

International

# NEWSLETTER

Bonhoeffer Society

*English Language Section*

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

Number 50  
May, 1992

## BONHOEFFER SOCIETY PROGRAM SET FOR 1992 AAR MEETING IN SAN FRANCISCO

William Jay Peck, chair of the Selection Committee for the AAR Group, "Bonhoeffer: Christianity, Church, and State" (other members are Wayne Floyd, Geoffrey Kelly, Charles Marsh, Patricia Schoelles, and Ruth Zerner), has announced the following program for the session of the Bonhoeffer Society to be held at the AAR Annual Meeting in San Francisco, California, November 21-24, 1992, exact time and place to be indicated later:

### 2½ Hour Session

Presider: William Jay Peck, University of North Carolina, Chapel Hill

Theme: Suffering, Oppression, and Post-modern Developments

Paper: William V. Johnson, Northwest Baptist Church, Ardmore, Oklahoma  
"A Narrative Reading of Bonhoeffer's Theology of Suffering"

Respondent: Charles Marsh, Loyola College of Maryland

Paper: John S. Conway, University of British Columbia, Vancouver  
"The End of a Legacy? Dietrich Bonhoeffer and East Germany"

Respondent: Jean Bethke Elshtain, Vanderbilt University

Paper: Jane Pejsa, Plymouth Congregational Church, Minneapolis, MN  
"Dietrich Bonhoeffer's Letter to an Unknown Woman"

Note: When Conference time approaches, papers by Johnson and Conway may be obtained by sending \$2.50 each to:

Rev. William V. Johnson  
2006 Yorktown Court  
Ardmore, OK 73401

and

Professor John S. Conway  
Department of History  
University of British Columbia  
#1297-1873  
Vancouver, BC V6T1Z1, Canada

#### SUMMARY OF PROPOSED PAPER BY WILLIAM V. JOHNSON

Drawing from the fruits of narrative theology, this paper proposes to explore Bonhoeffer's heuristic approach to the question of human suffering. Bonhoeffer's narrative is profoundly impacted by his sensitivity to, his identification with, and his participation in suffering - so much so that suffering can be considered the controlling image in Bonhoeffer's life story. Since this is the story of a theologian, questions arise about the theological meaning of suffering and how personal and corporate suffering influence Bonhoeffer's own reflections on suffering. The paper proposes that soteriology gives theological meaning to suffering as the controlling image in Bonhoeffer's story and that the real suffering of God in the world, centered in a theologia crucis, enabled Bonhoeffer to find continuity between his personal life, the life of society, and his theology at a time when belief in the conventional impassible deus ex machina no longer seemed credible. Bonhoeffer calls upon humans to share in God's suffering in the world precisely because humanity is responsible for that suffering. Solidarity with the suffering God is faith. In the radicalized theologia crucis of the prison letters, the suffering neighbor represents the only available transcendence of God.

#### SUMMARY OF PROPOSED PAPER BY JOHN S. CONWAY

The impact of Dietrich Bonhoeffer, particularly on the English-speaking world, has grown steadily since the appearance of the translation of Letters and Papers from Prison in the early 1950s and the subsequent translation of his earlier writings. Indeed, he has become one of the most influential theologians in the post-World War II period. However, this is not the case in his own homeland, where his reputation was much disputed for at least two decades following Germany's humiliating defeat. In West Germany his detractors looked upon him as a political casualty rather than a Christian martyr and, because of his participation in the Resistance Movement's unsuccessful attempts to overthrow the Nazi government, accused him of disloyalty. On the other hand, in Communist-dominated East Germany Bonhoeffer's ideas were adopted as being especially relevant to the changed situation of the Evangelical Churches. Particularly after the almost total separation from their western counterparts in 1961, East German theologians found Bonhoeffer's ideas to be most helpful for much of their theological and political thinking. One of Bonhoeffer's former students, Albrecht Schönherr, who became Bishop of East Berlin and Brandenburg, played an influential role in the adoption of Bonhoeffer's theology as the guiding force in these churches. However, the legacy of Bonhoeffer has once again become highly disputed now that political reunification is taking place and moves are underway to reunite all sections of the German Evangelical Churches. This paper seeks to describe the interaction of political and theological trends in the East German churches during recent decades.

