

## BOOK REVIEWS

*Killing Enmity: Violence and the New Testament.* By Thomas R. Yoder Neufeld. Grand Rapids, Mich.: Baker Academic. 2011. Pp. 178. \$23.

Thomas Yoder Neufeld's book *Killing Enmity* is essential reading for anyone who has ever wrestled with the issue of violence in the Bible. Although it tackles a huge and complex subject, this short book meets its aims in a lucid, accessible manner. The goal of the book is articulated in the preface: to wrestle with the texts, vocabulary, and images of violence in the New Testament and, specifically, to explore whether they promote violence or "subvert the very violence that troubles us in them" (x).

The first question to be addressed is how to define "violence," since this will influence which texts one considers. If violence is simply "intended physical harm" (1), the New Testament seems to prohibit the use of violence. Yoder Neufeld rightly recognizes, however, that a much broader understanding of violence is necessary. Throughout the book he thus works with a more expansive definition, encompassing structural and cultural violence, gender and economic inequalities, and marginalization. After reflecting on the nature of the New Testament as Scripture, Yoder Neufeld candidly sets forth his own approach, acknowledging that his location and perspective influence his interpretation. Such transparency sets an invitational tone for the discussion of potentially controversial questions.

Yoder Neufeld does not attempt to be comprehensive in his coverage of violence in the New Testament but chooses representative texts as "probes or soundings" into the subject (15). The first four chapters deal with Jesus and the Gospels, the last two with texts from the epistles and Revelation. The topics are ones that readers might expect from a book like this: nonretaliation and love of enemies (chapter 2); forgiveness and divine judgment (chapter 3); Jesus' temple action (chapter 4); Jesus' death and the atonement (chapter 5); subordination in the Household Codes and Romans 13 (chapter 6); and imagery of divine warfare in the Apocalypse and in texts about "the armour of God" (chapter 7).

To all these topics Yoder Neufeld brings a wealth of knowledge and a lifetime of teaching the New Testament. His previous work on Ephesians, the historical Jesus, and issues of peace and justice is evident in the nuanced discussion of texts. Given how much could be said on any one of the topics, it is impressive how concisely and cogently Yoder Neufeld summarizes various scholarly interpretations and explains complex issues without "dumbing them down." For example, he nicely summarizes the three major theories of the atonement, briefly offers some of the biblical evidence for each, and reflects on whether violence is inherently necessary for atonement.

In engaging other scholars who have wrestled with the question of violence in the Bible, Yoder Neufeld is both appreciative and critical. For example, he affirms Walter Wink's interpretation of Matthew 5:38-42 as promoting a "third way" of "defiant vulnerability," but also offers an important critique and corrective: that such nonviolent resistance can easily become mere "strategy" or encourage more violence if not tied closely to radical enemy love. Likewise, Yoder Neufeld endorses J. Denny Weaver's emphasis on "the narrative nature of atonement in the New Testament" (94), but is rightly critical of the way Weaver assigns no active role to God in the death of Jesus.

One of the main strengths of the book is that Yoder Neufeld does not settle for easy answers, even when they would nicely support his view that the New Testament is about "killing enmity." Many readers will be drawn to William Herzog's proposal that the parable of the unforgiving servant is not about God's judgment but rather a picture of the brutal society that God's reign will replace. Yoder Neufeld does not let us off the hook that easily. Even if this interpretation were not exegetically problematic, the fact that the New Testament portrays God as a judge is inescapable. Perhaps then we can redefine judgment as the "inexorable consequences of sin," not an act of God (53)? Again, Yoder Neufeld doggedly pushes us to hear the text in its first century context, not as we would like to hear it. Nor does he permit readers to escape uncomfortable bits of the New Testament by assigning them to the Gospel writers instead of to Jesus or to a later editor instead of to Paul. Yoder Neufeld consistently holds his readers' feet to the exegetical fire and gently pushes them to wrestle with the potential violence in the text. Because of this, his insights into how the New Testament witnesses above all to the extraordinary grace and mercy of God, subverts violence, and calls followers of Jesus to emulate his self-giving love are all the more compelling.

One of the repeated refrains in the book—in response to the question "Is the New Testament violent?"—is that "it depends on who is reading the text and in what context and how the text is used." For example, whether the Household Codes or Revelation are seen as violent or antiviolent depends on whether their readers are in positions of power or are being oppressed. By saying this, Yoder Neufeld is not succumbing to subjectivism, but is recognizing the significance of location for interpretation. He acknowledges the riskiness and ambiguity inherent in some of these troubling texts, for in a world of violence they have the potential to do further harm. And yet, this is consistent with the scandalous vulnerability of a Jesus who risked everything and died on a cross.

Although the book does address key topics of violence in the New Testament, there are gaps which readers may wish had been addressed. Jesus' instruction to his disciples to buy a sword (Luke 22:36) has often been seen as legitimizing the use of lethal force, but it is only mentioned in one footnote. Although Yoder Neufeld gives a nod to "the vexing issue of anti-Judaism as it pertains to the Gospels' depiction of Jesus" (17), he does not address it further. Yet Jesus' acrimonious language in Matthew 23 and John 8 does not sound like "enemy love" to many people, and consideration of this issue would have been a valuable addition.

Occasionally one wishes for a little more explanation or more support for an argument. For example, in discussing what Paul might have meant in Romans 13:1-7, Yoder Neufeld finds the idea that Paul was using a tradition he did not himself compose most plausible but does not satisfactorily explain why this is most convincing. Similarly, he does not make clear how the New Testament's reticence about sacrifice contributes to seeing Jesus' sacrifice as a model to emulate (87). To be sure, one cannot do everything in a short book, and Yoder Neufeld frequently acknowledges that his comments barely scratch the surface. Readers who want to delve more deeply into an issue will find ample resources in the footnotes and bibliography.

In terms of style and organization, the book is very clear, with helpful subheadings guiding the reader in each chapter. Yoder Neufeld has an engaging style and is a careful crafter of words. Only occasionally does his eloquent prose wander in sentences that grow too long (e.g., "It is too easy . . ." [56]). Readers will find the indices helpful, though should be wary of errors; the author index, for example, subsumes page references to "J. Denny Weaver" under "Weaver, Dorothy Jean" and does not list all authors quoted in the book (e.g., Lee Griffiths and Loren Johns).

*Killing Enmity* is a thought-provoking read that provides rich insights into difficult questions. The following is but a sampling of the many nuggets that will catch readers' attention: Yoder Neufeld uses a marriage analogy to shed light on why the question of the atonement should be not "what *does* it take?" but "what *did* it take?" (91-92). Jesus' actions and words in the temple were no more a "death wish" than those of Martin Luther King Jr. or of Bishop Oscar Romero, who also knew that confronting unjust powers could cost them their lives (69). "Forgiveness is inherently risky business" because it keeps the future open rather than controls it (51-52). Although not all readers will be convinced by all of Yoder Neufeld's interpretations, the thesis of the book is compelling: that although the New Testament contains violent rhetoric, "in the end it is the ingenuity of God's love, the compassion at the heart of grace and the persistent drive towards reconciliation and restoration that the writers of the New Testament wish to narrate" (151).

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*Caesar and the Lamb: Early Christian Attitudes on War and Military Service.* By George Kalantzis. Eugene, Ore.: Cascade Books. 2012. Pp. 229. \$27.

In *Caesar and the Lamb* George Kalantzis makes a significant contribution to an old debate. Were the Christians prior to the "Church peace" of the fourth century pacifist? Some historians, both Catholic and nonconformist Protestant, have argued that the early Christians emphasized Jesus' love command and repudiated military service. Other historians, primarily within the Christendom traditions, have contended that the apparent pacifism of the early Christians grew primarily out of their rejection of the idolatrous worship that pervaded the

Roman legions—talk of enemy-love and a refusal to kill was carried on, not by ordinary Christians or their realistic pastoral leaders, but by naive intellectuals.

Kalantzis's insight is to see that both approaches have merit, and that the most fruitful approach is to synthesize them. Kalantzis takes seriously the work of the anti-pacifist historians. He engages especially with the work of John Helgeland, who has published extensively on the religious rituals of the Roman legions. Kalantzis appreciates the way these rituals—designed to placate the anger of the gods who protected the state—created a “sacred cosmos” (40) that shaped the identity of the worshippers and formed them to behave in ways that were deemed to be socially appropriate. In the legions, rituals burned the consciousness of *Romanitas* into the soldiers and equipped them to fight without fear and to kill without guilt. Christians, Kalantzis points out, when confronted by imperial rituals proclaiming Caesar as lord and god (*dominus et deus*), repeatedly quoted Jesus' saying that one “cannot serve two masters.”

Christians also found that the work of the military contradicted their convictions. Christian believers, like the legionaries, had rituals and practices that formed them; but unlike the legionaries, the Christians owed their existence to a bloodless sacrifice that was already accomplished. In their rituals, the Christians were formed to be members of an unbordered, transnational Christian peoplehood (*Christianitas*) that weapons could not defend. They learned alternative values that were rooted in the teachings of Jesus, within which the love of God and enemies “formed a commanding moral topography” (9).

So for the early Christians worship and ethics came together. They could not kill humans in any circumstances, and explicitly not in legions that were lethal as well as idolatrous. Kalantzis contends that the pastors and theologians who advocated these convictions, far from being armchair intellectuals, were well acquainted with war and persecution, and spoke with “the clear voice of the church” (71). From the late second century there is record of Christians in the legions; but prior to Constantine in the early fourth century, there is no record of any Christian commending them for being there or justifying their taking life.

