

Book Reviews

Righting America at the Creation Museum. By Susan L. Trollinger and William Vance Trollinger Jr. Baltimore: Johns Hopkins University Press. 2016. \$ 26.95.

In *Righting America at the Creation Museum*, Susan Trollinger (English professor) and William Trollinger (history professor) use historical, ethnographic, and theoretical approaches to meticulously examine the 75,000-square-foot Creation Museum, the brainchild of the Answers in Genesis (AIG) director, Ken Ham. By examining both the Creation Museum and AIG the book makes an important contribution toward understanding Young-Earth Creationism because “all of us have a stake in understanding what is happening at the museum and its role in preparing and arming crusaders for the ongoing culture war that polarizes and poisons U.S. religion and politics” (15). While they do not spare critique or refrain from pointing out inconsistencies, the tone of the book is respectful, avoiding the all too frequent vitriolic tenor that dominates some creation-evolution conversations.

The book opens with an important reminder that museums are rhetorical in that they make claims about the objects they display in ways that attempt to convince the participant of some grand narrative; “put simply, the material speech of the Creation Museum is, as it is in all other museums, political” (19). Consistent with the book’s ethnographic methodologies, we are provided a detailed tour of the museum (including the number of film minutes, placards, and text dedicated to various topics). In doing so, we gain a deeper understanding of the rationale behind the museum’s grand narrative through several disciplinary lenses, including: scientific (chapter 2), biblical (chapter 3), and political (chapter 4).

In the second chapter, the authors argue that the museum’s “scientific” case for a young earth rests on a “unique” (albeit illogical) understanding of science. Ham and colleagues make a distinction between “observational science,” which uses replicated studies to create knowledge about the present, and “historical science,” which seeks explanations of events in the past (67-69). Ham argues that “real science” is only observational and cannot be applied to the past. It is critical to understand that this “is what enables Ham and his colleagues to remove evolutionary theory from the category of real science and put it into a category of something akin to ‘religion’” (73). Following this argument, AIG concludes that evolution and Young-Earth creation accounts are equally plausible creation models.

Perhaps rightly, the authors chose not to argue whether Ham’s distinction between “historical science” and “observational science” makes sense, but instead examine whether “observational science” for a young earth is compellingly presented (72). (For a particularly intriguing example of one critique, see pages 99-

101 where AIG's "bio-geographical rafting hypothesis" purports to explain how tortoises would have needed to board wooden rafts to "cross approximately 14,600 miles of sea" to arrive in the Galapagos after leaving Noah's ark). In the end, the authors conclude that the museum falls short of using "observational science" to demonstrate a young earth, but rather "what the museum aims to exhibit more than anything else is the literal Word, as a real historical object" (63).

This theme is further developed in chapter 3, "Bible," where we learn that AIG adopts a theology that suggests "not only is the Bible the errorless, consistent final authority on all matters on which it speaks, but it is also perspicacious, so clear that everyone everywhere and at all times can understand what the text says and what it means" (112). According to Ham, accepting evolution would be opening the door to compromise, and since evolution is just another historical view of the past, one need only to believe in the literalist view of the Bible to clearly understand the origins of the universe. Multiple problems with the museum's approach to Scripture are discussed, including the fact that a truly literalist reading of Genesis would have us believing in a flat earth and even that other literalist readings by evangelical theologians lead to conclusions that are at odds with a Young-Earth perspective. For example, they cite John Walton's view of the creation story as bringing functionality to life and Peter Enns's observation that a literal reading of Genesis 1:1 does not "express the notion of *creation ex nihilo*" (133). The authors point out that Ham and colleagues dismiss such scholarship as coming from "anti-supernatural liberal critics" (128).

