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The Bonhoeffer Legacy: Australasian Journal of Bonhoeffer Studies is aimed principally at providing an outlet for an ever expanding Bonhoeffer scholarship in Australia, New Zealand and the South Pacific region, both by encouraging scholarship from this region as well as linking with and drawing into the region the wider and ever expanding Bonhoeffer scholarship to be found internationally. The focus of the journal, captured in the notion of 'Legacy', is on any aspect of Bonhoeffer's life, theology and/or political action that is relevant to his immense contribution to twentieth and twenty-first century events and scholarship. 'Legacy' can be understood as including those events and ideas that contributed to Bonhoeffer's own development, those that constituted his own context or those that have developed since his time as a result of his work. In other words, Bonhoeffer's legacy can be traced back to the many events, philosophies and theologies that preceded his time as well as drawn forward to help in understanding the world we inhabit today, especially around issues of faith, non-faith and the ethics entailed in human action.

In this second issue of the fourth volume, we have a variety of Australian scholars whose work illustrates yet again the richness and diversity of the Bonhoeffer legacy. In the opening article, Kevin Lenahan from Catholic Theological College, University of Divinity, Melbourne, takes up the theme of disenchantment in his reading of the 1943 Christmas letter to Bethge, capturing Bonhoeffer's empathy with his friend but also his own struggle with holiness facing his first Christmas in prison. The paper arises from Kevin's presentation at the 12th Bonhoeffer Conference sponsored by BBI: The Australian Institute of Theological Education (BBI–TAITE) in 2016. In the
second article, John Moses from St Mark’s Theological College, Charles Sturt University, Canberra, compares the positions taken by Bonhoeffer and Thomas Mann, the novelist, against Wilhelminism and ultimately National Socialism. John’s paper is also from his presentation at the 12th Bonhoeffer Conference at North Sydney in 2016. In the third article, Stephen Pietsch from Australian Lutheran College, University of Divinity, Adelaide, explores the embodied Christology in Bonhoeffer’s vision of pastoral care. Stephen’s paper arises from a presentation he made at the Bonhoeffer Conference in Adelaide in 2015 to commemorate the 70th anniversary of his death. In the fourth article, Peter Truasheim from The University of Newcastle and BBI-TAITE appraises Bonhoeffer’s understanding of church and state and the relevance of his thoughts for contemporary society. Peter is a former Flechtheim Scholar winner. In the fifth article, Maurice Schild of the Australian Lutheran College, University of Divinity, Adelaide, offers his third and final instalment of an original translation of Otto Berends’ reflections on his time as a young seminarian under Bonhoeffer’s tutelage at the Confessing Church Seminary at Finkenwalde. Maurice was a keynote speaker at the 11th Bonhoeffer Conference. Finally, we have a review of Michael Mawson and Philip Ziegler’s edited book, Christ, Church and World: New Studies in Bonhoeffer’s Theology and Ethics, by Dianne Rayson.

As we continue to suggest, Bonhoeffer’s theology is akin to the unfinished symphony and so possesses an unusual capacity to be taken in any number of directions and to continue to stimulate new theological, ethical and indeed political thought. The Bonhoeffer legacy is unusual in its capacity to take us back to some of the most ancient of theological considerations as well as sharpen our attention to issues alive at the present time.

Terence Lovat
Newcastle, Australia
September, 2017
Worldliness and Holiness: Following Jesus into a Disenchanted World

Kevin Lenihan

Introduction

One of Dietrich Bonhoeffer’s most poignant writings from prison during the years 1943–1945 is the letter to Eberhard Bethge of 18 December 1943. While Bonhoeffer had kept up a stoic and optimistic tone in communication with his parents and new fiancée, he opened his heart in this Christmas letter to his long-time friend, co-worker, and fellow disciple. As hopes of an early trial and release from the Tegel military interrogation prison faded, Bonhoeffer faced the prospect not only of the coming Christmas season in prison but of a prolonged and ominously indeterminate period of confinement, removed from beloved family and friends as well as from the ministry and writing tasks that awaited him. He was engulfed by loneliness and homesickness. ‘The past few weeks have been more difficult emotionally than all of what preceded them’. Aware that his friend Bethge was soon to be separated from the wife he had married only a few months earlier, Bonhoeffer empathised by sharing his own painful experience of missing loved ones. ‘In my experience there is no greater torture than longing... We have to suffer indescribably from the separation; we have to experience longing practically to the point of becoming ill...”

There is no worse pain, and in the months here in prison I have had quite terrible longing a couple of times.\(^2\)

