

International

NEWSLETTER

Bonhoeffer Society

English Language Section

John D. Godsey, editor
James Patrick Kelley, managing editor

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May, 1991

BONHOEFFER SOCIETY PROGRAM SET FOR 1991 AAR MEETING IN KANSAS CITY

William J. Peck has announced the following program for the sessions of the Bonhoeffer Society to be held at the AAR Annual Meeting in Kansas City, MO, November 23-26, exact date and times to be indicated later:

Session 1 (60 minutes)

Presider: William Jay Peck, University of North Carolina, Chapel Hill
Theme: Bonhoeffer's Legacy and the Crises of the Modern World
Paper: Jeffrey C. Pugh, Elon College, "What Is Christianity for Us Today?
Dietrich Bonhoeffer and Theological Construction"
Respondent: Geoffrey B. Kelly, La Salle University

Session 2 (90 minutes)

Presider: Ruth Zerner, Lehman College, City University of New York
Theme: Bonhoeffer's Legacy and the Crises of the Modern World
Paper: Clifford J. Green, Hartford Seminary, "Bonhoeffer's Theory of
Modernity and Gutierrez' Critique"
Respondents: Patricia A. Schoelles, St. Mary's Seminary and University
Wayne W. Floyd, Dickinson College

SUMMARY OF PROPOSED PAPER BY JEFFREY PUGH

In the fragments of writing collected in Letters and Papers from Prison (LPP), Dietrich Bonhoeffer sought to explore the construction of God in the world of modern Christianity. Living on the other side of modernity, and beyond the critiques of Feuerbach and Freud, Bonhoeffer argued that God conceptualized as the object of the human self-consciousness must be revealed for what it truly was -- a religious construction, pushed to the periphery of human existence by modernity.

Bonhoeffer lays his ax at the root of religion as a general category of human existence and reflection by contending that we must live as though God did not exist. Indeed, the God we create out of our immanent religious consciousness is without relevance or existence in the contemporary world.

This does not mean that humanity lives in the dimensions of Absence however, only that the humanly constructed divinity of abstract power and definition represents more an encounter with ourselves and our desire than authentic transcendent reality. Paradoxically, the more we abandon the traditional transcendence of God and immerse ourselves in this world, the more possible encounter with a Presence becomes.

I am being challenged by my recent reading of Bonhoeffer to reflect upon the issue of theological construction and human projection. The questions raised by those who interrogate religion still occupy us in the world of modernity. Is our theology still a reflection of purely human self-consciousness and wish fulfillment? Do theologies from the left and from various dissenting perspectives constitute as much a projection of our inner consciousness as the theologies of orthodoxy? How can we even speak of anything other than an Absence?

By exploring themes raised in LPP, I find the seminal thoughts of a theological perspective worked out as paradoxical theology. For Bonhoeffer powerlessness and suffering lead us to a vision of divine reality not rooted in ourselves. To find the truly transcendent we must escape our own will to power and instinct for self-survival in order to push the boundaries of human existence. Out on the edge of human power, at its limits, we find the Other.

It is only as we give up the pursuit for God that we are likely to find God. This presentation will use LPP to explore Bonhoeffer's critique of modernity and the theological task. In the midst of this examination, however, the question of whether Bonhoeffer's appeal to powerlessness is not itself a reflection of his own imprisonment will be explored.

SUMMARY OF PROPOSED PAPER BY CLIFFORD GREEN

The theological reflection of Bonhoeffer's prison writings was stimulated by a particular interpretation of modernity, significantly influenced by his reading of Wilhelm Dilthey. Gustavo Gutierrez, Peruvian theologian of liberation, reads Bonhoeffer as a critic of the critics of European liberalism (Barth et al.) and a precursor of liberation theology, though still confined to the perspective of his own social class. This paper will analyze Bonhoeffer's interpretation of modern society and its anthropological self-understanding, and his theological appropriation and critique, with particular attention to his Letters and Papers from Prison and Ethics. Gutierrez' critique will be assessed with particular reference to issues of social analysis, class and colonialism in Bonhoeffer's interpretation of modernity.