At this point in the book, I began to wonder what is really at stake for proponents of AIG. Chapter 4, "Politics," offers some helpful responses. The museumgoer is "confronted with a question stenciled upon a wall: 'Same Facts, but Different Views . . . Why?' The answer is found on a placard just around the corner. Located under the heading: 'Different Views because of Different Starting Points'" (148). What seems to be at stake for AIG is, in fact, the very existence of God. One either chooses the starting point of "God's word or human reason" (149). And this "binary is cosmic" in that it "presumes to speak on any and all topics of the day: the status of the United States as a Christian nation, gay marriage, the role of women, racism, climate change . . ." (149).

This leads naturally to chapter 5, "Judgment," in which we learn that AIG is spending millions to advance the creationist agenda largely to call "the church back to an uncompromising position on the authority of the Word of God" (207). This "purification" of the church includes attempts by AIG to admonish those Christian colleges that are teaching evolution (even theistic evolution is anathema to AIG) through surveying schools and publishing a list of "Creation Colleges" (this reviewer recalls receiving such a survey). We are left with the sense that it is all or nothing. The chapter concludes with one of the most compelling critiques. The museum emphasizes the pounding narrative that judgment is upon those who are on the opposite side of the cosmic binary, but the Jesus "who supped with the sinners" is "nowhere to be found in the Creation Museum" (226). In the end, I shared the authors' concluding sadness about the lack of "faith and hope and love" (227) espoused in the Creation Museum.

The book is engaging, thoroughly researched, and timely. While it is not likely to convince AIG proponents to consider alternatives to a Young-Earth Creation theology, it helps clarify what is at stake for Young-Earth Creationists. Many readers, myself included, would find much to reject theologically and scientifically in the AIG understanding of God, community, and Creation. However, as a scientist, I am also deeply troubled by the antagonistic and hubristic attacks on religion from a few vocal scientists who also (loudly) argue that their particular discipline is alone sufficient to understand “everything.” The extreme fundamentalist voices on both sides of the cosmic binary are set on recruiting foot soldiers to their cause. Surprisingly, there are few references in the book to how these attacks (and scientism in general) have affected AIG’s resolve to “defend” the existence of God. Surely most of us—and, perhaps, Anabaptists in particular—are in the moderate majority. Can we find more fruitful ways of living and talking and worshipping together? This book is a timely call to find answers to that question.

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The Gender of Piety: Family, Faith, And Colonial Rule in Matabeleland, Zimbabwe. By Wendy Urban-Mead. Athens, Ohio: Ohio University Press. 2015.

Wendy Urban-Mead’s seminal book, first written as a doctoral dissertation, still bears some traces of its origin, particularly in the introduction where she presents a historical context and theoretical framework. This doctoral foundation is both a strength and weakness. Unfortunately, this can mean that some parts might be rather ponderous for non-scholars, but much of the book is both accessible to non-academics and retains scholarly rigor. Urban-Mead’s book is the first scholarly work to be written on the subject of gendered piety among the indigenous members of the Brethren in Christ Church (BICC). It is well researched and thoroughly argued. She bases her evidence on both primary and secondary sources, including newspapers. Urban-Mead made especially good use of interviews, for they were crucial in her quest for the views of the church members. Works by some other African church historians are often couched in spiritual terms as if to please missionaries and church leaders. This illustrates the difficulty of reconstructing the experiences of the colonized, when those societies could not write candidly about themselves—at least very few have—and the only available records are those that have been written by the colonizing Europeans. The rich sources, especially the oral interviews that Urban-Mead provides, partially redress this problem and also provide references for further research, particularly for BICC historians. Scholars will find pages 20-28 particularly interesting where Urban-Mead discusses the use of the biographical genre, life history stories, and oral interviews and ethics, highlighting the importance of personal reflexivity and informed consent. The section provides especially interesting material related to the anonymity of interviewees. It also leads to an ethical dilemma, leaving the

reader wondering how the author finally resolves the dichotomy between the confidentiality of interviewees and the author's desire to reveal their identities as part of the narrative (29).

Although the book's focus is on the gendered piety of church members, it covers the BICC history in Zimbabwe in painstaking detail, beginning in the colonial era and extending into postcolonial period. By situating her book within the broader colonial and postcolonial contexts of Zimbabwe, Urban-Mead's findings could potentially be applied beyond the confines of the BICC.

