Teatime in Mogadishu: My Journey as a Peace Ambassador in the World of Islam. By Ahmed Ali Haile, as told to David W. Shenk. Harrisonburg, Va.: Herald Press. 2011. Pp. 140. $14.99, U.S.; $17.25, Can.

If you judge a book by the number of people to whom you recommend it, then this one is successful. Since finishing the book, I've been encouraging friends and family to read it, not because it is the most erudite analysis of peacemaking theology or transnational biography, but because it speaks with the integrity of a deeply committed man who continued to hold others, in both his birth and adopted communities, with dignity and respect as the way of peace.

Teatime in Mogadishu is a record of what Ahmed Haile wanted to communicate before he died of cancer in 2011. David Shenk's preface gives an account of how the book was written directly from interview transcripts, with Haile struggling to edit the manuscript in his last months. In addition to an epilogue by Martha Haile, Ahmed's wife, Shenk also included a study guide at the end for groups who want to discuss the implications further. Although his life was spared twice, Haile was ready for death even as he lamented the work that he would not see to completion. As such, the book is a moving testament to what matters in the end. The recurring metaphor throughout this transnational journey is that of "home." Haile asserts that "when I met Jesus, I knew I had come home . . . that is what this memoir is about" (13, 34). What becomes clear throughout the book is how Haile took the church as his "nomadic home" (35) wherever he went to establish an open welcome to others. Yet he was always committed to serving Somali people particularly, whether in the diaspora or as one of the few of his age cohort to return "home."

The book chronicles Haile's life from childhood in Bulo Burto, central Somalia, through his decision to follow Jesus, the Marxist revolution in Somalia, his education in the U.S., marriage to an American, and the birth of children, to peace work back in Somalia and Kenya. He was one of the writers for the *People of God* Bible study course for Muslims that has become popular all around the world and been translated into forty-five languages. In addition, Haile's career included earning advanced degrees in public administration, theology, and peace studies; teaching at Daystar University in Kenya; working at different Christian aid and development organizations; advocating for conflict transformation; and always being involved in church leadership. The book chronicles the deep effect that Christian faith had on his life as certain doors were clearly shut and others opened. At key points he had to choose between a life of material success and the way of Christ, not knowing what the future might bring. He endured ostracism, threats, imprisonment, and a rocket attack that took his leg and nearly his life. These experiences prompt Haile's theologizing that is interspersed throughout the book. For example, he connects the

crucifixion of Christ, Rene Girard's theory of violence, and traditional Somali ideas about sacrifice as he reflects on ways to break the cycle of retribution. Haile narrates his life within the larger story of Christian redemption.

The central tension in Haile's life story is his break with Islam as a young man to become a Christian. Relationships with Sudan Interior Mission and Somalia Mennonite Mission missionaries introduced him to Christ and remained important connections for the rest of his life. In spite of his own decision, Haile's book never speaks poorly of Islam itself or its followers, and Haile recognizes the profound effect Islam had on his own spiritual formation. He also writes appreciatively of his pre-Islamic heritage and used some of those principles in his peacemaking work in Somalia. Haile struggled to gain acceptance from his Muslim family and community as the situation in Somalia became increasingly polarized. This he did patiently and persistently by offering hospitality and trust, but never by denying his own witness. He had to overcome the skepticism of Muslims who had seen the crass materialism and hedonism of Westerners. These negative connotations attached to the word "Christian" led to the church in Somalia being known as "People of the Messiah" (70). Haile's work in peacemaking was always rooted in Christ without ever imposing his commitments on others and always seeking to find common ground.

One hesitates to submit a book like this to a rigorous academic review. But in terms of its contribution, *Teatime in Mogadishu* will stand as a testimony to a life lived in search of an authentic Christian witness to Islam. It makes reference to other paths toward the same end that the author did not follow, but does not condemn. It presents a case of a Muslim man returning as a Christian peacemaker to his own country. As such it raises questions about who is best able to facilitate conflict resolution and how that might be done, but resists providing universal models. The book makes no claim beyond telling one man's story. But it is a story in which we can all find inspiration for our own journey home.

Goshen College JAN BENDER SHETLER

Selling the Amish: The Tourism of Nostalgia. By Susan L. Trollinger. Baltimore: The Johns Hopkins University Press. 2012. Pp. 193. $50.

The field of Amish Studies has long grappled with the meaning, motives, consequences, and contexts of popular and tourist Amish portrayals. As in the seminal dissertations of David Walbert and David Weaver-Zercher, Susan Trollinger approaches the tourist industry itself rather than the Amish relationship with tourism.[1] She invites readers into three Holmes County, Ohio,

1. David Walbert, *Garden Spot: Lancaster County, the Old Order Amish, and the Selling of Rural America* (New York: Oxford University Press, 2002); and David L. Weaver-Zercher, *The Amish in the American Imagination* (Baltimore: The Johns Hopkins University Press, 2001).

towns. The villages attempt, she argues, to provide a context that addresses anxieties tourists bring from their helter-skelter lives—anxieties over time scarcity, indistinct gender roles, the omnipresent inundation of powerful technologies, and status quo upsets via America's rapidly changing racial composition. By inviting tourists to participate in nostalgia (real or imagined), the villages offer hope for the future. The Amish, too, affirm a bright future by demonstrating a resolution of these tensions in the modern world, but also by offering a subtle, indirect critique of contemporary, middle-class, white baby boomers, the primary consumers of Amish tourism.

Those familiar with her earlier work on Behalt and Mt. Hope/ Walnut Creek can expect a similar framework. Selling the Amish is the culmination of these previews.[2] The three core chapters flow sequentially and progressively, connecting each successive point with those that came before. While her methodological approach—visual rhetorical analysis—has evidence of qualitative empiricism via field notes, photographs, and interviews, the final product is mainly inductive. This erudite lens fits the subject well, given the latent motivations driving tourists and tourist venues.