#### SUMMARY OF JANE PEJSA'S PROPOSED PAPER

The recipient of the "Letter to an Unknown Woman," which appears in Bonhoeffer's Gesammelte Schriften, recently identified herself. She is Ruth Roberta Heckscher nee Stahlberg, a contemporary of Bonhoeffer. The letter appears to be rather like a parochial pastor's sermon which condemns as arrogant any proposals to revitalize the church through liturgical reform. Without Christ, the best of art, music, and erudite preaching has no value. In the spirit of Christ, even nineteenth-century Kitsch has a place in the church. So writes Pastor Bonhoeffer. But according to the author's recent interviews with Ruth

Heckscher, the ramifications of the letter are startling. This letter was but a part of a sharp exchange between two strong protagonists, an exchange that included two meetings, in 1939 and 1940, and a number of other letters. The author believes this exchange opens up intriguing new areas of inquiry, from Bonhoeffer's attack on the arrogance of secularism to his consideration of ideology as idolatry - the prohibition of which dominates the Old Testament, yet has been largely ignored in the Christian church. This paper explores a fragment memoir from the past that invites further analysis, both theological and sociological.

#### URGENT NEED FOR CONTRIBUTIONS TO GOOD SAMARITAN FUND

A CAT scan on March 27 showed that Susan Kelly's brain tumor is no longer in remission. The cancer is now growing in a lateral direction at the brain stem. Geff reports that on April 17 Susan underwent neurosurgery to relieve the pressure on the brain and reduce the pain she has been enduring since the beginning of February. The doctors want to put her back on chemotherapy, but the Kellys are reluctant to do so because of its destructive effects. Instead, they have decided to try nutritional therapy and enzyme therapy, though insurance will not cover the cost. They ask for your prayers and express their deep appreciation for all the support, both spiritual and financial, of IBS members.

Note from editor: Those who wish to make contributions should make checks payable to "Good Samaritan Fund" and send them to

Rev. Charles W. Sensel  
Grace United Methodist Church  
503 North Fourth Street  
Pekin, IL 61554.

#### UNIVERSITY OF HEIDELBERG REMEMBERS PROFESSOR HEINZ EDUARD TÖDT (4/4/18-4/25/91)

On May 6, 1992, the Theological Faculty of the University of Heidelberg held a commemoration service for Dr. theol. Heinz Eduard Tödt, long-time Professor of Systematic Theology and Social Ethics who died last May. Dean Dietrich Ritschl brought words of greeting to those assembled in the aula, then came words of remembrance from Prof. Dr. Gerhard Grohs of Mainz, and finally a memorial lecture by Prof. Dr. Wolfgang Huber on the theme: "Structures of Responsible Life: The Significance of Heinz Eduard Tödt for Theological Ethics."

Professor Tödt will be remembered by many members of the English-Language Section of the IBS as a lively participant in the international meetings of the Bonhoeffer Society and a major contributor to research regarding Bonhoeffer and the whole Nazi era. Our condolences go to his wife Ilse and their family.

#### ERNST FEIL WRITES MAJOR SURVEY OF BONHOEFFER INTERPRETATION

Under the title "Aspekte der Bonhoefferinterpretation," Professor Ernst Feil of the University of Munich has written a masterful two-part article reviewing what has transpired in Bonhoeffer interpretation during the past decade, mainly in Europe and especially Germany. The articles appear in two successive issues of Theologische Literaturzeitung, 117. Jahrgang, Nr. 1 (Januar 1992), 3-16, and Nr. 2 (Februar 1992), 83-100.