Urban-Mead lays out her argument in six chapters in which she focuses on the life histories of six members of the BICC in particular: three men and three women. In employing this biographical approach, she compellingly argues that the way African Christians practiced their piety was gendered. Central to the book is the argument that "Men and women of the BICC in Zimbabwe experience and sequenced their piety in different ways." While men generally joined the church, and stayed for a short time before leaving or being excommunicated (in both cases, for finding it difficult to live a pietistic life), women stayed in church for all of their lives (10).

According to her findings, men tended to display a deep aversion to the church's teachings against polygyny, alcohol, and participation in nationalist parties (35, 165). The church forbade its membership from participating in politics based on its stance as an apolitical institution. Although missionaries preached and even ruled in 1925 against church participation in politics they benefited from it; for instance, missionaries received redistributed land that had been forcibly expropriated from Africans. Thus, the missionaries were viewed as complicit with the colonialists in oppressing Africans and in their demeaning discourses. Urban-Mead argues that men reacted to this by leaving the church because their "maleness" was incompatible with the colonial practices mirrored in missionary lives.

Urban-Mead's contribution to knowledge is considerable in terms of how Christian women and men in the BICC lived gendered piety. Her major contribution however is the use of gendered interpretation. Her gendered interpretation explains how the BICC members tried to live their pietistic lives under an oppressive colonial state, and patriarchal church suzerainty and the postcolonial state where members of the AmaNdebele experienced state-sponsored genocide in which at least 20,000 of them were killed. Further, it illuminates our understanding of why the BICC men and women lived out their lives and responded to colonial and postcolonial marginalization in different ways. This is a refreshing move away from the unimaginative confessional approach hitherto used by some of the African historians in the BICC which has, all too often, resulted in mere hagiography (27).

This gendered approach to interpretation has wider applicability beyond the BICC. Broadly, the book contributes to our understanding of the religio-political and cultural conditions of colonial and postcolonial Zimbabwe, and of Southern Africa in general. It also adds to existing and new areas of knowledge in African gender studies, and to the extant literature that demonstrates African women's agency.

While the book is well-written and solidly scholarly, it is not without flaws. The author does not look deeply at the broad doctrinal debates and how they connect with Africans' daily lives as well as their justification for the practices the missionaries considered antithetical to Christian beliefs. The major reason for men leaving the church Urban-Mead seems to suggest was in defense of their "maleness," while women, although granted agency, seem to be oblivious to political developments. Given the tenor of the whole book in general, one can deduce that the author did not intend this meaning, but the impression remains. She does not adequately explain how they understood the implications of piety for their lives. For instance, looking more deeply into the control over the girls who went to mission schools, ostensibly to escape arranged marriages and parents' authority, would have revealed that the law prohibited the admission of girls to mission schools without the consent of their parents, and pushed her to further problematize her conclusion that these schools provided escape from parental authority. Addressing the question of whether parental control, or, for that matter, polygyny were ubiquitous in AmaNdebele society—a scenario anecdotally contradicted by facts—would have moved us closer to understanding the basis of men's revulsion of the church's prohibition of these practices.

In the introduction Urban-Mead eloquently points out that a gender approach "is interested in both masculinity and femininity, both women and men" (24); accordingly her analysis avoids essentialism. However, in her analysis she seems to treat patriarchy as the main problem that leads to the exclusion of women in the church and invisibility of their work. Women seem to be under siege to a greater extent than their male counterparts. Perhaps inadvertently, she advances an idea of a monolithic and masculinist image that is left uninfluenced by class, race, sexuality, and other cultural inclinations. Gender is in fact influenced by these variables, as the author correctly observes in her introduction; however, in her analysis, she does not fully utilize them. Admittedly, these variables cannot be treated independent of one another. Thus the study would be further strengthened by employing an analysis of the intersections of gender, class, sexuality, and other cultural temperaments in understanding—for example, why some members were kept in the church despite the fact that they were considered excommunicable. Application of such an analytical paradigm would promote an understanding of why some women were given positions of power in a fiercely male-dominated structure. As well, it would help us understand how women were perceived and how they thought of themselves and why. It would also address the question whether the ascension of women into roles of leadership was intentional or a result of labor migration and or internal forced labor. Theorizing gender in terms of experience from these multiple perspectives would generate new questions, answers and issues, adding to our understanding.

