

International

NEWSLETTER

Bonhoeffer Society

English Language Section

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BONHOEFFER SOCIETY PROGRAM SET FOR 1993 AAR MEETING

William Jay Peck has announced the following program for the sessions of the Bonhoeffer Society meeting to be held in Washington, DC in November of 1993. The exact time of the session and its location will be announced later with further news from the AAR on the 1993 meeting. The length of the session will be 2 1/2 hours.

BONHOEFFER: CHRISTIANITY, CHURCH AND STATE GROUP

THEME: BONHOEFFER ON CHURCH AND SOCIETY

I. Mark S. Brocker, University of Chicago Divinity School: "THE CHURCH AS THE RESPONSIBLE COMMUNITY IN BONHOEFFER'S ETHICS"

RESPONDENT: L. Gregory Jones, Loyola College, Maryland

II. Ruth Zerner, Lehman College, CUNY, Presiding: PHILOSOPHICAL AND HISTORICAL BACKGROUND TO BONHOEFFER ON CHURCH AND SOCIETY:

Rolf Ahlers, Russell Sage College: "Totalitarianism of the One -- Church and State in Modernity: Focus on Nazi Germany"

RESPONDENTS: Wayne Floyd, Dickinson College
Charles Marsh, Loyola College, MD

Andreas Pangritz, Freie Universitat Berlin: "Recent Church-State Relations in Germany Considered in Light of Bonhoeffer's (Later) Theology"

RESPONDENT: Jean Bethke Elshtain, Vanderbilt Univ.

PREVIEWS OF THE PAPERS FOR THE SESSION:

I. MARK BROCKER: THE CHURCH AS THE RESPONSIBLE COMMUNITY IN BONHOEFFER'S ETHICS:

Bonhoeffer identifies the problem of Christian ethics as participation in the revelational reality of God in Jesus Christ. In Ethics the church as the responsible community begins to emerge as the corporate form of this revelational reality. The purpose of this paper is to explore this emerging concept of the church as the responsible community. This task is complicated by the unfinished character of his Ethics. One searches in vain for a comprehensive section on the church as the responsible community. Bonhoeffer's outline for the Ethics from the autumn of 1940 indicates that he intended to write a section on the structure of the church. However, we can only surmise that this section would have included a more complete account of the church as the responsible community. To uncover this concept, we need to outline the theological framework of his ethics of responsibility, outline the theological framework of his ethics of responsibility, utilize basic concepts from his discussion of the structure and place of responsible life, and analyze various passages in Ethics dealing with the church. In addition, insights gleaned from his dissertation Sanctorum Communio will be especially helpful.

The first section of this paper will outline the theological framework informing Bonhoeffer's ethics of responsibility. In Sanctorum Communio Bonhoeffer understands the church in the context of a real historical dialectic of the community of God--a movement from the primal community (creation) through the broken community (peccatorum communio) and the reconciled community (church) to the consummated community (kingdom of God). In Ethics the reconciled community takes the form of the responsible community, the real presence of the community of God in history.

The second section will analyze Bonhoeffer's concept of the responsible person. For Bonhoeffer, the responsible person is the form Jesus Christ, the responsible person *par excellence*, takes in the individual. Bonhoeffer uses four basic concepts to develop his understanding of the responsible person: Stellvertretung (action on behalf of or in the place of another); correspondence with reality; acceptance of guilt; and freedom. In Sanctorum Communio he identifies Stellvertretung as the life-principle of the church and asserts that the sanctorum communio is built up interpersonally upon the actions of unique individual persons on behalf of and in the place of others.

In the third section we will sketch the contours of Bonhoeffer's emerging concept of the church as the responsible community. We shall explore how Stellvertretung functions as the life-principle of the responsible community, how the responsible community corresponds with the revelational reality of Jesus Christ, how the

responsible community accepts not just its own guilt but also the guilt of the world, and how the responsible community realizes its freedom. We shall discover that the responsible community is built up interpersonally upon the actions of responsible persons on behalf of and in the place of others. It is the concrete (revelational and empirical) reality responsible persons participate in as they move toward their final destiny--the consummated community of God.

