

Number 98 ♦ Winter 2010

NEW PUBLICATION**The Moot Papers - Faith, Freedom and Society 1938 - 1944**

*Recent publication provides intriguing and illuminating insight
into wartime minds of Christian intellectuals in Britain.*

This recent publication makes available for the first time the records of 'The Moot', the group of distinguished intellectuals who, under the leadership of J.H. Oldham, met from 1938 to 1947 to discuss the nature of modern society, the relationship between social planning and freedom, and the role of religiously-based values in shaping society. The complete Minutes of nineteen of the meetings, together with extracts from or summaries of many of the papers that formed the basis of discussion are presented here.

The nearly ten year existence of a group that included figures as outstanding yet diverse as the sociologist Karl Mannheim, the poet T.S. Eliot, the writer John Middleton Murry, the theologian John Baillie and the educators Walter Moberly and Fred Clarke, as well as J.H. Oldham himself, has long evoked both interest and puzzlement. The individual roles in the Moot of some of these - in particular Mannheim, Eliot, Clarke and Oldham - have received a degree of attention, and some summary accounts of the Moot have also appeared. But it is only by reading for oneself the original documents, especially the actual Minutes which are almost verbatim records, that the richness and depth of these meetings of minds, the range of their concerns and insights, and the seriousness of their exchanges, can be fully appreciated.

The Moot Papers in Relation to Bonhoeffer Studies

'The Moot' (the word is Old English meaning 'meeting-place') was the group of intellectuals convened by J.H. Oldham, the leading British ecumenist and social ethicist, which met from 1938 to 1947. It was intended by Oldham to follow up on the important 1937 Oxford Conference on 'Church, Community and State' which had brought the churches of the world together to face the growing totalitarian crisis.

The Moot connects with the Bonhoeffer story at a number of points. Joe Oldham himself knew Bonhoeffer well through the ecumenical 'Life and Work' movement and its conferences (not least Fanø, 1934) and

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President's Message

Dear Members and Friends of the Bonhoeffer Society,

On behalf of all who have served and continue to serve the International Bonhoeffer Society, I send you greetings and welcome your partnership in preserving and promoting Bonhoeffer's legacy.

For me, Dietrich Bonhoeffer has been a lifelong conversation partner, and I am continually surprised by the relevancy of his witness. In many and various ways, his life and thought both inspire me and push me to see my vocation and world anew. By extension, the Bonhoeffer Society, to which I was introduced in seminary by my professor James Burtness, has been a regular source of inspiration and camaraderie throughout the years. Friendships have been formed, ideas crystallized, and viewpoints broadened.

As I begin this new venture, I ask for and welcome your partnership as we engage in the ongoing exploration into Bonhoeffer's contributions to this new century. If you have not had the opportunity to participate in our conferences, meetings, or other activities, I hope you can find the time or are able to do so during the coming months. Your life will be enriched as has been mine. And I hope that as you read this *Newsletter* you will find useful information for your own journey with Bonhoeffer.

I want to take this opportunity to thank the board members (you will find their names and contact information elsewhere in this *Newsletter*) who both give of their time and willingly share their ideas to make the society a vibrant voice in the church and academic circles. In addition, I want to thank John Matthews, our immediate past president, for his leadership and passionate commitment to Bonhoeffer's legacy. In the coming months, I will work with him to ensure that all the programs and activities of the society continue uninterrupted. But in addition to John's leadership, there are many who have and continue to share their talents to enrich us all. In particular, I want to thank Peter Frick, who maintains our website, and Dean Skelley, who edits this *Newsletter*. Both of these resources are important sources of communication that keep us all up-to-date and informed.

As I write this, I am once again reminded of the vibrancy of Bonhoeffer scholarship with the appearance of new publications that will stimulate our thinking. A new biography, *Dietrich Bonhoeffer 1906-1945: Martyr, Thinker, Man of Resistance*, by long-time member of the German section, Ferdinand Schlingensiefen, is now published for the first time in English, will be published this spring. We also welcome the appearance of Keith Clements' *The SPCK Introduction to Bonhoeffer*. These, of course, are in addition to the volumes of DBWE. As this *Newsletter* goes to press, word has been received that *Letters and Papers from Prison* has just been released. Currently, plans are underway to celebrate the completion of the translation project in the fall of 2011 at Union Theological Seminary in New York.

Finally, a reminder and word of encouragement to pay your yearly dues if you have not already done so. All of the work of the society is covered by the dues paid by members; therefore, we look for and rely on your support for the ongoing work which is important to us all.