True to form, Bonhoeffer reflects deeply on this experience of painful longing. He identifies some unhealthy responses to the restless distress that heartache brings: the loss of purposeful order and routine in everyday life; the mistake of trying to fill the void of longing with some sort of substitute; the loss of empathy for others as one’s heart becomes locked in self-pity; and a so-called Christian spiritualisation of the distress that reaches too quickly for a resolution in the next life, in the world to come. Bonhoeffer affirms that for the Christian there is indeed an eschatological perspective that touches every aspect of experience, he even recalls the new year hymn text that states 'that this poor earth/is not our home;\(^3\) but he emphasises that the eschatological resolution of life’s experiences of both joy and anguish can only be 'the very last thing' (\emph{die Allerletzten}) of the Christian vision, which does not replace the patient undergoing of every experience that this life holds. 'One should find and love God in what God directly gives us,' he insists. Both the painful longing of loss and absence as well as the joyful intimacy of reunion with friends and loved ones are to be wholeheartedly embraced and lived through by the Christian. Of course, this includes the conjugal delights that Bonhoeffer reminds Bethge to enjoy. 'That a person in the arms of his wife should long for the hereafter is, to put it mildly, tasteless and in any case is not God’s will.’ The most important thing, in Bonhoeffer’s view, is to remain attuned to God’s presence in each experience, whether joyful or distressing, and to enter more deeply into that presence-laden experience. Everything has its time, he writes, and we must ‘remain in step with God’ and not seek to run ahead or lag behind to escape the fullness of the present.\(^4\) The Christian’s faith in the ultimate realities of grace and redemption should intensify rather than distract their engagement in the concrete circumstances of history and existence. In a letter to Bethge just a few days earlier Bonhoeffer had expressed this eschatological perspective in dialecti-

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2. \textit{DBWE} 8: 227.
3. \textit{DBWE} 8: 228. The reference is to the hymn, 'Das Jahr geht still zu Ende,' no. 63 in the \textit{Evangelisches Gesangbuch}.
cal terms: 'Only when one loves life and the earth so much that with it everything seems to be lost and at its end may one believe in the resurrection of the dead and a new world'.

In this paper, I will examine Bonhoeffer's understanding of the integration of the journey into union with the triune God and the journey into the historical events and circumstances of our time. I will explain that this journey of 'holy worldliness' arises from and deepens the conformation of the believer to the ever-incarnate Jesus Christ, who leads us by his presence into the midst of history and existence. This conformation takes place as we are drawn more fully into the life of the church, the Gemeinde Christi, and into the church's relations with the world of its time. I will extend Bonhoeffer's thought by exploring the implications of the journey of holy worldliness in the context of religious disenchantment (Enthaubung) or loss of transcendence. Four 'types' of disenchantment will be described: (a) the critique of institutional Christianity; (b) the critique of 'otherworldly' spirituality; (c) lack of responsibility in relation to the other; and (d) the lack of a 'second-naïveté' in relating to religious knowledge objects.

Following Christ incarnate in this world

From his earliest writings, Bonhoeffer had emphasised the realities of earthly life and this-worldly historical existence in order to combat a type of Christian 'other worldliness' that overlooked or diminished the Gospel-motivated responsibility for full engagement by believ-

ers in the 'non-religious' sphere of socio-political, everyday existence. Like many of his contemporaries, Bonhoeffer was keenly aware of Nietzsche's critique of Christianity and its apparent 'other worldliness' (Hinterweltlertum). He felt the challenge of the cry of Nietzsche's prophet: 'I beseech you, brothers, remain faithful to the earth, and do not believe those who speak to you of otherworldly hopes'.

6. Martin Rumscheidt, 'The Formation of Bonhoeffer's Theology,' in The Cambridge Companion to Dietrich Bonhoeffer (Cambridge: Cambridge University Press, 1999), 50–70, at 60. See Bonhoeffer's comment on the anticipated reaction of the 'Lutherans (so-called!) and Pietists' to his reflections on cheap grace in the first chapter of Discipleship, DBWE 8: 213.

7. On the influence of Kierkegaard on Bonhoeffer's thought, especially in the period of the Discipleship lectures, see Martin Kuske and Ibsen Tødt, 'Editors' Afterword,' in Discipleship, DBWE 4, 301: 'It was Bonhoeffer's hope that Kierkegaard's polemic against the Danish state-established Lutheranism of the nineteenth century would help stir up the also predominantly Lutheran German Protestant Church.'
At the heart of Bonhoeffer’s challenge to Christianity understood as either a civic religion or a private spiritual piety is his conviction that these options distort the proper relationship between the ultimate and the penultimate, between grace and nature, between the holy and the worldly. Bonhoeffer’s understanding of Christian discipleship arises from his well-developed theological understandings of anthropology and Christology, and of discipleship as the becoming of personhood-in-Christ. In terms of the theological anthropology Bonhoeffer outlines in his two academic dissertations and the 1932–1933 lectures on creation and sin at the Berlin University, both the this-worldliness of civic religion and the other-worldliness of pietism represent the Christian ‘I’, the corporate or individual subject, locked in the self-enclosed isolation of unredeemed human existence. Bonhoeffer sees this as the effect of sin in God’s creative design for human being-in-relation; it is the manifestation of human ratio in se ipsam incurvae, the ‘cor corvum in se’ (the heart turned in upon itself) that Bonhoeffer has learned about from Luther. It is the ‘Ich’ without a ‘Dü’ to summon the self into relation, unreceptive to real encounter with others and thus avoiding responsibility for authentic Christian engagement in relation with others in the world. Christian holiness, according to Bonhoeffer, is the process of being changed from the self-enclosed, self-defying being-in-Adam to the self-emptying, other-oriented being-in-Christ brought about through participation in the Gemeinde Christi—the church, which is that part of humanity already undergoing this conformation to the Gestalt of the human being-for-others, Jesus Christ.

