that their statutes and constitutions comprise legal provisions meant to enable members to order their internal affairs. He views these statutes and constitutions as an expression of an “internal law of religions” or “religious law,” a notion he subsequently seeks to define. To begin with, Berkmann introduces three past approaches by legal scholars Jacques Vanderlinden (1932–2012), Richard Puza (b. 1943), and Russell Sandberg. Berkmann then offers his own approach, which draws upon Ludwig Wittgenstein’s (1889–1951) concept of family resemblance. He lists seven typical characteristics of religious law: 1) religious law can partially be traced back to a divine origin; 2) in several religions a revelation serves as the source of law; 3) the organs stipulating the law are religious and not state authorities; 4) enforcing legal rules through sanctions in this world is weaker; 5) the passage to ordering systems, such as morality and mores is less sharply demarcated; 6) the scope of application is normally circumscribed according to personal and not territorial criteria; 7) typical regulatory areas are the internal organisation of the religious community as well as praxis and doctrine. Additionally, some religious laws regulate specific sections of general human life. The seven characteristics are categorised into three groups—origin of

law (1–3), juridicity (4–5), and scope of application (6–7)—which are subsequently explained. In the concluding section, Berkmann briefly discusses the three groups in reference to the constitutions and statutes of State-registered Religious Confessional Communities.

- (15) Bozkaya, Dilek and Yeliz Luczensky. 2020. “Leistungen der Alevitischen Glaubensgemeinschaft in Österreich (ALEVI) für Staat und Gesellschaft in Österreich [Services of the Alevi Faith Community in Austria (ALEVI) towards the State and Society in Austria].” In Johann Bair and Wilhelm Rees, eds., *Leistungen der Kirchen und Religionsgemeinschaften in Österreich für Staat und Gesellschaft*. Innsbruck: Innsbruck University Press, pp. 125–136.

Bozkaya is a lecturer at the Church University College for Teacher Education Vienna/Krems and school subject inspector for Alevi religious education in Vienna. Luczensky is a scholar of Alevi Religious Education also based at the Church University College for Teacher Education Vienna/Krems. In the first section they outline the history and chief doctrinal tenets of the Alevi faith as well as its successful recognition in 2013 as a Legally Recognised Religious Society and subsequent developments. In section Two they describe the relationships between the Austrian State and the Alevi Faith Community in Austria and the Turkish State and Alevi Faith, respectively. Regarding the former, they also mention the aims of the group. In the final section, Bozkaya and Luczensky briefly touch on various social activities (pastoral care in prisons and the Austrian army, youth work, litter clean-up events) maintained by the group.

- (16) Brandstetter, Bettina. 2020. “Identity Negotiations in Early Childhood—the Kindergarten as a Central Place for Cultural and Religious Encounters.” In Ednan Aslan, ed., *Migration, Religion and Early Childhood Education*. Wiesbaden: Springer VS, pp. 101–114.

Brandstetter (b. 1973), a University of Vienna-based practical theologian, contends that there are two wider educational strategies (qua postcolonial expressions) at play in Austrian kindergartens: homogenisation (“based on the idea of a ‘we-identity’ that includes the ones born in a particular nation, ethnicity or culture”) and pluralisation (“special emphasis on differences”). Through three kindergarten case studies, she introduces the notion of a practical “third space” which would break up this binary. She considers religion to be “a phenomenon of the third space,” whose utilisation through informed

early childhood religious education represents a powerful tool in identity formation processes.

- (17) Brömssen, Kerstin von, Heinz Ivkovits, and Graeme Nixon. 2020. “Religious Literacy in the Curriculum in Compulsory Education in Austria, Scotland and Sweden – A Three-Country Policy Comparison.” *Journal of Beliefs & Values*, 41 (2), pp. 132–149.

Three scholars of religious education from Sweden (University West), Austria (Church University College for Teacher Education Vienna/Krems), and Scotland (University of Aberdeen) teamed up to liken the religious education curricula of these three countries (in the case of Austria the discussion is limited to Catholic religious education). Four guiding questions, among others pertaining to the aims, status, purposes, teaching and learning objectives, and contents of religious education, structure the analysis. Following some theoretical considerations primarily regarding the notion of “religious literacy,” the case studies are consecutively discussed employing critical discourse analysis. Von Brömssen, Ivkovits, and Nixon conclude that the case studies “articulate rather different religious literacies for teaching and learning in the RE subject.” Variety would not only be due to the difference between denominational (Austria) and non-denominational (Scotland, Sweden) religious education but also because the three religious education pathways are ingrained in different “educational traditions.”

- (18) Córdoba Salmerón, Miguel. 2020. “A Failed Politician, a Disputed Jesuit: Cardinal Johann Eberhard Nithard (1607–81).” *Journal of Jesuit Studies*, 7 (4), pp. 545–569.

A specialist of Christian iconography and Catholic church history at Facultad de Teología de Granada, Córdoba, Salmerón sheds light on the seventeenth-century Austrian Jesuit Johann Eberhard Nithard. A brief discussion of two contemporaneous portraits of Nithard sets the stage for a well-informed biographical account, which focuses on the heydays of his religio-political power from 1665 to 1677. Nithard had arrived in Spain in 1649 as confessor of the queen consort of Philip IV of Spain (1605–1665), Mariana of Austria (1634–1696). Following the death of Philip, he was elevated to General Inquisitor and *valido* (prime minister), but was forced out of the latter office a few years later. He was soon to climb up the ecclesiastical ladder further, eventually becoming a Cardinal in 1672 and formalising his position as ambassador of Spain in Rome. In the emically-minded conclusion, Córdoba

Salmerón approaches Nithard's life from a "spiritual perspective," postulating that the sources would need to be revisited "not as historians who seek the truth through historical data but as men of spirit, who seek in others the traces of God's footprint." Such would help to better appreciate who Nithard was.

- (19) Danner, Sonja, Martin Jäggle, Andrea Lehner-Hartmann, Viera Pirker, and Martin Rothgangel. 2020. "... *kurz in Mauthausen ...*?' Holocaust und Erinnerungslernen im Religionsunterricht in Österreich [... *briefly in Mauthausen ...*? The Holocaust and Learning of Remembrance in Religious Education in Austria]." In Stefan Altmeyer et al., eds., *Erinnerung an den Holocaust im Religionsunterricht. Empirische Einblicke und didaktische Impulse*. Stuttgart: Verlag W. Kohlhammer, pp. 79–101.

The authors are scholars of Catholic (Jäggle, Lehner-Hartmann, Pirker) and Protestant Religious Education (Danner, Rothgangel) based in Vienna. Jäggle (b. 1948) introduces the quantitative dimension of a survey conducted among teachers of Catholic and Protestant religion in 2016. In Austria, there are presently nearly 10,000 teachers of Catholic religion and some 600 of Protestant religion. 219 individuals, largely based at grammar schools, responded to the survey. Of these 96.8% were teachers of religion, 71.2% were Catholic, and 26.9% Protestant. 92.7% mentioned that the subject of "remembering the Holocaust" constitutes a part of their teaching. Three quarters of the respondents indicate that they discuss the topic with respect to contemporary issues, such as human rights and refugees. Danner and Pirker go on to qualitatively assess the survey data. They ascertain four areas to which the subject of remembering the Holocaust is connected by the respondents: educational mandate (*Bildungsauftrag*), religious perspective, personal perspective, and social perspective. The latter is deemed most crucial for the majority of respondents. One-third of the respondents state that discussing the subject has changed due to recent socio-political developments. Of these, many equate the perpetrators (Nazis) and victims (Jews) of the Shoah with today's right-wing extremists and refugees/Muslims, respectively, a comparison criticised by Danner and Pirker. Finally, Lehner-Hartmann and Rothgangel explore how the respondents evaluate the modes of teaching Holocaust remembrance. Whereas film and audio materials, self-created materials, and movies receive wide use by around two thirds of the respondents, school books or digital media are utilised much less. Austrian school books are deemed largely inadequate for the purpose of remembering the Holocaust.

- (20) Davidowicz, Klaus S. 2020. "Judentum und die Wiener Moderne – zwischen Tradition und Erneuerung [Judaism and Viennese Modernity: Between Tradition and Renewal]." In Rudolf Leeb and Astrid Schweighofer, eds., *Die Geburt der Moderne aus dem Geist der Religion? Religion, Weltanschauung und Moderne in Wien um 1900*. Göttingen: V&R unipress, pp. 59–68.

Around 1900, out of a population of some 1.7 million inhabitants of Vienna 147,000 were Jews—a number increasing to 201,513 by 1923. Davidowicz (b. 1963), a professor of Jewish Studies at the University of Vienna, approaches the Viennese Jewry at the time through the triad of anti-Semitism, assimilation, and acculturation. Many present-day anti-Semitic stereotypes are rooted in the nineteenth century. Anti-Semitism during those days was full of contradictions as it is today: Jews were considered to be either "super-strong or weak, [...] they kept their alleged 'ghetto attributes'" and were simultaneously viewed as "secret rulers of the world." Whereas Emperor Franz Joseph I (r. 1848–1916) basically did not tolerate anti-Semitism, he could not prevent its spread, as seen in the case of Karl Lueger (1844–1910), who—although Franz Joseph I repeatedly refused his appointment—eventually became mayor of Vienna (1897–1910). Davidowicz limns a colourful portrayal highlighting Jewish diversity in Vienna, the encounter of Western European and Eastern European Jewry, or that of Zionism and the assimilated Austro-Jewish bourgeoisie, and the rising anti-Semitic *zeitgeist*. All this he frames through references by Arthur Schnitzler (1862–1931), Joseph Roth (1894–1939), or Stefan Zweig (1881–1942). Davidowicz concludes that "[i]n addition to Eastern Jewish Yiddish milieus and assimilated families, for whom Judaism had become insignificant being pushed to the margins of their Austrian existence, it was in particular a middle-class educated, academically qualified, economically well-established and politically often active Jewish population that defined the image of Vienna."

- (21) Ebrahim, Ranja. 2020. "Dealing with Plurality in Austria. The Case of Islamic Theology at the University of Vienna, Department of Islamic-Theological Studies." In Wolfram Weiße, Julia Ippgrave, Oddbjørn Leirvik, and Muna Tatari, eds., *Pluralisation of Theologies at European Universities*. Münster and New York: Waxmann Verlag, pp. 261–272.

Ebrahim (b. 1985), a University of Vienna-based Islamic theologian, introduces the development and mission of Islamic Theology at the University of

Vienna. She begins with an overview of the history of Islamic Religious Education in Austria, which dates back to 1982/83 when it was first offered in public schools. She then depicts the legal history pertaining to Islam, briefly discussing both the Islam Law 1912 and 2015. In-between, that is, in 1979, the *Islamische Glaubensgemeinschaft in Österreich* (Islamic Faith Community in Austria; *IGGiÖ*) was established. In 2010, the *Alevitische Glaubensgemeinschaft in Österreich* (Alevi Faith Community in Austria; *AGGiÖ*) was formally recognised as a Religious Society. Ebrahim argues that “the atmosphere in which the amended Islam Law was created was tense and characterised by mistrust and resentment,” and that the then Minister of Foreign Affairs’ (i.e., Sebastian Kurz) “gradual, subtle accusatory tone and attitude made the Muslim community doubt the government’s intentions.” The Department of Islamic-Theological Studies was created as a result of the new Islam Law. Ebrahim specifies its legal circumstances and explains the mission statement. She highlights that both the *IGGiÖ* and the *AGGiÖ* are represented through the curriculum, forming two of the three branches of the Department—the third being Islamic Religious Education. She deems the collaboration between these two traditions itself a “valuable learning opportunity for all involved parties that transforms teachings on pluralism into practical implementation.” Ebrahim concludes that “Islamic theology in the realm of an independent scientific environment can provide an objective platform that reflects Islam-related issues that are often socially, politically, and in the media charged with emotions and populism that provoke discontent or even fear instead of an open debate.”

- (22) Endler, Johannes. 2020. “Holistic Energy Work in Austria.” In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorny, eds., *Religion in Austria, Volume 5*. Vienna: Praesens Verlag, pp. 103–137.

Endler, a doctoral candidate in Religious Studies at the University of Vienna, examines the holistic milieu in Austria, a country with more formally registered energy healers (*Humanenergetiker*) than general physicians. After briefly addressing the scholarly discourse on the subject of energy healing, Endler introduces the notion of holistic milieu and delineates the legal framework for energy work in Austria. “Energy healing” he takes as “a generic term for practices that aim to enhance well-being and health while postulating a bodily perceivable energy field.” Endler provides a systematisation of the field distinguishing between energy work *sensu stricto* and energy work *sensu lato*. The latter he divides into four areas (spontaneous setting; motion exercises; ritual group setting; “treatments” of rooms and spaces), which include, among others, yoga, neo-pagan rituals, and drowsing. The former he

divides into two categories (mediation of the healing factor through objects; mediation of the assumed healing factor through touch, gestures, imaginations), which are additionally sub-divided into two (systems based on carrier mediums perceptible to the senses; systems based on technical devices and/or para-physical notions) and three clusters of practices (“traditional systems; psychological-metaphysical systems; alternative manual systems), respectively. Some selected practices and their key exponents are subsequently introduced. Finally, Endler discusses three “background assumptions” he deems to be common among nearly all practices, namely “concepts of energetic anatomy, the notion of helping entities at the border of (inner) intuition and outer (spirit) guides, and a certain understanding of the purpose of suffering.”

- (23) Farkas, Reinhard. 2020. “Thesen zur Lebensreform anhand von Beispielen aus der Wiener Szene [Theses on the Life Reform Movement Based on Examples from the Viennese Scene].” In Rudolf Leeb and Astrid Schweighofer, eds., *Die Geburt der Moderne aus dem Geist der Religion? Religion, Weltanschauung und Moderne in Wien um 1900*. Göttingen: V&R unipress, pp. 145–166.

Farkas (b. 1954) is a retired assistant professor of History at the University of Graz. He brings together a variety of case studies to illustrate the broad scope of the *Lebensreform* (Life Reform) current. Following some notes on etymology and the scholarly engagement, he defines *Lebensreform* as a “historically changing group of social movements [...] that influence a broader field of communicative exchange and social action through media, initiatives, or institutions.” Yet their “contexts, profiles, and scopes of action” vary significantly and “their orientations more often than not contradict each other.” Farkas argues that *Lebensreform* groups initially (i.e., from the 1880s) attempted to stay in the interstices of a “pillarising society.” Following a brief look into the *völkisch* and anti-Semitic tendencies within the “abstinence movement,” Farkas offers case studies involving vegetarianism and Theosophy in Vienna and Austria. He touches, among others, on the likes of Wilhelm Winternitz (1834–1917) and hydrotherapy, Julius Schilling (1836–1926) and his Vegetarian Club, the naturopath Max Mader and his *Kranken-Zeitung*, Adolph Graf von Zedtwitz (1823–1895) and his criticism of academic medicine—whose *Abrechnung mit Irrlehren der herrschenden Schulmedizin* (Settling Accounts with the Heresies of Current Academic Medicine; 1900) was published posthumously—and the esotericist G. W. Surya (Demeter Georgievitz-Weitzer; 1873–1949). The latter Farkas subsumes under the wider Theosophical current, which served as a “carrier of *Lebensreform*.” In

the last section, Farkas touches on some later developments in the 1920s and 1930s when the term “Lebensreform” began to be used qua self-definition.

- (24) Goujon, Anne and Claudia Reiter. 2020. “The Future of the Protestant Church: Estimates for Austria and for the Provinces of Burgenland, Carinthia and Vienna.” *Vienna Institute of Demography Working Paper* 02/2020, pp. 1–25.

Goujon (b. 1967) and Reiter are scholars of demography at the Vienna-based Wittgenstein Centre for Demography and Global Human Capital. As of 2018, the Protestant Church in Austria has some 278,000 members, which translates to 3.2% of the population, a sharp decrease compared to 2001 (4.4%). The development of membership in three federal states—Vienna, Burgenland, and Carinthia—is projected onto 2048 drawing on the following parameters: “fertility, mortality, in- and out-migration, and entrance and exit rates.” Given are then five scenarios with varying values of these parameters: European mobility, diversity (like the former but with more non-European migration), membership lift (like European mobility but assuming a surge in Protestant migration, among others), and two different combinations of European mobility and membership lift. Except for the rather unlikely membership lift scenario, all scenarios give a massive reduction in membership. The diversity scenario, for example, indicates a loss of members equal to minus sixty-five per cent (Vienna), fifty-nine per cent (Carinthia), and thirty-two per cent (Burgenland). For all of Austria the membership will be nearly halved (minus forty-nine per cent).

