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Hans Gerald Hödl and Lukas K. Pokorny
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Religion in Austria

Volume 7



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Religion in Austria: An Annotated Bibliography of 2021 Scholarship

Lukas K. Pokorny

1. Preliminary Remarks

The annotated bibliography assembles research pertaining to religion in Austria published in 2021. This includes publications from the field of Religious Studies as well as adjacent disciplines, such as, foremostly, (Church) History, Jewish 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. The bibliography is divided into Books (Section 2) and Chapters in Edited Volumes and Journals (Section 3). All titles are given in alphabetical 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) Anthony, Elizabeth. 2021. *The Compromise of Return: Viennese Jews after the Holocaust*. Detroit: Wayne State University Press. Pp. xiv+217. ISBN: 978-0-8143-4838-3. Paperback, €52.70.
- (2) Bair, Johann and Wilhelm Rees, eds. 2021. *Religiöse Symbole. Bedeutung und Öffentlichkeit* [Religious Symbols: Meaning and the Public]. Religion und Staat im Brennpunkt, 5. Innsbruck: Innsbruck University Press. Pp. 449. ISBN: 978-3-99106-060-4. Paperback, €32.90.¹

¹ For relevant articles from this edited volume, see Section 3 (3) and (98).

- (3) Collinet, Benedikt J., Ludger Hiepel, Martina Veselá, and Michael Weigl, eds. *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit* [Alois Musil: Interdisciplinary Perspectives on a Multifaceted Personality]. *Investigatio Orientis*, 7. Münster: Zaphon. Pp. 734. ISBN: 978-3-96327-106-9. Hardback, €141.90; ISBN: 978-3-96327-107-6. E-Book, €141.90.²
- (4) Corbett, Tim. 2021. *Die Grabstätten meiner Väter. Die jüdischen Friedhöfe in Wien* [The Gravesites of My Forefathers: The Jewish Cemeteries in Vienna]. *Schriften des Centrums für Jüdische Studien*, 36. Wien: Böhlau Verlag. Pp. 1041. ISBN: 978-3-205-20672-9. Hardback, €83.00; ISBN: 978-3-205-21210-2. E-Book, €83.00.
- (5) Fürhacker, Robert and Daniel Modl. 2021. *Der Kultwagen von Strettweg – Eine Objektbiographie. Restaurierung und Rezeption einer archäologischen Ikone* [The Strettweg Cult Wagon – An Object Biography: Restoration and Reception of an Archaeological Icon]. *Schild von Steier. Beiheft*, 11. Graz: Universalmuseum Joanneum, Archäologie & Münzkabinett. Pp. 352. ISBN: 978-3-903179-32-5. Paperback, €45.00.
- (6) Haider-Wilson, Barbara. 2021. *Österreichs friedlicher Kreuzzug 1839–1917. Das Heilige Land in Außenpolitik, Gesellschaft und Mentalitäten der Habsburgermonarchie* [Austria's Peaceful Crusade 1839–1917: The Holy Land in the Foreign Policy, Society, and Mentalities of the Habsburg Monarchy]. *Archiv für Österreichische Geschichte*, 144. Wien: Verlag der Österreichischen Akademie der Wissenschaften. Pp. 871. ISBN: 978-3-7001-8616-8. Hardback, €79.00; ISBN: 978-3-7001-8974-9. E-Book, open-access.
- (7) Hinkelmann, Frank. 2021. *Bibliographie zu Freikirchen und Evangelikaler Bewegung in Österreich. Mit Anmerkungen* [A Bibliography

² Reviewed in this volume by Lukas K. Pokorny. For relevant articles from this edited volume, see Section 3 (4), (17), (18), (21), (24), (26), (27), (29), (30), (33), (38), (39), (44), (47), (53), (55), (59), (63), (73), (86), (105), and (107). The chapter descriptions are largely taken from the review.

on Free Churches and the Evangelical Movement in Austria. With Notes]. Petzenkirchen: Verlag für Glaube, Theologie & Gemeinde. Pp. 102. ISBN: 978-3-902669-49-0. Paperback, €14.90.

- (8) Hinkelmann, Frank. 2021. *Die Anfänge der Pfingstbewegung in Österreich 1919–1945 in zeitgenössischen Dokumenten. Evangelisation und Gemeindegründung in schwieriger Zeit* [The Beginnings of the Pentecostal Movement in Austria 1919–1945 in Contemporaneous Documents: Evangelisation and Church Planting in Difficult Times]. Studien zur Geschichte christlicher Bewegungen reformatorischer Tradition in Österreich, 11. Bonn: Verlag für Kultur und Wissenschaft Prof. Schirmacher. Pp. 154. ISBN: 978-3-86269-222-4. Paperback, €16.50.

- (9) Hinkelmann, Frank. 2021. *Freikirchen in Österreich in der öffentlichen Wahrnehmung 1845–1945. Eine Dokumentation anhand zeitgenössischer Medienberichte* [Free Churches in Austria in Public Perception 1845–1945: A Documentation Based on Contemporaneous Media Reports]. Studien zur Geschichte christlicher Bewegungen reformatorischer Tradition in Österreich, 13. Bonn: Verlag für Kultur und Wissenschaft Prof. Schirmacher. Pp. 221. ISBN: 978-3-86269-231-6. Paperback, €18.50.

- (10) Hödl, Hans Gerald, Astrid Mattes, and Lukas Pokorny, eds. 2021. *Religion in Austria, Volume 6*. Vienna: Praesens Verlag. Pp. xviii+514. ISBN: 978-3-7069-1143-6. Hardback, €42.00.³

- (11) Höfler, Ida Olga. 2021. *Die jüdischen Gemeinden im Weinviertel und ihre rituellen Einrichtungen 1848–1938/45 – Der politische Bezirk Hollabrunn* [The Jewish Communities in the Weinviertel and Their Ritual Institutions 1848–1938/45: The Political District of Hollabrunn]. Two Volumes. Strasshof: Pilum Literatur Verlag. Pp. xviii+411; iv+427. ISBN: 978-3-99090-021-5. Paperback, €95.00.

³ For relevant articles from this edited volume, see Section 3 (13), (14), (15), (16), (75), (76), (77), and (95).

- (12) Jobst, Werner. 2021. *Das Heiligtum des Jupiter Optimus Maximus auf dem Pfaffenberg/Carnuntum 3. Ausgrabungen und Funde im Spannungsfeld der Interessen* [The Sanctuary of Jupiter Optimus Maximus at Pfaffenberg/Carnuntum 3: Excavations and Finds in the Field of Conflicting Interests]. Three Volumes. Der römische Limes in Österreich, 41.3. Wien: Verlag der Österreichischen Akademie der Wissenschaften. Pp. 990. ISBN: 978-3-7001-8399-0. Hardback, €249.00; ISBN: 978-3-7001-8944-2. E-Book, €199.00.
- (13) Kröpfel, Siegfried. 2021 *Protestantismus in Wien am Beispiel der Totenbeschauprotokolle des 18. Jahrhunderts* [Protestantism in Vienna Using the Example of Eighteenth-Century Corpse Inspection Protocols]. Schriftenreihe der Österreichischen Gesellschaft zur Erforschung des 18. Jahrhunderts, 21. Wien: Böhlau Verlag. Pp. 328. ISBN: 978-3-205-21398-7. Hardback, €67.00.
- (14) Limacher, Katharina. 2021. *Doing mandir, doing kōvil. Eine empirische Rekonstruktion hinduistischer Tempelpraktiken in der Schweiz und in Österreich* [Doing mandir, doing kōvil: An Empirical Reconstruction of Hindu Temple Practices in Switzerland and Austria]. Religionen aktuell, 32. Baden-Baden: Tectum Verlag. Pp. 350. ISBN: 978-3-8288-4683-8. Paperback, €70.00; ISBN: 978-3-8288-7766-5. E-Book, open-access.⁴
- (15) Peterle, Astrid, Adina Seeger, Domagoj Akrap, and Daniella Spera, eds. 2021. *Our Medieval City! The First Jewish Community in Vienna*. Wien: Böhlau Verlag. Pp. 203. ISBN: 978-3-205-21201-0. Paperback, €26.00.⁵
- (16) Peterle, Astrid, Adina Seeger, Domagoj Akrap, and Daniella Spera, eds. 2021. *Unser Mittelalter! Die erste jüdische Gemeinde in Wien* [Our Medieval City! The First Jewish Community in Vienna]. Wien: Böhlau Verlag. Pp. 203. ISBN: 978-3-205-21198-3. Paperback, €26.00.

⁴ Reviewed in this volume by Julian Strube.

⁵ This is the English edition of *Unser Mittelalter! Die erste jüdische Gemeinde in Wien* (see 2.16). Reviewed in this volume by Lukas K. Pokorny. For relevant articles from this edited volume, see Section 3 (1), (10), (43), (56), (60), (65), and (72). The chapter descriptions are largely taken from the review.

- (17) Potz, Richard. 2021. *Annotated Legal Documents on Islam in Europe: Austria*. Annotated Legal Documents on Islam in Europe, 20. Leiden and Boston: Brill. Pp. xii+166. ISBN: 978-90-04-44512-3. Paperback, €71.50.⁶
- (18) Reichel-Neuwirth, Philipp. 2021. *Herrschaft und Protest in Wiener Sagen. Wahrzeichen und ihre religionspolitische Propagandafunktion* [Rule and Protest in Viennese Sagas: Landmarks and Their Religio-Political Propaganda Function]. Wien: Böhlau Verlag. Pp. 149. ISBN: 978-3-205-21417-5. Paperback, €30.00.
- (19) Rückamp, Veronika. 2021. *Alltag in der Moschee. Eine Feldforschung jenseits von Integrationsfragen* [Everyday Life in the Mosque: A Field Research beyond Integration Issues]. Globaler lokaler Islam. Bielefeld: transcript Verlag. Pp. xviii+403. ISBN: 978-3-8376-5633-6. Paperback, €40.00; ISBN: 978-3-8394-5633-0. E-Book, open-access.
- (20) Saal, Johannes. 2021. *The Dark Social Capital of Religious Radicals: Jihadi Networks and Mobilization in Germany, Austria and Switzerland, 1998–2018*. Politik und Religion. Wiesbaden: Springer VS. Pp. xxii+527. ISBN: 978-3-658-32841-2. Paperback, €98.99; ISBN: 978-3-658-32842-9. E-Book, €74.89.
- (21) Sauer, Franz. 2021. *Karolingische Kirchen im Burgenland. Goberling, Güssing, Oberschützen und Siget in der Wart/Örsiziget* [Carolingian Churches in Burgenland: Goberling, Güssing, Oberschützen, and Siget in der Wart/Örsiziget]. Archäologie aktuell, 6. Horn: Ferdinand Berger & Söhne. Pp. 96. ISBN: 978-3-85028-972-6. Paperback, €17.00.
- (22) Scheutz, Martin, ed. 2021. *Predigt, Beichte und Soldaten. Die Kapuzinermission im Salzburger Pongau 1613–1616 im Bericht von Johann Stainhauser (1570–1625)* [Preaching, Confession, and Soldiers: The Capuchin Mission in the Pongau Region of Salzburg 1613–1616 in the Account of Johann Stainhauser (1570–1625)]. Salzburg Studien,

⁶ Reviewed in this volume by Lukas K. Pokorny.

22. Salzburg: Verein "Freunde der Salzburger Geschichte". Pp. 304. ISBN: 978-3-902582-13-3. Hardback, €19.80.⁷
- (23) Schwarz, Karl. W. 2021. *"Wie verzerrt ist nun alles!" Die Evangelisch-Theologische Fakultät in Wien in der NS-Ära* ["How distorted everything is now!" The Protestant Theological Faculty in Vienna in the Nazi Era]. Wien: New Academic Press. Pp. 228. ISBN: 978-3-7003-2214-6. Paperback, €28.00.
- (24) Schwarz, Mario and Tibor Rostás. 2021. *Die Capella Speciosa in Klosterneuburg. 2. Teil, Vergleichende Studien zur Pfalzkapelle Herzog Leopolds VI. von Österreich* [The Capella Speciosa in Klosterneuburg. Part 2: Comparative Studies on the Palatine Chapel of Duke Leopold VI of Austria]. Wien: Verlag der Österreichischen Akademie der Wissenschaften. Pp. 312. ISBN: 978-3-7001-7837-8. Hardback, €98.00; ISBN: 978-3-7001-8981-7. E-Book, €78.40.
- (25) Secker, Rainer with Frank Hinkelmann. 2021. *Geschichte der Pfingstbewegung in Österreich. Von 1920 bis 2013* [History of the Pentecostal Movement in Austria: From 1920 to 2013]. Studien zur Geschichte christlicher Bewegungen reformatorischer Tradition in Österreich, 14. Bonn: Verlag für Kultur und Wissenschaft Prof. Schirmmacher. Pp. 148. ISBN: 978-3-86269-232-3. Paperback, €20.60.
- (26) Titze, Lucia. 2021. *Klöster in Judenburg. Architekturgeschichte, Denkmalpflege und Archivalien* [Monasteries in Judenburg: Architectural History, Preservation of Monuments, and Archival Materials]. Kumberg: Sublilium Schaffer. Pp. 160. ISBN: 978-3-9504269-9-1. Hardback, €25.00.
- (27) Tuna, Mehmet Hilmi and Maria Juen, eds. 2021. *Praxis für die Zukunft. Erfahrungen, Beispiele und Modelle kooperativen Religionsunterrichts* [Practice for the Future: Experiences, Examples, and Models of Co-operative Religious Education at Schools]. Studien zur Interreligiösen Religionspädagogik, 5. Stuttgart: Verlag W. Kohlhammer. Pp.

⁷ Reviewed in this volume by Lukas K. Pokorny. For relevant articles from this edited volume, see Section 3 (12), (54), (66), (70), (71), (87), (91), and (96). The chapter descriptions are largely taken from the review.

216. ISBN: 978-3-17-038916-8. Paperback, €32.90; ISBN: 978-3-17-038917-5; E-Book, €28.99.⁸

3. Articles in Edited Volumes and Journals

- (1) Akrap, Domagoj. 2021. "From 'Kammergut' to 'Hofbefreiung': Jews in Vienna in the Early Modern Period." In Astrid Peterle, Adina See-ger, Domagoj Akrap, and Daniella Spera, eds., *Our Medieval City! The First Jewish Community in Vienna*. Wien: Böhlau Verlag, pp. 132–145.⁹

Akrap is a University of Vienna-trained scholar of Jewish Studies (Ph.D. 2004), Teaching Fellow at the University of Vienna's Departments of Slavonic Studies and Jewish Studies, as well as curator at the Jewish Museum Vienna. He sketches the history of the Vienna Jewry subsequent to the Vienna Gesera of 1420/1421 up to the early seventeenth century. The Gesera spelled a temporary end to the Jewish community which had existed for nearly two centuries. The same ruler—Duke Albert V (1397–1439; r. 1404–1439)—who had previously launched the murder and expulsion of Vienna's Jewish community, permitted Jewish migration once again as early as 1438. At the time, such privileges for Jewish persons of interest "were the only way for Jews to settle legally in the country and to hope for the ruler's protection" (p. 135). Like in the two hundred years prior to the Gesera, Austro-Jewish business activities in the fifteenth century were largely limited to moneylending, however, shifting to trade in the sixteenth and seventeenth centuries. Assimilation by the Jewish community progressed so that in 1551, the then Archduke of Austria Ferdinand I (1503–1564; r. 1521–1564), ordered that Jews in Austria had to wear an identifying symbol (i.e., a yellow circle) to distinguish them from the Christian population. Akrap notes that in the second half of the sixteenth century Vienna's Jewish community began to grow, and by the early seventeenth century they "were living in the center of the city [around present-day Desider-Friedmann-Platz], renting houses from Christians" (p. 140). In the final section, Akrap introduces two privileged

⁸ Reviewed in this volume by Lukas K. Pokorny. For relevant articles from this edited volume, see Section 3 (49), (52), (58), (79), (83), and (109). The chapter descriptions are largely taken from the review.

⁹ For the German version of this text, see 2.16.

Jewish family networks of the late sixteenth and early seventeenth centuries—the Munks and the Lucernas—as “examples of economic and social ascent at a time of transition, when a Jewish community began to re-establish itself in Vienna” (p. 145).

- (2) Al Shafey, Ahmed. 2021. “Dialog statt Verbot [Dialogue Instead of Prohibition].” In Ranja Ebrahim and Ulvi Karagedik, eds., *Kopftuch(verbot): Rechtliche, theologische, politische und pädagogische Perspektiven*. Wiesbaden: Springer VS, pp. 83–89.

Al Shafey is a Vienna-based scholar of Islamic Theology. Based on a brief historical outline going back to the Islam Law of 1912 while highlighting that presently some eight per cent of the Austrian population are Muslims, he concludes that Islam is a vital part of Austrian society. Having said this, he opines that overall Austrian politics strives to restrict the religious freedom of Muslims in particular, for which he deems the headscarf ban in primary schools and in other contexts a case in point. Whereas the Qur’an (24:31) would not demand girls at a young age wearing a headscarf, the decision to do so or not should stay with them. Legally stipulating a headscarf ban created a culture of fear, which Al Shafey views as a hotbed of radicalisation of young Muslims, resulting in the emergence of parallel societies. He concludes that Austrian political discourse needs to engage with the Muslim community on a par, embarking on a new strategy of fighting discrimination.

- (3) Bair, Johann. 2021. “Religiöse Symbole aus dem Blickwinkel der Regierung, des Gesetzgebers und der Rechtsprechung des Verfassungsgerichtshofs in Österreich [Religious Symbols from the Perspective of the Government, the Legislator, and the Case Law of the Constitutional Court in Austria].” In Johann Bair and Wilhelm Rees, eds., *Religiöse Symbole. Bedeutung und Öffentlichkeit*. Innsbruck: Innsbruck University Press, pp. 11–30.

Bair, an assistant professor of Legal History at the University of Innsbruck, overviews recent legal developments in Austria pertaining to (religious) symbols. Next to the Federal Law Prohibiting the Use of Symbols of the Islamic State and Other Groups (*Bundesgesetz, mit dem die Verwendung von Symbolen der Gruppierung Islamischer Staat und anderer Gruppierungen verboten wird*), or in short Symbols Act (*Symbole-Gesetz*), which was enacted in January 2015, he addresses the headscarf ban in kindergartens and primary

schools from 2018/2019. Bair then turns to the legal dimension of the cross symbol, examining the consequences of a motion submitted by parents to the Austrian Constitutional Court pertaining to the unconstitutionality of §12 of the Lower Austrian Kindergarten Act (*Kindergartengesetz*) in 2011. The given paragraph indicates that in kindergartens where the majority of the children belong to a Christian religion, a cross shall be placed in the “group room.” The Constitutional Court eventually declined the motion.

- (4) Bauer, Johannes. 2021. “Habsburgs Krieg und Musils Karten [Habsburg’s War and Musil’s Maps].” In Benedikt J. Collinet, Ludger Hieppl, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 223–259.

Bauer (b. 1961) is an independent scholar of Ancient History and Archaeology. He stresses that a major contribution of the priest-scholar Alois Musil’s (1868–1944) scholarship was the creation of maps based on his many expeditions across the Near East. Bauer examines several of these maps with respect to their *Wirkungsgeschichte* as well as the political circumstances affecting their print history. Musil’s mapping activities were not only commended by his scholarly peers but enjoyed wide international appreciation and aroused political interest. The maps of northern Arabia aside, Bauer pays particular attention to the various versions of the map of the northern Hejaz (i.e., a region in western part of the Arabian Peninsula) to highlight a watershed in Musil’s life: his retirement due to the officially enacted anti-Czech policy in the wake of the end of the Habsburg Monarchy in 1919 and his subsequent transfer to Charles University, which also resulted in a break with the Austrian Academy of Sciences, which he had previously requested to publish the maps. In a letter Musil sent to the American Geographical Society in early 1924, he emphasised the very political circumstances affecting his related publishing when he stated that “[t]he Imperial Academy would have published all my works under the same conditions if the Great War had not changed the political structure of Middle Europe” (p. 257).

- (5) Brandhuber, Christoph and Maximilian Fussl (with art historical descriptions by Roswitha Juffinger). 2021. “‘Sacro zelo laudatissimi’. Lateinische Priester-Epitaphe in der Stadt Salzburg [‘Sacro zelo laudatissimi’: Latin Priest Epitaphs in the City of Salzburg].” In Ge-

sellschaft für Salzburger Landeskunde, ed., *Mitteilungen der Gesellschaft für Salzburger Landeskunde, 160./161. Vereinsjahr*. Salzburg: Verlag Anton Pustet, pp. 279–317.

Brandhuber (b. 1981) is a scholar of History and Latin based at the University of Salzburg where he heads the university archives. Fussl (b. 1944) is a Latinist affiliated with Paracelsus Medical University in Salzburg. Juffinger is a Salzburg-based art historian. Brandhuber and Fussl note that large portions of Latin inscriptions found across the city of Salzburg are priest epitaphs. Especially the baroque period marked a surge in epitaphs. Being remembered in prayer by posterity was believed to shorten one's purgatory suffering. A representative range of seventeen priest epitaphs dating from 1654 to 1850 are assembled by Brandhuber and Fussl. Next to the Latin original a German translation is provided alongside brief art historical notes by Juffinger, biographical remarks on the deceased, as well as linguistic specifics. Brandhuber and Fussl conclude that, while baroque period epitaphs are replete with word plays concerning death, early nineteenth-century epitaphs drew on a generic style with only very few personalised features.

- (6) Brandstetter, Bettina, Oliver Reis, Eva Wenig, and Senol Yagdi. 2021. "Nebeneinander ohne Konflikte. Die multiprofessionelle Struktur interreligiöser Lehrgemeinschaften [Coexistence without Conflicts: The Multiprofessional Structure of Interreligious Teaching Communities]." *Pädagogische Horizonte*, 4 (1), pp. 23–37.

Brandstetter (b. 1973) is a University of Vienna-based practical theologian, Reis (b. 1971) is a professor of (Catholic) religious education at the University of Paderborn, and Wenig and Yağdı (b. 1983) are scholars at the University of Graz's Institute of Catechetics and Religious Education. They explore the interpersonal dynamics among teachers in an interreligiously (i.e., Christian-Muslim) co-taught religious education setting in a primary school in Austria and how their subjectivisation is engaged in joint reflexion thereafter. The teachers of this case study are female and bring along more than twenty years of professional experience, yet having no prior involvement in interreligious co-teaching. Taking place in a fourth grade class, the topic selected for the specific lesson was "religious founders." Subsequent to their teaching, the two teachers alongside three researchers met for joint assessment of their teaching experience. Drawing on the assessment of the group discussion,

Brandstetter et al. conclude that only “[when] religious difference goes unnoticed, team teaching may be successful and conflicting professional ideas are brought together” (p. 34). In fact, according to them “social discourses and orders are inscribed onto the school as well as the respective religious organisations (religious community and its religious education and didactics programmes) and shape individual identity constructions by means of subjectification processes” (p. 36). Finally, they call for raising awareness of these discursive modes and power relationships occurring within interreligious initiatives.

- (7) Bünker, Michael. 2021. “Bemerkungen zum Reformationsjubiläum 2017 in Tirol [Remarks on the Reformation Anniversary 2017 in Tyrol].” In Vorstand der Gesellschaft für die Geschichte des Protestantismus in Österreich, ed. (responsible editor: Karl Walter Schwarz), *Jahrbuch für die Geschichte des Protestantismus in Österreich, Band 136* (2020). *Festgabe für Ernst Wilhelm Hofhansl zum 75. Geburtstag*. Leipzig: Evangelische Verlagsanstalt, pp. 33–41.

Bünker (b. 1954) is a Protestant theologian (with a doctorate from the University of Vienna in the field of New Testament obtained in 1981) and former Bishop of the Protestant Church of the Augsburg Confession in Austria (2008–2019). He overviews central stages in the spread of Protestantism in Tyrol. With the expulsion of Protestants from Zillertal in 1837, Protestant life in the Tyrol came largely to a halt. Only from 1869 did public Protestant services resume, first in Innsbruck, where also a parish was established in 1876 alongside another one in Meran. Today, the federal state of Tyrol comprises eight Protestant communities with a total of some 12,000 members. In the last section, Bünker addresses the well-progressing ecumenical relationship between the Protestant and the Catholic Church in Austria. He notes in particular the request for forgiveness expressed in 1966 by the then Archbishop of Salzburg Andreas Rohrer (1892–1976; b. 1943–1969). Bünker concludes by emphasising the overall societal and political significance of successful ecumenical dialogue for which the recent history of Protestantism in Tyrol is a case in point.

- (8) Brugger, Eveline. 2021. “*Soli duci hic casus reservabitur?* The Practicalities of Ducal Rule over the Jews in Medieval Austria.” In Christoph Cluse and Jörg R. Müller, eds., *Medieval Ashkenaz: Papers in Honour of Alfred Haverkamp Presented at the 17th World Congress*

of Jewish Studies, Jerusalem 2017. Wiesbaden: Harrassowitz Verlag, pp. 15–29.