Walnut Creek architecture resembles the late Victorian era. While contemporary intrusions exist (e.g., a cell phone tower), Walnut Creek is not about illusion but rather nostalgia. Americans today feel as if they are working more and relaxing less. Victorians, as suggested by Walnut Creek's ambiance, experienced time slowly and abundantly. Food preparation and leisurely space suggest attention to family and nurture (and the time to do it). The Der Dutchman restaurant (of Dutchman Hospitality) offers family-style meals where all partake from serving bowls; food is skillfully prepared from scratch on the premises. Resting places like porches and the Carlisle Inn lobby, shopping spaces with elaborately designed "boutiques," and accommodations for pedestrian traffic all encourage tourists to slow down. The sale of cookbooks and home décor suggest tourists could embrace a future with plentiful time for family and friends.

But how? By returning to gender roles where women care for the domestic space and men are breadwinners. Carlisle Inn and Carlisle Gifts (both of Dutchman Hospitality) suggest feminine, domestic spaces; men with their families enjoy a full meal after an imagined "hard day of labor" at the more gender-neutral Der Dutchman. Tourists witness the Amish in Walnut Creek exemplifying gender distinctiveness and, thus, time abundance, such as young adult Amish women "domestic" employees. But the Amish model is unrealistic for tourists. Instead, Walnut Creek presents patriotic themes, reminding viewers of the basic goodness of America, hope for a future that will reflect on the present age "as just another moment when the nation's resolve to sustain its historic role in a hostile world was being tested" (73). Thus, Walnut Creek

2. Susan Biesecker, "Behalt: A Rhetoric of Remembrance and Transformation," *The Mennonite Quarterly Review* 73 (July 1999), 601-614; and Susan Biesecker, "Heritage versus History: Amish Tourism in Two Ohio Towns," in *The Amish and the Media*, ed. Diane Zimmerman Umble and David L Weaver-Zercher (Baltimore: The Johns Hopkins University Press, 2008), 111-130.

suggests a future when "time is plentiful, gender is clear, and nation is good" (77). Yet, in as much as style is important—home décor, food, Thomas Kinkaid paintings—the Amish subtly challenge tourists because their style speaks to commitments of faith; of what do tourists' styles speak?

Berlin is an amalgamation of themes, but two dominate: the frontier and the 1950s. Building facades like barns, forts, general stores, and log cabins suggest the frontier; reiteration is offered by merchandise like antique implements and tools, knives, and folk crafts. As pioneers regenerate themselves when settling new regions—leaving culture, regaining personal control, and recreating human civilization with rudimentary tools—tourists, ambivalent about technology and a lack of control, are invited to experience regeneration in Berlin by interacting with genuine and simulated antique tools and mass-produced folk art. The 1950s similarly addresses technology and societal regeneration. At the time, technology "was all promise and possibility" (109), but this is remembered through soda fountains and brand names, not nuclear war and communism, a time before the disorder of the 1960s. The Amish seem to control technology, suggesting the possibility of Americans regenerating their own culture.

Sugarcreek is a case of decline. Trollinger argues that Sugarcreek offers nostalgia but no hope for contemporary resolutions. Sugarcreek's Swiss theme first found expression in the annual Swiss festival, next in the chalet-style renovations of commercial building facades. The main tourist lure became the steam train, which stopped offering joy rides in 2004. Tourist traffic plummeted, the Swiss theme proved unable to attract visitors on its own merits. Buildings went vacant; even the "Sweet Basil" restaurant/banquet hall photographed on page 125 has since changed hands twice. Trollinger suggests that when tourists encounter Swiss ancestry, they are either reminded of their own nondescript, aggregate ethnicity, or, in seeing the Swiss as "other," that they as middle-class Americans are no longer the ethnic standard-bearer, but one group in an increasingly diverse country. Sugarcreek does not resolve the anxieties tourists face about ethnicity in modern America. The Amish, further, reinforce that their Amishness is authentic, not a commemorative costume.

Are her assessments accurate? After reading, I perused the three towns. Yes, she captured the towns' essences. However, there is quite a bit of thematic overlap: a "tools"-based antique mall in Walnut Creek and some Swiss and Queen Anne architecture in Berlin, for example. In addition, these themes have diffused throughout Amish Country. Why have Swiss-themed venues beyond Sugarcreek—such as the Guggisberg (Charm) or Heini's (Bunker Hill) complexes—succeeded if Swiss facades provide no promise for social tension resolutions? Using towns as the analytical unit helps focus the study, but what results would emerge had the themes been the unit? For example, Walnut Creek's Victorian theme is largely contained within the Dutchman Hospitality complex and immediate neighbors; similar tourist success follows Dutchman Hospitality[3] to Plain City, Ohio, where a mere five Amish residents reside.

3. I understand that this entity has recently been divided.

While the main content is in the three town chapters, Trollinger includes two chapters prior: an overview of the Amish and of Amish tourism. For as little attention as the Amish receive in this book, a chapter-long synopsis of Amish society seems out of place. She cites *The Riddle of Amish Culture* like a crutch (40 percent of the chapter's citations), detracting from a potentially rounded literature review.[4] An additional chapter-long gift of her insight into, say, Charm or Millersburg would have been more welcomed. Chapter 2 is the book's real beginning: her overview of Amish tourism is theoretically rich, coalescing general and Amish tourist literature.

A logical step building on Trollinger's contribution is to explore why some plain groups are also attracted to Berlin's and Walnut Creek's resolutions. Why do some plain women embrace the interior decorating styles advanced by Dutchman Hospitality? Are they inflicted with gender confusion as well, finding resolution in materialistic home decorating? Do concessions to modern tools create anxiety in their lives? As I meandered about Berlin, there were a handful of large-capped Amish girls selling merchandise, but many more doily-donned "in-betweeners."