- (25) Goujon, Anne, Sandra Jurasszovich, and Michaela Potančoková. 2020. “Demographie und Religion in Österreich. Szenarien 2016 bis 2046 [Demography and Religion in Austria: Scenarios 2016 to 2046].” *Wort und Antwort*, 61, pp. 54–62.

Goujon, Jurasszovich, and Potančoková (b. 1974) are demographers presenting the results of the research project “Religious Denominations in Austria: Baseline Study for 2016 – Scenarios until 2046” carried out at the Austrian Academy of Sciences. This is basically a reprint of the summary of the research report published by the Österreichischer Integrationsfonds in 2007 (it also appeared as Working Paper VID WP 09/2017 from the Vienna Institute of Demography). The last Austrian census ascertaining religious belonging dates to 2001. Since then the religious composition of the population is approximated, drawing on the 2001 base data while adding various factors such

as fertility/mortality, migration, and religious mobility. Goujon, Juraszovich, and Potančoková do exactly this, presenting their estimates for the 2016 religious composition of the Austrian population: sixty-four per cent Roman Catholic; eight per cent Muslim; five per cent Orthodox Christian; five per cent Protestant Christian; two per cent others; seventeen per cent unaffiliated [*sic*]. For their projection onto 2046, they consider the assumed impact of migration, fertility, and secularisation, offering four scenarios: European Mobility, Diversity, Weak Migration, and Strong Migration. In all scenarios religious diversity increases. In particular the Muslim community would grow (plus thirteen per cent according to the Strong Migration scenario) while Roman Catholicism significantly declines (between minus seventeen to twenty-two per cent).

- (26) Grabenwarter, Christoph. 2020. “Zur Frage der Erteilung der bischöflichen Zustimmung zur ‘Ernennung oder Zulassung der Professoren oder Dozenten’ [On the Question of Granting Episcopal Approval to the ‘Appointment or Admission of Professors or Docents’].” In Christoph Ohly, Stephan Haering, and Ludger Müller, eds., *Rechtskultur und Rechtspflege in der Kirche. Festschrift für Wilhem Rees zur Vollendung des 65. Lebensjahres*. Berlin: Duncker & Humblot, pp. 415–426.

Grabenwarter (b. 1966) is professor of Comparative and European Public Law and Business Law at the University of Graz and, since, 2020, acting President of the Austrian Constitutional Court. According to Article 27 § 1 of the Apostolic Constitution *Sapientia Christiana*, “[t]hose who teach disciplines concerning faith or morals must receive, after making their profession of faith, a canonical mission from the Chancellor or his delegate, for they do not teach on their own authority but by virtue of the mission they have received from the Church.” Grabenwarter states that this applies to everyone teaching at Austrian Catholic Theological Faculties. He expounds on the *nihil obstat* regulation (i.e., church approval for “teachers, before they are given a permanent post or before they are promoted to the highest category of teacher,” that of private docents or professors) in the light of the Concordat and, subsequently, applies it to the university collective agreement, specifically § 27 (taking effect in October 2016). This paragraph introduces a qualification agreement for assistant professors, upon whose successful completion, the postholder transitions to an associate professorship receiving a permanent employment contract. In the following, Grabenwarter examines the question how and at what point the *nihil obstat* regulation can reasonably be enforced with a view to the tenure track system in order to meet both church

and state laws. He argues against the assessments by Rome-based canonist Ulrich Rhode (b. 1965), stating that the *nihil obstat* must be given alongside the qualification agreement and not upon the latter's completion. Alternatively, he references the assessment of the Vienna-based legal scholar Richard Potz (b. 1943), who argues for an inclusion of the *nihil obstat* into the qualification agreement. Grabenwarter stresses that, university political opposition by the *Mittelbau* (i.e., academics representatives below the rank of full professor and new associate professor) aside, the legislature does not clearly stipulate what exactly can be part of a qualification agreement. So it is possible that the *nihil obstat* must not be part of it. Finally, Grabenwarter touches on a draft version from May 2016 of a decree on the question of the *nihil obstat* in Austria, which he deems ambiguous.

- (27) Graf-Stuhlhofer, Franz. 2020. "Die Geschichte des Christentums in Österreich aus freikirchlicher Sicht [The History of Christianity in Austria from a Free Church Perspective]." In Wilhelm Rees and Stephan Haering, eds., *Iuris sacri pervestigatio. Festschrift für Johann Hirnsperger*. Berlin: Duncker & Humblot, pp. 525–557.

Graf-Stuhlhofer (b. 1955) is a lecturer for Free Church Theology at the Church University College for Teacher Education Vienna/Krems and a lecturer for Roman Catholicism at the (Free Church) Martin Bucer Seminary. He traces central stages of the history of (Austro-)Christianity from a Free Church perspective. He defines "Free Church" through three characteristics: "distance to the State"; "only Christ" (i.e., "personal devotion vis-à-vis salvation"); and "individuality" (i.e., membership based on one's own decision). Following some theoretical and methodological reflections—involving, for example, the Free Church standards applied when revisiting church history—he first offers a detour regarding the Free Church understanding of the Acts of the Apostles. Next, he discusses selected aspects of the history of the "Old Church" (e.g., church fathers, biblical miracle stories, persecutions of Christians), and "Christianity during medieval times" (e.g., monastic life, crusades, pre-reformers, scholasticism) from a Free Church perspective. In the subsequent sections on the "reformation period," the "period of growing tolerance" starting with the reign of Joseph II (r. 1780–1790), the "first decades of religious freedom," and the "post-World War II period," he turns to the developments in Austria. Graf-Stuhlhofer concludes with the formal acknowledgment of the *Freikirchen in Österreich* (Free Churches in Austria) as a Legally Recognised Church in 2013. A year later, the *Freikirchen in Österreich* commenced religious education in schools across Austria.

- (28) Graßmann, Andreas E. 2020. “‘Die Eltern haben sehr strenge Pflichten und das erstrangige Recht [...] für die sittliche und religiöse Erziehung der Kinder zu sorgen.’ (c. 1136 CIC/1983). Recht und Pflicht zur Erziehung von Kindern durch die Eltern in Auseinandersetzung mit dem kirchlichen und staatlichen Erziehungsanspruch in Österreich [‘Parents Have Very Strict Duties and the Primary Right [...] to Provide for the Moral and Religious Education of Their Children’ (c. 1136 CIC/1983): The Parental Right and Duty to Educate Children vis-à-vis the Church’s and State’s Claim to Education in Austria].” In Christoph Ohly, Stephan Haering, and Ludger Müller, eds., *Rechtskultur und Rechtspflege in der Kirche. Festschrift für Wilhem Rees zur Vollendung des 65. Lebensjahres*. Berlin: Duncker & Humblot, pp. 427–454.

Graßmann (b. 1982) is a postdoctoral scholar of Canon Law at the University of Salzburg. He expounds on the notion of education (i.e., an *education christiana*), its aims, and the duty and rights of parents therein through an in-depth reading of the *Codex Iuris Canonici* of 1983. Particularly important is Can. 217: “Since they are called by baptism to lead a life in keeping with the teaching of the gospel, the Christian faithful have the right to a Christian education by which they are to be instructed properly to strive for the maturity of the human person and at the same time to know and live the mystery of salvation.” Graßmann additionally addresses the role of school education, referencing Can. 793, 796, 798, and 799. Subsequently, he delineates the duties and rights regarding religious education of children by their parents in Austrian law, also briefly discussing the context of schools as well as the state involvement of religious education.

- (29) Hafez, Farid. 2020. “Malcolm X and Mauthausen: Anti-Semitism, Racism, and the Reception of Malcolm X in the Austrian Muslim Youth.” *Svensk teologisk kvartalskrift*, 96 (1), pp. 95–108.

Hafez (b. 1981), a University of Salzburg-based political scientist, takes a text by Alexander Osman, co-founder of the *Muslimische Jugend Österreich* (Austrian Muslim Youth; *MJÖ*), as departure point of his reflections. In the text, Osman connects Malcolm X (1925–1965) and the *Mühviertler Hasenjagd* (i.e., the killing of some 500 concentration camp escapees in 1945) to the *MJÖ*. Hafez elucidates this connection. Founded in 1995, the *MJÖ* members—like Hafez himself—were part of what he calls “Generation Malcolm X,” that is, “young Muslims who grew up in the 1990s and became exposed to hip-hop youth culture.” Hafez deems Malcolm X’s thought materialising

qua “western-based Islamic activism” crucial for the identity formation and the current self-understanding of the *MJÖ*, all the more because, notably with the Islam Law of 2015, “legal discrimination has also brought racism back as a central issue for the country’s Muslims.” To this day, the *MJÖ* hosts its annual Malcolm X week around the day Malcolm X was murdered by members of the Nation of Islam. The extension of the discussion of Malcolm X’s fight against social injustice to the *Mühlviertler Hasenjagd* and the concentration camp Mauthausen (in whose sub-camp the *Mühlviertler Hasenjagd* had started) shall serve to overcome discursive “provincialism,” highlighting that (anti-Black) racism and anti-Semitism—but also, for example, attacks on asylum centres—are expressions of a wider discourse of racism that is at play worldwide in both past and present. Hafez concludes that “discussing Malcolm X together with Mauthausen, Osman shows that he is not trapped in the Austrian provincialism of reducing anti-Semitism to a history of Nazism or Christian anti-Judaism. This social provincialism is overcome by acquiring a broader conception of racism that connects Los Angeles with the German cities of Rostock and Solingen. And Malcolm X became a compass for finding an answer to this racism that was experienced at the hands of white supremacists in Austria.”

- (30) Hasenhütl, Franz. 2020. “Das Kathedralekapitel zum Hl. Ägydius in Graz. Überlegungen zur aktuellen Rechtsgestalt nach der Statutenreform 2018 [The Cathedral Chapter of St. Giles in Graz: Reflections on the Current Legal Structure after the Reform of the Statutes in 2018].” In Wilhelm Rees and Stephan Haering, eds., *Iuris sacri pervestigatio. Festschrift für Johann Hirnsperger*. Berlin: Duncker & Humblot, pp. 113–141.

Hasenhütl (b. 1984) is a Graz-based canonist where he teaches at a grammar school and serves as a judge of the diocesan court of Graz-Seckau. He is concerned with Graz Cathedral and the legal situation of its cathedral chapter following the 2018 reform. On the one hand, the institution of cathedral chapter looks back at a long and influential history; on the other hand, the establishment of several new episcopal advisory councils led to it losing many of its traditional competences. Hasenhütl begins with a *tour d’horizon* through the history of the institution of cathedral chapter from its foundation in pre-modern times, the *Codex Iuris Canonici* of 1917 and Vatican II to the *Codex Iuris Canonici* of 1983. Thereafter, he examines in much detail the statutes of the cathedral chapter of Graz Cathedral, delineating 1) title and structure; 2) legal foundation; 3) constitution (duties and composition); 4) staffing of

the canonries; 5) duties; 6) offices and services; 7) chapter meetings; 8) chapter seal and signing of files; 9) rights of the canons; 10) asset management; 11) leaving the chapter; 12) retired canons; 13) honorary canons. Hasenhütl argues that, in many ways, the statutes connect “tradition with diocesan presence and future,” offering ample opportunities for best practice.

- (31) Hecht, Dieter J. 2020. “Austrian Jewish Soldiers *Conquering the Balkan before World War I.*” *Zeitschrift für Religions- und Geistesgeschichte* 72 (2), pp. 146–164.

Hecht (b. 1970) is an historian affiliated with the Austrian Academy of Sciences, specialising in Austro-Jewish history. Emperor Joseph II (r. 1780–1790) introduced compulsory conscription for Jews in 1788. Since then some 300,000 Jews served in the Habsburg Army, around eight per cent being officers—Jews were allowed to attend military academies only after 1868. Hecht provides a potpourri of life accounts of Jewish soldiers also involving medical officers who served on the Balkans prior to the First World War. The most substantial case studies offered are that of the Viennese officer Walter Neustadtl (1881–1914) and a reserve lieutenant from Olomouc, Felix Zweig (1879–1939). The accounts inform of the soldiers’ biography, social background, and highlights of their military service. Hecht points out that occasionally “the Jewish soldiers enriched small Jewish communities with their presence and active participation in community life” on the Balkans. Likewise, they “acted as cultural agents” in that they shared their experiences and knowledge with those at home.

- (32) Hetzenauer, Walter. 2020. “Leistungen der Jehovas Zeugen in Österreich für Staat und Gesellschaft in Österreich [Services of Jehovah’s Witnesses in Austria towards the State and Society in Austria].” In Johann Bair and Wilhelm Rees, eds., *Leistungen der Kirchen und Religionsgemeinschaften in Österreich für Staat und Gesellschaft*. Innsbruck: Innsbruck University Press, pp. 111–124.

Hetzenauer is a Kitzbühel-based estate agent with a doctorate in Law and a long-term member of Jehovah’s Witnesses. He is the editor of *Jehovas Zeugen in Österreich als Körperschaft des öffentlichen Rechts* (Jehovah’s Witnesses in Austria as a Corporation under Public Law; 2014; reviewed by Richard Potz in *Religion in Austria, Volume 3*). Referencing various biblical passages alongside four areas (humans as God’s creation, Christian concept of humanity, family, and service to others), he explains how voluntary social engagement is rooted in the very self-identity of Jehovah’s Witnesses. Next

he introduces opportunities offered by the movement to members for voluntary religio-social engagement. He notes the lack of recognition by civil society regarding this engagement. He also mentions the travelling exhibition “Standhaft trotz Verfolgung – Jehovas Zeugen unter dem NS-Regime” (Steadfast despite Persecution – Jehovah’s Witnesses under the NS Regime), which also toured through Austria. Finally, Hetzenauer touches on three areas of broader service activities, namely disaster relief, protection of child molestation, and the interactive website jw.org.

- (33) Hinkelmann, Frank. 2020. “Revolution der Liebe: Die Anfänge von Operation Mobilisation in Deutschland, Österreich und der Schweiz (1960–1975) [The Beginnings of Operation Mobilisation in Germany, Austria, and Switzerland (1960–1975)].” *Evangelische Missiologie*, 36 (1), pp. 39–53.

Hinkelmann (b. 1967) is a Protestant church historian and President of the reformed Martin Bucer Seminary. A Protestant missionary organisation, “Operation Mobilization” was founded by George Verwer (b. 1938) in 1957. Verwer converted at an evangelistic meeting held by Jack Wyrzten (1913–1996) and Billy Graham (1918–2018). Today, the movement has more than 5,000 “workers” operating in some 110 countries worldwide. The Austrian branch is headquartered in Linz. Drawing on primary sources, Hinkelmann traces the early years of the movement in the German-speaking world. In 1961, twenty-five American students sojourned to Europe over the summer, seven of which started their crusade in Austria, which was based on door-to-door mission. These journeys were to be repeated in the years ahead, where the focus was subsequently narrowed down to students. Hinkelmann’s overview ends in the mid-1970s. At the time small bible study groups had been established across the country under the lead of Johan van Dam, who had married Heidi Mäutner, a convert of the 1961 mission tour. The Austrian centre was opened at Getreidemarkt in Vienna’s first district in 1974.

- (34) Hinkelmann, Frank. 2020. “The Evangelical Movement in Austria from 1945 to the Present: A Critical Appraisal.” *Kairos. Evangelical Journal of Theology*, 14 (1), pp. 97–116.

Hinkelmann surveys the key stages in the development of the evangelical movement in Austria. He clarifies that only with the foundation of the National Association of Evangelicals in the United States in the early 1940s one may “speak of an evangelical movement in Austria,” whose emergence Hinkelmann dates to the end of the Second World War. However, the first key

evangelical actors were groups that operated already prior, notably the pietist *Österreichische Volksmission* (Austrian People's Mission) and the *Christlicher Missionsverein* (Christian Mission Association). The first phase of development identified by Hinkelmann spans the period from 1945 to 1961 and is characterised by denominational diversity as well as increased collaboration and focus. Particularly important a group was the Mennonite Brethren Churches, for it served as a gateway for US-American proselytising in the country. Another main development in this first stage was the split between Pentecostals and Evangelicals in the early 1950s. Hinkelmann's second phase between 1961 and 1981 is marked by the growing internationalisation of the missionary field. Hinkelmann highlights the influx of North American organisations such as Greater Europe Mission and The Evangelical Alliance Mission. To the third phase between 1981 and 1998 he attributes the keywords of "consolidation, confessionalism and institutionalization." Noteworthy is the arrival of neo-charismatic churches in the 1990s, such as the Vineyard churches. The fourth and ongoing phase commenced in 1998. Hinkelmann describes it as "breaking out of isolation." Various actors reconciled and increased co-operation, culminating in the official acknowledgement as a Legally Recognised Church of the *Freikirchen in Österreich* (Free Churches in Austria) by the Austrian authorities in 2013. Hinkelmann concludes that the growth of the evangelical movement in Austria "is mainly due to the committed missionary work of foreign missionaries from other European countries and North America, which at the beginning put their main focus on ministry among refugees of World War II, but during the 1960s to the 1980s put an emphasis on evangelism and mission among nominal Christians in Austria."

