

other quadrants on the same level. Thus, if the individual (UL) is on the fourth, mythic self level, on the left lower (LL) quadrant, the person would have the ethics of the premodern mythic order that is part of the agrarian horticultural early nation exterior (LR). One would find the correlate in the individual exterior (UR) in the neocortex, the modern human brain. The individual's morality/virtue is governed by the group's ethics. The higher a person evolves, the smaller the group becomes and the greater the freedom and the responsibility that rests on the individual (Wilber, K 2007:51).

Roberts' arguments about spiritual emotions are on level 4, while the West and most westernised countries operate on level 5, a modern scientific-rational level. Imagine the internal conflict. *Spiritual Emotions* will keep the readers stuck on the mythical level without giving Christians either hope or the tools to grow to the transpersonal level where one discovers God within and where the fruits of the Spirit are not something to aspire to, but are actions emanating from the Spirit itself.

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Haynes, S R 2006 – *The Bonhoeffer legacy post-holocaust perspective*

Publisher: Fortress. 224 Pages. Price: Unknown;

Bonhoeffer, D 2006 – *Wondrously Sheltered*

Publisher: Fortress. 43 Pages. Price: Unknown;

Bethge, R & Gremmels, C 2006 – *Dietrich Bonhoeffer: A life in pictures*

Publisher: Fortress. 160 Pages. Price: Unknown

Reviewer: Dr André Groenewald (Scotland)

The Bonhoeffer legacy is divided into 8 chapters, with a preface, acknowledgments, notes, a detailed bibliography and an index. The author manages to hold the reader's attention from the beginning to the end. The key issues the author wants to address are outlined in the preface.. "The premise of this book is that while the Bonhoeffer legacy contains real significance for post-Holocaust Christianity, this has been neither fully explored nor accurately described" (p xi), the reasons being that Bonhoeffer is often read/interpreted without his immediate context and the tradition he represented. In chapter 2 the author provides the reader with a thorough overview of Jewish and Christian perspectives on Bonhoeffer's views on the Jewish people as is evidenced in research undertaken from 1960 to 1990. In the end he concludes that Bonhoeffer's theology cannot be read without the tradition he presented. "For Bonhoeffer the Jew is always the other who is also Christ's brother; the other whom is tied up the fate of the West; the other whose suffering reflects God's providence and whose treatment discloses the moral condition of church and society" (p 142). I agree with Haynes that Bonhoeffer reminded Christian theology of the true meaning of Israel when it reflects on election, covenant and redemption. His theology also serves as a warning to theologians to be aware of the problems of the Christian tradition when theologizing about the Jewish people. This book is recommended for its critical reflection on Bonhoeffer's perspective of the Jewish people.

Wondrously Sheltered is a selection of quotations from Bonhoeffer's major works and letters reflecting on themes of shelter, joy, light, hope, faith, prayer, happiness, love, nearness, darkness, anxiety and fear, evil, resistance, freedom, friendship, peace, strength, consolation

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and trust. All the quotations are accompanied by beautiful photographs which emphasize the impact of Bonhoeffer's words. The last pages contain a brief history of Bonhoeffer's life and provide a detailed list of sources of the referred texts.

Dietrich Bonhoeffer: A life in pictures is an English translation from the German edition *Dietrich Bonhoeffer: Bilder eines Lebens*. It is edited by Renante Bethge and Christian Gremmels. They did an excellent job in portraying the life of a thinker, theologian, pastor and someone who stood for righteousness. They divided his life into several categories, beginning with his family background, his childhood and youth (1906-1923), his studies (1923-1927), his journey to Barcelona, Berlin and New York (1928-1932), the developments in his thinking from 1931 to 1932), his decision to resist Hitler (1933), his trip to London (1933-1934), his own seminary in Finkenwalde (1935-1937), his journey to America and the return to Germany (1938-1939), his active resistance (1942-1944), his imprisonment in Tegel (1943-1945) and finally covers his death in Flossenbürg (1945). The most amazing aspect about this book is the fact that it contains pictures of not only Bonhoeffer, but also of other prominent figures of his time. All the pictures portray a vivid image of the life of a man who died too soon. Every photograph is accompanied by a short paragraph giving details of the particular photo.



Matheson, P (ed) 2007 – *A people's history of Christianity, Vol 5. Reformation Christianity*

Publisher: Fortress. 306 Pages. Price: \$35.00

Reviewer: Dr Kobus Labuschagne (University of Pretoria)

The list of highly esteemed scholars who contributed to this book is impressive: Susan R Boettcher, David Cressy, Keith P Luria, Peter Marshall, Elsie McKee, Raymond A Mentzer, Karen E Spierling, James M Stayer, Margo Todd, Merry E Wiesner-Hanks, and then also Peter Matheson, the editor.

Writing a "people's history of Christianity", and choosing the period of the Reformation, as this book does, signify the intention to offer something decidedly different to what is usually read about the 16th century Church Reformation. This study's aim therefore was to "open up some new ground" (p 3) and to do research on the *effect* of the Reformation on the day-to-day lives of ordinary people. Although the history of doctrine and of theology will always be important, the focus now is on the challenges and successes, the frustrations and struggles of ordinary people – and on how they reacted to the Reformation. The interest is not in the great theologians of the time, or the princes, cardinals, popes and the individuals with power and authority. The vast majority of the population of which many were illiterate or semi-literate, forms the centre of interest. The objective is to see through the eyes of ordinary men, women and children. The anticlericalism of ordinary folk as a result of the injustices and exploitation in society of the time was linked to the Reformation (p 9). Some of the sermons and pamphlets concerned themselves with concrete socio-economic wrongs done to the poor population, and answers were needed from the Holy Scriptures, because the Bible was seen as the book containing God's will. In spite of being a religious transformation in essence, the Reformation somehow changed every dimension of life for everyone – people's hearts, minds, morality, everyday life, and society as a whole changed (p 12).