The other weaknesses are of less significance in that they do not subtract from the substance of the text. There is inconsistency in spelling of first and last names. This might cause the uninitiated to think the names refer to different individuals when they are actually referring to the same people.

These minor flaws should not however detract from the overall significance of the book. Urban-Mead should be commended for writing a book that challenges

scholars to reconsider how they study and theorize about practices of faith in a social world.

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Recollections of a Sectarian Realist: A Mennonite Life in the Twentieth Century. By J. Lawrence Burkholder; edited by Myrna Burkholder. Elkhart, Ind.: Institute of Mennonite Studies. 2016. Pp. 272. \$22.45.

The first time I heard Lawrence Burkholder speak in an academic setting was at a 1994 conference held at Goshen College to mark the fiftieth anniversary of “The Anabaptist Vision.” Burkholder rose to ask the plenary speaker, Vincent Harding, a question. While I do not recall the specific content of Burkholder’s question, I remember the exchange taught me something about the intellectual and spiritual journey both of these men had been on, journeys that had left them struggling with the limits of Mennonitism. Looking back, I consider how that evening’s gathering of Mennonites—jaded academics, curious church folk, and earnest students—shaped my own trajectory. A decade later, I was enrolled at Union Theological Seminary in New York trying to sort out how to become a Mennonite theologian who took Reinhold Niebuhr seriously because I agreed intuitively with Harding and Burkholder that discipleship has a great deal to do with social responsibility. I wish that in my own intellectual and spiritual journey I had reached out to both men, offering them a word of thanks; they made it possible for me to be a Mennonite academic theologian without having to be a Yoderian. This is a bit of what reading *Recollections of a Sectarian Realist* stirs in me—a sense of gratitude for a village elder who knew both acceptance and marginalization in this tribe of ours.

Divided into nine chapters, *Recollections* traces the life and times of J. Lawrence Burkholder (1917–2010), described by John A. Lapp in *The Global Anabaptist Mennonite Encyclopedia* as “a faithful servant of the church, denominationally and ecumenically [who] is widely considered to be one of the twentieth-century Mennonite movement’s most provocative and creative thinkers.”¹ The first chapter covers Burkholder’s “childhood years” in Newville, Pennsylvania (1917 to 1936) and communicates the intensely ecumenical setting of his youth as well as how Burkholder experienced growing up Mennonite in this setting, from flying lessons to playing baseball. While Diller Mennonite Church was part of Lancaster Mennonite Conference, Burkholder describes the community at Diller as “a group of individuals, many of whom were aspiring businessmen and educators who were a little out of sync with the Lancaster ethos!” He adds: “The conference did not understand us. . . . Nor did we know what it meant to live in a Mennonite

1. John A. Lapp, “Burkholder, John Lawrence (1917-2010),” *Global Anabaptist Mennonite Encyclopedia Online*, June 2016, [http://gameo.org/index.php?title=Burkholder,_John_Lawrence_\(1917-2010\)&oldid=154912](http://gameo.org/index.php?title=Burkholder,_John_Lawrence_(1917-2010)&oldid=154912).

community where we would have ordinary daily relationships with others like ourselves" (32).