- (35) Hirsperger, Johann. 2020. "Das Bekenntnisgemeinschaftengesetz und der Dialog zwischen den Religionsgemeinschaften [The Confessional Communities Law and the Dialogue between Religious Communities]." In Christoph Ohly, Stephan Haering, and Ludger Müller, eds., *Rechtskultur und Rechtspflege in der Kirche. Festschrift für Wilhem Rees zur Vollendung des 65. Lebensjahres*. Berlin: Duncker & Humblot, pp. 955–971.

Hirsperger (b. 1951), a professor emeritus in Canon Law at the University of Graz, reviews the 1998 Federal Law on the Legal Personality of Religious Confessional Communities (*Bundesgesetz über die Rechtspersönlichkeit von religiösen Bekenntnisgemeinschaften*). First, he discusses the notion of religion used—noting that by excluding the belief in god as a characteristic fea-

ture of religion, religions may not be distinguished from worldview communities (*Weltanschauungsgemeinschaften*)—the demarcations (e.g., worldview communities are referred to the law on associations), requirements, and reasons for denying recognition. He then thoroughly elucidates the statute requirements to be met, and mentions the obligation of State-registered Religious Confessional Communities for disclosure and communicating any change of statutes to the authorities. Thereafter, Hirnsperger turns to an ongoing research project that started two decades ago based on a collaboration between the Institutes of Canon Law and Fundamental Theology and resulting in five volumes of the book series *Wege zum Heil? Religiöse Bekenntnisgemeinschaften in Österreich* (Paths to Salvation? Religious Confessional Communities in Austria) between 2001 and 2018. He explains the aims of the project—namely, to collect self-reports and statutes of the groups as well as to meet for lively exchange in order to facilitate interreligious dialogue—and the methodological approach. Finally, he reflects on his past engagement with the various related groups in the light of interreligious dialogue. He concludes that especially non-Christian groups kept being reluctant, which poses a challenge for the Catholic Church and other religious communities in Austria.

- (36) Hofinger, Veronika and Thomas Schmidinger. 2020. “‘Muhajirun’ from Austria. Why They Left to Join ISIS and Why They Don’t Return.” *Journal for Deradicalization*, 22, pp. 287–318.

Based on qualitative research spanning various projects, Hofinger (b. 1972), a researcher at the Vienna-based Institute for the Sociology of Law and Criminology, and Schmidinger (b. 1974), a political scientist at the University of Vienna, map the Austro-jihadist landscape. Notably, Austria has had one of the largest shares of jihadists (or *muhājirūn*, i.e., migrants to a territory controlled by jihadists) in Europe, with some 200 to 300 individuals between 2014 and 2016, the majority of which had an ethnic Chechen background. Following some methodological elaborations, Hofinger and Schmidinger survey the ethnic networks of Austro-jihadists—Balkanites, Chechens, and “homegrown jihadis” without connections to groups in the Balkans and Chechnya. Next, they address the social background of Austro-jihadists, pointing out that they are usually found at the socio-economic margin, as well as the rationales behind and spaces (internet, mosques, and prisons) of radicalisation. Additionally, the role of family is considered. Finally, Hofinger and Schmidinger elucidate the legal situation pertaining to jihadists. Special attention is given to several female Austrian citizens and their children held in custody in Syria, while the Austrian authorities remained inactive with a

view to repatriating them. Accordingly, they conclude that “[r]epatriating them is not only a fundamental responsibility of the state for its citizens, but also allows for a fair trial that considers human rights and international law.”

- (37) Holzweber, Brigitte. 2020. “Alternative Religiosität und Wiener Moderne im Spiegel der *Wiener Rundschau* [Alternative Religiousness and Viennese Modernism through the Lens of the *Wiener Rundschau*].” In Rudolf Leeb and Astrid Schweighofer, eds., *Die Geburt der Moderne aus dem Geist der Religion? Religion, Weltanschauung und Moderne in Wien um 1900*. Göttingen: V&R uni-press, pp. 283–305.

The *Wiener Rundschau* (Vienna Review), a bi-weekly journal running from November 1896 to September 1901, aimed at “cultivating an exquisite literary for a selected audience,” serving as “a platform for avant-garde art and a medium that promoted the cause of humankind’s higher development.” A Vienna-based historian, Holzweber (b. 1949) examines the esoteric context of the *Wiener Rundschau*. Following a brief organisational and formal outline regarding the journal, including some notes on its reception, she introduces the most important contributors hailing from an “occult and spiritist” background: Carl du Prel (1839–1899), Franz Hartmann (1838–1912), and in particular Paul Graevell (later: Harald Arjuna von Jostenoode; 1856–1932). The latter’s contributions receive special attention by Holzweber. She then discusses the main themes of the *Wiener Rundschau* based on her sample of some one hundred articles. They range from “Plato’s cosmic worldview through magic, astrology, and alchemy to Christian and Jewish mysticism; from ancient mystery cults through Hinduism and Buddhism to modern enlightenment ideas; and from religion to natural science and art,” with occult themes featuring prominently. Finally, Holzweber elaborates selected esoteric topics addressed in the *Wiener Rundschau*: “cosmic connectedness”; “mysticism as a path to knowledge of the world and of oneself”; and “magic as an alternative way to gain knowledge.” She concludes that the *Wiener Rundschau* is indeed a mirror of the religious situation towards the end of *fin de siècle* Austria. While religion lost some of its significance, at the same time a panoply of new religious forms emerged.

- (38) Holzweber, Brigitte. 2020. “Alternative Religiousness and Viennese Modernism through the Lens of the *Wiener Rundschau*.” In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorny, eds., *Religion in Austria, Volume 5*. Vienna: Praesens Verlag, pp. 77–102.

This is a revised and abridged version of (37).

- (39) Kalb, Herbert. 2020. “Die religionsbezogenen Bestimmungen des Vertrages von Saint-Germain-en-Laye – Ein Überblick [The Religion-Related Provisions of the Treaty of Saint-Germain-en-Laye: An Overview].” In Christoph Ohly, Stephan Haering, and Ludger Müller, eds., *Rechtskultur und Rechtspflege in der Kirche. Festschrift für Wilhem Rees zur Vollendung des 65. Lebensjahres*. Berlin: Duncker & Humblot, pp. 87–102.

Kalb (b. 1957), a professor of Legal History and Law on Religions at the University of Linz, examines the Treaty of Saint-Germain-en-Laye of 1919/20 with respect to its religion-related provisions. Whereas an explicit provision on religious freedom was eventually cancelled, provisions on the protection of minorities were introduced, which involved a range of religious matters. Kalb first delineates the origin of these provisions, subsequently describing their contents individually (Articles 63, 66–68) also with occasional reference to the Austrian legal context. He goes on to discuss two confessionally informed areas within Austrian law at the time that were subject of petitions (filed by the Union of Freethinkers, the Marriage Reform Association, and the Old Catholic Church) to the League of Nations—the Marriage Law and the School Law. In the final section, Kalb addresses the issue of the upkeep of war graves of which the Paris Peace Conference of 1919 represents a watershed regarding their legal treatment.

- (40) Katzinger, Gerlinde and Hans Paarhammer. 2020. “Die Halleiner Schwestern Franziskanerinnen. Eine Ordensgemeinschaft bischöflichen Rechts [The Franciscan Sisters of Hallein: A Religious Order under Episcopal Law].” In Wilhelm Rees and Stephan Haering, eds., *Iuris sacri pervestigatio. Festschrift für Johann Hirnsperger*. Berlin: Duncker & Humblot, pp. 157–176.

Katzinger (b. 1971) is a lecturer at the Kirchliche Pädagogische Hochschule – Edith Stein and Paarhammer (1947–2020) was a professor emeritus of Canon Law at the University of Salzburg. They portray the history of the *Halleiner Schwestern Franziskanerinnen* (Franciscan Sisters of Hallein; formerly until 2006 *Halleiner Schulschwestern* or School Sisters of Hallein), starting with the life of their foundress Theresia Zechner (1697–1763). In 1721, she entered the Third Order of Saint Francis, soon establishing her own religious order, for whose formal recognition she first applied in 1749.

Recognition was partially granted only in 1823. In 1904, the *Halleiner Schulschwestern* were affiliated with the Franciscan Order. As with other orders, Nationalist Socialist rule resulted in expropriation and dissolution of the order, only to revive at the end of the Second World War. As their name suggest, the *Halleiner Schulschwestern* are vitally engaged in education, which is discussed alongside their missionary activities abroad in historical perspective. Subsequently, Katzinger and Paarhammer add some legal notes on their status (the *Halleiner Schwestern Franziskanerinnen* are a religious order under episcopal law), the apostolate, and their monastic habit, also explaining the change of the order's name in 2006. In the last section, Katzinger and Paarhammer delineate the development of the past some two decades. The year 2006 marked a watershed for it was the beginning of comprehensive structural reforms, resulting, among others, in the relocation of the nunnery, the closing and transfer of educational facilities, and a shifting focus on pastoral care. Whereas in 1997 the *Halleiner Schulschwestern* counted 119 sisters, this number more than halved to fifty-three by mid-2019.

- (41) Klieber, Rupert. 2020. "Croatian Clerics Studying at the *Frintaneum* Imperial Institute and the University of Vienna 1816 to 1918." *History of Education & Children's Literature*, 15 (1), pp. 225–242.

Klieber (b. 1958), an associate professor of Catholic Church History at the University of Vienna, introduces the *Höhere Bildungsanstalt für Weltpriester zum heiligen Augustin* (Saint Augustine Higher Educational Institute for Secular Priests) or *Frintaneum*, named after its mastermind, the later bishop of St. Pölten Jakob Frint (1766–1834). A decidedly and growingly conservative institution, the *Frintaneum* served as a central place for educating an ecclesiastical leadership-élite across the Habsburg Empire during its existence from 1816 to 1918 and specifically until 1848. Klieber asserts that in fact it even "imported ecclesiastical spirit into the Imperial Household." Of the some 1,100 Frintaneists at least sixty-four per cent or some 700 accomplished the *Frintaneum*'s chief goal, that is, obtaining a theological doctorate from the University of Vienna. Moreover, other than, for example, the *Sancta Maria dell'Anima* in Rome, the *Frintaneum* "functioned to the last as a supra-national ecclesiastical brace that held together all 'peoples of the Dual Monarchy,'" largely withstanding nationalist tendencies that swept through the Habsburg Empire. In the second part, Klieber focuses especially on Frintaneists from Croatia—including those of Italian- and German-speaking descent—of which there were altogether 113. He overviews their (ecclesiastical) careers, noting that "the *Frintaneum* proved very successful in steering its

alumni towards senior ecclesiastical posts.” Likewise former Croatia Frin-
taneists were successful in a range of secular occupations, especially politics.

- (42) Krobath, Thomas. 2020. “Das Wiener Projekt des dialogisch-kon-
fessionellen Religionsunterrichts. Potentiale und Fragen zur Zukunft
des Religionsunterrichts in Österreich [The Vienna Project of Dia-
logical-Confessional Religious Education: Potentials and Questions
about the Future of Religious Education in Austria].” In Thorsten
Knauth and Wolfram Weiße, eds., *Ansätze, Kontexte und Impulse zu
dialogischem Religionsunterricht*. Münster and New York: Wax-
mann Verlag, pp. 105–119.

In 2015/16, seventy per cent of some 1,086,000 pupils attended confessional religious education classes. 617,510 pupils attended Catholic religious education, 70,054 Islamic, and 36,588 Protestant. Krobath (b. 1957), a Protestant theologian and vice-rector of the Church University College for Teacher Education Vienna/Krems, outlines “dialogical-confessional religious education” in Vienna, whose precursor was already launched in 2001/02 as “confessional-cooperative religious education.” Before doing so, he offers basic religio-demographic as well as legal information. He argues that increasing secularisation and religious diversity poses a growing challenge for religious education, which requires new educational concepts. Confessional-cooperative religious education could not meet the expectations, which is why dialogical-confessional religious education was devised in 2015/16, once again carried by the Catholic Church, the Old Catholic Church, the Protestant, and the Orthodox Churches. Krobath delineates the aims of this educational model, which takes diversity not as an obstacle but as an opportunity to strengthen one’s own identity. Subsequently, he provides a range of pupils’ perspectives vis-à-vis the new educational model, highlighting that many appreciate the new setting because it enables them to mutually familiarise with other religions. Krobath stresses the imperative role of the Vienna model against the background of religio-demographic developments. Interreligious dialogue is greatly facilitated while one’s own religious identity is simultaneously preserved.

- (43) Krobath, Thomas. 2020. “Religiöse Vielfalt als Struktur und Auf-
trag. Chancen und Spannungen religiöser Pluralisierung in einer
Hochschule am Beispiel der Kirchlichen Pädagogischen Hoch-
schule Wien/Krems [Religious Diversity as Structure and Mission:
Chances and Tensions of Religious Pluralisation in a University as
Seen through the Church University College for Teacher Education

Vienna/Krems].” In Joachim Willems, ed., *Religion in der Schule. Pädagogische Praxis zwischen Diskriminierung und Anerkennung*. Bielefeld: transcript Verlag, pp. 279–296.

Krobath argues that at the Church University College for Teacher Education Vienna/Krems, where he is serving as a vice-rector, interreligious learning is not only part of its mission but inherent in its very structure. Both he delineates in detail referring to the University College’s genesis and development, aims, and present situation. Before, Krobath establishes the demographic and legal background of religion in Austria, stating that the country, though being massively impacted by Roman Catholicism (to which circa two thirds of the population belong), was “never a purely Catholic country.” The University College, while operated by the Catholic Church, is an ecumenical university, a veritable “House of Religions,” providing specialised educational programmes for thirteen of the fifteen Legally Recognised Churches and Religious Societies in Austria. Krobath also discusses the challenges arising out of “institutionalised interreligiosity,” rendering the University College into a complex “interconfessional and interreligious laboratory.” He avers that the University College might very well develop from a “space of intercultural encounter” to a “space of transreligious encounter.” Notwithstanding the interreligious self-identity of and activities at the University College, ultimately Krobath offers the critical hypothesis that those actively engaging with religious diversity and interreligious encounter remain a minority.

- (44) Kury, Astrid. 2020. “Der Raum der Seele. Okkultismusrezeption in der Portraйтkunst der Wiener Moderne [The Space of the Soul: The Occult’s Reception in the Portrait Art of Viennese Modernism].” In Rudolf Leeb and Astrid Schweighofer, eds., *Die Geburt der Moderne aus dem Geist der Religion? Religion, Weltanschauung und Moderne in Wien um 1900*. Göttingen: V&R unipress, pp. 309–331.

Kury (b. 1968) is an art historian with a doctorate from the University of Graz and President of the *Akademie Graz*. Drawing on her doctoral thesis of 1998, she approaches the impact of the occult on portraiture in Viennese Modernism. Informed by the paintings of Edvard Munch (1863–1944), who received critical acclaim by Austrian artists, the *Seelenmalerei* (painting of the soul) genre became popular among artists in Vienna in the early years of the twentieth century. The psychic naturalism (*psychischer Naturalismus*) of Munch was theoretically expressed by the Polish writer Stanisław Przybyszewski (1868–1927) and backed through the discovery of X-rays. It was two Vienna-based disciples of the painter and life reformer Karl Wilhelm Diefenbach

(1851–1913), the Czech painter František Kupka (1871–1957) and his friend and later art critic Arthur Roessler (1877–1955), who played a role in the development of the genre: Kupka as an artist as Kury shows by discussing his programmatic *Fantaisie physiologique*; Roessler as the influential sponsor of Egon Schiele (1890–1918), whose *Bildnis Eduard Kosmack* (1910) is offered as an example. Kury also refers to the impact of Karl Freiherr von Reichenbach (1788–1869) and his “successor,” the French parapsychologist Albert de Rochas d’Aiglun (1837–1914). The latter’s aura “research” was discussed in Vienna’s cultural scene. Finally, Kury turns to Oskar Kokoschka (1886–1980), who was influenced by the notion of psychic naturalism, and his *Bildnis Lotte Franzos* (1909) and *Bildnis Erika und Hans Tietze* (1909). She concludes that “[o]ccultism, as it was received in Viennese Modernism, offered the possibility of expanding perception beyond what was empirically given.”

- (45) Lederhilger, Severin J. 2020. “Reform der Territorialpastoral zwischen Tradition und Innovation. Überlegungen zur Dynamik pastoraler Strukturprozesse [The Reform of Territorial Pastoral Care between Tradition and Innovation: Reflections on the Dynamics of Pastoral Structural Processes].” In Wilhelm Rees and Stephan Haering, eds., *Juris sacri pervestigatio. Festschrift für Johann Hirnsperger*. Berlin: Duncker & Humblot, pp. 259–282.

