Charlemagne

Nailed it

How Luther’s ideas have shaped Germany for half a millennium

路德的思想如何塑造了德国5个世纪



SET foot in Germany this year and you are likely to encounter the jowly, dour portrait of Martin Luther. With more than 1,000 events in 100 locations, the whole nation is celebrating the 500th anniversary of the monk issuing his 95 theses and (perhaps apocryphally) pinning them to the church door at Wittenberg. He set in motion a split in Christianity that would forever change not just Germany, but the world.

今年在德国踏足，你很可能会遇到马丁·路德（Martin Luther）的沉闷画面。 在100个地点举办了1000多场活动，整个国家正在庆祝僧侣颁发他的95篇论文500周年，并且（或许是伪造的）将他们钉在维滕贝格的教堂门口。 他启动了基督教分裂，不仅会改变德国，也会改变世界。

At home, Luther’s significance is no longer primarily theological. After generations of secularisation, not to mention decades of official atheism in the formerly communist east (which includes Wittenberg), Germans are not particularly religious. But the Reformation was not just about God. It shaped the German language, mentality and way of life. For centuries the country was riven by bloody confessional strife; today Protestants and Catholics are each about 30% of the population. But after German unification in the 19th century, Lutheranism won the culture wars. “Much of what used to be typically Protestant we today perceive as typically German,” says Christine Eichel, author of “Deutschland, Lutherland”, a book about Luther’s influence.

在家里，路德的意义不再是主要的神学。 经过几代人的世俗化，更不用说几十年前的共产主义东部（包括维滕贝格）的官方无神论，德国人并不特别虔诚。 但宗教改革不只是关于上帝。 它塑造了德语，心态和生活方式。 几个世纪以来，这个国家被血腥的忏悔冲突所撕裂; 今天，新教徒和天主教徒各占人口的30％左右。 但在19世纪德国统一后，路德教会赢得了文化战争。 “过去常见的新教徒大部分都是我们今天所认为的典型的德国人，”“德国，路德兰”一书的作者克里斯蒂娜·艾歇尔（Christine Eichel）说道，这是一部关于路德的影响。

Start with aesthetics. For Luther this was, like everything else,a serious matter. He believed that Christians were guaranteed salvation through Jesus but had a duty to live in such a way as to deserve it. Ostentation was thus a disgraceful distraction from the asceticism required to examine one’s own conscience. The traces of this severity live on in Germany’s early20th-century Bauhaus architecture, and even in the furniture styles at IKEA(from Lutheran Sweden). They can be seen in the modest dress, office decor and eating habits of Angela Merkel, the daughter of a Lutheran pastor, and of Joachim Gauck, Germany’s president and a former pastor himself. Both may partake of the glitz of the French presidency while visiting Paris, but it would never pass in Berlin.

从美学开始。 对于其他一切来说，这是一个严肃的问题。 他相信基督徒通过耶稣得到了拯救，但他们有责任以这样的方式生活。因此，对于审视自己良心所需的禁欲主义来说，炫耀是一种可耻的分心。 这种严重程度的痕迹存在于德国20世纪初的包豪斯建筑中，甚至还有宜家的家具风格（来自瑞典路德）。 他们可以看到路德兰牧师的女儿安吉拉·默克尔（Angela Merkel）和德国总统约阿希姆·高克（Joachim Gauck）以及前牧师本人的适度着装，办公室装饰和饮食习惯。在访问巴黎期间，两人都可能会分享法国总统的浮华，但它永远不会在柏林通过。

Luther shared his distaste for visual ornament with other Protestant reformers. But he differed in the role he saw for music. The Swiss Protestants John Calvin and Huldrych Zwingli viewed music as sensual temptation and frowned on it. But to Luther music was a divinely inspired weapon against the devil. He wanted believers to sing together—in German, in church and at home, and with instruments accompanying them. Today Germany has 130 publicly financed orchestras, more than any other country. And concerts are still attended like sermons, sombrely and seriously.

路德与其他新教改革者分享了他对视觉装饰的厌恶。 但他在音乐方面所扮演的角色不同。 瑞士新教徒John Calvin和Huldrych Zwingli认为音乐是一种性感的诱惑，并对此不以为然。 但对于路德音乐来说，这是一种神圣的武器对抗魔鬼。 他希望信徒们一起唱歌 - 用德语，教堂和家里，以及伴随他们的乐器。 今天，德国有130个公共资助的管弦乐团，比其他任何国家都多。 音乐会仍然像布道，严肃而严肃地参加。

Luther’s inheritance can also be seen in the fact that Germany,the world’s 17th-most populous country, has the second-largest book market after America’s. After he translated the Bible into German, Luther wanted everyone, male or female, rich or poor,to read it. At first Protestants became more literate than Catholics;ultimately all Germans became bookish.

路德的继承也可以从这样一个事实中看出，德国是世界上人口最多的第17大国家，拥有仅次于美国的第二大图书市场。 在他将圣经翻译成德语之后，路德希望每个人，无论男女，无论贫富，都要阅读它。 起初，新教徒比天主教徒更有文化;最终所有德国人都变得书呆子。

Finally, a familiar thesis links Luther to German attitudes towards money. In this view Catholics, used to confessing and being absolved after each round of sins, tend to run up debts (Schulden, from the same root as Schuld, or“guilt”), whereas Protestants see saving as a moral imperative. This argument, valid or not, has a familiar ring in southern Europe’s mainly Catholic and Orthodox countries, which have spent the euro crisis enduring lectures on austerity from Wolfgang Schäuble, Germany’s devoutly Lutheran finance minister.