To enable the reader to enter into his analysis, Kalantzis devotes the final two-thirds of his book to primary sources. Unlike prior writers such as Helgeland and Louis Swift, Kalantzis does not limit his source selection to passages that deal narrowly with war and military service. Instead, he ranges more widely, citing passages from Athenagoras, Justin Martyr, and the *Epistle to Diognetus*, which describe the life of the Christian community whose members are shaped by the dominical sayings to love the enemy; so, for example, unlike Helgeland, he includes Athenagoras (*Legatio*, 35.4): “we cannot endure to see someone be put to death, even justly” (91). Kalantzis believes that such passages shed light on the Christian refusal to serve in the legions and that omitting them distorts the picture. Kalantzis's expertise as a patristics scholar is evident in his careful choice of translations and in his revision of them in light of the best critical editions of the Greek and Latin texts.

Between the texts, Kalantzis interpolates his own comments, which place the passages in context and shed light on their meaning. Kalantzis is illuminating in his treatment of Tertullian. Drawing on the recent scholarship of Tabbernee and

Dunn, he reads Tertullian's extensive writings in light of their intended audience and rhetorical purpose and sees in them a consistent purpose, not lapses into extremism and schism. Kalantzis's comments on Origen are equally helpful. He refuses to see Origen's insistence (*Contra Celsum* 8.68, 73) that Christians will not respond to injustice by fighting as anything other than political. Instead, the Christians make their distinctive and potent contribution to the common good nonviolently, by praying as a "special army of piety." Lactantius is a fascinating case for writers on this subject; my sense is that Kalantzis, helpfully alert to the eschatological environment in which Lactantius was functioning and his eleventh-hour shifts that justify Constantine's military victories, may underplay Lactantius's commitment to *patientia* (nonviolent patient endurance), which pervades his *Divine Institutes*.

In all of this Kalantzis's work is strong. I do, however, have a few reservations. I am disappointed in Kalantzis's treatment of the church orders such as the famous *Apostolic Tradition*. Kalantzis rightly sees these as "catechetical and community formative instructions" (191). But his use of the church orders is marred by a perverse dating of the *Apostolic Tradition* in "ca. 380" (190),<sup>1</sup> which prevents him from tracing these texts' (and the Church's?) gradual departure from pacifism in the fourth-century. Further, I am not convinced by Kalantzis's reluctance to acknowledge that some Christians distinguished between being in the legions in peacetime and in wartime. Tertullian didn't like this, but in *De Idololatria* 19.3 he records encountering Christians in the military who were arguing in this way ("serve even in peacetime," *in pace*); the *Apostolic Tradition's* (16) insistence that soldiers who were beginning their catechetical journey toward baptism could stay in the legions but "not kill a man" seems to reflect the same thinking; and this approach culminated in Canon 3 of the Synod of Arles, in which Constantine's bishops allowed Christians in the legions to throw down their arms in wartime, but not *in pace* (188). Kalantzis does not agree with this interpretation (189), but it seems to make sense of the bishops' decision that both adapted to changing circumstances and built upon a tradition that prohibited killing.

Aside from a few reservations, I am happy with *Caesar and the Lamb*. Kalantzis's scholarship is exemplary; his selection of sources is commendable; and his interpretation of the evidence is always thoughtful. As a theologian, he shows sensitivity to the distinctiveness of the early Christians' thinking; as a historian, he understands the Roman theological and political system within which the Christians lived their faith, at times in provocative ways. At many points he opens new vistas for scholars, students, and non-expert readers who care about the early Christians' approaches to war. I will both recommend the book and use it.

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1. The editors of the Hermeneia edition of the *Apostolic Tradition*, whose translation Kalantzis uses, notes that chapter 16 dealing with military service "is consistent with an early-third-century context, at least in North Africa, but some of it may be even older still." See *The Apostolic Tradition: A Commentary*, ed. Paul F. Bradshaw, Maxwell E. Johnson, and L. Edward Phillips (Minneapolis: Fortress Press, 2002), 93.

*Dirk Willems: His Noble Deed Lives On.* By David Luthy. Aylmer, Ont.: Pathway Publishers. 2011. Pp. 82. \$8.

The story of Dirk Willems's sacrificial rescue of the enemy who pursued him across thin ice has enjoyed an astonishing life, particularly in the twentieth century. Although Dirk's execution after pulling his jailer from a hole in the frozen pond took place in 1569, the story did not reach a large audience until 1617, when the Old Frisian Mennonite leader Peter J. Twisck published it in an early version of the Mennonite martyrology that eventually grew into the *Martyrs Mirror*. When Jan Luyken captured Dirk's heroic act in an engraving that was included in the illustrated 1685 *Martyrs Mirror*, the synergy of memorable narrative and striking image led to the account becoming the best known martyr story associated with the *Martyrs Mirror*.

But, as David Luthy documents in this bibliographic reception history, Dirk Willems has made many appearances beyond the *Martyrs Mirror* and even beyond Anabaptist publishing circles. In the Netherlands, for example, Dirk showed up in popular histories as early as 1663, in a number of Dutch poems starting in 1810, and in a novel published in 1946. A street named after him in Asperen, where he was executed, eventually memorialized him to the general public.

An American historian, J. L. Motley, included the story of Dirk in his classic work, *The Rise of the Dutch Republic*, first published in 1856. Motley's account was a source for a poem about Dirk written by an Anglican minister and published in *The English Illustrated Magazine* of London in 1885. The poem appeared during an expansion of British interest in the Dirk Willems account, which was carried by numerous church-related and Sunday school periodicals in England during the last several decades of the nineteenth century.

By far the greatest interest in the Dirk Willems story has been among Mennonites and Amish. The story could be read by German-speaking audiences in the German translation of the *Martyrs Mirror* published at Ephrata, Pennsylvania, in 1748/49, and then at Pirmasens, Germany, in 1780, as well as in a German version of Foxe's *Book of Martyrs* published in Pennsylvania, starting in 1833, that included an expanded section of stories from the *Martyrs Mirror*. Beginning in the nineteenth century, English translations of the *Martyrs Mirror* made the story accessible to American Mennonites who were making the transition to the English language. John Funk's 1886 English edition reproduced an approximate version of Luyken's famous engraving of Dirk's rescue, an image that was restored to an exact reproduction of the Luyken engraving in the 1938 reprint of the *Martyrs Mirror*. In the 1920's the image and the story moved beyond the *Martyrs Mirror* and other martyrologies to North American Mennonite church histories, doctrinal pamphlets, and Sunday school literature. An explosion in the use of the story and the image occurred during the past three decades. Luthy documented over 200 appearances of the famous image alone, including numerous artistic improvisations on Luyken's original, between 1980 and 2010.

The Dirk Willems story and the now familiar image have become iconic in Mennonite and Amish culture and spiritual formation, serving as a point of common identification across a wide variety of theological and social divides. The image has appeared on the covers of both the conservative Mennonite periodical *Sword and Trumpet* and the General Conference Mennonite denominational magazine—*The Mennonite*. It is presented in an exhibit at the Menno-Hof information center for an audience consisting mostly of tourists and in a recent German edition of the *Martyrs Mirror* published by Pathway for mostly Amish readers. It is engraved on the cover of a Swiss-made pocket watch and reproduced on the website of the Korea Anabaptist Center.

Through both text and image, Luthy's book documents the astonishing diversity of contexts in which the Dirk Willems story has been told: poetry, art, literature, Christian education, martyrologies, commercial branding, cyberspace, and more. The book is attractive and visually appealing, combining personal narrative from Luthy's quest for references to Dirk Willems with bibliographies that are organized by genre. Luthy acknowledges that the book provides only a representative selection of the nearly 400 items related to Dirk Willems in the Heritage Historical Library; his editorial eye was clearly focused on intriguing or distinguishing artistic and literary improvisations on the Dirk Willems story. Scholars interested in the uses and influence of the *Martyrs Mirror* will discover numerous opportunities for further research. Many readers will simply enjoy the artful presentation of a faithful witness to the love of Jesus Christ manifested in service to the enemy as it was offered through centuries of unpredictable communication and reception.

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*A Faith Not Worth Fighting For: Addressing Commonly Asked Questions about Christian Nonviolence.* Tripp York and Justin Bronson Barringer, eds. Eugene, Ore.: Cascade Books. 2012. Pp. 243. \$28.

In this immensely readable and engaging book, Tripp York and Justin Bronson Barringer have assembled an array of scholars and pastors to address some of the questions most frequently posed to proponents of Christian nonviolence. The aim of the book is not primarily to provide a comprehensive evaluation of Christian nonviolence or to examine the possibilities of nonviolent direct action, but rather to answer the sorts of questions Christian pacifists get asked when their convictions are revealed in the course of a conversation. By assembling a variety of answers to these questions in one place, not only can the book serve as a tool for the Christian pacifist looking to thoughtfully engage such challenging questions in an "easy-to-read (yet academically thorough) edition" (8); taken together, the essays also point to a form of life that is only intelligible if Jesus Christ is truly Lord.

The contributors to the volume represent different professions, emphases, and ecclesial commitments, and yet they are united in the conviction that "through

the life and teachings of Jesus, God has called us to live a life that offers an alternative to that of a violent, vengeful, and hate-filled world" (9). Each of the contributors, recognizing that not all "pacifisms" are alike (25), specifically affirm "discipleship" pacifism, or what John Howard Yoder called pacifism of the "messianic community"—the commitment to nonviolence that is no mere strategy or principle, but rather an essential aspect of one's commitment to the Gospel narrative. The volume does not set out to "prove" Christian nonviolence from first principles, then, but rather, presupposing that "Jesus is who he says he is," seeks to address "the important questions that often tempt us to ignore, neglect, explain away, or flat-out reject the difficult teachings of Jesus that could potentially require us to give up our lives, and those of the ones we love, at the hands of our enemies" (6). In this way, the various authors hope to clear away the debris that may impede a person from committing to the way of Jesus, perhaps making the possibility of such a commitment at least thinkable—although, as York rightly points out, it is ultimately only lived lives that can make the confession "Jesus is Lord" intelligible (208-209, 224).