So, in a 1932 address on the Lord’s Prayer, ‘Your Kingdom Come! (Dein Reich komme!),’ Bonhoeffer rails against both a churchly secularism (Säkularismus) that aligns itself with the structures of civic power to become an organ of the state and a religious other worldliness (Hinterweltlertum) that removes itself from the cares and struggles of daily social life and, in so doing, becomes unfaithful to the

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9. See Bonhoeffer, Act and Being, DWBIE 2: 41 (and see fn. 20 for the reference to Luther’s works), 46, 58, 80. On this see Christiane Tietz, ‘Bonhoeffer on the Uses and Limits of Philosophy,’ in Bonhoeffer and Continental Thought, 31–45.
earth. 'One leapfrogs over the present, scorns the earth (Man über
springt die Gegenwart, man verachtet die Erde). But here Bonhoeffer
parts company with Nietzsche, who attributes the sickly Christian
other worldlyness to faith in Christ, the suffering and crucified rep-
resentation of all that is life-denying and de-humanising in religion.
For Bonhoeffer, far from leading us 'into the other worldliness of reli-
gious escapist' Christ gives us back to the earth, our mother, as her
true sons and daughters. Indeed, it is his conviction about the incar-
nation of Christ, the becoming-human of the eternal Word of God
in the concrete realities of human existence and worldly history, that
grounds Bonhoeffer's claim. Authentic Christian faith requires the
Christian 'to love the earth and God in one', to follow the incarnate
One into the world of contingent relations and events, and to live out
the pattern of Jesus' existence-for-others within those relations and
events. As a community of disciples of the incarnate Lord, the church
is led to 'identify itself completely with the fellowship of the children
of the earth and world' in the particular circumstances of its moment
in history, its 'hour'.

We can see that in Bonhoeffer's thinking it is the 'form' of the per-
son of Christ which structures the character of Christian personhood-
as-discipleship. Through grace, the believer-follower is conformed
in their existence to the historical form—in incarnate, crucified and
exalted—of Jesus Christ. In the 1932 Berlin lectures on the Essence
of the Church, Bonhoeffer spoke of a worldliness (Weltlichkeit) that
has a Christian character and form (Christlichkeit), an incarnational
worldliness, which makes possible the path of Christian holiness
embedded in the realities of everydayness. In the summer semester
of 1933, just months after Adolf Hitler had taken office as Chancellor
of Germany, Bonhoeffer lectured on the form of Christ in his Chris-
tology course. According to student notes, Bonhoeffer's lectures out-

10. Bonhoeffer, 'Thy Kingdom Come! The Prayer of the Church-Community for
God's Kingdom on Earth,' DBWE 12: 286 (DBW 12: 265).
11. DBWE 12: 286.
12. DBWE 12: 289.
thinking on the authentic worldliness of the Christian see Barry Harvey, Taking
Holt of the Real: Dietrich Bonhoeffer and the Profound Worldliness of Christianity
lined a phenomenology of encounter with *Christus praesens* (Christ who is present to the contemporary believer) rather than an ontology of *Christus an sich* (Christ as he exists in himself). Christ is known in faith only as the One who addresses us in the concrete circumstances of today, as *Christus pro me* who gives himself in relationship and calls us into discipleship here and now. "This *pro-me* is not be understood as an effect that issues from Christ or as a form that he assumes incidentally, but is to be understood as the being of his very person. The very core of his person is *pro-me*. 14 Since the resurrection, Christ's presence is given in the form of Word, Sacrament, and *Gemeinde*. 15 By means of this three-fold gift of presence, believers are drawn into a transforming encounter with the incarnate, crucified and risen Lord Jesus. This encounter, moreover, occurs only in the 'place' where Christ exists *pro-me*, which Bonhoeffer describes as the centre (*die Mitte*) of human existence, of history, and of nature, in short, of the world. 16 Since *Christus praesens* is experienced in faith as incarnate, crucified and risen givenness at the centre of existence, history and nature, then the way of justifying and sanctifying union with Christ, the way of costly grace, must lie in the same direction. Later, in the *Ethics* manuscripts of the early 1940s, Bonhoeffer would describe Christian life as conformation to the 'Christ-reality' (*Christuswirklichkeit*), the unity-in-distinction of the mystery of the incarnate Word and the mystery of the world. 'In Christ we are invited to participate in the reality of God and the reality of the world at the same time, the one not without the other'. 17 Following Christ into the two-fold mystery, the disciple is conformed to the God-become-human in the *Mitte* of reality. In the manuscript 'Ethics as Formation,' Bonhoeffer reflects powerfully on what it means for a person to be conformed to the incarnate, humiliatated and exalted Christ with clear reference to the socio-political circumstances of 1940s Germany. 18