ON THE DEATH OF CHARLOTTE MATTHEWS - BY GEFREY B, KELLY

It is with deep sympathy for our brother and fellow Board member, John Matthews, that I convey to you the sad news of the death on January 30th of John's wife Charlotte. Charlotte had been hospitalized shortly beforehand for complications resulting from her long bout with cancer. She was 41 years old and leaves behind two teen-aged daughters, Sari and Maren. Many of us remember Charlotte as lovely in looks and personality, lively and fun-loving, and religious in the best sense. We have conveyed our condolences to John. Those who would like to contact John either in writing or by telephone may do so in care of Prince of Peace Lutheran Church, 7217 West Broadway, Brooklyn Park, Minnesota 55428, (616) 560-8958. Charlotte is at peace in the Lord whom she and John served and in whom they had placed their trust. Let us continue to remember John, Sari, and Maren in our prayers. May they somehow experience God's blessings and comfort in what has been for them a time of deep sorrow and loss.

A NOTE ON JAN LIGUS - BY CHARLES SENSEL

Jan Ligus arrived safely in Prague after lengthy flights that began in the USA on January 23rd. Though he has been given a contract teaching philology and

hermeneutics at the Charles University of Prague, his situation is still very unstable and his future in Czechoslovakia uncertain. Jan wrote that the economy in his country is shaky, prices high, food and other items scarce, and the euphoria of the Czech glasnost just about gone - to be replaced by more gloomy assessments over what is to come. Jan sends greetings to his sisters and brothers of the Bonhoeffer Society in America who made his stay in the States such a wonderful, affirming experience.

A NOTE ON FATHER MICHAEL LAPSLEY - BY CLIFFORD GREEN

Those who attended the Amsterdam international conference in 1988 will remember the moving paper of Fr. Michael Lapsley, S.S.M., an Anglican priest working as a chaplain with the African National Congress through the Lutheran World Federation's Program on Church and Liberation in Zimbabwe. In April, 1990, opening mail that had accumulated during a five-week tour of Canada, Fr. Michael was almost killed by a parcel bomb. He survived the explosion, but lost both hands and an eye. A 26-minute videotape on Fr. Michael's anti-apartheid witness entitled "Apartheid Has Not Ended" is available for CAN \$24.95 from the Inter-Church Coalition on Africa, 129 St. Clair Avenue West, Toronto, Ontario, Canada M4V 1N5, phone 416-927-1124, fax 416-927-7554.

AVAILABILITY OF BONHOEFFER WORKS BY JÖRG RADES (1/2/59-3/28/89)

Another attendee at the Amsterdam Conference whom many will remember was Jörg Rades, who had been working since 1986 on a dissertation on "The Intellectual Background of Dietrich Bonhoeffer" under Professor George Hall, St. Mary's College, St. Andrews University (St. Andrews, Fife, KY16 9JU, United Kingdom). With Professor Hall's consent, papers written by Rades in preparation for his doctoral work are now available through the permission of his mother, Frau Elke Simon-Rades. For research purposes, copies of tapes and papers may be obtained from the Bonhoeffer-Forschungsstelle am Systematischen Lehrstuhl der Theologischen Fakultät der Universität Heidelberg (from Professor Dr. Wolfgang Huber, Forschungsstätte der Evangelischen Studiengemeinschaft, Schmeilweg 5, D-6900 Heidelberg, or Oberrat Dr. Ernst-Albert Scharffenorth, Wissenschaftlich-Theologisches Seminar der Universität Heidelberg, Kisselgasse 1, D-6900 Heidelberg).

The following tapes of interviews were made by Rades on a trip in May/June 1986: (1) Eberhard Bethge; (2) Kurt Scharf; (3) Winfried Maechler; (4) Jürgen Moltmann; and (5) Helmut Gollwitzer.

