

BOOK REVIEWS

Heirs and Joint Heirs: Mission to Church among the Mennonite Brethren of Andhra Pradesh. By Paul D. Wiebe. Winnipeg: Kindred Productions. 2010. Pp. 408. \$19.95.

In Another Day of the Lord: The Mission Days of the Mennonite Brethren Church of India in Pictures. By Paul D. Wiebe and David A. Wiebe. Winnipeg: Kindred Productions. 2010. Pp. 154. \$15.95.

Heirs and Joint Heirs is a rich sociological study of Mennonite Brethren mission efforts that led to the establishment of an independent M.B. church in India. Paul Wiebe is particularly interested in the kinds of programs missionaries put into place, who responded to them, and what that response brought about. In studying these issues he seeks to explore the conditions needed for social movements to occur and to be sustained.

North American M.B. mission efforts in India spanned more than seven decades, from the arrival of German-speaking missionaries in 1899 to the reluctant departure of career missionaries in the mid-1970s. The shifts that took place during this period offer a window on the changing strategies of twentieth-century mission efforts and the particular ways that Mennonite Brethren missionaries, together with the sending churches, worked out those changes. Although Wiebe is not an impartial scholar when it comes to this material—he grew up in India and is the son and grandson of some of his missionary subjects—he manages to maintain a fairly even-handed assessment of mission efforts during this period. He is able to inform his personal understanding of both Indian and missionary cultures with his training as a sociologist. The result is a very readable book that helps explain the nature of the Mennonite Brethren church in India today.

The book is divided into three parts. A “Background” section briefly introduces Indian civilization, including the long history of Christianity in India. In particular, it sketches the social structures within the state of Hyderabad, the region of south central India that was known as the Nizam’s Dominions until shortly after India’s independence in 1947. Hyderabad (now Andhra Pradesh) became the center of Mennonite Brethren mission activity. Wiebe outlines the complex feudal and religious structures that had existed for centuries and the way they governed all aspects of life, including employment, occupation, and even access to basic resources. As Wiebe puts it, Muslims ruled under British Paramourncy while Hindus “engineered the social arrangements that held the tops and the bottoms of the entire system together and made it work” (54). Dalits were at the bottom of the caste system, the place in which Mennonite Brethren mission work eventually flourished.

Wiebe begins the "Mission" section by exploring the recruitment of missionaries and the complex nature of a missionary calling. He astutely observes that those who offered themselves as missionaries did so for multiple reasons. "Whatever the call of the Lord," he writes, "at least some of the missionaries were responsive to what went along with mission work in the way of adventure, new horizons and conference esteem" (122). The initial evangelism strategy was built around mission compounds, a practice shared by most Protestant mission efforts of that period. In the beginning, mission compounds offered a base of operations and a refuge for missionaries. Much later, battles over property and resources needed to maintain the schools and medical facilities housed on compound property would plague an independent Indian Mennonite Brethren church.

Wiebe's assessment of this issue during the "colonial period" is one of the strengths of the book. By viewing the mission compound approach in the context of a highly stratified social structure, he argues that it is unlikely that many would have responded to a Christian message without the visible presence and resources of the mission compound. By their physical location outside of existing villages, missionaries were able to offer safety and resources that were otherwise unavailable. These included education and medical services that were far beyond what was normally accessible for Dalits. Mission compounds also offered work and basic necessities such as food and water for those who were ostracized for converting to Christianity. The compounds operated outside of India's highly maintained social structure and thus provided an alternative social and religious world that proved attractive to those who had no status in the larger society.

The transition to an independent church structure began in the late 1940s but was not fully implemented until the late 1960s. By this time there was widespread criticism of the mission compound approach. Wiebe argues, however, that the decision to turn over property and institutions failed to take into account the reality of the situation in India. His study of the people who converted to Christianity, much of it drawn from his previous research published as *Christians in Andhra Pradesh: The Mennonites of Mahbubnagar* (Christian Institute for the Study of Religion and Society, 1988), demonstrates that almost all converts were drawn from the Dalit group. Wiebe suggests that Dalits had the least to lose by their conversion. Already at the bottom of society, conversion to Christianity offered the prospect of a new self-definition. Still, in spite of the educational systems put into place, literacy rates remained relatively low and there was little opportunity to develop the kind of leadership skills needed to take over the elaborate medical and educational systems that had been established. Even more problematic, the mission board in North America "failed to recognize that the India church had grown out of oppression within the Indian system" (138). In effect, the mission board set the church adrift when it transferred ownership of the compounds and began to call missionaries back to North America.

The concluding section, "Church," describes the Indian Mennonite Brethren church in the post-mission era and examines persistent issues that have their roots both in mission strategy and the realities of the caste structure in India. The

institutions established by missionaries, writes Wiebe, “opened up new possibilities for those in a position to take advantage of them, possibilities that proved especially enticing to those most expendable within, those most weakly tied into, their villages” (330). These “new possibilities” include education, travel, and even repositioning within India’s social system. This has also led, at times, to conflict within the church over resources, leadership, and access to influence. Although many Mennonite Brethren had traditionally occupied the lowest position in the caste system, there were subdivisions within even this stratification that have impacted the church by creating internal divisions. Wiebe does not shy away from this reality, or the challenges that the church faces. He remains optimistic that the church will continue to not only grow but also thrive.

Heirs and Joint Heirs is written primarily for an academic audience. Wiebe makes good use of his footnotes to expand on his research, offers a variety of case studies, and includes helpful maps and charts. His sentence structure is sometimes overly complex and gets in the way of clarity but the book provides an important contribution to an understanding of Mennonite Brethren mission work in India. Moreover, by examining one particular group of missionaries and the people who responded to their message, Wiebe sheds light on the larger missionary enterprise in India during the twentieth century.

In *Another Day of the Lord*, Wiebe, together with his brother David A. Wiebe, has provided a pictorial history of Mennonite Brethren mission and church life in India. This is a worthwhile companion to *Heirs and Joint Heirs*. The Wiebe brothers draw from their rich family archives as well as other sources to provide a visual history of missionaries, the mission compounds, Indian leaders, and church life. The accompanying text is a brief and more popular version of Paul Wiebe’s work in *Heirs and Joint Heirs* with the addition of first-person accounts of church life in India from its early days to the present. It also includes lists of missionaries and Indian pastors. The collection of black and white photographs is varied enough to include the unexpected, such as missionary women in long white dresses dismounting from the backs of elephants, as well as the more traditional missionary pictures of church buildings and baptisms. It’s great fun.