II. ROLF AHLERS: TOTALITARIANISM OF THE ONE - CHURCH AND STATE IN MODERNITY: FOCUS ON NAZI GERMANY

The argument is centered around Hegel's historical category of "difference" (being therefore decidedly but undiscussed opposed to Structuralism's use of the same term). That term is reflected anthropologically, theologically, ecclesiologically, politologically and scientifically. The totalitarianism of the one of Hitler's dictatorship during Nazi Germany was argued by the Hobbesian Carl Schmitt to be the necessary answer to the problem of pluralism's or democratic assumption of undifferentiated and undifferentiable totalitarian truth-claims of each autonomous individual. The theological dictator is therefore a necessary reply to the theological validity of all plural private voices. Hegel's concept of difference is critical of these and related assumptions: The relative merit of truth-claims can be differentiated; the differentiation of church and state, as also morality and civility is the best manifestation of this possibility. It corresponds to the normative differentiation of the disciplines in the modern world, understood as the normative, differentiating manifestation of the spirit. The state is the neutral parameter of the normative realm of privacy, morality and church, a parameter depending on that very realm of normativity. This perspective on the relation of private and public, moral and civil, plurality and unity is therefore also critical of the functionalist thesis of "out-differentiation" in the sociologist Niklas Luhmann.

II. ANDREAS PANGRITZ: RECENT CHURCH-STATE RELATIONS IN GERMANY CONSIDERED IN LIGHT OF BONHOEFFER'S (LATER) THEOLOGY:

1. Historical background:

Since the revolution of 1918, church-state relations in Germany have been characterized by the concept of "hinkende Trennung" (limping, i.e. partial separation) - a compromise between democratic and authoritarian forces. The state church is abolished, but the privileged relations are maintained between the state and the two major churches, including church taxes, religious education in public schools, etc. It was only after World War II that the churches accepted the democratic constitution of the state. During the Cold War the system of partial separation was restored in the West. In the East the separation was radicalized by the communist government, though traditional elements survived

even there. Since the collapse of the GDR, church-state relations in the East have been "normalized" according to the western model.

2. Bonhoeffer's Concept of a Church Without Privilege:

The experience of the "Confessing Church," its loss of privilege and its partial opposition against the Nazi state led Bonhoeffer to a deeper understanding of the theological importance of an independent church. On the other hand, the experience of the American "Protestantism Without Reformation" led him to emphasize the basic difference between freedom as "a gift from the world to the church" and "the essential freedom of the church," i.e. the "freedom of the Word of God to get a hearing."

In his prison "Thoughts on the Day of Baptism..." Bonhoeffer proposes the concept of a church without privilege for "the revolutionary times ahead": the Christian cause will consist of "prayer and righteous action," the church needs conversion and purification, new expansion of its organization would be dangerous, Christians should identify with "the life of the community."

3. Bonhoeffer as "Church Father" of the "Church in Socialism":

As a representative of the "other Germany" Bonhoeffer seemed suitable as a "Church Father" in East Germany after World War II. His anti-fascism facilitated the dialogue between Christians and marxists. His concept of a church without privilege encouraged the church to meet with the atheist state. Thus it is no coincidence that the concept of a "Church in Socialism" was developed by a student of Bonhoeffer, A. Schonherr.

4. New (Old) Problems After Unification:

In spite of the restoration of privilege and the new expansion of church organization, problems remain: the system of church taxes, religious education and army chaplains is discussed once again. The role of the churches (becoming minorities) in a religionless, multicultural society must be redefined. And with respect to Bonhoeffer new uncertainties have emerged: If he could become a chief witness for the "Church in Socialism," was his theology responsible for uneasy compromises of the East German church with the totalitarian state and perhaps even for the "Church-Stasi-Connection"?