The book is organized as a back-and-forth conversation that proceeds from the extremely common questions that are immediately put to Christian pacifists ("Isn't pacifism passive?" "What about Hitler?") to more specific, exegetical questions that usually come later in a conversation ("What about violence in the Old Testament?" "But how do you read Romans 13?" "Doesn't Jesus finally renounce the way of peace in the book of Revelation?"). Most of the authors who deal with the earlier questions (rightly) work to show that the question itself carries presuppositions that need to be dismantled to some degree. Amy Laura Hall and Kara Slade's essay addressing "What would you do if someone attacked a loved one?" is especially strong in this regard (31ff). On the other hand, the authors who engage questions of textual interpretation ("Didn't Jesus say he came to bring not peace, but a sword?"), because of the nature of the questions themselves, generally provide more straightforward responses to the questions as posed.

While the authors do agree on the sort of pacifism they espouse, their diverse contributions show that this agreement in no way entails uniformity. C. Rosalee Velloso Ewell sets the tone for the volume, arguing that far from embracing a bland passivity or voyeurism in the face of violence, the specific type of pacifism those "on the Way" are called to embody is passionate, and indeed seeks to save and protect the innocent, albeit in ways that do not entail "the annihilation of the perpetrator of violence" (15). Figuring out how this is to be done in each new context is a matter of ongoing communal discernment and prayerful creativity that continually rejects the false dichotomy of violent action versus nonviolent inaction, neither of which can faithfully witness to the power of the resurrection (16-17; similar emphases are in John Dear's treatment of Jesus overturning the tables; 185ff). In a partially autobiographical essay, D. Stephen Long emphasizes that "christological pacifists" should not caricature just warriors as violence-lovers, but instead, taking sin seriously, should acknowledge that their own "position" is thinkable only because Jesus died and rose again. This indeed may entail letting others die for one's convictions, but then, the same is true of just warriors (28) and is a consequence of living between the Kingdom's inauguration



and full manifestation. The distinction between what Long calls “liberal pacifism” and christological pacifism is similar to Greg Boyd’s distinction between “political pacifism” and “kingdom pacifism” (108). Underlying the entire volume is a concern to differentiate quietism from pacifism as discipleship, with some authors stressing nonviolent action (Gerald Schlabach’s essay on Christian “policing” is especially strong in this regard; see his chart on 74), and others emphasizing pacifism as faithfulness (Robert Brimlow’s answer to the question of Hitler hits this note especially forcefully; 57). A high point of the book is Ingrid E. Lilly’s essay addressing the question of violence in the Old Testament, which does a wonderful job in briefly tackling this complex question (Lilly stresses the polyphonic nature of the biblical witness; 134); further, her emphasis on Jesus as the hermeneutical lens through which Christian pacifists read both Scripture and world (138-139) is implicit in the specifically “exegetical” essays that follow.

On the whole, this volume achieves what it sets out to accomplish, providing a helpful entry-point to some complex questions. This is not to say that the volume is without deficiencies: for instance, Boyd rightly emphasizes that christological pacifism does not expect governments to immediately turn the other cheek; but I think Boyd overstates his case by suggesting that governments should not refrain from violence (108, 121; Lee Camp’s helpful summary of Yoder’s *Christian Witness to the State* helps fill out Boyd’s argument; 150ff); Schlabach’s essay, for all its virtues (and there are many), is too long for the purposes of the book, and may come off as “inside baseball” to the uninitiated; the book’s title is a bit of a misnomer, as most of the contributors emphasize that the real question is not *if* but *how* one should “fight” (as Stanley Hauerwas points out in the foreword; x); and finally, because of the volume’s “conversational” style, in places some readers will undoubtedly wish for more in-depth treatment of the matters at hand—at which point the book’s thorough bibliography will serve as an indispensable resource (235ff). But then, one must remember the purpose of the book: to begin, rather than end, the argument about Christian nonviolence, and to enable both “peace churches” and congregations unfamiliar with the conversation to argue together (and argue well) about pacifism as an expression of Christian discipleship. To this end the book is a success, and thus will aid those so inclined to continue to faithfully participate in this important, ongoing conversation.

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*Reformers, Radicals, Revolutionaries: Anabaptism in the Context of the Reformation Conflict.* By Abraham Friesen. Elkhart, Ind.: Institute of Mennonite Studies. 2012. Pp. 223. \$20.95.

In this volume, Abraham Friesen collects a number of important findings that he discovered while trawling through the artifacts of the European Reformation. As a professor of Renaissance and Reformation history, emeritus, at the

University of California at Santa Barbara, and the author of numerous works on Reformation Radicalism and Mennonite history, Friesen wields a lifetime of historical research and reflection. This latest volume reveals not only new ideas in his continuing investigations, but also demonstrates his serious and perceptive approach to history and, in the end, theology. The three themes he emphasizes in the title—reformers, radicals, revolutionaries—should not be confused with standing historiography, for Friesen is willing to upend established ideas, including what he himself has taught in the past. Alongside the introduction and conclusion are five chapters of varying length.

The first, "Erasmus, Reformers, and the Anabaptist 'Third Reformation,'" consolidates and extends the argument of Friesen's *Erasmus, the Anabaptists, and the Great Commission* (Eerdmans, 1998). He demonstrates with additional documentation that Erasmus was variously effective in the development of the theologies of Martin Luther, Ulrich Zwingli, and the Anabaptists. While the early Luther incorporated Erasmus's understanding of *agite poenitentiam* in Acts 2:38, the Wittenberg theologian soon soured on Erasmus for not interpreting repentance in an Augustinian predestinarian and law/Gospel manner (11-38). The Swiss and South German theologians, however, were open to Erasmus for a longer period, including the incorporation of his 1522 and 1524 paraphrases on Matthew and Acts (39-52). After recapping the earlier evidence (52-53), Friesen provides further confirmation from both Reformed and Anabaptist writings of the explicit and analytical influence of Erasmus on the latter groups' views of the ordering of repentance and baptism (54-70). He then recounts the subsequent development of reformed covenantal theology as a politically inspired reaction to the Anabaptists' radical implementation of New Testament theology (70-78). Friesen's additional evidence brings even Paige Patterson, himself no fan of Erasmus, to concede that Friesen has "doubtless demonstrated" the influence of Erasmus on the Anabaptists (xi). While this reviewer would grant a more generous endorsement of Friesen's discovery, it should be noted that the Erasmian ordering of the Great Commission carried weight with the Anabaptists not because it derived from the great humanist, but because it reflected the discernible arrangement of the command given to the church by their great Lord.

In the second chapter, "Purity versus Universality: Anabaptism and the Reformation," Friesen subtly shows that while he is a scientific historian in the tradition of Leopold von Ranke (who is mentioned), he is also a capable historian of ideas in the tradition of Herbert Butterfield or Quentin Skinner (who are not mentioned). In a few pages, he illustrates confluence between the deductive reasoning of Augustine, Luther, and Zwingli alongside similarities in the inductive method of Copernicus, John Newton, and Sir Francis Bacon, while bringing in the respective contributions of Anthony Collins, John Henry Newman, and Thomas Kuhn. His purpose in bringing these pivotal thinkers into conversation is to demonstrate that Augustine and the reformers held to two conflicting principles: first, that only the biblical canon is inerrant; and, second, that historical interpretations ultimately supersede the canon. While Augustine, Luther, and Zwingli may have originally held to the former, they showed themselves adept at adapting to the latter as political circumstances required. The key distinction was whether the church should be conceived as primarily

universal, composed of wheat and tares, or primarily pure, requiring a separation of the *congregatio fidelium* unto Christ from the world. The first interpretation depends, as Friesen established elsewhere, on a contradiction of Jesus' own clarification of the Matthew 13 parable. This chapter also contributes to the discussion of the difference between reformed and free church theological methods, for not only were two different methods of biblical interpretation (deductive versus inductive) employed but "two fundamentally different ways of institutionalizing the Christian faith were at stake" (102).

In the third chapter, "Anabaptist Origins and the Early Writings of the Reformers," the author indicates that his long study of an important but forgotten imperial edict has led him to change his own mind on the position(s) of the reformers. The chapter title does not fully convey its content, for Friesen demonstrates that not only historians but also reformers can change their stance. Friesen once argued that the reformers were fighting a battle on two fronts requiring different responses: against the followers of Rome and against the radicals. However, Friesen now believes the reformers' two-front war was not the problem, but a symptom of the problem (120). Both the Anabaptists and the Roman apologists pointed out that the reformers had changed positions on such things as pure congregations, religious tolerance, even infant baptism. The catalyst for the shift may be traced to the policy of Frederick the Wise, who allowed Gospel preaching but disallowed any liturgical change until a general council reached agreement. Frederick's policy was codified in a March 6, 1523, imperial edict at the Nuremberg diet, and this edict finally determined the political and ecclesial theology of the Lutherans and the Reformed (138-145). Friesen promises to publish more on this subject.

