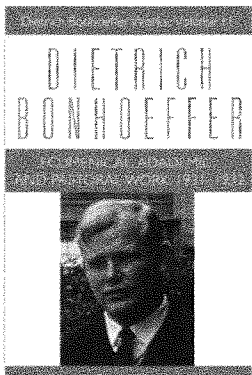


Japan (Kazuaki Yamasaki). In many ways, these chapters are the most informative and the most interesting. For example, Yamasaki tells of how Japanese Christians sided with the Emperor during the Second World War in a way that paralleled the so-called German Christians and of how Bonhoeffer was discovered in Japan only after 1950. Clements chronicles shifts in Bonhoeffer's reception in England, from the early days of J. H. Oldham and Bishop George Bell to Gregor Smith after the war to John A. T. Robinson's *Honest to God*. Other essays in Part I address the challenges faced in translating Bonhoeffer into English, commenting especially on the Fortress project. Other essays in Part I take up Bonhoeffer's context. Worthy of note here is the essay by Union professor Gary Dorrien, "The American Protestant Theology Bonhoeffer Encountered," which offers generous glimpses into Liberal American Christianity in the first three decades of the twentieth century. No wonder that Bonhoeffer complained that sociology had replaced theology at Union when he came to study there in 1930.

Part II takes up issues of interpretation. Two of the writers, Brigitte Kahl and Clifford Green, suggest that Bonhoeffer was a forerunner of the New Perspective on Paul. Christiane Tietz seeks to find a way to accommodate religious pluralism in Bonhoeffer's Christology. Interpreters of Bonhoeffer often see a gap between his *Cost of Discipleship* (early Bonhoeffer) and his *Ethics* (late Bonhoeffer); Florian Schmitz attempts to show the coherence between these two works. Michael DeJonge situates Bonhoeffer near Barth in intellectual history. Reggie Williams examines Bonhoeffer's experience in Harlem with "the Black Christ" while Samuel Wells speculates on how Bonhoeffer continues to challenge the church as a theologian, activist, and educator.

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***Dietrich Bonhoeffer Works*, Volume 11: *Ecumenical, Academic, and Pastoral Work 1931-1932*.** Edited by Victoria J. Barnett, Mark S. Brouck, and Michael B. Lukens. Translated by Anne Schmidt-Lange et al. Minneapolis: Fortress Press, 2012. Hardcover, 612 pages.

✦ This volume covers just a little over a year in the life of Bonhoeffer, commencing with his return from

Union Seminary in New York in June 1931 and concluding with materials from October 1932, during the final days of the Weimar Republic. Bonhoeffer's biographer, Eberhard Bethge, identifies Bonhoeffer's return to Germany in the summer of 1931 as a

crucial marker: "The period of learning and roaming had come to an end. He now began to teach on a faculty whose theology he did not share, and to preach in a church whose self-confidence he regarded as unfounded. More aware than before, he now became part of a society that was moving toward political, social, and economic chaos" (1). It is in this context that Bonhoeffer, not yet thirty years old, lectured, preached, and wrote.

Over a hundred pages of the volume are devoted to correspondence. Apart from the letters to family and friends and notes or documents of more or less mundane matters, there are significant letters to colleagues Paul Althaus, Paul Lehmann, Erwin Sutz, and Wilhelm Stählin. Also included are letters to Bonhoeffer from Hermann Sasse and Walter Künneth. These letters give glimpses into Bonhoeffer's personal life, his transition from student to pastor, as well as the mounting tensions in Germany.

The second part of the volume contains conference reports, lecture notes, and drafts of documents in progress. Growing out of Bonhoeffer's tenure as a "campus pastor" at a Berlin technical school, he offers reflections on this work in "Pastoral Care for Protestant Students at a Technical College" where he argues that the church needs to be with its students:

The church believes in all seriousness, in a time of the deepest ideological division, that it can and may stand there where ideologies reach their end and something new and ultimate begins. The church will proudly preserve that which it has and not market it like false goods, perhaps under deceptive names. For the church knows nothing is greater than to be there where people really want the church to be, to help with the resources that it has. This is what the church is telling the student body when it assigns a student chaplain to work with them. (257)

Good advice for campus ministry yet today.

Another noteworthy inclusion from this period is Bonhoeffer's attempt at writing a "Lutheran Catechism" (258-67). Student notes on Bonhoeffer's lecture at Berlin in the summer of 1932 on "The Nature of the Church" provide a window into his early ecclesiological reflections based on his 1927 dissertation, *Sanctorum Communio* (see Volume 1 of *Dietrich Bonhoeffer Works*) and lay out themes that will be further developed, such as "the worldliness of the church," later in his career.

Volume 11 is rounded out with fourteen sermons or devotional meditations delivered in Berlin in 1931-1932. Two of these sermons were baptismal sermons, preached on the occasion of the baptisms of his nephews, although they have little to say about the sacrament itself.

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