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VALERIE G. REMPEL

Mission from the Margins: Selected Writings from the Life and Ministry of David A. Shank. James R. Krabill, ed. Elkhart, Ind.: Institute of Mennonite Studies. 2010. Pp. 351. \$18.

David Shank’s *Selected Writings* is a most welcome addition to the world of missiological studies, and we owe James Krabill, his apprentice, friend, and associate, a debt of gratitude for bringing this volume to completion.

The volume begins with three introductory essays: one by Wilbert Shenk on how to read Shank’s writings; one by Shank’s children on what it was like to grow up in the Shank home; and one by the editor, Krabill, on being Shank’s apprentice in West Africa and ten lessons learned. This opening section is followed by Shank’s own “Personal pilgrimage” (29-83).

These first two sections are especially helpful in allowing the reader to meet and understand Shank. In truth, the essays that follow (thirteen essays grouped in five sections – on mission theology, mission in the European context, mission in the African context, conversion, and Anabaptism and mission) are consistent in explaining the life described in his autobiographical essay.

Shank titled his pilgrimage “On the margins,” which well expresses both his theory and his practice. David and Wilma Shank went to Belgium in 1950, where they worked until 1976. During the 1970s (1973-1979) Shank taught at Goshen College and did graduate studies at the University of Aberdeen. The following decade was spent in West Africa (Ivory Coast), living and working with the Harrist Church, a remarkable African indigenous church there. Since 1989 the Shanks continued their ministry in retirement. David died in 2010 just as this book was published.

Certainly ministry in Belgium just after the Second World War was a ministry on the margin of European society. Mennonites had a presence in France and Holland and Germany, but not in Belgium. Their first charge was to close out the Mennonite Central Committee relief operations from World War II. Their ministry grew to include planting a congregation, relating to other European Mennonites, and bringing together like-minded Christians to work at Anabaptist theological concerns.

This freedom to work with other Christians, while refusing to identify formally with particular factions (such as the National Council of Churches or the National Association of Evangelicals in the United States), is a characteristic of the Mennonite world that I met when I came to it in my studies at Associated Mennonite Biblical Seminaries in the late 1970s. At times it seems disingenuous (as when Mennonites show themselves ready to work freely with conciliar Protestants, but avoid evangelicals); but in Shank’s own practice he held this position creatively and helpfully.

When the Shanks went to West Africa, their work with the Harrist Church (fruit of the ministry of the prophet William Wade Harris—see chapter 10: “The Legacy of William Wade Harris”) was also intentionally “on the margins.” They were, as Shank puts it, “disponibles” (62): available to the Harrists in whatever capacity the Harrists chose. Shank notes the similarity between Mennonites in our formative years as Anabaptists and the Harrists—marginalized by the larger society in which we and they were formed.

This insight leads to a provocative and helpful theme: to consider the Christian movement itself—along with the Anabaptist movement in the sixteenth century and the Harrist revival in the twentieth century—as messianic movements (145ff; 283ff), that is, movements in which a society in crisis is met by a redeemer figure or Messiah. The theme is simple, but contains the elements that can help us to overcome the constant tension we find in the way that movements become institutions. Returning to the margin and rediscovering the Messiah there is a necessary step in our own pilgrimages if we are to avoid walking again the road to an institutionalized Constantinian church.

In short, I find Shank’s writings most helpful to me both as a teacher of mission studies and as one engaged also in the ongoing life of the church. For

example, in an essay on “Anabaptists and mission” (chapter 14), Shank addresses a quibble in current New Testament studies—that the Great Commission was given to the apostles and is not normative for the church today. It is true that the Great Commission has been misused. Shank acknowledges “the literalistic obedience, superficial activism, and unwise enthusiasm of the past two centuries” (273); but then he reaffirms that, through the work of the Holy Spirit, the commission still holds. He clinches the point with a reference to Karl Barth’s exegesis of the passage, noting that the closing phrase, “I am with you always, to the end of the age,” makes clear that Jesus’ authority holds today as in the first generation. This minor point illustrates the clarity and precision of Shank’s thoughts in all areas that he addresses.

The essay on “A missionary approach to a dechristianized society,” written early in Shank’s work in Belgium (1952), speaks clearly sixty years later. Canada today is also de-Christianized, and Shank encourages us to see this condition as God’s gift to the church. Set free from life as an oppressive center, Christians are able again to bring witness to the Messiah who counters the powers of this world and enables people damaged by those powers to rediscover the life God has for them.

A brief essay on conversion (chapter 12) helps us to think in fuller and less atomized terms about the nature of Christian conversion. Rather than signifying simply a matter of status—a movement from sinner to justified—we see the fuller meaning found in the concept of turning used in both Old and New Testaments. The charts on pages 239 and 243 are useful summaries of Shank’s thought here. This essay is followed immediately by a reflection on what conversion has meant among Harrists, and what we as North American Christians might learn from their experience. This note, working out the notion that African saints may become our teachers, is characteristic of Shank’s whole ministry and theory.

In chapter 11 Shank explores lessons that we learn from African-initiated churches. One might summarize the lessons in the experience he recounts of an African student in England who felt that his New Testament professor’s exposition of fasting was lacking, and then “discovered that the expositor had never fasted” (226). As missionaries we have often felt that we are the mature Christians, when in fact we are all pilgrims together, and our African sisters and brothers are often more mature than we.

I could continue. I found much that I learned—and re-learned. I found little to quarrel with, and less with which I simply disagreed. Although I may place the emphasis at different places, Shank’s observations give voice to many themes I have been wrestling with in my own understanding of mission, such as his statement, almost as a throwaway line, that our North American understanding of conversion owes more to the myth of self-fulfillment than it does to the Bible itself (p. 244, n.12). And the closing essay on John Howard Yoder’s contribution to the formation of modern Mennonite mission is worth significant further reflection both on its own account and in light of the circumstances that surrounded the last years of Yoder’s work.

The themes hinted at above, and many others I have not mentioned, require re-reading slowly and attentively to understand fully. I encourage all who want to know more about our mission as God's people, called to participate in the reconciling work of Messiah Jesus, to read and learn from this account of mission on the margins.