The fourth chapter, "Visions of the End of the Age, the Parable of the Tares, and Sixteenth-Century Revolutionary 'Anabaptist' Movements," effectively overturns established historiographies of the theological landscape of the Reformation. The equation of fanaticism and revolution with the Anabaptists has been advocated in Reformation histories since at least Heinrich Bullinger and received new impetus with polygenesis theories of Anabaptist origins. In response, Friesen does not attempt to re-establish the Bender school—his historiographical and theological commitments diverge in a number of ways. Rather, Friesen documents historical streams and eddies that repudiate a revolutionary definition for the early Anabaptists. The problem was not that Thomas Müntzer and Jan of Leiden were in ideological proximity to the Swiss Brethren and Menno Simons; the problem was that the revolutionaries were too close to the political theology of Augustine and Martin Luther! Müntzer is demonstrably dependent on Luther's apocalypticism (150-182) and, through the teachings of Hans Hut and Melchior Hoffmann, the Münster revolutionaries garnered their views ultimately from the Lutheran/Augustinian misrepresentation of "the time of harvest" (182-187). The Swiss and Dutch Anabaptists opposed these revolutionary ideas both before and after the debacle of Münster (188-191).

While Friesen functions as a historian in the earlier chapters, in the fifth essay he writes as a theologian, using history to call into question the modern

discussion of “distinctives.” “Catholics, Protestants, and Mennonite ‘Distinctives’” argues that the Schleithem Confession of 1527 should not be interpreted as setting forth denominational peculiarities. While the reformers may have treated the commands of Christ in the Gospels, especially the Sermon on the Mount, as *adiaphora*—“things indifferent”—and the Roman Catholics defined them as monastic “counsels of perfection,” the Anabaptists took them “to be the marks of a true believers church” (208).

In the conclusion, Friesen notes that because of the incarnation, it is impossible to separate history from theology, for in Christ eternity entered time. Yet this claim does not function as a means for allowing history to overwhelm theology in the mind of Friesen. In the final paragraph of this impressive treatise, Friesen contributes perhaps his greatest statements to the historical problem of theological method: while Luther and the mystics accommodated the Word of God to history through their systems, it was the Anabaptists who “desired a radical reorientation on the basis of Christ’s teachings alone.” Alas, however, “That desire proved costly. But then a radical stance always does.” Friesen speaks as a radical—radically true to his vocation as a historian and simultaneously as an Anabaptist theologian. This book should be read widely, for its historical, historiographical, and theological contributions propose to redefine Reformation history and Reformation theology, convincingly so.

*Southwestern Baptist Theological Seminary*

MALCOLM B. YARNELL III

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*Inside the Ark: Hutterites in Canada and the United States.* By Yossi Katz and John Lehr. Regina, Sask.: Canadian Plains Research Centre Press, University of Regina. 2012. Pp. 432. \$39.95.

This is a scholarly study of the nearly 500 Hutterite colonies of North America, with special interest in forces of change currently impinging upon them. Yossi Katz is an Israeli scholar well-acquainted with the kibbutzim in Israel and therefore interested in a comparative study of the Hutterites. John Lehr is a professor in geography at the University of Manitoba and conveniently located for the study of Manitoba Schmiedeleut. In fact, this study leans quite heavily upon the Schmiedeleut branch of Hutterites for its information and may not represent conditions among the Lehrerleut and Dariusleut branches.

The book begins, as expected, with chapters on the origins of the Hutterite community in Moravia, migrations through prosperity and persecution from Moravia to the Ukraine, and settlement in South Dakota in 1874. The authors continue with good chapters on the layouts of colonies and on religious life, such as prayer every evening before the communal dining hall supper, a custom that is now sometimes skipped in some colonies. The book notes the economic prosperity of most colonies, and also reports on changes in education. Today the University of Brandon in Manitoba has a Department of Study for Hutterites that permits those who wish to continue in higher education to do so and become teachers on their colonies, thus avoiding the influence of outside teachers.

The authors provide a helpful review of obstacles to branching—the process through which colonies that grow in size divide and half the population forms a new colony elsewhere—that Hutterites faced in the middle of the 1900s because of legislation in Alberta and Manitoba that limited the expansion of collective landholding, and because of non-Hutterite resistance to Hutterite encroachment in Saskatchewan. Courts eventually struck down laws restricting the rights of colony expansion, securing full economic freedom for Hutterites on the prairies today.

One chapter explains the clearly defined roles for women in Hutterite life. Rules for women are made by males, because women have no colony vote. From the appointment of the head cook to the cut of women's aprons in the kitchen, decisions are made by men. Traditional gender roles assign women and men their respective spheres of work.

The book devotes a whole chapter to the subject of defection, a growing danger to Hutterite life. The authors cite "a study published in 1955 [which] found that between the years 1880 and 1950 only 106 men and 8 women out of those who were born in the North American colonies during those years left the colonies permanently" (173). However, "over the last few years the number of people leaving the colonies has exceeded the number of births" because of a later age of marriage and lowered birth rate (25). Before 1900 many Hutterite women had as many as twelve children; today the average may be three to six.

Motorized mobility and digital communication increasingly expose Hutterite young people to the modern world—and tempt them to leave. The colony has given them work skills that help them in their adjustment in the outside world, though at the same time the transition to individual life after they've been brought up in communal life can be difficult. The repeated return of "runaways" (*Weggeluffene*) to visit family—contacts and exposure that may tempt other colony youth to leave—has become a problem for many colonies. Whereas years ago defection may have been for material gain, today some Hutterites, thanks to modern communication, are leaving the colonies in search of religious fulfillment, usually in evangelical Christianity (173).

Katz and Lehr devote ten pages to a discussion of a split within the Schmiedeleut branch during the 1990s, when Jake Kleinsasser of the Crystal Springs Colony in Manitoba made some bad business decisions and also accepted fellowship with the Society of Brothers in Pennsylvania and New York. First the Lehrerleut and Dariusleut branches cut off all association with the Society of Brothers, and then a slight majority of the Schmiedeleut did so. Dissension over Jake Kleinsasser's leadership led to the creation of two Schmiedeleut groups, usually referred to as Schmiedeleut One, designating those who are followers of Kleinsasser, and Schmiedeleut Two, who have remained more traditional.

A review of this book must mention the *The Hutterites in North America* by Rod Janzen and Max Stanton (Johns Hopkins, 2010). This study by Katz and Lehr does not refer to the earlier book, perhaps because *Inside the Ark* was already off to the publisher when the volume by Janzen and Stanton appeared. Both are worth reading. It is interesting that the *Hutterites in North America* has a more

recent (2009) list of colonies than does the 2012 book reviewed here, which includes a list from 2006.

Especially revealing is Katz and Lehr's appendix 5, "Ordinances and Conference Letters of the Schmiedeleut, 1762-2009" (translated from German). This document includes 160 pages of minutes of meetings of colony ministers and managers prescribing colony rules on a wide assortment of subjects. They prohibit baby carriages, refrigerators (for most apartments), certain kinds of mattresses, patterned linoleum, padded resting benches, parkas, rocking chairs, zippers, wristwatches, personal mail, microwaves, cell phones, personal computers, women drivers, and graduation ceremonies, among other restrictions. Colony leaders seek to regulate print patterns of women's dresses, men's caps, shoe styles, women's apron styles, who may attend weddings or funerals, and the patronizing of taverns. And they deplore misuse of alcohol. There is, notably, not one rule or regulation about farm equipment or machinery.

Some of these prohibitions are repeated from one year to another, indicating that they are being flouted. Indeed, in some cases prohibitions are lifted, such as the ones against parkas or zippers. The hand-wringing of colony leaders over violations is reflected in one entry that says, "Dear brothers, as well as sisters, how often must this be repeated until it is obeyed" (352). As Katz and Lehr point out, "Constant reiteration of prohibitions is clear evidence that the instructions of leadership are not being heeded. When it is clear that further injunctions are pointless, the leadership will accept [a prohibited practice's] adoption, relax the prohibition, and issue an ordinance recognizing and controlling accepted practice" (105). Repeatedly the minutes of ministers' meetings mention "punishment" for violations, sometimes faulting ministers for not holding the line in their colony. Sometimes the conference-wide leadership may suspend prayers at one particular colony until "obedience has been demonstrated" (342).

In their "Epilogue and Prognosis," Katz and Lehr say that "individualism . . . has leaked into the Ark, and if the flow is not checked, it may well sink it" (204). They detect a "reduction in religious adherence and a weakening of . . . church authority in the last few decades" (206). In the end, however, they conclude, "Hutterite resilience in the face of adversity has been remarkable. . . . Despite the rather forbidding inventory of problems facing them at the beginning of the 21<sup>st</sup> century, their history of adaptation and survival gives good reason to think that the Hutterite colonies will remain a feature of the diverse North American social landscape well into the next century" (211).

*Goshen College*

MARLIN JESCHKE

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*Moral Minority: The Evangelical Left in an Age of Conservatism.* By David R. Swartz. Philadelphia: University of Pennsylvania Press. 2012. Pp. 376. \$47.50.

In a timely and well-researched book, David Swartz tells the story of the possibilities and limits of the evangelical left in the 1970s. In *Moral Minority*,

Swartz argues that the history of evangelical political engagement is rooted in the traditions of progressive evangelicals who started organizing years before the religious right claimed fame in the late 1970s. In the late 1960s and early 1970s, members of the evangelical left were at work building a progressive coalition of people of faith to work on issues of economic justice, racism, sexism, and the environment. *Moral Minority* provides a nuanced view of the civil rights movement by examining the ways in which evangelicals on the left launched a strident critique against American militarism, racism, and sexism in the years after World War II. Often overlooked in civil rights historiography, these progressive evangelicals grounded their critiques in a reading of Scripture that highlighted the New Testament Gospels and Jesus' concern for the poor.