The following manuscripts are available: (1) Vorläufige Skizze für die Fragestellung der Dissertation - 8 pages; (2) Luther and Bonhoeffer - 37 pages; (3) Kierkegaard and Bonhoeffer - 2nd draft, 21 pages; (4) Nietzsche and Bonhoeffer - 2nd draft, 22 pages; (5) Bonhoeffer and Hegel - quotations, 1st draft, 7 pages; (6) Bonhoeffer and Hegel - draft of November 1988, 35 pages; (7) Bonhoeffer & Metaethics, Deconstruction and Insanity - 37 pages.

Copies are also available from Charles Marsh, Jr., Loyola College, 4501 North Charles Street, Baltimore, MD 21210-2699, and Clifford J. Green, Hartford Seminary, 77 Sherman Street, Hartford, CT 06105.

Jörg's untimely death because of cancer came as a great shock to those who knew him. He was not only a promising Bonhoeffer scholar but a friend.

Jane Pejsa, Matriarch of Conspiracy: Ruth von Kleist, 1867-1945. Minneapolis: Kenwood Publishing Company, 1991. 408 pp. \$24.95.

The author of this unabashedly Romantic biography of the grandmother of Maria von Wedemeyer calls it a "family saga." Readers interested in Bonhoeffer and his theology, which has so much to do with the concrete circumstances of his life, will learn from it some valid details of the situation in Pomerania, where this "Prussian Ruth" supported Bonhoeffer's Finkenwalde Seminary and its makeshift replacement "group vicariates." A special chronicle of Maria's relationship to Bonhoeffer, and her grandmother's role in promoting it, is a well-constructed part of Pejsa's story. She has also presented credible portraits of several other members of the von Wedemeyer family who were centrally engaged in the Resistance. Maria's older sister, Ruth Alice von Bismarck, says

...how could someone out of a completely different history and culture properly portray a life that was so bound up with historical events? Jane Pejsa...not only understood..., but listened to us during intensive personal interviews and responded...by portraying with empathy this compassionate woman who participated ...in the great epoch of our time.

All who are interested in further details about Bonhoeffer and his context will find this book conveying a vivid impression of his contacts with the aristocracy of East Prussia. Jane Pejsa read passages from the work at the Society session in Anaheim in 1989. In the published version she has woven a credible fictive connection between points she could firmly document in works inaccessible to English readers, many of them unpublished family letters and memoirs to which she was given access.

Christoph Zimmermann-Wolf, Einander beistehen: Dietrich Bonhoeffers lebensbezogene Theologie für gegenwärtige Klinikseelsorge. Studien zur Theologie und Praxis der Seelsorge, 6, herausgegeben von Konrad Baumgartner und Werner Rück in Verbindung mit Ludwig Mödl, Josef Müller und Ehrenfried Schulz. Würzburg: Seelsorge, Echter, 1991. 370 pp.

Zimmermann-Wolf's 1990 dissertation at the Philosophische-Theologische Hochschule St. Georgen (Frankfurt/Main) exposes the special pertinence of "clinical pastoral care" as an appropriate situation in which to apply Bonhoeffer's theology, which interrelates so concretely all aspects of life and faith. This hospital chaplain sketches dimensions of modern medical practice which seek to avoid facing reality as "idols" (for example, a predominantly passive conception of illness combined with a pervasive presumption of total autonomy of medical science). And here is where Bonhoeffer's concrete theological perspective can serve to relativize what are often presumed to be absolute claims. His sense of the irreducible and non-manipulable finality of genuine Christian community provides a concrete, but transcendent corrective to such false claims. "To stand by another person" may be a realistic assessment of what even the most skillful medical staff are able to do. Zimmermann-Wolf expounds this form of a central concept in Bonhoeffer's consistently social understanding of the reality of Christ with great theological subtlety, depth, and detail. Although this work is oriented to the special situation of institutional pastoral care and confronts in a special way the idols of modern medical practice, it deserves a wider reading than its sub-title suggests, for it is a thorough study of concrete implications of central aspects of Bonhoeffer's theology. Zimmermann-Wolf's study has the added distinction of being the first to have made use of extensive computer-based research in Bonhoeffer's works.