Holy Worldliness

I have traced the anthropological and Christological convictions that undergird Bonhoeffer's rejection of an 'otherworldly' style of Christian life and his call for a whole-hearted engagement in the concrete circumstances of the day as the place where the incarnate and present Lord Jesus is given to us in the encounter of faith. Now, I want to enquire further into this intimate interrelation between worldly engagement and Christian holiness as it is expressed in Bonhoeffer's theology of faith and justification. As teacher, preacher and pastor, Bonhoeffer outlined the features of this holy worldliness, or worldly righteousness, throughout his lectures, sermons, letters and pastoral activity, at first in the years of his academic and ecumenical work, and then, more intensely, in the context of the National Socialist regime and the efforts of the Confessing Church to articulate and live out an authentic Christian response to Nazi policies and practices. As a young scholar in Berlin, Bonhoeffer had given a great deal of attention to fundamental theological questions such as the nature of revelation and faith, and of God's relationship with humanity. His study of Luther had convinced him that God could be met and known only in the place where God gave himself to be met and known; the Word could be heard and believed only where it was spoken. The living God could not be objectively grasped as the logical conclusion of epistemological systems or the formal principle of metaphysical theories. God must be encountered in the mystery of divine freedom and subjectivity, however (and this makes all the difference) 'it is God's freedom and honor to have completely bound himself to the Word. Not freedom from, but rather freedom for'. Again, the


20. As recorded in student notes in Bonhoeffer's 1931–1932 course, 'The History of Twentieth-Century Systematic Theology', in DBWE 11: 242. Bonhoeffer himself wrote in similar terms in Act and Being, DBWE 2: 90–91, 112–113 and Creation and Fall, DBWE 3: 67. As other commentators have noted, here Bonhoeffer is clarifying his own (as he understands it, Lutheran) position in relation to the (Reformed) thought of Karl Barth. While Bonhoeffer greatly admires Barth as the most fruitful theologian of the day, he considers Barth's early writings overly
incarnation (Menschwerdung) of the Word is the hermeneutical key for Bonhoeffer's theology. Thus 'God's given Word'; God's self-communicating revelation in history and existence eschatologically fulfilled in Christ, is not be understood in terms of pure, non-objective act, but as a unity of act and being.\textsuperscript{31} God gives Godself in Christ to be encountered as the pure act of loving self-gift in and through the historical, temporal mediations of that communication. Faith, then, is both the act of receptivity that God's gift creates in the human person, and the believing act of the human person made possible through those mediations. In the Word proclaimed, the Sacrament celebrated, and the Gemeinde of encounter and service, the free and sovereign God becomes 'haveable, graspable', the Word is made concrete, historical flesh.\textsuperscript{22} In the hermeneutics of the incarnation, faith is expressed in consciousness only by means of the 'graspable' forms in which God's self-giving address is communicated to us. Thus, while for Bonhoeffer faith is always actus directus, that is, the direct and non-reflexive adherence of human consciousness to the address of the sovereign Word, that believing act is always mediated and known within objective, historical forms. 'The essence of the actus directus does not lie in its timelessness, but in its intentionality towards Christ . . . Its essence, that is to say, lies in the way Christ touches upon existence, in its historical, temporal totality'.\textsuperscript{15} Thus revelation and faith, while ever-transcending the categories of space, time and nature, are manifested and realised only within the concreteness of materiality, temporality and existence.

influenced by transcendentalist and actualist categories, leading to a supratemporal, a-historical understanding of revelation. This is because for Barth, Bonhoeffer claims, 'no historical moment is capax infiniti, so that empirical human activity—be it faith, obedience—is at best reference to God's activity and in its historicity can never be faith and obedience itself' \textit{(DBWE 2:} 84). On this see Hans-Richard Reuter, 'Editor's Afterword to the German Edition,' \textit{DBWE 2:} 168–183; Michael P. DeLonge, \textit{Bonhoeffer’s Theological Formation: Berlin, Barth, and Protestant Theology} (Oxford: Oxford University Press, 2012).

\textsuperscript{21} On faith as the unity of act and being, of newness and continuity see \textit{DBWE 2:} 119–123. And see the 'Outline for a Book,' \textit{DBWE 8:} 501: 'Faith is participating in this being of Jesus. (Becoming human \textit{(Menschwerdung)}, cross, resurrection)'.

\textsuperscript{22} \textit{DBWE 2:} 91–95.

\textsuperscript{23} \textit{DBWE, 2:} 100. On the actus directus—actus reflexus distinction, see \textit{DBWE 2:} 28, 43, 54, 100, 158–60; \textit{DBWE 10:} 405, 454, 474; \textit{DBWE 12:} 43, 218, 221, 226–227.
That the gift of justification by faith through the hearing of the Word occurs in and through existence, history and nature is reinforced in the lectures on St Matthew’s Sermon on the Mount which Bonhoeffer gave in Berlin in the winter of 1935–36, published in 1937 as Nachfolge (Discipleship). It is precisely this confluence of believing discipleship and worldly engagement that constitutes the ‘costly’ nature of the grace to be found in Christ. ‘Cheap grace’ is grace as a timeless, ahistorical idea, grace without materiality, historicity or relations. ‘Cheap grace is, thus, denial of God’s living word, denial of the incarnation of the word of God’. Rather, the address of the Word to humans, the call of Jesus to obedience and faith, can only be heard, received and responded to within the world of the disciple. The call itself has no material content; it creates a saving union of simple obedience between the disciple and the Lord. The content of the journey of discipleship is given by the ‘situation’ in which the disciple lives. The call of Jesus leads the disciple out of a disordered relation with the world (secularist or otherworldly ideologies) only to lead the disciple deeper into the world in new relationships of witness and solidarity. The journey of discipleship rests on and is made possible by the call of Jesus embodied within the world of the hearer; the journey continues because the disciple responds with a ‘first step’ and follows after (Nachfolge) the Lord in the concrete conditions of the hic et nunc.