INTERNATIONAL CONFERENCE INFORMATION PROVIDED BY UNION SEMINARY

**LOCATION AND TRAVEL:** Union Theological Seminary is located at Broadway and 121st St. (Full address is given below.) From LaGuardia, Kennedy, and Newark Airports, the Carey Bus Service serves Port Authority Bus Terminal, from which taxi service is available (approximately \$10.00 to Union). Subway service and city bus service is also available from Port Authority. The subway is the 7th Ave. IRT line, (#1 train) to 116th St. (Columbia University); Union is five blocks farther on Broadway. The #104 bus at 42nd St. and 8th Ave. stops at 120th and Broadway, one block from Union's main entrance at 121st. Taxis are available from all three airports but are expensive (LaGuardia is approximately \$18.00, Kennedy and Newark \$35.-40.00. However, if more than one person is traveling from LaGuardia to Union, it is less expensive by taxi than by Carey bus and other transportation). Persons who are coming by private car should know that on-street parking is available, as is off-street parking (in Riverside Church) for a fee. On-street parking is considered safe by day, but not at night. Telephone: Main Desk: (212) 662-7100; Dr. Rasmussen: (212) 280-1364.

**ACCOMMODATION AND COSTS:**

The academic program begins Monday, Aug. 17th. Accommodation and meals will be provided at Union Seminary or nearby at costs listed below, beginning Saturday afternoon, August 15th and continuing through noon, August 21st.

- 1) The Registration Fee is \$100 for the entire conference (\$50 for spouses and students for the week; \$25 for guests per diem). Fee payment is due no later than May 1, 1992. Make checks payable to "Bonhoeffer Conference." Half the fee will be returned up to mid-July for those who must withdraw.
- 2) The cost of room and board varies with the accommodation requested. Accommodations available are as follows:
  - A: Twin room with shared bath: \$415 per person (room, board, banquet)
  - B: Twin room with private bath: \$555 per person (room, board, banquet)
  - C: More expensive accommodations (single room with private bath) are available on a first come, first served basis. Please inquire.

Payment for accommodations is due upon arrival at Union. Payment of the registration fee will reserve the accommodations. Please note: a lot variation in prices is possible, depending upon costs in August.

Every effort will be made to accommodate all participants. Housing is available in neighboring institutions and nearby hotels. However, because of limited space it is advisable to reserve early. Commuters can purchase meals at Union.

If you are interested in housing before Aug. 15 or after Aug. 20, please indicate dates desired. We cannot guarantee housing for non-conference dates, but will make every effort to accommodate.

INQUIRIES: Send registration fee and reservations for accommodation to Dr. Larry Rasmussen, Union Theological Seminary, 3041 Broadway at Reinhold Niebuhr Place, New York, N.Y. 10027.

PROGRAM ANNOUNCED FOR INTERNATIONAL CONFERENCE AT UNION SEMINARY

Note: Added to the program, probably on Sunday evening, is a one-person stage presentation entitled "Bonhoeffer: The View from the Underside," by Alfred E. Staggs, pastor of Woodland Baptist Church, San Antonio, Texas.

SIXTH INTERNATIONAL BONHOEFFER CONFERENCE

BONHOEFFER'S LEGACY FOR THE FUTURE:

RESPONSIBILITY IN A NEW WORLD

UNION THEOLOGICAL SEMINARY, NEW YORK, AUGUST 15 - 21, 1992

The issue of modernity is sharpened by theologians who have declared the end of the modern period in theology, as well as by critical conversation in the humanities about the "post-modern." The conference theme encourages reflection on Bonhoeffer's writings in their own context and on the legacy of his thought for the future of theology and the life of the church.

PROGRAM

Saturday, Aug. 15: Registration, social hour, dinner, free evening.

Sunday, Aug. 16: Registration, worship at Abyssinian Baptist Church, lunch, 4 pm concert at Riverside Church (world premier, with German and U.S.A. orchestra and chorus, of "Altar Tryptikon fuer Bonhoeffer"), dinner, free evening.

