

Spiritual leader...

Continued from Page 1
movement and the free world, especially Britain and the World Alliance of Churches.

Bonhoeffer joined in the assassination plot, but first severed his ties with the Confessing Church he helped establish and other ecumenical groups. He had forsaken the pacifist views of his fellow German theologians, and his activities would mean the end of his career as a minister.

Before the well-organized plot could be attempted, Bonhoeffer was jailed in 1943 by the Gestapo on trumped-up draft evasion charges. While in prison, the plot scheme was uncovered. Bonhoeffer was tortured — as

were others in the Intelligence Service — to reveal the scope of the plot and the names of other collaborators.

Bonhoeffer was moved to Buchenwald in early 1945. Prisoners began hearing Allied guns on April 1, arousing hope and fear as the days passed.

On April 3, a truck pulled up to Buchenwald and 18 prisoners were forced to board — includ-

ing Bonhoeffer. Their destination: an extermination camp in the Bavarian forest.

Months passed with no news of Bonhoeffer's death. Then on July 27, his family was listening to radio reports from London when they heard:

"We are gathered here in the presence of God to make thankful remembrance of the life and work of His servant Dietrich

Bonhoeffer, who gave his life in Faith and obedience to His holy word."

"One time, Bonhoeffer and a Roman Catholic priest were discussing what they would like to accomplish in their lives," Zimmermann recalled. "The Roman Catholic priest said, 'I would like to become a saint.' Bonhoeffer answered, 'No, I would like to learn to believe.'"



NOV 26 DEC 2

Herbie Hancock in Concert with the Rockitband



Recorded live from London's Hammer-smith Odeon. Features "Future Shock" and "Cold." 45 min

Careers

Interviews with key executives about career challenges and opportunities facing today's college students. 15 min

Adult Cartoons

Kolor Classics

"Case of the Missing Hare" (1942), "Nep-tune's Nonsense" (1936), and "The Mummy Strikes" (1943). 30 min

Sensational Seventies 70's

1974: The Energy Crisis Begins

Part II. Topics covered: truckers' strike, Evil Knievel's Snake River jump, gay rights demonstration, & more. 30 min



New progressive music video show including: top ten countdown, #1 club videos, special guests, & more. 60 min



Norman Mailer: A Sanction To Write

Conversation about books, films & sex from the University of Berlin's Amerika Institute in Germany. 30 min



Bolero

Academy Award winning portrayal of Zubin Mehta and the Los Angeles Phil-harmonic. 30 min

City Union Lounge

Video Presentations Committee



Zimmerman on church life

To Friedricha Zimmerman:

Q: Describe what religious life was like during Hitler's Reich. How did his rule affect the church life of Germans?

A: Ministers tried to follow the ideology of Hitler into the parish. That was Hitler's idea and goal. Ministers and bishops in the churches were proud if they were able to lead a group of up to 800 young people from the parish into the Hitler Youth.

Parishes tried to follow Hitler in youth work, women's work or any kind of work. It is unimaginable today, ja (yes)? It was the influence of Hitler to try to change every bit of daily life.

Everyone always talks about the Holocaust and how horrible that was, but it was only the last step.

Nobody wants to talk about it, but compare that feeling to the way things are working today in the United States.

Q: How did Hitler's reign affect the traditional denominational divisions in German society? How, in turn, did that change the role of ministers in the country?

A: Some Lutheran churches were not conquered by the Nazis. In Germany, about one-quarter of the churches were Nazi Christian. Another one-quarter were Confessing Churches and the other 50 percent were neutral. The neutral churches stood in between trying to find out how they could survive.

Q: How were they able to remain neutral?

A: That was the great compromise of the times. It was difficult to give up your responsibility because it came from God. To give up the responsibility of teaching the Gospel would have meant to lose God. So many ministers stayed with their calling, even if they were on the wrong side, especially the older ones.

My father was 66 when the

Nazis took over and he was in charge of 600,000 persons. He said he wasn't going to give up his responsibility and leave all those people. He and a lot of other older people used their power inside their own congregations against the Nazis.

