

Articles

Hans-Jürgen Karp, ‚Religion’ in the Historical Sciences. Remarks on the Need for a History of Religion in the Prussian Lands

This article outlines recent theoretical discussions on the nature of religious history as an independent discipline, distinct from theology and the Church, and poses the question of what these discussions contribute towards a greater understanding of the role of religion in the multi-national and multi-confessional Prussian lands. What is called for is a consolidated and balanced overview which breaks through the confessional and national boundaries of previous research. Interdisciplinary and international cooperation is required in order to develop and coordinate concrete research aims and research projects. The question of which personnel and institutional requirements are available needs to be answered and it must also be determined what is still required in order to conduct an open and multilateral analysis of religious history in the region. Furthermore, it remains to be discussed if and in which ways the publications and planned research projects presented in this article, in particular those looking at Central Eastern Europe, can serve as encouragement and as a model for further regional-historical research into religion in the Duchy of Prussia and in Royal Prussia respectively in East and West Prussia.

Rainer Bendel, Religious History and Church History in Dialogue. An Appeal

An approach to research into religion which is independent of theology and the Church poses a significant challenge to established methods of writing Church history. A history which does not view people primarily through the framework of institutions, and which does not elevate confessional loyalty above all else, questions traditional interpretations of the relationships between Church and society, and turns its attention towards occurrences at the grass-roots of people’s daily reality. An approach that investigates the history of pastoral care could usefully present varied and rich elements in that pastoral care, as understood in the Second Vatican Council, is seen to be closely related to the Church’s self-conceptualisation. Pastoral care is portrayed as the self-realization of the Church, as its outward appearance and as the realization of a possible togetherness between Church and society. In the selection of his questions and methodology, the author calls for a closer cooperation between secular and Church history.

Henning P. Jürgens, The Participation of the Two Prussias in the Post-Interim Struggles

The central focus of this article is upon the processes by which Lutheran ideas were disseminated, transferred and appropriated in ‚the two Prussias’. Both territories played an active role in the theological developments surrounding the Wittenberg Reformation. The Ossandrian Controversy in the Duchy of Prussia was of great significance in terms of the history of dogma, and was also to have a substantial impact upon the course of the reformation in Prussia and the neighbouring areas. The conflict surrounding the Gdańsk *Notula* may initially appear to be merely a local controversy, but it is firmly located within the wider context of theological struggles as, through the publication and distribution of polemic pamphlets, it became well-known further afield, thereby developing a trans-regional significance. The controversies took place and were discussed throughout a wide geographical region, in which High German and Latin were the common languages of discussion. The conflicts were often described in older literature on the subject as irritating and destructive disturbances. However, they should be taken seriously in terms of their factual content, and in terms of their importance both for contemporaries, and for the broader processes of confessionalization

and Protestant identity-formation. It was through them that the theology of the Protestant Churches took its shape, and the theological and practical clarifications which were arrived at often held a lasting validity.

Sławomir Kościelak, Warmia in Gdańsk. Connections between the Catholic Church in Gdańsk and the Ecclesiastical Structures of Warmia

It is really only from the time of Stanislaus Hosius that one can begin to speak of substantial levels of assistance from the Bishops of Warmia for the Catholic minority in the city on the Motława (the introduction of the Jesuit Order, support for the Bridgettine and Dominican Orders). From the middle of the seventeenth-century, Warmian canons were repeatedly appointed as both priests and Church officials in Gdańsk, a pattern which undoubtedly bolstered the image of the local church, and which was also instrumental, in several concrete cases, in the resolution of crisis situations. An extraordinarily high number of members of both Brigittine convents came from Warmia after 1600, and they constituted an important if not dominant elite in these establishments. Warmians were also represented in other monastic orders in Gdańsk and the surrounding towns and – for example among the Jesuits – played a leading role in the Catholic diaspora in the city. Furthermore, numerous Catholic immigrants from Warmia also settled in Gdańsk. It is very difficult to establish their exact number in the 16th – 18th centuries, but they undoubtedly made a major contribution to the growth of Gdańsk's Catholic population in the 18th century.

Elżbieta Paprocka, The Catholics of Elbląg in the 17th and 18th Centuries. Selected Problems of Confessional Co-existence

Despite the absence of open confrontations between Catholics and Lutherans, the confessional situation in 17th - 18th century Elbląg can hardly be described as stable. Conflicts were evident above all in the everyday co-existence of differing confessional milieus. The dominance of Catholicism in the Polish Noble Republic also inspired the Catholic clergy of Elbląg to seek an improvement in the condition of the faithful in their city. Apart from the establishment of a Catholic quota in public almshouses however, their attempts to do so did not meet with much success. Relations between the town council and the St Nikolai Church were particularly strained during the incumbency of Fr. Jan Nepomucen Melchior (1739-1757).

Samuel Feinauer, More than Two Interpretations? The Jesuit Order in the Historiography of the Toruń uproar of 1724

The author begins by exploring the reverberations of the events in Toruń in the contemporary journalism and media of Europe and outlines the two traditional confessional and national interpretations of the incidents. He argues that modern history should present a more sober and balanced analysis of the conflict than was possible for contemporaries and authors in the nineteenth and twentieth centuries, for example by examining national perspectives against the backdrop of a wider European landscape. Even though Church history continues to be conducted 'from within', from the institutions themselves, the increasing multiplicity of perspectives through which religious themes are analysed in the modern historical sciences should contribute towards a continually growing impartiality.