

IN THIS ISSUE

In “Mennonites Responding to Climate Change: Engagement and Hope from Around the World,” authors **Douglas Graber Neufeld, Joanne M. Moyer, and Heather Prior** address how Anabaptist communities around the world are addressing creation care. This unusual global study is based on data collected by a survey distributed around the world and from focus groups that met both in person and online in 2022 and 2023. The results illustrate some expected regional differences (e.g. between Africa/Latin America and Europe/North America), but also identified levels and types of church engagement with creation care among Anabaptist churches worldwide, including levels of political participation. As one might expect, there were various views concerning the latter. A general finding was that “Anabaptists generally reflect the attitudes of the society around them,” but this finding is further sharpened with relation to Anabaptist churches worldwide. The nuanced conclusions, too numerous to be noted here, are helpfully synthesized in eight tables and summaries at the end of the article.

It has long been known that there were Mennonite collaborators after the Nazis took Ukraine in the early 1940s. The estimates of the number of Mennonite collaborators with the Nazis in occupied Ukraine, however, have varied widely, from several dozen to tens of thousands. Up to this point, all estimates have taken place in the absence of quantitative data and analysis. In “A Quantitative Study of Collaboration: Mennonites in Nazi-Occupied Ukraine,” **John D. Thiesen** corrects this lack by utilizing and analyzing files from the *Einwanderer Zentralstelle* (Immigrant Central Office, usually abbreviated EWZ). The EWZ interviewed and documented people who were brought westward with the retreating German army in 1943. Based on the analysis of these data, Thiesen’s study concludes that “there were about 500–600 such collaborators, of whom perhaps a quarter would have been in some kind of military role, out of a total of around 6400 Mennonite and Mennonite-adjacent family units (around 11,000 adults).” Thiesen promises further studies in this area in the coming future.

In “Anabaptist-Mennonite Understanding and Practice of Missions: An Eastern Pennsylvania Case Study,” author **Nelson Okanya** places his own Eastern Pennsylvania study in the context of the wider practice of missions in the Mennonite church generally. Noting that current studies show “a declining pattern in participation in missions among Mennonites,”

Okanya explores why this might be so. The interest of Mennonites in mission, dating from the late nineteenth-early to twentieth centuries, emerged against the background of a denomination "preoccupied with conservation." As disparate elements that contributed to a renewed impulse for mission Okanya notes European Pietism, America's Great Awakening, evangelical Protestantism, the Dutch missionary outreach in Indonesia, and the Sunday School Movement. In eastern Pennsylvania, a significant corner was turned with the establishment of the Eastern Mennonite Board of Missions and Charities in 1914 which led to significant mission activity by mid-century. The author's own study (2001) shows, however, a current decline in mission interest and participation in Eastern Pennsylvania. The conclusion seems to be that the energetic Mennonite support for missions was a temporary impulse that would not be sustained.

Drawing on his experience in the Meserete Kristos church of Ethiopia, **Kebede Bekere** draws out the implications of language policy for churches in a multi-language environment. In his account, after Amharic was established as the government's "working language," speakers of the Oromo language were put at a disadvantage. Mennonite missionaries, for example, learned only Amharic, even when they were sent to evangelize in Oromo-speaking areas. This situation has been changing slowly but remains a sensitive issue in a country where language choices are also politically charged. The author ends with a plea for diversity in the matter of language choice, concluding that "MKC needs to have a tailored language policy that all local churches use when necessary."

The issue ends with several book reviews.

* Readers should be alerted to the fact that the January 2025 issue will follow a significantly different format. In recognition and celebration of the five-hundred year anniversary of the first adult baptism in Zurich, Switzerland which took place in January 1525, *The Mennonite Quarterly Review* has requested a number of reflective essays from writers around the world. They have been asked to comment succinctly on what stands out to them as most significant in this five-hundred-year-old history of the adult baptizing tradition. Depending on levels of participation, this unique collection may well extend into the April 2025 issue, after which *MQR* will return to its usual format.

– C. Arnold Snyder