Lederhilger (b. 1958) is professor of Canon Law at the Catholic Private University Linz. Following theoretical reflections on the nexus of tradition, reform, and innovation, he outlines the *Kirche weit denken* (Thinking Church Broadly) model of the Catholic Diocese of Linz—a reform of territorial structure. The presently 487 parishes will be reduced to forty, while the traditional areas of responsibility of the former parishes will be respected and relativised with a view to the larger *communitas*. Lederhilger explains the implications, aims, and benefits of such restructuring, which is in line with twelve guiding principles that shall facilitate “timely structures of pastoral action, Christian conducts of life, caritative engagement, and ecclesiastical proclamation.” Lederhilger deems the proposal an innovative structural reform in keeping with tradition and in line with Pope Francis’s call for a new evangelisation characterised by joy.

- (46) Loentz, Elizabeth. 2020. “Religiöse Elemente und Modernität in der Wiener Literatur um 1900 [Religious Elements and Modernity in Viennese Literature around 1900].” In Rudolf Leeb and Astrid

Schweighofer, eds., *Die Geburt der Moderne aus dem Geist der Religion? Religion, Weltanschauung und Moderne in Wien um 1900*. Göttingen: V&R unipress, pp. 359–375.

Loentz, an associate professor of Germanic Studies at the University of Illinois Chicago, surveys Viennese literature around 1900 that dealt with things religious. She starts with “Catholic literature,” noting that this is a widely underresearched area. She draws attention to its chief representative Richard Kralik Ritter on Meyrswalden (1852–1934) and briefly addresses Hugo von Hofmannsthal’s (1874–1929) *Das alte Spiel von Jedermann* (1911). Of comparatively minor relevance is the role of Protestantism in Vienna literature at the time. Loentz examines two essays written on the subject dealing with Karl Kraus (1874–1936) and Egon Friedell (1878–1938). Next, she touches on Jewish writers: Theodor Herzl (1860–1904) and his utopian novel *Altneuland* (1902); Arthur Schnitzler’s (1862–1931) *Der Weg ins Freie* (The Way into the Open; 1908) and *Professor Bernhardi* (1912)—in both novels he engages with the anti-Semitism of his days; and Richard Beer-Hofmann’s (1866–1945) unfinished trilogy on King David. Loentz states that like Kralik’s and von Hofmannsthal’s rereading and adaptation of Christian medieval topics, translating Jewish (mostly Yiddish) texts was part of the “Jewish Renaissance.” In this respect, she mentions Martin Buber (1878–1965) and Bertha Pappenheim (1859–1936). Finally, Loentz refers to the impact of Karl Eugen Neumann’s (1865–1915) translation from the Buddhist Pāli canon on a range of writers, Rudolf Steiner’s (1861–1925) dramas, and the work of Gustav Meyrink (1868–1932). She concludes that “[i]n Viennese literature around 1900 religious elements and ‘modernity’ are likely more closely intertwined than is often assumed.”

- (47) Lotz, Andreas. 2020. “Die Errichtung des Ordinariats für die Gläubigen der katholischen Ostkirchen in Österreich [The Establishment of the Ordinariate for the Faithful of the Eastern Catholic Churches in Austria].” *Österreichisches Archiv für Recht & Religion*, 67 (1), pp. 162–170.

Lotz (b. 1958) is a legal scholar and Catholic theologian as well as Vice-Chancellor of the Archiepiscopal Ordinariate in Vienna. As a consequence of migration, two decrees were passed in July 2018, bringing the twenty-three Eastern Catholic churches under a new umbrella institution: the Ordinariate for the Faithful of the Eastern Catholic Churches in Austria. Lotz explains the new organisational structure and the next administrative steps to be taken. He then overviews the existing legal situation of Eastern Catholic churches

in the country, provides their names, locations, the numbers of priests, and estimates how the ca. 10,000 adherents divide between the churches. The five biggest churches are the Ukrainian Greek Catholic Church (ca. 6,500 adherents), the Syro-Malabar Catholic Church (ca. 2,650 adherents), the Romanian Greek Catholic Church and the Armenian Catholic Church (ca. 500 adherents each), and the Chaldean Catholic Church (ca. 350 adherents). Finally, he adds the Latin text of the two decrees as well as their German translation.

- (48) Mattes, Astrid, Barbara Urbanic, and Katharina Limacher. 2020. "Revise, Reclaim, Revive: Towards a New Christian Right in Austria?" In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorný, eds., *Religion in Austria, Volume 5*. Vienna: Praesens Verlag, pp. 233–279.

Astrid Mattes (b. 1988), Katharina Limacher (b. 1984), and Barbara Urbanic (b. 1982) are Vienna-based scholars of religion. They investigate three religio-political events/initiatives of recent years in Austria—the annual commemoration of the “Bleiburg massacre” of 1945; the Christian-led anti-abortion movement #fairändern; and Awakening Austria, an evangelistic event held in June 2019 assembling diverse Christian actors as well as, most prominently, the Roman Catholic Cardinal Christoph Schönborn (b. 1945) and Chancellor Sebastian Kurz (b. 1986)—asking whether these “are symptoms of an emerging NCR [i.e., New Christian Right] in Austria.” At first, the meaning and historical context of NCR is discussed. Mattes et al. “define the NCR as organisations or initiatives that seek political involvement for the implementation of a narrow set of morals and values based on a fundamentalist interpretation of the Christian religion via a variety of political and/or legislative means,” establishing a list of key characteristics. It is against these characteristics that they compare the three case studies. Before doing so, the wider Austrian context of religion-state relations is introduced. Based on their analysis, they conclude that the Bleiburg “revisionist project” is an “example of ‘old Christian nationalism,’” whereas the other two are “unambiguous example[s] of an NCR phenomenon in Austria.”

- (49) Metzler, Ingrid and Anna Pichelstorfer. 2020. “Embryonic Silences: Human Life Between Biomedicine, Religion, and State Authorities in Austria.” In Mirjam Weiberg-Salzman and Ulrich Willems, eds., *Religion and Biopolitics*. Cham: Springer, pp. 73–96.

Metzler and Pichelstorfer (b. 1984) are University of Vienna-based political scientists. They examine the role of the Catholic Church and “Catholic values” in Austrian biopolicy making. Whereas the state claims formal religious neutrality, the Catholic Church—being the largest religious movement in Austria—undoubtedly exerts societal and thus political influence, a “mismatch” explicitly noted by Metzler and Pichelstorfer. After localising the place of the Church in “the History of the Austrian Polity,” Metzler and Pichelstorfer investigate the central stages of biopolicy making starting with the abortion debates of the 1970s. They cast a glance at the discourses surrounding the Law on Reproductive Medicine (*Fortplanzungsmedizinengesetz*) of 1992, the research on Human Embryonic Stem Cells, Pre-implantation Genetic Diagnosis, and the 2015 amendment of the Law on Reproductive Medicine, noting the impact of Catholic stakeholders, sentiments, values, and moralities. They ascertain three avenues how these influenced biopolicy making: 1) directly in the guise of cultural/natural values; 2) indirectly “by hampering others from pursuing desired actions”, thereby amplifying political passivity vis-à-vis regarding contentious subjects; and 3) also indirectly by discouraging political antagonism owing to the perceived discursive power of the Church, which is the result of empowerment by others. Power attributed from the outside silences the outside. Hence, Metzler and Pichelstorfer conclude that “the power of the Catholic Church is not only a reason for the peculiar shape of biopolicy making and its ‘embryonic silences’ in Austria; the power of the Catholic Church is also an effect of a mode of biopolicy making that favors consensus, ambiguity, and silences over opening black boxes.”

- (50) Muckel, Stefan. 2020. “Ein deutsches Islamgesetz? Wäre ein Islamgesetz nach österreichischem Muster vereinbar mit dem Religionsverfassungsrecht der Bundesrepublik Deutschland? [A German Islam Law? Would an Islamic Law Based on the Austrian Model be Compatible with the German Constitutional Law on Religion?].” In Michael Klöcker and Udo Tworuschka, eds., *Handbuch der Religionen. Ergänzungslieferung 65*. Hohenwarsleben: Westarp-Verlag, pp. 1–23.

Muckel (b. 1961) is a legal scholar and professor at the Department of Religious Law at the University of Cologne. He asks whether the Austrian Islam Law of 2015 could be taken as a model for the German context, as has been occasionally argued. At the same time, he calls attention to the critical voices, which deem the German constitutional framework incompatible with the Austro-Islam Law. Muckel subscribes to the latter opinion. Subsequent to a succinct outline of the Law, Muckel compares a range of aspects stipulated

by the Islam Law to the German constitutional setting. He consistently reasons that the former contradicts the latter, also indicating some overall inaccuracies. He concludes that the German *Grundgesetz* (Basic Law) would be superior over the Austrian Islam Law of 2015 with a view to the level of freedom of religion granted.

- (51) Muxeneder, Therese. 2020. "Mit Gott. Identitätskonstruktionen des Jung-Wiener Komponisten Arnold Schönberg [With God: Identity Constructions of the Young Viennese Composer Arnold Schönberg]." In Rudolf Leeb and Astrid Schweighofer, eds., *Die Geburt der Moderne aus dem Geist der Religion? Religion, Weltanschauung und Moderne in Wien um 1900*. Göttingen: V&R unipress, pp. 333–357.

Muxeneder (b. 1969) is a musicologist with a Ph.D. from the University of Vienna (2017) and the chief archivist at the Arnold Schönberg Center in Vienna. Arnold Schönberg's (1874–1951) life-long encounter with anti-Semitism informed his music and religious identity. Like many other assimilated Jewish intellectuals, he formally converted to Protestantism in 1898. As Muxeneder suggests, the growing anti-Semitism, specifically an anti-Semitic riot a year earlier occurring literally next to Schönberg's home, might have facilitated his decision. Schönberg was likely raised without receiving any religious education and only much later (1914) embarked on learning more about Judaism, engaging with Arthur Schopenhauer's anti-Semitism (1788–1860). Muxeneder reports another, in fact the most echoing anti-Semitic episode for Schönberg: the so-called "Mattsee event." While in Mattsee in the summer of 1921, he was expelled from the town due to his "race." He relocated to Traunkirchen where he composed the first ever dodecaphonic piece of music—the prelude of *Suite for Piano* opus 25. Muxeneder finally addresses Schönberg's unfinished oratorio *Jakobsleiter*, which he deemed a "parable for the struggle of modern man for faith," and the cantata *A Survivor from Warsaw* opus 46, which—according to Muxeneder—most saliently points to his Jewish identity and faith.

- (52) Palaver, Wolfgang. 2020. "Religionsfreiheit in Österreich: Ein kritischer Blick [Religious Freedom in Austria: A Critical Perspective]." In Irene Klissenbauer, Franz Gassner, Petra Steinmair-Pösel, and Peter G. Kirchschräger, eds., *Menschenrechte und Gerechtigkeit als bleibende Aufgaben: Beiträge aus Religion, Theologie, Ethik, Recht und Wirtschaft. Festschrift für Ingeborg G. Gabriel*. Göttingen: V&R unipress, pp. 345–357.

Palaver (b. 1958) is a professor of Catholic Social Teaching at the University of Innsbruck. He surveys religious freedom issues in contemporary Austria. Whereas the Government Regulation Index of the United States Department of State assigns to Austria a top position for its level of religious freedom with hardly any state intervention (1.1 in a scale ranging from 0 to 10), the Government Favoritism Index by Brian J. Grim and Roger Finke measuring the prevalence of state-bestowed privileges on selected religions assigns 6.1 on a scale ranging from 0 or no privileges to 10 or extreme favouritism—a figure well surpassing the worldwide average of 4.6. Subsequently, Palaver provides various examples substantiating this figure. He outlines the three-tier system of state recognition within Austrian religious law, which discriminates smaller religious communities largely due to the legally set required minimum membership. As a result of this legal regulation, several religious communities, which received official acknowledgement earlier, would not be able to receive the same status of recognition under current law. He mentions The Church of Jesus Christ of Latter-day Saints (LDS) whose application for recognition was initially rejected in 1953 only to be approved two years later owing to political considerations given that Mormonism is a key religious stakeholder in the United States. Today the Austrian LDS has little more than 2,000 members, around one-eighth of the required membership of two per mille of the Austrian population under current law. Other examples offered by Palaver include the Good Friday issue with respect to the Protestant Church and the Old Catholic Church, the headscarf ban in kindergartens and primary schools, and specifically the legal treatment of Islam. The Islam Law of 2015 and its prohibition of funding from abroad reminds him of religious law in the People’s Republic of China. Finally, Palaver examines the struggle of recognition of competing Alevist communities, resulting in the rejection of the application of the Federation of Alevi Communities in Austria (*Föderation der Aleviten Gemeinden in Österreich*) in 2015, which he deems alarming from a religious freedom perspective.

- (53) Petschnigg, Edith. 2020. “Between Studying the Bible and Coping with the Past: Jewish-Christian Dialogue in the Post-council Period in Germany and Austria.” *Edinost in dialog*, 75 (2), pp. 221–231.

Petschnigg (b. 1978) is a postdoctoral researcher in Old Testament at the University of Graz. She points out that in Austria anti-Semitic sentiments are still part of mainstream society and that Jews and Jewish institutions “need special protection in Europe.” She goes on to quickly review the history of the Jewish-Christian Dialogue, for which the Second Vatican Council (1962–1965)

was indeed decisive. Next, she overviews various grassroots dialogue initiatives in Germany and Austria (i.e., the Austrian Christian-Jewish Bible Week in Graz running from 1982 to 2007), all of which centre to some degree on the Hebrew Bible as a “common basis for discussion linking Judaism and Christianity.” She concludes that “[t]he numerical imbalance between Christian and Jewish participants, combined with a Christian history of guilt, made it difficult in the early years of Jewish-Christian dialogue to conduct a dialogue on an equal level,” a situation which very much improved with members of the third and fourth post-war generations participating. One now observes an atmosphere “based on reciprocal exchange,” where it is “possible to seriously discuss biblical theological questions.”

- (54) Pokorny, Lukas. 2020. “Religion in Austria: A Bibliography of 2018 and 2019 Scholarship.” In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorny, eds., *Religion in Austria, Volume 5*. Vienna: Praesens Verlag, pp. 281–336.

Pokorny (b. 1980) provides a comprehensive collection of scholarship published in 2018 and 2019 on the subject of Religion in Austria by scholars of various disciplines. He assembled twenty-two and seventeen books as well as 129 and 187 chapters published in edited volumes and journals for 2019 and 2018, respectively.

- (55) Potz, Richard. 2020. “Neuer Wein in alte Schläuche? Aktuelle Entwicklungen im Religionsverfassungsrecht der Zweiten Republik [New Wine in Old Bottles? Current Developments in Constitutional Law on Religions in the Second Republic].” In Gerald Kohl, Christian Neschwara, Thomas Olechowski, Josef Pauser, Ilse Reiter-Zatloukal, and Miloš Vec, eds., *Festschrift für Thomas Simon zum 65. Geburtstag. Land, Policey, Verfassung*. Wien: Verlag Österreich, pp. 259–276.

Potz (b. 1943) is professor emeritus of Law on Religion and Canon Law at the University of Vienna. He summarises recent developments in Austrian law on religions in response to a “resurgence of religion.” A first challenge for law on religions he traces to the early 1990s and the engagement with new religious movements. Related legal developments are briefly touched upon before Potz expounds on the 1998 Federal Law on the Legal Personality of Religious Confessional Communities (*Bundesgesetz über die Rechtspersönlichkeit von religiösen Bekenntnisgemeinschaften*) qua *lex fugitiva*, which he

deems constitutionally questionable especially due to the set required minimum membership for newly recognised religious communities of two per mille of the Austrian population. Next, he adumbrates the emergence of law on religions in Germany and Austria vis-à-vis state-church law. Potz then discusses the impact of European legislature on Austria, arguing that the European Court of Human Rights judicature had only limited impact. Notably, recent decisions by the European Court of Justice largely pertain to labour law-related cases. Subsequently, Potz critically reviews the amendment of the Orthodox Law of 1967 in 2011, the 2011 reform of the Israelite Law, and specifically the new Islam Law of 2015. He highlights inconsistent decision-making on the part of the *Kultusamt* (Governmental Department for Religious Affairs). Potz concludes that law on religions has increasingly come into the focus of national security policy. Furthermore, law on religions is being gradually eroded in the name of integration efforts. Both are also apparent in the 2020–2024 programme of the Austrian government.