This primary sociological context and the formation it afforded Burkholder undoubtedly shaped him in both subtle and obvious ways. One example of how both subtle and obvious combined is in chapter 7 titled "From Harvard to President of Goshen College, 1971–84." What I had not realized or considered before was the fact that Burkholder was a contemporary of Theodore Hesburgh. Indeed, both men were born in 1917 and both men took part in aspects of the Civil Rights Movement. While Hesburgh was president at the University of Notre Dame for thirty-five years and Burkholder was Goshen College's president for thirteen years, the two men were the presidents of their respective campuses at the same time (Hesburgh served at Notre Dame from 1952–1987). Both presidents were credited with bringing their schools into a new era of institutional life by raising the national profile of their schools through fundraising campaigns and international education. Burkholder's outward and ecumenical sightline meant that he saw Hesburgh as a serious and gifted administrator rather than as a religious other (161–164). Had Burkholder grown up in a community more in sync with the Lancaster ethos, I doubt he would have tried to emulate Hesburgh's fundraising strategy that involved airplanes and a campus visit that clearly demonstrated the organic link between the church and higher education.

Burkholder's anecdotes and reflections on his tenure as president offer readers a word of assurance that the challenges facing our denominational schools are not entirely new. Where Burkholder's leadership sought to clarify for church people what he termed Goshen's "ontological status" (161) as a church school, data shows that congregational giving continues to ebb. But this assurance that Goshen and its sibling schools have faced challenging times in the past can quickly and quietly fade when we consider that one of Burkholder's primary tasks as president was to build an institution (albeit a very modest one compared with the likes of Harvard, Princeton, and Notre Dame). "I went to Goshen to save it for the Mennonite church; that's the reason I left Harvard," he explains, adding, "If Goshen College had been doing well, I wouldn't have gone. But I thought it was being lost" (196). In our moment, the question is whether what has been saved is worth protecting, if what has been built is worth preserving.

The portion of the book I was the most eager to read was chapter 9, "Musings on Pressing Issues of My Time," because it weaves together Burkholder's personal experience, theological imagination, and administrative style—this is where his realism is articulated in compelling and instructive ways. And perhaps the most important aspect of Burkholder's realism is the way he keeps us honest about the ecumenical realities of Anabaptism's development and Mennonite identity, whether he is reminding us that Martin (Luther) not Menno argued for an ethic of love exemplified by the priesthood of all believers in which God's love comes through us and we offer to our neighbors, or the persistent denial among his Mennonite peers that moral/ethical dilemmas simply do not exist (194). I found his candid descriptions of the differences between his views and John Howard Yoder's on this particular point to be useful because Burkholder brings into focus the difference between Christian realism and virtue ethics.

Christian realism involves being honest about how difficult life is, how careful we must be in declaring we are right about this or that, and acknowledging that sin and evil are real. Like Burkholder, given this realist view of our existence, I believe that theological reflection and spiritual discernment are two of the most important tasks we can undertake as expressions of our discipleship. According to Burkholder, Bender and Yoder adhere to a piety and theology that denies the ontology of evil and insists if we try and pray hard enough we can find a way out of any dilemma we might face. This view, which many Mennonites love (195), is fundamentally incompatible with the work Mennonite organizations and scholars are advocating for when it comes to confronting Mennonite ethnocentrism, white supremacy and privilege, patriarchy, sexualized violence, homophobia, and physical violence. As Burkholder explains, Yoder's perspective cannot account for "evil forces which are collected and systematized and organized, and . . . [we] get caught up in them" and one of these days we will learn this (195). Perhaps ironically, or perhaps quite logically, it is through Yoder's legacy of sexual abuse, sexualized violence, and self-deception that we have begun to realize how much we have to learn about the limitations of an ethic based on perfection.

Recollections brings into focus how Burkholder became an unlikely Mennonite intellectual hero who found his Mennonite identity in equally unlikely heroes (Luther, Calvin, and Niebuhr). In many ways this book is a sequel to *The Limits of Perfection* with new material gathered by Arnold Snyder through a series of oral interviews with Burkholder in 2005.² Just as in the earlier volume, *Recollections* offers readers the familiar portrait of Burkholder as a man on a "quest to hold together a sectarian commitment to Jesus's way, instilled in him by his Mennonite upbringing, and a realism informed by his reading of moral dilemmas encountered in relief work and leadership roles later in life" (ix). And like the memoir genre, *Recollections* reflects the warmth and affection the Burkholder children have for their father, wanting to share with us something of what he lived for and how he practiced his faith: "I feel I live by grace; it's the only way I can live" (220).