The series Young Center Books in Anabaptist and Pietist Studies continues to produce stellar titles, though they are increasingly unaffordable. It is a shame that this short book is $50, because it is a fascinating, stimulating read that merits a broader readership than cost may permit.

Ohio State University CORY ANDERSON

The Unintended Reformation: How a Religious Revolution Secularized Society. By Brad S. Gregory. Cambridge, Mass.: Harvard University Press. 2012. Pp. 574. $39.95.

The present work is a very learned, stimulating instance of public history—a case of a historian writing beyond the confines of his specialty to make a statement he thinks should be important to a general readership. In one sense it is a counterpoint to books by the so-called New Atheists, such as Christopher Hitchens, which polemicize against what they characterize as the intellectual vacuity and social destructiveness of religion *carte blanche*. This book's thesis is that the Protestant Reformation, by starting a series of unresolved religious controversies, led to the decision of major European powers to restrict religion to the sphere of private life, where individual diversity of opinion was protected by the state. Beginning in the late seventeenth century, religion was increasingly ignored in the spheres of knowledge of nature, conduct of economics, structure of government, and individual and social ethics. Due to the loss of the integrating role that religion had previously played in Latin civilization, a chaos of opinions emerged on all these subjects, which Gregory characterizes as "contemporary Western hyperpluralism."

4. Donald Kraybill, *The Riddle of Amish Culture* (Baltimore: The John Hopkins University Press, 2001).

In order to be taken seriously, Gregory needs to attack what he describes as "supersessionist" history—a notion of history in which only the immediate past impacts the present, and which in principle discounts the impact of premodern history on modernity. He points to the obvious continuance into the present of Christian belief systems that originated in the ancient world, the Middle Ages, and the early modern eras. He insists that these belief systems are in no sense anachronistic, and that they are not in principle oblivious or irresponsive to the accumulation of modern knowledge. He decries the marginalization of theology in modern research universities, and the increasing definition of knowledge as secular, and religion as, at best, subjective. On both of these points, the attack on supersessionist history and on the tendency to secular exclusivism in the more prestigious European and North American universities, Gregory makes a compelling case.

The book is written from an unabashedly Roman Catholic perspective, which has merit, since the camouflaging of scholarly perspective interferes with academic discussion. Surely, a generation with the experience of taking Marxist scholarship seriously enough to learn from it can open itself to a Catholic interpretation of the impact of the Protestant Reformation on the modern world. This is all the more appropriate since Gregory in no way idealizes pre-Reformation Catholicism, and acknowledges some of the ways in which modern civilization is superior to the Latin Catholic civilization that preceded the Reformation—particularly the greater social equality that has replaced the unquestioning acceptance of socioeconomic hierarchy in the ancient world and the Middle Ages. Nor is it objectionable to point to the negative characteristics and looming dangers of the presently reigning liberal capitalist consensus, particularly since Gregory makes it clear that he considers the failed dictatorships of the twentieth century to have been far greater evils.

However, for all his rich scholarship and compelling arguments, it is hard for non-Catholics to take Gregory's perspective and his central thesis fully seriously. For the rest of us, from our plural perspectives, the value of the book is to inform us about how a committed Roman Catholic understands the impact of the Reformation on the modern world. Although Gregory observes the neo-Thomism of Catholicism from the Council of Trent to the Second Vatican Council with what seems to be ironic detachment, it is impossible for this reviewer to describe Gregory's perspective as other than "neo-Thomist." (The objections to the late medieval theologies of Scotus and Ockham are very much in the tradition of Etienne Gilson). This means insistence on all the doctrines and practices of the pre-Reformation Latin Church and a resolute defense of as much of Aristotelianism as can conceivably be defended. In the Thomist manner, it is conceded that Aristotelianism is not sacrosanct; after all, Aristotle believed in the eternity of the world and the mortality of the soul. In the same way, Aristotle's geocentric universe, and his distinction between the changing world under the moon and the unchanging world above the moon, should have been abandoned, just as Galileo said. But Aristotle's absolute distinctions between good and bad, truth and falsehood, his insights about the dangers of money, and so on, are defended all the more fiercely.

For Gregory there is no perspectivist distinction between knowledge and truth. Hence modern natural science produces accumulating truths, and the insights of Thomas Kuhn to the contrary are dismissively brushed aside. The central place of logic in the scholastic trivium is emphatically reasserted as Gregory incessantly returns to the principle of noncontradiction. All areas of truth must be integrated with the religious truth of revelation, just as Thomas insisted. Christianity, Judaism, and Islam each were grounded in sacred scriptures based on divine revelation. Only for Islam, however, was the Holy Koran said to be revealed directly by God in Paradise. For Christianity and Judaism human intermediaries heard the voice of God. For Judaism, which did not claim to be the only true religion, there was no barrier in principle against God revealing himself to non-Jews; indeed, the Tanakh contains instances of such revelation. At least one way of looking at the imperfections of natural science is that the human mind is incommensurate with nature. Yet clearly this does not make natural science "false." Might not the same point be made about the revelations of the higher religions being incommensurate with God? Gregory observes:

> In practice, whether self-consciously or not, even highly secularized Westerners today continue in variegated ways to rely upon a reservoir of beliefs and values derived from ancient and medieval Christianity, as well as upon the almost infinitely complex, tangled permutations of Protestant, Catholic and secular adaptations of them, in addition to similar beliefs and values from peoples of other religious traditions and parts of the world. Were this not so, human life in Europe and North America would be either unbearably oppressive, unbearably chaotic, or both (189).

Is this properly to be thought of as a providential blessing, or as lamentably insufficient? The future will tell.