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DARYL CLIMENHAGA

Teaching that Transforms: Why Anabaptist-Mennonite Education Matters. By John D. Roth. Scottsdale, Pa.: Herald Press. 2011. Pp. 235. \$12.99, U.S.; \$14.99, Can.

Is it possible to make a case for an Anabaptist-Mennonite philosophy of education that covers preschool through graduate school? John D. Roth does so in *Teaching that Transforms: Why Anabaptist-Mennonite Education Matters*. As a master historian and storyteller, Roth weaves vivid images through the claims, bringing depth and insight to his arguments. Mennonite Education Agency commissioned *Teaching that Transforms* with the goal "of distilling some of the central features of an Anabaptist-Mennonite philosophy of education into an accessible format in the hopes that it might stimulate a broad and constructive conversation among congregations, parents, board members, and teachers" (22). Roth makes a strong argument for Anabaptist-Mennonite education, one that can be the basis of discussion among Mennonite educators, but which could also foster a wider discussion of school reform and teacher education.

Roth indeed distills the central features of an Anabaptist-Mennonite philosophy of education into three parts: the theological foundation common to all Mennonite educational institutions; the heart of pedagogy, including important teacher dispositions; and the goals of Mennonite education. Roth extends the discussion of Anabaptist-Mennonite education by addressing questions from parents, administrators, and board members. Finally, he projects the discussion of Anabaptist-Mennonite education into the future, eliciting a forum for new directions.

Beginning with a wide sweep of educational history, Roth captures the interest of his audience by telling several stories, including a 1928 account of young Mennonite children in a Greenwood, Delaware, public school, who refused to stand for the pledge of allegiance. They were forbidden to attend school until they agreed to participate. Thus the establishment of Greenwood Mennonite School. The reader pauses to wonder whether there are situations in the twenty-first century that warrant establishing a new Anabaptist-Mennonite school.

Roth effectively outlines what could be a delightful series of sermons on Mennonite education. He argues for a strong foundation for Anabaptist-Mennonite education based on an incarnational theology and the "Embarrassment of Particularity," the unique identity of each school. At first, I agreed with Roth's statement that "the incarnation might seem far removed from the institutional realities of a school administrator or the daily activities of a

classroom teacher" (82). Indeed, when eighth graders learn geometry, in what way are they thinking of Christ's incarnation? When a high school principal creates the master schedule, how does that relate to the Word made flesh?

However, Roth convincingly argues that Jesus' life holds five key implications for education: creation matters; history matters; community matters; individuals matter; and the world matters. This is the heart of Anabaptist-Mennonite education. For example, each of the sciences is "latent with the possibility of God's revelation in creation" (83). The same is true for history, or the gift of story. Each person in school has a story to tell, and all are an important part of the school community. Roth states each of the theological starting points in terms that could easily frame a series on Mennonite education or, indeed, a series on Anabaptist-inspired daily living.

Turning to pedagogy, the heart of which is relationships, Roth describes the feel of the school or the "invisible curriculum" inherent in an Anabaptist-Mennonite educational institution. Three characteristics of this invisible curriculum include: a culture of worship as daily life; tradition; and community. Roth asks, "What would it look like for schools in the Anabaptist-Mennonite tradition to have as the primary object of their desire a hunger for God? Or to pursue practices that treat God's creation with respect?"(100). My thoughts turn to the difficult but timely driving questions of project-based learning, an educational practice that encourages students to study and solve important local problems. Roth challenges educators in Mennonite schools to embrace diversity, to negotiate conflict, and to practice reconciliation. Our schools must stay dynamic to change and include students who may feel marginalized in other settings. I applaud Roth's emphasis on community as an essential characteristic of Anabaptist-Mennonite education. If Anabaptist-Mennonite schools can broaden and deepen the sense of community, they will attract and motivate students who are under-served in public schools, important aspects of school reform.

Related to pedagogy, Roth describes the essential dispositions of Mennonite teachers. Roth sheds new light on the importance of curiosity, reason, joy, patience, and love, the core dispositions modeled by Mennonite teachers and encouraged among students. In my teacher education program, we emphasize positive teacher dispositions, but Roth expands these attributes in new and refreshing ways. He describes curiosity as "humility seeking understanding," and he describes reason as "celebrating the gift of the mind." It is delightful reading, and I plan to share his insights with my teacher candidates.

Roth outlines the goals of Anabaptist-Mennonite education in terms of the human senses of sight, touch, taste, hearing, voice, and smell. It is an unusual way of describing educational outcomes, but it works. In terms of sight, we want our students, prekindergarten through seminary, to see the bigger picture and to view the world from an alternative perspective. With touch, we encourage our students to make practical applications of their learning. In discussing taste, Roth highlights the ability to evaluate or discriminate. Good students learn to listen to others and to God, which begins with curiosity and respect for others. Students discover their vocation, or their voice in the world. Finally, a goal of education is

smell—to be attentive to the unseen and to trust the Holy Spirit. Roth suggests that these goals could be the value-added contribution of Mennonite education—educational goals that are above and beyond those academic goals traditionally evaluated in high-stakes assessments.

As a practical application of pedagogy, Roth states his hope of linking the world of “Christian beliefs with the daily realities of the classroom” (22). In that sense, Roth is too general; he left the day-to-day specifics of classroom pedagogy and classroom management to currently-held promising practices in education, but did not expand.

I challenge Mennonite educators to organize three conferences to flesh out Anabaptist pedagogy. First, a conference of faculty from Mennonite schools to discuss what pedagogy most clearly fits our Anabaptist-Mennonite philosophy of education in pre-K through seminary settings. Second, to bring together faculty from teacher preparation programs in Mennonite colleges, and Mennonite professors of teacher education in other universities, including leaders in literacy, methods, classroom management, educational philosophy, and field experience, with the purpose of sharing promising practices in teacher education. A wonderful historical note might be to draw on what Roth referred to as the first Mennonite teacher-training college, located in South Russia in the early nineteenth century. What might we learn about teacher education from that model? Finally, I would urge Mennonite educators in public schools to share pedagogy based on our Anabaptist-Mennonite philosophy of education, ideas that relate to wider school reform. What do Mennonites working within the public school setting have to contribute to educational change?