Bill Peck reminds us that this year we will be reapplying for recognition as an affiliated Study Group with the AAR, and that we will also be appointing a new Chairperson for the Steering Committee of the AAR Study Group. These tasks will be completed over the summer and into the fall, and if people have ideas or comments about either, they are invited to contact Bill at Chapel Hill.

AGREEMENT OF AFFILIATION BETWEEN TRANSLATION PROJECT AND THE LUTHERAN THEOLOGICAL SEMINARY AT PHILADELPHIA

Negotiations for an agreement of affiliation between the Bonhoeffer Translation Project and The Lutheran Theological Seminary at Philadelphia were completed in April of this year. Geff Kelly, Clifford Green, and Wayne Floyd were active in the dialogue with President Robert Hughes and Dean James Echols of LTSP. Wayne reports that the seminary administration and faculty remain genuinely enthusiastic about the project and their support of it. The actual inauguration of the agreement will begin in the fall of 1993 with a series of four convocation lectures on Bonhoeffer and the "grand opening" of the office/conference facilities that have been constructed for the project. The actual agreement is included here:

BONHOEFFER PROJECT PROPOSAL

During the Fall of 1992, the Bonhoeffer Society contacted President Hughes concerning the Society's Bonhoeffer translation project. Dietrich Bonhoeffer (1906-1945), a Lutheran pastor and writer, was a significant figure in the Confessing Church movement in Germany during World War II whose opposition to Hitler led to his execution. The Society informed President Hughes that a projected sixteen volumen critical German edition of Bonhoeffer's works was well underway, and that Fortress Press had agreed to work with the Society in issuing a critical English edition based on the German edition. The Society believes that such an edition will contribute substantially among English speaking people to the study and appreciation of Bonhoeffer.

The Bonhoeffer Society also informed President Hughes that the project's editorial board was interested in locating its endeavor at a Lutheran seminary. In this regard, the project's representative inquired concerning whether The Lutheran Theological Seminary at Philadelphia might have interest in housing the translation project.

In response to an expression of potential interest, the Bonhoeffer Society forwarded written information regarding the translation project and met at the seminary on November 3, 1992 with President Robert Hughes, Dr. Michael Moller, and Dean James Echols. At this meeting, representatives of the project shared more about their work, their financial situation and their needs in terms of location. In addition, they expressed the conviction that the project's location on a Lutheran seminary campus would enhance significantly its prestige and educational possibilities.

While no firm seminary commitments were made, President Hughes, Dr. Moller, and Dean Echols all felt that the location of the Bonhoeffer translation project on the seminary campus would be an exciting development. It would allow for the regular offering of a Bonhoeffer Seminar to both first professional and graduate students, periodic Bonhoeffer convocation series (including a 1995

convocation series observing the 50th anniversary of Bonhoeffer's death), the development of a Bonhoeffer Center, LTSP faculty involvement in the translation project, and the periodic presence on our campus of Bonhoeffer scholars. Furthermore, LTSP would become an internationally recognized site for Bonhoeffer research and the Krauth Memorial Library would become a significant repository for Bonhoeffer materials. It was clear that the seminary could benefit significantly from the project's presence on the campus.

Several things happened following the November 3 meeting. Consultation with the faculty resulted in the faculty's expression of support of and excitement about the project. In light of this, President Hughes notified the Bonhoeffer Society of the seminary's continuing interest in being considered as the possible venue for the project. At a late November board meeting, the Bonhoeffer Society considered several preliminary invitations and determined that its first choice for the project's location would be The Lutheran Theological Seminary at Philadelphia. This decision led to a second meeting between the parties on January 12. At that time, President Hughes, Dr. Moller, and Dean Echols were joined by Dr. Paul Rajashekar.

At this second meeting, Society representatives indicated that the seminary was its first choice for the project's location and sought to clarify the particulars of the seminary's offer to locate the project on its campus. As a result, the discussions yielded the following agreements, subject to the approval of the Bonhoeffer Society's Editorial Board and the Faculty and Board of Directors of The Lutheran Theological Seminary at Philadelphia.