Gregory's observation that Latin Catholicism lost a strategic portion of its territories because of the bad behavior of its prominent leaders rather than because of false teaching, as the magisterial Protestants asserted, is probably correct. He is probably also correct that Luther's dour anthropology underestimated the capacity of human beings to be habituated in virtue. The abandonment of the saintly exempla probably established a formidable barrier against saintliness; the radical Protestants observed the absence of virtuous "fruits" among the magisterial Protestants. Gregory might have pointed to the heroic saintliness of many leaders of the Catholic Reformation (although he does not). Certainly he is correct to point to the strategic importance of the Dutch Republic, England, and the United States in the revaluation of avarice into *le doux commerce* that cemented affluent families and multiconfessional polities. And it is a bitter irony that economic interest seems capable of blinding the North American public to what science says about humanly-induced climate change.

How sound is Gregory's thesis that the modern world with its "hyperpluralism" was the indirect outgrowth of the impossibility of the Reformation's project of restoring the purity of the ancient church on the basis of the Protestant slogan *sola scriptura*? Demonstrably, the Christian Scriptures were open to a great many interpretations and the ensuing doctrinal debate was

inconclusive. The implication is that Christian pluralism was a consequence of the Reformation. This is only partly the case. In fact, before the Reformation, Latin Catholicism coexisted with the Monophysite Christianity of Egypt and Ethiopia and with Eastern Orthodoxy. For the Orthodox Neoplatonism was the dominant philosophy ancillary to Christian doctrine; and the rationalist application of Aristotelianism to Christian doctrine in the Latin church was always unsettling to the Orthodox. More important, in assessing the origins of Enlightenment religiosity, Gregory underestimates the impact of the early modern expansion of Western knowledge of the non-Western world that exactly coincided with the Reformation—particularly increased knowledge of South and East Asia. As long as Western Christendom was confronted only with Jews, the poster children of stubborn rejection of Christ, and Muslims, the infidels whom Satan had raised up against Christ, religious pluralism was not a particular problem for Latin Christians. However, the discovery of the religions of the mature civilizations of Asia, particularly Hinduism and Buddhism, was another matter entirely. It was this discovery more than the exclusivist claims of post-Aristotelian natural sciences that buttressed the promotion of "natural religion" in the Enlightenment.

Queen's University JAMES M. STAYER

On the Zwieback Trail: A Russian Mennonite Alphabet of Stories, Recipes and Historic Events. By Lisa Weaver, Julie Kauffman, and Judith Rempel Smucker. Winnipeg, Man.: CMU Press. 2011. Pp. 72. $25.

On the Zwieback Trail is like a quilt—the pattern of the whole is clear, but each quilt square (or in this case, page spread) has its own unique color, texture, and emphasis. The book is a glimpse into Russian Mennonite history through images, recipes, quotes, songs, and vignettes in the format of an alphabet book. This follows a trend in the larger field of children's literature of using the alphabet book format as a way to organize information about museum collections, biographies, or other content that is not the sole purview of children and clearly not for the purpose of learning the alphabet.

This organizational structure works particularly well for this content because of the nature of the information shared. By the end of the book you have a collage of the Russian Mennonite experience, but it is done through all sorts of pieces of information, stories, and photos. The reader moves from baking cookies to oak trees to the decisions of the czars. The author includes a timeline at the end of the book that helps to locate the different events and pages in a chronological form—which is satisfying to those of us who want to structure the collage around events that were happening in the rest of the world at the same time.

The layout and design of the book are beautifully conceived—indeed, the design holds all the disparate pieces of information together. The designers attended to some wonderful details—the same pattern that is on the end pages are on the Z on the front cover and reappear on a number of pages throughout

the book. The little hand drawings are always in the same size and style. The font is well-matched to the text, largely a sans serif blocked font that is no-nonsense, clean, and clear—just what the author is trying to communicate about the people she is chronicling. The pages are full, but not cluttered.

Maps are used throughout, starting with the flip side of the end pages, which serve to get the reader firmly rooted in the location of the text. Chortitza is the geographic focus with Molotshna and Rosenthal mentioned as well. The intent does not seem to be to chronicle a history in a linear fashion, but to give an impressionistic view. Still, the way locations are mentioned allows the reader to feel grounded as people journey to and away from Russia.

The items used for each letter are not parallel or of equal significance. One letter might be a food (borscht, rollkuchen, or vereneke) and the recipe, another a person (Catherine the Great), or another a quote or comments about the larger concept (the J page is for journey). This, too, seems to fit with the overall theme of the book—it is like looking at your grandmother's scrapbook from when she was a girl—all the important tidbits collected with a bit of a comment, but plenty of room for you to fill in the gaps with stories, foods, and images from your own family ancestry—even if they weren't Russian Mennonites.

If you do want more information than the brief text affords, that too is accommodated. At the end there is a bibliography of all the reference materials the author and designers used to pull this book together. It is fascinating and an excellent complement to the text. These authors like information, and they have been able to pack a lot of it into a format that reads easily.

This is a visually inviting book, easy to take in small bits or to pore over as you find yourself marveling at the strength, the ingenuity, the courage, and the conviction of the people and history it is recalling. It is a tempting book—you stroll through the pages recursively—going back to remember a picture, place, or recipe.

It is clearly a labor of love by the author and the designers. This is their book, telling the stories they want to tell with the images they liked. It is a work to savor over time, a work that reflects the lives of others around them that they want to celebrate. The enthusiasm is contagious, and I would think it would be hard to read it without catching the joy and interest the creators say they experienced in the creating.

Is it a book for young children as many alphabet books are? Not necessarily. The audience for this book includes the older child, youth, young adults, and adults of all ages. The alphabet book format is appropriate for this story and in many ways makes it more inclusive of the many ages that will enjoy it. If it is your own family history, you will find yourself somewhere in the many images, flavors, and thoughts on the pages. If it isn't your own family history, you will find it a fascinating walk through a period of time and a set of traditions that invite reflection about your own family stories, history, and traditions.

Goshen College KATHY MEYER REIMER

Forming Christian Habits in Post-Christendom: The Legacy of Alan and Eleanor Kreider. James R. Krabill and Stuart Murray, eds. Harrisonburg, Va.: Herald Press. 2011. Pp. 234. $22.99, U.S.; $26.50, Can.