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MALINDA ELIZABETH BERRY

Living on the Edge of the Edge: Letters to a Younger Colleague. By Ruth Elizabeth Krall, with Lisa Schirch. Victoria, BC: Friesen Press. 2017. \$36.99 CDN.

While it may seem counterintuitive in the digital age to publish letters, this collection by Ruth Krall reveals the fruitfulness of such an exercise. Krall, professor emerita of religion, psychology, and nursing and emerita program director of peace, justice and conflict studies at Goshen College, developed her essay-style letters from electronic correspondence over several years with her former student

2. Rodney J. Sawatsky, Scott Holland, John Lawrence Burkholder, and Institute of Anabaptist and Mennonite Studies, *The Limits of Perfection: A Conversation with J. Lawrence Burkholder*, 2nd ed. (Waterloo, Ont.: Institute of Anabaptist and Mennonite Studies, Conrad Grebel College, 1996).

Lisa Schirch, currently professor at the Centre for Justice and Peacebuilding at Eastern Mennonite University, research director for the Toda Institute for Global Peace, and policy research and senior policy adviser for the Alliance for Peacebuilding. Krall frames many of the letters as guidance for those, like herself and Schirch, who work as healers (counselors, pastors, etc.), peacebuilders, and/or feminist “theologians,” seeking to embody and promote peace, justice, and healing from the violence of war and sexual abuse alike.

Krall’s nineteen practical and accessible letters explore two major, recurring themes. A number of them focus on sexual abuse by clergy/religious leaders, using John Howard Yoder in the Mennonite Church, priests in the Roman Catholic Church, and two cases within Soto Zen Buddhism in the U.S. as examples (see especially “Speaking Truth about Sexual Violence in Christian Churches,” “Uncovering the Roots of Sexual Violence,” “The Mennonite Phallacy,” “Tales from the Reptile House,” and “Case Study: A Disciple of the Buddha Does Not Misuse Sexuality”). Krall helpfully traces common reactions against victims, survivors, and advocates uncovering abuse (40) and dynamics such as patriarchal theologies and the idealization of religious leaders which abusers exploit within religious communities (224-225). She also calls for the church in particular to recognize the backwardness of condemning “mutually loving and frequently covenanted same gender relationships which enrich the lives of two individuals” while “violent sexual relationships which destroy the lives of victims *and* perpetrators can be and often are supported inside institutional covenants of secrecy and lying” (30, emphasis hers). According to Krall, the church should instead welcome same-sex couples and “[o]pen all institutional management practices vis-à-vis sexual abuse complaints to the fresh air of truth and full institutional accountability. Where the church has made historical misjudgments about how to manage sexual perpetrators, it should acknowledge its failures and apologize, in public, for its own sins of mismanagement. Stop protecting powerful perpetrators and seek out the victims of violation to see what they need” (46).

Relatedly, Krall’s other letters concern the nature of peace and violence themselves, and the need for peacebuilders’ and healers’ inner and outer lives to correspond (see “Living Inside the Hurricane’s Eye,” parts 1-5, “Managing Our Wounds,” “Weaving Parachutes,” and “Resurrection Morning”). Krall outlines the need for a robust peace spirituality to sustain the grueling work of facing trauma and violence so that healers themselves are not overcome by either despair or vengeance (197). In her words, within “a more authentic spirituality . . . every peace worker and every justice advocate needed to address her or his own inner life as well as the outer deeds of others. The necessary spiritual task was to confront the violence within as well as the violence without” (110). Schirch contributed the two final letters of the volume: “To the Next Generation of Pacifist Theologians,” about the ongoing effects of Yoder’s abuse on the Mennonite theological landscape, and “Toward Mennonite Sexual Integrity,” as well as a preface. An afterword by Catholic theologian William Lindsey summarizes much of the material and functions as a map of the book.