Brugger (b. 1973) is a Privatdozent of Medieval History at the University of Graz and researcher at the Institute for Jewish History in Austria, specialising on the medieval period. She first addresses the ducal privilege issued by the last Babenberg ruler Frederick II (1211–1246; r. 1230–1246) in 1244, which put the Jewish population under his immediate sovereignty and protection, formally enabling their economic activities, which outside of the Jewish community were largely limited to moneylending and pawnbroking. She notes that the “stipulation, by which the duke attempted to establish himself as the chief justice in inner-Jewish disputes, [...] served the explicit curtailment of the authority of municipal courts” and lesser so “to undercut rabbinical jurisdiction” (p. 16). She argues that overall the practical execution of the ducal privilege of 1244 was subject to “spontaneous changes and/or gradual transformations” (p. 18). Next, Brugger introduces in particular the offices of chief chamberlain, *Hofmeister*, and *Absamer* in respect to their engagement with the local Jewry. The chamberlain was primarily involved in financial aspects, whereas the *Hofmeister* largely addressed legal transactions. Both were in varying degrees over time involved in the collection of the Jewish taxes. In the late fourteenth century the office of *Absamer* or Jewish tax collector was created. Brugger stresses that the “Habsburg Jewish policy in the fourteenth century [...] was characterized on the one hand by emphasizing to the greatest possible degree the consistent and sole arbitration of Jewish protection by the territorial prince and on the other hand by ruthlessly exploiting Jewish subjects as a source of income and/or political pawns” (p. 26).

- (9) Brugger, Eveline. 2021. “The Political and Economic Relevance of Jewish Loans for the Dukes of Austria during the Late Middle Ages.” In Pavla Slavičková, ed., *A History of the Credit Market in Central Europe: The Middle Ages and Early Modern Period*. London and New York: Routledge, pp. 75–85.

Brugger examines the role of Jewish moneylending in medieval Austria from the thirteenth to the early fifteenth century, when the Vienna Gesara of 1420 spelled an end to Jewish life. Their residence in Austrian lands was facilitated and protected by a ducal privilege of 1244, which bound the Austrian Jewry closely to the Dukes. Brugger points out that “the bulk of the surviving source material on Jewish business from the 13th and first half of the 14th centuries

consists of charters documenting financial dealings between the elite of Jewish financiers and noble debtors” (p. 76). As debtors to Jewish financiers, these nobles became effectively more dependent on the Duke, since the Jews were “direct subordinates of the ducal chamber.” Notably, in order to protect “their” Jews, the Dukes at times even intervened on their behalf pressuring noble debtors to repay outstanding loans (p. 77). In contrast, the Dukes themselves rarely took loans but instead “readily pledged their revenues from the Austrian Jewry to their Christian creditors” (p. 78). The Duke’s special status was such that debtors had to agree not to transfer their debt to the Duke, because as ducal subject they could not enforce repayment. Brugger argues that “the first persecutions were carried out by the citizenry of the towns where the Jews lived, not by any secular or ecclesiastical authority,” for the locals had no financial gain from the Jewish population and considered the latter to have an “unfair economic advantage over Christians” (p. 79). Repeatedly, the Dukes were heavily criticised by the clergy for their protection of the Jewish community. This protection waned from the second half of the fourteenth century as did the ducal interest in their moneylending. Brugger concludes that the Dukes considered “their” Jews more often than not a “financial commodity” exploiting them at will.

- (10) Brugger, Eveline and Birgit Wiedl. 2021. “Jewish-Christian Cohabitation in Medieval Vienna.” In Astrid Peterle, Adina Seeger, Domagoj Akrap, and Daniella Spera, eds., *Our Medieval City! The First Jewish Community in Vienna*. Wien: Böhlau Verlag, pp. 65–73.¹⁰

Brugger and Wiedl address key aspects in the social relationship of Jews and Christians in Austria in the thirteenth and fourteenth centuries. The legal situation was complex and “papal law fluctuated between protection [...] and separation of the Christian and Jewish communities” (p. 65). Brugger and Wiedl highlight that moneylending was the chief economic activity of the latter, being much encouraged by the authorities. Other occupations included those maintaining the Jewish population’s own infrastructure. In Vienna, Jews were permitted to own property also outside the Jewish quarter. Notably, neighbourhood disputes were dealt with by the municipal court without resorting to anti-Jewish sentiments, which, however, “were always present among the city’s inhabitants” (p. 70). The everyday language employed by

¹⁰ For the German version of this text, see 2.16.

Jews at the time was German. Brugger and Wiedl conclude that the overall “protective approach of the thirteenth and early fourteenth centuries [subsequently] gave way to a view of the Jewish population purely as a source of ducal revenue, even if, until [...] shortly before the Gesara [...] the dukes still made sure not to completely ruin the Jewish moneylenders so as not to deprive themselves of revenues from the Jewish levy” (p. 73).

- (11) Brugger, Eveline and Birgit Wiedl. 2021. “Jüdisch-christliche Kontakte im Mittelalter im Spiegel der österreichischen Quellen [Jewish-Christian Contacts in the Middle Ages as Reflected in Austrian Sources].” *Österreich. Geschichte, Literatur, Geographie*, 65 (4), pp. 411–415.

Brugger and Wiedl briefly introduce the long-time (since 2002) FWF-funded project “Regesten zur Geschichte der Juden in Österreich im Mittelalter” (Registers on the History of the Jews in Austria in the Middle Ages), noting that the majority of related sources stem from direct Jewish-Christian interaction. These sources indicate business relationships across social strata. They further corroborate that the moneylending business was not limited to Jews but likewise involved Christians. Notably, both Christians and Jews were bound to the same legal conditions regarding property acquisition and sale. Brugger and Wiedl offer several individual case studies of Jewish-Christian business relationships. They conclude that while everyday business life proved relatively peaceful, albeit not devoid of conflict, it was in fact a “fragile normality” (p. 415), for anti-Jewish sentiments were ubiquitous, time and again erupting in violence and persecution.

- (12) Buschenreiter, Katharina, Nicole Kröll, Andreas Nekula, Jasmin Oberleitner, Norbert Hunor Orbán, Martin Scheutz, Jacqueline Schindler, Aaron Schwarz, and Susanna Torda. 2021. “Bericht von Johann Stainhauser über die Kapuzinermission (1613–1616) im Pongau [Account of Johann Stainhauser on the Capuchin Mission (1613–1616) in Pongau].” In Martin Scheutz, ed., *Predigt, Beichte und Soldaten. Die Kapuzinermission im Salzburger Pongau 1613–1616 im Bericht von Johann Stainhauser (1570–1625)*. Salzburg: Verein “Freunde der Salzburger Geschichte”, pp. 201–269.

This is the transcription of the Salzburg court chronicler Johann Stainhauser's (1570–1625) full account of the Capuchin mission among Protestants in Pongau between 1613 and 1618, published in 1618 and dedicated to Archbishop Markus Sittikus von Hohenems (1574–1619; r. 1612–1619), who had launched the local Counter-Reformation mission. The transcription follows the original text (found in the Central Province Archives of the Capuchins in Innsbruck) with minor emendations. The edition is the result of a university course held by Scheutz, an associate professor of History at the University of Vienna, in the summer semester 2020. Together with the course participants, they jointly created the transcription, which serves as the key text of all other contributions in the volume.¹¹

- (13) Chadwin, Joseph. 2021. "An Ethnographic Study of How Chinese University Students in Vienna Observed Spring Festival during Covid-19." In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorný, eds., *Religion in Austria, Volume 6*. Vienna: Praesens Verlag, pp. 33–66.

Chadwin (b. 1991), a scholar of Religious Studies at the University of Vienna, takes Vienna-based ethnic (mainland) Chinese students as a case study to explore diasporic religiosity in Austria, focusing on how they observed the 2021 Spring Festival (*chūnjié* 春节) in times of COVID-19. He first introduces the international scholarship on student religiosity in which various conclusions have been drawn, namely, that the university experience (1) decreases, (2) increases, or (3) has no effect on student religiosity. He also notes a major line of inquiry being the effect of religion on student mental health. Chadwin stresses that the majority of scholarship on the subject is generated drawing on survey data, which is why he conducted fieldwork, for "survey studies are at best sweeping and at worst highly problematic as they fail to account for beliefs (lived Chinese popular religion) that do not neatly fall with generic 'Western' categorisation of religions" (p. 40). His field research took place in February 2021 among twenty-two students. In the main part of his study, Chadwin discusses the fieldwork findings, dividing the interviewees into passive (ten individuals) and active observers (twelve individuals). He concludes "in contrast to the prevalent notion that Chinese students are irreligious, the students of this study demonstrated a deep and unique understanding of their

¹¹ See note 7.

own religious lifeworld” (p. 57). Moreover, to them the Spring Festival served as a diasporic cultural space and it was precisely the “international context that the students made the active decision to either enact ritual or avoid doing so” (p. 58). Lastly, he takes his findings as evidence that the scholarship on student religiosity employs too rigid categorisations fed by Christocentric presumptions, which *ab ovo* exclude the Chinese popular religious context.

- (14) Chadwin, Joseph. 2021. “‘Because I am Chinese, I do not believe in religion’: An Ethnographic Study of the Lived Religious Experience of Chinese Immigrant Children in Vienna.” In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorny, eds., *Religion in Austria, Volume 6*. Vienna: Praesens Verlag, pp. 1–31.

Despite its size of more than 30,000 individuals, the ethnic Chinese community in Austria, let alone its religious dimension, is hardly visible to outsiders. Following an outline of the notion of “Chinese popular religion,” Chadwin examines the existing scholarship on three themes which are variously held to mark lived religious experience of Chinese immigrant children: irreligiosity, Christianity, and “filiality” (*xiào* 孝). Chadwin’s research is based on fieldwork conducted in Vienna in October and November 2020 with twenty-five Hân children (thirteen males and twelve females) born in China. Eight children were aged under eight and eight to thirteen years-old, respectively, and nine children were aged fourteen to eighteen. His subsequent discussion of research findings is structured alongside the aforementioned three key scholarly themes. He concludes that, other than previous research suggests, Chinese (immigrant) children are “deeply religious.” Having said this, he calls for a much more reflexive engagement in the field employing more nuanced terminology, which proved to be a pitfall of previous scholarship. Moreover, his data “does not fit into the wider scholarly assumption that immigrant religion in Europe is the cause of social division [for the children he interviewed] very much used Christianity as a means of assimilating into Austrian culture [chiefly] without [...] adopting Catholic beliefs” (p. 25). Lastly, assigning filiality an essentially religious nature, he deems it “a central feature of Chinese immigrant children’s core beliefs” (p. 3).

- (15) Chadwin, Joseph. 2021. “Parental Popular Religion and Filiality: An Ethnographic Study of the Religiosity of Chinese Parents in Vienna.”

In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorny, eds., *Religion in Austria, Volume 6*. Vienna: Praesens Verlag, pp. 67–112.

Following his articles on the lived religious experience of Chinese overseas students and Chinese immigrant children, Chadwin here adds the perspective of ethnic Chinese parents living in the diasporic community in Vienna. After some initial theoretical consideration vis-à-vis Chinese parenting and family culture as well as Chinese popular religion, Chadwin overviews the existing (chiefly Chinese) scholarship on parenting and Chinese religion divided by its major themes: (1) irreligiosity, (2) being irreligious but engaged in cultural practices, (3) Christianity, and (4) the role of mothers and fathers. Next, he expounds on the notion of filiality which he takes as a constitutive element of the lived religion of Chinese parents, and addresses additional key themes found in the literature on the subject, namely, (1) the relationship with the family left behind in China, (2) contrasts between Chinese and Western parenting, and (3) parental “religio-cultural didactics” towards their children. His fieldwork was carried out from early December 2020 to late May 2021, generating a sample of twenty Hân Chinese households with twenty mothers and nineteen fathers. Drawing on the data gathered and against the background of two broader definitions of religion applied, he concludes that “the parenting practices of these migrant parents were seeped in religious belief and practice” (p. 103). Furthermore, Chadwin asserts that the notion of filiality was found to be tightly connected with and in fact a core component with a view to the concept of religiosity employed. Yet another finding presented “is that the international context was a crucial influence on the religiosity of Chinese migrant parents. It led them [among others] to utilise popular religion to create a private ‘spiritual living space’ [...] in their home; compelled them to push their children into learning about Christianity as a means of assimilating into Austrian society” (p. 104).

- (16) Chadwin, Joseph and Lukas Pokorny. 2021. “Chinese Buddhism in Austria.” In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorny, eds., *Religion in Austria, Volume 6*. Vienna: Praesens Verlag, pp. 113–160.

More than 30,000 ethnic Chinese are living in Austria, the majority of whom have settled down in urban areas and specifically in Vienna. Chadwin and Pokorny explore a crucial facet of the Chinese religious lifeworld in Austria,

namely, Chinese Buddhism. They draw on both archival/textual and long-time ethnographic research (qualitative interviews and participant observation). They first adumbrate the historical situation, chiefly examining how the local Buddhist community engaged with things Chinese. Thereafter, Austria's contemporary Chinese Buddhist actors are briefly introduced: Taiwanese Humanistic Buddhism as represented by Fóguāngshān and Cǐjì; an ethnic Taiwanese popular Buddhist community; (chiefly Shàolín) kung fu providers and their "Shàolín Buddhism"; and a pan-Buddhist group with a penchant for the Chinese tradition. They highlight that practitioners from the People's Republic of China are underrepresented within contemporary Austro-Chinese Buddhism, which largely manifests as ethnic Taiwanese and Shàolín Buddhism. The latter refers to a "tradition that is markedly dimmed in its straightforwardly religious tenor by its broader martial arts expression qua Shàolín kung fu" (p. 144).

- (17) Collinet, Benedikt J. 2021. "Die umstrittenen Bilder von Quṣair 'Amra: Archäologische Funde in den Spannungsfeldern von Vermarktung und religiösem Bilderverbot [The Controversial Images of Quṣair 'Amra: Archaeological Finds in-between Marketing and the Religious Ban on Images]." In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 407–424.

Collinet (b. 1989) is a University of Innsbruck-based scholar of Catholic Theology specialising on Old Testament exegesis and the history of related modern-day scholarship. He argues that the discourse revolving around the images of Quṣair 'Amra "show how much strategy and marketing but also ideology, can be behind an expedition or campaign" (p. 421). Quṣair 'Amra is an early to mid-eighth-century desert castle located in today's eastern Jordan, which was "re-discovered" by Alois Musil (1868–1944) in 1898. Collinet explores Musil's scholarly assessment and publishing strategy of this archaeological find, stating that personal/career-related considerations very much influenced how he presented the material. That is, in order to generate prestige and nurture scholarly and societal patronage "he sacrificed academic exactitude" (p. 416). Next, Collinet looks into the conflict between Musil and the painter Alphons Leopold Mielich (1863–1929), who had accompanied the former to Quṣair 'Amra, documenting the site in a range of drawings.

Given the rich array of frescoes at Qusair ‘Amra, Collinet brings into discussion the tension of archaeological evidence and the Quranic ban on images. Collinet concludes that thanks to Musil we can trace the contemporaneous “discourse fields of the university [...] and the discourses of the time can be reconstructed. They can help us understand when and how Europe became enmeshed in the question of its values, which values it held in the first place, and which it lost sight of” (p. 422).

- (18) Corino, Karl. 2021. “Begegnung dreier Berggipfel: Alfred, Alois und Robert Musil – eine Konstellation [Encounter of Three Mountain Peaks: Alfred, Alois, and Robert Musil – A Constellation].” In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 65–110.

A former radio journalist and literary critic, Corino (b. 1942) is an eminent scholar of the works of the Austrian novelist Robert Musil (1880–1942). He meticulously traces the relationship of Robert Musil and his father Alfred Musil (1846–1924), Professor of Mechanical Engineering at the German Technical University Brno, with Alois Musil (1868–1944). Robert was Alois’s second cousin. Their common ancestor was their great grandfather who lived in the Moravian village of Rychtářov. Corino largely draws on the correspondence specifically between Alois and his “uncle Alfred” archived in the estate of the former, kept in the district museum of Vyškov in the Czech Republic. The extant correspondence, which only comprises Alfred’s letters, lasted from January 1892 to September 1918. They include congratulatory notes on Alois’s professorial and scholarly achievements, personal notes about and nepotistic requests for himself and his son Robert. The chronologically presented letters are biographically contextualised by Corino. Corino also refers to several letters sent to Alois, the “world-renowned scholar [...] with no competition in Europe” (p. 108), directly by Robert. The two met for the first time only in May 1911. Another meeting in 1923 was perhaps their last one. Whereas Robert in a diary entry around 1939 highlighted his second cousin’s success (while denying his own), Alois remained reticent.

- (19) Debertol, Markus. 2021. “Konjunkturen eines Feindbildes: Die Mönchssatire ‘Monachologia’ und ihre Nachleben [Conjunctures of an Enemy Image: The Monk Satire ‘Monachologia’ and Its Afterli-

ves].” In Julian Lahner, Marion Romberg, Thomas Wallnig, eds., *Kirche und Klöster zwischen Aufklärung und administrativen Reformen. Church and Monasteries between Enlightenment and Administrative Reforms. Église et monastères entre Lumières et réformes administratives*. Wien: Böhlau Verlag, pp. 103–127.

Debertol is a historian affiliated with the University of Innsbruck’s Department of History and European Ethnology. He focuses on the context and impact of the *Specimen Monachologiae Methodo Linnaeana* of 1783 and several translated editions. The anti-Catholic satire was probably penned by the Viennese enlightenment thinker and Freemason Ignaz von Born (1742–1791), likely in collaboration with the ex-Jesuit Nikolaus Poda von Neuhaus (1723–1798). It classifies twelve monastic orders according to the Linnaean system. Monks are presented as a new species to be placed between humans and monkeys. While their appearance is human-like, monks lack “language, reason, and will.” German, English, French, and Italian editions were quickly published. The books were banned in Austria. The German edition of the same year, the *Neueste Naturgeschichte des Mönchthums* (Newest Natural History of Monkhood), was adjusted for a popular readership and turned into an even more polemic piece, in which, for example, monks were likened to parasitic insects. Yet, the former would have been even worse for they would suck every single drop of blood out of entire Christian communities whereas bedbugs merely suck tiny portions of it. Subsequently, Debertol addresses the context and contents of three nineteenth century editions: the German Bern edition of 1841, the English Edinburgh edition of 1852, and the Italian Milan edition of 1865. Debertol concludes that the three editions are deeply rooted in the political turmoil of the time, which is in fact also explicitly addressed by the respective editors/translators. Notably, the latter also refer to Emperor Joseph II (r. 1780–1790) as the actual author of the *Monachologiae* and the original text being a statement of his political fight against the monastic orders.

- (20) Diesenberger, Maximilian. 2021. “Das Vermächtnis eines Lehrers. *Magister Baldo* und die *Gesta sancti Hrodberti confessoris* im Codex 790 der Grazer Universitätsbibliothek [The Legacy of a Teacher: *Magister Baldo* and the *Gesta sancti Hrodberti confessoris* in Codex 790 of the University of Graz Library].” In Gesellschaft für Salzburger

Landeskunde, ed., *Mitteilungen der Gesellschaft für Salzburger Landeskunde*, 160./161. Vereinsjahr. Salzburg: Verlag Anton Pustet, pp. 74–84.

Diesenberger (b. 1969) is a scholar of medieval history affiliated with the Austrian Academy of Sciences. He introduces the oldest extant account on the life of Rupert of Salzburg (d. circa 718), Salzburg’s “first bishop” and patron saint of the present-day federal state of Salzburg—the *Gesta sancti Hrodberti confessoris*. Diesenberger argues that the “arrangement of the texts in this manuscript reveals the compiler’s intention to place Rupert side to side with important biblical figures, thus increasing his symbolic capital. He is to serve as an intercessor for the Salzburg community [...] alongside Christ on the Day of Judgement” (p. 76). Diesenberger specifically discusses the eventual dating of Rupert’s death day on *dies resurrectionis*. Moreover, as the manuscript indicates, the master scribe Baldo of Salzburg commissioned the production of the manuscript, which was directed at a monastic/clerical readership. Accordingly, Diesenberger especially addresses the role of Baldo, one of “the greatest scholars of the Salzburg scriptorium.” He concludes that the *Gesta sancti Hrodberti confessoris* assigns to Rupert an important soteriological role, which is all the more visible through his specific death day.

- (21) Drlík, Vojen. 2021. “Alois Musil as a Journalist and Foreign Affairs Commentator.” In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 313–330.

Drlík (b. 1944) is a Brno-based scholar of Bohemistics who has been working at the intersection of German and Czech cultures. He examines the “Czech dimension” of Alois Musil’s (1868–1944) life and work. That is to say, Drlík focuses on the years Musil spent in the Czech lands and Czechoslovakia, respectively, as well as his Czech-language contributions. The latter involved, among others, several publications in *Nový život* (New Life), a journal (1896–1907) attempting to bring into conversation Catholicism and the modern arts, discussed by Drlík. After World War I, Musil relocated to Prague. Drlík argues that Musil’s decision “was based not only on his situation in Austria, where he appeared to be in the position of an unwanted foreigner, but partly also on some hope that the new state, supported by the victorious powers, would be able to realize many things for which the new Austria would not

have enough power for a long time” (p. 320). Finally, Drlík pays attention to Musil’s literary and journalistic work in Czechoslovakia. Musil reported to be an avid reader of Karl May (1842–1912) and Jules Verne (1828–1905) and Drlík suggests that he encountered both through Czech translations, for he obtained his German language proficiency only late, starting from his secondary school education. Drlík subsequently discusses Musil’s writings for *Prager Presse*, *Venkov*, and *Národní listy* (National Newspaper). He indicates that while he “remained focused on foreign affairs in the Middle East, his commentaries also reflect new experience acquired from his contact with the British and American environment” (p. 324) and that the subjects covered later extended to “the Far East, Central America and even Australia” (p. 325) but also, for example, camel breeding. Finally, Drlík touches on Musil’s sympathetic reception of his “antagonist” Thomas Edward Lawrence alias Lawrence of Arabia (1888–1935). Drlík notes that, whereas his journalistic contributions “fell into oblivion quickly,” Musil “found his permanent place in Czech general knowledge as an author of books for teenagers” (p. 326), whose re-editions however keep failing on the market, because since “[h]is motivation was rather pedagogic then [*sic*] literary, his language aged faster than the author himself” (p. 326). Finally, Drlík includes a letter penned by Musil and sent to his brother in April 1919 shortly before his relocation to Prague. To Drlík “Musil was one of the great figures who built the Czechoslovak state” (p. 328).

- (22) Eminger, Stefan. 2021. “Wie die große Politik ins kleine Dorf kam. Politische Mobilisierung der Landbevölkerung durch Katholisch-Konservative und Christlichsoziale [How Big Politics Came to the Small Village: Political Mobilisation of the Rural Population by Catholic Conservatives and Christian Socialists].” In Oliver Kühschelm, Elisabeth Loinig, Stefan Eminger, and Willibald Rosner, eds., *Niederösterreich im 19. Jahrhundert. Band 1. Herrschaft und Wirtschaft. Eine Regionalgeschichte sozialer Macht*. St. Pölten: Verlag NÖ Institut für Landeskunde, pp. 451–482.

Eminger (b. 1967) is a historian and archivist as well as the head of the Department of Contemporary History at the Lower Austrian Provincial Archives in St. Pölten. He outlines the beginnings and the development of political mobilisation of the rural population in Lower Austria by exponents of conservative Catholicism and the Christian Social Party from the early nineteenth century up until World War I. He shows in extensive detail when and how

Catholic-driven political engagement commenced, how it developed into a mass movement, who were the chief actors, and what were the key tenets of their messages. Eminger divides two phases of political mobilisation towards the end of the nineteenth century: the emergence of the Catholic conservative movement and the establishment of the Christian Social Party. He notes that Catholic politicians resorted in particular to apocalyptic ideas saliently entrenched in antisemitism, which served as “integrative ideology.” Despite its anti-modern tendencies, political Catholicism ultimately contributed to pave the way for the unfolding of democratic modernity. As Eminger concludes, political Catholicism “was an expression of protest against modern industrial development with all its social dislocations and at the same time gave a political voice to those who had not benefited from the capitalist growth process” (p. 482).

- (23) Erşan Akkılıç, Evrim. 2021. “Die Konstruktion des religiösen Gedächtnisses zwischen Kollektivität und Authentizität. Ein Fallbeispiel zweier muslimischer junger Frauen [The Construction of Religious Memory between Collectivity and Authenticity: A Case Study of Two Young Muslim Women].” *Pädagogische Horizonte*, 4 (1), pp. 13–21.

Erşan Akkılıç is a University of Vienna-based sociologist specialising in Islam in Austria. Her premise is that the “realities of young people’s lives are formed at the intersection of the hegemonic practices of the majority society and transnational belongings, which in turn are felt in the construction of memory” (p. 14). For Akkılıç, the religious memory is a resource constantly invoked for performatively establishing identity. She examines how the religious memory of Muslim youth develops in a non-Muslim society drawing on a micro-case study, that is, a group discussion with two female Muslim women (aged twenty and twenty-two years old) living in Vienna with Chechen and Turkish background, respectively. Erşan Akkılıç concludes that the construction of religious memory of the two women is a “political act, a kind of actionism that first exposes the dominant patriarchal interpretations of religion and subsequently seeks the adequate events and interpretations in order to legitimise and strengthen their own position” (p. 19). The Muslim majority is taken by the two interviewees as a negative counterpart lacking reflexivity. Both the western and the patriarchal Muslim collectives would impede the personal development of the subject.

- (24) Fischer, Robert-Tarek. 2021. "Ein gespanntes Verhältnis: Alois Musil und die k. u. k. Diplomatie im Osmanischen Reich 1914–1917 [A Tense Relationship: Alois Musil and Habsburg Diplomacy in the Ottoman Empire 1914–1917]." In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 261–273.