Blessings,



Note to Society Members

MEMBERS AND FRIENDS OF THE SOCIETY WERE SADDENED TO LEARN
IN FEBRUARY OF THE TRAGIC, ACCIDENTAL DEATH NEAR DURBAN, SOUTH AFRICA OF
STEVEN DE GRUCHY,
SON OF JOHN AND ISOBEL DE GRUCHY.
IN ADDITION TO HIS PARENTS,
HE LEAVES HIS WIFE MARIAN AND HIS CHILDREN DAVID AND KATE.
THE BONHOEFFER SOCIETY EXTENDS SYMPATHY TO THE DE GRUCHYS

*Please send changes/updates of mailing addresses and e-mail addresses to
Rev. Mark Randall, 12217 NE Highway 99, Vancouver WA 98686 or to
mark.e.randall@comcast.net*

Please notify the Editor (dskelley@satx.rr.com) if
you prefer receiving the *Newsletter* by e-mail in a PDF format.

Future AAR/Bonhoeffer Annual Meeting Dates and Sites

October 30 - November 2	2010	Atlanta, Georgia
November 18-21	2011	San Francisco, California
November 3-6	2012	Atlanta, Georgia

INTERNATIONAL BONHOEFFER SOCIETY ENGLISH LANGUAGE SECTION BOARD OF DIRECTORS 2010-2011

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XIV. Dietrich Bonhoeffer Lectures

May 28 - 30, 2010

Mainz, Germany

History and Presence of a Tense Relationship

Organizing Committee

Bonhoeffer Chair Foundation

Prof. Dr. Christiane Tietz, Faculty for Protestant Theology, Johannes Gutenberg University, Mainz

Prof. Dr. Irene Dingel, Institute for European History, Mainz; Department of Western Religion History
in cooperation with the Erbacher Hof, Academy of the Diocese of Mainz, Institute for European
History, Mainz; Department of Western Religion History

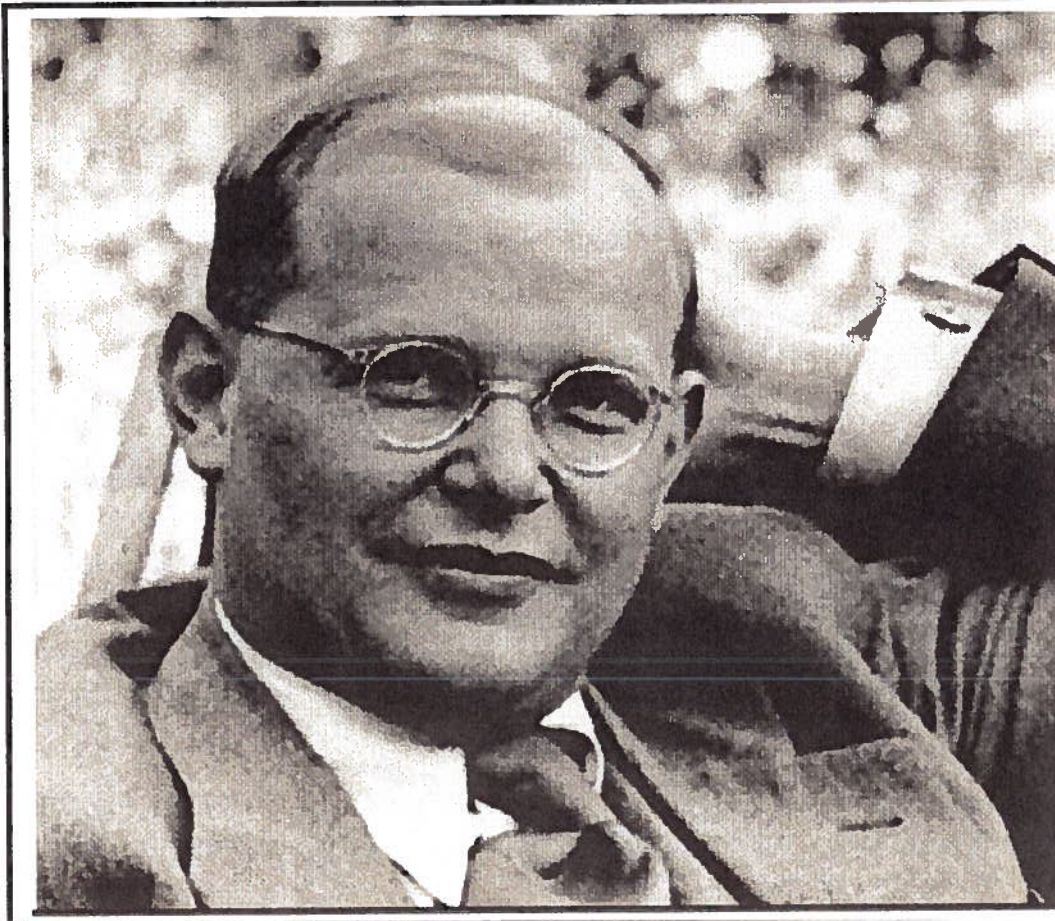
Event Location

Erbacher Hof, Grebenstr. 24-26, Mainz 55116, Telephone: 06131-257 521

Travel Information

www.ebh-mainz.de

The Bonhoeffer Chair Foundation has made this conference free to all participants.