Mennonite readers will likely find Krall’s and Schirch’s analyses of Yoder’s sexual abuse and its far-reaching consequences to be one of the strengths of the

collection. Krall reflects profoundly on the systemic sins of sexism and heterosexism within the Mennonite church and theology that enabled Yoder's abuse, including the minimization of sexual violence—predominantly a women's and children's experience—as a legitimate peace issue (264). Schirch goes so far as to delineate two streams of Mennonite peace theology, divided largely along gendered lines: "A generation of male and female Mennonite pacifists is in conflict. Mennonite men tout the powerful and legendary John Howard Yoder. I, and many of her former students, tout Ruth Krall, a Mennonite woman of integrity and passion who doesn't seek the spotlight, but focuses on the alignment of her life's work with her theology; orthopraxis consistent with orthodoxy" (xviii). Both Krall and Schirch also speak of the disturbing marginalization within the Mennonite Church and academy of Krall and other women who have named Yoder's abuse and the church's inadequate response. This marginalization has taken the form of devaluing their theological contributions and even their characters (105-106)—a dynamic encapsulated in the book's title, as Mennonite women exist on the edge of a minority group (xxi).

This book, however, contributes to an increasingly established and vital branch of Mennonite peace theology and praxis that is informed by feminist, womanist, and liberation theologies. As one such Mennonite-feminist theology, several characteristics of Krall's thought deserve mentioning. First, Krall avoids lapsing into triumphalism as a Mennonite peace "theologian," preferring to sit with difficult questions (198, 321). She not only recognizes the inner proclivity toward violence that we all possess—hence the need for a spirituality of peace and integrity to guide our actions—but also draws from multiple disciplines and traditions beyond the Mennonite community and beyond Christianity to provide crucial correctives to traditional Mennonite understandings of violence and peace. In this way, for instance, her work marries feminist values of embodied theology and the link between the personal and political with a Mennonite emphasis on lived faith or orthopraxis, with profound results. Second, Krall's work is notable in that despite her calling to face some of the bleakest realities of human violence and the painful rejection she herself has endured because of it, she remains hopeful about Mennonite and ecumenical pacifism. "That my pacifism has survived is quite remarkable," she observes, and expresses hope that future generations will see the fruit of her and others' labors for peace (76, 128).

Aside from finding a number of typos in the text, my only critique is that the collection could have been more dialogical—that is, it could have incorporated more of Schirch's voice. We are left only with Schirch's preface, two separate letters, a longer quotation regarding her preference for the language of "communities of transformation" rather than "communities of resistance" (59-60), and several passing references to her electronic letters. The collection unfolds largely in Krall's voice rather than being a mutual, intergenerational dialogue.

Overall, healers, pastors, activists, peacemakers, university classes, and church groups will find this a valuable resource and a gift from two very accomplished and dedicated peacemakers.

Nutana Park Mennonite Church, Saskatoon, Sask. SUSANNE GUENTHER LOEWEN

Books Noted

Mennoniten in der NS-Zeit: Stimmen. Lebenssituationen, Erfahrungen. Edited by Marion Kobelt-Groch and Astrid von Schlachta. Bolanden-Weierhof: Mennonitischer Geschichtsverein. 2017. 392 p. €29.95.