Fischer (b. 1965) is an independent scholar of History specialising, among others, in the history of Austrian-Near Eastern relations in the nineteenth and early twentieth centuries. He examines the opposition Alois Musil (1868–1944) faced among Austrian diplomats in the Ottoman Empire when, in July 1917, he was commissioned by the Ministry of War to embark on a journey to Syria and Palestine with the aim of ascertaining how to raise Habsburg prestige and economic opportunities in the region. However, as Fischer points out, "[i]n this new era of alliance-based harmony at almost any cost, a critical individualist like Alois Musil was not welcome at the Bosphorus. [...] In view of [his] courageous but undiplomatic appearances, Musil was clearly unpopular with the Young Turkish leadership in general and [the then Ottoman Minister of War] Enver Pasha in particular" (p. 264). German diplomats were likewise suspicious, all the more because Emperor Charles I (1887–1922; r. 1916–1918) had bestowed upon Musil the military rank of major general for the purpose of the mission (that is, in order to obfuscate Musil's priesthood). Ultimately, the actual "orient mission" proved relatively frictionless, which the Austrian elite diplomats, however, attributed not to Musil but to Archduke Hubert Salvator (1894–1971), who had been formally in charge of the mission. In turn and off the record, Musil was belittled for utilising the journey for means of Catholic networking and propaganda.

- (25) Forstner, Karl. 2021. "Alcuinus Carmina Salisburgensia 109, 1–11; 24. (Text MGH PL1, 335ff) Deutscher Text und Kommentar [Alcuinus Carmina Salisburgensia 109, 1–11; 24. (Text MGH PL1, 335ff) German Text and Commentary]." In Gesellschaft für Salzburger Landeskunde, ed., *Mitteilungen der Gesellschaft für Salzburger Landeskunde, 160./161. Vereinsjahr*. Salzburg: Verlag Anton Pustet, pp. 157–161.

Forstner (1928–2018) was a scholar of medieval history based at the University of Salzburg. He offers a translation including a brief commentary of

songs 1–11 and 24 of the *Carmina Salisburgensia*, a Carolingian collection of poetry compiled while Liupram was Archbishop of Salzburg (r. 836–859). The poet and monk Alcuin of York (d. 804) is deemed responsible for several of the songs that provide information on existing church structures in Salzburg around 800, notably including two churches dedicated to Saint Peter.

- (26) Franc, Jaroslav. 2021. “‘I never pushed my way’: Alois Musil’s Life with Non-Catholic and Non-Christian Believers.” In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 333–362.

Franc (b. 1976) is Assistant Professor at the Departments of Pastoral and Spiritual Theology, and of Systematic Theology at the University of Olomouc. His research focuses on the conversation between Theology and culture as well as the Christian East. He aims “to present Alois Musil (1868–1944) as a theologian who offered a specific interpretation of ecumenical relationships [... and] dialogue between religions” (p. 333) well ahead of his time. Franc starts by outlining major stages in the life of Musil before turning to his scholarship on the Christian East and Islam. In this he draws on Musil’s *Křesťanské církve nynějšího Orientu* (The Christian Churches of Today’s Orient) of 1939 and *Ze světa islámu* (From the World of Islam) of 1941. Franc argues that Musil’s scholarly programme “had a theological provenance” (p. 342). To better understand Musil’s methodological approach, Franc defines “four basic stages of maturation of his faith” (p. 346) ranging from his adolescence and spiritual formation to his active academic life and advanced age. Franc concludes that Musil’s ecumenical and interreligious engagement and vision anticipated to some extent what was eventually resolved at the Second Vatican Council (1963–1965). In particular, Franc draws attention to Musil’s “discovery” of cultural conversion being at play “in the history of Arab Christianity.” That is, “Musil portrayed Arab Christians as perpetuators of the Gospel and a [*sic*] missionaries of the rich culture that inspired and cultivated the first Muslim generation” (p. 358).

- (27) Franc, Jaroslav and Ludger Hiepel. 2021. “Alois Musil, Friedrich Delitzsch and the Babel-Bible Controversy.” In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 385–405.

Franc and Ludger Hiepel (b. 1985), a German scholar of Ancient Oriental Philology and Catholic Theology based at the University of Münster, investigate the critical response of Alois Musil (1868–1944) to Friedrich Delitzsch’s (1850–1922) “Babel and the Bible” lectures of 1902/1903. Delitzsch, an eminent German Assyriologist, argued for “the supremacy of Babylonian mythology and culture over biblical reports” (p. 389), that is, the Old Testament borrowing of Babylonian tales. Largely drawing on Musil’s Czech writings published in serialised form in *Hlídka* (The Watch) and *Časopis katolického duchovenstva* (Journal of the Catholic Clergy), Franc and Hiepel meticulously delineate Musil’s share of arguments against Delitzsch’s hypothesis and overall Panbabylonism. The latter “is, for him, primarily a controversy over the origin of monotheism in general and biblical monotheism in particular” (p. 389). Whereas Delitzsch takes “Babylonian culture as a religious source for the biblical tradition, Musil responds by presenting *primitive revelation* as an alternative source for the common features shared across different cultures” (p. 396). Apparently informed by Wilhelm Schmidt (1868–1954), he argues that this “primitive revelation” was indeed preserved by Arab nomads. An appendix contains the English translation of a portion of Musil’s *Bible nebo Babel?* (Bible or Babel?) of 1903 as well as a letter (in the German original) of Schmidt sent to Musil in June 1908.

- (28) Fraundorfer, Peter. 2021. “Der heilige Rupert im Investiturstreit. Neudatierung und Kontextualisierung der Redaktion C der *Vita Ruperti* [Saint Rupert in the Investiture Controversy: Redating and Contextualising Redaction C of the *Vita Ruperti*].” In Gesellschaft für Salzburger Landeskunde, ed., *Mitteilungen der Gesellschaft für Salzburger Landeskunde*, 160./161. Vereinsjahr. Salzburg: Verlag Anton Pustet, pp. 103–122.

Fraundorfer (b. 1994) is an Austrian doctoral scholar of History based at Trinity College Dublin. The vita of Rupert of Salzburg is a crucial historical source for the study of early medieval Salzburg. Six hagiographical redactions are known, among them the *Gesta sancti Hrodberti confessoris* (redaction A), the *Conversio Bagoariorum et Carantanorum* (redaction B), and the *Communis legenda sancti Rodberti episcopi* (redaction C). Fraundorfer examines the latter, whose fifty-seven codices were produced from the early twelfth to the seventeenth century. He argues that the Investiture Controversy is reflected in the *Communis legenda*. Siding with the pope, the Archdiocese of Salzburg faced imperial repressions as evinced through the expulsion of

three consecutive pro-papal archbishops. Their expulsion is mirrored in the *Communis legenda* where it is related that Rupert was expelled from Worms at the hands of infidels. In general, Fraundorfer maintains that “while in redactions A and B the noble saint served as a model, redaction C tried to fit its protagonist into a new ascetic-monastic ideal of the saint, which was propagated by the ecclesiastical reform movements of the tenth and eleventh centuries” (p. 105). In the mid-twelfth century, Saint Rupert became the “figure-head as well as the personification of the Archdiocese of Salzburg” (p. 107). Accordingly, the *Communis legenda* likewise emancipates Rupert from Duke Theodo II (d. 717) in line with the reform papacy of the eleventh and twelfth centuries. Moreover, Fraundorfer points out that there was a liturgical influence upon the *Communis legenda* both in semantic and formal terms. Lastly, he shows that redaction C glorifies more than any of the other redactions the death episode of Rupert’s life. Fraundorfer concludes that “[...] after centuries of continuous liturgical and literary veneration, the simple missionary and monastery founder became the founder of the diocese of Salzburg and the apostle of the Bavarians” (p. 115) saliently marked by the *Communis legenda sancti Rodberti episcopi*.

- (29) Friedl, Alfred. 2021. “Musil’s Forschungsreisen 1910 und 1912 [Musil’s Research Trips 1910 and 1912].” In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 43–63.

Friedl (b. 1959), a University of Vienna-based Catholic theologian specialising in the New Testament, thoroughly describes the first two expeditions of Alois Musil (1868–1944) during his ten years (1909–1919) as Professor of Biblical Auxiliary Sciences and Arabic Language at the University of Vienna. Starting his position in the summer of 1909 after his arrival from a journey to northern Arabia, Musil took a leave of absence for the following semester to carry out a trip to the Hejaz in the western part of the Arabian Peninsula in 1910. Drawing on primary sources, Friedl traces both the background of and the journey itself, which effectively spanned nearly four months from April 21 to August 17. As Friedl shows, Musil used this trip, among others, to “reconstruct the Exodus route of the people of Israel and to topographically identify the true Sinai” (p. 49). Overall, Musil considered the 1910 expedition one of the most exhausting: “At three o’clock in the morning their working day

began, each twelve- to seventeen-hours long, which was not only marked by the inhospitable area, the difficult terrain, and the high temperatures, but also by the resistance of the Turkish local authorities as well as the threat of numerous bands of robbers despite travelling as ‘Mohammedan merchants’” (p. 54). In one episode of their journey, recounted by Friedl, Musil and his party were even sentenced to death and kidnapped by a Bedouin tribe. The second expedition, upon which he embarked in late February 1912 and which led him to Mesopotamia, is of far lesser interest for its actual scholarly contribution. Instead, as Friedl argues, it is all the more instructive to get a better sense of Musil’s character. Friedl refers to the notes of the expedition’s cartographer who reportedly lamented Musil’s sadism and penchant for revenge. Friedl concludes that the two “journeys are representative of Musil’s entire life, which was marked by extremes” (p. 59).

- (30) Galandauer, Jan. 2021. “Alois Musil mezi habsburskou říší a československým státem [Alois Musil between the Habsburg Empire and the Czechoslovak State].” In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 187–200.

Galandauer (b. 1936) is a Czech Professor Emeritus of History at Charles University, whose scholarship focused on the transition period from the Habsburg Monarchy to Czechoslovakia. He overviews the challenges Alois Musil (1868–1944) met in the appointment process to become Professor of Oriental Sciences and Modern Arabic at Charles University, which eventually materialised in January 1920. Previously, Musil was Professor of Biblical Auxiliary Sciences and Arabic Language at the University of Vienna from 1909 to 1919. Musil was extremely well-connected during the last years of the Habsburg Monarchy. His involvement in the Sixtus Affair at the behest of Emperor Charles I (1887–1922; r. 1916–1918) had him receive the nickname the “grey eminence” of the Habsburg court. It was exactly this close proximity to the court which led to some turmoil in the Czechoslovak parliament prior to his formal appointment in Prague. Yet, as Galandauer indicates, the “national inquisition” failed especially owing to the Czechoslovak President Tomáš Garrigue Masaryk’s (1850–1937; p. 1918–1935) strong support of Musil.

- (31) Garnitschnig, Ines. 2021. "The Best Interests of the Child: Was wir von den Kinderrechten über Freiheit und Zwang lernen können [The Best Interests of the Child: What We Can Learn from Children's Rights about Freedom and Coercion]." In Ranja Ebrahim and Ulvi Karagedik, eds., *Kopftuch(verbot): Rechtliche, theologische, politische und pädagogische Perspektiven*. Wiesbaden: Springer VS, pp. 127–144.

Garnitschnig is a trained psychologist working with the Vienna Children's and Youth Ombudsman's Office. She first overviews the United Nations Convention on the Rights of the Child, which in large parts have been implemented in Austrian legislature, as well as § 138 of the Austrian General Civil Code regarding the best interests of the child, concluding that it is "particularly stressful for children when parental wishes take the form of religious commandments or when these wishes are communicated to the child as 'divine will' (p. 131)." Religious pressure of any kind would hamper the child's development of autonomy. Garnitschnig goes on to stress the importance of sensitivity, responsiveness, and reliability in child development. A lack of these could impede a child's social and cognitive development. Next, she addresses the larger ideological context which negatively affects Muslim girls, involving explicit theological instructions, such as the 2017 fatwa by the then mufti of the Islamic Faith Community in Austria, Mustafa Mullaoglu, and wider religiously communicated role expectations. Garnitschnig reasons that "parental wishes, religious commandments, legal prohibitions, oft-times clearly politically motivated attributions as well as discrimination" (p. 137) curtail young people's autonomy of decision, for example, with respect to wearing a headscarf. To counter this, educational institutions and processes need to be democratised. Garnitschnig concludes with a best practice checklist that ensures the best interests of the children.

- (32) Gavrus-Ion, Alina, Torstein Sjøvold, Miguel Hernández, Rolando González-José, Neus Martínez-Abadías, María Esther Esteban Torné, and Mireia Esparza. 2021. "Religion and Fertility Patterns: Comparison of Life History Traits in Catholics and Protestants, Hallstatt (Austria) 1733–1908." *Journal of Biosocial Science*, 53 (2), pp. 305–318.

The authors are biologists based in Argentina (González-José), Spain (Gavrus-Ion, Hernández, Martínez-Abadías, Esteban Torné, and Esparza), and Sweden (Sjøvold). Drawing on parish records from Hallstatt (Upper Aus-

tria) between 1733 and 1908, they show how religious affiliation (i.e., Catholic or Protestant) and social changes affected the reproduction of the local populace. The sample is based on 5,678 Catholics and 3,282 Protestants. Prior to 1850 “Protestants lived longer, had a larger reproductive span and an earlier age at birth of first child,” and “showed lower values of childhood mortality than Catholics” (p. 1). This might have been due to better living and sanitary conditions on the part of the Protestant population. In the second half of the nineteenth century the general living and sanitary conditions improved, so did the socioeconomic situation. This as well as the onset of secularisation seem to have ended the differences.

- (33) Germann, Richard. 2021. “Alois Musil und der k. u. k. Anteil am ‘Wüstenkrieg’ 1914/15 [Alois Musil and the Habsburg Share in the ‘Desert War’ 1914/15].” In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 275–284.

Germann is a Senior Research Fellow at the University of Vienna’s Department of Contemporary History specialising in Austrian Military History. He first outlines the Ottoman path to World War I. He argues that the “Arabic question” was probably the most significant domestic issue faced by the Ottoman rulers. Their heavy-handed diplomatic engagement in this respect was of much concern to the Austrian and German allies. In late 1914, the former thus tasked the Catholic priest and eminent Orientalist Alois Musil (1868–1944) to embark on a journey to the Arabic peninsula “in order to first reconcile the sheikhs of the various tribes, to bring about a settlement with Constantinople, thus pushing back the influence of England and, at best, to win over more Arab troops for the war effort” (p. 278). Even those at home critical of his diplomatic skills recognised Musil as “the only real connoisseur of Inner Arabia in Europe” (p. 279). Germann discusses the 1914 mission, which indeed proved initially relatively successful. The relationship between the Ottoman authorities and the Arabic tribes improved. Yet, continued diplomatic inaptitude on the part of Constantinople as well as growing English influence (literarily and cinematographically crystallising in the person of Thomas Edward Lawrence, alias Lawrence of Arabia [1888–1935]) on the peninsula eventually rendered Musil’s achievements void.

- (34) Gleirscher, Paul. 2021. "In Erinnerung an die Kirchweihe vor 1200 Jahren am 12. Oktober 821. Überlegungen zur Baugeschichte der Maximilianszelle in Bischofshofen [In Memory of the Consecration of the Church 1,200 Years Ago on 12 October 821: Reflections on the Building History of the Maximilian Cell in Bischofshofen]." In Gesellschaft für Salzburger Landeskunde, ed., *Mitteilungen der Gesellschaft für Salzburger Landeskunde*, 160./161. Vereinsjahr. Salzburg: Verlag Anton Pustet, pp. 165–176.

Gleirscher (b. 1960) is a scholar of Pre- and Early History affiliated with the University of Vienna. He traces the history of the Cella Maximiliana, which was built in present-day Bischofshofen under Rupert of Salzburg (d. circa 718). The original structure probably dates back to 711/712 (or perhaps 714). Not even a decade later, in 720, it was first destroyed by neighbouring Slavic attackers. Between 741 and 748, the cell was rebuilt to serve strategic and economic purposes under Duke Odilo (b. 748), only to be once again demolished through Slavic attackers in 820. A year later, the once again rebuilt structure was consecrated. Gleirscher then notes various building extensions up to the mid-fifteenth century when the still extant late Gothic church was erected. He provides a chronology of the building history, which he contrasts with that of the eminent Salzburg-based scholar of prehistory Fritz Moosleitner (1935–2022). Gleirscher argues that the original Cella Maximiliana was built on the remains of a fifth- or sixth-century church, which would indicate local cultic continuity from Late Antiquity to early medieval times. He also stresses that other than Moosleitner suggested, the original Cella Maximiliana was not a wooden but a stone structure. Finally, Gleirscher addresses the *Rupertuskreuz* (Cross of Rupert), the largest extant cross of the Early Middle Ages. He argues that part of it was excavated at the site, which might indicate that the cross was created for the purpose of inclusion into the Cella Maximiliana rebuilt in the 740s.

- (35) Graf-Stuhlhofer, Franz and Dorothea Jettel. 2021. "Die dogmatische Vielfalt unter Freikirchen als Thema in der Ausbildung freikirchlicher Religionslehrer [Dogmatic Diversity among Free Churches as a Topic in the Training of Free Church Religious Education Teachers]." *Freikirchenforschung*, 30, pp. 67–71.

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. Jettel is a historian and student of Free Church religious education. In 2013, the *Freikirchen in Österreich* (Free Churches in Austria) was formally acknowledged as a Legally Recognised Church. The official recognition enabled this cluster of five Free Church alliances to launch religious education in public schools. At the same time, the training for teachers of Free Church religious education commenced at the Church University College for Teacher Education Vienna/Krems. Graf-Stuhlhofer stresses inner-Free Church doctrinal diversity, which needs to be accounted for by Free Church religious education teachers. He lists twelve issues which require particularly sensitive attention, divided into three areas: parish; conversion/being a Christian; and salvation history, God's words and work. In the last section, Jettel engages with one of the issues (i.e., the question of the reversibility of salvation) as a best practice example of how students can cope with them in class.

- (36) Grilj, Benjamin. 2021. "Multigenerational Experiences of Flight: The Case of Jewish Refugees from Galicia and Bukovina in Vienna and Lower Austria, 1918–1941." *The Journal of Holocaust Research*, 35 (3), pp. 214–232.

Grilji is a University of Graz-trained historian and postdoctoral researcher at the St. Pölten-based Institute of Jewish History in Austria. He tests "the hypothesis that people with personal or familial experience of fleeing are more likely to save themselves from impending danger" (p. 214) than others. He draws on the example of Viennese "Eastern Jews" (*Ostjuden*) based on birth records of the Vienna Jewish community and various deportation and victim databases. First, he provides a historical background addressing the situation for Galician and Bukovinian Jews during World War I where they were "repeatedly caught in the combat zone" experiencing "massive assaults" (p. 215) by Austrian, German, and Russian forces. The ensuing refugee movement arriving in Vienna officially comprised 77,090 Jews by October 1915, a number which is likely only a portion of the overall number if unregistered Jewish refugees are included. Grilji subsequently looks at the period between November 12, 1918, and December 31, 1938, including all Jewish children born from at least one Galician and Bukovinian parent. He arrives at the number of "14,270 children, or 43% of all the Jewish children born in Vienna during

this period” (p. 219). Comparing this figure to the Austro-Eastern Jewish dead of the Shoah, Grilji concludes that “only six percent fell victim to the Nazis,” which “unambiguously” corroborates the hypothesis “that people who had previous experience of flight were more ready and willing to flee the country again in the face of new danger” (p. 231).

- (37) Gruber, Elisabeth and Thomas Kühtreiber. 2021. “Menschen – Dinge – Beziehungen. Weinbau als kulturelle Praxis [People – Things – Relationships: Viticulture as Cultural Practice].” *Österreich. Geschichte, Literatur, Geographie*, 65 (4), pp. 416–427.

Gruber (b. 1973) is a historian affiliated with the Institute for Medieval and Early Modern Material Culture at the University in Salzburg, who specialises in the medieval period. Kühtreiber is a University of Salzburg-based architectural historian and archaeologist focusing on the medieval and early modern periods. They examine the economic and cultural dimension of monastically managed vineyards in the Lower Austrian region of Wachau. They briefly outline the history of viticulture in the Wachau, noting that during medieval times several monasteries and abbeys in Bavaria, Bohemia, Austria, and Salzburg maintained vineyards in the area. Serving as centres of viticultural management were the monastic *Lesehöfe* (wineries), whose functions, building features, and social relevance are addressed. Extant sources indicate “busy traffic between monasteries and their *Lesehöfe*” (p. 426) specifically during the early modern period and concluding with the Josephinian secularisation of the 1780s. For example, Gruber and Kühtreiber refer to toll registers of the early sixteenth century, which indicate up to 3,000 “Vienna buckets” (i.e., 168,000 litres) sent to Melk Abbey only for the local personal use. Finally, they cast a glance at today’s remnants of monastic viticultural management in the Wachau.

- (38) Gschwindl, Andrea. 2021. “Warum kein Ruhm? Alois Musil und seine ethnologischen Forschungen [Why No Fame? Alois Musil and His Ethnological Research].” In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 555–564.

Gschwindl (b. 1959) graduated (1999) from the University of Vienna’s Department of Social and Cultural Anthropology with a thesis on Alois Musil’s

(1868–1944) ethnological research in the Near East. She argues that whereas hardly anyone today deems Musil an anthropologist, he in fact could be considered one of the field’s pioneers alongside luminaries such as Bronisław Malinowski (1884–1942) and Franz Boas (1858–1942), and first representative of the “scientific-empiricist-positivistic method” in the German-speaking world. Gschwindl briefly examines Musil’s ethnological oeuvre drawing on the third volume of his *Arabia Petraea* of 1908 and *The Manners and Customs of the Rwala Bedouins* of 1928. She overviews the contemporaneous mainstream of ethnological scholarship, which was influenced in particular by Wilhelm Schmidt (1868–1954), while also touching on Malinowski’s and Boas’s approaches. She stresses that Musil’s approach to fieldwork was indeed very close to that of the latter two scholars. Finally, Gschwindl summarises why Musil failed to establish a reputation within the history of ethnological research. She provides three arguments, noting that (1) Musil cannot be explicitly assigned to a distinct scholarly field; (2) he did not devise any theories or methodologies; and (3) being politically active and sympathetic to the House of Habsburg, he was branded a monarchist and his scholarship fell into oblivion among his German-speaking peers.

- (39) Heine, Peter. 2021. “Die Islamwissenschaft und Alois Musil [Islamic Studies and Alois Musil].” In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 493–517.

Heine (b. 1944) is Professor Emeritus of Islamic Studies at Humboldt University Berlin specialising in cultural and social history. He discusses the formation of Islamic Studies, providing vignettes of major early-day European exponents of the discipline. These involve Johann Gottfried Wetzstein (1815–1905), Ignaz Goldziher (1850–1921), Christiaan Snouck Hurgronje (1857–1936), Carl Heinrich Becker (1876–1933), Carl Brockelmann (1868–1956), and Theodor Nöldeke (1836–1930). The nascent Islamic Studies community was made aware of Alois Musil (1868–1944) thanks to his 1907 publication on the early to mid-eighth-century desert castle Qusair ‘Amra. Heine presents various reviews of the book by the Orientalists/Islamic Studies scholars Nöldeke, Hermann Reckendorf (1863–1924), Becker, and Michael Jan de Goeje (1836–1909). Following World War II, Islamic Studies scholars in both parts of Germany lost interest in Musil’s scholarship, save for those

working in the newly emerging discipline of Islamic Art History, in which Musil's achievements specifically regarding Quṣair 'Amra are valued to this day.

- (40) Hinkelmann, Frank. 2021. "Grenzgänger zwischen den Fronten: Wolfram Graber und Jakob Wilde zwischen evangelischer Kirche, Gemeinschaftsbewegung, Freikirchen und Pfingstbewegung in Österreich [Border Crossers between the Fronts: Wolfram Graber and Jakob Wilde between Protestant Church, Community Movement, Free Churches, and Pentecostal Movement in Austria]." *Freikirchenforschung*, 30, pp. 51–66.

Hinkelmann (b. 1967) is a Protestant church historian and President of the reformed Martin Bucer Seminary. He traces the post-World War II activities of two evangelical pioneers in Austria—Wolfram Graber (1904–1991) and Jakob de Wilde. Originally from the Netherlands, de Wilde moved to Carinthia in 1941 to embark on missionary activities especially in collaboration with the *Christliche Missionsverein* (Christian Mission Association). From 1946, Graber and de Wilde temporarily teamed up. Their involvement with the incipient Pentecostal Movement in Austria led to controversy amid the Protestant mainstream. Hinkelmann meticulously depicts how the two pursued their (largely Free Church) missionary project while engaging with their critics. In 1950, Graber formally left the Protestant Church, whereas de Wilde ceased his cooperation with the *Freie Christengemeinden – Pfingstbewegung* (Free Christian Congregations – Pentecostal Movement). Their respective conflicts had them once again join forces for a while in 1951 and 1952. Ultimately, their missionary pursuit was unsuccessful with Graber even immigrating to the United States. In contrast, de Wilde remained in Austria; yet, his subsequent missionary impact was very limited. Hinkelmann concludes that while both notably overcame strict denominational boundaries they still adhered staunchly to specific theological views, which had them sever ties with their original church context. However promising at the onset, their missionary project eventually failed in the face of inter-denominational struggles.

- (41) Hinkelmann, Frank. 2021. "The Evangelical Alliance's Commitment to Religious Liberty in Austria during the Second Half of the 19th Century." *Evangelical Review of Theology*, 45 (3), pp. 233–245.