Monday, Aug. 17:

Theme: "Bonhoeffer, Modernity and Liberation Theologies"

Plenary Speakers and Discussions

Morning: Joan Chittister and Wolfgang Huber

Afternoon: Gustavo Gutierrez and Clifford Green

Evening: Concurrent Seminar Sessions

Tuesday, Aug. 18:

Theme: "Bonhoeffer's Legacy: Historical Research and the Future"

Plenary Speakers and Discussions

9-10:30: Ruth-Alice von Bismarck, Jane Pejsa, Ruth Zerner

11-12:30: Film or Concurrent Seminar Sessions

Afternoon: Concurrent Seminar Sessions

Evening: Reception at the U.N.: Talk by Klaus von Dohnanyi

Wednesday, Aug. 19:

Theme: "Bonhoeffer and the Future of Philosophical Theology"

Plenary Speakers and Discussions

Morning: Ernst Feil and Ingolf Dalferth

Afternoon: Walter Low and Robert Scharlemann

Evening: Concurrent Seminar Sessions

Thursday, Aug. 20:

Theme: "Bonhoeffer, the Churches, and Jewish-Christian Relations"

Plenary Speakers and Discussions

Morning: Douglas John Hall, Christian Gremmels,

Rabbi Irving Greenberg

Afternoon: Concurrent Seminar Sessions

Evening: Banquet (Speaker: Eberhard Bethge, introd. by Ronald Bethge)

Friday, Aug. 21:

Theme: "Bonhoeffer, Civic Responsibility and World Peace"

Morning: Panel Discussion with Larry Rasmussen, Chair; Jean

Bethke Elshaint, John De Gruchy, and Keith Clements

The conference ends with the noonday lunch.

## HOW THE PRISON LETTERS SURVIVED

Eberhard Bethge

INSTALLMENT NO. 3 (continued from IBS Newsletter No. 49)

The commander soon appeared. "Now, then, Bethge, what is this?" He sounded more friendly than inquisitorial. I answered that I had heard that my father-in-law had been interrogated. Maybe they want to ask me some questions in relation to this investigation. He said he did not think it was too bad. He would attend to it the next day. "We will send you to Berlin, and in two weeks you will be back here with us. Leave your gear here." There was to be no search, no call to the Reich Security Head Office in Berlin. When a few days had passed and I knew more clearly what I faced in Berlin, I might have lost a lot of sleep mourning the burned letters. But such thoughts only came to me much later, after the crisis and all its unknown threats were past.

The next morning Sarstedt ordered the two non-commissioned officers Stahl and Rummelsberger to transport me under guard and deliver me in Berlin. They were two decent Bavarian family men, although they were quite willing to "go with the flow" of present circumstances. Stahl and I had already shared a difficult assignment, moving from Montevettolini through the Appenines to San Polo d'Enza. The sergeant-major had ordered that we drive overnight through the mountains in an aged Fiat without spare parts! We had arrived riding on the rims, in some cases even the spokes of our wheels. Mission accomplished! Rummelsberger had also sometimes protested at our table when the men talked only cynical or filthy nonsense during our meals. Once he had asked to see pictures of my family in Berlin. I was glad he was one of my guards.

For the journey I kept my epaulets and lance-corporal insignia, but my bayonet was taken away. As I left, the sergeant-major filled my pockets with cigarettes, the most important currency of the day. When we traversed the Brenner Pass, it was rainy and overcast, so there were no Spitfires to harass us. In Munich the weather prevented airraids. My two corporals visited their wives when we arrived there, and I was left on my own. Should I try to telephone the family in Berlin? But were they under surveillance? I didn't try to contact them. If I remember correctly, we boarded the train to Berlin two nights later. As we approached Berlin the next morning, I said to my guards: "You don't need to take me immediately to the Kurfürstenstrasse. If we first stop by the Marienburger Allee, my mother-in-law will feed us well." I gave them both plenty of my cigarettes, and they readily agreed.

