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Zusammenfassungen / Summaries

Die Schweizer Armeeseelsorge und die Förderung des Religionsfriedens

Matthias Inniger

Summary

Army chaplaincies demonstrate that cooperation between chaplains of different faiths is possible. Such cooperation serves as a model for religious peace. The example of the army chaplain Eduard Herzog, the later bishop of the Old Catholic Church, illustrates a commitment toward this end. Since the nineteenth century, when ecumenical cooperation still required developing, the Swiss army chaplaincy included Catholic and Protestant chaplains. Due to social change and increased religious diversity, the Christian-ecumenical focus of Swiss army chaplaincy no longer satisfies the spiritual needs of all its soldiers. Today's religious diversity demands more ecumenical and interreligious dialogue. If the Swiss army chaplaincy is meant to meet the spiritual needs of all soldiers, and if all religious communities are to feel represented, the chaplaincy should develop a broader ecumenical and interreligious emphasis. This engagement will enable the chaplaincy to integrate relevant religious communities and remain a model for religious peace.

Schlüsselwörter – Key Words

Multireligiöses Seelsorgemodell – Religionsfrieden – Eduard Herzog – multireligiöse Gesellschaft – Schweizer Armeeseelsorge

Die Orthodoxie und ihre zeitgenössischen interreligiösen Initiativen

Georgios D. Martzelos

Summary

The author attempts to outline the initiatives taken by the Orthodox Church to initiate interfaith dialogue with Judaism and Islam in reply to the rise of religious and especially Islamic fanaticism in the last decades of the twentieth century. Already at the First Pre-Conciliar Pan-Orthodox Conference (Chambésy, 1976), the Orthodox Church resolved to contribute to interfaith understanding and cooperation and to work with other religions to eradicate religious fanaticism and promote the ideals of freedom and peace in the world. Consequently, the Orthodox Church continues to organise interreligious conferences and academic meetings with positive results.

Schlüsselwörter – Key Words

Vorkonziliare Panorthodoxe Konferenzen – Judentum – Islam – interreligiöse Tagungen – akademische Konferenzen

Der Vardapet Komitas (1869-1935): Sein Leben, Weg und Erbe

Abel H. Manoukian

Summary

2019 marks the 150th anniversary of the birth of the Armenian priest, music ethnologist, and composer, Komitas (1869-1935). He is generally considered the founder of Armenian modern classical folk and church music. Komitas promoted Armenian music in foreign circles as part of his larger plan to "excavate the sounds of our Armenian folk music from our historic ruins," and prove to the world that there is unique Armenian music. His plan became his *raison d'être*, and this is what sets Komitas apart from other artists of genius.

The Great Genocide of the Armenian people in 1915 put an abrupt and tragic end to Komitas' creative activity and to his ascent in the world of international music. During the twentieth century, the Armenian Diaspora was too weak and disorganised for his mission. European music circles gradually forgot Komitas and Armenian music. In the last few centuries, however, Komitas' work has regained the attention of a broader public.

Key Words – Schlüsselwörter

Armenische Apostolische Kirche – Vardapet/Priester – Musikwissenschaftler – *Chazen*-Notation – Genozid

Is There an Old Catholic Exegesis? A Case for Autobiographical Biblical Criticism

Ari Troost

Zusammenfassung

In seinem 2006 in der IKZ erschienenen Beitrag über persönliche und kirchliche Identitäten (IKZ 96 [2006] 135-151) behandelt Peter-Ben Smit die Frage, ob die Konfessionszugehörigkeit als Komponente biblischer Interpretation angesehen werden könne. Die Frage «Gibt es eine altkatholische Exegese?» verneint und bejaht er. Seine Antwort gründet auf Einsichten in die Rolle persönlicher Überzeugungen in der Bibelkritik. Jedoch war die autobiographische Bibelkritik im Jahr 2006 nur wenig entwickelt. Der vorliegende Beitrag legt eine kritische Evaluation autobiographischer Bibelkritik und anschliessend eine persönliche Lektüre der Erzählung über den 12jährigen Jesus im Tempel (Lk 2,41-51). Obwohl Elemente aus einer altkatholischen Tradition in diesem Leseprozess erkennbar sein mögen, macht dies eine Lektüre nicht einfach altkatholisch. Stattdessen ist es der Wille des Lesers oder der Leserin, sich selbst in eine Interpretationsgemeinschaft einzuschreiben und zu dieser Gemeinschaft in einer Weise beizutragen, dass es erlaubt, diese Lektüre als «altkatholisch» zu bezeichnen.

Summary

In his 2006 paper on biblical hermeneutics between personal and ecclesiastical identities (IKZ 96 [2006] 135-151), Peter-Ben Smit discussed the question whether belonging to a specific confession could be regarded as a component of biblical interpretation. "Is there an Old Catholic exegesis?" His answer is both "no, there is not" and "yes, there is." His answer is based on insights into the role of personal convictions in biblical criticism. However, in 2006 emerging autobiographical biblical criticism was methodologically poorly developed. The present contribution offers a critical evaluation of autobiographical biblical criticism followed by a personal reading of the narrative of the twelve-year-old Jesus in the temple (Luke 2:41-51). Though elements of an Old Catholic tradition may be recognizable in the process, this does not make a reading Old Catholic. Rather, it is the reader's willingness to inscribe themselves into an interpretive community thereby contributing to this community that enables us to call a reading Old Catholic.

Schlüsselwörter – Key Words

New Testament Studies – Biblical Hermeneutics – Autobiographical Biblical Criticism – Autobiography – Old Catholicism