- (56) Pree, Helmuth. 2020. “Das Ordinariat für die Gläubigen der katholischen Ostkirchen in Österreich [The Ordinariate for the Faithful of the Eastern Catholic Churches in Austria].” In Christoph Ohly, Stephan Haering, and Ludger Müller, eds., *Rechtskultur und Rechtspflege in der Kirche. Festschrift für Wilhem Rees zur Vollendung des 65. Lebensjahres*. Berlin: Duncker & Humblot, pp. 765–779.

In July 2018, Pope Francis decreed that the Ordinariate for Catholics of the Byzantine Rite in Austria was to be transformed into the Ordinariate for the Faithful of the Eastern Catholic Churches in Austria under the lead of the Vienna Archbishop, Cardinal Christoph Schönborn (b. 1945). Pree (b. 1950), a professor emeritus of Canon Law at the University of Munich, starts with a detailed religio-demographic outline of the, presently, between 12,000 and 15,000 Oriental Catholics residing in Austria. He goes on to delineate the legal situation regarding Oriental Catholics in Austria prior to 2018, specifically with respect to the Ordinariate for Catholics of the Byzantine Rite in Austria. Subsequently, Pree closely examines the papal decree of July 2018 for the formation of a new Ordinariate, critically interrogating various aspects pertaining to its legal nature, its jurisdiction, and, in extension, its impact on current parish structure. He highlights various legal ambiguities and calls for the creation of a framework law to ensure legal certainty.

- (57) Puschner, Uwe. 2020. “Religion in der anderen Moderne. Elemente und Varianten völkischer Religion [Religion in the Other Modernity: Aspects and Varieties of Völkisch Religion].” In Rudolf Leeb

and Astrid Schweighofer, eds., *Die Geburt der Moderne aus dem Geist der Religion? Religion, Weltanschauung und Moderne in Wien um 1900*. Göttingen: V&R unipress, pp. 185–200.

Puschner (b. 1954), professor of History at the Freie Universität Berlin and a specialist of the *völkisch* movement, discusses the characteristics of *völkisch* religion. He states that religion was in fact a key subject within public and academic discourses from the 1880s to the 1930s. Religion at the time greatly diversified with numerous movements coming into existence, one being the *völkisch* religion, which itself is an umbrella term for a range of groups. Puschner argues that the German-speaking areas within the Habsburg Empire were indeed decisive for the formation of *völkisch weltanschauung* and related groups. Notably, the very term “*völkisch*,” despite being coined in Germany in the 1870s, was re-imported to Germany from Austria in the 1890s and thus taken as an Austrian invention. Ariosophy aside, which, he states, was largely rejected by the *völkisch* mainstream, Puschner divides the *völkisch* religious panorama into Neopagans and German Christians. They found common ground in a culturalistically and biologically informed race theory. He subsequently outlines these two currents, occasionally noting their Austrian contexts. Overall, he states that the *völkisch* religious milieu in Austria prior and after the First World War is still a *terra incognita*, with the exception of Ariosophy, whose effective impact he deems overstated in the scholarship

- (58) Ramharter, Esther. 2020. “Die strenge Trennung. Religion im Umfeld des Wiener Kreises [The Strict Separation: Religion in the Environment of the Vienna Circle].” In Rudolf Leeb and Astrid Schweighofer, eds., *Die Geburt der Moderne aus dem Geist der Religion? Religion, Weltanschauung und Moderne in Wien um 1900*. Göttingen: V&R unipress, pp. 377–398.

Ramharter (b. 1970), an associate professor of Philosophy at the University of Vienna, specifically explores two thinkers of the Vienna Circle—Moritz Schlick (1882–1936) and Rudolf Carnap (1891–1970)—and their philosophical engagement with religion. She argues that “while metaphysics is the theoretical opponent, the Vienna Circle clearly recognises its political-practical enemy in religion, or more precisely: the Church.” Ramharter introduces Schlick’s and Carnap’s attempts to philosophically distinguish science from religion. She concludes that the theoretical sophistication employed in their discussion clearly lags behind that of other areas in their philosophical reflection. She therefore reasons that the actual motif for their critical stance was

either political-practical or based on their rejection of metaphysics. Notably, by referencing, among others, a fellow Vienna Circle member, Philipp Frank (1884–1966), she states that contrary to its writings, the Vienna Circle in fact approached religion more openly.

- (59) Rauch, Matthias. 2020. “Das Konsultorenkollegium und seine partikularrechtliche Ausgestaltung in Österreich [The College of Consultors and Its Particular Legal Form in Austria].” Wilhelm Rees and Stephan Haering, eds., *Iuris sacri pervestigatio. Festschrift für Johann Hirnsperger*. Berlin: Duncker & Humblot, pp. 301–321.

Rauch (b. 1985) is chancellor of the episcopal ordinariate of the Diocese of Graz-Seckau. In an initial historical outline, he discusses the role of cathedral chapters, the council of priests (*consilium presbyterale*), and diocesan consultors (*consultores dioecesani*). With the *Codex Iuris Canonici* of 1983, the latter became the college of consultors (*collegium consultorum*), whose profile, formal character, and duties Rauch elucidates. He points out that the Austrian and German Bishops’ Conferences decreed that the duties of the college of consultors was to be taken over by the cathedral chapter. He argues for an unbundling of these two institutions so that their original focus can be sharpened. Moreover, Rauch particularly depicts the current legal situation of cathedral chapter-cum-college of consultors with a focus on the dioceses of Graz-Seckau as well as Innsbruck and Feldkirch, and the Austrian military ordinariate. In the case of the former he reports of a certain formal distinction. In the dioceses of Innsbruck and Feldkirch, there exists in fact no cathedral chapters. In the final section, Rauch elaborates on the future of different advisory bodies: the council of priests, the property management council (*consilium a rebus oeconomicis*), and additional advisory boards established based on particular law.

- (60) Reiss, Wolfram. 2020. “Austria: Management of Religious Diversity in Prisons.” In Julia Martínez-Ariño and Anne-Laure Zwillig, eds., *Religion and Prison: An Overview of Contemporary Europe*. Cham: Springer, pp. 11–35.

Reiss (b. 1959), a professor of Religious Studies at the University of Vienna, engages with the subject of religious counselling in the Austrian penal system. Following a brief look at the legal background for correctional services in Austria, he outlines the religious composition of the inmates. As of February 2017, 43.28% of the 8,736 inmates in Austria’s forty correctional facilities were listed as Roman-Catholic, while 23.65% were given as Muslims,

15.74% as non-religious, and 13.87% as Christian Orthodox. Reiss point out that the statistical values are inaccurate because “blurred categorisations are being used.” Next, he overviews the legal backdrop for religious practice in prisons drawing on the Prison Act (*Strafvollzugsgesetz*) as well as pertinent regulations within the Concordat, the Protestant Law, the Orthodox Law, the Oriental Orthodox Church Law, the Israelite Law, and the Islam Law. The main body of the study largely delineates present-day religious counselling organisation and activities divided into Roman Catholic, Protestant, Orthodox, Jewish, Islamic, Buddhist, Jehovah’s Witnesses, Free Churches, and “other religious groups.” In the last section, Reiss discusses recent developments and challenges, mentioning a first interreligious conference of prison chaplains that took place in March 2017 with plans made to conceive a national concept of managing religious diversity.

- (61) Rees, Wilhelm. 2020. “Katholisch-Theologische Fakultäten und Priesterausbildung in Österreich. Historische Entwicklung, kirchen- und religionsrechtliche Vorgaben und Zukunftsperspektiven [Catholic Theological Faculties and the Priestly Formation in Austria: Historical Development, Requirements of Church Law and Law on Religion, and Future Prospects].” In Christoph Ohly, Stephan Haering, Ludger Müller, and Wilhelm Rees, eds., *Das Geschenk der Berufung zum Priestertum. Zur Zukunft der Priesterausbildung*. Berlin: LIT Verlag, pp. 106–163.

Rees is a professor of Canon Law at the University of Innsbruck. Four Catholic-Theological faculties exist at Austrian Universities, namely in Vienna, Graz, Innsbruck, and Salzburg. Rees outlines the key historical stages in the development of Catholic Theology in Austria, starting with Maria Theresa (r. 1740–1780). He draws particular attention to the revolution years of 1848/49 and their aftermath as well as the period from the December Constitution of 1867 until the Concordat of 1933. He then introduces the present legal situation—in particular referencing the work of Hugo Schwendenwein (1926–2019)—addressing the four state faculties and briefly referring to the church-run facilities in Heiligenkreuz, Linz, St. Pölten, and Trumau. Next, Rees provides a historical overview of seminaries in Austria and gives basic information on the current situation. He returns to the legal framework, expounding on church specifications as implemented by the Austrian Bishops’ Conference for both Catholic Theology and priestly formation. Supplementing this, Rees delineates developments in organisation and study law in Austria from 1955 and the enacting of the Federal Law on the Organisation of Scientific Institutions of Higher Education (*Bundesgesetz über die Organisation*

der wissenschaftlichen Hochschulen) until the University Law of 2002. Finally, Rees discusses the *Ratio Fundamentalis Institutionis Sacerdotalis – The Gift of the Priestly Vocation* promulgated in 2016, and the Apostolic Constitution *Veritatis Gaudium* of 2017, that is, the “new Roman standards” leading to a restructuring of both Catholic Theological Studies and priestly formation, and their implementation in Austria. In the concluding remarks, Rees reflects on the dire need to reform priestly formation, not only in the light of the *Ratio* but also to meet the challenges of the time and in consideration of the Austrian context.

- (62) Rees, Wilhelm. 2020. “‘Migration ist eine Schlüsselfrage für die Zukunft der Menschheit’ (Papst Franziskus 2019). Kirchen- und religionsrechtliche Vorgaben zu Asyl, Religionswechsel und Seelsorge an Migranten in Österreich [‘Migration is a Key Issue for the Future of Humanity’ (Pope Francis 2019): Church and Religious Law Guidelines on Asylum, Change of Religion, and Pastoral Care for Migrants in Austria].” In Wilhelm Rees and Stephan Haering, eds., *Iuris sacri pervestigatio. Festschrift für Johann Hirnsperger*. Berlin: Duncker & Humblot, pp. 323–372.

Rees argues that “mobility and migration pose a big challenge for the Catholic Church.” He first outlines the historical development of (migrant) pastoral care with a particular focus on twentieth-century developments. In 1970, the Pontifical Council for the Pastoral Care of Migrants and Itinerant People was established. In 2017 it was dissolved alongside other pontifical councils due to the foundation of the Dicastery for Promoting Integral Human Development. Rees expresses his concern inasmuch as the aforementioned challenge seems not to receive adequate institutional attention by the Church. Next, Rees lists legal provisions and magisterial statements regarding refuge and migration, and introduces the Austrian legal framework pertaining to migration and migrants, offering a range of migration statistics. Connecting the preceding sections, Rees goes on to examine how the Austrian Bishops’ Conference engaged with the subject, returning to two legal issues: one being the legal context for a change of religion as well as joining a church or other religious group; the other referring to the notion of necessity of the Church for salvation. He also addresses guidelines for the catechumenate. In the final section, Rees expounds on the church asylum from a canonist (drawing on the *Codex Iuris Canonici* of 1983) and state law perspective, referencing, among others, the legal scholar Brigitte Schinkele in his assessment that the practice of church asylum, while ethically understandable, is eventually un-

lawful and a matter of civil disobedience with respect to state law. Rees concludes that the integration of migrants raises many questions, particularly for liturgical practice and piety.

- (63) Rieger, Rafael M. 2020. “Die Quadratur des Kreises: Das künftige Akkommodationsdekret für die katholisch-theologischen Fakultäten in Österreich [Squaring the Circle: The Future Accommodation Decree for Catholic Theological Faculties in Austria].” In Wilhelm Rees and Stephan Haering, eds., *Juris sacri pervestigatio. Festschrift für Johann Hirnsperger*. Berlin: Duncker & Humblot, pp. 431–442.

Rieger (b. 1973) is a Franciscan scholar of Canon Law and professor at the Catholic University of Eichstätt-Ingolstadt. He discusses the future Accommodation Decree for Catholic Theological Faculties in Austria. Before doing so, he outlines the legal situation of Catholic Theology faculties at state universities of which there exist four in Austria—Vienna, Graz, Salzburg, and Innsbruck. He points to the Concordat of 1933/34, here particularly Article V § 1, which established the legal framework for the collaboration of the Church and the State with a view to Catholic faculties at state universities. On the part of the state, he references § 38 of the University Law of 2002. The future Accommodation Decree is based on its predecessor decree promulgated in 1983. Rieger briefly addresses its genesis and key tenets. The Accommodation Decree is described as a mixed decree (*Mischdekret*) comprising the self-restraint norms within the concordatory accommodation and application as well as inner-church regulations. The 1983 Decree needs to be revised especially owing to *Veritatis gaudium*, that is, the new apostolic constitution on ecclesiastical universities and faculties promulgated in 2018 but also the Austrian University Law. Next, Rieger elucidates how church laws are created and, specifically, the procedure of how the new Accommodation Decree is conceived. In the final section, he highlights several issues of and within the new Accommodation Decree. He warns that the Church Law on Higher Education is increasingly particularising. Likewise, he traces a tendency towards its “self-secularisation.” What is more, particularly Article 76 § 1 of *Veritatis gaudium* will prove challenging, for this paragraph sets the requirement that there needs to be an “adequate number” of priest-docents at any given Faculty of Catholic Theology. While the University is administratively responsible for the selection, the finalisation of the hiring process depends on the Church’s approval. The vagueness of the phrase “adequate number” in combination with the potential for a procedural deadlock may cause severe problems.

- (64) Rinnerthaler, Alfred. 2020. “Die Benediktiner und die Salzburger Universitätsbestrebungen in der Zwischenkriegszeit [The Benedictines and Salzburg’s Ambitions for a University in the Interwar Period].” In Wilhelm Rees and Stephan Haering, eds., *Iuris sacri per-vestigatio. Festschrift für Johann Hirnsperger*. Berlin: Duncker & Humblot, pp. 737–757.

Rinnerthaler (b. 1951) is a retired associate professor of Church Law at the University of Salzburg’s Faculty of Law. In much detail he depicts the struggles towards the foundation of a Catholic University in the city of Salzburg from the early nineteenth century to the Second World War, with particular attention to the Benedictine involvement. Already in the seventeenth century (1622) the Benedictines founded a university in Salzburg, which was discontinued as such in 1810 being downgraded to a “lyceum” (i.e., a college attached to a grammar school). Soon thereafter the Benedictines and fellow supporters attempted repeatedly to re-establish a university. In 1850, their ambitions were partly successful with the transformation of the lyceum into an independent Theological Faculty. Yet, the Benedictine et al. pursuit to recreate a fully-fledged university did not stop there. Moreover, Salzburg was selected as the chief candidate for the establishment of an additional Free Catholic University, a project that eventually failed. Likewise, despite several promising attempts up to the middle of the First World War, the old university could not be revived. Rinnerthaler then focuses on the interwar period and the renewed attempts, which proved once again promising given rising political support. However, the stock market crash of 1929 and the ensuing economic crisis spelled the end for the projected “Alma Mater Benedictina.” In the 1930s, the involvement of the Benedictines was cut down in the discussions revolving around the persistent idea of creating a Catholic University. Finally, Rinnerthaler delineates the fate of this idea as well as its supporting organisations and the Benedictine abbeys of St Peter and Michaelbeuern during National Socialist rule until 1941/2, when both abbeys’ assets were seized and the monks of St Peter Abbey were forced to leave. Already a few years earlier in 1938, the Catholic Faculty of Salzburg was disbanded.

- (65) Rinnerthaler, Alfred. 2020. “Joseph Anton Schöpf – Ein Salzburger Kanonist im Kampf gegen Antisemitismus [Joseph Anton Schöpf – A Salzburg Canonist Fighting Anti-Semitism].” In Christoph Ohly, Stephan Haering, and Ludger Müller, eds., *Rechtskultur und Rechtspflege in der Kirche. Festschrift für Wilhem Rees zur Vollendung des 65. Lebensjahres*. Berlin: Duncker & Humblot, pp. 103–117.