Austria has been one of the major impact sites of Reformation and Counter-Reformation. Whereas by the end of the sixteenth century “most of the population living in present-day Austria was Protestant,” the Counter-Reformation let numbers dwindle with only “a few ‘secret Protestants’” remaining. The situation of Austro-Protestantism improved considerably with the Josephinian Patent of Toleration of 1781; yet, tensions endured. Hinkelmann examines the engagement of the Evangelical Alliance (1846) in Austria during the second half of the nineteenth century when specifically members of Lutheran and Reformed Churches as well as Free Churches faced repressions by the authorities, which was “known in other European countries” at the time. Following a brief outline of the legal framework with a view to the Free Churches, Hinkelmann turns to a media report from the mid-1860s which covered a trial against members of a small Anabaptist group. The group’s leader contacted the Evangelical Alliance for support, which indeed intervened. Likewise, activities of newly founded Free Church congregations in Vienna from the late 1860s and 1870s met with occasional repression by local authorities, ultimately prompting the Evangelical Alliance in 1879 “to send a deputation to Emperor Franz Joseph I in Vienna to address the issue of religious freedom” (p. 240). Drawing on primary sources, Hinkelmann traces the subsequent developments involving, among others, a petition sent to the Emperor by the Evangelical Alliance in 1883 as well as a trial held against a leading Austrian Baptist. Despite the Emperor’s continued “positive response,” it took nearly twenty years that governmental repression especially vis-à-vis public religious practices ceased.

- (42) Keil, Martha. 2021. “A Minority in Urban Space: The Jewish Community.” In Susana Zapke and Elisabeth Gruber, eds., *A Companion to Medieval Vienna*. Leiden and Boston: Brill, pp. 312–359.

Keil (b. 1958) is Director of the St. Pölten-based Institute for Jewish History in Austria and Privatdozent for Austrian History at the University of Vienna. Her research focuses on Austria’s medieval Jewry as well as Austro-Jewish women. She provides a substantial outline of Vienna’s medieval Jewish community, which represented at its height some five to ten per cent of the city’s population. In the early fifteenth century, it was one of the largest communities in the Holy Roman Empire with some 900 to 1,000 individuals. In particular, Keil enquires the “‘myth of urban unity’ [...], that is,] whether the Jews living in Vienna and being organized as a religious community had an

identity as ‘Viennese’ and whether that identity was somehow reflected as *lieu de mémoire* after their eviction” (p. 313). She first traces the origins of Vienna’s Jewry which dates back to 1194, when sources report of a Jewish mint master who had been summoned by the duke. Keil notes that, from the beginning, the Jewish community was actively engaged in the city’s development. Subsequently, Keil, in quick succession, delineates a range of subjects: privileges; taxes; the Jewish quarter; Jewish communal functionaries; and institutions (synagogue, meat stall and *Mikveh*, cemetery). In a detour, she addresses the sound panorama to which medieval people were exposed in the Jewish quarter. Next, Keil introduces various Christian-Jewish legal and occupational “contact zones,” including moneylending and also involving the documentation of loan transactions, trade and professions, and court interaction. Moreover, Keil examines in more detail the “shared socio-linguistic world” (p. 338) and glimpses at the educational and scholarly context of the medieval Vienna Jewry. In the last two sections, she discusses the Gesara of 1420/1421, which led to the murder and expulsion of the Jewish community, as well as this cruel event’s place in the city’s memory. Keil concludes that the “question as to the nature of the identity of Viennese Jews, and the extent of their integration in the city, has to be answered rather negatively when looking at the contemporary sources. Even if there was a collective feeling of affiliation, it most certainly referred to the entire duchy and not exclusively to the city of Vienna” (p. 350).

- (43) Keil, Martha. 2021. “Hansüß, Rifka, Joseppin: Women in the Medieval Jewish Quarter.” In Astrid Peterle, Adina Seeger, Domagoj Akrap, and Daniella Spera, eds., *Our Medieval City! The First Jewish Community in Vienna*. Wien: Böhlau Verlag, pp. 78–87.¹²

At the beginning, Keil briefly introduces three Austro-Jewish women, which were hailing from the upper class and carrying “prototypical names” (p. 81), with a particular view to their names’ etymology. She stresses that “[i]n older Austrian-Jewish historiography women are not mentioned, or, if at all, only as the wives of famous or important men” (p. 81). Only since some thirty years are gendered approaches employed in German-language scholarship. She draws particular attention to the “highly informative source” (p. 82),

12 For the German version of this text, see 2.16.

namely, the *Judenbuch von der Scheffstrasse*, which lists, among others, Jewish loans between 1372 and 1420. Notably, the *Judenbuch* indicates that circa “one-third of the loans were granted by women” (p. 82). Keil then proceeds to introduce various women moneylenders of medieval Austria, the most successful of them being one Sarah of Wiener Neustadt. Keil concludes that whereas the extant sources “give an insight into the transactions, customers, and also the social status and networks of these women, [...] they offer few clues about their education or their everyday religious, and social life” (p. 84). Due to their economic success, these women gained recognition within their community and “were able to become involved in the synagogue through religious endowments and donations to charity, even if they were excluded from the main room, which was for men only” (p. 84).

- (44) Klieber, Rupert. 2021. “Der Priester und Theologe Alois Musil (1868–1944). Ein außergewöhnlicher Vertreter seines Standes? [The Priest and Theologian Alois Musil (1868–1944): An Exceptional Representative of His Profession?].” In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 23–41.

Klieber (b. 1958), Associate Professor of (Catholic) Church History at the University of Vienna, outlines the educational and university context of Alois Musil’s (1868–1944) life. He starts with a brief description of the ecclesiastical and church-educational structures of the Archdiocese of Olomouc around the time of Musil’s ordination in 1891 as well as his own educational career. Klieber points out that in “paternalistic systems such as the Roman Catholic Church hierarchy, but also the university or the imperial court, promotion and patronage were decisive factors for career advancement” (p. 29), which also applied to Musil. Accordingly, the Olomouc Archbishop enabled Musil to continue his biblical studies in Jerusalem, which the latter subsequently transferred to Beirut. Among Musil’s sponsors was also Wilhelm Anton Neumann (1837–1919), a professor of Old Testament at the University of Vienna’s Faculty of Catholic Theology, who offered him the opportunity to do a habilitation. Klieber thoroughly discusses the church-political and university framework in which Musil manoeuvred up until his own appointment as Professor in Vienna in 1909 (which was also actively endorsed by Neumann). Finally, Klieber addresses the political situation pertaining to the

question of nationalities. Despite the successful support by his Faculty—including a statement by the then Dean and later Cardinal Theodor Innitzer (1875–1955) declaring Musil’s Germanness—Musil retired from his professorship at the University of Vienna due to surging anti-Czech resentments. Klieber concludes that “Musil’s fate as a priest and theologian was typical of his time in a number of respects. The Catholic Church’s educational policy for the younger generation offered him [...] extended opportunities in life and a path to social advancement [...]. [M]ore than others, he was able to use the considerable potential of the Danube Monarchy ‘biotope’” (pp. 38–39).

- (45) Klieber, Rupert. 2021. “Katholische und protestantische Lebenswelten. Religiöser Alltag, kirchliche Formung, politischer Aufbruch [Catholic and Protestant Life Worlds: Religious Everyday Life, Ecclesiastical Formation, Political Awakening].” In Oliver Kühschelm, Elisabeth Loinig, Stefan Eminger, and Willibald Rosner, eds., *Niederösterreich im 19. Jahrhundert. Band 1. Herrschaft und Wirtschaft. Eine Regionalgeschichte sozialer Macht*. St. Pölten: Verlag NÖ Institut für Landeskunde, pp. 483–521.

Klieber examines the role of religion in the Catholic and Protestant population of Lower Austria in the long nineteenth century from 1785 to 1918. Richly illustrated and based on a range of statistical materials, he limns a vivid and multifaceted portrayal of lived Christianity, ecclesiastical developments, and incipient political engagement. According to Klieber, “[w]hereas in the first seventy years up to 1850 religion was primarily determined by state policies, in the seventy years thereafter religious and ideological issues increasingly dominated social and political events” (p. 487). Unfolding modernity prompted both Catholic Christianity and Protestantism to adjust creatively, resulting in a new “reconfessionalisation” or a “partial religious revival” of Austrian society. In this process, Klieber assigns to Lower Austria a model character. In particular, the Catholic Church created a veritable “Catholic counterworld” fed by modern and premodern elements and an occasionally salient fundamentalist and antisemitic tenor. Exponents of both Catholicism and Protestantism created “mentalities, structures, and institutions,” which were to shape Austria even beyond the mid-twentieth century.

- (46) Klieber, Rupert. 2021. “Rupert von Salzburg († 718) und die Etablierung einer Landeskirche Bayerns (716–798). Neugewichtete Aspekte

und ein adaptiertes Narrativ [Rupert of Salzburg († 718) and the Establishment of a Regional Church of Bavaria (716–798): Revisited Aspects and an Adapted Narrative].” In Gesellschaft für Salzburger Landeskunde, ed., *Mitteilungen der Gesellschaft für Salzburger Landeskunde*, 160./161. Vereinsjahr. Salzburg: Verlag Anton Pustet, pp. 123–156.

Klieber revisits the establishment of the Bavarian Church in the eighth century. Whereas Christianisation in the Alpine-Danube region commenced in the third century and arrived at an organisational level typical for the Roman Imperial Church, that is, episcopal sees located in central *civitates*, in the fifth century the *Völkerwanderung* (migration period) largely demolished ecclesiastical structures in the northern parts. Thus the Baiuvarii political elite was keen to restore and greatly augment the church infrastructure in order to speed up general socio-economic progress. Klieber recounts context and related activities starting with Rupert of Salzburg (d. circa 718), Salzburg’s “first Bishop.” He subsequently addresses the visitation of Bonifatius (d. 754) in 738/39, the founding charter of the Church of Bavaria, the Salzburg bishop Vitalis (d. 728), and the role of the Patriarchate of Aquileia as well as the Carolingian dynasty. Klieber wraps up his historical outline in the concluding part, adding in an appendix a bilingual version (Latin/German) of the founding charter of the Church of Bavaria.

- (47) Kloss, Susanne. 2021. “Alois Musil und der Beginn der wissenschaftlichen Erforschung von Qusair ‘Amra [Alois Musil and the Inception of the Scholarly Exploration of Qusair ‘Amra].” In Benedikt J. Colinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 519–554.

Kloss (b. 1970) is an emerging scholar pursuing M.A. degrees in Islamic Studies and Catholic Theology at the University of Vienna with a particular interest in medieval Islamic philosophy. She focuses on the early to mid-eighth-century Umayyad desert castle Qusair ‘Amra located in today’s eastern Jordan, which was “re-discovered” by Alois Musil (1868–1944) and introduced by him to the public through a travel account of 1902 as well as the seminal book *Kuṣejr ‘Amra* of 1907. Kloss describes the archaeological site (which was assigned the UNESCO World Heritage status in 1985), addresses

its etymology, and discusses the castle's frescoes and their current state. She then turns to depicting Musil's altogether four journeys to Quṣair 'Amra in 1898, 1900, 1901, and 1902, while briefly addressing his related publishing activities resulting in the aforementioned travelogue and in *Ḳuṣejr 'Amra*. Kloss reviews the immediate impact of Musil's "discoveries" and controversies regarding *Ḳuṣejr 'Amra* centring on dating and archaeological interpretation. Moreover, she presents reviews of the book by the Islamic Studies scholar Carl Heinrich Becker (1876–1933) and the art historian Josef Strzygowski (1862–1941). Finally, she examines the present-day interpretation of Quṣair 'Amra, specifically within Islamic Art History.

- (48) Kolb, Jonas. 2021. "Modes of Interreligious Learning within Pedagogical Practice. An Analysis of Interreligious Approaches in Germany and Austria." *Religious Education*, 116 (2), pp. 142–156.

Kolb (b. 1981) is a sociologist of religion based at the University of Innsbruck's Department of Islamic Theology and Religious Education. In a brief historical outline, he traces the emergence of interreligious education as a response to ever-growing religious diversity. He deems interreligious education crucial for interfaith interaction and a key to counter stereotypes and devaluations vis-à-vis the religious other. Subsequently, Kolb assembles a range of approaches devised in the field of interreligious pedagogy in Austria and Germany, divided into "theoretic-conceptual models," "didactic and methodological approaches," and "empirical analyses on interreligious projects in pedagogical practice." For the former two he centres on German scholars, whereas for the latter he chiefly addresses projects conducted at Austrian universities. Kolb aims to bring into conversation for the first time these different approaches in order to establish a systematic theoretical and methodological foundation upon which future studies can draw. He maintains that most previous research not only targets an exclusively academic audience but remains theoretical. He thus makes a plea for a "practical turn," that is, "research on interreligious pedagogy" needs to move "toward a practice-relevant orientation, which takes occurring processes and involved persons seriously and aims for didactic implementation of the developed concepts." Accordingly, the "focus is on how the approaches can be applied in pedagogical practice, which problems arise in the implementation and how they are perceived by the teachers and students" (p. 152). In a concluding part, he provides suggestions for future research.

- (49) Kolb, Jonas and Petra Juen. 2021 “Konfliktherde und Spannungsfelder in der interreligiösen Lehrer*innenbildung [Sources of Conflict and Areas of Tension in Interreligious Teacher Education].” In Mehmet Hilmi Tuna and Maria Juen, eds., *Praxis für die Zukunft. Erfahrungen, Beispiele und Modelle kooperativen Religionsunterrichts*. Stuttgart: Verlag W. Kohlhammer, pp. 87–104.

Two postdoctoral scholars at the University of Innsbruck, Kolb (Department of Islamic Theology and Religious Education) and Juen (Department of [Catholic] Practical Theology) explore tensions, challenges, and conflicts in interreligious teacher education drawing on a teaching practice module carried out in Tyrolian primary schools and an accompanying course at the University of Innsbruck. They first give some background information on interreligious (i.e., Christian-Islamic) teaching collaboration at the University of Innsbruck before turning to methodological and terminological considerations. Regarding the latter, they succinctly address the notions of “interreligiosity,” “conflict,” and “conflict potential.” Their sample comprises forty individuals (four university course co-ordinators, six teachers, thirteen Catholic, and fourteen Muslim religious education students) who were interviewed between 2014 and 2017. In the teaching practice setting, Kolb and Juen ascertained three areas of conflict among the religious education students, involving: (1) “(religious) group dynamics” caused through disciplinary rather than religious belonging; (2) “identity and confessionality,” that is, on the one hand, a disagreement on the relevance of interreligious teaching for pupils at primary school level and, on the other hand, the clear commitment that questions specifically addressing either of the two traditions (Christianity/Islam) must only be answered by the respective teacher; (3) “topics and didactics,” that is, the problem of additional preparation time required for interreligious education classes as well as the insecurity specifically on the Catholic part concerning the didactical compatibility with their Muslim peers. Subsequently, Kolb and Juen also reflect on the potential for conflict observed in the university course accompanying the teaching practice at schools. In the final section they provide “impulses” for interreligious educational work summarising their empirical findings.

- (50) Kramer, Michael. 2021. “Eine kritische Betrachtung der Gesetzwendung des Kopftuchverbots in Volksschulen: Das muslimische Kopftuch holt Österreichs altbewährte Kooperationstradition auf den

Prüfstand [A Critical Assessment of the Legislation Banning Headscarves in Primary Schools: The Muslim Headscarf Puts Austria's Time-honoured Tradition of Co-operation to the Test].” In Ranja Ebrahim and Ulvi Karagedik, eds., *Kopftuch(verbot): Rechtliche, theologische, politische und pädagogische Perspektiven*. Wiesbaden: Springer VS, pp. 25–44.

Kramer is a scholar affiliated with the University of Graz's Institute of Catechetics and Religious Education. In the first part, he discusses the legal relationship between the Austrian State and churches/religious societies, which is based on co-operation, ideally encompassing “the entire political process, from problem definition consultation and decision-making to implementation and control” (p. 28). He then outlines the legal situation as well as selected political views prior to the enactment of the headscarf ban in primary schools in 2019. Kramer sees the emergence of the “headscarf issue” caused by increasing societal fear due to surging Islamist terrorism. Moreover, growing Muslim migration in recent years fuelled the fear of *Überfremdung* (i.e., excessive immigration) for which the headscarf is instrumentalised as a symbol. He criticises in particular the role of the media, depicting Muslims and Islam more often than not in a negative light. In the main part, Kramer at first briefly examines the line of argument employed by the coalition partners ÖVP and FPÖ in order to legitimise the headscarf ban in primary schools. He then turns in more detail to the position of the Islamic Faith Community in Austria (IGGÖ) on the headscarf issue, centring on their “headscarf fatwa” of February 2017. The IGGÖ would take the ban as “patronising and counterproductive” to the welfare of children, leading to more segregation and discrimination of Muslim girls. In the concluding part, Kramer argues that “in a utilitarian manner, the legislator used political superiority to play off majority demands for adaptation to Austrian culture against religious minority interests” (p. 36). He lists four issues in the legislating process: organisational (the pace); integrative (the exclusion of the IGGÖ); material and legal (the focus on the Islamic headscarf only while ignoring, for example, the kippah and the patka). He concludes that the interaction between the government and the IGGÖ was flawed. The former should have at first comprehensively explored the actual magnitude of the “issue” and subsequently engage in close dialogue with the IGGÖ. The latter, in turn, should have commenced intra-religious initiatives as well as information campaigns among members regarding the theological context of the headscarf.

- (51) Krammer, Kurt. 2021. "Buddhismus in Österreich [Buddhism in Austria]." *Handbuch der Religionen/Handbook of Religions*, 69, pp. 1–29.

Krammer (b. 1947; pen name: Gakuro) is a well-known Salzburg-based Buddhist and former Vice-President of the European Buddhist Union (2005–2008). He starts with a very brief outline of the present situation and the historical development of Austro-Buddhism. Next, in the main part of the text, he provides (occasionally outdated) vignettes of the thirty-three member organisations of the Austrian Buddhist Religious Society (*ÖBR*) substantially drawing on website information. He then swiftly turns to three "independent" groups: (1) the Tibetan Buddhist Monastery Letzehof in Frastanz (Vorarlberg), which, as he argues, has been "ostracised" by fellow Tibetan groups with no chance to become *ÖBR* member; (2) the Vienna-based Kadampa Meditation Centre Austria; and (3) the Vietnamese Buddhist temple in Vienna, which like other "Asian Buddhist groups" more often than not see little point in *ÖBR* membership "as they do not feel they are participants in a religious market." Finally, with some criticism, Krammer addresses the *ÖBR*'s internal structure and adumbrates some "national specifics" with a focus on Buddhist religious education at schools.

- (52) Kreis, Isolde and Birgit Leitner. 2021. "Das Projekt KUER. Religiös-ethische Bildung in einem dialogisch-konfessionellen Unterrichtsprojekt der Sekundarstufe I [The KUER Project: Religious-ethical Education in a Dialogical-Confessional Teaching Project at Secondary Level I]." In Mehmet Hilmi Tuna and Maria Juen, eds., *Praxis für die Zukunft. Erfahrungen, Beispiele und Modelle kooperativen Religionsunterrichts*. Stuttgart: Verlag W. Kohlhammer, pp. 105–122.

Kreis is a professor at the University of Teacher Education Carinthia in Klagenfurt and Leitner is superintendent for Catholic Religious Education at the Diocese of Gurk-Klagenfurt. They introduce in much detail the KUER project, which is an acronym for "Culture-Ethics-Religion" (*Kultur-Ethik-Religion*). Starting in 2017–2018, KUER is a dialogical-confessional teaching project conducted at two schools in Carinthia. KUER has three goals: (1) to strengthen "the awareness of religious as well as interreligious and ethical education among all participants"; (2) to "develop a sustainable model for religious, interreligious, and ethical education"; (3) and "to optimise the organisation and administration of religious-ethical education" (p. 109). KUER

is open to students having no denominational affiliation. The accompanying research investigates three questions: (1) to what extent KUER strengthens awareness of religious and interreligious education; (2) in which ways do those involved recognise an added value of KUER vis-à-vis conventional religious education; and (3) how must KUER be designed in order to be adopted into the wider school context. Drawing on the results generated so far based on a mixed methods approach, Kreis and Leitner tentatively respond to the first two questions, highlighting that KUER has been very well received and that it has been attributed the said added value.

- (53) Kreuzer, Siegfried. 2021. "Alois Musil's Contribution to Biblical Studies." In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 363–383.

Kreuzer (b. 1949) is Professor Emeritus of Old Testament and Biblical Archaeology at the Wuppertal Theological College. He expounds on Alois Musil's (1868–1944) achievements in the area of Biblical Studies. Notably, Musil's field research largely took place "outside of the region where biblical history happened" (p. 363). Kreuzer identifies and contextualises six major contributions in Musil's scholarship, providing a range of original quotations: (1) the identification of the Brook of Egypt with the Wadi en-Nahr; (2) his localising of Mount Sinai; (3) the identification of ancient Punon; (4) his interpretation of Num 21:16–18; (5) his criticism of biblical interpretations pertaining to Totemism and matriarchy; (6) his likening the arc of the covenant with the so-called "Abu Zhur al-markab," that is, a wooden structure carried by a camel and believed by a particular Bedouin tribe to be an extension of Allah's power. Kreuzer concludes that Musil was "a pioneer who investigated and documented ethnographic material that today is no longer available. [... His] contributions to the understanding of the biblical world are still of interest for understanding the Old Testament" (p. 381).

- (54) Kröll, Nicole. 2021. "Der Segen des Landes – die Pongauer Bergknappen im Spiegel der Chronik des Johann Stainhauser [The Blessing of the Land: The Pongau Miners as Seen in the Chronicle of Johann Stainhauser]." In Martin Scheutz, ed., *Predigt, Beichte und Soldaten. Die Kapuzinermission im Salzburger Pongau 1613–1616 im Bericht von Johann Stainhauser (1570–1625)*. Salzburg: Verein "Freunde der Salzburger Geschichte", pp. 137–179.

Drawing on the Salzburg court chronicler Johann Stainhauser's (1570–1625) account of the Capuchin mission in Pongau, Kröll, a University of Vienna-based scholar of Classics, investigates the role of miners against the wider economic, socio-political, and religious background. Kröll argues that Stainhauser's work aimed at backing Catholic Counter-Reformation measures introduced by his prince-bishop superior Markus Sittikus von Hohenems (1574–1619; r. 1612–1619). Hence, Stainhauser limned a sharply contrasted portrayal of Catholics and Protestants, representing “two mutually exclusive principles” (p. 167). Stainhauser deemed the Protestant miners—to whom he assigned such epitaphs as “mine rabble” (*perckhwerchs gesindl*) and “mountain rabble” (*perg gesindl*)—a heretical driving force. Indeed, as Kröll points out, miners were central in the spread of Protestantism due to their distinct socio-economic status, which Kröll examines in a tour d'horizon across the centuries. These larger-scale observations aside, Kröll in much detail describes the Catholic missionary encounter with the Pongau miners as given by Stainhauser, also involving, for example, brief accounts of five individuals and their coping with Capuchin confessionalisation activities. Finally, Kröll looks at the archiepiscopal dealings with the mining industry and miners from the early sixteenth century up to the reigns of Wolf Dietrich von Raitenau (1559–1617; r. 1587–1612) and Sittikus. Moreover, she casts a glance at Catholic confessionalising measures up into the early eighteenth century.

- (55) Kronegger, Bernhard. 2021. “Der Orient und Orientalismus im Spiegel des Priesters und Orientalisten Alois Musil [The Orient and Orientalism in the Mirror of the Priest and Orientalist Alois Musil].” In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 201–221.

Kronegger (b. 1989) is a doctoral student of Church History based at the University of Erfurt. He discusses Alois Musil's (1868–1944) scholarly assessment of the Near East against the background of Edward W. Said's (1935–2003) orientalism thesis, whose nucleus Kronegger presents by the assertion that “the academic study of the Orient has always served as a legitimisation as well as an instrument of Western imperialism and therefore has been complicit in its crimes” (p. 201). Even though Said was concerned with the collectively established discursive system of power at play and not the action of individual orientalist, a closer scrutiny of these very individuals (such as

Musil) in the light of Said's thesis renders the latter's structural flaws evident. First, Kronegger describes in detail the geo-political and religio-political contexts of the Near East as encountered by Musil before turning to Musil's research-cum-diplomatic itinerary from 1896 until 1917 as well as his professional assessment of Near Eastern culture and society. Kronegger argues that Musil was in many respects a typical representative of his academic discipline, who "was by no means averse to presenting his research results in such a way that they appeared economically and politically exploitable. [...] He] undoubtedly regarded the Orient as a culturally and economically backward region of the world [...]," at least in comparison to Europe (p. 216). However, his chief concern was indeed the study of the Near East in both past and present, which contrasts Said's argument that Western scholars usually ignored the contemporary situation. Moreover, other than suggested by Said, Musil as a Western Orientalist was not only able to understand genuinely inner-regional transformation processes, but he strongly maintained that the West needed to deal with the "Orientals" as equals strictly avoiding any attempts of exploitation. Finally, Kronegger rejects Said's argument that Germany and Austria were not very interested in the area at the time and thus can be ignored with a view to his theoretical paradigm.