Note by editor: Marcia Houtman is a senior M.Div. student at the Lutheran School of Theology at Chicago. This study of "Night Voices in Tegel" was written as a response paper on Letters and Papers from Prison in Dr. Kurt Hendel's course in Church History and was submitted at the urging of Dr. Hendel and Jay Rochelle. To follow the text, the verses of the poem should be numbered from 1 to 45.

Making Visible the Inwardness:
A Brief Study of Dietrich Bonhoeffer's "Night Voices in Tegel" as a Psalm of Lament

Dietrich Bonhoeffer has said of himself, "I'm certainly no poet." Perhaps precisely because of this fact it is in his poetry that we find some of the most powerful and simple statements of his character, that which comes closest to embodying the ideals of simplicity and reticence and dignity which he so highly valued. While the small essays and the theologically oriented letters to Bethge more clearly expound doctrine, the poems are where we find Bonhoeffer exhibiting what he himself calls one of the greatest of all intellectual achievements -- simplicity (To Eberhard Bethge 11 August 1944). Elsewhere he is clearly writing from the stance of a particular role -- the fiance, the friend, the son, the theologian. And even in many of the poems he is still consciously writing theology; it's just that he's put it in poetic form and so some of the posturing remains. However, the clearest cut down to the heart of the man (and his theology) comes in "Night Voices in Tegel."

In "Night Voices" Bonhoeffer exhibits the "gift of seeing" for which he praises Bethge in a letter dated 11 August 1944. In his comments to Bethge we get another view of Bonhoeffer's thought on reticence and dignity; he tells Bethge, "Your gift of seeing seems to me to be the most important thing. And precisely how and what you see. This is no urgent, analytical, curious seeing, that wants to pry into everything, but clear, open and reverent seeing. This kind of seeing...is now leading you to...descriptive writing." While Bonhoeffer goes on from that point to differentiate his work from Bethge's by saying, "with me it's a matter of seeing with the intellect, whereas you use your eyes and all your senses," "Night Voices" is actually a very poignant example of "reverent seeing." As we have already noted, Bonhoeffer was unsure of his poetry, hesitating to share it with anyone but his closest friend. Yet, significantly, when he has nothing else to give Bethge for a birthday gift, he sends a poem. Bethge's response to that gift aptly summarizes the significance of poetry in general and of Bonhoeffer's poetry in particular; in a letter dated 26 August 1944, Bethge says, "You can't give anything more personal than a poem....There is no greater self-sacrifice, no better way of signifying an otherwise unattainable nearness than in a poem. ...it makes visible the inwardness that is bound up and held in check within it. Unlimited surrender of the spirit awakens anxiety in the receiver. But this restrained surrender seems to me to be the highest degree of friendship and understanding."

Considering Bonhoeffer's self-avowed affinity for the Old Testament, it is no surprise that "Night Voices in Tegel" reads very much like a psalm of lament, allowing a controlled release of otherwise pent up emotions and observations and coming to a guarded, but none the less significant conclusion of hopefulness for and in a new day. The poem can be broken down into the following divisions

for ease of examination: introductory scene setting, vss. 1-10; reaching mid-night (2 contrasting views), vss. 11-12; dream of hope and justice, vss. 13-18; realization of "reality," vs. 19; lament, vss. 20-28; address to God, vss. 29-42; return to the original setting, vss. 43-44.