Roth took the challenge from Mennonite Education Agency to articulate the Anabaptist-Mennonite vision of education, and he placed the challenge back on their desk through a number of timely questions for which the M.E.A. must now respond. He asks for a constructive conversation to continue as educators develop what it means to teach and learn in the context of a Mennonite philosophy of education. I hope to read M.E.A.’s response to Roth’s questions in the near future. A number of tough questions also could be posed to Mennonite teachers and professors. I look forward to dialogue encouraged by Roth’s articulation of an Anabaptist-Mennonite philosophy of education.

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KAREN KREIDER YODER

To See History Doxologically: History and Holiness in John Howard Yoder’s Ecclesiology. By J. Alexander Sider. Grand Rapids, Mich.: William B. Eerdmans. 2011. Pp. 223. \$28.

As a new generation of scholars takes up the task of examining the fruits of academic labor from the twentieth century and extending them in a postmodern key, Alex Sider, an assistant professor of religion at Bluffton University in Ohio, has focused on a single strand in the opus of John Howard Yoder’s ecclesiology. This thread is the tangled interaction between a high view of the church, held by

many who resonate with Yoder's teaching, and the messy realities of the way it actually exists. Can theoretical holiness and practical history be reconciled?

In Sider's analysis, the key for Yoder, as in many areas of perceived tension, lies in rejecting the customary binary opposition (history versus holiness) in which the relationship is framed. The difficulty of the church's life need not constitute a contradiction to its calling toward holiness; rather, the holiness of the church is to be found precisely in its journey through its difficulties. Eschatology is the hope that sheds light back along the path.

Probing the "wound" in the contemporary Christian conscience from this apparent contradiction is the heart of Sider's project. He maps this dualism alongside a number of other binary pairs in tension (e.g., political/sectarian, interior/exterior, forgiveness/justice). Each chapter brings Yoder's discourse on a selected aspect of this process into conversation with other thinkers, whose work on the topic can probe and illumine the concepts that Sider pulls together from the many parts of Yoder's work. From Cyprian of Carthage to Wendell Berry of Kentucky, from Ernst Troeltsch to Miroslav Volf, Sider summons interlocutors into the conversation, carefully presenting and comparing their views with those of Yoder on concepts of history, salvation, praise, hope, patience, and love.

Sider uses the Reformed theologian Oliver O'Donovan as a sounding board to examine Yoder's confidence that the church participates in creating an alternative spirituality through its praise and worship flowing from a vision in the early church "to describe the cosmos in terms dictated by the knowledge that a once slaughtered Lamb is now living" (Sider, 5; from Yoder, *Royal Priesthood*, 128). The church in its worship is governed by this awareness, reaching from deep in the past and stretching far into the future. Sider observes: "How a community lives into that doxological vision, what kinds of stance—criticism, repentance, forgiveness, affirmation—it must adopt toward itself as well as toward its others in order to see history as praise" (5).

Historical method figures prominently in the discussion that draws on Ernst Troeltsch, a process for Sider that emphasizes Yoder's "non-reductive historicism," building on an intersection of eschatology and history (rather than the typologies in ethics from Troeltsch's more frequently cited legacy). "In other words," Sider concludes, for Yoder, "what it means to speak of 'history' has been transformed in the victory of the Lamb that was slain. Christ's activity is what history is for. Yoder's mantra in this regard is that the meaning of history is displayed in the church's obedience to and suffering with Christ. To be historical in this sense means to have time for God, to receive history in praise as God's gift" (95).

The central chapter of the argument focuses on Yoder's use of the "Constantinian shift," shorthand for that epochal paradigm jolt marking the dramatic move from early Christian centuries as a persecuted minority within the alien context of the pagan Roman empire, to the church embraced and legitimated with privileges under favorable treatment in 312 by the emperor Constantine, who himself eventually joined the Christian faith, being baptized near the end of his reign. A historian's evaluation of this complex set of changes has consequences for understanding the Council of Nicaea, Constantine's role

there, and truth claims in related Christian confessions through subsequent centuries.

Sider correctly anticipates that his own "Radical Reformation" audience will be most interested in this part of his argument (99). He argues that those who treat history as important, as constitutive of their own doxology, should acknowledge that the fourth century, which includes disavowal of the Gospel and apostasy, compromise and conflict, "is effective for us" too. To Sider, this seems to mean that such a flawed past is not only consequential as history, but that it continues to have an impact on us. He insists further that it "cannot be set aside as 'the road not taken'" (101).

But Sider proceeds to fault Yoder for failing to use his own methodological patience in examining complex factors and conditions surrounding the Constantinian shift. More recent scholarship on the era, he observes, has traced out more nuances in the periods before and after Constantine's epoch-marking edicts. Persecution just prior to Constantine, for example, was more severe than Yoder indicates (112); Yoder "does not examine" the polemical contexts of some of the scholars on whom he relied for basic historical accounts of Constantine's era who conflated their own concerns about Hitler and empire into the story (102); and Yoder "repeatedly skirted, and in some instances flubbed, the historical coordinates of the [Constantinian] shift" (122). "The 'history' he adduces to support his case is surprisingly monological" (111); it looks "like an attempt to retell the past in order to furnish it with a suitable denouement," reflecting "something of an older, primitivist account of Christianity," even though Yoder "took pains to distance himself" from such a primitivist account (112); "his own overly schematic treatment of the material kept him from listening to those [alternative] voices as patiently as he might" (131-132).

With only a passing note to the scholarly work of Alan Kreider on conversion and discipleship undergoing change during the age of Constantine—scholarship that is patient, thorough, and masterful—Sider nevertheless declares that "it is less clear than Yoder took it to be that the early church had a more rigorous account of Christian ethics than did the church in the post-Constantinian era" (123). Sider hastens to add that this "point is not to provide grounds for discounting Yoder's use of Constantinianism to describe an ecclesiological pitfall" (124).

By the end of his book, Sider considers that he has developed an account showing "that Yoder constantly invoked but rarely engaged the history of the fourth century in his account of the Constantinian captivity of the church" (198). Yoder's use of narrative figures of speech that involve "mastery of risk and the conquest of contingency" (98) have rendered Yoder's own critique of Constantinianism itself "methodologically Constantinian" (198).

Yet none of the concerns and critiques summarized fully convince the reader of the stunning judgment that appears in Sider's concluding remarks, namely his claim that Yoder's account of Constantinianism was not "notable chiefly for its value as history—its mythistorical character fostered blind spots in inquiries that left his doctrinal and political history in and around the fourth century deeply inadequate" (198).