In 1967, after spending fifteen years at the London Mennonite Centre, the Centre's founding director, Quintus Leatherman, reflected on the purpose of the Mennonite Church's outreach in Great Britain: "The name Mennonite or Anabaptist identified us historically, but it remains for us to identify ourselves in terms of what we believe and how this faith is expressed in the life we live."[5] The previous year, Alan and Eleanor Kreider had left Indiana for study and employment in England. In the decades following, the Kreiders' ministries of teaching, writing, and hospitality advanced the goals of the church that Leatherman had outlined.

This book's subtitle makes clear the lens through which this volume views post-Christendom. Some forty-five contributors reflect on the scope and significance of that legacy in essays related to major themes of the Kreiders' ministry. The editors intended to "celebrate the Kreiders' important contribution to the church's thinking and practice" in the face of the awesome challenge of living as Christian communities in a broken world (33). Alan and Eleanor Kreider wanted the collection to reflect their conviction that "something that builds the church . . . [is] rooted in the daily reality of God's people . . . equips and empowers followers of Jesus to live out more faithfully their calling as active participants in God's reconciling mission in the world" (34).

Several factors contribute to making this book a useful tool: the organization of the contents facilitates group discussion and study; the wide range of perspectives represented in the essays stimulates further exploration while illustrating the global scope of the Kreiders' ministry; and the balance of biblical and theological teaching with experiential life testimony and story makes for engaging reading.

In section I, "It all fits together," the Kreiders' son, Andrew, who is also a close friend and colleague, provides a biography, and the editors explain the implications of the book's title and purpose. In chapter 3, three writers reflect on the Kreiders' foundational conviction, "Missio Dei, See God at Work." For those who wonder what the oft- repeated words *post-Christendom* and *missio Dei* really mean, chapters 2 and 3 are quite useful.

Except for the biographical first chapter, each of the fifteen chapters begins with an excerpt from the writing of one or both of the Kreiders. These excerpts range from a 1987 article to a 2011 book that was jointly written, *Worship and Mission after Christendom*. A major essay then explores and expands the chapter theme, followed by two shorter essays of response. For example, the mission section includes the chapter "Social Holiness: Join God's Journey." In an excerpt from Alan's *Journey Towards Holiness: A Way of Living for God's Nation* (1987), he describes God's holiness as "cosmic in scope and always in motion . . . historical . . . an energizer of all actions that point to the completion of [God's] project" (67). David Nussbaum's responsive essay shows the relevance of this theme to that

5. Annual Report, Mennonite Board of Missions and Charities, Elkhart, Ind., 1967, p. 29.

historical context of the mid-1980s. We glimpse the impact of the Anabaptist witness in United Kingdom as the Kreiders, together with Nussbaum and others connected with London Mennonite Centre, called for the transformation to a new way of living as God's holy nation. Nussbaum notes also the relevance of the theme now, a quarter century later. In shorter essays, two writers recount the importance of social holiness in their daily lives. A woman from rural Iowa relates it to questions of hog confinements. The other essay, by a couple in Australia, concludes, "Alan and Ellie have illustrated to us in their writing and their lives that Jesus is the body language of God, and . . . themselves walk with a posture of holy social servanthood" (76).

The mission section also includes chapters titled "Holistic Mission: Listen for God's Call," "Pacifism: Cultivate God's Peace," and "Anabaptism: Follow in Jesus' Footsteps." Chapters in the community and worship sections touch on issues facing congregations today, including catechesis and baptism, friendship, prayer, communion, and multivoiced worship.

Although the writers reflect varied geography, church experience, vocations, and ages, they all have enjoyed some connection with the Kreiders over the years and share with them at least two common convictions: that the demise of Christendom offers God's people a fresh opportunity to be the faithful church, and that the Anabaptist stream of Christian history has a particular calling and unique role to play in helping to shape what that faithful church might look like (34).

Sharing these convictions does not mean the writers are without questions. John Rempel asks questions about the understanding of the Lord's Supper (179). Joe Liechty notes that while the Kreiders anticipate that God gives a holistic agenda "especially in worship," he finds that in his experience the learning came "sometimes in worship, more often in shared work" (66). Simon Barrow finds the word pacifism inadequate (88).

Early in the volume, six pages of photographs give visual testimony to the Kreiders' own Christian habits—hospitality, public witness, creating resources, global interconnectedness. A complete bibliography of published writings indicates the broad scope of their teaching ministry.

The storytelling and expressions of appreciation from the contributors (all briefly introduced in a final section) reflect one side of the multifaceted conversations and interactions with Alan and Eleanor Kreider. This suggests the possibility of another book that I would welcome: the Kreiders' own stories and reflections on their rich experiences.

Having worked with the Kreiders for more than a decade as a mission agency administrator, I appreciate the pioneering nature of their ministry. Eleanor's father, J. D. Graber, the first full-time general secretary for Mennonite Board of Missions, wrote in 1960 about the shifting strategy from missionary "empire" to "smaller groups of missionaries in more places."[6] The challenges he noted were present for Alan and Eleanor Kreider as strategies changed decades later:

6. J. D. Graber, *The Church Apostolic: A Discussion of Modern Missions* (Scottdale, Pa.: Herald Press, 1960), 43.

insecurity of finding the way in uncharted mission territory; questions about whether the sending church would understand this ministry enough to support it; ambiguity about where accountability lay. *Forming Christian Habits in Post-Christendom* reflects gratitude for their church-building ministry. The book itself will stand as a resource for building Christian communities for years to come.

Elkhart, Ind. ALICE METZLER ROTH

Youth Ministry at a Crossroads: Tending to the Faith Formation of Mennonite Youth. Andy Brubacher Kaethler and Bob Yoder, eds. Harrisonburg, Va: Herald Press. 2011. Pp. 254. $15.99, U.S.; $18.50, Can.

