

Preaching in Hitler's Shadow: Sermons of Resistance in the Third Reich. Edited by Dean G. Stroud. Grand Rapids, MI: Eerdmans, 2013. Pp. xiii + 203. \$20.

The centennial anniversary of World War I has brought fresh awareness of how the religious nationalisms of the fighting powers fueled the carnage and devastated Christian faith in its wake. The conflict of 1914 to 1918 opened the gates of Europe to ideological frenzies that were to bring even greater destruction. Stroud's volume is a fine, moving collection of German sermons that witness both to the evangelical strength of some preaching during the Nazi years and to the risks that preachers were willing to run.

The book's very helpful introduction informs the reader of the specific force of the Christian rhetoric of the day as, for example, when christological formulations emphasized Jesus as the "authentic Führer." Courageous claims are to be encountered in this volume. On the very day of Germany's attack on the Soviet Union, Rudolf Bultmann declared, "Who feels bound today by Christian morality? We all know that Germany today is no longer a Christian country, that church life is only a remnant, and that many wish and hope that even this remnant will disappear" (149). Still, scattered affirmations of Jesus as a Jew resound; and Karl Barth, for one, proclaimed that message during Hitler's first year in power: "Christ belongs to the people (*Volk*) of Israel. This people's blood was in his veins, the very blood of God's Son" (68).

Denunciation of the murder of the disabled is found in the sermons of Gerhard Ebeling and of Clemens August von Galen, the only Catholic included in this volume. While such prominent Protestant figures as Dietrich Bonhoeffer and Martin Niemöller join Barth and Bultmann, I was most touched by a sermon of a pastor unknown to me, Julius von Jan, who called for public repentance after the burning of the synagogues in November 1938. For him the admission of sin was an act of thanksgiving: this "confession of guilt of which people think they are not permitted to speak, has been at least for me today like the casting off of a great burden. Praise God!" (114). As a consequence, von Jan was beaten mercilessly by Nazi thugs and his health ruined, but in the spiritual prison of Nazi Germany he became free.

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William Stringfellow: Essential Writings. Selection and introduction by Bill Wylie-Kellerman. Modern Spiritual Masters Series. Maryknoll, NY: Orbis, 2013. Pp. xviii + 234. \$22.

The rise of biblically inspired activist religion in the 1960s is the focus of a number of recent works. Wylie-Kellerman's book adds to that growing corpus on mid-century religious activism that includes volumes on Rufus Jones, Howard Thurman, Daniel Berrigan, Abraham Heschel, John Howard Yoder, and Robert McAfee Brown in this same Orbis series. Not the first collection of Stringfellow's *oeuvre* by W.-K., this

collection is more focused and personal, drawing on sources that originally inspired W.-K. as a student at Union Theological Seminary in New York. He now offers them to a new generation of students who did not live through those parlous yet heady times, but who are searching for forms of Christian faith that would make a difference in a world fraught with conflict, violence, and planetary peril.

While William Stringfellow (1928–1985) was not a theologian by training, his contributions to the theory and practice of a radical Christianity were inspirational and foundational for a generation of politically engaged Christians, both Protestant and Catholic (he was an Episcopalian). Trained in economics and law, he was also deeply read in Scripture and theology, although he did not claim the mantle of theologian or scholar. But his reading of Scripture—“listening to the word of God”—led him to a life of passionate commitment to social justice. Key to his reading and practice of Christian faith is his understanding of Jesus as, among other things, both “threat” and “criminal.” He was a threat to the powers of death wielded by the state (here Stringfellow is confronting the US war machinery); and he “was a criminal revolutionary—not one who philosophized about revolution, not a rhetorical revolutionary (such as we hear much nowadays in America), but rather one whose existence threatened the nation in a revolutionary way” (61). This interpretation of Jesus and his mission certainly served as an inspiration for Stringfellow in his critiques not only of state power and the idolatry of militarism but also of a comfortable Christianity that in his judgment lay silently complicit.

The shadow of Daniel Berrigan, S.J., whom Stringfellow harbored as a fugitive for a time, looms large over the book. Berrigan had originally prompted W.-K. to a reading of Stringfellow, and Berrigan’s funeral homily concludes the book as a fitting tribute to an unforgettable Christian and major expositor of mid-century radical Christianity.

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Teología de los signos de los tiempos latinoamericanos: Horizontes, criterios, y métodos.

Edited by Virginia Raquel Azcuy, Carlos Federico Schickendantz, and Eduardo Andrés Silva Arévalo. Santiago de Chile: Universidad Alberto Hurtado, 2013. Pp. 429. \$22.99.

This edited volume presents 13 essays that reflect on how the influence of Vatican II’s *Gaudium et spes*, the Pastoral Constitution on the Church in the Modern World, allowed the Latin American church to interpret and reappropriate, for the last 50 years, a theology that emerges from the context, experiences, knowledge, feelings, and hopes of the population of this specific region; it pays special attention to the voice and dreams of the most vulnerable. The book also reflects on the opportunities ahead that scholars will encounter in providing criteria on how to read the “signs of the times” and highlighting the role of other disciplines, such as the social sciences and philosophy, for the production of a Latin American theology.

The essays are of high quality. Their organization presents the texts in a comprehensive progression that engages the reader in a dialogue to imagine new ways of