Declaration of Agreements

BONHOEFFER PROJECT GENERAL EDITOR

Beginning with the Spring, 1994 academic semester, it was agreed that the seminary will engage the General Editor of the project as a visiting professor to teach one course each regular semester during his tenure, one of which will be the Bonhoeffer Seminar. This will allow the Bonhoeffer Translation Project to provide as much direct academic enrichment as possible to the LTSP community.

Further, it was agreed that efforts will be made by the General Editor to involve as many LTSP faculty as possible in the translation project. Such involvement would include the possible use of faculty as compensated translators and editors of future volumes in the series, as uncompensated consultants for future volumes, and as collegial advisors in ongoing consultations with the General Editor concerning the project.

BONHOEFFER CENTER

It was agreed that the General Editor will work with the seminary

to establish and coordinate an LTSP Bonhoeffer Center. Such a center will provide a location for a major collection of Bonhoeffer materials (possibly including copies of much of the material in the Bonhoeffer Archive of Union Theological Seminary, New York) for use by students, faculty, graduates, and other users of the library.

Further, it was agreed that the General Editor and other members of the project's Editorial Board will be available from time to time to serve as resource persons at the center. In particular, the General Editor will be available for consultations with professional and graduate students, faculty and representatives of academic and ecclesial groups.

FURNISHED OFFICE SPACE

It was agreed that the location of the project's office will be on the lower level of the Krauth Memorial Library. This will involve the construction at seminary expense of a new office in the lower level rotunda area that will extend from the current UTI office over to the back periodicals' section wall. This office will be for the sole use of those associated with the translation project. It is anticipated that the translation project will take approximately ten years. In addition, it was agreed that part of the space across from the location of the new office will be used in order to create a Bonhoeffer Center, a place where periodicals and books will be displayed and made available for community use. Office space should be available for occupation as of August 31, 1993, the date on which The Bonhoeffer Society intends to employ the project's General Editor.

OFFICE SUPPORT

It was agreed that the seminary will identify an existing secretary who will provide secretarial services to the project. It is understood that such services will not exceed an average of five (5) hours per week. This secretary will become familiar with the project and will do such things as open mail and type routine memos and letters. In addition, this secretary will handle, in the General Editor's absence, telephone calls and routine correspondence and will contact the General Editor when necessary.

It was agreed that the seminary will cover the cost of "regular" copying associated with the normal administration of the project. The Bonhoeffer Society will assume the costs associated with the copying of manuscripts. A system for keeping track of costs to be assumed by the two parties will be developed.

It was agreed that a dedicated telephone line will be installed for the project's use. While the costs for domestic telephone and fax use will be covered by the seminary, the costs for international calls and faxes will be assumed by the project. A system for keeping track of costs to be assumed by the two parties will be

developed.

It was agreed that postage costs for domestic mail will be assumed by the seminary, while postage costs for international mail will be assumed by the Bonhoeffer Society. A system for keeping track of costs to be assumed by the two parties will be developed.

It was agreed that the seminary will work with the project to secure a hard drive computer and fax machine. It is understood that the seminary is not obligated to provide either of these.

BUSINESS OFFICE SUPPORT

It was agreed that the Business Office will receive and administer the general operating funds and the grants of The Bonhoeffer Society related to the project. In addition, the Business Office will assume responsibility for paying the General Editor and forwarding his pension payments to the appropriate entity.

SEMINARY LIBRARY SERVICES

It was recognized that the Krauth Memorial Library already has impressive Bonhoeffer holdings. Given this, it was agreed that the seminary will continue to build upon strength by working with the project through its normal acquisitions program to increase its Bonhoeffer holdings. The Krauth Memorial Library also will provide some financial support through its discretionary funds for initial purchases of materials needed by the project that are not currently part of the library's collection.

Further, it was agreed that the Krauth Memorial Library will allow the project the full use of its facilities, including obtaining books through Interlibrary Loan and research using the only OCLC service and the Dialog/BRS databases available through OCLC.