Swartz correctly situates this radical (and evangelical) political engagement in the years after World War II when progressive evangelicals helped inspire the church to play a larger role in matters of cultural and political importance. While I disagree with Swartz's assertion that "in the 1970s the future of a newly heightened evangelical politics remained strikingly uncertain," the evangelical left did leave an important legacy that deserves a seat at the table of civil rights historiography (25).

The single most important moment for the evangelical left came in 1973 when a group of leaders gathered in Chicago to "condemn American militarism, sexism, economic injustice, and President Nixon's 'lust for abuse and power'" (1). The meeting was momentous because it signaled the most visible attempt by the evangelical left to speak truth to national power even as it also worked to re-engage evangelical institutions in American culture and politics. According to Swartz, evangelical engagement with politics had all but disappeared in the years after the Scopes Trial in the 1920s. Swartz argues that "concern for theological orthodoxy and piety subordinated politics, which would emerge finally in the 1970s as a more salient characteristic of evangelicals nationwide" (15). The evangelist Billy Graham, among others, helped bring "neo-evangelicals" out of their Scopes-era isolation and into a broader engagement with American politics. What distinguished the evangelical left from their counterparts in the New Left was a commitment to "traditional spirituality" and faith even as they advocated for an end to the war in Vietnam (67).

Swartz opens the book with a series of biographical sketches that shed light on the people who helped forge the evangelical left in the years after World War II—people like the journalist and theologian Carl Henry who in 1947 published a treatise entitled *The Uneasy Conscience of Modern Fundamentalism*, which served as a rallying call for neo-evangelicals to concern themselves with matters of politics and culture. Henry's call led a charge away from the "evangelical apoliticism" that emerged in the wake of the Scopes Trial (14). In the years after Henry published his piece, other evangelical leaders like Jim Wallis and Sharon Gallagher emerged as voices determined to merge faith and politics in new ways.

If the movement of the evangelical left emerged from leaders within mainstream American evangelicalism, Swartz correctly asserts that the real strength of the movement came by way of what he calls "ethnic evangelicals" (5).

Non-Anglo groups like the Dutch-Reformed, Swiss-German Anabaptists, Latin American *evangélicos*, and other Third World evangelicals inspired the movement to think about the implications of global evangelicalism while also providing a direct critique of American power and militarism. No one was more influential than Samuel Escobar—the Latin American scholar, theologian, and preacher—who was “perhaps the staunchest critic of American evangelical social conservatism” and helped conceptualize an evangelical perspective on the emerging politics of Liberation Theology in Latin America and the United States (114).

But if the evangelical left held the potential to transform American evangelicalism, it was also limited by its own parochialisms. In part III of the book, Swartz charts the declining fortunes of the evangelical left by examining how “identity politics in turn subverted the evangelical left’s potency as a collective network. . . . The increased salience of racial, gender, theological, and personal identities led to a sense of crisis . . .” (211). Herein lies the major problem with the book. The eventual decline of the evangelical left, Swartz argues, was due to the multiple explorations of identity politics. In the case of African-Americans, for example, Swartz contends that it was the “stress on black identity” that opened a “wide cultural divide and contributed to the deterioration of black-white cooperation” (194). Even more problematic is the fact that Swartz makes this claim without an equally potent critique of white male power and privilege within the evangelical left. Swartz goes on to implicate evangelical feminists and peace-loving Anabaptists for helping splinter a movement that by his own admission attracted mostly urban and well-educated whites.

Instead of signaling how identity politics helped broaden and mobilize an otherwise narrow movement, Swartz argues that the multiple expressions of identity politics prohibited the mostly white and male leadership from forging a coherent and clear agenda for the evangelical left. The book at moments suffers from an excessive pessimism in its attempt to explain how the evangelical left “failed to thrive” (234). A more intentional engagement with civil rights historiography would have saved Swartz from the trappings of a “success v. failure” paradigm that civil rights historians Robin D. G. Kelley and George Mariscal argue limits the interpretive possibilities of civil rights struggles and the important questions these movements raised.

A more interesting twist would have been to examine the places where the evangelical left and the New Left differed. The brief attention that Swartz devotes to this throughout the book left me with a deep desire to learn more about the divide that existed between these two movements. I understand that conservative theology played a role, but could it have also been a broader rejection by the New Left of religion in the 1960s and 1970s? Moreover, a chapter-length discussion on the legacy of the evangelical left might have better contextualized the history of social engagement among evangelicals into the twenty-first century.

That Swartz hinged the book on the decline of the evangelical left by way of identity politics clouded what perhaps is a larger and more important point



about the continued social engagement of evangelicals. The persistent struggles around citizenship, immigration, heterosexism, racism, and gender discrimination all point to fascinating and unexpected ways in which evangelicals on the left continue to engage American politics and culture. Take for example immigration politics, which since the 1970s has captured the attention of white and Latino evangelicals. In fact, it has been immigration politics that has come to define the sustained and ecumenical religious activism that progressive evangelicals have engaged in most consistently since the 1970s. Without an analysis of Latino religion in the U.S., Swartz missed this point entirely.

All critiques aside, Swartz's book is a significant first step in uncovering the important history of the political and cultural engagement of evangelicals. This is a major book that will no doubt spark a lively debate over the role of identity politics and progressive evangelicals in twentieth-century America. Moreover, Swartz's book has blazed a path for how to understand the tight relationship between religion and progressive politics that helps uncover the many histories and legacies of evangelicalism in America.

*Texas A&M University*

FELIPE HINOJOSA

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*Bethel College of Kansas, 1887-2012.* By Keith L. Sprunger. North Newton, Kan.: Bethel College. 2012. Pp. 278. \$39.95.

In a state and region dotted with small and increasingly competitive denominational colleges, Bethel College of Kansas has achieved rare distinction for academic excellence and its commitment to such Mennonite ideals as justice and peace. Its graduates include noted archeologists, astronomers, and theologians. As a longtime faculty member and historian, Keith Sprunger understands Bethel, its constituency, and its place among North American Mennonite colleges. This amply illustrated history manages to balance the promotional needs of a coffee table book with the ideals and academic apparatus expected of a professional historian.

Central to Sprunger's narrative is Bethel's location, as its promotional literature of the 1930s would have insisted, at the "cross roads of America." Bethel, the oldest Mennonite college in America, sought both to serve a diverse constituency and to prepare Mennonite young people for leadership far beyond the Mennonite community. As a school largely serving Russian Mennonite immigrants with ties to the more culturally pluralistic General Conference Mennonite Church, Bethel was regarded with suspicion by Eastern Mennonites who founded their own college at nearby Hesston, Kansas. While other Mennonite bodies struggle with displaying the flag Bethel calmly proclaimed, "we intend to teach patriotism here" (26). In fairness to Bethel and the General Conference, the American flag was seen not as a symbol of militarism but of liberty. As a school shaped by both Mennonite identity and American culture, Bethel College embraced the slogans and ideals of Progressive Era America. As

Sprunger notes, "Bethel students adopted the language of progress and reform" (38). Insisting that "Bethel was not an exclusively sectarian institution" (51), Bethel administrators convinced the militantly non-religious Carnegie Foundation to award the college \$10,000 to construct a women's dormitory. Sprunger notes that Bethel College's and the General Conference's response to World War I was influenced both by Progressive Era optimism about the war's redemptive possibilities and a growing desire to escape denominational sectarianism. Bethel's American identity was reinforced as the college willingly abandoned the German language and supported the war effort, although often with reluctance, through military service, the purchase of war bonds, and other patriotic activities. In the enthusiastic words of one faculty member, Bethel was "now . . . an entirely, English (or rather American) institution" (59). As the war's popularity faded, Bethel's coffers would be greatly enriched with the gifts of unredeemed war bonds given to the college by a Mennonite constituency troubled by profiting from an unpopular war in the more decidedly pacifistic and isolationist 1920s and 1930s.

Successful liberal arts colleges are often the products of two important factors: self-sacrificing faculties and administrative continuity. As Sprunger himself exemplifies, Bethel faculty members have been remarkably sacrificial, dedicated, and all too often poorly paid. Ready to identify itself as the "Harvard on the Plains," Bethel made high demands of its teachers. By the late 1930s its faculty members were expected to have terminal degrees, and its graduates were admitted to post-collegiate degree programs in high numbers.

High academic expectations were the hallmark of its three longest-running and most notable presidencies, those of C. H. Wedel (1893-1910), Edmund G. Kaufman (1932-1952), and Harold J. Schultz (1971-1991), two of whom, Sprunger notes, were historians. The third, Kaufman, a theologian, although controversial and not universally loved, left a legacy that would define Bethel into the twenty-first century. It was Kaufman's endless fundraising and demand for a highly qualified, if poorly paid, faculty that would become one of Bethel College's defining characteristics. Critics felt that Kaufman's excessive demands resulted in several early faculty deaths and that his theological liberalism alienated some conservative constituents. Kaufman's efforts resulted in regional accreditation in 1938 (the first for a Mennonite college), the establishment of several lectureships that would bring accomplished scholars with national reputations to campus, and the strengthening of Mennonite identity through the founding of the Kaufman Museum, the Mennonite Historical Library and Archives, and cultural activities such as the Mennonite Folk Festival and Mennonite Song Festival.

