

endgültige Lösung gefunden zu haben. Aber die Erkenntnis, die Kirche wäre laut Apostel Paulus (Römer 11) nicht „das wahre Israel“ – im Unterschied zum Judentum, das vom Plan Gottes ausgeschlossen wird – räumt auf jeden Fall genug Platz für erneute Diskussionen unter den christlichen Konfessionen mit Blick auf inner-christliche Einheit und Exklusivität ein.

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Wim Lamfers, *Curajul credinței [The Courage of Faith]*, Arges and Muscel Archdiocese Publishing House, Arges 2011, 160 p.

The author of this book, Wim Lamfers (b. 1950), studied Protestant theology in his hometown, Utrecht (Netherlands), where he obtained his PhD with a thesis on Dietrich Bonhoeffer. The book, divided into twelve chapters, is dedicated to this theologian-martyr of the twentieth century.

The first chapter presents the main events in the life of D. Bonhoeffer (1906–1945), a life characterized as both “privileged and risky” (p. 9). Born on February 4, 1906, D. Bonhoeffer led a life marked by study, travel and especially by militant opposition against National-Socialism. Convinced that an anti-Semitic regime is an anti-Christian regime, together with Martin Niemöller – another priest in Berlin – he founded in September 1933 “The Confessing Church”. He also established a seminar in Finkenwalde, a real center against Hitler’s dictatorial regime. For his work, D. Bonhoeffer suffered censorship, was arrested and hung on April 9, 1945.

Dietrich Bonhoeffer’s thinking is a “typical Lutheran spirituality” (Chapter 2, page 25ff.). Its points of reference are the emphasis on silence as a formal act, the practice of meditation as a means of achieving a deep relationship with God, the practice of prayer especially for others, the witness to the truth at any cost, without falling into the ridiculous – hence the need for discipline of silence – and especially the establishment of an ecclesiastical community based on confession, on singing together and serving one’s neighbour – the forms of an integral spirituality.

The third chapter examines the relationship between Church and politics in Dietrich Bonhoeffer’s thinking (pp. 58-75). In the context in which he lived, he fought the Nazi ideology – based on nationalism – and defined the limits of obedience to this criminal regime. “The Confessing Church” refused the compromise with Hitler’s regime and promoted resistance to it.