"Night Voices" begins (and ends) with the author in the very concrete setting of his jail cell, signifying Bonhoeffer's dedication to responsible Christian action in the world. The tide may be ebbing on the "eternal shore," but the verses of this section remind the reader very concretely of "the grey wall," the peoples, houses, spirits and hearts that are aflame. The author hears cries, the heaving and trembling of a soul, the shouts of sufferers and the murmurs of their loved ones, and the weak breath of those about to die. All of these "voices" are drawn together in a silent choir in verses 9 and 10, ending with the cry, "Brother, we are searching, we are calling you! / Brother, do you hear me?"

In verse 11 the narrator awakes from his nightmare, but the awakening is cold and frightening, a mere division between "a poor yesterday" and "a poor today." A significant shift then comes in the parallel verse of awakening, verse 12. Introducing the small psalm of hope, verse 12 contrasts the "real" nightmare of the previous verse with a midnight at which new bells will ring in celebration of the good overcoming with joy. The psalm of hope in verses 13-18 stands in stark contrast to the haunting reality of the first verses, but significantly, while those early verses are drawn in distinct detail, these verses speak in generalities and abstractions.

Yet another significant break in the flow of the poem comes in verse 19. The narrator has just gone through the idyllic scene in which a new race is reconciled in peace and beauty. But "suddenly" he sits up, realizing that the dream of peace is like land sighted from a sinking ship. Rather than golden fruit, all there is to grasp is "the impenetrable mass of darkness." This verse introduces the long, sometimes gruesomely detailed psalm of lament (vss. 19-28). One can almost hear the centuries-old cry of the Biblical psalmist, "How long, O Lord?" as the narrator details the injustice and abuse he and others are suffering. The lament builds to a climax in verses 26-28, in which we find despair first of a heart's flame stamped out, then of the fragmentation of "once holy bonds" not merely dissolved, but "mangled and flayed." And the peak of the lament is reached in the "hellish laughter" of those "one-time defenders of right and truth," who have now become "despisers of God and man."

Yet at the very point at which the narrator professes to hate God (and humanity), he turns in verses 29-42 to a prayer of confession and petition to that God, again much as the Biblical psalmists did. Verses 29-30 show a surprisingly confident stand in relation to humanity. As the Biblical psalmists, the narrator declares himself and humanity innocent and undeserving of their terrible suffering, and accuses God! Verses 31-42, then, are a direct address to God, first confessing betrayal of God and then pleading for a sight of daybreak and for patience until the assured day of redemption (vs. 39) comes. Verses 39-41 relate to the time of waiting until the day, and the entire prayer concludes with a plea to a "brother" (Christ) to intercede on the "psalmist's" behalf.

Having come full circle, the narrator returns to the concrete reality of his daily existence in verses 43-44, which clearly parallel verse 1. Significantly, there is no instant gratification. The sleeper has awakened to a "beautiful

summer day," but what that day brings is still the steps, albeit now muffled, of the guards. The narrator hears a death sentence being read, but notes that the prisoner strides "bravely and with proud step." The effect of the turning to God has been a turning to the future to hope even though the deaths continue. The narrator recalls the prisoner "who soon...will have finished it," again referring to Christ's suffering and sacrifice. And the prayer here is Christ's to the narrator, to us -- "when the sun turns pale for me, / Then live for me." In verse 44 we once again see the narrator stretched out on his cot, staring at the grey walls, but significantly, where there was a summer evening in verse 1, we now have a summer morning. The entire poem ends, then, with yet another address to "brother," in the assurance that "Our day breaks / We stand fast!"

For someone who is "certainly not a poet," Dietrich Bonhoeffer has produced a remarkably effective piece of "reverent seeing" in "Night Voices in Tegel." For in it we hear hints of his own voice, the voice of one "deeply tormented by long isolation" (verse 10), but that voice is made to speak not only as a probe into an individual life, but as the voice of a prophet whose vision from God is meant to reach all people.