Bethel's long-running and strong presidencies have been followed by years of short administrations and often a degree of turmoil. Bethel has struggled with several perennial problems. These include the role of athletics in a Mennonite and Christian college, student discipline, the suspicion on the part of some constituents that Bethel undermines the Christian faith of its students, and town-and-gown issues that emerged out of the student protests in the 1960s and 1970s. Student enrollment has been inconsistent since the 1960s. These issues are hardly unique for Bethel. Amid the changes in agriculture, the related de-population of

the Plains, and the decline in the Mennonite population in the Plains, Bethel's student body is increasingly less Mennonite and more vigorously recruited. However, if history repeats itself, Bethel is due for a long-term stable administration that will result in a revitalized college such as occurred in the 1930s and 1970s. Looking to activity-based recruiting and a focus on serving a Kansas constituency, the current Bethel president, Perry White, sees "the land, sky, sun and space of the vast Great Plains" (228) as central ingredients in a vision for Bethel's future that unites the school's past "at the crossroads of America" with its present and future. Yet the increasing pressure to downplay ethnic and religious identity and to directly compete with state universities and other struggling, regional, denominationally-based colleges suggests the possibility of a different future.

This is a thoroughly researched and well-written history. Sprunger is not afraid to point out Bethel's failures, future challenges, and occasional scandals. As someone associated for a time with Bethel's longtime rival, Tabor College, I would have liked some discussion of that rivalry and its intensity that seems inexplicable to outsiders. Sprunger's work will be most welcome by students of American higher education, the Great Plains, and the American Mennonite experience, as well as by friends of Bethel College.

*Brethren Historical Library and Archives*

WILLIAM KOSTLEVY

*What You Get at Home.* By Dora Dueck. Winnipeg: Turnstone Press. 2012. Pp. 179. \$19.

The title of this short story collection signals one of its major themes: the juxtaposition of the familiar and the strange, explored primarily through female perspectives. That theme is strongest in the second half of the book, named in the table of contents as "The Liese Stories." In the first of these, Liese, an immigrant from the Mennonite settlements in Paraguay, has been a Canadian for more than thirty years and is thus annoyed by a sanctimonious request that she speak to the women's group at her church about the immigrant's experience, offering "a little something" of herself to prepare them for assisting refugees (109). Liese refuses, telling herself that her stories are "too unwieldy to tell" (111). Readers have the opportunity to judge for themselves, since the next six stories are precisely those immigrant experiences she chooses not to share with the "forever-residents" (111) of Canada.

The stories in the first half of the book have a variety of characters whose narratives, either told in the moment, entirely recalled, or both, are situated in Canada, Paraguay, and Russia. However, whatever the time or place of the immediate setting, the real business in all the stories happens in another time and place because whatever one got at home has a way of bleeding forward into the present whether one wants to staunch the effect of the experience or not.

The events are mostly ordinary: an inheritance has to be divided; a visit to a nursing home recalls a poignant memory of loss; a sick child misses his own

birthday party; a woman discovers a good book and reads through the night; a friend takes a guest to the spa; a first date is tentative with equal parts pleasure and disappointment. What is not ordinary is the finely drawn, all-too-recognizable emotional landscape in each story. Especially deft is Dueck's rendering of the shifting and complex feelings between husband and wife, their differing coping skills, and their efforts to understand each other, despite their always limited perspectives. The tension of these encounters, sometimes teetering on the edge of major conflict, is understated; these stories are not melodramatic, just a depiction of what it means to be human, particularly when living too close to the blurred margin of belonging. A light touch of satire in several of the stories, more humorous than biting, underlines the risks of not belonging and the clarity of vision often found precisely at that edge of vulnerability.

Whatever the situation, the interplay between dialogue and private thoughts of the characters is intended to reveal more than what any of the characters understands or even perceives, although at times the protagonist may be granted a small epiphany. Since Dueck's preferred narrative voice is limited third person, it is sometimes difficult to tell if the resolution, more suggested than actual and never absolute, is the self-conscious achievement of the protagonist or a subtle offering of the nearly invisible narrator. Only one of the stories is written in first person, although one other story consists of first-person notes written in preparation for writing a story that is never actually written. The former is the weakest of the stories, while the latter is moving with its half-suppressed tragic voice, concentrating on putting "down the facts as they happened" (51).

The ordinary events are set against the broad background of the Russian Mennonite experience in the last hundred years or more. Directly or indirectly, there are references to Russian Mennonites who moved to Paraguay; Russian Mennonites who moved to Canada in two separate waves of immigration (*Kanadier* and *Russländer*); Russian Mennonites who attempted to flee across the Amur River into China; Paraguayan Mennonites who moved to Canada; Canadian Mennonites who moved to Paraguay; Russian Mennonites who couldn't leave Russia. Only two of the stories have no connection to this history.

The weaving together of historical threads is vaguely reminiscent of Rudy Wiebe's well-known *The Blue Mountains of China* but functions very differently. Dueck is less interested in the dramatic and sacrificial choices of discipleship than in the subtle ways such choices play out in the lives of the women who must live with the consequences. While Dueck's final Liese story, which closes the collection, implies a conversion of some kind, it is hardly the stark cross-carrying choice of faith that unites all of Wiebe's stories in *Blue Mountains* and transcends ethnicity. Dueck offers us instead the small survivals and compromises that women know are necessary for continued relationships—relationships that in the end trump grand visions. She is also very aware of the hypocrisy and self-interest laced through even the best impulses of humanity. What we will most likely remember by the end of the book is that what you get at home is what you will take with you, although you do have some choice about what you do with it.

Despite the strong appeal for me of the insight into the nuances of living that Dueck offers, I found the style distracting at times and not always strong enough to support the material. The frequent reliance on comparison (similes and metaphors) to establish both scene and mood varies in its effectiveness. When an image is clearly congruent with the character, the result is striking. Norma, for example, the perpetual mediator in "The Rocking Chair," believes that "males . . . couldn't manage conflict. They let it cook too long, she said, and bottled it up, and then the bottle broke and made such a terrible mess" (35). No precise description of Norma could summarize her compulsion to control conflict as well as this succinct picture. On the other hand, an image such as "the winter sun warm through the windows, the little apartment lapping the light like kittens at milk" (79) draws attention to itself without offering the reader much help in understanding the old woman who imagines the apartment this way. Granted, the occasional discordant image, such as "impatient as a broom" (114), seemingly too contrived in its immediate setting, reveals its aptness in a later story with the same narrative voice.

Nevertheless, *What You Get at Home* represents a strong step forward for Dueck. Characterizations are more convincing and nuanced than in her earlier novels, *Under the Still Setting Sun* (1989) and *This Hidden Thing* (2010). The medium of the short story works well for Dueck, since it encourages ambiguity and more tentative closures, hence greater realism. The tone and voice are surer, enriched with an appealing wry humor, as if Dueck is taking her characters not less seriously, but with less judgment, less didactic intent, and thus letting us become more involved with these people who are very much like us.

St. Thomas More College, University of Saskatchewan

EDNA A. FROESE

*Entering the Wild: Essays on Faith and Writing. A Memoir.* By Jean Janzen. Intercourse, Pa.: Good Books. 2012. Pp. 124. \$11.95.

Poet Jean Janzen's wide-ranging memoir collects essays that explore the influences of landscapes from Saskatchewan to Fresno to Friesland, of her pastor father and physician husband, of mystics and authors and communities of writers, of music, of family lost to history and trauma and then rediscovered. Many of the pieces were first published elsewhere, yet the whole is satisfying; where essays overlap in chronology, there is more resonance than repetition. Throughout the book, she cultivates a posture of openness that makes her work gently devastating. She writes, "[W]hen I awaken on a June night by moth wing or my aging body, I am not alone. My arms spread out in wonder that I am here. It is the posture I want to hold with my family, my church community, and my Fresno community. It is the way I must sit before the empty page to begin a poem" (9).

Janzen's prose is poetry without the line breaks. It dwells at the edge of a wilderness of sensation, emotion, and mystery. Her shorter pieces like "Roar and Stillness," "Pomegranate," and "The Fire, the Light" seem poised to break free of their paragraphs and run feral into those wilds. While napping in her cousin's

basement guest bedroom in "Sleeping in the Cellar," Janzen considers the possibilities. Is she "rehearsing for burial" underground or preparing to hibernate beside the canned goods and potatoes? Her awareness opens wide beyond the sounds of the women upstairs, beyond the tree roots and mole tunnels outside the foundation. "I am, after all, sleeping closer to the original fire of this planet, the magma below, here where no volcanoes have erupted in recent millennia. Here where language waits. . ." (21).

To be sure, a few of the pieces in this collection are domesticated compositions (at least insofar as structure goes), trying out ideas in the systematic fashion of an *essai*. "Three Women and the Pearl" and "Three Women and the Lost Coin" investigate overarching questions in a carefully arranged format. The first explores the lives of three women in Russia "caught in the calamities of earthly kingdoms" (87): Czarina Alexandra; poet Anna Ahkmatova; and Janzen's grandmother Helen Wiebe, who took her own life. The second traces Janzen's discovery of the mystics Julian of Norwich, Hildegard von Bingen, and Mechtild of Magdeburg through hymn-writing.

Selections like "After the Wedding" and "Piano: Music as Presence" follow single themes across the span of her lifetime, and from those years Janzen distills sharp images that communicate more directly than exposition. Instead of a prolonged reflection on her struggles as a young housewife of the 1950s who put her studies on hold for marriage, Janzen writes of her younger self at the cookstove, inexpertly boiling a heart, the cheapest cut of meat at twenty-nine cents a pound, "while the little chartreuse radio played classical music all day" (31).