Scholars who seek to rehabilitate Constantine may find this text most helpful; persons who ponder how to redeem and heal painful memories in the life of real churches will find it useful as a guide to various helpful parts of Yoder's work. But the tangled thread that holds holiness and history in tension together would have been well served by a chapter revisiting the actual struggles undertaken by Yoder and his church over relational conflicts, wounds, repentance, and restoration near the end of his life. After all, as Sider rightly contends in one of his most lucid passages, "Once one argues that the way you tell the story of your past is a matter of praising God, then one has to learn to reckon honestly with the difficulties that the past presents, and this is a comment about biography as well as about Christian traditions" (101). Indeed, this exploration at the nexus of holiness and history should have summoned the courage to place Yoder's biography with his people under the same scrutiny. If that tension were resolved in a praiseworthy fashion, the thesis on this strand in ecclesiology would be significantly strengthened.

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N. GERALD SHENK

The Politics of Yahweh: John Howard Yoder, The Old Testament, and the People of God. By John C. Nugent. Eugene, Ore.: Cascade Books. 2011. Pp. 251. \$29.

The last decade has seen a number of books by and about the late John Howard Yoder; in the fifteen years since his death, the complexity and significance of his work continues to be unfolded and debated. In John Nugent's *The Politics of Yahweh*, we have a welcome addition to this conversation. Prior to this, the question of Yoder's reading of the Old Testament had been raised in various articles, most notably in the writing of Peter Ochs and Alain Epp Weaver. But until now, there was no thoroughgoing evaluation of Yoder's understanding of the Old Testament.

Nugent's book is divided into two halves: exposition and construction. In the first half, Nugent undertakes a presentation of Yoder's narration of the Old Testament in four chapters: (I) the pre-history of Israel, (II) the formation of Israel as a people, (III) the deformation of Israel during the monarchy, and (IV) the reformation of Israel between the exile and the early church. Each section explores Yoder's writings on these stages of the biblical narrative, knitting together the canonical elements that Yoder uses across his corpus, and the portions left out. Because Yoder never wrote a synthetic account of the Old Testament, Nugent notes that "it has been necessary to draw upon and synthesize his various works in order to present a more complete Old Testament narration than Yoder himself did in any single work" (15).

Nugent thus draws out Yoder's theology via a "canonical-directional" approach (10), placing comments on various portions of the Old Testament so that they come together in a "discernible trajectory . . . from Genesis to Revelation" (10). In approaching Yoder's writings on the Old Testament in this way, Nugent proceeds in a synchronic fashion, placing various essays and works

on a single issue in the Old Testament (e.g., Abraham) next to one another. This approach enables Nugent to clear space for lesser-known texts by Yoder to create a fuller depiction of Yoder's work, illuminating still-unpublished texts as well as lesser-known sermons and essays.

In the second half of the book, Nugent revisits the chapters of the first half of the work. He not only engages with secondary scholarship on Yoder's readings of the Old Testament, but he also offers correctives to the limitations of Yoder's narration. Nugent is ultimately interested, however, in asking whether "Yoder's notion of a continuous trajectory of developing peoplehood from the Old Testament to the New Testament [is] based on a strong and viable reading of the text," despite the lacunas in Yoder's narrative. The verdict is strongly affirmative, though Nugent suggests that Yoder's overall approach requires supplementation at a few key points. For example, Yoder does not offer a reading of the flood narrative of Genesis 6, while commenting on both creation (Genesis 1-2) and the tower of Babel (Genesis 11). This absence is met by Nugent with an account of the flood as an instance of God's sustaining work, a reading of the flood consistent with what Nugent sees to be the overall trajectory of Yoder's reading of the Old Testament (101-102).

There is much to be commended in Nugent's study of Yoder's work. For many years, work on Yoder's reading of the Old Testament has hinged primarily on his treatment of Abraham, Jeremiah, and the wars of the Old Testament. While Yoder gave extended treatment to these topics, Nugent rightly directs us to the multitude of other passages and topics that Yoder saw fit to interpret. Additionally, Nugent's engagements with the scholarship surrounding Yoder's reading illuminates the manner in which—if one does not read Yoder's biblical scholarship narratively—one can miss the force of many of Yoder's arguments. By placing Yoder's work in a canonical-narrative framework, Nugent enables the reader to gain a keener sense of Yoder's work in this area, and defuses a number of objections to Yoder's work that are rooted in truncated visions of his hermeneutics.

There are two methodological decisions of the work that must be given critical examination, as they may affect the material presentation of Yoder's work. Nugent proposes a canonical-directional approach, in the absence of an explicit work by Yoder on the canon of the Old Testament. Nugent's approach assumes, however, that Yoder's usage of the Old Testament was not intentionally selective in precisely the ways that Nugent's supplementing seeks to overcome. In other words, Yoder's hermeneutic was certainly one of directional fulfillment—that the Old Testament is fulfilled in the person of Jesus; the degree to which this approach is canonical, however, is debatable. To be sure, Yoder gave decisively more time to certain portions of the Old Testament (the Abrahamic narrative, Exodus, Jeremiah) and no attention to others (e.g., Levitical priestly material, 1-2 Kings, the minor prophets). Nugent's argument is that these lacunas need to be filled; an alternative approach would understand that Yoder's genealogy of the Old Testament simply did not need certain material for his theology to be internally coherent. As he notes in *The Priestly Kingdom*, not all of the treasures of the storehouse need be brought out to meet every need of the

church (30-31). As Yoder wrote in "Biblicism and the Church," Scripture provides principles by which we judge our present circumstances. While these "principles" could be located canonically, the omission of numerous areas of the Old Testament in Yoder's work indicates that these scriptural "principles" may not necessarily have to be fully "canonical" to provide normative guidance.

The second criticism has to do with the manner in which Yoder's work is assembled synchronically. While gathering Yoder's material in a canonically-ordered format helps us to see how Yoder addresses the whole counsel of the Old Testament, this approach obscures the manner in which Yoder's dealing with certain texts changed over time. For example, the way in which Yoder addresses the wars of Yahweh (chapter 3) is not always the same. Nugent describes Yoder's writings on this topic in terms of a covenantal framework, but this belies, for example, how Yoder's treatment of these wars in *The Original Revolution* differs from their treatment in *Politics of Jesus*, and again from his discussion of these wars in his writings on liberation theology. This is not to say that these discussions in Yoder's corpus are radically dissimilar, but simply to acknowledge they are not all the same and that Yoder develops in his interpretation of these texts. Placing these texts in a singular covenantal framework, while providing the reader with a helpful handle on larger themes, tends to obscure any shifts within Yoder's own thinking.