Bonhoeffer reflects on the beatitudes of Jesus (Matt 5:1–12) precisely in terms of a worldly engagement undertaken in initiatio Christi, both within the shared life of the community of disciples and beyond the church-community in relation with those others, both friend and enemy, to whom disciples are led by the Lord Jesus present in the church. Living out the Beatitudes in relationships of solidarity and service with others, believers and nonbelievers, in the (often hostile) circumstances and realities of the day, is the way of discipleship and of authentic Christian holiness. Bonhoeffer reiterates

26. Jesus leads the disciples into new relationships with ‘enemies’ (DBWE 4: 137–145) and ‘unbelievers’ (169–175).
this point in the remarkable final chapter of *Discipleship* titled 'The Image of Christ', recalling the language of conformation and imitation. Here, Bonhoeffer set out what he understood to be a correct retrieval of Luther's teaching on grace, in reflecting on the temporally distinct but existentially interrelated states of justification and sanctification in human nature. Against those who taught the 'cheap grace' of justification without discipleship, Bonhoeffer insisted on Luther's teaching that God's justifying action must be realised in the graced life of ongoing conversion and sanctification, a holiness that can only emerge through engagement with others in the world in imitatio Christi.\(^{28}\)

The manuscripts of the *Ethics* could be described as an extended reflection on this 'holy worldliness' that is the path of authentic conformation to the will of God in the concrete *hic et nunc* of life.\(^{29}\) In the manuscript 'Christ, Reality and Good', Bonhoeffer reiterates his rejection of the dualistic two-realm thinking prevalent in contemporary Lutheran ethics and insists that for the Christian disciple there exists only one God-given realm of reality, in which the reality of the world and the reality of God-becoming-human in Christ are held in differentiated and reconciled unity.\(^{30}\) Here, Bonhoeffer has not fallen prey to a pre-critical nostalgia for the medieval synthesis of Christanity and empire, altar and throne, out of which modern European states had slowly, and unevenly, evolved. In the manuscript 'Heritage and Decay' Bonhoeffer traces the historical-theological trajectory of the dismantling of the unified *corpus christianum* and the 'desa-

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29. See Bonhoeffer's distinction between a 'pseudo-worldliness' and 'genuine worldliness' in 'The Concrete Commandment and the Divine Mandate', *DBWE* 6: 400–401.  
cralisation' (Entgötterung) or 'disenchantment' (Entzauberung) of the world, in terminology borrowed from Karl Jaspers and Friedrich Schiller. Bonhoeffer squarely faces the context of a secularised and non-religious worldview, a world 'come of age' and awakened from the enchantment of onto-theological and spiritualistic conceptions of reality. It is precisely this godless, disenchanted world that is the place where the becoming-human of God, the incarnation of the Word, takes form (Gestalt) here and now, in and through the Gemeinde Christi and its relations with others. And it is into the midst of precisely this world that disciples of Jesus are called to follow their incarnate, suffering and exalted Lord, to live out there a 'holy worldliness' in prayer and responsible action. In the letters from prison to Bethge, Bonhoeffer returns to this theme. True Christian holiness means 'living fully in the midst of life’s tasks, questions, successes and failures, experiences, and perplexities ... Then one stays awake with Christ in Gethsemane'. It means being drawn into the 'messianic suffering of God in Jesus Christ' in the midst of the here and now.

Following Christ incarnate in a disenchanted world

From the cultural milieu of his family, academic and pastoral engagements, and his own keenly-felt struggle to articulate a properly Christian faith, Bonhoeffer was acutely attuned to the socio-cultural dynamics of secularisation, individualisation, and technologisation that were at work in his context. While he was no 'secularisation theorist', in the sense of the zero-sum modernisation theories of the 1960s and 70s, he was convinced that Western society was exiting

31. DBWE 6: 113–114. See Karl Jaspers, Man in the Modern Age, trans. Eden and Cedar Paul (London: Routledge and Kegan Paul, 1933 [German original: Die Geistige Situation der Zeit, 1931]), 25: 'Since the days of Schiller, the modern mind has become aware of the loss of the sense of the divine presence in the world—a loss characteristic of recent centuries. In the West this process has been carried to a far greater extreme than elsewhere ... When, finally, advancing doubt made an end of God the Creator, there was left in being no more that the mechanical world-system recognised by the natural sciences'. See also Max Weber, 'Science as a Vocation', in From Max Weber: Essays in Sociology (London: Routledge and Kegan Paul, 1948), 129–156, at 153–156.
32. DBWE 8: 486.
33. DBWE 8: 481.
what he described as the 'time of religion'.

34. In our own late modern context, globalisation has fuelled these dynamics of pluralisation, de-traditionalisation and commodification in social life. Although these same forces have brought a 'new visibility' of religion to the attention of the post-Christian West, the disenchanted of the contemporary worldview continues to deepen.

35. I would like to suggest some types of contemporary disenchanted that Bonhoeffer’s writings bring to our attention, and the wisdom he offers to Christians about how to live out a holy worldliness in the midst of a disenchanted world.

(a) Disenchantment as critique of institutional Christianity

The decision of the Australian Bureau of Statistics to list the 'no religion' option in first place on the 2016 census reflects the expectation that this self-identification would attract the majority of respondents.