All night long on the train I had considered how I might contact the family to let them know that now I also was a prisoner in Berlin, perhaps to be held in the same prison as Klaus and Rüdiger, and to warn Renate not to send more letters to Italy but to bring food parcels and perhaps also smuggled information to me now in prison. At noon we arrived at Marienburger Allee. It was foggy. After a look around we saw no guard on the two houses there. I rang the bell. The door opened, and there stood not only my mother-in-law, but Renate too. She had been staying with our son in Sakrow near Potsdam to escape the airraids on the city. Now everything worked out!

From her precious cache of food for her men in prison my mother-in-law prepared an excellent meal for Stahl and Rummelsberger. Renate and I meanwhile were able to go upstairs to exchange information and news from the other family members

in prison, so that I might know at least a bit of how to conduct myself in the coming interrogations. She reported how the wives could bring food packages to the prison gates and bribe the guards with cigarettes to pass them and also little notes to the prisoners. We agreed that, if my interrogations seemed to center around my father-in-law, Rüdiger Schleicher, I would ask for a toothbrush. If Dietrich was the main interest, a more dangerous prospect, I would ask for a facecloth.

But how could we arrange it that the Gestapo would know that the family already knew of my arrival in Berlin? Renate's mother had the solution. That morning she had been in the Kurfürstenstrasse Gestapo office to discuss her husband's case with the Komisar, but neither Günther nor Baumer had admitted her. Instead she was told to return in the afternoon. So she set out from the Heerstrasse S-Bahnhof at 4 p.m. Stahl, Rummelsberger, and I took the 4:10 train. When we arrived, she was seated in the waiting room at the entrance to the Gestapo building. When she saw me, she immediately ran and embraced me, saying, "You here, Eberhard?" At the same moment Baumer himself came down the staircase, shouting to guards to separate us. But at least the Reich Security Head Office knew that the family were informed about my arrival in Berlin. Already the next morning Renate came to deliver a food parcel at Lehrterstrasse 3 and learned I was in cell 235 there.

Then not only days, but weeks passed with no action. I could ask neither for a toothbrush nor a facecloth. The prison had been built after a British model in the nineteenth century. It was star-shaped with single cells in each wing. We hoped the British knew that political prisoners were held in this place and would not bomb it. In fact they did not make it a target. Because the prison had been cleared to hold the political prisoners suspected of implication in the July 20th plot, we all knew each other. I knew Rüdiger and Klaus, F. J. Perels, my father-in-law's assistant, Hans John, Justus Delbrück, Gutenberg, Ernst von Harnack, Walter Bauer, Lampe, von Dietze, Gerhard Ritter, Stelzer, and von Kleist von Schmenzin. For a time also Hanns Lilje and Günther Harder were held here. But we had only a brief chance to look around to see who was here when we had to stand in the doors of our cells, which were opened when the food was distributed. Only after January, 1945, was it possible really to meet at all, when they began to permit us a short exercise in the prison courtyard. But that was a moment!

In the second half of November I was finally brought in handcuffs to the Kurfürstenstrasse. Special Commissioner Baumer interrogated me, while a secretary took notes dictated by him. I was not permitted to frame my own answers to his questions, but I finally had to sign seven copies of the "transcript." Commissioner Günther would look in from time to time and ask, "Does he speak?" or "Does he speak now?" The answer came back, "No." Günther then said, "Oh, he will speak. Of that I am sure." I was never physically tortured. Once I was told to follow my interrogator into the basement. I was really afraid. Now I will be mishandled. But it turned out I was only being taken to the shelter for a threatened airraid. Questions about my mother, my wife, and baby, were of course intended to intimidate me. We know that Klaus Bonhoeffer sent home blood-stained laundry and that Perels was heavily tortured. Walter Bauer, who was in the cell next to mine, once managed to get a request to me for poison to be obtained for him by Renate's grandfather, a doctor. He simply did not feel he could hold out longer.