On the whole, Nugent should be commended for moving with and beyond Yoder on the Old Testament. The book warrants a careful reading by any and all interested in how Yoder deals with questions of Scripture, and how the Old Testament does speak of God's formation of a body politic. Reading the totality of Scripture, and dealing with its complexities, is a concern to Christians of all persuasions, and Nugent's book is a good example of how to read Scripture with the formation of a people in mind.

Baylor University

MYLES WERNITZ

Alfalfa to Ivy: Memoir of a Harvard Medical School Dean. By Joseph B. Martin. Edmonton: University of Alberta Press. 2011. Pp. 457. \$34.95, Can.

Joseph B. Martin has written a stimulating memoir following a fifty-year career as a major medical researcher and top-flight medical administrator. Born in Duchess, Alberta—alfalfa country—he retired in 2007 as the dean of the Ivy League's Harvard Medical School. Near the end of this thoughtful remembering, Martin highlights three elements of his "roots" that particularly influenced his life. The first of these is his sense of family origins. The opening chapter, "The Journey from Bern to Duchess," traces a long and well-documented history. His grandparents emigrated from Franklin County, Pennsylvania, to Duchess in 1923. They always sustained connections with Martin and Ramer relatives. They told their children the stories recorded in the Bible and in a second big book on their shelves, the *Martyrs Mirror*.

This sense of family and church was an essential ingredient of Martin's life. He grew up in the small congregation where Martins and Ramers were leaders. Joseph greatly admired his uncle Sam Martin, who gained some notoriety when imprisoned in Alberta as a World War II conscientious objector. Joseph Martin dropped out of the University of Alberta Medical School for one year (1958-1959) to attend Eastern Mennonite College. His Mennonite identity was further clarified by his courtship with a student there, Rachel Wenger of Columbiana, Ohio, and their subsequent marriage.

Throughout his career in all the cities where he studied or worked—Edmonton; Cleveland; Rochester, New York; Montreal; Boston; Washington, D.C.; and San Francisco—Martin connected with local Mennonite congregations. While I wish for more detail on these involvements, he does cite how his San Francisco congregation helped him develop a conscience on gender questions in a churchly manner.

A second theme Martin identified as part of his roots is the recognition of "the happenstance of one's placement on the planet." He quotes Wendell Berry: "The world is full of places; why is it I am here?" His world outlook wherever he found himself included values and insights rooted in family and faith. Here "ideas about equality and diversity emerged." Martin also recognized "unexpected opportunities where serendipity played a major role." At nearly every juncture of life he found mentors who helped steer the direction of his life.

A third fascinating element that shaped his perspective is his origins in Canada. In a chapter on "Issues Facing Academic Medical Health" he cites many issues, including gender, ethnic and racial diversity, sexual identity, and academic-commercial relationships (conflicts of interest), in which he was challenged and learned much. None of these issues was as uniquely Canadian as his understanding of the role of government. During most of his career in the United States Martin sensed the failures of public policy. "The U.S. has never upheld the social values and societal responsibility to provide health care for all." At another point he adds that "the 'exceptionalism' argument . . . can no longer be justified when considering the burden of responsibility for the people of this land who suffer most from the failure of our leaders to address their needs." Martin says the "socialist" perspective he developed as a Canadian "had a powerful effect on [his] views of a citizen's rights and expectations, particularly as they relate to health care . . . serving the common good."

The bulk of this memoir, as one of Martin's colleagues put it, is on "the radical evolution of medicine in the U.S. that began in the second half of the twentieth century." Chapters 3 to 11 trace in considerable detail his work in medical school, residency at university hospitals and medical school in Cleveland, where he discovered his calling in neurology, followed by neuroendocrinology and neurobiology. He also earned a Ph.D. at the University of Rochester.

The most exciting chapter of the memoir is "A Science Saga: The Search for the Huntington Disease Gene." Although I understand little of the science involved, what is striking even to a generalist is the coming together of the most recent developments in molecular biology, the presence of families dealing with the disease, the research facilities of Massachusetts General Hospital, a powerful

team of neurologists, and the significant funding support of the National Institutes of Health. Martin was the principal investigator that guided the team that in 1983 discovered “a gene from an inherited disorder” via gene mapping—a pioneering effort. He is generous in recognizing the other members of the research team.

Martin’s research and his leadership roles at Massachusetts General Hospital and nearby Harvard Medical School made him a well-known personage in American medicine. While on a research sabbatical at the National Institutes of Health in 1987-1988 Martin was invited to be dean of the University of California at San Francisco Medical School. He began this position in July 1989. Later he became chancellor of the entire San Francisco campus. From there he returned to Harvard Medical School from 1997 to 2007.

Each of the twelve chapters of this engaging story is a fully-packed narrative. Anyone interested in the history of medicine or educational administration will learn much. Martin appears to have been successful in all his endeavors. There were indeed some conflicts. He left McGill in Montreal in the midst of academic rivalries and tensions. His accumulation of friendships and thoroughness as a researcher and administrator helped him at every stage.

Chapter 12, “Maxims, Proverbs and Aphorisms of (Enjoyable) Leadership,” is a wonderful capstone to this memoir. The fifteen maxims begin with transparency and end with listening. If Martin indeed followed these maxims, they alone illustrate why he accomplished so much. While the notions of humility, generosity and good humor are deeply rooted, he also admitted to being ambitious: “Few things happen without ambition.”

This is a significant, though long, memoir. I found it hard to stop reading in spite of long chapters. Some readers may be put off by the number of names Martin drops along the way. I take this as Martin’s recognition of the communal nature of education research and administration. I am most attracted to his sense of family and identity, his ability to make choices that in the long run gave him the authority so necessary for leadership in hospitals, medical schools, and beyond, and his understanding of the moral issues faced by researchers and administrators.

Goshen, Indiana

JOHN A. LAPP

Katalog der hutterischen Handschriften und der Drucke aus hutterischem Besitz in Europa. Compiled by Matthias H. Rauert and Martin Rothkegel. Edited by Gottfried Seebass. *Quellen zur Geschichte der Täufer*, Volume XVIII, Parts 1 and 2. Gütersloh, Germany: Gütersloher Verlagshaus. 2011. Pp. 1378. € 224 (set).