36. In 2011, 22.5% of Australians indicated they had 'no religion', up from 18.7% in 2005. Those with 'no religion' numbered more than any particular Christian denomination or non-Christian religion other than Roman Catholics at 25.3%, leading some to describe it as a

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race between the Catholics and the 'nones'. Other qualitative research suggests that two-thirds of Australians, although perhaps nominally aligned with a church or religion, live as 'practical secularists' with no affective or self-implicating connection to organisational religion. In the UK, research based on the British Social Attitudes Survey shows that 48.5% of the population identified as having 'no religion' in 2014. In the US, the 'nones' account for 23% of adults, up from 16% in 2007. According to a Pew Research Centre survey, 88% of the unaffiliated say they are 'not looking' for a church or religion that would be right for them. A key motive for dis-identification with a religion or church, according to The Australian Survey of Social Attitudes of 2009 is 'a lack of confidence in churches and religious organisations', including perceived issues such as hypocrisy, judging others, and abuse by church personnel. Anecdotally, the impact of the hearings of the Royal Commission into the Institutional Response to Child Sexual Abuse has contributed to a loss of confidence in the public performance of the churches both internally and externally.

Bonhoeffer grew increasingly aware that the institutional forms of the Christian churches that had developed in early modern Europe, often in opposition to the rise of the empirical sciences, democratic politics, and the individual rights and freedoms of citizens, were dismantling in his day. Those forms, Bonhoeffer thought, constituted and expressed the 'time of religion'. The rise of the quasi-religious ideology and structures of the National Socialist regime at the heart of Christian Germany simply made obvious what had been already well underway. As Bonhoeffer saw it, the form of Christianity that had prevailed in the churches from the early Enlightenment until his day had shown itself unable to bear the weight of authentic discipleship in the crisis of National Socialism. Yet, his theological commitments and his lived faith assured him that the vitality of the Gospel and its call to radical discipleship in service of others did not depend on restoring outmoded or dysfunctional ecclesiastical structures and

organisations within society, a view that was reinforced by his collaborations during the war year with non-believing fellow citizens and resisters, including members of his family and social circle whom he greatly admired. In the October 1940 manuscript, 'Heritage and Decay', Bonhoeffer reflected on the critical rejection of churches by many of his contemporaries. He noted that while this nonreligious worldview could take the form of 'hopeless godlessness' locked in a power struggle with the civil structures of Christianity in Western states, it more often expressed a 'promising godlessness' in the form of a critique or protest against forms of the church, its preaching and its ministries that no longer witnessed to the transformative power of the gospel. Such a protest 'preserves in a sure though negative way the heritage of a genuine faith in God and of a genuine church'.

Bonhoeffer may have had such nonbelievers and critiques of the church in mind when he reflected that the Beatitudes' promise of blessing to those who are persecuted for a just cause extends beyond believers to all those who 'struggle and suffer for justice, truth, and humanity'. This righteous action and protest by nonbelievers stands as a challenge to the church community. As with all the divine mandates, Bonhoeffer wrote in another place, the church's organisational structure and ministries when found to obscure or obstruct the living Word of the gospel, must be reformed, and new ecclesial and social forms for proclaiming the Gospel, celebrating the sacraments and sharing the common life must be developed. In notes for a projected book composed in prison, Bonhoeffer began to sketch out what a


42. DBWE 6: 347. This is a further broadening of Bonhoeffer's comments in Discipleship that action for justice can be righteous even if it does not include explicit confession of Christ, see DBWE 4: 108–109.

renewed church, a 'church-for-others' conformed to the image of the 'man-for-others', might look like.44

(b) Disenchantment as critique of otherworldly spirituality

In the Australian Survey of Social Attitudes, 32% of Australians said they did not follow a religion, but considered themselves to be 'spiritual'.45 18% of the general population in the US identify as 'spiritual but not religious', including about one-third of the 'nones'.46 Some commentators note increased interest in various forms of spirituality in secularising societies where church affiliation is decreasing.47 Generally, though, research findings suggest this interest is statistically small and located in particular demographic profiles. Notably, those of the millennial generation (b. 1990–1996) and later are more likely to identify as 'neither spiritual nor religious'.48

Bonhoeffer was persistently critical of forms of spirituality that divided reality into sacred and profane spheres and sought refuge from the struggles and hard facts of life in practices of 'otherworldly' spirituality.49 His critique of Lutheran pietism and what he saw as its quest for private holiness through separation from worldly affairs was particularly scathing.50 He argued that idealist and pietistic spiritu-

44. 'Outline of a Book,' DBWE 8: 499–504.
45. Christian Research Association, Pointers 22 no. 3 (Sep 2012): 5.
46. Pew Research Centre, "'Nones' on the Rise!"
50. See Life Together, DBWE 5: 39–47, and 45 In. 21 for further references. The editor of the English Edition notes that while Bonhoeffer greatly appreciated many Pietist spiritual texts and hymns, he took issue with 'contemporary Pietists who, it seemed to him, exhibited social irresponsibility by retreating behind
alities belonged to the individualistic and dualistic worldview of the time of religion, the period in which the church attempted to shore itself up against the onslaught of an autonomous and self-legitimating world. At the same time, Bonhoeffer showed a remarkable interest in and willingness to learn from spiritual traditions within other Christian denominations and in non-Christian Eastern traditions, not least biblical Judaism. He was deeply attracted to spiritual practices that led people into more intentional engagement with the world and its concerns, in line with the 'practical mysticism' Terence Lovat has described.\footnote{See, for example, Terence Lovat, 'Practical Mysticism as Authentic Religiosity: A Bonhoeffer Case Study,' Australian EJournal of Theology 6 (February 2006), at http://aejt.com.au/_data/assets/pdf_file/0006/395178/AEJT_6.1_Lovat_Practical_Mysticism.pdf}{51}