Friday, May 28, 2010

- 2:00 PM Opening and Greetings
- 2:30 PM *The Relation of Church and State - its History and its Actualization by Dietrich Bonhoeffer*
Prof. Dr. Heinrich Bedford-Strohm, Bamberg
- 4:00 PM Coffee Break
- 4:30 PM *The Development of the Separation of Church and State in the USA*
Prof. Dr. Christiane Tietz, Main
- 6:00 PM Dinner
- 8:00 PM *Current Problems and Opportunities of the U.S. - American Separation of Church and State*
Prof. Dr. Robin W. Lovin, Dallas, Texas

Saturday, May 29, 2010

- 9:00 AM *The Development of the French Model of Secularity and its Modifications*
Prof. Dr. Dr. h.c. mult. Axel von Campenhausen, Göttingen
- 10:30 AM Coffee Break
- 11:00 AM *The French Secularity - a Speciality or a Model for Europe?*
Mgr. Prof. Dr. Roland Minnerath, Archbishop of Dijon
- Noon Lunch Break
- 2:30 PM *The Development of the German Relationship between Church and State*
Prof. Dr. Heinrich de Wall, Erlangen
- 4:00 PM Coffee Break
- 4:30 PM *Current Challenges of the German State-Church-Law and Law of Religions from the Perspective of Constitutional Law.*
Prof. Dr. Hans Michael Heining, Göttingen
- 6:00 PM Dinner
- 8:00 PM *Problems and Perspectives of the German State-Church-Relationship*
- with Special Reference to Religious Freedom in a Society Increasingly Pluralistic
Karl Cardinal Lehmann, Bishop of Mainz
- with Special Reference to the European Situation
Prof. Dr. h.c. Wolfgang Huber, Bishop of the EKBO i.R., Berlin

Sunday, May 30, 2010

- 11:15 AM University Service in Christ Church of Mainz, with Bach's Cantata "Blessed be the Lord My God" (BMV 129).
Sermon: Dr. Volker Jung, Church President of the EKHN
Liturgist: Prof. Dr. Kristian Fechtner, University Preacher

Bonhoeffer's time in London, 1933-35. So too did John Baillie of Edinburgh, one of the core Moot members, and also Reinhold Niebuhr who attended two of the meetings. Several times the Moot discussions reflected the situation of the churches in Nazi Germany but, interestingly, also drew on the wider perspectives provided by the two Jewish refugee members, Karl Mannheim and Adolf Löwe (Michael Polanyi also joined later). Closely allied to the Moot was the weekly *Christian News-Letter*, edited by Oldham throughout the war, which had much to say about the German situation and the prospects for post-war reconstruction in Europe. One of the contributors to its supplementary essays was another notable 'non-Aryan' refugee, Gerhard Leibholz, Bonhoeffer's brother-in-law, who by then was living in Oxford and lecturing on constitutional law.

The Moot can be seen as part of that international – indeed intercontinental - network of study groups which, following the Oxford Conference, sought to envision a 'new world order' on basically Christian principles. That network included, in Nazi Germany, the Kreisau Circle of intellectual resisters led by Helmut von Moltke and of which Adam von Trott was a member. The office of the nascent World Council of Churches in Geneva provided a mode of communication between such groups. We know for certain that, via W.A. Visser't Hooft's Geneva office, copies of the *Christian News-Letter* were seen by von Trott, and quite possibly some of the discussion papers produced for the Moot also found their way there. The response produced by Visser't Hooft and Bonhoeffer in 1941 to William Paton's *The Church and the New Order* speaks specifically and appreciatively of the theological and ethical work being done by Oldham and others in Britain. Among these others was also, there was of course, George Bell, bishop of Chichester, who was likewise a contributor to the *Christian News-Letter*, though not actually a member of the Moot.

As Hans Pfeifer noted in his paper given at the Bonhoeffer Section meeting at the AAR in Montreal in November 2009, Bonhoeffer's writing of his wartime *Ethics* is especially interesting to read against the backdrop of wider ecumenical thinking of the time, providing both parallels and contrasting emphases. In his *Ethics* Bonhoeffer attacks the notion of 'thinking in two realms' and the Moot in many ways was engaged in the same kind of critique of contemporary religious ethics. But Bonhoeffer also criticizes the 'reasonable' people who failed to see just how deeply irrational and demonic the contemporary world had become, and sometimes the Moot discussions veered towards exemplifying such 'reasonableness' in the hope of bringing about a 'new Christendom'. But for the most part its members, like Bonhoeffer, rejected easy answers and, more than most of their western and liberal contemporaries, believed that both

fascism and Soviet communism were but symptoms of a much more profound crisis in post-Enlightenment, industrialised and capitalist society. The fact that they did not come up with many clear answers is no discredit to them – it's the task of true intellectuals, whether philosophers, sociologists, economists or theologians, to dare to face issues whether or not there are 'solutions' in sight.