What are some of the best distinctively Mennonite ways to help young people meet Jesus and live as his disciples? This collection of essays by experienced Mennonite youth ministers, pastors, and educators seeks to answer this question. The authors make good use of social science research, theology, and practices drawn from a variety of youth experts who are not Mennonites. But their concern is always to find a way to minister to and with youth who are faithful to the Anabaptist heritage and to describe their ideas in ways that are accessible to a general audience. Although a collection of essays typically does not have an explicit thesis, an implicit argument emerges. The authors think that Mennonite youth ministry will be better if it is distinctively Anabaptist, and they provide both examples from experience and proposals for the future that show how this can be the case. They believe that the resources of the Anabaptist heritage are well suited to helping contemporary young people with their most besetting problems. Some essayists even suggest that certain problems that they have observed in Mennonite youth ministries are at least in part caused by uncritical borrowing of methods that do not fit well with Anabaptist theology and church practices.

The essays can be classified in three broad categories. Some would shape the larger contours of youth ministry. For example, Bob Yoder's essay on the history of Mennonite youth ministry shows that Mennonites have often borrowed practices from other churches without necessarily modifying them and that Mennonite youth ministry has been at its best when it combined practices of religious socialization with opportunities for young people to have experiential encounters with God. Michele Hershberger's essay identifies seven Mennonite theological distinctives and suggests ways that youth ministry might be reshaped to be congruent with those distinctives. Randy Keeler explores the problem of systemic abandonment of adolescents and suggests that the Mennonite way of being the church can be especially good at providing a place of belonging as well as meeting other developmental needs of adolescents.

Other essays offer advice on the best ways to make use of particular youth ministry practices such as conferences, service projects, and biblical reading and lament.

A third type of essay draws on personal experiences, either those of the author or of particular young people, and then interprets those personal stories

to find lessons for youth ministry practice. In some of these essays, the author did not fulfill the promise of his or her title. Some read like devotionals rather than either academic writing or youth ministry leadership literature. However, these stories were often encouraging and challenging, as devotional writing can be, and the authors' applications of the stories provides good food for thought.

Those looking to find distinctively Anabaptist ways to engage youth in ministry will find much useful material in this book. Even if its specific proposals are not adopted, the book will push the thoughtful reader to ask the right questions about what her church is doing in ministry with youth and why.

Overall, the authors' implicit argument rings true. The stereotypical entertainment-based youth ministry model that relies on a paid youth minister to be sole spiritual leader for the youth of the congregation is probably not a good fit with the Mennonite heritage. For example, Erin Morash tells the story of how spiritual formation of youth actually became less effective in a Mennonite church that switched from having multiple adult youth sponsors to hiring a youth minister to have sole responsibility. Similarly, Andy Brubacher Kaethler explains how North American style worship music and instrumentation undermined the goals of a world Mennonite youth gathering. The authors are to be commended for engaging in this kind of work that will hopefully further an important conversation about distinctively Anabaptist youth ministry. Too few Christians have done this sort of practical theological work over the years, and, as a result, youth ministry has often degenerated into a generic activity with unexamined theological assumptions.

On the other hand, the book also demonstrates just how difficult the task is that the authors have set for themselves and to which they call others. First, the diversity of topics and approaches in the book suggest that there is no unitary Anabaptist heritage, or at least that Mennonites do not fully agree on what that heritage might be. That challenge is not unique to Mennonites, but some deeper grappling with the implications of that diversity is required. Indeed, if a congregation attempted to follow *all* of the advice in this book, it is possible that its young people would become confused about what constitutes the core of the Mennonite heritage.

Second, the authors try to model an appreciative use of ideas and practices from other Christian traditions while also being careful to use those borrowed elements in Mennonite ways. But they are not always clear about how it is that their fellow Mennonites are to distinguish between good borrowing and bad borrowing. Their articulation of some Mennonite theological distinctives is a step in the right direction. But the experiences of other denominations suggest that more theological work will need to be done to develop criteria for adopting and adapting youth ministry practices from outside Anabaptist circles.

Third, talk of Anabaptist distinctives can be helpful in provoking people to think about what should be different about Mennonite spiritual formation of youth, but as several of the authors acknowledge, there is a danger that these distinctives will be seen as optional or at least secondary matters that are added to some other, more fundamental set of theological beliefs or practices. Perhaps

some of what Mennonites call their "distinctives" can comfortably be relegated to second-tier status, but certainly not all of them should be.

Fourth, some of the Anabaptist distinctives claimed here are not as unique to Anabaptists as the authors seem to think, which could lead to confusion. For example, many North American evangelicals embrace believer's baptism, the importance of being a disciple of Jesus, and the need to work for the kingdom of God by making this world a better place. That reality could make it harder for Mennonites to explain clearly and to fully experience their own ways of practicing baptism or discipleship.

If this book is any indication, an important conversation has begun in the Mennonite Church. At this stage in the conversation, collecting a diverse group of voices to speak about common themes makes a valuable contribution. But for the conversation to have its full benefits for youth, adults, and their churches in the ways that the authors hope, further work along the lines suggested above will be necessary.

Huntington University THOMAS E. BERGLER

Cavell, Companionship, and Christian Theology. By Peter Dula. New York: Oxford University Press. 2011. Pp. 296. $74.

Peter Dula's *Cavell, Companionship, and Christian Theology* performs hard work. By hard work I am not referring to its conceptual or theological density (though that too is present); rather I am referring to Dula's attempt at trying to reflect the hard work that is involved in the everyday task of relating to others. The success of this companioning work may not be evident at first. My first reading left me wondering if in fact the book had been poorly edited or if Dula had wanted to bulk it up by including seemingly disparate sections in the first half. Other times I wondered if the book was actually about the philosopher Ludwig Wittgenstein or the Anglican Bishop Rowan Williams. Dula concedes as much, referring at the beginning, middle, and end to his project as experimental and exploratory and confessing in conclusion that his answers "are scattered throughout this text, sometimes, I guess, skidding off the pages" (223). So what exactly is the experiment, why is there a need for it, and how does philosopher Stanley Cavell figure in enabling the exploration?