Now I sent my note to Renate, requesting a toothbrush. All Baumer's questions concerned meetings at Marienburger Allee 42, visitors there, and what was

discussed in these circles. The protocol contained only such matters when I signed it. There was nothing at all about Dietrich's letters.

Last year an American Jew asked me: "Why didn't you just refuse to open your mouth?" That question stopped me short. Why not, in fact? Not one of the family who were in custody simply remained silent. Did my American questioner have too naive a view of what a heroic stand before these interrogators would mean? Was he able to imagine accurately how it was in the conspiracy? Dohnanyi and Dietrich had already lived with the situation since April of 1943, and both of them spoke a lot when they were questioned -- precisely to cover up the continuing conspiracy and divert attention from its crucial components. And we even in the fall of 1944 still had our doubts about whether the Gestapo were aware of everything or not. In fact all of us discovered points where they were still in the dark. So we were still prepared to play the game of covering up things, so far as it was still possible. When things were finally decided, as with Klaus and Rüdiger, they freely confessed: Yes, we were members of an organized attempt to overthrow the government! Yes, we acted because of the Jews, not solely, but mainly because of their treatment! But to have started from such a confession and a refusal thereafter to speak would have possibly betrayed others around us. It was our duty then, we thought, not only to keep silent, but to conceal what was happening by speaking and lying to protect those conspirators who had not yet been implicated.

I do not place myself in the front ranks of the most deeply implicated conspirators. They paid with their lives and sometimes suffered deep humiliations and weakness. With Commissioners Günther and Baumer I was not at all a hero. I followed the general line taken by all members of the family to play the harmless fellow. In fact my collaboration in the Abwehr with Dohnanyi and Dietrich played no role in my actual interrogation. I admitted -- listen closely! -- that as a Christian pastor I would baptize a Jew who requested this. The Gestapo and Baumer himself were interested in such questions. I went on to describe my Lutheran background, which expressly advised me not to interfere in someone else's affairs or official duties. Baumer seemed familiar with the Lutheran orthodox interpretation of Romans 13, where Paul advises strict obedience by Christians to political authorities. He even knew about the doctrine of the two realms, which required separate, different political and ecclesiastical jurisdictions under the ultimate authority of Christ and had constantly held back our ability to protest against acts of the Hitler government. I told him that I had been a good soldier, even proposed by my commander for future training to become an officer. I suggested that he contact my unit in Mantua to confirm my record. Furthermore, there was good reason for my regular visits to Marienburger Allee 42 -- my fiancée and then bride, Renate! Even a Gestapo Commissioner could recognize the genuineness of what I claimed. While I would not deny that I regularly met my father-in-law, Klaus and Dietrich Bonhoeffer, and Perels and John, I could not visit my young bride without running into them. What I admitted to have discussed in conversations with them included the desperate situation after Stalingrad and that some of the generals were trying to save what could be salvaged! I made notes on small slips in my cell after these interrogations that he and I could only view other activities as "logical consequences" flowing from such talk "after knowing what happened on July 20, 1944." I assured him I was a pastor who was interested only in my church work.

All of these topics came up in my second long session of questioning. Then came a crucial moment. Baumer suddenly produced and set before me a thick protocol.



He showed me the signature and asked, "Do you know this signature?" There could be no doubt that it was Dietrich's. Would everything now come out? No one had mentioned to this point that I had a second bed in his room at Marienburger Allee 43. Suddenly I remembered that the person being questioned had to sign seven copies of the protocol and that the contents of each copy could easily have been changed. I cannot today recall all of the contents of the copy I was shown or how exactly I reacted to Baumer's questions which were now so close to exposing the family's whole coordinated engagement in the Resistance circle. I must have in any case succeeded in conveying an impression of my ignorance. For Baumer turned away from the protocol, took it away, and returned to ask further about our relationships with Jews and the contents of our conversations in the family circle. I probably knew more of the details of the protocol signed by Dietrich than Baumer himself. But he never forced me to read it through page by page and in these dangerous circumstances I did not wish to do so.