Context of the Moot in Troubled Times

No doubt much of the interest in this collection will be historical. It offers an unusually direct entry into the thought-world of intelligent, humane, liberal and (for the most part) Christian thinkers at a most critical period in mid-twentieth century history, as they sought to discern not only how the threats of totalitarianism from without but also the inherent dehumanizing tendencies within, could be countered in Western society. As such, the Moot stands firmly within the story of the Western intellect, theological, philosophical and sociological, in the last century. But as so often with 'history.' it is more than just 'historical.'

A number of issues with which the Moot engaged are with us still, or have returned with new vigour and in new forms. The role of the state vis-à-vis society as a whole, the relation between centralized planning and the 'freedom' of individuals and groups, the underlying and unifying values of a given society, the nature of religious belief and the role (if any) of religion in public life, form a common agenda for the Moot and many of our contemporary concerns. The very different context of over sixty years later takes away neither the inherent interest in the Moot, nor its continuing resonances for today's debates. The book is therefore offered as a resource for the historian of the period or for the biographer of any of the figures involved, and equally for those, who in the contemporary scene are immersed in issues of society, values and faith and who wish to enter into dialogue with some who have similarly been in the struggle before them.

The editor acknowledges the assistance of Keith Clements who assisted in the report of this publication with references of the Moot Papers to Bonhoeffer

The Moot Papers - Faith, Freedom and Society 1938-1944 (ISBN 9780567032577) publication is available from The Continuum International Publishing Group Ltd [80 Maiden Lane, Suite 704, New York NY, 10038 (\$215.35); and 11 York Road, London, England, SE1 7NX (£175.00)]

New Publication



“Gute Mächte” Bonhoeffer Darstellungen. [“Powers of Good” Bonhoeffer Presentations] (Reihe A Nr. 53 December 2009) Ilse Tödt. Forschungsstätte der Ev. Studiengemeinschaft Institut für Interdisziplinäre Forschung [The Protestant Institute for Interdisciplinary Research in Heidelberg], Schmeilweg 5, D-69118 Heidelberg Germany. 199 pgs. ISBN 978-3-88257-058-X. 12 € (order from ermylia.aichmalotidou@fest-heidelberg.de)

Ilse Tödt writes in her *Foreword* that she prepared chapters in response to various groups to whom she gave lectures, who desired additional information about Bonhoeffer. These twelve chapters are developments of her presentations given during the 2000-2008 period.

The first chapter, **“Von guten Mächten wunderbar geborgen...”** [Wondrously Sheltered by Powers of Good...] is taken from the beginning of the last stanza of Bonhoeffer’s last prison poem and was presented at a gathering in Hannover in November 2008.

The subsequent chapters follow the stages in Bonhoeffer’s life which come into special focus in the individual texts. Some of the texts were modified in order to underscore or add important details. Some features have been omitted, mainly because there was little interest from the audience. These included Bonhoeffer’s lecture course on Christology, his radio talk on the concept of a “leader,” or his treatment of the “Jewish question” (all three from 1933, the year of Hitler’s rise to power in Germany). Neither were they explicitly interested in Bonhoeffer’s thoughts on “religionless Christianity” and the “world come of age.”

The ninth text **“Paradoxer Gehorsam”** [Paradoxical Obedience] comes from a presentation at a university in New South Wales, Australia in October 2000 at which time she spoke on contemporary political events. The question “What would Bonhoeffer say today...” (referring to the conflict in Eastern Timor) was asked once, but Tödt was not allowed to reply. She states in her *Foreword* that this sort of question must not hope for an answer, but “rather, we should ask with Bonhoeffer about the foundation that has

been laid (referring to 2 Timothy 2:19), a ground from which springs relevant questions.”

The remaining ten chapters are entitled: **Freund der Kinder** [Children’s Friend] given in 2005, present at which were Konstantin von Kleist-Retzow, grandchild of Ruth von Kleist-Retzow, and a daughter of Margarethe von Kleist-Retzow (youngest sister of Maria von Wedemeyer) and Werburg Doerr; **Von Bonhoeffers Wagnis, das Friedensgebot Gottes zu wissen** [On Bonhoeffer’s Venture to Know for Certain God’s Commandment of Peace], presented in 2006; **Die Bibel in Bonhoeffers Leben** [The Bible in Bonhoeffer’s Life], given in 2006; **Die Bergpredigt Jesu in Bonhoeffer “Nachfolge”** [The Sermon on the Mount in Bonhoeffer’s “Discipleship”] 2007; **Bonhoeffer und Timotheus** [Bonhoeffer and Timothy], 2008; **Weltverantwortung der Christen** [The Christian’s Responsibility for the World], 2004; **Dietrich Bonhoeffer und die Extreme** [How Dietrich Bonhoeffer Dealt with Extremes], 2008; **Vom notwendigen Adel** [On the Necessity of Nobility], 2004; **Ist “heilig sein” schwer?** [Is it Difficult to “Be Holy”?], 2007; and **Tod und Auferstehung** [Death and Resurrection], 2008.