HOUSING AND FOOD SERVICE

It was agreed that, when available, housing and use of the seminary's food service will be provided for occasional individual guests of the project and for smaller meetings of general editors, translators, and consultants. In addition, occasional overnight housing and use of the seminary's food service will be made available to the General Editor. It was understood that these facilities will not be available to larger groups or, in the case of the food service, to any group during the summer.

DEVELOPMENT SUPPORT

It was agreed that support will be provided to the project by the seminary's Advancement Office to assist it in locating and securing future funding for the project. This will include the coordination of efforts regarding the writing of grants, negotiations with

ecclesiastical institutions, and the identification of and communication with potential individual donors.

INSTITUTIONAL PUBLICITY

It was agreed that the seminary will include in the next edition of its catalog an appropriate description of the translation project, including the role of the General Editor.

REVIEW AND EVALUATION

It was agreed that an annual review of the relationship and terms of the agreement between Bonhoeffer Translation Project and The Lutheran Theological Seminary at Philadelphia will be conducted. Such a review will identify issues requiring attention and will seek to address those issues in a mutually satisfactory manner.

It was agreed that the initial term for the Bonhoeffer Translation Project's location on the campus of the Lutheran Theological Seminary at Philadelphia will be three years. During the third year of the project's presence on this campus, a comprehensive review will be conducted. This review will have as its specific purpose the renewal of the current agreement, the renegotiation of a new agreement, or the discontinuation of the agreement.

3/15/93

CALL FOR PAPERS

THE 3RD BIENNIAL CONFERENCE ON CHRISTIANITY AND THE HOLOCAUST AND THE 24TH ANNUAL SCHOLARS' CONFERENCE ON THE HOLOCAUST AND THE CHURCH STRUGGLE

a JOINT CONFERENCE hosted by
The Holocaust/Genocide Resource Center and The Campus Ministry of
RIDER COLLEGE, Lawrenceville, NJ
March 6, 7, and 8, 1994

"THE HOLOCAUST: PROGRESS AND PROGNOSIS 1934-1994"

60 Years after the Barmen Synod

50 Years after Wallenberg and the Deportation of Hungarian Jews
35 Years of teaching the German Church Struggle and the Holocaust

The Scholars' Conference, founded by Franklin H. Littell and Hubert G. Locke, and the Biennial Conference will jointly explore: "HOW SHALL THE DIALOGUE CONTINUE?" Continuing to examine the failure of the churches and professions to confront Nazi antisemitism and the final solution, panels on "Professional Ethics After Auschwitz" will analyze the roles of doctors, lawyers, theologians, business

and corporate executives, teachers, writers, artists, and media specialists under dictatorships and democracies.

Members of the International Bonhoeffer Society--English Language Section are especially invited to propose papers for this conference. Abstracts of 300-500 words should be submitted in triplicate by October 15, 1993, to the host chairman:

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2083 Lawrenceville Road
Lawrenceville, NJ 08648
Telephone: (609) 896-5345 FAX: (609) 896-8029

MARY GLAZENER'S NOVEL AVAILABLE

Word has been received that Mary Glazener's novel The Cup of Wrath: The Story of Dietrich Bonhoeffer's Resistance to Hitler, sold out of its first printing after only little more than a month. The second printing, available from distributors Ingram Books and Baker and Taylor, is now widely available in many bookstores.

The product of sixteen years of research which included sharing memories of Dietrich related by the Bethge's, by Maria von Wedemeyer, by Bonhoeffer's sisters and sisters-in-law, among others, Mrs. Glazener's work emerged from her own crisis of faith some years ago. She reports that her own faith journey, and her interest in Bonhoeffer, were both enormously influenced by her reading of Letters and Papers, particularly the passage: "It is not the religious act that makes the Christian, but participation in the suffering of God in the world. It is living unreservedly in life's duties, problems, successes and failures, experiences and perplexities. In so doing, we throw ourselves completely into the arms of God..."