In the first section, Rinnerthaler describes the legal situation for the Jewry in Salzburg. After Archbishop Leonhard von Keutschach (r. 1495–1519) banned the Jewry “for all of eternity,” the situation improved slightly in the late eighteenth century with the annulation of the *Leibzoll* (i.e., Jewish body tax). Only with the Basic Law on the General Rights of Nationals (*Staatsgrundgesetz*) of 1867 freedom of settlement for Jews in Salzburg was formally granted. Rinnerthaler depicts the first such settlement occurring even prior to the promulgation of the *Staatsgrundgesetz*, and expounds on the development of the Salzburg Jewry including the foundation of related facilities. Formally, the Salzburg Jewish community was recognised in 1911. Following more liberal attitudes in the 1860s and 1870s, the 1880s witnessed increased anti-Semitism, which only grew stronger over the decades until its culmination in the Shoah. Having established the context, Rinnerthaler then turns to the Salzburg professor of Canon Law Joseph Anton Schöpf (1822–1899). He expounds on his biography, especially noting the publication of his seminal Handbook of Catholic Church Law in four volumes. Schöpf was a most vocal critic of rising anti-Semitic tendencies. Rinnerthaler argues that Schöpf’s fight against anti-Semitism was very much due to his sponsor, the then Archbishop of Salzburg Friedrich zu Schwarzenberg (1809–1885), who had once sent Schöpf a rebuke because of the publication of an anti-Semitic article in a newspaper, edited by the latter. Rinnerthaler outlines three of Schöpf’s short writings in which he critically engaged with local anti-Semitic sentiments and spokespersons, such as the key figure of the Schönerianer Movement, Julius Sylvester (1854–1944). Rinnerthaler concludes that Schöpf’s engagement was eventually fruitless in the face of radicalising anti-Semitism. Too few individuals at the time followed his lead.

- (66) Schima, Stefan. 2020. “Die Anerkennungsvorschriften des Islamgesetzes 2015 [The Recognition Provisions of the Islam Law 2015].” In Wilhelm Rees and Stephan Haering, eds., *Juris sacri pervestigatio. Festschrift für Johann Hirnsperger*. Berlin: Duncker & Humblot, pp. 559–584.

Schima (b. 1965) is an associate professor at the University of Vienna’s Department of Legal Philosophy specialising in law on religions and canon law. In 2015, the Federal Law on the External Legal Relationships of Islamic Religious Societies (*Bundesgesetz über die äußeren Rechtsverhältnisse islamischer Religionsgesellschaften*) was enacted. It presently concerns two Legally Recognised Religious Societies—the *Islamische Glaubensgemeinschaft in Österreich* (Islamic Faith Community in Austria) and the *Alevitische Glaubensgemeinschaft in Österreich* (Alevi Faith Community in Austria). He

comprehensively examines Articles 3 (acquisition of legal personality), 4 (requirements for the acquisition of legal status), 6 (constitutions of Islamic religious societies), and 5 (denial and abrogation of legal personality) of the Islam Law in the light of recognition provisions. He argues that the Islam Law contains a number of legal defects, highlighting, among others, ambiguous passages that appear to concern the registration of Religious Confessional Communities rather than Legally Recognised Religious Societies. While, for example, Article 6 indicates a legal disadvantage of Islamic vis-à-vis non-Islamic religious communities, Article 5 contains a formal preference regarding the Islamic Religious Societies, for the abrogation of recognition is bound to stricter requirements than is the case with other Churches or Religious Societies.

- (67) Schima, Stefan. 2020. “Die rechtlichen Voraussetzungen der Ausübung von Religion und Weltanschauung in der Donaumonarchie um 1900 [The Legal Requirements for Practising Religion and Weltanschauung in the Danube Monarchy around 1900].” In Rudolf Leeb and Astrid Schweighofer, eds., *Die Geburt der Moderne aus dem Geist der Religion? Religion, Weltanschauung und Moderne in Wien um 1900*. Göttingen: V&R unipress, pp. 29–55.

Schima offers a legal panorama on the Austrian (Cisleithanian) and, lesser so, the Hungarian (Transleithanian) law of religions at the turn of the nineteenth century. Religion at the time referred to a personalised divinity as indicated by the Recognition Act (*Anerkennungsgesetz*) of 1874. He first addresses relevant articles of the Basic Law on the General Rights of Nationals (*Staatsgrundgesetz*) of 1867. Subsequently, Schima provides brief notes on the (legal) status of the Catholic, Protestant, and Orthodox Churches, Judaism, and Islam. In the following, he touches on a variety of subjects, including partially recognised faiths (Armenian Apostolic Church, Mennonites, Crimean Karaites, Lipovans), the Recognition Act and the Interconfessional Law (*Interkonfessionellengesetz*) of 1868, the Freemasons, cremations, and, in particular, the Marriage Law and the School Law. Schima concludes that Cisleithania and Transleithania were very different in terms of legal environment. The latter was more progressive in some respects (Marriage Law, Freemasons).

- (68) Schima, Stefan. 2020. “Die strafrechtliche Behandlung der Abwendung vom Christentum in der Rechtsgeschichte Österreichs [The Criminal Treatment of Christian Apostasy in the Legal History of Austria].” In Gerald Kohl, Christian Neschwara, Thomas

Olechowski, Josef Pauser, Ilse Reiter-Zatloukal, and Miloš Vec, eds., *Festschrift für Thomas Simon zum 65. Geburtstag. Land, Policy, Verfassung*. Wien: Verlag Österreich, pp. 301–323.

Schima chronologically explores the criminal engagement with anti-Catholic behaviour in Austrian law from 1768 to 1868. He starts with the *Constitutio Criminalis Theresiana* of 1768 issued during the reign of Maria Theresa (r. 1740–1780), discussing articles 56 and 57 on blasphemy and apostasy respectively. Although the articles stipulated harsh penalties, their effective enforcement was relatively lenient. With a view to the reign of Joseph II (r. 1780–1790), Schima expounds in particular on the Patent of Tolerance of 1781 and the Josephinian Criminal Code of 1787, which largely substituted the *Constitutio Criminalis Theresiana*. In line with Joseph's Enlightened Absolutism, apostasy itself was no longer penalised but only its subornation. Blasphemy was deemed a denial of reason and corresponded to insanity. Under Francis II (r. 1804–1835) the General Civil Code (*Allgemeines Bürgerliches Gesetzbuch*) came into force in 1812. Schima elucidates the relevant regulations vis-à-vis the Josephinian Criminal Code, concluding that religious offences effectively occupied a largely marginal role in legal practice. Thereafter Schima sheds light on major aspects of the law on religion during the periods of Early Constitutionalism (1848–1851)—the Constitution of 1848 effectively introduced the notion of state-recognised religious community—and Neo Absolutism (1851–1860). Regarding the latter, he focuses on the Penal Code of 1852, which in many ways was similar to that of 1803. In the final section, Schima mainly elaborates relevant portions of the Basic Law on the General Rights of Nationals (*Staatsgrundgesetz*) of 1867, while also mentioning the importance of the Interconfessional Law (*Interkonfessionelles Gesetz*) of 1868. In his conclusion, Schima states that the evolution of the legal regulations pertaining to apostasy inhales the religio-political and constitutional-historical *zeitgeist*.

- (69) Schima, Stefan. 2020. “Die wichtigsten religionsrechtlichen Regelungen des Bundesrechts und des Landesrechts, Jahrgang 2015 [The Most Important Regulations of Federal Law and State Law Pertaining to Law on Religions, Year 2015].” *Österreichisches Archiv für Recht & Religion*, 67 (1), pp. 100–161.

Schima offers an extensive compilation of legal regulations found in new laws and amendments that were enacted in 2015. This includes, among others, the amendment of the University Law of 2002 and the Higher Education Act (*Hochschulgesetz*) of 2005; the Islam law; the amendment of the School

Instruction Act for Professionals, Colleges and Preparatory Training Courses of 1997 and the Professional Qualification Exams Act (*Berufsreifepriüfungsgesetz*) of 1997; the Criminal Law Amendment Act (*Strafrechtsänderungsgesetz*) and the Youth Courts Act Amendment Act (*Jugendgerichtsgesetz-Änderungsgesetz*); laws such as the Account Register and Account Inspection Act (*Kontenregister- und Konteneinschaugesetz*) and the Capital Outflow Reporting Act (*Kapitalabfluss-Meldegesezt*); the Tax Reform Act; the Federal Act on the Approval of the Federal Budget for the Year 2016; the Budget Accompanying Act (*Budgetbegleitgesetz*); the Federal Act Amending the Civilian Alternative Service Act 1986 (*Bundesgesetz, mit dem das Zivildienstgesetz 1986 geändert wird*); the Benefit to the Public Act (*Gemeinnützigkeitsgesetz*); the Tax Amendment Act (*Abgabenänderungsgesetz*); the Ordinance of the Federal Minister of the Interior on the Designation of Symbols, Whose Use is Prohibited (*Verordnung der Bundesministerin für Inneres zur Bezeichnung von Symbolen, deren Verwendung verboten ist*); and the Ordinances of the Federal Minister for Arts and Culture, Constitution and Media on the Determination of the Existence of the Islamic Alevi Faith Community as well as the Islamic Faith Community as Religious Societies.

- (70) Schima, Stefan. 2020. "Etablierung eines Staatschristentums? Aspekte der aktuellen religionsrechtlichen Entwicklung Österreichs [Establishment of a State Christianity? Aspects of the Current Development of Law on Religions in Austria]." In Christoph Ohly, Stephan Haering, and Ludger Müller, eds., *Rechtskultur und Rechtspflege in der Kirche. Festschrift für Wilhelm Rees zur Vollendung des 65. Lebensjahres*. Berlin: Duncker & Humblot, pp. 1183–1209.

Schima asks whether recent legal developments in Austria suggest a gradual establishment of a State Christianity, that is, a legal preference vis-à-vis Christian traditions in contrast to non-Christian traditions, such as Islam as seen through the Islam Law of 2015. He introduces the German legal scholar Wilhelm Kahl (1849–1932) and his systematisation of relationships between the State and the Church (*Kirchenstaatstum*, *Staatskirchentum*, and *Staatschristentum* vs co-ordination, *Staatskirchenhoheit*, and separation of State and Church), applying them to the Austrian case from a legal-historical perspective up to the end of the First Republic. The notion of *Staatschristentum* (State Christianity) refers to a Christian-confessional parity system. Next, Schima expounds on religio-legal developments in the Second Republic with reference to the Protestant Law of 1961 and the Oriental Orthodox Church Law of 2003, taking them as evidence for the domination of a system of co-ordination/co-operation between Christian denominations and the state. In his

succeeding analysis of the Federal Law on the Legal Personality of Religious Confessional Communities of 1998 and the new Israelite Law of 2012, Schima indicates an increasingly noticeable return of *Staatskirchenhoheit*—that is, the state’s sovereignty over external church affairs (*sacra externa*), while *sacra interna* remains under the jurisdiction of the church. Such is also salient in the recognition process of the Free Churches in Austria in 2013, which even takes State Christianity contours, specifically when compared to the relatively lopsided communication process leading to the Islam Law of 2015. Finally, Schima sheds light on the latter, highlighting aspects that evince unequal treatment by the Austrian legislator vis-à-vis non-Christian denominations compared to Christian denominations. He concludes that the Austrian law on religions offers numerous references to a State Christianity approach.

- (71) Schinkele, Brigitte. 2020. “Ist die ‘Kirche des Fliegenden Spaghettimonsters’ eine Religionsgemeinschaft bzw ihre ‘Lehre’ eine Religion? [Is the ‘Church of the Flying Spaghetti Monster’ a Religious Community or Its ‘Teachings’ a Religion?].” *Österreichisches Archiv für Recht & Religion*, 67 (1), pp. 1–45.

Schinkele is an honorary professor at the University of Vienna’s Department of Legal Philosophy specialising in Law on Religions. In April 2014, the Austrian branch of the Church of the Flying Spaghetti Monster submitted an application for the status of a State-registered Religious Confessional Community, which was subsequently rejected by the *Kultusamt* (Governmental Department for Religious Affairs). This triggered court procedures over many years, involving the Federal Administrative Court (*Bundesverwaltungsgericht*), the Supreme Administrative Court (*Verwaltungsgerichtshof*), the Constitutional Court, and, since November 2019, the European Court of Human Rights. In its rejection the *Kultusamt* argued that a religious doctrine is lacking and that the term “church,” which would refer to a community with a Christian mindset, is inadequately used. The Church of the Flying Spaghetti Monster contested the decision, which got the Federal Administrative Court involved. The latter stated that the Church of the Flying Spaghetti Monster lacks a sufficiently practical-religious dimension and that it did not provide proof of the required number of 300 adherents. Moreover, the Court overturned the *Kultusamt*’s decision. The decision of the Federal Administrative Court was also contested, however, the Supreme Administrative Court rejected the contestation pointing to the missing proof of the set minimum number of 300 adherents. After this overview, Schinkele elaborates the notion of

“religion” qua legal term, which can only be approached typologically comprising a creation myth, “rites with the purpose of realising the supernatural by means of meaningful signs,” and an ethical agenda. She evaluates the Church of the Flying Spaghetti Monster’s doctrine with a view to four criteria stipulated by the European Court of Human Rights: “persuasiveness,” “seriousness,” “consistency,” and “weight.” She concludes that the Church of the Flying Spaghetti Monster is more of a satire of religion and not a religion according to the Austrian Law on Religions. Schinkele goes on to assess whether the Church of the Flying Spaghetti Monster is a religious community or not, first discussing the notion of “religious community,” including comparative notes on the German situation. In particular, she critically examines the Federal Administrative Court’s line of argument pertaining to the required minimum number of adherents. Additionally, she expounds on the *Kultusam*’s argument that the term “church” is inadequately used. Schinkele highlights the semantic and legal challenges posed by “worldview communities” (*Weltanschauungsgemeinschaften*), involving an excursus on the Atheist Religious Society in Austria. She argues that a clear identification of worldview communities has to be established by law. In the final section, she reviews the court decisions on the use of religiously connoted headwear by members of the Church of the Flying Spaghetti Monster on photos in official documents, noting some general issues arising from the court ruling, pertinent legal regulations, and an information brochure by the ministry.

- (72) Schindlauer, Dieter. 2020. “Austria: Austria – Oscillating Between Acceptance, Ignorance, and Hostility.” In Melek Saral and Şerif Onur Bahçecik, eds., *State, Religion and Muslims: Between Discrimination and Protection at the Legislative, Executive and Judicial Levels*. Leiden and Boston: Brill, pp. 12–64.

Schindlauer is an Austrian human rights consultant with a legal background and co-founder of the anti-racism monitoring NGO ZARA. He gives an overview of the present-day legal situation of Islam and the Muslim population in Austria. Some eight per cent of the Austrian population belongs to Islam. He argues that “[a]ll immigrants always had to face a considerable amount of hostility because they were immigrants, but religion did not play much of a role in aggravating things for them.” However, in the past twenty years the religion started to play a role, with the Muslim community now “facing a new atmosphere of increased hostility,” which was facilitated especially due to the “refugee crisis” of 2015. He offers basic information on demography and migration history, as well as the religious composition of the Austrian population before delineating major aspects of the Austrian legal system in the

light of equality and discrimination policies—while also introducing key stakeholders counteracting discrimination in the country. Next, Schindlauer addresses the legal relationship between the state and religious communities with particular emphasis on Islam. Against this backdrop he outlines “policies of the government, national and international regulations, and judicial decisions that provide a basis for discrimination against or protection for Muslims in exercising their religion.” Topics dealt with involve *halāl* food, funerals, circumcision, Friday prayers and religious holidays, Muslim veiling, education, employment, hate crime and hate speech. Schindlauer concludes that “[t]he situation of Muslims in Austria is currently getting more complicated as the various populist and right-wing movements have chosen them as their primary scapegoat and as the image of the enemy.” Likewise, “[f]igures of hate crimes are relatively high, and a big portion of physical attacks is targeting Muslims.” The authorities and the Austrian population oscillate “between acceptance and efforts of non-discrimination on the one side and rejection and even hostility on the other.”

- (73) Schulden, Markus. 2020. “Die Integration jüdischer und muslimischer Gemeinschaften in die religionsverfassungsrechtlichen Ordnungsgefüge Deutschlands und Österreichs – Einige rechtsvergleichende Gedanken [The Integration of Jewish and Muslim Communities into the Constitutional Order Pertaining to Religions in Germany and Austria: Some Comparative Legal Thoughts].” In Christoph Ohly, Stephan Haering, and Ludger Müller, eds., *Rechtskultur und Rechtspflege in der Kirche. Festschrift für Wilhem Rees zur Vollendung des 65. Lebensjahres*. Berlin: Duncker & Humblot, pp. 1211–1229.

Schulden, a legal adviser at the Institute for State-Church Law of the Dioceses of Germany, compares general aspects of the religio-legal systems in Germany and Austria, with a particular focus on the legal treatment of Islam. Following brief outlines of the legal situation in both countries, he outlines the purpose of the Recognition Act (*Anerkennungsgesetz*) of 1874, the Federal Law on the Legal Personality of Religious Confessional Communities (*Bundesgesetz über die Rechtspersönlichkeit von religiösen Bekenntnisgemeinschaften*) of 1998, and the Islam Laws of 1912 and 2015. He examines the latter’s applicability to the German case, highlighting three conflictive aspects: 1) the Islam Law of 2015 requires from the Islamic applicant a “positive basic attitude towards society and the state” apparently involving legal privileges as a *quid pro quo*, which represents an educational attitude by the state; 2) the required internal structure of the Islamic Faith Community; 3)

the prohibition of foreign funding. Finally, Schulten takes a comparative look at the concordatory systems in Germany and Austria, stressing their difference.