Tödt writes in her *Foreword* (in German) that she has “presented Bonhoeffer without feeling compelled to criticize. Bonhoeffer insists in his manuscript on “The ‘Ethical’ and the ‘Christian’ as a Topic” that ethics and ethicists are not to ‘constantly meddle in life’ but to ‘help people learn to live with others... in the midst of the abundance of the concrete tasks and processes of life’ (DBWE 6,370). The South African Bonhoeffer scholar Charles Villa-Vicencio, using the picture of path and signpost, recommended [that Bonhoeffer serve as]...company on the way in [life’s journey], instead of giving directions from one’s own point of view like a signpost fixed on the wayside. Thence the subtitle of the book: *BONHOEFFER PRESENTATIONS*. “I just went along with Bonhoeffer, trying to present his life and thought as witnessing among his kindred to the Word of God that addresses and claims us human beings in our lives.”

The appendices provided by Tödt include a detailed chronology of Bonhoeffer’s life, the volumes of the *Dietrich Bonhoeffer Works Edition*, notes regarding the actual presentations by the author and her biography.

BONHOEFFER STUDY TOUR

May 14-20, 2010

Visit Germany, Poland and the Czech Republic and see the major sites important in Bonhoeffer's life and work. Stops on this tour include his birth place, his boyhood home, universities attended, pastorates, Confessing Church seminary which he directed, the monastery where he stayed during his involvement with the conspiracy against Hitler, and prison and concentration camps where he was held and finally executed. Specific places to be visited include Berlin, Zingst, Finkenwalde, Kösen, Breslau, Auschwitz, Prague, Flossenbürg, Regensburg, Munich and Ettal.

This tour is open to anyone interested, available both as a credit and non-credit course. There will be a limited amount of required preparatory reading for everyone. For those desiring credit, additional readings and writings will be required.

OUR COST ca \$2295 (final cost may be adjusted)

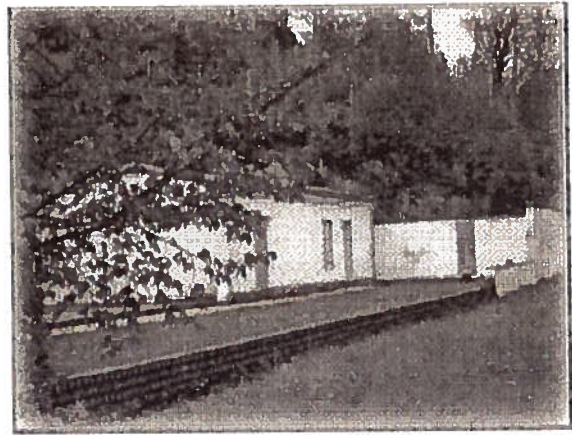
INCLUDED: All hotel accommodations, All breakfasts, 7 Dinners, Entrance Fees

NOT INCLUDED: Airfare, Personal Expenses, Travel Insurance

OUR LEADERS

Dr. PETER FRICK, Associate Professor and Academic Dean, St. Paul's University College, University of Waterloo, is interested in Bonhoeffer's theology especially in its relevance to a post-modern world. He is a member of the Board of the International Bonhoeffer Society and the editorial board that is responsible for the new 16-volume English editions (Fortress Press) of the *Dietrich Bonhoeffer Werke*. He has recently edited the book *Bonhoeffer's Intellectual Formation* (Tubingen, 2008) and published *A Dialogue with Bonhoeffer. Collected Essays* (2009). He is also working on an introduction to Bonhoeffer's writings and on a monograph that examines the theological method in Bonhoeffer. His e-mail is pfrick@uwaterloo.ca.

Dr. A. JAMES REIMER, Emeritus Professor. For many years he taught religion and theology at Conrad Grebel University College, University of Waterloo, and the Toronto School of Theology. His primary specialty is German theology in the 1920s and 1930s. He has lectured widely and published numerous articles and a number of books in this area, including *The Emanuel Hirsch and Paul Tillich Debate - A Study in the Political Ramifications of Theology* (1989), which was translated and published in Germany in 1995. He teaches a graduate course in Toronto, "Bonhoeffer: His Life and Thought." His e-mail address is ajreimer@uwaterloo.ca.



