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Remarks about Ida Friederike Görres excerpted from:

Erik von Kuehnelt-Leddihn. *Weltweite Kirche: Begegnungen und Erfahrungen in sechs Kontinenten 1909-1999*. Stein am Rhein: Christiana Verlag, 2000, 202-203.

Translated by Jennifer S. Bryson, 2022

Speaking of Jesuits and the Rahner brothers: I repeatedly visited a home run by the Vincentian nuns in Freiburg, Baden, where the Rahners often came to see their mother who lived there. But for me, there was a great source of inspiration there, one of the few women who can not only be called clever but brilliant: Ida Friederike Görres, née Countess Coudenhove-Kalergi, a sister of the founder of the Pan-European Union and who was thus also the intellectual precursor of the united Europe. (549) She was also the sister of one of my schoolmates the Theresianum [Academy]. On her father's side, her ancestry ranged from Flemish to Greek, as her maiden name indicates, but her mother was Japanese. (550)

She married a cousin of the psychologist Albert Görres and the unforgettable Joseph v. Gorres was a collateral ancestor of theirs. It was a very great anguish for her that she had no children and she envied me <202> my three offspring. (We would like to have had more!) She wrote books on female saints, beginning with Mary Ward, since she had been brought up by the English sisters, then on Saint Thérèse of Lisieux; later she wrote a whole series of books on the Church and faith, in which she offered very astute judgments and made witty remarks. Her thick volume *Broken Lights* is a real treasure trove.

She was a loyal daughter of the Church but an independent thinker and observer, and was therefore originally seen as “avant-garde.” Friedrich Heer, who visited her, congratulated her as the protagonist of an “internal Church resistance,” which made him suspicious of her.

Then, when the great confusion broke out after Vatican II, she tried valiantly to break this evil storm surge and disappointed some of her small-minded readers, but inspired others in return. She did not pitch her tents halfway between the obstinate and uptight Catholic “bourgeoisie” and the characterless

assimilationism, but viewed things independently and confidently from a bird's eye view.

She also knew that there is nothing more ghastly than striking a “middle ground” between extremes. “Kings and priests,” who also know what loyalty is, take a stand of their own. In the realm of political ideologies, which is not the same as that of theology, I am personally always disgusted when people, when I ask them whether they are on the right or left, stammer in a piteously pleading voice, “In the middle! In the middle!” (551)

Ida Friederike Görres was appalled by the liturgical disintegration, and also by efforts to ordain women as “priestesses,” because she was very knowledgeable about gender psychology. (Too bad we never talked about the issue of women's orders, since she was very familiar with them.) She found the project to consecrate “priestesses” downright grotesque and full of unintentional comedy. She died far too early for all of us. <203>

CITATIONS:

549. In his memoirs, Richard Coudenhove only mentions his brilliant sister in a footnote. He called his wife [Ida Roland] Idel to distinguish her from Ida. That's all!

550. Ida Görres' father, a very wealthy landowner in Bohemia, suffered a riding accident in Japan while he was a diplomat and married his nurse, Mitsuko Aoyama. (There are Japanese ancestors in some German and Austrian noble families.) Count Heinrich wrote several works, including against anti-Semitism.

See also:

“Ida Friederike Görres used to be at the front of an avant-garde. But after the great abuse that was committed with the Second Vatican Council, she courageously turned against the great selling-out in the name of ‘progressivism.’”

Erik von Kuehnelt-Leddihn, “Geistiges und Ungeistiges über das vereinte Europa,” *Theologisches* 28, no. 4, April 1998, 189, note 7.