- (74) Schuster, Dirk. 2020. "Discussions about Atheism and Religion in the Austrian Communist Party (KPÖ) between 1945 and 1990." In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorny, eds., *Religion in Austria, Volume 5*. Vienna: Praesens Verlag, pp. 201–232.

Schuster (b. 1984), a University of Vienna-based Religious Studies scholar, highlights the general lack of scholarship on the Communist Party of Austria (*Kommunistische Partei Österreichs; KPÖ*). Needless to say, research on the *KPÖ*'s position towards atheism and religion is thus also a desideratum. Schuster's preliminaries include a section on atheism as an object of scholarly interest to the Religious Studies specialist as well as a terse historical overview of Marxism-Leninism, atheism, and scientism under Soviet influence. Schuster then specifies the Austrian case, addressing the ideological evolution of the *KPÖ* after the Second World War. Drawing on archival research, he subsequently documents the *KPÖ*'s dealings with the subjects of religion and atheism as seen through the Party Congress minutes and various contributions found in the *KPÖ* journal *Weg und Ziel* (Way and Goal). Schuster concludes that—save for the short period between 1965 and 1969—there never were any substantial theoretical debates on the role of atheism, nor was there any subtler engagement with the subject of religion beyond the generic "Soviet-style anti-religion propaganda." He reasons that the political insignificance of the *KPÖ* during the years of scrutiny rendered such discourses emically superfluous.

- (75) Schwaiger, Lisa, Daniel Vogler, Jörg Schneider, Mark Eisenegger, and Mihael Djukic. 2020. "How Individual News Media Reputations Shape the Reputation of Religious Organizations: The Case of the Catholic Church in Austria." *Journal of Media and Religion*, 19 (1), pp. 1–11.

The authors are Communication Studies scholars based at the University of Zurich (Schwaiger, Vogler, Schneider, Eisenegger) and the University of Salzburg (Djukic). Drawing on an online survey in Austria in early 2017 with a sample of 1,035 respondents in line with Austria's sociodemographic, Schwaiger et al. test six hypotheses with a view to the impact of the media on the reputation of the Roman Catholic Church. Austria was chosen as a case study for it represents "a typical case for modern secular societies in

Western Europe.” The first hypothesis—“Evaluations of the Catholic Church are influenced by an individual’s news media repertoire”—is confirmed by the data, as is the second hypothesis—“*News Seekers* evaluate the Catholic Church more positively than *News Avoiders*.” The third hypothesis—“Individuals who consume news primarily through legacy media evaluate the Catholic Church more positively than those who consume news primarily on social media”—was not confirmed. Both news media repertoires seem to have the same impact. The fourth hypothesis—“Individuals who consume Church media evaluate the Catholic Church more positively than those who do not consume Church media”—was likewise verified. The last two hypotheses concern the role of active church engagement for the process of reputation formation. On the one hand, the data supports that high church commitment entails a more positive assessment of the Church. On the other hand, it shows that media consumption patterns very well affect the quality spectrum of such assessment with News Avoiders and Social Media Oriented individuals evaluating the Church less positively than, for example, Legacy Quality Media Oriented individuals.

- (76) Schwarz, Karl W. 2020. Leistungen der Evangelischen Kirche für Staat und Gesellschaft in Österreich [Services of the Protestant Church towards the State and Society].” In Johann Bair and Wilhelm Rees, eds., *Leistungen der Kirchen und Religionsgemeinschaften in Österreich für Staat und Gesellschaft*. Innsbruck: Innsbruck University Press, pp. 35–49.

Schwarz is (b. 1952) is a retired associate professor of Church History at the University of Vienna’s Faculty of Protestant Theology. After a brief look at the Protestant Law of 1961, which follows closely the Concordat of 1933/34, he surveys a range of service areas offered by the Protestant Church in Austria. He stresses that in 1965—prior to the appointment of Grete Rehor (1910–1987) as the first female government minister in Austria—the General Synod of the Protestant Church passed the resolution to ordain women to the ministry, a decision which had significant societal impact. The areas of service subsequently discussed include the wide field of education, social welfare work, and ethics. Notably, the *Diakonie Österreich* employs around 8,000 people and currently has a revenue of around 398 million euros. The money is distributed to the following areas: health (33%), disability care (21%), elderly care (18%), migrants and refugees (13%), children and adolescents (7.5%), education (2%), and other (5.5%).

- (77) Schwarz, Karl W. 2020. “Über die Selbstverpflichtung ‘Vorurteile abzubauen’ und den Dialog mit den ‘Freikirchen’ [On the Self-Commitment to ‘Reduce Prejudices’ and the Dialogue with the ‘Free Churches’].” In Christoph Ohly, Stephan Haering, and Ludger Müller, eds., *Rechtskultur und Rechtspflege in der Kirche. Festschrift für Wilhem Rees zur Vollendung des 65. Lebensjahres*. Berlin: Duncker & Humblot, pp. 781–800.

Schwarz looks into the recognition process of the Free Churches in Austria as well as preceding European ecumenical and inner-Protestant developments. With support from other Christian traditions, a cluster of five Free Churches—Union of Baptist Congregations in Austria (*Bund der Baptistengemeinden in Österreich*), Union of Evangelical Congregations in Austria (*Bund Evangelikaler Gemeinden in Österreich*), Free Christian Congregation/Pentecostal Congregation (*Freie Christengemeinde-Pfingstgemeinde*), Mennonite Free Church of Austria (*Mennonitische Freikirche Österreich*), and Elaia Christian Congregations (*Elaia Christengemeinden*)—gained formal acknowledgement as Legally Recognised Churches in 2013. Schwarz explores two historical cases studies, namely how the Austrian authorities legally engaged with the Mennonites and the Baptists. As for the latter, Schwarz also outlines basic doctrinal and organisational characteristics.

- (78) Schwarz, Karl W. 2020. “‘Überzeugt von der Schädlichkeit allen Gewissenszwanges...’. Anmerkungen zur josephinischen Toleranz [‘Convinced of the Harmfulness of All Coercion of Conscience...’: Notes on Josephinian Tolerance].” In Wilhelm Rees and Stephan Haering, eds., *Iuris sacri pervestigatio. Festschrift für Johann Hirnsperger*. Berlin: Duncker & Humblot, pp. 585–598.

Schwarz briefly discusses the Josephinian Patent of Tolerance of 1781 and its genesis before turning to its key notion—*exercitium religionis privatum* (private religious exercise)—which, among others, decriminalised the crypto-Protestants. He notes that the Patent, despite its beneficial ramifications for Protestant communities, still favoured the Catholic Church. Particular attention is then given to the subject of the marital law and religious parenting especially during the reign of Joseph II (r. 1780–1790). Schwarz highlights various marriage obstacles regarding interfaith marriages culminating in the implementation of the *impedimentum catholicismi* in 1814. In order to curb the number of “mixed marriages,” this new regulation stipulated that divorced non-Catholics could not formally arrange a wedding with a

Catholic while the divorced partner was still alive. Finally, he addresses the issue of Catholic parenting “promise” as a challenge for interfaith marriages today. Within an interfaith marriage, Catholic spouses are expected—however with a view to the Catholic tenet *lex non obligat cum gravi incommodo* (a law does not oblige if it involves grave inconvenience)—to educate their children in the Catholic tradition. Such goes against the Charta Oecumenica of 2001.

- (79) Schweighofer, Astrid. 2020. “Der österreichische Protestantismus um 1900 und die Moderne [Austrian Protestantism around 1900 and Modernity].” In Rudolf Leeb and Astrid Schweighofer, eds., *Die Geburt der Moderne aus dem Geist der Religion? Religion, Weltanschauung und Moderne in Wien um 1900*. Göttingen: V&R uni-press, pp. 91–117.

Schweighofer (b. 1979) is a postdoctoral fellow at the Austrian Academy of Sciences and the Church University College for Teacher Education Vienna/Krems, specialising in Protestant Church History. She first investigates two Protestant journals: *Der österreichische Protestant* (The Austrian Protestant; launched in 1878) and *Die Wartburg* (since 1902) as representations of Liberal Protestant Theology at the time. Therein the Reformation is seen as the greatest liberation in world history and religion is deemed a “personal religion based on inner experience.” Another author (in 1908) avers that “Rome and modern education are sworn enemies” and that modern education is only possible within the purview of the Protestant Church. A crucial factor for the spread of Austro-Protestantism was the *Los-von-Rom-Bewegung* (Away from Rome Movement), which Schweighofer addresses in the next section. Referencing Rudolf Leeb (b. 1958), she states that their “propaganda facilitated ‘a latently existing willingness of conversion among some sections of the population who were critical to the anti-modernism of the Catholic Church’ [...] removing psychological impediments of conversion [...]” Drawing on her doctoral research, Schweighofer subsequently explains the rationales behind the conversion from Judaism to Protestantism at the time, stating that it is an “‘expression of specific values, way of life, and attitudes to faith’,” which connected well to Cultural Protestantism. Finally, Schweighofer offers two case studies on the relationship of Austrian Protestantism and modernity, namely the popular education initiative in the Styrian town of Peggau as seen in articles of *Die Wartburg* as well as church architecture in some “Los-von-Rom congregations.” In the conclusion, Schweighofer stresses the flip side of the Protestant utilisation of modernity, that is, the “German National and increasingly anti-Semitic tenor. Many of

the Los-von-Rom vicars later belonged to the vanguard of the National Socialist German Christians [i.e., *Deutsche Christen*] in Austria.” To this she adds “massive anti-Catholicism” and the elitist Protestant self-image.

- (80) Sejdini, Zekirija. 2020. “The Innsbruck Model of Interreligious Education.” In Wolfram Weiße, Julia Ipgrave, Oddbjørn Leirvik, and Muna Tatari, eds., *Pluralisation of Theologies at European Universities*. Münster and New York: Waxmann Verlag, pp. 215–226.

Sejdini (b. 1972), a University of Innsbruck-based professor of Islamic Religious Education, introduces the collaboration between Islamic and Catholic Theology at the University of Innsbruck, which goes back to the establishment of the Department of Islamic Theology and Religious Education in 2013. He opines that “interreligious co-operation [specifically with Christian Theology] can foster Islamic theology in general and religious education in particular in order to come to terms with experiences associated with the European context and social changes in a fruitful manner.” This as well as organisational reasons prompted the close-knit collaboration between his Department and members of the Faculty of Catholic Theology. He subsequently charts five areas of interreligious co-operation, that is, teaching, school internship, research, conferences, and publishing. Finally, Sejdini outlines the chief principles of the Innsbruck model of interreligious education, namely “context sensitivity,” “reflective understanding of truth,” “topic- and process-orientation,” “diversity and multiperspectivity,” and the “four-eye-principle.” All this led to the foundation of the Centre for Interreligious Studies in 2019. This “centre will help to extend interreligious co-operation to other areas and pool the available competencies and resources of the university.”

- (81) Spichal, Julia. 2020. “Das Thema ‘Holocaust’ im Religionsunterricht – eine Analyse österreichischer Lehrpläne [The Subject of ‘Holocaust’ in Religious Education – An Analysis of Austrian Curricula].” In Stefan Altmeyer et al., eds., *Erinnerung an den Holocaust im Religionsunterricht. Empirische Einblicke und didaktische Impulse*. Stuttgart: Verlag W. Kohlhammer, pp. 183–188.

Drawing on her doctoral thesis of 2015, Spichal, a scholar of Protestant Religious Education in Vienna, investigates how the curricula of Catholic and Protestant religious education in Austrian schools engage with the subject of anti-Semitism/anti-Judaism and in particular the Shoah. Her methodological approach is based on Mayring’s concept of qualitative content analysis. She states that not a single curriculum explicitly mentions the terms “holocaust”

and “Shoah,” whereas “anti-Semitism” and “anti-Judaism” are indeed discussed, if only in the realms of ethics. The subject of the Christian roots of anti-Judaism is only addressed in the curriculum of Protestant religious education for grammar school senior classes. None of the curricula address the joint guilt of Christianity for the Shoah. Spichal argues that it is imperative to implement into the curricula the admission of guilt, for it will serve a major impulse for teaching to subsequently trace Christian anti-Judaism across history.

- (82) Tacchi, Francesco. 2020. “The Modernist Crisis and Religious Orders: The Society of Jesus in the Face of Catholic Integralism (1911–1914).” *Revue d’histoire ecclésiastique*, 115 (1/2), pp. 235–280.

During the final years of Pius X’s pontificate (p. 1903–1914), anti-Jesuit sentiments were voiced saliently on the part of Catholic Integralists. As a vigorous response to Catholic modernist developments, Integralism—most prominently represented by Umberto Benigni’s (1862–1934) *Sodalitium Pium*—found ample support by Pius X. However, papal endorsement was short-lived, for his successor Benedict XV (p. 1914–1925) repudiated Integralism. Tacchi (b. 1988), a historian based at Ca’ Foscari University of Venice, interrogates the Jesuit attitude towards Integralism “in the face of the charges of ‘liberalism’, ‘modernizzantismo’, and ‘semi-modernism’.” He thereby draws upon four case studies from Germany, France, Italy, and Austria. The Austrian case study revolves around the anti-Jesuit attacks launched by the Integralist *Österreichs Katholisches Sonntagsblatt* (Austrian Catholic Sunday Paper) under its editor, the German priest Anton Mauss (1868–1917). Tacchi describes the conflict in much detail. The Austrian Jesuits under their Provincial Johann Baptist Wimmer (1853–1931) filed a suit for defamation to the Vienna Ordinariate in 1913. Both Mauss and Wimmer sought ecclesiastical support. Despite the Pope’s Integralist course, which however was not widely appreciated in Rome, Mauss could not stand his ground and formally retracted what had been written in his weekly in order to avoid a court ruling in favour of Wimmer. With a view to the other case studies, Tacchi concludes that many Jesuits “found themselves trapped between wishing to follow papal guidelines and not sharing the methods of Catholic fringes that enjoyed the support of Pius X.” He assumes that, while there was division among the Jesuit ranks, the majority was against Integralism.

- (83) Taylor, Rachael. 2020. "When Freedom of Speech Comes at a Cost: A Case Study of *E.S. v. Austria*." *Indiana Journal of Global Legal Studies*, 27 (2), pp. 431–450.

Taylor, a doctoral candidate in Law at Indiana University, explores the court case of Elisabeth Sabaditsch-Wolff (b. 1971) or *E. S. versus Austria*. During a lecture on Islam addressing young voters at the Education Institute of Austria's Freedom Party (*Freiheitliche Partei Österreichs*) in 2009, Sabaditsch-Wolff polemicised against Islam accusing Muḥammad of paedophilic behaviour, among others. The seminar was attended by an investigative journalist, whose magazine went on to sue her for sedition and disparaging religious doctrines. The Vienna Regional Court for Criminal Affairs convicted her for the latter in early 2011 and issued a fine of 480 euros. Later that year, the Higher Regional Court confirmed the decision. In 2014, this was seconded by the Supreme Court. Ultimately, in 2018, Sabaditsch-Wolff's appeal to the European Court of Human Rights proved also futile. After reviewing the case, Taylor addresses some criticisms against the judgement raised by journalists as well as voices from the Muslim community (who were in fear of rising islamophobia due to the ruling). She continues with a brief critical look at "foundational theories of free expression" as paradigmatically represented by legal scholar Thomas I. Emerson (1907–1991). She concludes "that something needs to be done to curb hate-based rhetoric" and that the above ruling "may be necessary to put a stop to where most violent incidents likely begin, with hate-based speech."

- (84) Trofaier-Leskovar, Valerie. 2020. "Die 'Kirche des Fliegenden Spaghettimonsters': Ein religionsrechtliches Verfahren wird zu einer 'unendlichen Geschichte' [The 'Church of the Flying Spaghetti Monster': A Procedure in Law on Religions Becomes a 'Never-ending Story']." *Österreichisches Archiv für Recht & Religion*, 67 (1), pp. 84–99.