This book is a work of the heart, and that organ appears in various capacities. Her physician husband points out in *Grey's Anatomy* "the heart's chambers, the way the valves work, how sometimes they close up hard as stone" (38). Later, Janzen holds a poem about her grandmother's suicide "in her heart" (54) until she gains the confidence to publish the story. And on a visit to Holland, she thinks of Menno Simons writing his final works, "his heart on fire" (74).

Within the years remembered in this book, Janzen's heart opens to a feminine understanding of spirituality and finds that "poetry and spirituality are closely bound." Beyond rational belief, "[s]omething deeper than information, spoken creed, or rational agreement is necessary . . . over and over I am invited and required to enter the unknown dark, the call of memory and experience, the place where mystery lives" (67). Her work is most gentle and most devastating as she describes her reunion with cousins in Russia, children of the one brother who survived out of all the siblings her father left behind. She tells the stories of the dead with broken simplicity, a few words in the present tense. She asks, "What should I do with these stories with which they entrusted me . . . what kind of vessel holds pain with respect?" (93).

Janzen states lightly that while the rest of her own siblings ended up in church work or married pastors, she was "the only child who had strayed into the secular world" (60). She did not stray far. Poets and mystics may not be incorporated into the institutional structures of Mennonite churches, but Jean Janzen is, quietly and unofficially, our first poet laureate. Three of her hymn

texts, “Mothering God, You Gave Me Birth,” “I Cannot Dance, O Love,” and “O Holy Spirit, Root of Life,” familiar from *Hymnal: A Worship Book*, have a strong presence on the pages alongside the essay “Three Women and the Lost Coin.”

Unfortunately, three poems used as epigraphs to other pieces do not fare as well in the layout of the book; page breaks sever them halfway through. Even the short-as-a-breath “Paper House” is decapitated with the turn of a page. This collection emphasizes Janzen’s skills as a prose writer, but in doing so it should not diminish the poetry that is her life’s work. If anything, it should include more poetry—more of Janzen’s, and also more from the poets she discusses—particularly Anna Ahkmatova, who is less familiar than Emily Dickinson and others to whom she refers.

To restore the balance, I submit an excerpt of Janzen’s prose from the eponymous essay “Entering the Wild” (64), adding (with apologies to Jean, who could do it better) line breaks to free the poetry that underlies it.

The cricket sings himself to death  
under the piano. The mountains demand  
my best words, which are never enough,  
and the ocean tugs its mysteries away  
from under my feet.

I bring in bouquets of roses in spring,  
then watch the bushes struggle  
in the brittle heat of midsummer.  
The jasmine’s sweetness breathes  
from a large vine that pulls down  
the redwood beams in the patio.

Nature will have its way,  
buckling and straining  
what we build and what I say.  
The spaces between immensity  
and intimacy are more  
than can be named in one lifetime.

I have only begun.

*The Apple Speaks: Poems.* By Becca J. R. Lachman. Telford, Pa.: Cascadia Publishing House. 2012. Pp. 94. \$12.95.

In her compelling debut collection, poet Becca J.R. Lachman asks, "Can we really write out how this world aches, how the heart will / never stop planting its questions?" (29). Raised in a Mennonite family in Kidron, Ohio, Lachman was taught to sing and lead hymns by her mother, a minister of music who makes frequent appearances throughout the book, providing a contrapuntal harmony to Lachman's own melodious writing.

Many poems in the volume pay loving homage to the life and community in which Lachman was raised. The poet looks backward in "What My Parents Gave Me" to claim "the tremor of [her father's] voice box . . . [his] honeyed tenor," as she confesses to "wanting to touch that place, to / cup it in my fingers" (22), and in "My Mother as Minister of Music," she describes how her mother was transformed by a sojourn to Africa where she would dance "joy-filled to the pulpit" to "sing out in languages she'd never known" (58).

While Lachman's writing certainly affirms her faith, as an artist she does not dismiss the reality of doubt or shy away from writing honestly about certain strictures of religious dogma she chafes against, as the final questioning lines of "An Anabaptist Learns Tai Chi" suggest: "*Are we saved? . . . Are we saved?*" In fact, Lachman's poetry is at its best when she is asking those unanswerable and elusive questions that trouble her faith and her place in the Mennonite world.

Over the course of the book, the poet frequently returns to an examination of how her upbringing has shaped her present reality and her concept of who she is as a woman. Removed from her home congregation by employment and graduate study, Lachman lives and teaches in a university town in the Appalachian region of southeastern Ohio. As anybody who has been raised in a rural setting knows, venturing beyond one's geographical or religious boundaries necessarily—and often gratefully—expands and challenges one's understanding of the world and position in it.

Interestingly, at times Lachman achieves this dislocation in her poems by writing of the past through stories other than her own. In "Portrait of a Grandmother, 1949," she recalls the matriarch as a newlywed wife, unfamiliar to the community she finds herself in and thinking sardonically, "*A great lid covers this place.*" Arriving at church for the first time, "her face burns but has no choice / but to follow other women" because she has worn a white dress, "the white mark among / hundreds of dresses, all of them black" (21). She laments that "no one warned her / that morning at breakfast. Not even him." Such a poem provides a necessary critique to a community seldom open to outsiders and further roughens the edges by demonstrating that even the bonds of marriage may not be as strong as communal loyalty. Yet only a few pages later Lachman concedes in "Can You Remember the Smell of Alfalfa on Your Hands?" that in that very same community, among their farms, she celebrates the "smell of living / acres" and "the fields that raised me" (27).

In many ways, this is a book that speaks directly to the Mennonite community, a poetry of intimate experience that challenges, embraces, and extends its traditions. And it is this tension—as we witness the poet moving



beyond her community into the broader world, discovering that there are things to praise and things to damn about the place that shaped her—that undergirds *The Apple Speaks*.

The friction between the beauty and goodness of the Mennonite community and its limitations is particularly stark in the three-part poem “Sermons.” In the poem’s first section, “No Stoplight in This Tourist Town,” the poet matter-of-factly describes outsiders as “those who are not among us” and explains that they “buy / an hour of quiet” (30) when they drive from their towns to gawk at these rural spaces. The ephemeral quality of tourism, seeking to purchase what others have earned through their faithfulness to a way of living, is contrasted with the history of two Mennonite churches in the poet’s community that long ago separated, continuing a centuries-long feud. She layers this dissonance by referencing a story of martyrdom, even questioning what her family thinks as they “pretend” to be “holy, different.” The second section, “The World from Up Here,” presents a struggle between the poet and her body, a reckoning that ends with the realization:

Finally, I am loving  
 what I carry. On paper,  
 the world drips  
 off of shoulders.  
*Body, I need*  
*you! Body, I sing*  
*you onto the page!* (33)

And to punctuate this revelation, she brings her body and the world’s body into communion, into the very pulpit that historically has been used to shame its congregants into disavowing the flesh:

From the pulpit,  
 the world  
 spreads, even  
 its legs. And I open  
 my mouth to tell it  
*You’re beautiful.* (33)

The third and final section of the poem, “And Yet, and Yet,” is representative of the oscillation between tradition/community and innovation/individual exploration that characterizes much of the collection. Here the poet reminds herself that “the balm can be quiet, / left to the unspoken” (34). She urges the reader to “listen to soil and root” and proclaims that “we are taught, not by a spoken lesson / or binding book, but by watching those before us” (35). This poem’s resolution is a difficult one, leaving the reader to puzzle if the weight of her religious community has once again silenced the poet, forcing her to state: “Our mouths can / shut; they can and still be beautiful” (35).

Perhaps this is the question that Lachman will continue to struggle with as she moves into the writing of her second book: How to honor a tradition, to

demonstrate love for those who raised her in that tradition, without simply closing her mouth or leaving such a world behind? As she says in "Poem Written Four Hours from Home," "What dreams are ploughed under when we cleave ourselves to the land of our fathers, mothers, martyred soil wealthy with roots!" confessing that she does not "know where to start my own building, when to pound the first nails—onto what, onto whom?" (37-38).

Thankfully, Lachman's first book has erected the scaffolding onto which her future poems will be attached, or as she says in the volume's final line: "O urgent / love, come back and see this time next year what stands" (91).

*Penn State Altoona*

TODD DAVIS

*Red Quarter Moon: A Search for Family in the Shadow of Stalin.* By Anne Konrad. Toronto: University of Toronto Press. 2012. Pp. 356. \$35.

In this historical narrative, Anne Konrad has written a fascinating book about her search for her Russian-Mennonite relatives who were lost after the "Shadow of Stalin" had covered their homeland. Her parents, Peter J. Konrad and Luise Braun Konrad, had been able to escape from Moscow in 1929 and subsequently immigrated to Canada. Her search for the rest of the Konrad and Braun relatives began after her father died in Abbotsford, British Columbia, in 1989. For the next twenty years she searched archives and collections of family papers, and with her husband, historian Harvey Dyck, she traveled thousands of miles that took her to Siberia in Russia, to Ukraine, South America, Germany, and back to Canada. She read countless letters and notes from relatives and other people, interviewed family members and friends, and when the former Soviet Union archives became more accessible after the collapse of that regime, she read the painful records of how many of her relatives were accused of crimes they had not committed, but still were tortured until they confessed to being guilty as charged of working against the Soviet state. Even after their "confessions," many of them were given long prison sentences, exiled, or summarily executed.

The mysterious title of the book, *Red Quarter Moon*, comes from a letter Agatha Wieler in Siberia wrote to the Konrads in Canada, in which she relates the appearance one evening of a strange-looking moon and a disappearing star beside it (262). For Wieler, the vision, no doubt a lunar eclipse, indicated future disasters and suffering; and the author uses the vision effectively to create a mood of doom and helplessness in the face of forces beyond human control.