Friday, May 14, 2010

The tour officially begins with a dinner at our hotel in Berlin. Introductions of tour leaders, participants and general directives of the tour. Overnight stay in Berlin.

Saturday, May 15, 2010

Visit to the archives of the Staatsbibliothek (houses many of Bonhoeffer's original manuscripts), the Bonhoeffer family house in Marienburger Allee and the Wannsee Villa. Overnight stay in Berlin.

Sunday, May 16, 2010

Attend a church service in the Berlin Dom. There is a possible meeting with Dr. von Hammerstein who met Bonhoeffer shortly before the final transport to Flossenbürg Concentration Camp. Evening free. Overnight stay in Berlin.

Monday, May 17, 2010

Travel from Berlin to Zingst, the first place of the underground seminary. Lunch at the Zingsthof, followed by a lecture on Bonhoeffer's view of Christian community. Overnight stay in Zingst.

Tuesday, May 18, 2010

Morning transfer from Zingst to Stettin, Poland, the place of the underground seminary in Finkenwalde. Lunch at the Bonhoeffer House in Stettin. Afternoon transfer to Koszalin, the area of the collective pastorates. Overnight stay in Koszalin.



Wednesday, May 19, 2010

After breakfast we will travel south through Poznan to Breslau, the city of Bonhoeffer's birth. We will visit the house where he was born. Overnight stay in Breslau (Wroclaw).

Thursday, May 20, 2010

From Breslau we will travel to Auschwitz and visit the concentration camp. In the afternoon we will travel to Krakow and stay there for the night.

Friday, May 21, 2010

Journey from Krakow to Prague. The evening is free for personal sightseeing or a visit to the old city. Overnight stay in Prague.

Saturday, May 22, 2010

Guided City tour of Hradcany Castle and old Prague including the astronomical clock and Charles Bridge. Travel to Flossenbürg concentration camp, the place of Bonhoeffer's death in 1945. Overnight stay in Regensburg.

Sunday, May 23, 2010

From Regensburg we travel to Munich, have lunch there, and then continue to Ettal, to the Benedictine monastery where Bonhoeffer spent several months while he wrote on *Ethics*. Overnight stay in Linderhof, next to the famous Palace Linderhof.

Monday, May 24, 2010

The official end of the tour.

READING

Christ the Reconciler of God and the World

Bonhoeffer based his ethics on Christ, the Mediator at the center of history, who reconciles God and the World.. In "Ethics as Formation" he writes that, "there is no more godlessness, or hate, or sin that God has not taken upon himself, suffered, and atoned. Now there is no longer any reality, any world that is not reconciled with God and at peace. God has done this in the beloved son, Jesus Christ."

Christ's incarnation affirms humanity and this-worldly life, his crucifixion is a sign of God's condemnation of this world, and his resurrection broke the power of death, bringing hope to a world reconciled with God. In counterpoint to the ancient Christian doctrine of *theosis*, Bonhoeffer declares that God became human so that human beings might become truly human. The incarnation demonstrates God's love for real people. He writes, "God loves human beings...Not an ideal human, but human beings as they are;...God becomes human, and we must recognize that God wills that we be human, real human beings." Jesus Christ confirmed God's love for us by taking on the nature, essence, guilt, and suffering of human beings." In contrast, Hitler is characterized as the "tyrannical despiser of humanity" for whom "popularity is a sign of the greatest love for humanity." In truth, the despiser holds in contempt the masses whose favour he curries. By affirming their meanest instincts, he leads to their progressive debasement; "he considers the people stupid and they become stupid; he considers them weak, and they become weak; he considers them criminal, and they become criminal." Nevertheless, the masses declare the *Führer* a god, thus "contempt for humanity and idolization of humanity lie close together." In Bonhoeffer's radio attack on the *Führer* principle, he concluded that leaders who "surrender to the wishes of their followers" become misleaders: "Leaders or offices which set themselves up as gods mock God."

The God who affirmed humanity in Christ's incarnation also judged humanity in Christ's crucifixion. "Ecce homo - behold the one whom God has judged! [...] What happened to and in Christ happened to all of us. Only as judged by God can human beings live before God; only the crucified human being is at peace with God." Bonhoeffer presents Christ as the Reconciler, who came under God's sentence by assuming our guilt. Here the social nature of his Christology and anthropology are clearly in view: "Only by executing God's judgment on God can peace grow between God and the world, between human and human." In opposition to the crucified Christ, Bonhoeffer portrays successful individuals, who "stride on from deed to deed, win the future, and make the past unchangeable." This description of Hitler, flushed with his recent military victories, nevertheless leaves Nietzsche's Übermensch lurking in the shadows. Following a critique of those who bowed to Hitler by idolizing success or confusing the successful with the good, Bonhoeffer's parallel discussion of failure is a riposte to Nietzsche's view of Christianity as a mechanism of revenge and power-grabbing by society's losers. In response to both, Bonhoeffer rejects judging human beings based on success or failure, for God's judgment falls on those who succeed and fail alike. Only those who are judged and reconciled to God in the Crucified One can stand before God. Though Bonhoeffer declares here that the cross, which presents vicarious suffering for others, may lead to historical success, not until *Letters and Papers from Prison* does he grant this principle normative status.

