

In Volume II, Part 1 of the *Church Dogmatics*, Barth recalls that in 1933 the Evangelical Church in Germany was called upon:

To recognize in the political events of that year, and especially in the form of the God-sent Adolf Hitler, a source of specific new revelation of God which, demanding obedience and trust, took its place beside the revelation attested in the Holy Scripture, claiming that it should be acknowledged by Christian proclamation and theology as equally binding and obligatory... It has since become clear that behind the first demand stood quite another... what was really intended, although only obscurely outlined in 1933 was the proclamation of this new revelation as the only revelation.

In May 1934, representatives of the Reformed and Lutheran traditions in Germany met at Barmen, and drew up a Declaration, in response to this demand of the Third Reich. In part the Declaration reads as follows:

Jesus Christ, as he is testified to us in the Holy Scripture, is the one Word of God, whom we are to hear, whom we are to trust and obey in life and in death.

We repudiate the false teaching that the church can and must recognize yet other happenings and powers, images and truths as divine revelation alongside this one Word of God, as a source of her preaching.

We repudiate the false teaching that the church can turn over the form of her message and ordinances at will or according to some dominant ideological and political convictions.

Accordingly, Barth refused to open his classes with the Nazi salute; refused to pledge unconditional allegiance to Hitler; and in 1935 was forced to leave Germany. He returned to the University of Basel to become professor of Systematic Theology, a post which he held until his retirement in 1962.

Following his retirement, he was kept so busy with speaking engagements, correspondence, colloquies, visitors, writing, and reading of theses, that he found little time to listen to his collection of Mozart recordings. When asked when the thirteenth volume of his *Church Dogmatics* would appear, Barth simply said, "Let people read my first twelve volumes!"

*Time* magazine, in its May 31, 1963 issue, called Karl Barth "the greatest living Protestant theologian".

It is important to understand Barth in terms of the development of his thought. When, for instance, the English translation of his *Römerbrief* (Second Edition) appeared in 1932, Barth wrote in the forward that he now looked on this commentary, written and published ten years earlier, as a book "written by another man."

Three major periods of Barth's theological development may be distinguished:

(a) The first period finds Barth within the framework of Liberalism, under the influence of Adolf Harnack, Albrecht Ritschl, and Wilhelm Hermann, and the neo-Kantians Hermann Cohen and Paul Natorp. This period extends from Barth's university days to his reaction to Liberalism in 1917.