最后，一篇熟悉的论文将路德与德国人对金钱的态度联系起来。 在这种观点中，天主教徒习惯于在每一轮罪恶之后承认和被赦免，他们倾向于负债（Schulden，来自Schuld的同根，或“内疚”），而新教徒认为储蓄是一种道德要求。 这个论点，无论是否有效，在南欧主要是天主教和东正教国家都有一个熟悉的环节，这些国家花费了欧元危机，经历了德国虔诚的路德财务部长沃尔夫冈•朔伊布勒（WolfgangSchäuble）的紧缩讲座。

Yet on money, too, Luther differed from other reformers.When Max Weber wrote of the Protestant work ethic in 1904, he had in mind Calvinism and its relatives, such as American Puritanism. Calvin viewed an individual’s ability to get rich as a sign that God had predestined him to be saved. To Luther, Christians were already saved, so wealth was suspect. Instead of amassing it, Christians should work for their community, not themselves.Work (Beruf) thus became a calling (Berufung). Not profit but redistribution was the goal. According to Gerhard Wegner, a professor of theology, this “Lutheran socialism” finds secular expression in the welfare states of Scandinavia and Germany.

然而，就钱而言，路德与其他改革者不同。当马克斯韦伯在1904年写下新教徒的工作时，他想到了加尔文主义及其亲属，如美国清教徒。 加尔文认为个人致富的能力是上帝预定他得救的标志。 对路德来说，基督徒已经得救，所以财富是可疑的。 基督徒不应该积累它，而应该为他们的社区工作，而不是他们自己。工作（Beruf）因此成为一个呼唤（Berufung）。 没有利润，但重新分配是目标。 根据神学教授格哈德•韦格纳（Gerhard Wegner）的说法，这种“路德社会主义”在斯堪的纳维亚和德国的福利国家中得到了长期的表达。

Luther’s “subcutaneous” legacy keeps popping up in surprising places, says Mrs Eichel. Germans, and especially Lutherans,buy more life insurance but fewer shares than others ( Luther didn’t believe in making money without working for it). And everywhere they insist on conscientious observance of principle and order. They religiously separate their rubbish by the colour of glass and are world champions at recycling (65% of all waste), easily beating the second-place South Koreans.

艾歇尔太太说，路德的“皮下”遗产不断出现在令人惊讶的地方。 德国人，特别是路德教徒，购买更多的人寿保险，但比其他人更少的股票（路德不相信没有工作就赚钱）。 在任何地方，他们都坚持认真遵守原则和秩序。 他们虔诚地将他们的垃圾与玻璃的颜色分开，并且是回收的世界冠军（占所有废物的65％），轻松击败第二名的韩国人。

Holier than thou

比你好

Luther also shares blame for some negative qualities ascribed to Germans. He was deeply anti-Semitic, a prejudice his countrymen have shed at great cost (he blamed evil stares from Jews for the illness that eventually killed him). Germans’ legendary obedience to authority is attributed to Luther’s insistence on separating spiritual and worldly authorities (which princes in his day found useful in suppressing a peasants’ revolt). And although personally fond of boisterous jokes, he was among the founding figures of Germany’s rather humourless and preachy tradition of public discourse. Germans today are the first to bemoan their national habit of delivering finger-wagging lectures.

路德也因德国人的一些负面品质而受到指责。 他非常反犹太主义，这是他的同胞付出巨大代价的偏见（他指责犹太人的邪恶盯着最终杀死他的疾病）。 德国人对权威的传奇服从归功于路德在分离精神和世俗权威方面的存在（当时的王子在压制农民起义中发挥了作用）。 虽然他个人喜欢喧闹的笑话，但他却是德国公共话语相当幽默和流行的传统的创始人之一。 今天的德国人是第一个哀叹他们提供手指摇摆讲座的国家习惯的人。

Such rigid moralism can make Germans hard to deal with, especially in Brussels, where the EU’s problems demand a willingness to let misdemeanours slide. But there are worse traits than excessive morality. Besides, 500 years on, Lutheran Germany is being transformed by globalisation. Germany today has not only devout ascetics but everything from consumerist hipsters to Omchanting yogis. A growing Muslim population is pushing the country towards a new kind of religious pluralism. Mrs Eichel herself finds German churches “too serious”; she attends one headed by an African-American gospel preacher. If the downside of Germans’ Lutheran heritage is a difficulty in lightening up or accepting alternative lifestyles, they seem to be getting over it.

这种严格的道德主义可能使德国人难以应对，特别是在布鲁塞尔，欧盟的问题要求让轻罪的意愿下滑。 但是，与过度的道德相比，有更糟糕的特征。 此外，500年过去了，路德教会的德国正在被全球化所改变。 今天的德国不仅有虔诚的苦行僧，还有从消费主义时尚人士到超级瑜伽士的一切。 越来越多的穆斯林人口正在推动该国走向一种新的宗教多元化。 艾歇尔夫人自己发现德国教会“太认真”了; 她参加一个由非裔美国人的福音传教士领导的人。 如果德国人的路德遗产的缺点是难以减轻或接受其他生活方式，他们似乎正在克服它。