This landmark collection of essays and documents focuses on the Mennonite experience in Germany during the Nazi regime. Many of the essays were drawn from a conference organized by the Mennonite Historical Society (Germany) that took place in Münster on September 25-27, 2015. The conference was one of the first settings where German Mennonites held a public conversation about Mennonite involvement in the tumultuous events before, during, and after Hitler's rise to power. The volume opens with a historiographical retrospective that pairs two classic essays by Hans-Jürgen Goertz and Diether Götz Lichdi with reflections by the same authors forty years later. Then follow eleven essays, mostly of an academic nature drawn from the 2015 conference in Münster. These essays explore various aspects of the Mennonite experience during World War II—daily routines; life at the front; political attitudes; stories of complicity and resistance; and the experience of refugees—with references as well to the Bruderhof, Hutterite, and Herrnhuter communities. The final section of the volume (16 essays) includes a series of autobiographical recollections or biographical sketches that give a highly personal dimension to wartime realities. Interspersed throughout the collection are five primary sources. The volume is further supplemented with illustrations and photos. The collection surveys a wide range of attitudes and experiences. It will undoubtedly serve as a baseline for all future research on the subject.

Johannes der Evangelist über alle Kapital Erklärt: Ein Täuferischer Bibelkommentar von 1597. By Hauptrecht Zapff. Ed. Martin Rothkegel. MacGregor, Manitoba: Hutterian Book Centre. 2017. 446 p. \$59.99.

This edition of Hauptrecht Zapff's commentary on the Gospel of John makes accessible for the first time an exemplary text from the rich corpus of sixteenth- and seventeenth-century Hutterite biblical commentaries that have hitherto existed only in manuscript form. Produced during the Golden Age of the Hutterian Brethren in Moravia, Zapff's commentary provides a significant insight into the creative intellectual and theological world of the Hutterites and offers an illuminating perspective on Hutterite preaching in the late sixteenth century. Martin Rothkegel, well-known as a leading Anabaptist scholar and the editor of several other critical editions of Anabaptist sources, provides a useful introduction to Zapff as a calligrapher, a preacher, and biblical commentator. The volume also includes an index of biblical references as well as a name and subject index.

Undomesticated Dissent: Democracy and the Public Virtue of Religious Nonconformity. By Curtis W. Freeman. Waco, Texas: Baylor University Press. 2017. 269 p. \$29.95.

Undomesticated Dissent provides a sweeping intellectual history of the religiously motivated dissent from the seventeenth century to the present, by comparing, contrasting, and then assessing three types of dissent—evangelical and spiritual (John Bunyan); economic and social (Daniel Defoe); and radical and apocalyptic dissent (William Blake). The “dissenting imagination,” Freeman claims, is a generative source for democracy, as well as a force for resistance to the coercive powers of domestication. By placing Bunyan, Defoe, and Blake within an extended argument about the nature and ends of democracy, *Undomesticated Dissent* argues that these three men transmitted their democratic ideas across the globe, through the text of their stories. Freeman concludes that dissent, so crucial to the establishing of democracy, remains equally essential for its flourishing. Although Freeman makes no mention of Anabaptists or Mennonites, his argument will be of interest to readers of *MQR*.

Religion and Revolution in Mexico’s North: Even Unto Death . . . Tengamos Fe. By Philip R. Stover. Deming, New Mexico and Mata Ortiz, Chihuahua: Río Vista Press. 2014. \$32.95.

Religion and Revolution is a somewhat personal history of the role of religion as a primary motivating force in Mexico’s various revolutions. Focusing particularly on northern Mexico, and the *Cristiada* wars of the early twentieth century, the book includes a long chapter on the Mormon and Mennonite story. As such, it contextualizes the Mennonite experience in Mexico within a much larger broader perspective than is often the case. The book concludes with an account of the *curandero* movement in the borderlands, focusing on three revolutionary era healers and the emergence of the Latino Pentecostal healing movement.

Still Daring to Hope. By John Regehr. Winnipeg, Manitoba: CMU Press. 2016. 161 p. \$18.95.

This volume gathers together a series of sermons by John Regehr, long-time minister in the Mennonite Brethren Church and emeritus professor of practical theology at Canadian Mennonite University. The underlying theme of the meditations the book point to the life-long journey of on-going transformation. Many of the sermons focus on the theme of hope in the face of daily challenges, weaving biblical themes with pastoral insights.