Dula experiments because he is dissatisfied with much of the recent theological turn toward community and church. Dula's main interlocutors here are Stanley Hauerwas, Alasdair MacIntyre, and John Milbank, whom he refers to as ''new traditionalists.'' Dula does not reject this turn, only that the turn can at times be made ''too quickly'' and often remains underdeveloped in its account of the individual. The most telling example of this critique is Dula's reference to the work of Robert Jenson (he levels a similar argument against Hauerwas a few pages later). Jenson offers a sort of terminal diagnosis for the condition of the modern individual but responds to this condition by saying that "Christian theology has no need for such despair" (190). It has no need because it has the community of Jesus Christ. Dula says that Jenson's account is "is less

objectionable than it is hollow" (190). What work does this move to community perform for the despairing subject? Here Dula accuses Jenson of "kicking the corpse of liberalism" right when it needed him most. In response Dula inserts a quote from Cavell (as though responding directly to Jenson): "His recommendations come too fast, with too little attention to the particular problem for which we have gone to him, we feel that instead of thoughtful advice we have been given a form letter" (190).

Dula pushes the theological turn to community further by exposing the struggle that many of the new traditionalists have in being able to locate and identify just what or even *when* the church exists. Theologians travel time and space to locate the appropriate resources for understanding the church (such as the Middle Ages, Reformation, and Latin America). This scavenging is read as thinly veiling the desperate and perhaps untenable possibility for the church presently in the West. So while these theologians point to the church as the answer, when pressed, their pointing often turns to times and places not accessible to us and our concerns. Another concern of Dula's is that as theologians amp up their view of the church they also tend to become more defensive and resistant toward possible alternatives that do not share their view of community/church. These concerns set the stage for Dula's experiment.

Dula does not deny or resist the "fugitive" nature of the church (a church that is difficult to pin down or even locate), but believes that this condition might call for or even a demand "a defense of what Emerson called 'self-reliance'. . . . A robust individualism (which is not what the communitarians think it is) becomes just as reasonable an option as a church and will be necessary for those trying to remain faithful in the absence of church" (112). Cavell becomes significant in this process because for Cavell "individualism will always require at least one other" (112).

Cavell's primary engagement is within (and against) the tradition of philosophical skepticism. A basic line of questing in this tradition is epistemological. *How do we know; or, how can we prove that things outside of ourselves exist?* Cavell is interested neither in proving nor discarding such a line of questioning. Rather his approach explores the real experiences that give rise to such questions. "Descartes' doubt begins to fade into Emerson's grief, Dante's disorientation, Othello's jealousy, Lear's shame" (119). Cavell's work, then, is a pausing over, an attentiveness to the everyday conditions that would lead us to question the possibility of there being anyone other than us. This becomes an important theological resource to keep us from moving ''too quickly'' to categories of church, community, or narrative that do not actually abide with and *companion* those struggling.

Dula's work comes at a time when even mentioning individualism still evokes images of the worst possible ills of our society. Working through Cavell one begins to wonder whether the shift to locating faithfulness in church or community performs the same evasive strategy that philosophical skepticism performs in the face of our experiences of alienation and isolation. However, after giving all this attention to *lingering* over the experiences that lead us to our

doubts and responses one criticism I had was that perhaps Dula also moved too quickly.

Toward the end of the work Dula outlines a posture that would keep us from grasping and stabilizing our notion of what is the church and what it is to be human—a posture of vulnerability. This, after all, is an increasingly familiar move in broadly postmodern approaches to subjectivity and meaning. Dula appeared to give the "form letter" of postmodern subjectivity in response to our struggles. What happened, though, as I began to practice a Cavellian lingering over the book as a whole was that I came to realize that it moves and works all the way along in the posture of vulnerability articulated at the end. It does not seek to give a definitive account on Cavell. It dares to elevate the unpopular value of a "robust individualism." It calls into question the very possibility of locating the church. It invites a host of diverse conversation partners to trace the contours of his exploration. And it ends with a scathing criticism of the contemporary theological milieu suggesting "that the warm welcome granted to postliberalism and radical orthodoxy is directly connected to the collapse of confidence in the Left." And what is it that characterizes this welcome? "[T]hey have given up the hope of cultivating alliances" (229). Dula has offered a vulnerable work indeed.

There is much to be gleaned and reflected on in this book but central for theologians and church leaders remains the question of whether we have evaded or given up the basic but hard work of companionship with our neighbor under the name of some redemptive but inaccessible ''church.'' The book stands then as a further invitation to explore the everyday realities of companionship lingering long enough to see if in those spaces there exists the resources to construct a message of good news even if that message is fleeting, is fugitive.

First Mennonite Church, Winnipeg DAVID DRIEDGER

1, 2, 3 John. Believers Church Bible Commentary. By J. E. McDermond. Harrisonburg, Va.: Herald Press. 2011. Pp. 342. $24.99, U.S.; $28.99, Can.

Jay McDermond, a professor of Christian ministry and spirituality and the Hostetter chair of religious studies at Messiah College, provides an approachable, knowledgeable, and reliable guide to the tricky letters of 1, 2, and 3 John. This twenty-fourth volume in the Believers Church Bible Commentary series achieves the aims of the series, which are to flesh out "the original message of Scripture" for pastors, teachers, and leaders in churches and to suggest ongoing meaning for today (13). Although the series does not seek to foreground "debates among scholars" (13), McDermond is conversant with critical issues regarding this collection of New Testament literature and gives an accurate overview of some of the most important scholarship in Johannine literature in the past twenty years. He effectively demonstrates that proper belief in the nature of Jesus Christ is of central importance to 1, 2, and 3 John and that "basic

theology and ethics are related" (15). However, as noted below, I find some of the methods and use of sources in this book problematic.