- (56) Kühtreiber, Thomas. 2021. "May the Impure Serve to Clean: A Late Medieval Jug in the Form of a Jew, Found in Krems an der Donau." In Astrid Peterle, Adina Seeger, Domagoj Akrap, and Daniella Spera, eds., *Our Medieval City! The First Jewish Community in Vienna*. Wien: Böhlau Verlag, pp. 90–97.¹³

Kühtreiber (b. 1967) is a University of Salzburg-based architectural historian and archaeologist focusing on the medieval and early modern periods. He examines a late medieval seventeen centimetres long ceramic jug with a Jewish hat and an animal body. This aquamanile was found in Krems an der Donau, Lower Austria. Kühtreiber discusses the context and meaning of the jug's features. He indicates that the spout held by the figure with both hands might be "an allusion to an erect penis" (p. 96), which displays the medieval Christian association of Jews with lust and moral impurity. He concludes that "[j]ust as 'the Jew' was necessary in medieval theology so that Jesus could

13 For the German version of this text, see 2.16.

perform his redemptive work, human vice is shown as an incentive to betterment. The hand-washing ritual was [among others] a means [...] of guiding a person towards a virtuous life. All creatures—and hence also pouring vessels in the form of animals or humans—thus place themselves in the service of God’s salvific mission” (p. 97).

- (57) Lehmann, Karsten and Martin Rothgangel. 2021. “‘Religiöse Bildung angesichts von Konfessionslosigkeit’ – Anmerkungen zum EKD-Grundlagentext aus österreichischer Perspektive [‘Religious Education at Schools in the Face of Non-Denominationalism’: Comments on the EKD Basic Text from an Austrian Perspective]. *Theo-Web. Zeitschrift für Religionspädagogik*, 20 (1), pp. 62–73.

Lehmann (b. 1971) is Professor of Interreligiosity at the Church University College for Teacher Education Vienna/Krems and Rothgangel (b. 1962) is Professor of Protestant Religious Education at the University of Vienna. The EKD (i.e., the Chamber of the Protestant Church in Germany for Education, Children, and Youth) basic text “Religiöse Bildung angesichts von Konfessionslosigkeit” (Religious Education in the Face of Non-Denominationalism) published in 2020 serves them as an impulse to reflect on the notion of non-denominationalism (*Konfessionslosigkeit*) based on the “Austrian experience.” The latter is distinguished from the German situation with respect to three characteristics: (1) a stronger focus on the dynamics arising out of religious minority/majority situations; (2) a clearer distinction between the religious situation in urban and rural areas; (3) the predominant role of Roman Catholicism. After these initial reflections, Lehmann and Rothgangel delineate the semantic scope attributed to the term *Konfessionslosigkeit* in the basic text. They conclude that a more nuanced theoretical elaboration of the term is needed. Next, they highlight that the notion of *Konfessionslosigkeit* is far less encountered in the Austrian than the German religious education discourse. The two reasons given for the scarcity of Austrian research on the subject (which is deemed a desideratum) are the still dominant role of Roman Catholicism and the lack of a similarly sized non-confessional context such as the one that can be found in eastern Germany. In the following section, Lehmann and Rothgangel briefly describe the challenges Protestant religious education faces being in a minority role, namely, the potential threat of being absorbed by Catholic religious education as well as the religious education competition in the light of religious diversity, which was exacerbated with

the recognition of the *Freikirchen in Österreich* (Free Churches in Austria). All this, including perhaps the discussions revolving around the introduction of ethics education, they argue, renders the engagement with non-denominationalism less crucial for exponents of Protestant religious education.

- (58) Lehner-Hartmann, Andrea and Florian Mayrhofer. 2021. "Zusammen lernt man weniger allein. Lehrplansynopse und Praxisbausteine für den dialogisch-konfessionellen Religionsunterricht [Together You Learn Less Alone: A Curricular Synopsis and Practical Building Blocks for Dialogical-Confessional Religious Education at Schools]." In Mehmet Hilmi Tuna and Maria Juen, eds., *Praxis für die Zukunft. Erfahrungen, Beispiele und Modelle kooperativen Religionsunterrichts*. Stuttgart: Verlag W. Kohlhammer, pp. 123–147.

Lehner-Hartmann (b. 1961) is Professor of (Catholic) Religious Education and Mayrhofer a doctoral researcher, both based at the University of Vienna's Department of Practical Theology. They outline the results of three diploma theses submitted in 2020 at the University of Vienna under Lehner-Hartmann's supervision, in which the authors (Mathias Steiner, Katrin Zahradnik, and Mayrhofer) offer curricular synopses at primary school level, secondary level 1, and vocational secondary school level. The aim of the overarching project was to create a systematic overview of five (i.e., Catholic, Free Church, Old-Catholic, Orthodox, and Protestant) curricula, highlighting the specifics as well as differences and commonalities in order to further refine the didactics of "co-operative religious education." A closer look at the synopses reveals major curricular differences in terms of structure, aims, and organisation, which are not conducive to the dialogical-confessional religious education setting. Finally, Lehner-Hartmann and Mayrhofer mention topics that seem especially suitable for the co-operative teaching context, which should strive to continuously balance the denominational differences and commonalities.

- (59) Líbal, Patrik. 2021. "Alois Musil und Antonín Mendl: Verbunden in Leben und Tod [Alois Musil and Antonín Mendl: United in Life and Death]." In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 165–183.

Líbal (b. 1969) is a Czech Charles University-based scholar of Classical Archaeology specialising in the reception of Graeco-Roman architecture in the nineteenth and twentieth centuries. He outlines the professional relationship of Alois Musil (1868–1944) and the architect Antonín Mendl (1890–1944). In 1923/1924, Mendl was a student of Musil at Charles University, where he became Privatdozent for Early Christian and Medieval Architecture in 1925 with a habilitation on the urban development and sacral architecture in the Syrian city of Resafa. In 1931, he was appointed Full Professor. Adding to his biographical overview are seven photos of Mendl’s architectural work, including a church in the south Moravian village of Násedlovice. Musil and Mendl’s collaboration centred on two sepulchral monuments—a cross and a vault, commissioned by the former for the cemetery of the Musil family’s hometown of Rychtářov. Líbal presents their correspondence and briefly discusses the two monuments including three photos. Musil’s remains were transferred from his original burial place to the vault in Rychtářov in 1968.

- (60) Lidor-Osprian, Anna. 2021. “Vienna’s Jewish Community in the Middle Ages.” In Astrid Peterle, Adina Seeger, Domagoj Akrap, and Daniella Spera, eds., *Our Medieval City! The First Jewish Community in Vienna*. Wien: Böhlau Verlag, pp. 34–45.¹⁴

Lidor-Osprian (b. 1988) is a doctoral student at Heidelberg University’s Department of History, specialising on medieval Jewry. She briefly addresses early sources mentioning Jews in Austria, such as the *Österreichische Chronik von den 95 Herrschaften* (The Austrian Chronicle of the 95 Rulers) of the second half of the fourteenth century, and legal documents from the early thirteenth century archived at Formbach Abbey. Subsequently, Lidor-Osprian sketches the formation of the Jewish community in Vienna in the thirteenth century, which by 1400 comprised of some 900 individuals. Moreover, she touches on Hebrew sources of the time and outlines organisational aspects of the Vienna community. She notes that “[b]y the end of the fourteenth and the early fifteenth centuries, the situation of Jewish communities in Austria deteriorated” and “that the safety of the Jewish communities could not be guaranteed without an economically strong ruler in Austria” (p. 44).

- (61) Limacher, Katharina. 2021. “‘Doing Diwali Mela’. Ethnomethodologie und Praxistheorie in der empirischen Religionsforschung [‘Doing Diwali Mela’: Ethnomethodology and Practice Theory in Empirical

14 For the German version of this text, see 2.16.

Research on Religion].” In Katharina Limacher and Rafael Walther, eds., *Praxistheorien und Religionswissenschaft. Neuere Theoriediskussionen in der empirischen Religionsforschung*. Bielefeld: transcript Verlag, pp. 177–203.

Limacher (b. 1984) is a University of Vienna-based scholar of Religious Studies. She first outlines practice theory as well as the US-American sociologist Harold Garfinkel’s (1917–2011) ethnomethodological approach, which aims “to empirically [...] trace how social order is produced and communicatively displayed in such a way that it becomes intelligible, i.e., a meaningful, objective reality for the actors involved” (p. 179). Subsequently, Limacher examines both commonalities and differences between these two methods. She notes that it is reasonable to employ “ethnomethodology as methodological foundation of practice theoretical work” (p. 183). Even more so, the ethnomethodological approach prompts us to explore how “specific situations were generated in the field and rendered reflexively plausible [...]” with a particular focus on the material dimension and its distribution (p. 185). As such, it turns against the primacy of discursive studies, instead stressing religious practices, materiality, and corporeality. Limacher then turns to the case study of the Diwali Festival (or *melā*) as conducted by the Hindu Mandir Association in Vienna, one of the chief Hindu organisations in Austria. Limacher describes in detail the event employing the ethnomethodological approach, showing how “Hinduisms in Europe constitute themselves as diverse, religious, and culturally varied practice” (p. 189). She concludes that ethnomethodologically informed practice research can readily be applied to the field of Hindu practices.

- (62) Lind, Christoph. 2021. “Jüdisches Leben zwischen Toleranz, Integration und Antisemitismus [Jewish Life between Tolerance, Integration, and Antisemitism].” In Oliver Kühschelm, Elisabeth Loinig, Stefan Eminger, and Willibald Rosner, eds., *Niederösterreich im 19. Jahrhundert. Band 1. Herrschaft und Wirtschaft. Eine Regionalgeschichte sozialer Macht*. St. Pölten: Verlag NÖ Institut für Landeskunde, pp. 523–553.

Lind (b. 1972) is a researcher at the Institute for Jewish History in Austria located in St. Pölten. Starting with the Josephinian Patent of Toleration of 1782 for Jews in Vienna and Lower Austria, he traces the development of the Jewish community in Lower Austria up to the end of the World War II. Since

their expulsion of 1670/71, Jews were strictly prohibited from permanently settling in Lower Austria and Vienna (the latter was formally part of Lower Austria until 1922). The Patent of Toleration, whose specifics and immediate consequences Lind explores in detail, permitted Jews to settle provided they were building a factory or launching an otherwise useful business (*nützliches Gewerbe*). The Congress of Vienna in 1814/15 did not bring about any new regulation or improvement on the legal status of the Jews. With the Revolution of 1848, the Patent of Toleration (including the stipulated restrictions of settlement) was nullified, leading to surging Jewish immigration to Lower Austria especially from Bohemia, Moravia, and western Hungary. Ultimately, the December Constitution of 1867 established legal equality. Lind meticulously examines the growth of the Jewish community during the *Gründerzeit*. By 1907, eleven official Jewish religious communities existed—Vienna (1852); Amstetten (1861); St. Pölten (1863); Horn (1874); Baden (1878); Mistelbach, Mödling, and Neunkirchen (1892); Hollabrunn (1902); and Gänserndorf and Groß-Enzersdorf (1907)—comprising 184,847 members. In comparison, the population of Lower Austria was 3,531,574 people by 1910. Special emphasis is given to the building of synagogues and a Chevra kadisha (the Jewish burial society), as well as the rise of antisemitism. The many sacrifices of the Jewish community for the Austro-Hungarian war efforts notwithstanding, the fall of Habsburg spelled an end to a relative era of security and gave way to radicalising antisemitism.

- (63) Martínek, Jiří. 2021. “Alois Musil and Czech Geography.” In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 565–575.

Martínek (b. 1976) is a University of Hradec Králové-trained scholar of Czech and Czechoslovak History (Ph.D. 2014) affiliated with the Czech Academy of Sciences. He examines Alois Musil (1868–1944) in the context (of the history) of Czech geography. Whereas Musil had initially little if at all to do with the Czech geography community, his “relationship to Czech geography” changed following his resignation from his post of professor at the University of Vienna and subsequent move to Prague. Martínek thus notes that Musil’s inaugural lecture in Prague, held in February 1920, “was essentially a geographic one” (p. 567). Martínek goes on to trace the geography dimension of Musil in his last decades, arguing that “Czech geography continued its association with Musil even after his death” (p. 569). He mentions

the obituaries published by the Czech Geographical Society as well as its then head Stanislav Nikolau (1878–1950); or an article by the historian of Czech geography Jindřich Dlouhý penned in 1959 in which he emphasised Musil’s significance for geography. Martínek ends with a critical note that the “figure of the ‘Moravian Skeikh’ began to fade away from memory from the 1990s, when Czech Geography almost entirely stopped reflecting on its own history” (p. 570).

- (64) Mattes, Astrid. 2021. “Turning Away from Tolerance: Religion and Illiberal Politics in Austria.” In Anja Hennig and Mirjam Weiberg-Salzmann, eds., *Illiberal Politics and Religion in Europe and Beyond: Concepts, Actors, and Identity Narratives*. Frankfurt and New York: Campus Verlag, pp. 213–240.

Mattes (b. 1988) is a political scientist affiliated with the Austrian Academy of Sciences who specialises in religion. She argues that “the mingling of religion with migration/integration politics and a nationalist agenda is a central feature of the intertwining of religion and illiberal politics” (p. 213). The latter—in the sense of “illiberal democracy”—she defines as “a democratic setting in which politics no longer strive for equality but clearly differentiate between those who can be part of a national conception of self, and those whose membership is only provisional” (p. 235). Mattes presents the case study of Austria drawing on a content analysis of 464 immigrant integration policy debates held from 1993 to 2017 and involving all major political parties. In addition, her theoretical approach is guided, among others, by sociologist Veit Bader (b. 1944) and political scientist Dorothée de Nève (b. 1964). Mattes outlines the characteristics of governance of religion in Austria along the tripartite scheme of polity–policy–politics, then focusing on the two chief political actors therein—the populist right wing Freedom Party of Austria (FPÖ) and the conservative Austrian People’s Party (ÖVP). Mattes views the Islam Law of 2015 as a recent watershed in terms of religious governance in Austria, materialising “the first drastic breach with” the inclusive tradition and the “institutional mingling of religion and immigrant integration politics” (p. 228). Mattes shows that the FPÖ stridently marshalled “Islam” and “Muslims” as political items, and while the Socialist Party of Austria (SPÖ) remained largely reticent, the ÖVP adopted many of the “FPÖ’s exclusionary claims,” thereby severely jeopardising if not already undermining the liberal democratic principles of religious freedom and equality.

- (65) Mitchell, Paul. 2021. "Judenplatz and the Former Jewish Quarter: Archaeology and Building Research since 1995." In Astrid Peterle, Adina Seeger, Domagoj Akrap, and Daniella Spera, eds., *Our Medieval City! The First Jewish Community in Vienna*. Wien: Böhlau Verlag, pp. 46–59 and 61–64.¹⁵

Mitchell (b. 1965) is an independent building researcher and archaeologist. He served as city archaeologist in Vienna at the time of the Judenplatz excavation, which was conducted from July 1995 to November 1998. He states that the "excavation was pioneering [...] on account of the quality of the documentation, with a total of 6,542 context numbers recorded" (p. 47) and more than 100,000 artefacts recovered spanning two millennia. Drawing on the archaeological findings, he briefly reports on the building history of the Vienna synagogue, which was destroyed in 1420/1421, as well as the adjacent Misrachi House. Subsequently, Mitchell informs of the extension of archaeological work following the Judenplatz excavation in other parts of the medieval Jewish quarter. Finally, based on the archaeological findings since the mid-1990s, Mitchell discusses the topography of Vienna's medieval Jewish quarter. As befits an exhibition catalogue, the article contains a range of images and a map of the remains of the medieval Jewish quarter.

- (66) Nekula, Andreas. 2021. "Unruhige Untertanen um 1600 im Erzstift Salzburg [Restless Subjects around 1600 in the Archdiocese of Salzburg]." In Martin Scheutz, ed., *Predigt, Beichte und Soldaten. Die Kapuzinermission im Salzburger Pongau 1613–1616 im Bericht von Johann Stainhauser (1570–1625)*. Salzburg: Verein "Freunde der Salzburger Geschichte", pp. 103–136.

Nekula, a scholar of History affiliated with the University of Vienna, outlines more than 150 years of archiepiscopal government in Salzburg from the mid-fifteenth century to the reign of Markus Sittikus von Hohenems (1574–1619). He draws particular attention to the conflicting lines between the authorities and the (Protestant) populace. His discussion starts with an overview of the pre-Reformation peasant uprisings. Social and economic calamities in conjuncture with a deteriorating public image of the clergy paved the way for the spread of Protestantism. Next, Nekula delineates the beginnings and the development of the Reformation in Salzburg, arguing that the "peasantry,

¹⁵ For the German version of this text, see 2.16.

strengthened by the works of the Reformation, gained unprecedented self-confidence believing to be in the right before God and the archbishop” (p. 109). The largely uneducated Catholic clergy dwindling in numbers was more often than not powerless in the face of Lutheran critique increasingly echoed by the people. In the main part, Nekula addresses in more detail the engagement of Salzburg archbishops with Protestantism across one century, involving the rulership of (1) Matthäus Lang von Wellenburg (1468–1540; r. 1519–1540); (2) Ernest of Bavaria (1500–1560; r. 1540–1554); (3) Michael von Kuenburg (1514–1560; r. 1554–1560); (4) Johann Jakob Kuen von Belasy (c. 1515–1586; r. 1560–1586); (5) Georg von Kuenburg (c. 1530–1587; r. 1586–1587); (6) Wolf Dietrich von Raitenau (1559–1617; r. 1587–1612), whose reign is considered as the heyday of archiepiscopal absolutism; and, finally, (7) Sittikus (r. 1612–1619). Nekula concludes that the “archbishops of the sixteenth century were initially tolerant of the new confession and only in the course of their reign did they become fierce opponents of Protestantism. [...] The struggle between the archbishops and their subjects was not a purely religious one. It was a struggle for survival on an economic and social level and also a struggle for the political participation and representation of the common man” (p. 130).

- (67) Niederkorn, Meta. 2021. “Kirche, Kloster, Kapital. Stiftungen, Jenseitsvorstellungen, Liturgie – und Bildung. Befunde aus mittelalterlichen Handschriften [Church, Monastery, Capital: Endowments, Notions of the Afterlife, Liturgy, and Education. Findings from Medieval Manuscripts].” *Österreich. Geschichte, Literatur, Geographie*, 65 (4), pp. 428–440.

Niederkorn (b. 1959) is Associate Professor of Medieval History at the University of Vienna specialising in Church History and, in particular, the history of monastic orders. She addresses medieval notions and fears of the afterlife and eschatological expectations, arguing that the Church offered and managed respective means of mercy. Drawing on selected sources such as a Confraternity book or *liber vitae* from Salzburg, a necrology and a missal from St. Pölten, and monastic-educational materials from Melk, Niederkorn outlines how the quest for salvation spawned related practices involving, among others, endowments, memoria for the dead, and intercessions. This salvific industry required professionals, which accordingly impacted the theological training at monasteries. In this respect Niederkorn notes that the study of

arithmetic was all the more important for it was also needed for the calculation of time past (since creation), present, and future (until Judgement Day).

- (68) Nießner, Reinhard Ferdinand. 2021. “‘Archytas von Tirol!’ Der Ex-Jesuit Franz von Zallinger und die Katholische Aufklärung [‘Archytas of Tyrol’: The Ex-Jesuit Franz von Zallinger and the Catholic Enlightenment].” In Julian Lahner, Marion Romberg, Thomas Wallnig, eds., *Kirche und Klöster zwischen Aufklärung und administrativen Reformen. Church and Monasteries between Enlightenment and Administrative Reforms. Église et monastères entre Lumières et réformes administratives*. Wien: Böhlau Verlag, pp. 37–64.

Nießner (b. 1988) is a scholar of history based at the University of Innsbruck. He explores the heterogeneous nature of the Catholic Enlightenment movement by examining the life of the Tyrolian ex-Jesuit and natural scientist Franz von Zallinger zum Thurn (1743–1828), a Catholic priest and professor at the University of Innsbruck. Nießner contrasts his work as a professor and surveyor for the local government with the position taken in an unpublished document on the “Reinstatement of the Society of Jesus” written in the summer of 1790. He highlights “a striking discrepancy between the discursively tangible, i.e., the publicly perceived area of his activity on the one hand and his actual position on the state church reform efforts under Joseph II on the other” (p. 41). In his writing, von Zallinger argues that only the reinstatement of the Society of Jesus could help the Church combat the growing threats it is surrounded with. He glorifies the Jesuit order and deems its abolition unjust. Notably, despite being usually seen as an exponent of Catholic Enlightenment, von Zallinger’s criticism vis-à-vis the Josephinian ecclesiastical reforms renders him indeed a proponent of Counter-Enlightenment. Nießner concludes that Franz von Zallinger zum Thurn is a representative of ex-Jesuits who—while perfectly accommodating to the requirements and realities of civil service visibly supporting church reform—at the same time had no genuine interest in or were effectively rejecting the latter. It shows that too hasty and normative categorisations need to be avoided.

- (69) Ó Riain, Diarmuid. 2021. “Der heilige Rupert in Versen: Kritische Ausgabe der Vita sancti Ruperti rhythmica (BHL 7395) [Saint Rupert in Verse: Critical Edition of the Vita sancti Ruperti rhythmica (BHL

7395)].” In Gesellschaft für Salzburger Landeskunde, ed., *Mitteilungen der Gesellschaft für Salzburger Landeskunde*, 160./161. Vereinsjahr. Salzburg: Verlag Anton Pustet, pp. 85–102.

Ó Riain is an Irish scholar of archaeology, specialising in manuscript transmission and Irish interactions with the continent of Europe in medieval times. During the High Middle Ages, the hagiography of Rupert of Salzburg (d. circa 718), the patron saint of the federal state of Salzburg, was almost exclusively transmitted based on the redaction Vita C (BHL 7392) of which more than fifty textual witnesses are extant. Eleven of these—all produced in what is today Austria and with one exception dating to the time period between 1100 and 1250—are accompanied by a brief rhythmic vita, the *Vita sancti Ruperti rhythmica*, containing twenty-four rhyming couplets. Ó Riain comparatively examines in detail the eleven versions noting convergences and differences. Originally penned in Salzburg, “the stronghold of Rupert veneration,” and possibly based on the redaction Vita B, Admont Abbey in Styria served as the hub of the rhythmic vita’s further circulation. Ó Riain concludes that for some time the *Vita sancti Ruperti rhythmica* was indeed an “important component of Rupert’s hagiographical dossier in high medieval Austria” (p. 94).

- (70) Oberleitner, Jasmin. 2021. “Bruderschaften und Prozessionen als innovative Elemente der katholischen Reform [Fraternities and Processions as Innovative Elements of Catholic Reform].” In Martin Scheutz, ed., *Predigt, Beichte und Soldaten. Die Kapuzinermission im Salzburger Pongau 1613–1616 im Bericht von Johann Stainhauser (1570–1625)*. Salzburg: Verein “Freunde der Salzburger Geschichte”, pp. 181–200.

Oberleitner is a scholar of History affiliated with the *Haus-, Hof- und Staatsarchiv*. She examines the role of fraternities in the Catholic Counter-Reformation drawing on the work of the Salzburg court chronicler Johann Stainhauser (1570–1625). She defines fraternities as “voluntary association[s] of lay people in pursuit of spiritual and/or religious purposes” (p. 182). Emerging in larger cities already prior to the twelfth century, the majority of fraternities were founded in the fourteenth and fifteenth centuries. In Salzburg their large-scale public activities were discontinued under the reign of the last Prince-Archbishop Hieronymus von Colloredo (1732–1812; r. 1772–1803). With the Council of Trent (1545–1563), fraternities were recognised

as ecclesiastical institutions and subordinated under the authority of the local bishop. Their chief responsibility involved service for the dead (*Totendienst*), such as the organisation of funerals, *memoria* for the dead, and intercessions, all within the framework of the indulgences system (*Ablässwesen*). Oberleitner addresses fraternity structures and examines the public festival and procession culture in the city of Salzburg at the time of their greatest sponsor, Archbishop Markus Sittikus von Hohenems (1574–1619; r. 1612–1619). Oberleitner argues that Sittikus had deemed the fraternities a “promising instrument” (p. 192) for successful Catholic Counter-Reformation. With his inauguration he swiftly re-established the local fraternity system. As Oberleitner shows, he was particularly invested in the Corporis-Christi Fraternity, which was founded upon his request in 1613 soon turning into the “most elegant fraternity of Salzburg and accordingly becoming the fraternity of the princely court itself” (p. 195).

- (71) Orbán, Norbert Hunor. 2021. “Bärtige und barfüßige Gesellen. Die Kapuziner als neuer Orden der katholischen Reform [Bearded and Barefoot Fellows: The Capuchins as a New Order of the Catholic Reform].” In Martin Scheutz, ed., *Predigt, Beichte und Soldaten. Die Kapuzinermission im Salzburger Pongau 1613–1616 im Bericht von Johann Stainhauser (1570–1625)*. Salzburg: Verein “Freunde der Salzburger Geschichte”, pp. 41–65.

Orbán is a doctoral scholar of History at the Austrian Academy of Sciences. The *Ordo Fratrum Minorum Capuccinorum* or Capuchin Order derived from the Franciscan Order in 1525. Following the Council of Trent (1545–1563), the Capuchins turned from being a strictly observant mendicant order to one focusing on “pastoral care and confessionalisation” (p. 43), growing exponentially thereafter and becoming the “engine of Catholic reform in the Austrian Hereditary Lands, in Switzerland, the Holy Roman Empire, and France” (p. 41). Orbán first outlines the formation and early expansion of the Capuchins before turning to their spread in the German-speaking regions, which he divides into four phases: (1) the arrival in Switzerland in 1581; (2) the expansion to Innsbruck (1593), Salzburg (1596), Munich (1600), and Augsburg (1601); (3) the spread to the Bohemian-Austrian region, notably involving Vienna (1600), Prague (1600), and Graz (1600); (4) and the expansion from Flanders, among others, to Cologne (1611). Orbán pays special attention to the Capuchins of Salzburg who, like the Innsbruck Capuchins, were

installed by the Venetian Province. A striking difference between the Capuchins and other mendicant orders was that the former largely abstained from acting as confessors. Moreover, other than especially the Jesuits, Capuchins usually did not get involved in the sciences. Their emphasis was on pastoral care which, when being summoned by the authorities, they also conducted in “problematic regions” plagued by war, disease, and “Protestantism.” On the one hand, they became one of the most popular orders in the sixteenth and seventeenth centuries; on the other hand, their frequent proximity to those in power was occasionally met by suspicion from the laity. For example, in the Lungau region of Salzburg, the Capuchins were sometimes made responsible for draughts and bad harvests while being slandered as wizards and witches. Finally, Orbán addresses the three Capuchin (Counter-Reformation) missions in Salzburg from 1613 to 1617, 1621 to 1639, and thereafter until 1689. Orbán stresses that a comprehensive account of the history of the Capuchin Order in Austria is still very much a desideratum.