Students of sixteenth-century Anabaptism will welcome this latest addition to the series, *Quellen zur Geschichte der Täufer*. The *Katalog* compilers, Matthias Rauert and Martin Rothkegel, provide detailed descriptions of 328 Hutterite manuscripts and 134 printed volumes with Hutterite provenance located in European collections. Their combined efforts provide new and extremely useful

access to details of content and physical attributes of the volumes described. This two-volume inventory is an intended revision and expansion of parts of Robert Friedmann's *Die Schriften der huterischen Täufergemeinschafren* (Wien: Böhlaus, 1965).

The new *Katalog* begins with an informative introduction to the creation and transmission of Hutterite texts. Descriptions of individual manuscript codices and printed volumes constitute the main text. Repositories surveyed are presented alphabetically by their geographical locations (forty-four cities). The compilers include descriptions of seventy-one codices not known or considered lost at the time of Friedmann's work (listed on pp. xxxiv-xxxv). For most repositories, the compilers provide an introductory paragraph describing the provenance of works owned by that collection. Works found within a specific repository are identified by local shelfmark. (The compilers also assigned consecutive catalog numbers to each of their 462 descriptions). Each description is designated as a manuscript or printed work, and identified as appropriate by author/compiler and by subject (e.g., baptism) or genre (e.g., epistles, chronicle, songs), or both. Physical extent, size, condition, date (if ascertainable), and notes on scribal hands, binding, and provenance are provided together with bibliographic references to the manuscript and its contents, as well as the location of known microform copies. The compilers paid special attention to scribal hands. Decorative features of bindings are described and keyed to illustrative tables (pp. xlii-lv). For codices or volumes containing multiple works, detailed content notes are provided.

Among the many strengths of this survey, the most valuable is surely the level of descriptive detail. The descriptions will allow researchers to select specific codices or repositories according to their particular needs. The compilers have already completed the tedious task of identifying individual hymns, epistles, and other texts within compilations and noting their specific locations within particular codices. Where possible, Rothkegel and Rauert have also given information about when and where a particular manuscript may have been copied. By combining this detailed information and statements about the present physical condition of codices and the availability of microfilm copies, *Katalog* users will be able to choose from among the codices containing a given text the exemplar(s) best suited to their research purposes. Scholars wishing to undertake very detailed study of a given text will be able to identify readily most or all iterations of that text in European collections.

Another obvious strength of this work is the inclusion of numerous references to secondary sources related to various codices and texts. The compilers include perhaps 500 secondary sources in their bibliography (pp. lvi-lxxix). Users will find ready access to the results of prior research related to particular texts. Depending on research interest, some users may find themselves satisfied with access to an existing secondary description or later republication of a given text. If so, the *Katalog* will point them quickly in the right direction.

The *Katalog* represents the labor and skills of two compilers who worked painstakingly over the course of more than a decade to identify and describe the works inventoried. In any publication as complex as this, the occasional

typographical error is expected, and should be forgiven. The impact of any such errors in description will affect only minimally, if at all, the usefulness of the publication. In some cases, errors would not be discoverable without the benefit of comparing one description against the mass of accurate data offered elsewhere within the work.

Overall, the descriptions are highly uniform. There are, however, some places where initial gathering of data or subsequent editing thereof is not entirely uniform. For example, in most instances the compilers report both the beginning and ending lines of each hymn. However, for some hymn codices one finds the beginning lines for all the texts but ending lines only for selected texts (with no discernible indication of why texts would include or omit the final lines). Occasional lapses in fully editing all entries into uniform style may present hurdles for users relying on the ability to skim the text for specific kinds of information. For example, a user interested in bindings might choose to skim through the descriptions looking only at the paragraph in each describing the binding. In most cases, that paragraph would include the attribution, if any, to a specific binder. In entry 3 (p. 15), the attribution to binder is not found in the paragraph describing the binding but instead in the paragraph otherwise devoted to provenance.

Anyone who has struggled to find particular works in Friedmann's 1965 *Schriften* will be heartened to know that the *Katalog* includes indexes for personal and geographic names, Scripture references, and titles. Spellings in the indexes are (mostly) standardized and titles are alphabetized by the first noun. As with any index, users will benefit from perusing the indexes to understand their organization before attempting to locate specific items. This is particularly true for the *Verzeichnete Stücke* index that lists the titles of individual works. The editorial choice to gather certain categories of works together by genre was a wise one. One can quickly identify the index reference to a particular printed work (all works listed alphabetically under *Drucke*) or a hymn text (all listed under *Lieder*). The index organization for letters (*Briefe, Sendbriefe*) depends on a formulaic rendering of titles that is sometimes difficult to predict either from primary sources or other secondary sources containing the letters. As such, it is awkward to use. Organizing the letters chronologically might have made their retrieval simpler. (For access by writer or individual recipient, the name index suffices.)

For the *Katalog* to have appeared without indexes would have impaired its usefulness considerably. Still, the indexes as published demonstrate some weaknesses that even delays in publication of this work (see p. xxiii) did not succeed in resolving. The weaknesses are due either to editorial choice or to actual error. They do not negate the value of the index but may impact users more (and would have been easier to eliminate prior to publication) than any errors in description. In both the name and place indexes, one wishes that the editors had chosen to use cross references. The seemingly random and minimal use of cross references suggests that most that are present were added late in production upon discovering an inadvertent duplication of name or overlooked when attempting to strip out all cross references. Cross references would have

been useful for all reasonable variants. A very few names include a brief designation of the individual's occupation and place of activity—many more would have been useful. The lack of cross references is especially awkward in the place name index. There is no apparent logic as to whether a place is indexed under its German form or a current non-German form. Should one look under "Gross-Schützen" or "Vel'ké Leváre," under "Klein Niemtschitz" or "Němčický"? The answer will vary and users may have to hunt through the list. The Scripture index also exhibits some confusing characteristics. Apparently if a partial range of coverage was determined, the range is usually reported (e.g., Eph. 1-6, p. 1068), but if coverage was for a full book, the entry is just under the first chapter (e.g., a paraphrase of Ephesians, p. 347, indexed as Eph. 1 mixed together with other items whose coverage is limited to just the first chapter). But this practice is not entirely consistent (e.g., a commentary on Ps. 1-50 is indexed under Ps. 1 rather than Ps. 1-50). Curiously, only one of two copies of Wolf Sailer's *Liedpsalter* is indexed under Psalms 1. That copy is in such poor condition it could not be examined (p. 588), whereas the other copy (pp. 1212-1236) is fully described but omitted from the Scripture index. Individual psalms from the *Liedpsalter* and those that appear selectively in other song compilations are indexed by their first line in the songs section, but none are referenced in the Scripture index.