To be adequate for Christian discipleship, spiritual practices must lead the believer into more profound encounter with Christ and with the concrete world, and not the one without the other. Bonhoeffer wanted a spirituality that united practices of attentive awareness of the presence of Christ communicated within the Word, Sacrament and Gemeinde—keeping one's gaze fixed only on Jesus\footnote{See DBWE 4: 107; DBWE 6: 325. On the practice of meditation see Bonhoeffer, 'Guide to Daily Meditation,' in DBWE 14: 931-938 and Life Together, DBWE 5: 81-92. Bonhoeffer has taken up the theme of keeping one's eyes fixed on the crucified Jesus from Luther. See for example Luther's letter to George Spalatin, 8 April 1516, in Luther: Letters of Spiritual Counsel, Library of Christian Classics 18, ed. and trans. Theodore G. Tappert (London: SCM Press, 1955), 109-111. See Bonhoeffer's use of this theme in the letter to Ruth Roberta Stahlberg, c. 23 March 1940, in DBWE 16: 36-41, at 41, and in the Ethics, DBWE 6: 66.}{52}—together with practices of discipleship called for by the circumstances of the context. It was a spirituality that expressed, motivated and strengthened the holy worldliness he was seeking to articulate. As he explained to elders of the Old Prussian Union, the goal of the spiritual practices he planned to initiate at the House of Brethren in the Finkenwalde Preacher's Seminary 'is not monastic isolation but rather the most intensive concentration for ministry to the world.'\footnote{To the Council of the Evangelical Church of the Old Prussian Union, 6 September 1935, DBWE 14: 96. On Bonhoeffer's familiarity with contemplative prayer practices in the Christian tradition see Peter Frick, 'The Initiatio Christi of
cultural Christianity break down in the post-Christian world come-of-age, discipleship will consist of two things: 'through prayer and in doing justice among human beings. All Christian thinking, talking, and organizing must be born anew, out of that prayer and action'.

Paradoxically, perhaps Bonhoeffer's most eloquent engagement with the suffering of the world was the time spent in silence and confinement in his prison cell, a period in which many signs indicate his practice of contemplative prayer expanded into an intense communion with the 'messianic sufferings' of the crucified one in the here and now of 1940s Germany.

(c) Disenchantment as lack of responsibility in relation to the other

The Canadian philosopher Charles Taylor has described contemporary Western society as the era of the 'bounded' or 'buffered' self. For the modern buffered self, the possibility exists of taking a distance from, disengaging from everything outside my mind'. Taylor contrasts this to the existence of the 'porous self' which is vulnerable to being affected by the world beyond self-consciousness. One of strongest lines of continuity running through Bonhoeffer's theology, ministry and political engagement is the transformation of the 'buffered self' through concrete encounter with the other, human and divine. Making use of the language of the philosophy of dialogue in his early writings, and developing this in a theological anthropology of existence-for-others, Bonhoeffer insists that we become properly persons only through being summoned into relation by another becoming present within our buffered self-awareness, in a real, concrete, contingent and ambivalent encounter that calls us into a relation of responsibility and accountability. Of course, it is a travesty of this becoming-human process when a violent other abuses my

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boundaries and violates my free response, as Lisa Dahill reminds us is the experience of many women and vulnerable others. 57

However, Bonhoeffer held fast in his conviction that we stand in responsibility toward the others who encounter us, whether they are friend or foe. In the remarkable reflections of on Matthew's Sermon on the Mount, mentioned above, Bonhoeffer claims that there is no chance meeting between disciples and others, including nonbelievers and even enemies of the gospel. "The disciples view other people only as those to whom Jesus comes... Jesus goes ahead of them to other people, and the disciples follow him. Thus an encounter between a disciple and another person is never just a freely chosen encounter between two people, confronting each other's views, standards, and judgements immediately. Disciples can encounter other people only as those to whom Jesus himself comes". 58 The same ever-incarnate Jesus, present to and communicating within the church, leads contemporary disciples into transformative encounters with its others, encounters which are more fully personal and self-implicating than the instrumental negotiations of much social interaction. The disciples find themselves always-ready in relation with the other to whom the Lord is also present, a relation initiated by the Lord and sustained by the Holy Spirit.