- (72) Peterle, Astrid. 2021. “Judenplatz: Biography of an Urban Space.” In Astrid Peterle, Adina Seeger, Domagoj Akrap, and Daniella Spera, eds., *Our Medieval City! The First Jewish Community in Vienna*. Wien: Böhlau Verlag, pp. 152–167.¹⁶

Peterle (b. 1981) is a University of Vienna-trained historian (Ph.D. 2009) and the head curator of the Jewish Museum Vienna. The expulsion and murder of Vienna’s medieval Jewish community in 1420/1421 also wiped out historical knowledge. Only what increasingly became known as “Judenplatz” (and before briefly also as “Neuer Platz in der Judengassen”) already by the mid-fifteenth century gave testimony of a hitherto vibrant Viennese Jewry. Prior (at least since the late thirteenth century), the Judenplatz was known as “Schulhof” in reference to the former synagogue’s courtyard. Peterle sketches the history of this particular urban space, which was the medieval centre of Vienna’s Jewish community, and later “developed into a place for business and entertainment” (p. 156). She then turns to brief vignettes of three scholars spearheading the research of Vienna’s first Jewish community—Ignaz Schwarz (1867–1925), who was, among others, the curator of the first Jewish museum in Vienna; Bernhard Wachstein (1868–1935), the director of the Vienna Jewish community’s library; and Samuel Krauss (1866–1948),

¹⁶ For the German version of this text, see 2.16.

who has been teaching Jewish History at the Israelite-Theological Institute in Vienna, which was burned down during the *Kristallnacht* of 1938. Finally, Peterle delineates the Vienna Shoah memorial controversy of the 1990s, concluding that “after years of fierce public debate, the memorial was officially unveiled and Museum Judenplatz was able to open on October 25, 2000. The date—the day before the Austrian national holiday—was chosen quite deliberately to underscore the responsibility of all of society for remembering the Shoah” (p. 167).

- (73) Petráček, Tomáš. 2021. “Between Strict Science and Church Allegiance: The Priestly Identities and Church Strategies of Alois Musil.” In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 153–164.

Petráček (b. 1972) is a Czech Catholic theologian and church historian affiliated with Charles University, Prague, and the University of Olomouc. He examines Alois Musil’s (1868–1944) character as seen in his “clerical strategy, that is the way in which he moved within the Catholic Church of his time” (p. 153). Petráček focuses on Musil’s educational and scholarly career. In the course of the (anti-)modernist crisis of the 1900s during the papacy of Pius X (1835–1914; p. 1903–1914), Musil was variously accused of theological misconduct. He eventually “abandoned his own exegesis and devoted himself exclusively to his orientalist research” (p. 158). Surprisingly, as Petráček points out, his propensity towards modernist ideas notwithstanding, Musil was appointed a papal prelate in 1908. Petráček argues that his transition from Theology to Ancient Near Eastern Studies was so smooth because it was backed by the Austrian authorities, for they wanted to politically instrumentalise Musil. To Petráček he thus “became largely untouchable, because for the Holy See the Austrian monarchy was crucial as the only remaining Catholic bastion in Europe” (p. 159). Next, Petráček assesses Musil’s priestly identity-making held to be fed by four factors: (1) identity as a power disposition; (2) identity as a result of conflict; (3) identity as a source of mobilisation; (4) identity due to others’ expectations. Finally, Petráček notes that Musil, way before Vatican II, that is, as early as 1905, maintained that salvation was indeed possible for Muslims as well.

- (74) Pokorny, Lukas. 2021. "Japanese Buddhism in Austria." *Journal of Religion in Japan*, 10 (2–3), pp. 222–242.

Drawing on archival research and interview data, Pokorny (b. 1980) discusses the historical development as well as the present configuration of the Japanese Buddhist panorama in Austria, which includes Zen, Pure Land, and Nichiren Buddhism. He traces the early beginnings, highlights the key stages and activities in the expansion process, and sheds light on both denominational complexity and international entanglement. Fifteen years before any other European country (Portugal in 1998; Italy in 2000), Austria formally acknowledged Buddhism as a legally recognised religious society in 1983. Hence, he also explores the larger organisational context of the *Österreichische Buddhistische Religionsgesellschaft* (Austrian Buddhist Religious Society) with a focus on its Japanese Buddhist actors. Additionally, he briefly outlines the non-Buddhist Japanese religious landscape in Austria.

- (75) Pokorny, Lukas. 2021. "Naikan in Austria: Background and Early Years, 1980–1986." In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorny, eds., *Religion in Austria, Volume 6*. Vienna: Praesens Verlag, pp. 161–218.

Austria has not only been for several decades the international hub of Naikan, a Buddhist-derived form of "Japanese psychotherapy" developed in the 1940s by Yoshimoto Ishin (1916–1988), but it saw several milestone events in the history of the tradition, such as the first public Naikan seminar outside of Japan taking place (in Scheibbs) in 1980 and the first overseas Naikan centre being established (in Purkersdorf) in 1986. Pokorny first succinctly overviews the history of Naikan in Japan before turning to an outline of its early internationalisation and the immediate background of the emergence of Austro-Naikan. Since Naikan was adopted into and promoted within the Austro-Buddhist milieu, Pokorny addresses the Buddhist context at the time with particular emphasis on the Austrian Naikan patriarch, Franz Ritter (b. 1947). Subsequently, he examines in detail the formation and early development of the Naikan community up until late 1986. The years 1985/1986 conclude the pioneering period of Austro-Naikan with the foundation of the first Naikan centre and Naikan association, a Naikan journey to Japan, the spread of Naikan abroad (Italy) facilitated by Austrian practitioners, and the integration of

Naikan into the long-term drug rehab programme at the treatment centre “Erlenhof.” In an appendix, Pokorny provides a range of contemporaneous photographs and the statutes of the first Austrian Naikan association. He concludes that a “portrayal of Naikan’s internationalisation would not only be incomplete but impossible without considering the case of Austro-Naikan. For decades the Austrian Naikan community was the most sizeable and active outside of Japan. What is, in fact, also unique is that Naikan has left many footprints in the history of the wider Buddhist tradition in Austria” (p. 198).

- (76) Pokorny, Lukas. 2021. “Religion in Austria: An Annotated Bibliography of 2020 Scholarship.” In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorny, eds., *Religion in Austria, Volume 6*. Vienna: Praesens Verlag, pp. 245–309.

Pokorny provides a comprehensive list of scholarship published in 2020 on the subject of Religion in Austria by scholars of various disciplines. He assembled eleven books as well as ninety-four chapters published in edited volumes and journals. For the latter, he offers summaries of the contents.

- (77) Pokorny, Lukas. 2021 “Religion in Austria: Master’s and Doctoral Theses Submitted at Austrian Universities 2020.” In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorny, eds., *Religion in Austria, Volume 6*. Vienna: Praesens Verlag, pp. 311–324.

Pokorny offers a comprehensive list of Master’s, diploma, and doctoral theses submitted at Austrian Universities across disciplines in 2020 pertaining to the subject of religion in Austria. The collection comprises eleven doctoral theses from the universities of Vienna, Graz, Innsbruck, Klagenfurt, and Salzburg as well as forty diploma/Master’s theses from the universities of Vienna, Graz, Linz, Innsbruck, and Salzburg.

- (78) Rabanser, Hansjörg. 2021. “Die ‘Saukoglerin’. Der Hexenprozess gegen Barbara Gadenhauser (Itter 1590) [The ‘Saukoglerin.’ The Witch Trial against Barbara Gadenhauser (Itter 1590)].” In Gesellschaft für Salzburger Landeskunde, ed., *Mitteilungen der Gesellschaft für Salzburger Landeskunde, 160./161. Vereinsjahr*. Salzburg: Verlag Anton Pustet, pp. 245–278.

Rabanser (b. 1977) is an Innsbruck-based historian specialising in medieval witch persecution. He offers a detailed account on the witch trial against Barbara Gadenhauser (probably born in the 1520s) alias the “Saukoglerin” (the epithet is the colloquial female form of her husband’s last name) in 1590 by the regional court of the Tyrolian village of Itter. Trials conducted in Tyrol (or Carinthia) at the time were held under the general purview of the Archdiocese of Salzburg. The last such trial also involving the execution of the purported “delinquent” took place in 1750. Ten years prior to the Itter witch trial of 1590, Gadenhauser’s sister, one Margarethe Juffinger, was tried and eventually executed as a “witch.” Rabanser first establishes the relevant context addressing the regional court and the two sisters. Drawing on the extant archival sources, he then meticulously reports on the trial, which involved three instances of torture. Gadenhauser ultimately “confessed” witchcraft and dealings with the devil, and was thus burned at the stake on July 26, 1590. Next, Rabanser engages systematically with the account against the general background of witch trials and incriminated forms of witchcraft. For example, he points out that several typical aspects were missing in this case, such as a devil’s pact, the coupling with the devil, a witch’s flight, and a witches’ sabbat. Likewise, Rabanser examines the wider context of the different guises the devil “appeared” vis-à-vis Gadenhauser (i.e., fly, dog, goat). The accused maleficium comprised three forms of black magic: weather magic, disease magic, and dairy theft. In addition, she was tried for host desecration and blasphemy. Finally, Rabanser takes a look at present-day witch legends revolving around the two sisters in the area.

- (79) Rajič, Christine. 2021. “Gekommen, um zu bleiben? Religionsunterricht in konfessionell heterogenen Lerngruppen und die Konstruktion von Konfession/-alität [Having Come to Stay? Religious Education at Schools in Confessionally Heterogeneous Learning Groups and the Construction of Confession/ality].” In Mehmet Hilmi Tuna and Maria Juen, eds., *Praxis für die Zukunft. Erfahrungen, Beispiele und Modelle kooperativen Religionsunterrichts*. Stuttgart: Verlag W. Kohlhammer, pp. 167–184.

Rajič (b. 1985), a doctoral researcher at the Department of Christian Religion of the Church University College for Teacher Education Vienna/Krems, addresses the role and benefits of “confessional-co-operative religious education.” Being the “arguably most elaborately researched and evaluated type of religious education” (p. 169) from a religious education perspective, this

particular format seems to rest on the creation of three “sensibilities,” namely, those for one’s own religious tradition (i.e., confession), heterogeneity, and difference. Herein, Rajič stresses in particular the significance of construction of “confession/-ality” as a “dimension of heterogeneity.” Her considerations are based on the experience gained through the Vienna model of dialogical-confessional religious education. After outlining the history and characteristics of the latter, Rajič turns to theoretical reflections with respect to the “delegation model” and an assessment of the first empirical results. She concludes that the construction processes of confession/-ality (vitaly informing the formation of a sensibility vis-à-vis heterogeneity) are crucial for rendering religious education sustainable.

- (80) Rampler, Herbert. 2021. “Paul Spanuth – ‘Er trug seinen Verlust in stolzer Trauer’ [Paul Spanuth: ‘He bore his loss in proud mourning’].” In Vorstand der Gesellschaft für die Geschichte des Protestantismus in Österreich, ed. (responsible editor: Karl Walter Schwarz), *Jahrbuch für die Geschichte des Protestantismus in Österreich, Band 136* (2020). *Festgabe für Ernst Wilhelm Hofhansl zum 75. Geburtstag*. Leipzig: Evangelische Verlagsanstalt, pp. 57–72.

Rampler (b. 1957) is a Protestant theologian and Eisenstadt-based pastor with a doctorate (1995) from the University of Vienna. The article is based on a lecture manuscript of a paper given in 2006 and draws on portions of his 1995 doctoral thesis on the history of Styrian pastors since the Josephinian Patent of Toleration. Rampler provides an account on the life and ministry of Paul Spanuth (1870–1953), who served as a pastor in Leoben between 1905 and 1945. His activities were formative for Styrian Protestantism in the first half of the twentieth century. At the time Protestant Styria was part of the Vienna Superintendence. Rampler characterises Spanuth as “a typical and also salient example of these German theologians of the ‘Away from Rome’ generation” (p. 61). He was naturalised in 1902. Next to mentioning his “great achievements,” for which he had also received an honorary doctorate by the Vienna-based Faculty of Protestant Theology in 1921, Rampler pays particular attention to Spanuth’s inclination for National Socialism. For example, he deemed Adolf Hitler (1889–1945) a “God’s miracle man” in 1938. Given his political views and “faith in Hitler’s victory and wisdom,” which remained unaltered until his death (notably, three of his four sons were killed in the war), he was pushed into voluntary retirement taking effect on December 31, 1945. Personal tensions increased in subsequent years.

- (81) Rauscher, Peter. 2021. "Juden auf der Oberen Donau: Transport und Verkehr im Österreich des frühen 18. Jahrhunderts [Jews on the Upper Danube: Transport and Traffic in Early 18th Century Austria]." *Aschkenas. Zeitschrift für Geschichte und Kultur der Juden*, 31 (1), pp. 123–149.

Rauscher (b. 1970) is a German historian based at the University of Vienna who focuses on the period from late medieval times up to the nineteenth century. His research addresses, among others, Jewish history and economic/trade history. His article is placed at the intersection of these two areas. He draws on the toll registers of Aschach in Upper Austria, which covers the years 1627 to 1775, and serves as the best source to "reconstruct the movement of goods and people between the Austrian Danube region and its neighbouring countries." Rauscher in particular looks at the significance "of the Upper Danube as a traffic route for Jews" (p. 123) in the first four decades of the eighteenth century. Due to the obligation to pay a special *Leibmaut* (personal toll) in Aschach, the Jewish passengers are documented in the account books. He shows that the Upper Danube was used by Jews at the time (1) for the delivery of provisions for the Imperial army in Hungary; (2) for the transport of upmarket goods for the "Viennese (court) Jews"; (3) and for journeys to the Linz fairs by Prague or Bohemian Jews. Rauscher concludes that the "relatively low use of the Danube as a transport route by Jews is likely to have two main reasons" (p. 149): The Jews strongly represented in the markets in the Austrian Danube region came from Bohemia and Moravia and were more often travelling by land. Moreover, southern German Jews (in contrast to Christian merchants) were not involved in the trade business to Austria involving long-distance goods or any export goods crucial to the Austrian lands, such as wine and iron/steel goods.

- (82) Rees, Wilhelm. 2021. "Pastoral Care for Migrants: Canonical and Religious Related Legal Requirements on Asylum and on the Change of Religion." *Ecumeny and Law*, 9 (2), pp. 41–69.

Rees (b. 1955) is Professor of Canon Law at the University of Innsbruck. He presents an outline of church and overall Austrian state law pertaining to refugees and migrants. At the outset, he states that "without migrants" Austria would become "a country with less individual and economic gain [...] with substantial staff shortages [*sic*] within the branches of tourism and care" (p. 42). Rees first traces related legal developments in the Catholic Church from

Vatican II (1962–1965) up until the establishment of the Dicastery for Promoting Integral Human Development in July 2017, before turning to a tour d’horizon across the legal situation in Austria while also providing a range of figures. For example, in 2017, twenty-three per cent of the Austrian population had a migrant background. The same year, 21,767 individuals were granted asylum (pp. 49–50). Next, Rees narrows down his discussion to the Austrian Church, delineating related statements made by the Bishop’s Conference, noting that, in 2019, Cardinal Christoph Schönborn (b. 1945) characterised Austria’s past asylum policy as “inhumane.” Rees addresses the increasing importance of baptism among migrants and refugees, of which 750 cases were counted in 2017, three quarters of them having a Muslim background. Conversion may indeed be decisive in an asylum application process. In this respect, Canon Law stipulates that adult baptism requires a catechuminate, whose new regulations set by the the Austrian Bishop’s Conference Rees subsequently describes. Finally, Rees addresses the question of church asylum, highlighting that, whereas the *Codex Iuris Canonici* (CIC) of 1917 included it, the CIC of 1983 did not do so explicitly. Ultimately, the “granting of church asylum is not covered by law in Austria” (p. 59) and if applied comes close to “civil disobedience.”

- (83) Rees, Wilhelm. 2021. “Zukunftsfähiger Religionsunterricht in den öffentlichen Schulen der Republik Österreich. Möglichkeiten und Grenzen angesichts römisch-katholischer und religionsrechtlicher Vorgaben [Sustainable Religious Education at Public Schools of the Republic of Austria: Possibilities and Limits in View of the Requirements Set by Roman Catholicism and Law on Religions].” In Mehmet Hilmi Tuna and Maria Juen, eds., *Praxis für die Zukunft. Erfahrungen, Beispiele und Modelle kooperativen Religionsunterrichts*. Stuttgart: Verlag W. Kohlhammer, pp. 185–214.

Rees examines whether contemporary religious education at schools is seen to require modifications or need to be replaced by other models according to stakeholders, and if the latter would be feasible after all in light of present-day Austrian law on religions. His discussion begins with a brief historical overview of the development of religious education at schools in Austria. Thereafter, he turns to its current legal framework. He concludes his introductory overview with the church law requirements specifically with respect to the *Codex Iuris Canonici* of 1983. Notably, he also involves the *Directory for Catechesis* of 2020. Next, Rees delineates the historical development of

new concepts for religious education at schools in Austria, and surveys statements made by the Austrian (and lesser so the German) Bishops' Conference on the matter of religious education. In the concluding discussion Rees sheds light on the legal dimension of co-operative religious education. He stresses the fact that, by law, churches and religious societies may adopt and develop co-operative religious education at their own discretion, even to the point of a general inter-confessional religious education. The latter, however, he deems problematic for it risks that (potentially larger numbers of) students could consequently drop (or not choose in the first place) religious education on the grounds of their (or their parents') religious conviction (p. 212). Overall, he considers (as do the stakeholders involved) new models of religious education positively since they correspond to societal diversity, whereas he does not see a non-denominational, religious studies-guided subject (or similar constructions in a confessional setting) of religious education as being in line with the present Austrian legal situation.

- (84) Reingrabner, Gustav. 2021. "Institutionen der Evangelischen Kirche A.B. seit 1781 im westungarisch-burgenländischen Raum [Institutions of the Protestant Church A.B. since 1781 in the Western Hungarian-Burgenland Region]." In Vorstand der Gesellschaft für die Geschichte des Protestantismus in Österreich, ed. (responsible editor: Karl Walter Schwarz), *Jahrbuch für die Geschichte des Protestantismus in Österreich, Band 136* (2020). *Festgabe für Ernst Wilhelm Hofhansl zum 75. Geburtstag*. Leipzig: Evangelische Verlagsanstalt, pp. 43–56.

Reingrabner (b. 1936) is Professor Emeritus of (Protestant) Church Law at the University of Vienna's Faculty of Protestant Theology, whose research focuses in particular on the history of Protestantism in Austria. In the first section, Reingrabner outlines the consequences of the Josephinian Patent of Toleration of 1781 for the Protestant community in the Kingdom of Hungary and the immediate organizational action taken by them. Following the end of World War I, German West-Hungary became territory of the Republic of Austria turning into Burgenland and adding some 40,000 Protestants and circa 2,000 Reformists to the Austro-Protestant community. Reingrabner sketches the church-organisational developments of the Burgenland Protestant Church over the next decades. In the second section, he addresses the legal dimension of the Protestant congregational formation specifically in

the last two decades of the eighteenth century. Finally, Reingrabner provides a detailed list and chronology of the organisation structure of the Protestant community in German West-Hungary/Burgenland.

- (85) Ritzer, Georg. 2021. “Kompetenzorientierte Ziele von katholischen ReligionslehrerInnen an Volksschulen. Kompetenzziele und deren Repräsentanz im Lehrplan nach Daten einer österreichweiten Vollerhebung [Competence-oriented Goals of Catholic Religious Education Teachers at Primary Schools: Competence Goals and Their Representation in the Curriculum According to Data from an Austria-wide Survey].” *Österreichisches Religionspädagogisches Forum*, 29 (1), pp. 258–274.

Ritzer is a Professor of (Catholic) Religious Education at the Kirchliche Pädagogische Hochschule – Edith Stein. The discussion draws on data gathered through an online survey conducted in November and December 2019 among all teachers of Catholic religious education in Austrian primary schools. Of the 2,750 teachers (of which eight-nine per cent are female), 769 individuals or twenty-eight per cent responded. The majority of respondents fell into the 50–56 years age cohort. Five research questions are addressed: (1) What are the domain-specific, competence-oriented goals of teachers who teach religious education in Austrian primary schools?; (2) Is the competency structure of the competency model used in the 2013 primary school curriculum reflected in the competency goals of religious education teachers?; (3) Are goals that are found in the curriculum pursued by the teachers or are goals that teachers pursue also found in the curriculum?; (4) Can different types of religious education teachers be found in terms of their competence-oriented goals?; (5) Are there differences in the goals that teachers pursue according to their location? (pp. 261–262). Ritzer concludes that (1) the major areas of competence-oriented goals pertain to knowledge and practice of Roman Catholicism as well as self-development and social ability; (2) the competence structure of the 2013 primary school curriculum is hardly reflected in the competency goals applied by religious education teachers; (3) teachers deem the competency goals given in the curriculum to meet their goals; (4) four types of religious education teachers are discerned; and (5) location or diocesan belonging impacts the goals pursued.

- (86) Samsinger, Elmar. 2021. "Alois Musil und die Österreichische Monatsschrift für den Orient [Alois Musil and the Österreichische Monatsschrift für den Orient]." In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 285–312.

Samsinger (b. 1954) is an independent scholar of History focusing, among others, on Austrian-Ottoman relations. In the first section, Samsinger addresses the "Bedouin, prelate, and scholar" Alois Musil (1868–1944) by largely offering two contemporaneous depictions from 1918—one by a fellow professor at the University of Vienna's Faculty of Theology and later Federal Chancellor Ignaz Seipel (1876–1932; p. 1922–1924 and 1926–1929), and one by an anonymous author who was perhaps also a Vienna colleague. Next, Samsinger introduces the history of the *Österreichische Monatsschrift für den Orient* (Austrian Monthly Bulletin for the Orient) which was published from 1875 to 1918 as organ of the *k.k. Oesterreichische Orient- und Übersee-Gesellschaft* (founded as *Orientalisches Museum*). Musil, who later became one of its editors, even successfully recruited Emperor Charles I (1887–1922; r. 1916–1918) as the Society's patron. Musil contributed altogether twenty-nine articles to the Bulletin (1914, 1917, and 1918), a complete list of which is given by Samsinger. Samsinger goes on to sketch Musil's and the overall Habsburg presence in the Levant while also mentioning his related publishing activities in the Bulletin.

- (87) Scheutz, Martin. 2021. "Der Salzburger Händler und Hofchronist Johann Stainhauser (1570–1625), ein loyaler Propagator des Salzburger Erzbischofs Markus Sittikus [The Salzburg Merchant and Court Chronicler Johann Stainhauser (1570–1625): A Loyal Propagator of the Salzburg Archbishop Markus Sittikus]." In Martin Scheutz, ed., *Predigt, Beichte und Soldaten. Die Kapuzinermission im Salzburger Pongau 1613–1616 im Bericht von Johann Stainhauser (1570–1625)*. Salzburg: Verein "Freunde der Salzburger Geschichte", pp. 9–40.

Scheutz (b. 1967) is Associate Professor of History at the University of Vienna. He introduces the life and work of the Salzburg court chronicler Johann Stainhauser (1570–1625). Stainhauser belonged to a well-known merchant family, their rise and fall being described by Scheutz. For several years,

Stainhauser studied Law in Italy—Padua, Bologna, and Siena—briefly returning to Salzburg in 1590 only to continue his studies in Ingolstadt a year later. He started his prolific publishing career soon thereafter. His oeuvre comprises four areas: (1) chronicles; (2) accounts of contemporaneous events, such as the Capuchin mission in Salzburg; (3) descriptions of local churches and castles; and (4) works on archival classification. Scheutz states that Stainhauser’s most important achievement as a historiographer is his work *Relationen* published in eight volumes from 1612 to 1619 and chronicling the reign of Markus Sittikus von Hohenems (1574–1619), the Prince-Archbishop of Salzburg (r. 1612–1619). Stainhauser’s chronicles are considered “as descriptions of a reinterpretation of court and church life north of the Alps” (p. 21). Next, Scheutz addresses the reign of the “glocal bishop” Sittikus and the Salzburg courtly festival culture. Finally, he outlines and provides a systematic structure of Stainhauser’s account of the Capuchin mission in Salzburg between 1613 and 1616. Like his predecessor Wolf Dietrich von Raitenau (1559–1617; r. 1587–1612), upon his inauguration Sittikus embarked on a Counter-Reformation agenda. Scheutz concludes with a characterisation of Stainhauser’s historiography, noting that he was “convinced of the right, Roman Catholic and Italianising path of” (p. 34) Sittikus.