"THE SHADOW ON THE CROSS" WINS FESTIVAL GOLD MEDAL

The awards committee of the International Film and TV Festival in New York City has designated the Gold Medal Award in Religious Programming for "The Shadow on the Cross."

"The Shadow on the Cross" is an hour-long film produced by CTVC of England in follow-up to the international conference "Remembering for the Future," held in Oxford and London in 1988. The theme of the conference, which was attended by 650 educators from 25 nations, was Christian/Jewish relations after Auschwitz. The TV film, which was first broadcast over Channel Four in England, deals with the history and significance of antisemitic preaching and teaching in the Christian churches.

The chief narrator of the sequence of interviews and historical scenes is Franklin H. Littell, IBS member, United Methodist minister, and Ida E. King Distinguished Visiting Professor of Holocaust Studies at Stockton State College in New Jersey. His book The Crucifixion of the Jews was the first full-dress treatment of the Holocaust by a Christian scholar.

REVIVAL OF KARL BARTH SOCIETY OF NORTH AMERICA

Because of the close ties between Bonhoeffer and Barth, IBS members should be aware of the recent revival of the Barth Society. It has met just prior to the last two AAR Annual Meetings and hopes to become a group within the Academy in the future. Three issues of the Karl Barth Society Newsletter have been published. To become a member of the Society, which includes a subscription to the Newsletter, please send \$10 (the annual fee), made out to the Karl Barth Society, to Russell W. Palmer, 5061 Blondo St., Omaha, NE 68104.

BONHOEFFER ARTICLE PUBLISHED BY PAUL BALLARD

Paul Ballard, Lecturer in Religious Studies and Tutor in Pastoral Studies in the University of Wales College of Cardiff, has published "Bonhoeffer as Pastoral Theologian" in Theology, Vol. XCIV, No. 758 (March/April 1991), 115-123. Theology is a SPCK publication and is edited by Peter Coleman, Leslie Houlden, and Grace Jantzen.

NEW APPOINTMENT FOR KEITH CLEMENTS

At the end of August 1991 Keith Clements, an active member of the British Section of the IBS, will leave his teaching post at Bristol Baptist College to become Co-ordinating Secretary for International Affairs in the new Council of Churches for Britain and Ireland (which is replacing the British Council of Churches). His address will be CCBI, Inter-Church House, 35 - 41 Lower Marsh, London SE1 7RL. Tel: 071-620-4444. Keith is the author of two books on Bonhoeffer: A Patriotism for Today: Dialogue with Dietrich Bonhoeffer (Bristol Baptist College, 1984) and What Freedom? The Persistent Challenge of Dietrich Bonhoeffer (Bristol Baptist College, 1990). The latter contains significant interviews with Eberhard and Renate Bethge.

NOTES ON PAPER BY NICHOLAS SAGOVSKY PRESENTED AT MEETING OF BRITISH SECTION

In Newsletter No. 11 (September 1990) of the British Section, which is edited by Hugh Searle, the following notes were recorded of a paper given by Dr. Nicholas Sagovsky, Dean of Clare College Cambridge, at a meeting of the British Section at Birmingham on March 31, 1990. The subject was "Ten Years After - Germany and England: Dietrich Bonhoeffer's Reflections on 'Civil Courage' and Its Importance for Us Today."

"After Ten Years" was written by DB to three close friends - Bethge, Oster, and von Dohnanyi - at Christmas 1942. As Bethge remarks in his biography, by this time for people of conscience and divided loyalties there were no clear moral priorities anymore. The common link in the paragraphs of "After Ten Years" is that of facing the raw reality of concrete experience and being motivated by constraints "beyond reason." Why did so many people lack civil courage? DB sees the answer in terms of an absolute allegiance to the virtues of duty, obedience, and vocation. But these cripple "free responsibility." What does this idea mean for DB, and what does it mean for us?