Following upon publication of the book, Mary and her husband have been travelling on behalf of the work, speaking to church groups and participating in "book signings" in various locations. As Pat Kelley's review below notes, The Cup of Wrath is available at a time when the Bethge biography is out of print in English, and before such time as the published letters of Maria and Dietrich have been translated, factors that can only enhance its appeal to those interested in the Bonhoeffer legacy.

Review: Mary Glazener: The Cup of Wrath: The Story of Dietrich Bonhoeffer's Resistance to Hitler. Savannah: Frederic C. Beil, Publisher (414 Tattnell Street, Savannah, GA 31401: 1-800-829-

8406), \$29.95.

What will twenty years of profound interest in the story of Dietrich Bonhoeffer, augmented by study of German, many interviews with surviving members of Bonhoeffer's family and circle of friends, and many frustrating moments rewriting an account of his story, achieve?

If the person investing the time is our member, Mary Glazener, of Clemson, SC, the answer is this handsome volume and its carefully refined contents, what is in this reviewer's opinion clearly the most successful of several efforts to tell Bonhoeffer's story as a work of historical fiction. Several who attended our earlier annual meetings as the book neared completion heard Mary share some passages from her work in progress. These members will not be surprised at the sensitive, detailed portrayal presented in this final version of the work.

Eberhard Bethge, whose biography will still need to be consulted for a documented account of Bonhoeffer's activities, calls the work a "daring effort" in which the author invents "lively and true conversation between the leading figures" and integrates the best available evidence in an attempt to present the "inner truth of the story."

All readers will find the author's gift for accurate characterization one of this novel's strongest points. Not only Dietrich Bonhoeffer himself, but also other members of his family and circle of students and friends, "come alive" in scene after scene, all defined circumstantially by careful research into available sources of historical evidence. Important corrections to a one-sided interpretation of Dietrich Bonhoeffer's "strained" relationships to his brothers and father, as well as a fuller account of his romantic relations, with Maria von Wedemeyer and earlier with others, than is elsewhere available, are among the novel's special contributions. The author has even ventured into the privacy of the confessional to construct a fictive view of what Dietrich must have shared with Eberhard Bethge, Albrecht Schonherr, and Joachim Kanitz in such moments during and after Finkenwalde.

Bethge's work is lamentably out-of-print for English readers at present, and a translation of the best-selling German edition of the letters of Maria and Dietrich from 1943 to 1945 is not likely to be available for at least another year. Because of its discerning use of the possibilities for conveying a sense of personal presence which inhere in the genre of a historical novel, Mrs. Glazener's work should be of special interest to all who want a credible portrait of Bonhoeffer and his circle. While this interest is particularly current now when these other works are inaccessible, this reviewer believes, it will endure also on its own merits so long as there is interest in Dietrich Bonhoeffer.

--J. Patrick Kelley

PERSONAL NOTE

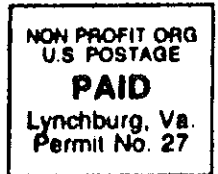
Geff Kelly sends sincere thanks to members who have assisted in supporting his daughter Susan's care, and reports that Susan and the entire Kelly family will be visiting Disney World later this month through a grant from "Make a Wish" Foundation. Those who wish to contribute to Susan's ongoing care can do so through Charles Sensel, Grace United Methodist Church, 503 North Fourth Street, Pekin, IL 61554.

IBS MEMBERSHIP

If you have not yet paid your dues for 1993, send a check payable to "International Bonhoeffer Society - English Language Section" to Pat Kelley at the address below. Dues for this year, as for earlier years, are \$20.00.

The IBS Newsletter is published three times a year: in February, May, and October. Materials for inclusion should be sent at least two weeks in advance (Jan. 15, Apr. 15, Sept. 15) to Patricia A. Schoelles, St. Mary's Seminary, 5400 Roland Ave., Baltimore, MD 21210 (tel. 410-323-3200 x149, or 410-435-1482).

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