- (88) Scheutz, Martin. 2021. “Klosteraufhebungen in den österreichischen Erbländen unter Joseph II. im Blickwinkel von Material und Spatial Turn – ein Forschungsdesiderat [Monastery Dissolutions in the Austrian Hereditary Lands under Joseph II from the Perspective of the Material and Spatial Turn: A Research Desideratum].” In Julian Lahner, Marion Romberg, Thomas Wallnig, eds., *Kirche und Klöster zwischen Aufklärung und administrativen Reformen. Church and Monasteries between Enlightenment and Administrative Reforms. Église et monastères entre Lumières et réformes administratives*. Wien: Böhlau Verlag, pp. 13–35.

In the first part, Scheutz outlines key aspects of the Josephinian church reform, which earlier scholars variously characterised as a reform Catholic or state church programme. Scheutz highlights that Emperor Joseph II’s (r. 1780–1790) measures are effectively to be positioned right in the middle, aiming at the separation of state and church according the Dutch and English models. At the time of Joseph II’s reign, the clergy comprised of some 46,000 individuals. Whereas in 1770, the Austrian Hereditary Lands and Hungary were home to 2,163 monasteries (i.e., 238 abbeys, 1,334 monasteries for men,

and 591 nunneries), the number dropped significantly after the waves of monastery dissolutions in the first half of the 1780s with 738 monasteries (eighty-two abbeys, 395 monasteries for men, and 261 nunneries) dissolved. In the second part, Scheutz addresses both the “material” as well as the “spatial” dimension of monastery dissolutions. Regarding the former, he points out that “the minutes and inventories of the Dissolution Commission are an excellent, hitherto hardly analysed source for an economic history of the Austrian monasteries” (p. 25). Generally, the expropriation and rededication of monastery property followed a strategy of pastoral improvement and considerations of social utility. According to Scheutz, “space” is “the product of social relationships,” and the dissolution of monasteries therefore an exciting field of research for the sociologist of space (p. 27). He mentions that, other than previous scholarship suggests, the handling of the secularised monastic estates was not driven by vandalism or a senseless squandering of resources, but—as the sources reveal—by rational considerations. That is to say, whereas in the early 1780s the aim was to increase the overall economic output, towards the end of the decade the secularised monastic estates were deemed “a physiocratic value, as a capital investment based on property ownership” (p. 29). Scheutz concludes that the history of Josephinian/Habsburg secularisation needs to be conducted more interdisciplinarily and comparatively taking into account the many new cultural studies approaches devised in recent decades.

- (89) Schima, Stefan. 2021. “Die wichtigsten religionsrechtlichen Regelungen des Bundesrechts und des Landesrechts, Jahrgang 2016 [The Most Important Regulations of Federal Law and State Law Pertaining to Law on Religions, Year 2016].” *Österreichisches Archiv für Recht und Religion*, 68 (1), pp. 72–105.

Schima (b. 1965) is Associate Professor at the University of Vienna’s Department of Legal Philosophy specialising in Austrian Law on Religions and Canon Law. He offers an extensive compilation of legal regulations pertaining to law on religions found in new laws and amendments that were enacted in 2016 in Austria. He states that the legislating context of 2016 was notably characterised by the impact of the Islam Law (*Islamgesetz*) of 2015. Schima addresses the following: Police State Protection Act (*Polizeiliches Staatsschutzgesetz*); Security Police Act (*Sicherheitspolizeigesetz*); Return of Cul-

tural Objects Act (*Kulturgüterrückgabegesetz*); Federal Museums Act (*Bundesmuseengesetz*); Asylum Act (*Asylgesetz*); Memorials Act (*Gedenkstättenengesetz*); Trade Regulation Act (*Gewerbeordnung*); Federal Finance Act (*Bundesfinanzgesetz*); Financial Market Money Laundering Act (*Finanzmarkt-Geldwäschegesetz*); Banking Act (*Bankwesengesetz*); Civil Status Act (*Personenstandsgesetz*); Registration Act Implementing Ordinance (*Meldegesezt-Durchführungsverordnung*); Special Expenditure Data Transmission Ordinance (*Sonderausgaben-Datenübermittlungsverordnung*); Upper Austrian Childcare Act (*Oberösterreichisches Kinderbetreuungsgesetz*); Fourth Additional Protocol to the European Convention on Extradition; various religious education at schools curricula (involving the Catholic, Free Church, New Apostolic, Orthodox, and Protestant Churches); and Convention on the Prevention, Prosecution, and Punishment of Crimes against Persons Protected under International Law Including Diplomats.

- (90) Schima, Stefan. 2021. "Rechtliche Dimension von Verhüllungsverboten: Verfassungsrechtliche Rahmenbedingungen [The Legal Dimension of Veiling Bans: Constitutional Framework Conditions]." In Ranja Ebrahim and Ulvi Karagedik, eds., *Kopftuch(verbot): Rechtliche, theologische, politische und pädagogische Perspektiven*. Wiesbaden: Springer VS, pp. 3–23.

Schima examines the legal framework conditions (as of December 31, 2019) for veiling bans in Austria pertaining to federal constitutional law. First, he briefly outlines the enacted bans: the Anti-Face Veiling Act (*Anti-Gesichtsverhüllungsgesetz*) of 2017, the headscarf ban in kindergartens from 2018/19–2021/22, and the headscarf ban in primary schools based on § 43a of the School Education Act (*Schulunterrichtsgesetz*). Next, Schima thoroughly investigates potential legal issues arising out of implementation of the veiling bans. In doing so, he addresses the Basic Law on the General Rights of Nationals (*Staatsgrundgesetz*) of 1867, the Treaty of Saint-Germain-en-Laye of 1919, the Federal Constitutional Law (*Bundes-Verfassungsgesetz*) of 1920, and especially the European Convention on Human Rights of 1950. He concludes that with respect to the Anti-Face Veiling Act a potential appeal at the European Court of Human Rights will likely be unsuccessful. Regarding the headscarf ban in kindergartens and primary schools, he states that the ECHR decision on *Osmanoğlu and Kocabaş vs. Switzerland* of 2017, which is often referenced in this connection as supporting the ban, is ultimately not

comparable. Finally, Schima in particular looks at crucial legal junctures of the headscarf ban in primary schools.

- (91) Schindler, Jacqueline. 2021. “‘fromme, andächtige und liebereiche patres’. Volksmission und Visitationspraxis der Kapuziner in der Chronik Stainhausers [‘Pious, devout, and loving patres’: Popular Mission and Visitation Practice of the Capuchins in Stainhauser’s Chronicle].” In Martin Scheutz, ed., *Predigt, Beichte und Soldaten. Die Kapuzinermission im Salzburger Pongau 1613–1616 im Bericht von Johann Stainhauser (1570–1625)*. Salzburg: Verein “Freunde der Salzburger Geschichte”, pp. 67–82.

Schindler is a scholar of History currently based at the University of Graz. She draws on Salzburg court chronicler Johann Stainhauser’s (1570–1625) account of the Capuchin mission in Salzburg’s Pongau between 1613–1616/17 addressing the following questions: (1) What means and methods were used in the Capuchin re-Catholicisation attempt? (2) How did the mission proceed and what role did the Capuchins play in the re-confessionalisation of Salzburg? Schindler provides a general context, introducing the Catholic notion of “mission” as well as the origins and history of Capuchin missionary work. The Pongau mission, which was the result of a visitation at the court of Archbishop Markus Sittikus von Hohenems (1574–1619), is a case of *mission interna*, that is, the re-confessionalisation of an already Christianised population. She divides the Capuchin mission in Pongau into three incremental phases: (1) dialogue; (2) the summoning of Protestants to a commission meeting (to some degree reminiscent of an inquisitorial trial) in which admonitions were issued; (3) coercion through threat of force and expulsion. Schindler notes that the depiction of the Capuchin’s role in the Pongau mission diverges saliently from the conventional picture presenting them as benevolent and indulgent father figures. She concludes that “[a]s oscillating actors between pious and charitable fatherliness on the one hand and invasive, violent re-Catholicisation on the other, they represented an indispensable link in the machinery of Catholic confessionalisation in Salzburg” (p. 79).

- (92) Schmidgruber, Clemens. 2021. “Neue Formen der Bestattung und ihre Zulässigkeit in Österreich [New Forms of Burial and Their Admissibility in Austria].” *Österreichisches Archiv für Recht und Religion*, 68 (1), pp. 33–71.

Drawing on his J.D. thesis of 2020 (University of Vienna), Schmidgruber systematically examines new burial forms in Austria in light of the nine state laws. He thereby also considers the larger legal context including potentially conflicting regulations. The new burial forms addressed are “varieties of cremation,” that is, they require the prior cremation of the body. Alternative forms such as hydrolysis and promession are prohibited in Austria. The burial of ashes outside cemeteries, such as tree burials, are permitted in all federal states except Carinthia and Vienna. In Tyrol, these kinds of burials are with conditions admissible upon formal request. Scattering of ashes on land and water or in the air is permitted in Burgenland and permitted with restrictions in Carinthia, Lower Austria, Salzburg, Styria, and Vienna. In contrast, this burial type is prohibited in Tyrol, Upper Austria, and Vorarlberg. Transforming ashes into diamonds or graphite are not permitted in Austria; however, transferring ashes to related providers outside of Austria is—with one exception (Tyrol)—being bound to specific conditions. Incorporating the ash partially or as a whole into other objects is permitted in Lower Austria, Vorarlberg, and Vienna, whereas in Burgenland, Salzburg, Styria, and Upper Austria only the latter (i.e., full incorporation) is permitted. Tyrolian and Carinthian state laws prohibit this burial type. Taking home cinerary urns is permitted in Lower Austria, Salzburg, and Styria, and upon certain condition also in Tyrol, Vorarlberg, and Vienna. It is not permitted in Burgenland, Carinthia, and Upper Austria. Moreover, Schmidgruber considers two further alternative “burial types,” namely, cryonics and plastination. Finally, he briefly outlines the position of selected religions towards cremation, including the Catholic, Protestant, and Orthodox Churches as well as Judaism and Islam.

- (93) Schmidt, Dennis. 2021. “‘Bedauernswürdige Freunde, wenn ihr die Wohlthat Josephs nicht erkennet.’ (Die Diözese Seckau im josephinischen Jahrzehnt) [‘Unfortunate friends, if you do not recognise the benevolence of Joseph.’ (The Diocese of Seckau in the Josephinian Decade)].” In Julian Lahner, Marion Romberg, and Thomas Wallnig, eds., *Kirche und Klöster zwischen Aufklärung und administrativen Reformen. Church and Monasteries between Enlightenment and Administrative Reforms. Église et monastères entre Lumières et réformes administratives*. Wien: Böhlau Verlag, pp. 83–102.

Schmidt is a historian affiliated with the University of Hagen. He examines the impact of the Josephinian reform programme (1780–1790) on the diocese

of Seckau. First, he delineates the structural changes implemented, in particular the drawing of new regional boundaries of inner-Austrian dioceses, which served three major purposes: (1) the alignment with secular national boundaries; (2) the creation of exclusively inner-Austrian episcopacies; and (3) the unification of episcopal jurisdiction. Next, Schmidt offers three case studies which display the dynamics of decision making at play as well as the underlying context of church reform with special reference to the involvement of Bishop Adam von Arco (1733–1802). He focuses on (1) the reduction of the number of monasteries (in Styria 45.7 per cent of the monasteries were dissolved), which rendered the inner-Austrian monastic landscape more male, more urban, and more clerical (p. 91); (2) controversies among chief exponents of the Styrian clergy; and (3) the clerical action in response to the demise of the emperor in 1790. Schmidt concludes that the majority of bishops of clerical intellectuals were in varying degrees reformist. Structural changes were oft-times initiated and supported by the bishops; however, they played virtually no role in the final decision making. Episcopal communication with the authorities was almost exclusively channelled through the *Gubernium* (provincial administration), levelling episcopal-discursive complexities for the decision making of the authorities. Finally, Schmidt points to the fragmentation of the Josephinian reformers in the mid-1780s, of which the developments in the diocese of Seckau are a case in point.

- (94) Schneider, Christine. 2021. “Die Aufhebung der Wiener Frauenklöster – Aus der Perspektive der Betroffenen [The Dissolution of the Viennese Women’s Convents: From the Perspective of Those Affected].” In Julian Lahner, Marion Romberg, and Thomas Wallnig, eds., *Kirche und Klöster zwischen Aufklärung und administrativen Reformen. Church and Monasteries between Enlightenment and Administrative Reforms. Église et monastères entre Lumières et réformes administratives*. Wien: Böhlau Verlag, pp. 129–143.

Schneider is a Vienna-based historian specialising in the history of Catholic women’s orders. The massive reduction of monasteries under Emperor Joseph II (r. 1780–1790) particularly involved women’s orders. She notes that, until 1786, out of 591 nunneries located in the Habsburg Hereditary Lands and Hungary 261 were dissolved. As for Vienna, this included six nunneries with 247 nuns. Schneider first discusses the impact of their dissolution on those most immediately affected (i.e., nuns), drawing on individual biographies. Following the dissolution of 1782/1783, less than one tenth (22 out

of 237) of them remained nuns. Subsequently, Schneider addresses the consequences for novices and the male clergy (living in premises connected to the nunneries) but also the laity. She reasons that Joseph II limited the *raison d'être* of nuns to social welfare and educational activities. Yet, in reality, nunneries enjoyed salient public visibility and had a religious, economic, and social significance for the population. Hence, the dissolution of nunneries not only affected its inhabitants but had immense repercussions for many people outside. What is more, “the church and convent buildings of the dissolved Viennese nunneries were largely sold to private citizens and have thus disappeared from today’s cityscape” (p. 143).

- (95) Schuster, Dirk. “Discussions about Atheism and Religion in the Austrian Communist Party (KPÖ) between 1918 and 1933.” In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorny, eds., *Religion in Austria, Volume 6*. Vienna: Praesens Verlag, pp. 219–242.

Schuster (b. 1984) is a teaching fellow at the University of Vienna’s Department of Religious Studies and a researcher affiliated with the Centre for Museum Collections Management at the Danube University Krems. In a previous article¹⁷ he examined the position of the Austrian Communist Party (KPÖ) vis-à-vis atheism and religion in the years between 1945 and 1990. This is a follow-up article addressing the time period from 1918 to 1933. He notes that relevant original sources are very scarce in number. On the one hand, this is because prior to 1945 the KPÖ was only very loosely structured. On the other hand, sources have been lost due to the KPÖ’s ban in 1933. Petty brochures aside, Schuster draws on articles in the KPÖ newspaper *Die Rote Fahne* (The Red Flag). He concludes that during the period under investigation, “religion only served as a projection screen for images of the enemy, above all social democracy. The concept of atheism [...] was merely used as a synonym for non-religion” (p. 232). In an appendix, Schuster lists all articles of *Die Rote Fahne* that deal with religion and church.

17 See Pokorny, Lukas. 2021. “Religion in Austria: An Annotated Bibliography of 2020 Scholarship” In Hans Gerald Hödl, Astrid Mattes, and Lukas Pokorny, eds., *Religion in Austria, Volume 6*. Vienna: Praesens Verlag, p. 296 (no 74).

- (96) Schwarz, Aaron. 2021. "Die 'halsstarrigen Ketzler': Die Protestanten im Pongau in der Darstellung von Johann Stainhauser [The 'Stiff-necked Heretics': The Protestants in the Pongau as Portrayed by Johann Stainhauser]." In Martin Scheutz, ed., *Predigt, Beichte und Soldaten. Die Kapuzinermission im Salzburger Pongau 1613–1616 im Bericht von Johann Stainhauser (1570–1625)*. Salzburg: Verein "Freunde der Salzburger Geschichte", pp. 83–101.

Schwarz is a scholar of History affiliated with the University of Vienna. The Capuchin mission in Salzburg's Pongau was a re-Catholicisation attempt among the local Protestant population, which was recorded by the Archbishop Markus Sittikus von Hohenems' (1574–1619) court chronicler Johann Stainhauser (1570–1625). Schwarz notes that the account is effectively "an archiepiscopal propaganda in the sense of Counter-Reformation" (p. 95), while, at the same time, the scope of its audience was—if at all—very limited. Schwarz thoroughly examines Stainhauser's portrayal of the Pongau Protestants. He mentions two ways the local peasantry received Protestantism: (1) by reading or listening to Protestant writings—Stainhauser specifically mentions Martin Luther's (1483–1546) house postil as well as a text by Johann Spangenberg (1484–1550)—and (2) by attending the sermons of itinerant preachers. Schwarz highlights the overall ambiguous, paternalistic, and polemic nature of Stainhauser's characterisations. Whereas Protestants tended to more independently engage with the Scripture avoiding over-reliance on church fathers and other religious authorities, Stainhauser criticised their supposed very subjection to and mindless iteration of false teachings, especially highlighting the role of women qua heretical instigators. Schwarz extracts a threefold classification of growing ignorance among Protestants from Stainhauser's depictions: the Protestants as (1) genuinely innocent and malevolently seduced by the heretics; (2) stiff-necked and defiant; (3) and, finally, supercilious and presumptuous. He notes that it is unclear to what extent Stainhauser's assessment was directly fed by Capuchin missionary testimonies. Schwarz concludes that Stainhauser, while promoting "the Archbishop's, the secular authorities', and the Capuchins' action" (p. 96), employed obfuscation tactics to sweep questions pertaining to the oft-times forced coercion at play during the Pongau mission under the table.

- (97) Schwarz, Karl W. 2021. "Gustav Adolf Skalský (1857–1926) – Eine Erinnerung an den Gründungsdekan der Hus-Fakultät in Prag [Gustav Adolf Skalský (1857–1926): Remembering the Founding Dean of the

Hus Faculty in Prague].” In Vorstand der Gesellschaft für die Geschichte des Protestantismus in Österreich, ed. (responsible editor: Karl Walter Schwarz), *Jahrbuch für die Geschichte des Protestantismus in Österreich, Band 136 (2020). Festgabe für Ernst Wilhelm Hofhansl zum 75. Geburtstag*. Leipzig: Evangelische Verlagsanstalt, pp. 73–83.

Schwarz is (b. 1952) is a retired Associate Professor of Church History at the University of Vienna’s Faculty of Protestant Theology. He provides a biographical account of Gustav Adolf Skalský (1857–1926), the Founding Dean of the Hus Czechoslovak Protestant Divinity Faculty (*Husovy československé evangelické fakulty bohoslovecké*), which was formally established in 1919 in Prague and is presently one of three theological faculties located at the University of Prague as the Hussite Theological Faculty (*Husitská teologická fakulta*). Skalský was born in Opatovice in the Pardubice region. He received his grammar school education in German at a Protestant school in what is today Polish Cieszyn. The years from 1876 to 1879 he spent at the Protestant Theological Faculty in Vienna, which at the time was still institutionally separated from the University of Vienna. He returned to the Vienna Faculty in 1895 as a Professor of Practical Theology, which also involved Canon Law. Since 1849, this particular professorship was always assigned to scholars with a proficiency in Slavic languages. At the time of his appointment, Skalský had not yet obtained a doctorate, which he subsequently received in 1898 with a thesis on the history of Protestant Church constitution. Schwarz outlines his teaching and research activities while in Vienna. Regarding the latter, Schwarz highlights Skalský’s scholarship on Bohemian emigration, the Unity of the Brethren, Czech legal history, and Jan Amos Komenský (1592–1670). At the end of World War I he retired and was commissioned to establish a Protestant theological facility in Prague, whose formation history is traced by Schwarz. Until his final retirement in 1925, Skalský served as Professor of Church History and Practical Theology.

- (98) Schwarz, Karl W. 2021. “Über Lutherrose, Hugenottenkreuz und Karfreitag – Das Kreuz als zentrales Symbol evangelischer Glaubenskultur [About the Luther Rose, the Huguenot Cross, and Good Friday: The Cross as a Central Symbol of Protestant Faith Culture].” In Johann Bair and Wilhelm Rees, eds., *Religiöse Symbole. Bedeutung*

und Öffentlichkeit. Innsbruck: Innsbruck University Press, pp. 213–233.

Schwarz briefly addresses the historical context of two symbols of the Lutheran and the Reformed milieus—the Luther rose and the Huguenot cross, respectively. Next, he turns to the Good Friday controversy in Austria. He introduces Good Friday as a symbol of Lutheran “theologia crucis” and argues that “it is a day of remembrance to overcome suffering that concerns everyone, and not only Protestants” (p. 219). Schwarz outlines the legal development leading to Austria’s Good Friday provision of 1957 as implemented in the Holiday Rest Act (*Feiertagsruhegesetz*), which rendered Good Friday an official holiday for members of the Protestant Churches AB and HB, the Old Catholic, and the Methodist Churches. Notably, following their formal recognition, both the New Apostolic Church (1975) and the Free Churches in Austria (2013) were not included in the provision. Schwarz argues that the *Meistbegünstigungsklausel* as given in § 1 of the Protestant Law of 1962 would effectively have allowed their inclusion. He examines the legal development subsequent to a lawsuit filed by an individual against the perceived discrimination resulting out of the Good Friday provision for him not being a Protestant. The lawsuit eventually arrived at the European Court of Justice, which indeed recognised discrimination with respect to religion, requesting the Austrian legislator to amend the law accordingly. Schwarz discusses the ensuing legal revisions resulting in the “privatization of Good Friday as a holiday,” which “completely levelled the religious status of Good Friday” (p. 227) and effectively removed a day of vacation for Protestants. Schwarz points out that the new Good Friday provision was rejected at a synod held by the Austrian Protestant Church AB in March 2019, where it was decided to assess and potentially take legal action against it. In an appendix, Schwarz provides the synod’s resolution.

- (99) Schweighofer, Astrid. 2021. “Eine ‘guldene und seliche Zeit’. Das evangelische Zentrum in der Wiener Herrengasse und seine Prediger [A ‘golden and blessed time’: The Protestant Centre in Vienna’s Herrengasse and Its Preachers].” In Vorstand der Gesellschaft für die Geschichte des Protestantismus in Österreich, ed. (responsible editor: Karl Walter Schwarz), *Jahrbuch für die Geschichte des Protestantismus in Österreich, Band 136* (2020). *Festgabe für Ernst Wilhelm Hofhansl zum 75. Geburtstag*. Leipzig: Evangelische Verlagsanstalt, pp. 21–32.

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. The paper is largely a reprint of an article published in 2017. She explores the background and history of Vienna's Protestant congregation located at the Lower Austrian Landhaus (the present-day Palais Niederösterreich) in Vienna's Herrengasse between 1575 and 1578. In 1568, Emperor Maximilian II (1527–1576; r. 1564–1576) implemented the *Religionskonzession* (Religious Concession), briefly followed by the *Religionsassekuration* (Religious [Freedom] Assurance) of 1571, which enabled Lower Austrian nobles as well as their servants to live in accordance with the Augsburg Confession. Subsequently, in 1574, Maximilian II gave permission for the establishment of a Vienna-based congregation, which, in 1575, moved into the Landhaus. Schweighofer introduces the architecture and inventory of the congregation venue as well as specifically the local preachers (most prominently the German theologian Josua Opitz [1542–1585]), who were chiefly informed by Flacianism and Gnesio-Lutheranism. In fact, as Schweighofer notes, from the 1560s Austria became a hub of (Thuringian) Gnesio-Lutherans. Maximilian II's death in 1576 heralded the end of the Landhaus congregation, which came into effect two years later under Emperor Rudolf II (1552–1612; r. 1576–1612) when he had the Landhaus preachers expelled.

- (100) Schwörer, Jakob and Belén Fernández-García. 2021. "Religion on the Rise Again? A Longitudinal Analysis of Religious Dimensions in Election Manifestos of Western European Parties." *Party Politics*, 27 (6), pp. 1160–1171.

Schwörer (b. 1988) is a German political scientist based at Leuphana University Lüneburg and Fernández-García a scholar of social science education at Universidad de Málaga. Based on an in-depth examination of seventy-one election manifestos of radical right, centre-left, and centre-right parties in Austria, France, Italy, Switzerland, and the United Kingdom from 1986 to 2018, they trace the significance of religion in political party competition. Reason for the surge of religion, that is, in particular anti-Islam and lesser so pro-Christian sentiments in the party discourse is their nativist ideology. Alongside the French Rassemblement National (until 2018: Front National), the Austrian Freedom Party (FPÖ) is introduced as a "prototype of the populist radical right" (p. 1164). Schwörer and Fernández-García subsequently

confirm previous observations that Islam became a central subject in Austrian radical right discourse from 2005 when the Bündnis Zukunft Österreich (BZÖ) under Jörg Haider (1950–2008) splintered from the FPÖ. Indeed, according to their evaluation, the BZÖ achieved by far the highest score in anti-Islam discourse between 2007 and 2010 of any of the parties under scrutiny. Notably, whereas the Austrian radical right stresses anti-Islam messages, the centre-right only started to do so after 2017. The latter likewise adopted a decidedly pro-Christian stance in the 2015–2018 period. Another surprise for Schwörer and Fernández-García is that, against a common view that radical right parties increasingly use “*pro-secular* discourses,” the FPÖ did not do so in the 2015–2018 period. Overall, “not only the radical right, but also centre-right mainstream parties increasingly criticise radical Islam in the new millennium and refer slightly more often to Christianity as a native in-group” (p. 1169). They conclude that “religious discourses constitute an important discursive element of the far-right nowadays,” with a clear focus on Islam while “[r]eferences Christianity, secularism or religious diversity play a subordinate role” (p. 1169).