In this document there are three underlying themes:

- (1) a background belief in the wrath of God. Such a belief exposes the inadequacy of reason to resolve moral ambiguities. It is an aspect of Christian tradition with which we must once again wrestle, not in terms of individual condemnation, but in terms of individual and political accountability before God, and of being under divine judgment.
- (2) a compelling need to think beyond the present time and to ask constantly what kind of world we are building for our children. DB is involved in conspiracy now because of his commitment to the future and the existence of a new freer world for those yet unborn.
- (3) how do you live with the loss of simplicity and straightforwardness in a world of greys? Is it possible to "find our way back" to these qualities, or does the longing remain almost completely nostalgic?

"The Structure of Responsible Life" in Ethics complements "After Ten Years." Again beginning with the concrete situation, DB spells out our response to Jesus Christ in the world under four heads: Deputyship (being for others); Correspondence with Reality (commitment to our own immediate historical situation); Acceptance of Guilt (sharing in the sufferings of God in the world, in the guilt borne by Jesus); and Freedom (in obedience to the guidance of God we discover our own creative moral power).

PLEASE VOTE FOR BOARD MEMBERS BY CASTING BALLOT BELOW

INTERNATIONAL BONHOEFFER SOCIETY
ENGLISH LANGUAGE SECTION

ELECTIONS TO THE BOARD OF DIRECTORS

It is now time for members of the International Bonhoeffer Society -- English Language Section to elect four members to the Board of Directors. While all members of the Society are eligible for election to the Board, the following have declared willingness and interest in serving as Board Members for the four year term that expires at the end of 1994: Daniel Hardy, Princeton Theological Seminary, Patrick Kelley, Lynchburg College, John Matthews, Prince of Peace Lutheran Church in Brooklyn Park, MN., Larry Rasmussen, Union Theological Seminary, and Patricia Schoelles, St. Mary's University and Seminary, Baltimore,. At this time we thank Nancy Lukens, University of New Hampshire, for her four years's service, just concluded, as Board member. Nancy had withdrawn her name as a candidate for reelection. She continues to serve on the Bonhoeffer Works Editorial Board; and the Society has profited much from her considerable expertise as a Germanist. We ask all members to fill out the ballot below and send it a.s.a.p. to me, Geoffrey B. Kelly, Department of Religion, La Salle University, Philadelphia, PA. 19141. Please indicate also if you would like to be considered a candidate in future elections. Do it now! Many thanks.

BALLOT

VOTE FOR FOUR (4):

_____ Daniel Hardy

_____ Patrick Kelley

_____ John Matthews

_____ Larry Rasmussen

_____ Patricia Schoelles

IBS MEMBERSHIP SERVICES

___ I am submitting my 1991 dues (\$20) herewith.

___ I am submitting my 1990 dues (\$20) herewith and expect to receive, provided I have also paid my 1989 dues, a copy of J. P. Kelley's book (due by November 1991) entitled "One Reality," as well as the newsletters for the year.

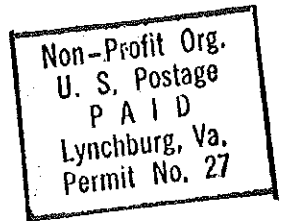
___ I am submitting my 1989 dues (\$20) herewith in order to receive the bonus book and copies of the newsletters for the year.

___ I would also like to pay dues for 1985-86 (\$30) to receive copies of the newsletters for that year and a copy of William J. Peck, ed., New Studies in Bonhoeffer's Ethics postpaid.

Correct error, if necessary, in address label below. Make checks payable to "International Bonhoeffer Society - English Language Section," and mail this form (or a copy of it) with your payment to: J. Patrick Kelley, Treasurer, Lynchburg College, Lynchburg, VA 24501-3199.

The IBS Newsletter is published three times a year: in February, May, and October. Materials for inclusion in any given issue should be sent at least two weeks in advance (Jan. 15, April 15, Sept. 15) to John D. Godsey, 8306 Bryant Drive, Bethesda, MD 20817 (Tel: 301-320-5597).

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