But it was now clear to me. Our secret correspondence had not been discovered, at least so far by this circle of Gestapo investigators. And it remained so.

In retrospect I understand how departmentalized was the operation and manner of thinking in the Reich Security Head Office. Especially in this time of an immensely growing supply of materials related to July 20, 1944, this kept the Gestapo apparatus from effectively prosecuting the thousands who were by now in prison for some suspected share in the plot. Recognize that this was a pre-computer age! I thank my lucky stars for the rigidly departmentalized system which made Baumer and Günther only responsible for investigating the complex of activities in which Rüdiger and Klaus had been involved, while Huppenkothen and Sonderegger were assigned to the cases of Hans von Dohnanyi and Dietrich Bonhoeffer. I was in fact and remained in the investigation a peripheral figure. Thus it did not dawn upon Baumer to check thoroughly into my associations with Hans and Dietrich and to discover that I had played at least the role of an accessory to some of their activities. He did not discover, therefore, how much I had done for Perels, how my military service had been delayed while I served the Gossner Mission in 1942, that I had traveled to Switzerland in 1943 to meet Goerdeler and Ernst von Harnack in behalf of the Resistance circle in the Abwehr, and some other acts in which I had been directly involved. Instead, Baumer merely continued to ask about my impressions of the circle which gathered at Marienburger Allee 42, my possibly baptizing Jews, and my not having reported the conspirators with whom I was regularly in contact, if only because of my marriage to Renate.

In the spring of 1945 we were given the name of a Nazi court lawyer, Dr. Heugel, to whom Renate had now to apply for a permit to visit me. This followed upon my being discharged from the army. I no longer have the paper stating the accusation which was the basis for this action. The last official communication to me was notice that my case was scheduled to be tried in the Special Nazi Court on May 15. But on May 15 Hitler was dead, and there was no more Special Nazi Court. After I was freed from prison and not executed by the Red Army, I was part of the depressing search for news of the fate suffered by Hans, Rüdiger, Klaus, and Dietrich, trailing their records through the ruins of Berlin on my bicycle, which was the way I got from Sakrow into the city and back. I found that Freissler had pronounced his last death sentence upon Klaus, Rüdiger, Perels, and Hans John on February 2 before being himself killed in an airraid. Their executions in the rubble outside of the prison at Lehrterstrasse 3, the incomparable inmates held together there, the guards becoming increasingly unsure of themselves as each day passed, survivors and those who did not survive, finally the moment the Soviet troops opened the gates and the last group of forty-five

prisoners walked out and home on April 25 -- all that is another set of stories.

A few months later, when I traveled west with American help, I was slowly able to reconstruct Dietrich's last days. We gathered his letters from my mother's and the garden at Marienburger Allee 42 and put them together with those to his parents, which had not been smuggled out of Tegel prison and, therefore, were subject to the normal censorship and spacing every ten days. Maria von Wedemeyer, Dietrich's fiancée, finally chose not to publish his letters to her. Some of those that I had buried in the garden of the Schleicher house had deteriorated, but fortunately all of them had been transcribed and survived in this form.

Seven years later we held the first copy of Widerstand und Ergebung in our hands. And we began to be astonished at the echo they evoked around the world.

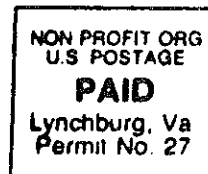
#### IBS MEMBERSHIP SERVICES

If you have not yet paid you dues for 1992, send a check payable to "International Bonhoeffer Society - English Language Section" to Pat Kelley at the address below. Dues for this year, as well as earlier years, are \$20.00.

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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, Sep. 15) to John D. Godsey, Editor, 8306 Bryant Drive, Bethesda, MD 20817 (tel. 301-320-5597).

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