- (101) Seewann, Lena and Patrick Rohs. 2021. “Werte und religiöser Wandel in Österreich 1990–2018: Austritt, Auswanderung, Ausdifferenzierung [Values and Religious Change in Austria 1990–2018: Exit, Emigration, Extensions].” In Michael Klöcker and Udo Tworuschka, eds., *Handbuch der Religionen. Ergänzungslieferung 67*. Hohenwarleben: Westarp-Verlag, pp. 1–16.

Drawing on the European Value Survey, Seewann, a sociologist at the University of Potsdam, and Rohs (b. 1989), a scholar of (Catholic) Practical Theology at the University of Vienna, look at religious changes in Austria between 1990 and 2018. The Austrian survey was conducted four times (1990, 1999, 2008, 2018) based on representative samples of the adult (18years+) population comprising between 1,460 and 1,948 individuals—and additionally, for the 2018 round, 304 individual with migration background (Turkish, ex-Yugoslavian). Seewann and Rohs highlight several salient aspects, such as the declining percentage of people who considered religion to be “very important” for them (1990: twenty-four per cent; 2018: sixteen per cent). Overall, they stress that the religious development must not be characterised by “secularisation” alone but by growing diversity. In this respect, “non-denominationalism” (*Konfessionslosigkeit*) does not necessarily indicate non-

religiosity. For example, in 2018, thirty-five per cent (1990: forty-four per cent) indicated that they believe in God and thirty-two per cent (1990: twenty-five) believe in an afterlife. The European Value Survey, as Seewann and Rohs argue, is too insensitive to gauge this as well as alternative forms of religion due to its inflexible notion of religion. Future surveys need to consider the rising importance of the area of spirituality. What is more, seventy-seven per cent of those falling into the category of non-denominationalism have been previously members of a religious organisation. They emphasise that the transition from being religious to being non-religious has become more fluid. Another observation is that, in their self-understanding, Muslims tend to take religion more seriously than Catholic Christians. As for the latter category, the percentage of those claiming to be “religious” has nearly remained constant (seventy-four per cent in 1990 to seventy-one per cent in 2018).

- (102) Šibljaković, Džemal. 2021. “Wer profitiert wie von einem Kopftuchverbot? Eine kritische Analyse der soziopolitischen Umstände während des Zustandekommens des Kopftuchverbotes in österreichischen Volksschulen im internationalen Vergleich und mit seelsorgerlicher Perspektive [Who Benefits from a Headscarf Ban and How? A Critical Analysis of the Socio-political Circumstances during the Enactment of the Headscarf Ban in Austrian Primary Schools in International Comparison and with a Pastoral Perspective].” In Ranja Ebrahim and Ulvi Karagedik, eds., *Kopftuch(verbot): Rechtliche, theologische, politische und pädagogische Perspektiven*. Wiesbaden: Springer VS, pp. 109–126.

Šibljaković (b. 1991) is an academically trained social worker and the Vienna-based head of Islamic prison chaplaincy operated by the Islamic Faith Community in Austria (*IGGÖ*). He begins with a succinct outline of the development of Austro-Islam up to the foundation of the *IGGÖ* in 1979. Successful Muslim integration subsequently led some political actors to put Islam critique on their agenda ever since. Over time Islam has come to be frequently portrayed as a societal threat. Political agitators went on to lay the foundation for the Anti-Face Veiling Act of 2017, which, as Šibljaković argues, was widely criticised by civil society while opinion polls showed significant approval. The headscarf ban at primary schools that followed in 2019 was enacted under the wrong pretence to fight off “political Islam” and facilitate integration. Šibljaković highlights that once again criticism was levelled.

He addresses in particular the line of argument employed by the political party NEOS who favoured the complete ban of religious symbols in primary schools, a suggestion endorsed by Šibljaković for it “ensures a higher level of equality” (p. 116). Next, Šibljaković explores the negative consequences of such ban by looking at the case of France where a headscarf ban had been introduced in 2004. He concludes that the rightist political discourse promoted the othering of Muslims, thereby legitimising “racist structural features in school practice and administration” (p. 118). He deems the headscarf debate to be ultimately a racist construction. In fact, the headscarf ban would run contrary to the declared aims of Article 14 of the Federal Constitutional Law. Šibljaković considers the headscarf ban a result of a scientifically unfounded, populist, and racist agenda, which will rather benefit the maintenance of patriarchal structures while hampering overall integration and inclusion as well as curtailing the educational perspectives of Muslim girls. Moreover, the mental consequences might be grave, possibly even entailing radicalisation and extremism.

- (103) Sommerlechner, Andrea and Herwig Weigl. 2021. “Die Edition der Register Papst Innocenz’ III., und: Was Papsturkunden mit der österreichischen Geschichte des Mittelalters zu tun haben [The Edition of the Registers of Pope Innocent III and What Papal Charters Have to Do with Austrian History of the Middle Ages].” *Österreich. Geschichte, Literatur, Geographie*, 65 (4), pp. 441–448.

Sommerlechner (b. 1958) is a University of Vienna-based Historian and Deputy Head of the Institute of Austrian Historical Research (*Institut für Österreichische Geschichtsforschung*) whose research focuses on papal history. Weigl (b. 1956) is a retired Assistant Professor of Austrian Medieval History. They highlight the relevance of the registers of Pope Innocent III (1161–1216; p. 1198–1216) for Austrian medieval history. First, Sommerlechner and Weigl introduce the registers, stating that Innocent III’s posthumous reputation was established because his were the earliest almost completely extant papal registers. Next, they describe the history of the Innocent III registers edition project focusing on the Austrian scholar Othmar Hageneder (1927–2020). They deem the papal registers a key historical source for the medieval period, offering a range of examples with which manifold affairs (across social strata) and requests coming from and pertaining to the regions of present-day Austria Innocent III engaged.

- (104) Štih, Peter. 2021. "Der heilige Maximilian von Celeia, die Maximilianszelle und die Anfänge der Karantanenmission [Saint Maximilian of Celeia, the Maximilian Cell, and the Beginnings of the Carantanian Mission]." In Gesellschaft für Salzburger Landeskunde, ed., *Mitteilungen der Gesellschaft für Salzburger Landeskunde, 160./161. Vereinsjahr*. Salzburg: Verlag Anton Pustet, pp. 39–58.

Štih (b. 1960) is a scholar of medieval history and president of the Slovenian Academy of Sciences and Arts. He addresses two key questions: (1) is Saint Maximilian to whom Rupert of Salzburg (d. circa 718) dedicated the Cella Maximiliana (built in 711) in today's Bischofshofen identical to the martyr of the same name in ancient Celeia (present-day Celje in Slovenia); (2) was the Cella Maximiliana the first centre for the Carantanian Mission already at the time of Rupert? Štih emphasises that the cult of Maximilian in Celje is only traceable from the fourteenth century onwards and that it has been an *inventiō* already noted as such by contemporaries. Accordingly, Maximilian was likely a local Pongau-based saint of late antiquity, whose cult had developed in the region and was not imported from elsewhere. Moreover, Štih points out that the Cella Maximiliana was not founded primarily as a missionary hub but in order to open up the region economically and politically. Its impact for the Carantanian Mission was thus only limited. However, a generation after Rupert, it indeed served as the missionary basis of the Carantanian Mission. Likewise, the Carantanian Mission did not commence with Rupert of Salzburg but later, likely under the Bavarian Duke Odilo (d. 748), who had also conquered the Slavic principality of Carantania. The latter was incorporated into the bishopric of Salzburg during the papacy of Zacharias (p. 741–752), whereas the Salzburg mission was launched only around 757.

- (105) Veselá, Martina. 2021. "Alois Musil: After Arabia and Vienna." In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 111–151.

Veselá is a postdoctoral scholar of Islamic Archaeology at Sorbonne University and the curator of the Alois Musil (1868–1944) permanent (located at the Vyškov district museum) and travelling exhibitions. She examines the last twenty-five years of Musil's life spent for the most part in newly formed Czechoslovakia. Following his retirement as a Professor of Biblical Auxiliary

Sciences and Arabic Language from the University of Vienna in January 1919, he relocated to Prague where—after some difficulties due to his past proximity to the Habsburg court—he was appointed Professor of the Oriental Sciences and Modern Arabic at Charles University’s Faculty of Arts in January 1920. Drawing on a wide range of Czech sources, Veselá outlines Musil’s move to Prague, his involvement in the establishment of Oriental Studies there—which was commissioned directly by his supporter, the Czechoslovak President Tomáš Garrigue Masaryk (1850–1937; p. 1918–1935)—and his publishing activities. Masaryk himself enabled Musil to publish in English instead of Czech, reportedly recruiting a sponsor, the wealthy American industrialist and connoisseur of the Middle East and Eastern Europe Charles Richard Crane (1858–1939). Veselá traces Musil’s travelling to the USA and the United Kingdom from June 1923 up until his return to Prague in April 1928. Back in Czechoslovakia, Musil turned to writing travelogues (1929–1932) and adventure novels for youth (1932–1944) in Czech. As for the latter, Veselá states that “unlike those of Karl May – Musil’s books can be considered as a reliable source of knowledge about Middle Eastern life and cultural studies, but they failed to achieve the lightness of Karl May’s pen” (p. 125). Moreover, Musil began publishing a Czech-language economic-political orientalist series comprising twelve titles. Finally, Veselá overviews Musil’s final years as well as his work as an educator, before turning to a biography of his close personal secretary and Musil scholar Anna Blechová (1900–1986). Veselá argues that without his “factotum” Blechová, Musil “would not have completed even half of his work” (p. 112). The appendix contains twenty-nine pictures, ranging from covers of his travelogues and travelogue illustrations to photographs of the young, middle-aged, and old Blechová as well as Blechová and Musil while on a walk in Prague in 1931.

- (106) Wallner, Karl. 2021. “Missionarische Spiritualität bei ‘Missio Österreich’ [Missionary Spirituality in ‘Missio Österreich’].” *Zeitschrift für Missionswissenschaft und Religionswissenschaft*, 105, pp. 228–235.

Wallner (b. 1963) is Cistercian and Professor of Dogmatics and Sacramental Theology at Pope Benedict XVI Philosophical-Theological University in Heiligenkreuz as well as national director of Missio Österreich, the Pontifical Mission Societies in Austria. He outlines the structure, mission statement, and spiritual profile of Missio Österreich. Founded in 1922 in Rome by Pope

Pius XI (1857–1939; p. 1922–1939), the Pontifical Mission Societies presently operate in 126 countries. Headquartered in Vienna as a public corporation, Missio Österreich comprises thirty permanent staff members, twenty volunteers, and nine diocesan consultants. Until 2019, Missio Österreich, which adheres to the Austrian Donation Seal of Approval standard, collected annual donations worth some 2.5 million euros plus nine million euros based on professional fundraising activities. Its mission statement includes five major tasks: (1) strengthening the growing world church; (2) saving the poorest where they live; (3) helping children into the future; (4) caring for the priests of tomorrow; (5) serving as missionaries themselves. Especially the latter has been assigned a prime concern by Wallner. Over the past years, Missio Österreich actively employed new communication technologies (internet and TV) to raise visibility in order to “create a balance between the church in Austria, which while materially rich has been shrinking and weakening in faith, and those parts of the universal church which, although vital in faith, are dependent on our help in their pastoral and social commitment” (p. 235).

- (107) Weigl, Michael. 2021. “In the Footsteps of Alois Musil: The Study of the Wādi at-Tamad Region in A. Musil’s Arabia Petraea and in the Survey of the ‘Wādi at-Tamad Project’.” In Benedikt J. Collinet, Ludger Hiepel, Martina Veselá, and Michael Weigl, eds., *Alois Musil. Interdisziplinäre Perspektiven auf eine vielschichtige Persönlichkeit*. Münster: Zaphon, pp. 425–490.

Weigl (b. 1963) is Associate Professor of Old Testament at the University of Vienna’s Faculty of Catholic Theology specialising in Biblical Archaeology. Following an outline of Alois Musil’s (1868–1944) academic career, Weigl discusses the former’s research in the north-western part of the Arabian Peninsula, that is, “Arabia Petraea,” and his methodological approach to the creation of his famous map of this area. Weigl states that when Musil’s book *Arabia Petraea* and the accompanying map were published in 1906/1907 “the world of research on the Ancient Near East, particularly Palestine and Trans-Jordan changed forever. For the first time in history, a complete and accurate topographical map of all of Trans-Jordan was made available” (p. 438). However, reportedly, Musil deemed this merely “a preliminary necessity” (p. 440) for his ethnographic research. Weigl then introduces the Wādi at-Tamad Project led by US-American archaeologist Paulette Maria Michèle Daviau (b. 1943) to which he also collaborated, noting that Musil’s

descriptions of the area “are of particular interest for our own survey activities” (p. 444). Weigl goes on to overview the geographical and physical environment of the area, and addresses Musil’s own journeys to and descriptions of the region. He focuses especially on Musil’s visit to the area’s major archaeological site, Ĥirbet el-Mdejene, while also briefly addressing other sites in Wâdi at-Tamad, such as, notably Ĥirbet el-Heri and the ruins of Zejnab. Weigl’s tour d’horizon is replete with pictorial materials and substantially annotated.

- (108) Weirer, Wolfgang. 2021. “Gespräch statt Verbot! Religionspädagogische Anmerkungen zum Kopftuchverbot in österreichischen Bildungseinrichtungen [Talking instead of Prohibition! Religious Education Notes on the Headscarf Ban in Austrian Educational Facilities].” In Ranja Ebrahim and Ulvi Karagedik, eds., *Kopftuch(verbot): Rechtliche, theologische, politische und pädagogische Perspektiven*. Wiesbaden: Springer VS, pp. 47–59.

Weirer (b. 1963) is Associate Professor at the University of Graz’s Institute of Catechetics and Religious Education. He starts his discussion by reflecting on his place in the wider headscarf debate being a Catholic theologian and scholar of religious education. He goes on to collect a range of positions culled from debates: (1) the headscarf controversy leads to an experience of exclusion; (2) the headscarf as symbol of immaturity and oppression; (3) wearing a headscarf is an act of self-determination; (4) the headscarf as a feature that creates identity; (5) wearing a headscarf as an act of discrimination and sexualisation especially of girls; (6) top-down legislative initiatives without a say for those concerned; (7) reinforcing stereotypes through prohibitions; and (8) prohibitions lead to hardened fronts. Weirer then sums up the legal developments leading to the headscarf ban in 2019, noting that by 2009 Austria enjoyed the reputation as one of the most tolerant and open countries with respect to its headscarf policy. This position changed due to increasing uneasiness towards Muslims and Islam of large parts of the population as a result of—quoting the sociologist Wolfgang Aschauer—“diffuse fears of terrorism,” integration challenges, and the surging migration movement of recent years (p. 54). Weirer deems religious education at schools as a means to help alleviate the polarising situation, for it offers space for pedagogical interaction. He stresses the urgent need for dialogue to break the “halal/haram” logic and overcome the feel of discrimination perpetuated by the headscarf ban. He argues that the ban is not a solution to foster emancipation and the

best interest for children but has indeed the opposite effect. Likewise, the directive of the Islamic Faith Community in Austria that female Islamic religious education teachers need to wear a headscarf in school he considers to be “counterproductive.” Weirer concludes that dialogue within the family, in the mosque, and particularly in schools must be strengthened.

- (109) Weirer, Wolfgang, Eva Wenig, and Şenol Yağdı. 2021. “Christlich-Islamisches Teamteaching. Einblicke in ein interreligiöses Unterrichtssetting [Christian-Islamic Team Teaching: Insights into an Inter-religious Teaching Setting].” In Mehmet Hilmi Tuna and Maria Juen, eds., *Praxis für die Zukunft. Erfahrungen, Beispiele und Modelle kooperativen Religionsunterrichts*. Stuttgart: Verlag W. Kohlhammer, pp. 35–52.

A research team from the University of Graz’s Institute of Catechetics and Religious Education, Weirer, Wenig, and Yağdı (b. 1983) present the first results of a project on the conception and implementation of as well as the accompanying investigation into team-taught interreligious (i.e., Christian-Islamic) teaching lessons at two primary, one secondary, and two grammar schools in Styria. Their hypothesis is that this teaching format facilitates the students’ *Pluralitätsfähigkeit* (plurality skills), reduces existing fears, and removes/avoids discriminatory thinking. After some brief theoretical reflections, Weirer, Wenig, and Yağdı address the positive/negative experiences made by two teachers (one Christian, one Muslim) with the format. Next, they qualitatively assess the lessons themselves. They conclude that the area of interreligious learning is characterised by a yawning empirical gap: theory dominates at the expense of research exploring the practicability of interreligious learning formats. The feedback of those involved in the team-taught interreligious teaching lessons was met with positive feedback. Conventional interreligious topics (e.g., comparative metaphysics) are deemed less suitable for the format. A focus should rather be upon comparative ethics and related to more practical questions (e.g., marriage). Another notable aspect mentioned by Weirer, Wenig, and Yağdı is that the students were more explicitly drawing an in-group distinction (Christian versus Muslim) in the given setting. Overall, they noticed intricate dynamics at play with respect to, among others, fears and power relations. Ultimately, they make a plea to include more interreligious teaching into the religious education teachers’ training programme.

- (110) Wiedl, Birgit. 2021. "Der Salzburger Erzbischof und seine Juden [The Archbishop of Salzburg and His Jews]." *Aschkenas. Zeitschrift für Geschichte und Kultur der Juden*, 31 (2), pp. 237–295.

Wiedl (b. 1969) is a Privatdozent of Medieval History at the University of Graz and researcher at the Institute for Jewish History in Austria, specialising on the medieval period. She traces the relationship between the Salzburg prince-archbishops and the local Jewish population up until their expulsion by Archbishop Leonhard von Keutschach (c. 1442–1519; r. 1495–1519) in 1498. Also prior, the Salzburg Jewry, which was always small in numbers, temporarily ceased to exist due to two pogroms taking place in 1349 and 1404. The latter event, which was approved by the then Archbishop Eberhard von Neuhaus (d. 1427; r. 1406–1427), is described right at the beginning of the article. Wiedl then outlines the history of the Salzburg Jewish community, whose beginnings are still debated. In the main part of her discussion, Wiedl examines how the Salzburg archbishops engaged with "their" Jews, for "[i]n analogy to most of the territorial lordships that emerged during this period, the Archbishop of Salzburg, as sovereign, also claimed the sole right over" (p. 268) the Jews in his territory. Wiedl particularly looks at the Salzburg *Judenrecht* (Jewry Law), which although likely never codified was close to that put into force by the Babenberg and Habsburg rulers. Moreover, she briefly addresses the church regulations for the ecclesiastical province concerning its Jewry as well as the special privileges for Jews in the early fourteenth century. Wiedl concludes that, in the thirteenth and fourteenth centuries, the "Archbishops of Salzburg showed significantly less interest in their Jewish subjects and only seldomly made use of their financial capacities" compared to "other prince-(arch) bishops of the Holy Roman Empire" (p. 237). Regarding the situation in the fifteenth century, she notes that in order to arrive at a sound assessment more research is necessary.

- (111) Wiedl, Birgit. 2021. "Jewish Credit Business in the Urban Context of Late Medieval Austria." In Pavla Slavičková, ed., *A History of the Credit Market in Central Europe: The Middle Ages and Early Modern Period*. London and New York: Routledge, pp. 163–173.

In 1244, Austrian Jews were granted a ducal privilege, rendering them "immediate subjects to the ruler" and creating "the legal basis for Jewish life" (p. 163). Their core economic activity was to be moneylending and pawnbroking. Wiedl outlines the context of and challenges for the credit business conducted

by Jews (including, for example, court struggles, anti-Jewish polemics, and the overall insecure environment). In the fourteenth century control measures towards the Jewry and their business activities were tightened. The role of the *Judenrichter* (i.e., a Christian judge deciding on legal matters between Jews and Christians) and municipal judges became increasingly important regarding this issue. Thorough documentation of transactions commenced in the late fourteenth century. The so-called *Judenbuch* (*liber iudeorum*) served to record related mortgages. Wiedl reports that the earliest business connection between a Jewish creditor and an Austrian town (in this case Krems) dates back to 1265. Moreover, this has been the first time a *Judenrichter* came into play administering the transaction. Wiedl notes that generally women had a crucial role in the moneylending (and especially the pawnbroking) business. She concludes that “[w]ith the rise of the citizenry in the financial sector, Jewish moneylenders were not needed anymore, and it was their neighbours who without hesitation exploited their loss of ducal protection that had [by the fifteenth century] been reduced to a mere financial exploitation” (p. 171).

- (112) Wiedl, Birgit. 2021. “Von des vorgenanten meines ampts wegen. The *Judenrichter*—A Search for Clues.” In Christoph Cluse and Jörg R. Müller, eds., *Medieval Ashkenaz: Papers in Honour of Alfred Haverkamp Presented at the 17th World Congress of Jewish Studies, Jerusalem 2017*. Wiesbaden: Harrassowitz Verlag, pp. 30–47.

Drawing on a range of sources, Wiedl traces the functions of the *Judenrichter* (the Justice of the Jews) across the thirteenth and to the fifteenth century in what is today Austria. The judicial authority of the *Judenrichter* office was very vaguely defined in the privilege issued by the last Babenberg ruler Frederick II (1211–1246; r. 1230–1246) in 1244. Whether the office formally existed prior to the ducal privilege is unknown. Wiedl argues that effectively the “role of the *Judenrichter* in court cases was [...] as diverse as the courts themselves [...]” (pp. 34–35). They variously served (if they were present at all) as judges, arbiters, assessors, and sealers. In the older scholarship it was commonly assumed that the *Judenrichter* was required to adjudicate between Jews and Christian at the *Judengericht*; however, they actually became involved only occasionally in this function. This suggests that the *Judengericht* has not been “a comprehensive entity” (p. 38). Based on available sources, the *Judengericht* was in fact “mainly a Styrian institution” (p. 39). Wiedl concludes “that no clear definition of duties was ever given” to the office of

Judenrichter. Moreover, there is “no definite answer to the question whether the *Judenrichter* is to be addressed as a ducal office or develops over time into a more municipal office, or even sinecure [...]” (pp. 46–47). She argues that “[r]egional and temporal differences” pertaining to the function of the office “seem bigger than previously presumed” (p. 47).

- (113) Wolfram, Herwig. 2021. “Der heilige Rupert von Salzburg. Die historische Wirklichkeit und die Anfänge einer Legende [Saint Rupert of Salzburg: The Historical Reality and the Beginnings of a Legend].” In *Gesellschaft für Salzburger Landeskunde*, ed., *Mitteilungen der Gesellschaft für Salzburger Landeskunde*, 160./161. Vereinsjahr. Salzburg: Verlag Anton Pustet, pp. 18–26.

Wolfram (b. 1934) is a University of Vienna-based scholar of medieval history. According to tradition, Rupert of Salzburg (d. circa 718) was Bishop of Worms who relocated to Salzburg (Iuvavum) in 696 to found St. Peter’s Abbey and become “the first Bishop of Salzburg.” Effectively, Salzburg was assigned bishopric status in 739 turning into an archdiocese in 798. Towards the end of his life he also established Nonnberg Abbey, the oldest continuously existing Catholic nunnery in the world, and the Cella Maximiliana in what is today Bischofshofen. Wolfram outlines the socio-historical and economic context of Salzburg at the time with special reference to “heathen-Christian syncretism” and the Arianism of the Goths. He then historically traces the vita of Rupert drawing on the available sources and points to the beginnings of his legend, concluding that “[a]lthough the *episcopus et abbas* Rupert already exists in the *Liber confraternitatum* of 784, it is only the *Breves Notitiae* of 798/800 that make him the holder of St. Peter’s and head of a proper bishopric of Salzburg, which he was not” (pp. 23–24).

- (114) Zoehrer, Dominic. 2021. “Das holistische Milieu – ein Gegenstand der künftigen Religionsbildung? [The Holistic Milieu: A Subject of Future Religious Education at Schools?].” *Pädagogische Horizonte*, 4 (1), pp. 85–99.

Zoehrer (b. 1983), a doctoral scholar in Religious Studies at the University of Vienna, makes a plea for abolishing the world religions paradigm within religious education. It is marked by general oversimplification as well as marginalisation of alternative forms of religiosity. Zoehrer suggests the inclusion of the “holistic milieu” into the religious education context for three reasons:

(1) connecting to the lived reality of the students since holistic ideas and practices are adopted by large portions of society and thus are likely familiar to them; (2) highlighting to the transformation religion has undergone in modern times; (3) enabling students to build informed opinions vis-à-vis the wide panorama of religious expression. Subsequently, Zoehrer outlines the history of the holistic milieu and lists seven leitmotifs found in varying constellations: (1) principle of holism; (2) development of one's potential and "higher consciousness"; (3) focus on body and experience; (4) claim to knowledge by invoking tradition; (5) claim to knowledge by invoking the sciences; (6) relative autonomy of the individual; (7) hybridity, syncretism, dedifferentiation. Drawing on the landmark study of Franz Höllinger and Thomas Tripold, Zoehrer divides the Austrian holistic market into three areas—complementary healing methods, body-consciousness exercises, and miscellaneous (such as astrology, NLP, and geomancy). He notes that substantial segments of the Austrian population takes some of these offerings as perfectly compatible with mainline Christianity. Referencing Höllinger and Tripold, he states that more than half of the Austrian population seems to have personal contact with the holistic field, especially complementary healing methods. Zoehrer deems the above classifications as a means to didactically cope with the wide and bustling field of holistic practices and traditions within a religious education setting. Religious Studies could greatly inform this. Ultimately, he suggests two different modes to engage the subject in practice: (1) through the experiential dimension of students, and (2) more theoretically by addressing commonalities and differences with the students' own denominational background while revisiting key terminology such as the notion of religion.