from "Bonhoeffer on Christ, Providence and Responsibility" Chapter 6 in *Poetry, Providence and Patriotism*, Joel Burnell, 2009

BONHOEFFER BIBLIOGRAPHY - UPDATE 2010

Joel Lawrence

This is the eighteenth annual update to the *Bonhoeffer Bibliography: Primary Sources and Secondary Literature in English* (Evanston: American Theological Library Association, 1992). The English language bibliography is cumulated in the online Bonhoeffer Bibliography at Union Theological Seminary (see below), and the *International Bibliography on Dietrich Bonhoeffer* (Gütersloh, 1998) is cumulated in the occasional volumes of the *Dietrich Bonhoeffer Yearbook*, of which three issues have been published to date. Please note the following: (1) any items marked ADD TO are revisions to entries in the published bibliography; (2) in order to register complete sets of conference papers, some German titles may be included; (3) The English Language Section of the International Bonhoeffer Society works to have all conference papers placed in the "Bonhoeffer Collection" at Union Theological Seminary, New York. However, conference paper sets are incomplete.

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A Reading

It is recalled that by early 1934, at the latest, Bonhoeffer had identified the Führer as a menace indeed, as the agent of the anti-Christ lost confidence in his own class for submitting so spinelessly to the seducer (the *Verführer*, "misleader"), identified the Nazi Jewish policy as the key issue for the future of the church indeed, as a *status confessionis* and come to the conclusion that sooner or later "a spoke will have to be jammed into the wheel" of the Nazi movement. The fact that the "German Christians" had declared unequivocal support for the Führer issued a challenge to traditional Lutherans to declare where they stood, and the result was the formation of the Confessing Church of which Bonhoeffer was a major personality.

Clearly, Bonhoeffer regretted the myopia of the majority of his colleagues in the church, whose famous Confession at Barmen really only addressed the Nazi violation of the autonomy [of] the church and demonstratively failed to mention the Jewish question. Indeed, on this issue the majority of his coreligionists were still committed to a *theologia gloriae* according to which the *ecclesia* had totally displaced the synagogue in the history of salvation. The Jews, for their alleged disobedience, were compelled to suffer the consequences and henceforth must wander the earth in a state of dissolution, forced to endure persecution. In short, they had incurred the wrath of God, and their only salvation was to submit to baptism into the *ecclesia*. Bonhoeffer continued his struggle all through the period from 1933 onward, moving, as we have seen, from preaching and teaching against the Nazi regime in the form of lectures and publications as well as very prominent participation in the ecumenical movement, urging its members to unite more purposefully to agitate for world peace, until finally he moved into conspiratorial opposition and began actively to participate in a process that he hoped would lead to the overthrow of a criminal regime.

from "Bonhoeffer as Critic of His Class in Retrospect" in *The Reluctant Revolutionary - Dietrich Bonhoeffer's Collision with Prusso-German History*, John A. Moses

CORRECTION... Issue 97, page 18: In the second paragraph of this article (*Berlin 1932-1933*), after the statement that the lectures are "based on one set of student notes, rather than compiled by the editor from several sets of notes" the next sentence should read as follows: "Not that this represents a major change in the presentation found in Eberhard Bethge's reconstruction..."

New Publication



Poetry, Providence, and Patriotism. Polish Messianism in Dialogue with Dietrich Bonhoeffer. (Princeton Theological Monograph Series 123) Joel Burnell. Eugene OR: Pickwick Publications, 2009. xxvi + 294 pgs. ISBN 13: 978-1-60608-042-9. \$35.00.

Polish messianism tells the story of a nation struggling to survive and regain its independence. As narrated by the poets Jan Pawek Woronicz and Adam Mickiewicz, its vision of patriotism and civil responsibility, first told two hundred years ago, contains promising resources today for a world challenged by pluralism, secularization, nationalism, and religious fundamentalism. Yet messianism has a dark side. The romantic philosophy of history that funded this messianism proved an inadequate defense against Prussian and Russian military might, and failed to inoculate Poles against the rising spirit of nationalism, xenophobia, and anti-Semitism that swept Europe in the nineteenth and twentieth centuries.