Therefore, the task of holy worldliness is the ongoing work of discernment of the particular concrete 'others' into relation with whom the Lord is leading disciples in the particular circumstances of the here and now. For Bonhoeffer, this discernment was expressed in his gradual awakening to the church's solidarity with Jewish people and other victims of the Nazi regime; 59 it also took the form of his personal decision to collaborate with members of the Abwehr military resistance against Hitler, which lead to his arrest and execution. For the journey of Christian discipleship and sanctification, the stakes of this on-going discernment are high: failure by the Gemeinde to respond to the others given in relation by the Lord results in a weakened witness to the living Lord in its midst, and a disorientation of self-understanding of the church's distinctive role in society; failure

58. DBWE 4: 170.
59. Henri Mottu suggests that there are three phases in Bonhoeffer's awakening to the 'Judenfrage': protest, solidarity, and identity-challenging, in Dietrich Bonhoeffer (Paris: Cerf, 2002), 99–103.
on the part of individual Christians results in an ethical and ontological diminishment, a lost opportunity to become more human as a person through right relationship with the other who is encountered.

(d) Enchantment as unsuccessful transition from first—to second—näivété

A final style of contemporary enchantment that Bonhoeffer was alert to is the effect of modern post-Enlightenment rationality on Christian faith. The *Spirit Matters* researchers distinguish between Australians who are 'uncritically Christian' (6%) and those who are 'reflectively Christian' (16%), i.e. those who agree that it is right to ask critically question religious scriptures and authorities. In a similar way, Paul Ricoeur speaks of a first näivété in religious faith, an uncritical, unmediated knowing of transcendent agents and their intentions, in which there is no 'distance' between the faith of the believing subject and the symbol or artefact of religious knowledge, for example, the text of scripture or credal and liturgical formulae of the tradition. This first or uncritical näivété enters into a 'crisis' of faith when confronted with the habit thinking in a scientific, immanent and secularizing culture, and must learn to weather the storm of empirical and historical enquiry and of epistemological doubt in relation to the objects of religious knowledge and tradition. Where this crisis is successfully negotiated, there is a transition toward a second, or post-critical näivété in religious faith, fully aware of the contingent, historically-contextualised and mediated nature of the language and experience of the symbols of faith, yet also fully captivated by and implicated in the transcendent One manifested in and through those symbols. A post-critical belief style sustains the openness of presence within the contingencies and ambiguities of history and understanding. It allows for a hermeneutical space to emerge between the

believer and the symbols of religious knowledge. Of course, a pre-critical or first naïveté approach to religious texts and practices does not apply to believers alone. There can be a literal disaffirmation of religious language that corresponds to the literal affirmation of religious language; where literal belief affirms the direct and explanatory function of the biblical accounts of creation in both the supernatural and natural orders, literal non-belief rejects these accounts on scientific grounds, reading the same scriptures literally in a way that few believers prior to the rise of modern science would have done. Of the US 'nones' in 2014, almost 50% say they gave up their childhood faith' because they no longer believe what they did as a child.

Thinking of many of his contemporaries, Bonhoeffer realised that 'people as they are now simply cannot be religious anymore'. He could see that people did not come to faith simply by repeating scriptural and doctrinal texts or by belonging to the cultural religiosity of the day, especially the pseudo-religious ideology of National Socialism. If people of the post-Enlightenment worldview stumbled over the plausibility and credibility of the mediating texts, how could the voice of the living One be recognised and responded to in and through those symbols of faith? Bonhoeffer longed for a gospel-inspired language that communicated in a world 'come of age,' with people who no longer believed in the pre-critical categories of children. Based on his critique of the theology that conformed to the 'time of religion,' Bonhoeffer’s prison writings reach for a coherent language to express the possibility of a whole-hearted Christian faith in a pluralistic environment of non-religious and believers, where it was not necessary to take on the scholastic metaphysics and deductive ethics of an earlier era in order to live and express faith in the living presence of Christ.

65. DBWE 8: 362.
66. See the letter to Eberhard Bethge of 8 June (DBWE 8: 424–31) and 16–18 July (DBWE 8: 473–482) in 1944.
incarnate, crucified and exalted in the midst of the world, at the heart of creation, history and existence. As he wrote in a letter to Bethge on 8 June 1944, "The question is Christ and the world that has come of age."

He dreamed of a 'new language' in which the life-transforming voice of the living Christ actively present in the world could be discerned, a language that could be made manifest in prayer and responsible action for the sake of humanity. Having relinquished the 'working hypothesis of God' at the limits of human knowledge, Christians can learn how to live in relation to a different type of transcendence, one hidden in the reality of the world. 'Before God, and with God, we live without God.' This expresses well the conditions of a post-critical or second naïveté faith that holds together believing relationship and critical enquiry.

**Conclusion**

The four styles of disenchantment outlined above challenge the practice and theology of Christian churches to an intentional and discerning discipleship in the context of late modernity and its immanent and secular worldviews. Bonhoeffer insists that only in this context can we hear and respond to the address of the living and present Lord, and only in this context can we take the journey of holy worldliness. This journey is the outcome of a practical discernment of the reciprocal and transformative encounters with others to whom Jesus is leading us in the midst of a disenchanted world. Once the path has been discerned, our decision for Christ is inextricably linked with those others to whom the Lord leads us. Fully aware of this challenge in his day, Bonhoeffer concluded the preface to his book *Discipleship* thus: 'Today it seems so difficult to walk with certainly the narrow path of the church's decision [in the confessions of Barmen and Dahlem] and yet to remain wide open to Christ's love for all people, and in God's patience, mercy, and loving-kindness for the weak and godless. Still, both must remain together, or else we will follow merely human paths. May God grant us joy . . . in discipleship.'

69. *DBWE* 8: 479.
70. *DBWE* 4: 40.