The ten chapters of the book are arranged in more or less chronological order. In the first two chapters, Konrad begins with the "secrets" in a K.G.B. building in Ukraine, which contain some of the information she is looking for. Chapters 3 to 7 are the "searching" chapters, beginning with Konrad's parents preparing to leave Russia in the 1920s, and then telling the stories of what she found about her relatives and other Mennonites between 1930 and 1954. Chapters 8 to 10 tell individual stories of life, suffering, and, in some cases, of survival in the Soviet Union. Chapter 10, "The NKVD Records" (288-302), is especially graphic in

describing how the Soviet secret police went about seeking out and oppressing its victims. The subheadings within the chapters, such as “Gerhard is Lucky,” “Escape from the Red Paradise,” and “Deserted Wife and Defiant Daughter Lena,” are effective teasers—the reader is eager to know what will happen next. Like a good novel, the book is difficult to put down.

But Konrad’s book is not fiction. It is narrative history, telling human-interest stories of ordinary people who are enmeshed and often crushed by world events. Such history, Konrad suggests, often comes closer to what actually happens to human beings than academic histories of social, economic, political, and military movements. She quotes a line from the British novelist Louis de Bernieres at the beginning of her book: “The ultimate truth is that history ought to consist only of the anecdotes of the little people who are caught up in it” (2). Good examples of such narrative history include Alexander Solzhenitsyn’s *The Gulag Archipelago* (1958-1968), and Orlando Figes’s tome *The Whisperers. Private Life in Stalin’s Russia* (2007), both of which Konrad mentions.

In writing her book about Mennonites and their oppression, Konrad might have been tempted to compare Mennonite suffering to the Jewish Holocaust or the starvation of millions of Ukrainians during the artificial famine of 1932-1933, the so-called “Holodomor” (death from hunger). Wisely, Konrad has not done that. She knows that each group feels and considers its own suffering to be unique. Her focus is strictly on the experiences and suffering of Russian Mennonites in general and of her relatives in particular. However, basing her research on the findings of some Mennonite historians, including Colin P. Neufeld and Peter Letkemann, Konrad correctly concludes that Mennonites as “kulaks” (property owners) were especially targeted by Stalin for destruction. Also, the resistance of Mennonites to atheistic propaganda and indoctrination, plus their status as Germans, made them especially suspect in the paranoid mind of Stalin as possible traitors and collaborators with the Nazis.

The lives that Konrad uncovers in her search are tragic, but she does not sentimentalize the victims or express anger at their oppressors. Nor does she portray the victims as heroes or exemplars of faith. Some, in fact, lost or abandoned their faith in God, as Konrad shows, but there were also those who were able to hold on to their religious and cultural heritage, and it was often their faith that enabled them to survive. Others survived because they were able to simply make the best of their dire situations from day to day.

One example among many illustrates how Konrad’s relatives coped with difficult times. During the war, Mennonites and other Germans were forced to join the *Trudarmiiia*, the so-called Labor Army, to help their country fight the advancing Germans. Maria Braun and her sister Anni were also sent to camps and forced to perform backbreaking labor. “Workers . . . were given hand tools: spades, saws, hoes, crowbars, pickaxes, and wheelbarrows. In winter, ground was frozen two feet down and Maria would chip away with pickaxe until small chunks loosened” (177). In 1944 the two Braun sisters decided to escape, but they were caught and sent to another labor camp. In the vicinity of Omsk, Maria became very sick and was unable to work for a while. As incredible as it might seem, some inmates in prison and labor camps found ways of lightening their

miserable condition with music and singing. According to Maria, "There was a blind man in the camp who played on his harmonica and I used to sing when he played, so we were a musical team" (182). Maria, released after eight years of hard labor, eventually married a Russian man who, she knew, "was trouble," but she wanted a home of her own. She had three children, but the couple eventually separated. In 1977, at the age of 52, Maria decided to join the Baptist faith. Konrad writes that in conversing with Maria in Karaganda, "Maria appeared fearless, but the Soviet system had affected her and her family" (185). She had serious medical problems and was very poor, but in the 1990s she received some financial help from her relatives in Canada. Referring to her hard life in the *Trudarmia*, Maria said, "When I stand in a store and hear people complain, I think of how we had to scrounge in slop pails that people threw out" (184).

The book concludes with Anne Konrad and her husband examining some of the N.K.V.D. records of what happened to their many relatives in the 1930s. What they found made Konrad literally sick (288). Summarizing the reasons for Mennonites' oppression during Stalin's reign, she writes: "Mennonites in the USSR had resisted communism fairly consistently. They had embarrassed the Soviets in 1929 by fleeing to Moscow. They had stubbornly held with their religion. They had relatives abroad who were anti-Bolshevik. This NKVD record shows how the Soviets aimed to get rid of them" (293).

Like a Russian novel, the book may have too many characters and names to remember, but as Konrad correctly insists, "those who suffered . . . needed to be remembered. But as real people and with more than names" (xvii). The book is a worthy monument not only to Konrad's relatives, but also to the many other Mennonites who suffered and died under the Soviet dictatorship.

The book includes two maps of Russia, one showing places of exile of Mennonites (1929-1956), and one of Mennonites in the U.S.S.R. (1970); sixteen pages of black-and-white photographs of the Konrad and Braun families; ancestor charts of the Conrad and Braun families; a selected bibliography; and a useful index.

*Kelowna, B.C.*

HARRY LOEWEN

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## BOOK NOTES

*The Early Church on Killing: A Comprehensive Sourcebook on War, Abortion, and Capital Punishment.* Ronald J. Sider, ed. Grand Rapids, Mich.: Baker Academic. 2012. Pp. 216. \$27.99.

Ronald Sider, a professor of theology at Palmer Theological Seminary, has gathered "in English translation all extant data directly relevant to the witness of the early church on killing" (14). The sources are grouped into four chapters: Christian writers before Constantine; church orders and synods; miscellaneous items; and evidence of Christian soldiers before Constantine. The largest number of sources comes from the Church Fathers. Other materials include burial epitaphs, pagan Roman accounts, and archeological evidence. Sider provides

brief introductory headnotes for each writer or source, as well as relevant context and references for additional background. Only a few of the texts “relate specifically to the topics of abortion and capital punishment” (15, n. 6); most deal with killing in the context of war and military service. In a thirty-five-page afterword, Sider briefly reviews the historiographical debate over the early church’s teaching and practice related to killing and then presents his own detailed summary of the primary source evidence, concluding that “we can say with confidence . . . that every extant Christian statement on killing and war up until the time of Constantine says Christians must not kill, even in war” (194). The book concludes with a comprehensive bibliography and indices of ancient sources, authors, Scripture references, and subjects.

Steven M. Nolt

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*Pastor and Professor: A Public Faith.* By Donald Blosser. Eugene, Ore.: Wipf and Stock. 2012. Pp. 234. \$28.

This book combines memoirs and sermons by Donald Blosser, a longtime pastor and Bible professor in Mennonite Church USA. Born in Columbiana, Ohio, Blosser attended Goshen (Ind.) College and Biblical Seminary, and served as a pastor in Freeport, Illinois, and Akron, Pennsylvania. In 1976 Blosser and his wife, Carolyn, and their five children moved to Scotland as he completed a Ph.D. degree in New Testament studies before returning to Goshen College where he was a professor for twenty years and continued occasional preaching across the denomination. The book is organized into seven sections, each of which develops a theological theme or critical turning point in Blosser’s faith. Each section opens with an autobiographical reflection on a particular incident or ministry issue and is followed by three or four of Blosser’s sermons related to the section theme. Many of the sermons have substantial introductions, written for the book, that provide context. Most of the memoir portions are set in Blosser’s childhood or his years as a pastor, whereas most of the sermons come from his years as a professor or since his retirement from teaching. The section themes include Christian pacifism, conflict and mediation, church discipline, views of the Bible, cross-cultural conversation in China and Ukraine, depression and divine comfort, and an inclusive Gospel.

Steven M. Nolt

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*Radical Christian Discipleship.* By John Howard Yoder. John C. Nugent, Andy Alexis-Baker, and Branson Parler, eds. Harrisonburg, Va.: Herald Press. 2012. Pp. 184. \$15.99.

The Mennonite ethicist John Howard Yoder was among the most influential theologians of the second half of the twentieth century, and since his death in 1997 many of his works have been reissued for scholarly audiences. In this book, editors John Nugent, Andy Alexis-Baker, and Branson Parler seek to expand the circle of those who engage Yoder’s thought by recovering Yoder’s many popular-

level essays and talks and thereby presenting Yoder's theology to nontheologians. After all, they point out, Yoder did not just lecture to academics; he was also keenly interested in communicating with ordinary lay members and did so through sermons and dozens of articles in denominational magazines that aimed at general-interest readers. *Radical Christian Discipleship* opens with an introductory essay in which the editors present the main lines of Yoder's thought in easily understood terms. The book then offers twenty-two of Yoder's sermons, chapel talks, and articles that appeared in the periodicals *Gospel Herald* and *Christian Living*. These texts all deal in one way or another with nonconformity and the ways "individual Christians are called to follow Jesus completely in every aspect of our lives" (19). Specific topics include discipleship, materialism, nationalism, generosity, hope, and the church's mission. This volume is the first in an anticipated three-volume series, with subsequent volumes focusing on Yoder's popular-audience essays and talks on revolutionary Christian citizenship and real Christian fellowship.

Steven M. Nolt

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