A Vienna-based legal scholar, Trofaier-Leskovar is head of the Law on Religions section of the Federal Chancellery of Austria. In April 2014, the Austrian branch of the Church of the Flying Spaghetti Monster submitted an application for acknowledgement as a State-registered Religious Confessional Community, which was rejected not even two months later by the *Kultusamt* (Governmental Department for Religious Affairs). The reasons given are that the religious doctrine lacks seriousness and that the term "church" is misleadingly used. Consequently, the Church of the Flying Spaghetti Monster con-

tested the decision, after which the Federal Administrative Court (*Bundesverwaltungsgericht*; and later the Constitutional Court on the question of court responsibility following a contestation of the *Kultusamt* decision; but also the Supreme Administrative Court) came into play. Trofaier-Leskovar explores the various subsequent court decisions (also *vis-à-vis* the *Kultusamt* decisions). In the appendix, she adds selected passages of another *Kultusamt* decision of June 2015 following the Federal Administrative Court's revocation of the *Kultusamt* decision of June 2014 due to formal grounds. According to legal tradition, a key requirement for obtaining recognition is the proven existence of a religious doctrine and a constitution as well as liturgical practice. The latter in particular proved decisive for the Federal Administrative Court's decision. To this, the Court added that the Church of the Flying Spaghetti Monster did not provide proof of the required minimum number of 300 adherents who need to be actively involved in community life. Trofaier-Leskovar argues that throughout the Federal Administrative Court did not refer to the satirical nature of the Church of the Flying Spaghetti Monster. Rather, the Court focused on the notion of religion and in particular its ritual dimension. Trofaier-Leskovar notes that in November 2019 the Church of the Flying Spaghetti Monster issued a complaint to the European Court of Human Rights.

- (85) Tuna, Mehmet H. 2020. "Islamic Religious Education in Contemporary Austrian Society: Muslim Teachers Dealing with Controversial Contemporary Topics." *Religions*, 11 (8), pp. 1–16.

Tuna (b. 1985) is a Senior Scientist for Islamic Religious Education at the University of Innsbruck. He draws on used and unused data of his doctoral research, which he completed in 2019. The introductory sections address the history and current situation of Islamic religious education in Austria. The first Islamic teachers were appointed in 1982. Presently, some 600 teachers serve more than 70,000 pupils. Islamic teacher training commenced in 1998. Following a brief literature review, Tuna explains the methodological framework. The sample consists of twelve narrative problem-centred interviews conducted between 2015 and 2018. In the main section he presents the findings, divided into three areas of controversial subjects occurring in the professional context of Islamic teachers. First, subjects involving notably Muslim clothing and fasting, arising out of "stakeholders' different expectations and perceptions." Second, subjects of trans-religious and wider societal topicality such as homosexuality and evolutionary theory. Third, and notably overlapping with the second area, subjects that arise out of individual reasons and are either avoided or approached from various perspectives. Finally,

Tuna offers some characterisations and action points. First, the overall discourse involving Muslim pupils and non-Muslim stakeholders needs to be based on “open communication as equals.” Since this is not yet the case, educational concepts need to be devised. Second, there is a need to teach and train “controversy,” which arises naturally out of diversity. Third, Islamic education can only be part of a holistic educational approach. Fourth, due to a rather unfavourable wider public opinion, the lack of related teaching materials, and the passivity of the Islamic religious community in addressing controversial subjects, controversy is oft-times avoided in the classroom. Fifth, Tuna traces a core problem pertaining to the self-identity of Islamic religious education, that is, whether it should—in reference to Michael Hand—openly teach a topic “as controversial.”

- (86) Ulfat, Fahimah. 2020. “Empirical Research: Challenges and Impulses for Islamic Religious Education.” *British Journal of Religious Education*, 42 (4), pp. 415–423.

Ulfat, a professor of Islamic Religious Education at the University of Tübingen, argues that the integration of empirical research in Islamic religious education is imperative in both Germany and Austria “in order to 1. analyse the religiously plural world of children and adolescents, 2. to understand religious processes of education and appropriation of children and adolescents didactically and 3. to provide empirical foundations for quality religious education.” Ulfat briefly summarises the status and history of religious education in Germany and Austria, and introduces her own empirical research as an example, discussing its impulses for the “didactics of Islamic religious education.”

- (87) Voß, Torsten. 2020. “Auch eine Moderne? Die ständische Ordnungslehre aus dem ästhetischen Katholizismus Leopold von Andrians. Mit Seitenblicken auf Hugo von Hofmannsthal [Also a Modernity? The Estates Theory of Order from the Aesthetic Catholicism of Leopold von Andrian: With Remarks on Hugo von Hofmannsthal].” In Rudolf Leeb and Astrid Schweighofer, eds., *Die Geburt der Moderne aus dem Geist der Religion? Religion, Weltanschauung und Moderne in Wien um 1900*. Göttingen: V&R unipress, pp. 69–89.

Voß (b. 1974) is a postdoctoral researcher of Modern German Literature at the Universities of Wuppertal and Innsbruck. He examines the writings of

Leopold Andrian (1875–1951), an Austrian writer and diplomat in the Austro-Hungarian Empire. Andrian was a close friend of Hugo von Hofmannsthal (1874–1929) to whom he later dedicated his *Österreich im Prisma der Idee. Katechismus der Führenden* (Austria in the Prism of the Idea: The Catechism of the Leaders; 1937). Voß focuses on Andrian’s Catholicism as expressed in his *Der Garten der Erkenntnis* (The Garden of Knowledge; 1895) while also addressing his related correspondence with von Hofmannsthal, as well as his *Die Ständeordnung des Alls. Rationales Weltbild eines katholischen Dichters* (The Order of the Estates of the Cosmos: A Rational World Picture of a Catholic Poet; 1930). He concludes that Andrian’s writings represent a “model of a cross-fertilisation of religion and literary self-assertion”—a veritable “causal nexus.”

- (88) Wagner, Claudia. 2020. “Propheten der Humanitas-Kommune in Wien – Karl Wilhelm Diefenbach und die Wege in die Moderne [Prophets of the Humanitas Commune in Vienna: Karl Wilhelm Diefenbach and the Paths to Modernity].” In Rudolf Leeb and Astrid Schweighofer, eds., *Die Geburt der Moderne aus dem Geist der Religion? Religion, Weltanschauung und Moderne in Wien um 1900*. Göttingen: V&R unipress, pp. 167–183.

Wagner is a Starnberg-based freelancing art historian with a doctorate from the Freie Universität Berlin (2007). Her doctoral research was on the art of German painter and exponent of *Lebensreform* (Life Reform) Karl Wilhelm Diefenbach (1851–1913). He spent the years 1892–1895 and 1897–1899 in Vienna leading in an authoritarian manner a commune consisting of up to twenty-four residents at the Himmelhof in Ober-St.-Veit in the thirteenth district. One of the commune members was the Czech painter František Kupka (1871–1957). Wagner introduces Diefenbach’s life and thought as well as his activities as an artist and life reformer. To Diefenbach the arts were a form of religion, that is, the “most essential means of ennoblement from animal man to god man!” Diefenbach was interested in Theosophy and especially Helena P. Blavatsky’s (1831–1891) mahatma narrative resonated with his self-understanding, that is, a descended spiritually superior master who instructs his disciples on their path of self-transformation.

- (89) Weitensfelder, Hubert. 2020. “Buddhismus und Moderne in Österreich bis zum Ersten Weltkrieg [Buddhism and Modernity in Austria until the First World War].” In Rudolf Leeb and Astrid

Schweighofer, eds., *Die Geburt der Moderne aus dem Geist der Religion? Religion, Weltanschauung und Moderne in Wien um 1900*. Göttingen: V&R unipress, pp. 119–142.

Weitensfelder (b. 1959) is a docent for Economic and Social History at the University of Vienna and heads the Craft and Industrial Production Technology collection at the Technical University in Vienna. In the first section, he sketches the European and Austrian encounter with Buddhism until the late nineteenth and early twentieth centuries. He then traces the life story of Anton Payer (1853–1883), who spent years in Siam learning Siamese and Pāli and maintaining a close association with the Siamese court. Upon the death of his father, he returned to Austria, delivering several lectures and eventually committing suicide prior to his originally planned journey back to Siam. A range of newspapers reported on Payer, who if perhaps not a practising Buddhist himself, at least was very familiar with Siamese Buddhism. In the third section, Weitensfelder discusses the Austrian writer Hermann Bahr (1863–1934) who published the essay *Der Buddhismus* in 1891. He outlines the context of Bahr’s encounter with Buddhism while in Paris. Next, Weitensfelder turns to the physicist or “Buddha of Science” (Heinrich Gomperz) Ernst Mach (1838–1916), whose analysis of sensations is reminiscent of Buddhist ideas. Mach noticed the similarities himself while he made clear that Buddhism—which he deemed a scientific religion—did not impact his research. Weitensfelder mentions that Mach influenced several writers such as Bahr, Hugo von Hofmannsthal (1874–1929), Robert Musil (1880–1942), Arthur Schnitzler (1862–1931), and Fritz Mauthner (1849–1923). All of them developed an interest for East Asia and, at times, they even referred to Buddhism in their writings. In 1913, Mauthner published the novel *Der letzte Tod des Gautama Buddha* (The Last Death of Gautama Buddha). Weitensfelder considers museums, libraries, and parlours as spaces of transmitting knowledge of Asian religions and Buddhism. In the last section, he therefore surveys various of these spaces. He concludes that “[t]hese newly forming milieus of sentiments and scepticism were accompanied by the establishment and expansion of institutions and fora that enabled a closer engagement with Buddhism.”

- (90) Wieshaider, Wolfgang. 2020. “Das andere Muster oder: Ein Versuch über das österreichische Religionsrecht des 21. Jahrhunderts anhand der Struktur des Protestantengesetzes [The Other Model or An Investigation into Austrian Religious Law of the 21st Century Centring on the Structure of the Protestant Law].” In Kerstin von der Decken and Aneglika Günzel, eds., *Staat – Religion – Recht*.

Festschrift für Gerhard Robbers zum 70. Geburtstag. Baden-Baden: Nomos, pp. 411–427.

The Protestant Law of 1961 was one of the largest religio-legal creations after the Second World War. Today, many scholars deem it a model law within the wider religio-legal situation in Austria. Wieshaider, an associate professor at the University of Vienna’s Department of Philosophy of Law, interrogates whether such assessment is adequate with respect to more recent developments within Austrian law of religions. After placing the Protestant Law in a wider context, he examines in detail the articles of the Law divided by areas: legal personality of congregations and other church institutions; protection of church life; co-operation between state and church; university law; religious education and youth education; pastoral care in institutions; government payments; raising funds; and regulatory responsibility. Likening specific articles to other legal texts—especially, the Islam Law of 2015—shows that some legal safeguards within the Protestant Law were, if at all, only partially applied to other Legally Recognised Churches and Religious Societies. Wieshaider therefore concludes that the Protestant Law of 1961 cannot be seen as a model law for later legal developments.

- (91) Wieshaider, Wolfgang. 2020. “Public Security and Religion: An Austrian Approach.” In Merilin Kiviorg, ed., *Securitisation of Religious Freedom: Religion and Limits of State Control · Sécurisation de la liberté religieuse: La religion et les limites du contrôle de l’État. Proceedings of the XXIXth Annual Conference Tallinn, 16–18 November 2017 · Actes du XXIXème colloque annuel Tallinn, 16–18 novembre 2017*. Albolote: Editorial Comares, pp. 153–163.

Rising migration from Muslim countries to Austria from 2015 entailed political and public debates about public security. With this in mind, Wieshaider reports on “Austrian criminal law with regard to terrorism and hate speech and legislative action taken in the field of integration affairs that could affect the exercise of religion in response to concerns about public safety and public order.” He first addresses the Penal Code with particular reference to the Criminal Law Amendment Act of 2002 (regarding terrorism) and the amendment of 2011 (concerning hate speech). Next, he outlines the Integration Act of 2017 and the Act Prohibiting Face Veils in Public of 2017. Finally, Wieshaider casts a glance at various subjects ranging from academic education (Islam Law of 2015) to prison chaplaincy (Act on the Execution of Penalties with its last amendment in 2018).

- (92) Winter, Franz. 2020. “Hindus and Hindu Religious Traditions in Austria.” In Knut A. Jacobsen and Ferdinando Sardella, eds., *Handbook of Hinduism in Europe. Volume 2: Hindu Presence in European Countries*. Leiden and Boston: Brill, pp. 806–832.

Winter (b. 1971), a professor of Religious Studies at the University of Graz, outlines the historical development and current situation of the Hindu religious panorama in Austria. He starts with glimpses at the early reception process and appropriation, notably involving the “occult yoga” of Carl August Kellner (1850–1905). Subsequently, Leopold Fischer (1923–1991)—“probably the first Westerner to become fully ordained as a Hindu monk”—is introduced alongside the Austro-Hindu monk Walter Eidlitz (1892–1976). In the second part, Winter provides figures, including an estimate of the number of Hindus in present-day Austria (i.e., 5,000 to 6,000 people), and delineates “official Hinduism” in Austria. The latter foremostly takes the guise of the Hindu Religious Society. Likewise, Winter addresses the second prominent Hindu association, the Hindu Mandir Society. Both are discussed in the wider particular legal context. Additionally, he touches on the Śrī Śrī Rādhā Govinda Gauḍīya Maṭh, which maintains the largest Hindu facility in Austria, and the Salzburg-based Śrī Hari Oṃ Sanātan Dharm Mandir. In the third part, he adumbrates the new religious arena comprising the likes of ISKCON, Sri Chinmoy, and Sahaja Yoga. Finally, Winter mentions the vast panoply of yoga providers, some of which pursue a religious agenda, such as the International Sri Deep Madhavananda Ashram Fellowship & Yoga in Daily Life International.

- (93) Wrench, John G. 2020. “‘Balancing’ Free Expression and Religious Feelings in *E. S. v. Austria: Blasphemy by Any Other Name?*” *Case Western Reserve Journal of International Law*, 52 (1), pp. 735–752.

Wrench (b. 1993), a legal scholar at Cleveland-based Case Western Reserve University, addresses the court case of Elisabeth Sabaditsch-Wolff (b. 1971) or *E. S. versus Austria* (see entry 83). Several anti-Islam statements by Sabaditsch-Wolff at a seminar held at the Education Institute of Austria’s Freedom Party (*Freiheitliche Partei Österreichs*) in 2009 resulted in charges of sedition and disparaging religious doctrines. In much detail, Wrench reviews the rulings of two regional courts in 2011, the Austrian Supreme Court in 2014, and, finally, the European Court of Human Rights (ECHR) in October 2018, which upheld the initial conviction of disparaging religious doctrines and the concomitant fine of 480 euros. Subsequently, Wrench parallels the ruling

with that of Otto-Preminger-Institut versus Austria, which, he argues, provides the doctrinal cornerstone for the ECHR's *E. S. v. Austria* decision. In 1985, at a cinema in Innsbruck the Otto Preminger Institut planned to show the film *Das Liebeskonzil* (The Council of Love) based on the Oskar Panizza (1853–1921) play of the same name of 1894, which ridicules Roman Catholicism. Based on a request by the Catholic Diocese the film reel was confiscated by the authorities leading to a court case and the eventual ECHR ruling in 1994 against the Otto-Preminger-Institut for the authorities ensured “religious peace in that region.” Wrench brands Austria’s disparaging religious doctrines offense as nothing other than a “blasphemy law,” which, irritatingly, would have de facto received ECHR approval. He critically concludes that “the direction of the Court’s doctrine on the relationship between Articles 9 [i.e., right to religious freedom] and 10 [i.e., right to free expression] displays a serious mistrust of citizens’ resilience to bad ideas and expression in general.”

- (94) Zoehrer, Dominic S. 2020. “Pranic Healing: A Mesmerist Echo in the New ‘Holistic’ Age.” In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorny, eds., *Religion in Austria, Volume 5*. Vienna: Praesens Verlag, pp. 139–199.

Pranic Healing is a holistic healing practice devised by the Filipino New Age healer of Chinese descent Choa Kok Sui (1952–2007) and promoted out of his Manila-based Institute for Inner Studies. The practice was transplanted to Austria in 1993 by Burgi Sedlak (b. 1956) with the founding of her Internationale Prana-Schule Austria—Sedlak. Its present representative is Claudia Dieckmann (b. 1955) with her Vienna-based Institut für Energiearbeit. She is one among nearly 20,000 individuals working as registered *Humanenergetiker* (energy healer) in the country. Zoehrer’s (b. 1983), a doctoral candidate in Religious Studies at the University of Vienna, chief interest lies not so much in depicting in detail the fairings of Austro-Pranic Healing, but in tracing its *Ideengeschichte*. He starts with a discussion of Austrian physician Franz Anton Mesmer (1734–1815) before investigating the occult appropriation of mesmerist ideas and the wedding with the Indian notion of *prāṇa*. He shows how the various influences coalesce in Pranic Healing. Connecting the *Ideengeschichte* with the Austrian case study, Zoehrer states that “[t]wo centuries after Mesmer, Choa Kok Sui presaged that Austria would become a ‘spiritual empire.’ This vision may not have materialised either, and yet, time and again, Austria has provided an eminently fertile ground for aspiring energy healers.”