The indexes are extensive and serviceable, but users should be alert to the existence of incidental gaps and errors. This reviewer's random spot checking of index entries to text and text content to index readily revealed errors in both directions. For example, of fifty-four page references in the index to Isaak Dreller, eight point to pages that seem to contain no reference to Dreller (pp. 771, 777, 784, 836, 841, 893, 962, 1110). Do these represent eight actual but improperly indexed references to Dreller or are they simply stray errors? This high degree of error does not seem to characterize all entries. The more than eighty index references to Andreas Ehrenpreis all had some basis (at least one relevant reference, p. 584, was omitted). Nonetheless, with little effort, one runs into additional errors. There are index references to Vancouver for p. 479 and p. 931, but Vancouver does not appear on p. 931. Mária H. Krisztinkovich also appears on p. 479 although there is no index reference to that page under her name, and she has an equally empty index reference to p. 931. The actual content of p. 931 is well-indexed with twenty-nine references. Missing from the index for p. 931 are two place names (Auspitz and Feuerbach). Erasmus of Rotterdam is logically tracked for p. 931 just under the personal name index and not in the place name index—but one of two references to Rotterdam in the place name index is also to Erasmus (p. 1124) but is lacking in the personal name index. Scribes identified only by monogram or initials in the descriptions seem to be excluded from the index. Indexing such initials would have been possible and useful. Checking for the same information through different index points may compensate for some index omissions. For example, there are ten indexed entries under the title of hymn text "*Merk auf, du wahre christliche Gemein.*" Checking a name associated with the text (e.g., Matthias Binder) will locate an eleventh instance (p. 200) omitted from the *Verzeichnete Stücke* index.

In a work of this length and complexity, one can assume that the compilers themselves may have had to sacrifice certain hoped-for features in order to bring the work to completion. There are several potential features that would have served users well but are absent from this publication. I mention these, not to fault the compilers for the omission, but to encourage them or others to consider deriving these from the wealth of information present in the *Katalog* and publishing an equivalent separately in some form. Given the compilers' careful attention to both dating of manuscripts and provenance, it would be useful to see outlines that present the codices chronologically and by apparent location of creation. Providing such overviews would illustrate more clearly the nature and development of Hutterite literary culture. A table that represented the primary content of each codex by genre would also have been of interest to many users. (The existing indexes do assist in identification of the genre of particular works within codices and volumes.) Keying the illustrations of binding decorations to binder/place/time of use would render them more useful in identifying as yet undiscovered Hutterite bindings.

At the end of his 2007 introduction to the *Katalog*, the late editor Gottfried Seebass made a pointed appeal to Hutterite communities and interested institutions in North America to compile a similar catalog of Hutterite codices and printed works located outside of Europe. Eberhard Arnold's survey of relevant codices located in North America in the 1930s suggests there may be more than 190. Of these, Friedmann could offer content descriptions of only a handful. Perhaps publication of this *Katalog* will prompt further conversation among historically-minded individuals within and outside the Hutterite colonies. Would full inventory descriptions serve needs common to the communities that value these codices from a variety of interests—religious, historical, linguistic? Even if some codices remain less accessible, full descriptions of the contents (modeled on the *Katalog*) would be useful. Physical details could be added to whatever degree the interest of those making the descriptions permit. Are there common avenues that Hutterite colonies, academic communities, and the archives of Church Communities International might explore to consider microfilming or digitizing extant codices, or both? Might collaboration among the faith and academic communities interested in these codices yield fruits for both?

This *Katalog* merits inclusion in any collection that seriously engages in scholarship related to the sixteenth-century Radical Reformation. Those interested in the history of Hutterites, even from a nonacademic standpoint, can learn much from these pages, so rich with description. No tool currently in existence is as useful as this for identification and location of source material in this field. Many will benefit from the years of tedious, competent, and wise labor the compilers invested in this endeavor. Those of us who will use the *Katalog* owe them our gratitude.

Goshen College

JOE A. SPRINGER

NEWS AND ANNOUNCEMENTS

Call for Papers: “Amish America: Plain Technology in a Cyber World,” an international conference to be held at The Young Center for Anabaptist and Pietist Studies, Elizabethtown College (Pa.) on June 6-8, 2013. The conference will highlight the challenges of recent technology (the Internet, social media, and telecommunications) and technology’s impact on manufacturing, family life, consumption, medicine, and leisure for Amish communities in North America. In addition, conference presentations and seminars will cover many aspects of Amish life and include comparative studies of non-Amish traditional groups of Anabaptist origin. Topics will include health care, mental health, social services, agriculture, business, history, quilts, and Amish-themed fiction. Who should attend? Scholars, researchers, extension educators, law enforcement personnel, government officials, health care professionals, and other service providers who work with members of Amish communities. The conference will provide a forum for understanding cultural change and social diversity in Amish life, presenting research findings on Plain communities, networking with colleagues, enhancing services to Plain communities in sensitive ways, and learning of new resources for understanding Old Order culture. The deadline for proposed papers is October 15, 2012. A preliminary version of the conference program will be posted in December, and registration will open February 1, 2013. For more information and details regarding the call for papers visit: www.etown.edu/amish2013.

Grants: The Mennonite Historical Society announces an “Open Research Grant” of \$2,000 to promote research and publication in Anabaptist-Mennonite studies. To apply, send the following materials by March 1, 2013, to Leonard Gross, Secretary, Mennonite Historical Society, Goshen College, Goshen, IN 46526: a two- or three-page summary of the project stating its significance to the field of Anabaptist-Mennonite history, a budget of anticipated expenses, a vitae, and one letter of recommendation. All applicants must be members of the Mennonite Historical Society. Recipients of the award will be announced at the May meeting of the M.H.S. Board of Directors. Disbursements will be made by June 1. The Prize Selection Committee may choose not to award the grant if none of the applications is deemed acceptable. *The Mennonite Quarterly Review* has the “right of first refusal” for scholarly articles that result from research funded by the grant.