It was much easier for me to revolt. I was young and didn't have a large congregation to tend to. The Confessing Church as a whole was very young.

Q: Exactly when and where did you meet Bonhoeffer?

A: It was at the University of Berlin in the summer of 1932. He was lecturing about the essence of the church. Bonhoeffer would meet in his students' rooms with 16 people sitting on beds and talking about theology from 8 p.m. to 10:30 p.m. Then we would go to a restaurant and have beer and discuss what we could do politically. He never came to any conclusions during these talks, but we learned how to handle things.

Q: Were you aware of Bonhoeffer's beliefs before you met him? Did you know of any of Bonhoeffer's teachings?

A: Nobody knew him. He was virtually unknown. He started when he was 26 years old. People didn't know of him because he was happy not to have responsibility to make decisions in the Confessing Church's struggle. He felt it was his task to help, to ask, to give advice. But he was not involved in making decisions in the church.

When I was preparing my book in the 1950's, I asked more than 150 people what their personal memories of Bonhoeffer were. They would ask, "Who is Bonhoeffer?"

Q: What significance did your work with Bonhoeffer have on your life? Why did you decide to write your book on him?

A: I learned how to bring real life and theology together,

somehow.

Q: Has your life changed course in any way because of Bonhoeffer?

A: I started as a very nationalistic man believing in military strength. Then I met Bonhoeffer and asked him how he could be a pacifist. I remembered Germany fighting for a better situation because we were repressed by the "bad people who made up the Treaty of Versailles. I believed they were trying to destroy our nation.

There is an old saying by Peter Ustinov: "doubts unite, convictions separate." That was the strength of the Confessing Church. Because of Bonhoeffer, we all began to doubt our previously strong beliefs.

Q: What significance does Bonhoeffer's struggle for his church and country have for Germans today? How do his life and struggle speak to them?

A: I am afraid that his biography has become more important than his own writings. His own teachings and writings have been used and misused for special reasons by special interest groups.

His doctrine of resistance against the misuse of power has been polluted by these groups. He has been influential, but not in the way he wanted to be, or in the way that he should be.

It's too late to change the special use of his writings by special groups.

Q: How does current East German political regime today compare to Hitler's Reich (especially on religious life)?

A: Hitler offered the people a feeling of salvation, he tempted them. The DDR (East Germany) offers no salvation. They give the people no temptation. Both misused their power, but it was much easier for Hitler because of his temptations.

W.C. Frank

"A Frank We Can All Afford"

You Ate How Many?!

ALL THE FOOTLONGS YOU CAN EAT ONLY \$2.60 EVERY TUESDAY 5-9 p.m.

Special Includes: All Toppings, One Medium Drink One bag of Chips (Your Choice) No take out orders please



HOURS: Sun.-Thurs. 9 a.m.-11 p.m. Fri.-Sat. 9 a.m.-Midnight

Having trouble finding us? We're still here, behind the barricades, on good old "Q" to serve you!

1320 Q Street

474-7766

IRS state tour focuses on 1984 tax changes

Eight two-day 1984 Federal and State Income Tax institutes for tax preparers are scheduled throughout Nebraska in late November and early December. The institutes are designed for tax specialists who prepare income tax returns for clients and for people who prepare their own tax returns.

The institutes will be in Lincoln and Ogallala today; Omaha and Kearney, Thursday and Friday; Norfolk, Dec. 3 and 4; Lincoln Dec. 4 and 5; Grand Island, Dec. 6 and 7; and Omaha, Dec. 10 and 11.

"Several hundred changes were made in the Internal Revenue Service tax codes by the last session of Congress," said Bill Bowmaster, coordinator with the UNL department of conferences and institutes.

Instruction will be provided by representatives of the Internal Revenue Service and Peat, Marwick, Mitchell and Company. For more information contact the department of conferences and institutes, Nebraska Center 205, UNL, Lincoln, Neb. 68583-0929.