In seeking to address the problematic and promising features of Poland's particular messianism, Burnell draws upon the theology of Dietrich Bonhoeffer, arguing that his theology offers a much-needed critique of the myths and values of romantic national messianism. Where such messianism asks how Christ could serve a nation's cause and freedom, Bonhoeffer declared that it is by following Christ in discipleship that people and nations become truly free.

Recently, a new wave of Polish religio-political fundamentalism has appeared as a response to the rapid secularization of society since the end of the Cold War. Certain members of the Polish clergy have again joined conservative politicians to promote nationalistic, populist, xenophobic, and anti-Semitic attitudes. Bonhoeffer, in contrast, argued for leaders who enable and empower those they serve, and modeled how patriots can honor their nation's achievements while freely confessing its failures. His legacy facilitates dialogue and reconciliation in the ongoing struggle against ethnic, religious, and national bigotry. Following

his lead, the messianic myth of "Poland, the Christ of the nations," can be recast as a call to follow the One who is "God-for-us" and "the-man-for-others" by standing with the suffering, by speaking for the disenfranchised, and by serving alongside other nations in the cause of freedom and justice.

Reader Comments:

John W. Matthews: "Joel Burnell is not only well-versed in the origins of Polish Messianism, but also in more recent, modern Polish history. Here he succeeds in drawing together this rich history with the insights of Dietrich Bonhoeffer in a dynamic, creative, and critical dialogue. His concluding chapter offers solid guidance, not only for Poland, but for anyone interested in navigating the challenging course, as we enter the twenty-first century, between secularism and fundamentalism."

Keith Clements: "Europe - like other world regions - badly needs models of how faith can interact creatively and not destructively or demonically with national, cultural, and religious traditions so as to create true communities of justice and peace. Joel Burnell's penetrating study on how the thought of one of Europe's greatest twentieth-century Christians, Dietrich Bonhoeffer, aided the renewal of one of Europe's most enduring and precious traditions, the Polish, will admirably serve this end"

Geffrey B. Kelly: "This is a book that brings the reader into intimate contact with the hopes and aspirations of a courageous people in their struggle for independence and their eventual post-war and post-communist-control liberations and their eventual taking their place in modern Europe and world history...[It] offers insights not only into the troubled history of the Polish nation but also into the ways in which the theology and ethics of Dietrich Bonhoeffer can impact a society to be a valued partner in a new European community of nations."

Fourth International Bonhoeffer Colloquium (IBC 4)

Mainz, Germany May 30-31, 2010

Bonhoeffer, Religion and Politics

Sunday, May 30

15.00 Opening of the Colloquium

1. FIGURES OF THOUGHT RELEVANT FOR POLITICS

15.15 **Sociality, Worldliness, Politics. A Perspective on Bonhoeffer's Theology and Ethics**

Prof. Dr. Clifford Green, Boston, USA

16.30 Coffee Break

17.00 **The Royal Office and the Political Problem. Bonhoeffer, Barth and Visser't Hooft**

Dr. Philip Ziegler, Aberdeen, UK

18.15 Dinner

20.00 **Bonhoeffer's Concept of the West**

Prof. Dr. Michael deJonge, Tampa, USA

Monday, May 31

2. THE CHURCH'S RELATION TO POLITICS

09.00 **The Divine Mandate of Political Authority: Bonhoeffer on Church and State**

Prof. Dr. Jens Zimmermann, British Columbia, Canada

10:15 Coffee Break

11.00 **Reading Bonhoeffer during the Bush Presidency: Theological and Historical Observations on the Political Captivity of the Evangelical Church in the United States**

Prof. Dr. Charles Marsh, Charlottesville, USA

12.00 Lunch

3. CONSEQUENCES FOR CONCRETE AREAS OF ACTION

14.00 **Christ Becoming Pluralist: Bonhoeffer's Public Theology as Inspiration for Inter-Religious Dialogue Today**

Dr. Eva Harasta, Bamberg, Germany

15.15 Coffee Break

15.45 **On the Relation of Politics and Economics. Ethical Perspectives and Bonhoeffer's Legacy in a Time of Changes**

Dr. Gotline Ulshofer, Schmitten, Germany

17.00 **Bonhoeffer on the Restoration of Politics**

PD Dr. Stefan Heuser, Erlangen, Germany

19.00 Dinner

The International Bonhoeffer Colloquia are organized by Stephen Plant, Christiane Tietz, Ralf Wüstenberg and Jens Zimmermann.
This Colloquium is funded by the Fritz Thyssen Foundation.

Contact: Prof. Dr. Christiane Tietz, Evangelisch-Theologische Fakultät der Johannes Gutenberg-Universität Mainz.
Register: christiane.tietz@uni-mainz.de

Location: Institute for European History (Institut für Europäische Geschichte) Alte Universitätsstrasse 19, D-55116 Mainz

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