After a series foreword, the book moves to the author's preface, which includes a special tribute to one of McDermond's teachers, the late Gertrude Roten, professor emerita of Greek and New Testament at Associated Mennonite Biblical Seminary. McDermond speaks warmly of Roten, saying, "Her knowledge of Greek, her insights on the letter's theology, and her gracious handling of students and their ideas made me want to give her my best," and "I can honestly say [her class on 1 John] was a highlight of my seminary career" (18). He acknowledges that Roten's influence extends into this commentary and his use of her unpublished manuscript on 1-3 John.[7] However, McDermond states in his preface that he will not cite her extensively—and, in fact, he cites her only once, on page 219. I will return to this matter.

The body of the commentary turns to an introduction of the Johannine correspondence in light of some of the thorny issues of interpretation of 1-3 John, such as the historical situations of internal conflict to which the letters allude, a probable church split, and theological disagreement, most likely about the nature of Jesus Christ. Of the many theological themes identified in the letters, McDermond chooses three on which to focus his introduction: Christology, love, and duality (21-22).

Following the standard Believers Church Bible Commentary structure, McDermond examines the text of 1-3 John, unit by unit, by providing a preview, outline, explanatory notes, and two sections making canonical ("The Text in Biblical Context") and ecclesial ("The Text in the Life of the Church") connections. Following the commentary itself are twelve pages of essays on significant themes and contexts influencing interpretation of the letters, and a twelve-page bibliography, including a few selected resources for special attention. The bibliography has some noticeable holes, such as Robert W. Yarbrough's 2008 commentary on 1-3 John (Baker Exegetical Commentaries on the New Testament). In general, McDermond relies heavily on older sources such as Raymond Brown's (very good) 1982 Anchor Bible commentary on 1-3 John and Robert Kysar's 1986 Augsburg commentaries on the Gospel of John and the epistles, even when newer works exist. Nor does McDermond draw on any German or French scholarship, and resources specific to 1-3 John make up less than half of his bibliography.

In general, the strength of this book is in the commentary proper. McDermond explains the literary features like repetition and *inclusio* and the grammar in an approachable way. He does a good job of calling attention to transitions between textual units, typically doing this at the beginning of each new heading under "Explanatory Notes." He also makes thoughtful connections within the Johannine corpus, which is persuasive for his argument that the christological problem addressed in 1 and 2 John is based on misunderstanding the proclamation of Jesus Christ in the Gospel of John as received by the

7. Roten's manuscript is available at the Anabaptist Mennonite Biblical Seminary library in Elkhart, Indiana and the Mennonite Historical Library, Goshen, Indiana.

community. McDermond appropriately points the reader to Willard Swartley's forthcoming Believers Church Bible Commentary on the Gospel of John, a manuscript to which he had access and helpfully cross-references. Unfortunately, he is inconsistent, sometimes noting that Swartley's work is a Believers Church Bible Commentary but other times not doing so. Beyond the commentary proper, the "Text in Biblical Context," "Text in the Life of the Church," and the essays at the end of the book generally work well. They are solid and thought provoking, even if a bit ambitious given the space. Some of the "Text in the Life of the Church" sections might have been made more approachable for non-Anabaptist readers or those not conversant with Anabaptist history.

The book is not without weaknesses, some of them significant. Somewhat confusingly, McDermond refers to the author of 1-3 John as "John" (29-32) before addressing the issue of authorship (32-34). Nor is McDermond always careful to use inclusive language for God and sometimes he uses the pronoun "we" too loosely. On the latter point, it seems McDermond presumes a Christian audience, primarily from Believers Church traditions. Although that assumption is reasonable, he does not name his audience and at some points I was confused about the intended audience.

My greatest concerns have to do with method and appropriate attribution of Roten's work. With regard to method, McDermond employs a mirror reading of the Johannine epistles that, in many cases, brings the text alive, but, in others, is not adequately nuanced. For example, in one instance McDermond carefully lays out the "probable issues" of contention between the author and those whom the author sees as opponents (29)—that is, those who have gone out from the community (1 John 2:19) and who are called "antichrists" (1 John 2:18, 2:22, and 4:3; and 2 John 7). However, in other places, he is less subtle in his treatment and seems to take the view that everything the author opposes is, in fact, the separatists' position. This happens throughout, but see, for example, McDermond's careful treatment of the nature of the secessionists' Christology (31-32) versus his characterization of their type of docetic Gnosticism in the first full paragraph of page 36.

The problem of inadequate citation of Roten's work is—I am assured—being addressed in a revised edition of this commentary. As I understand it, McDermond was instructed by the Editorial Council of the Believers Church Bible Commentary series to make full use of Roten's unpublished manuscript; he has done this without consistent acknowledgement. Upon comparison of their commentaries, I found instances of McDermond's clear reliance on Roten's words and ideas that need to be more explicitly acknowledged.

In sum, I find McDermond's commentary to be an approachable and generally reliable guide to 1, 2, and 3 John and one that achieves the aims of the series. In particular, for those wishing to be acquainted with historical and literary contexts of this biblical literature and its legacy (especially in Anabaptist communities), this book will fit the bill. By addressing the problems identified above, this will be a much better book. However, I cannot recommend the book as it stands without reservation.

University of Illinois LAURA L. BRENNEMAN

The Old Testament Roots of Nonviolence: Abraham's Personal Faith, Moses' Social Vision, Jesus' Fulfillment, and God's Work Today. By Philip E. Friesen. Eugene, Ore.: Wipf & Stock. 2010. $20.

Philip Friesen does indeed find the roots of nonviolence in the Old Testament, and he wants to expose those roots—or to expose us to them. To that end he has written a thoroughly Mennonite book, one well within a trajectory that includes Harold S. Bender, John Howard Yoder, and Millard Lind. But Friesen also brought to the writing of this book a passion fueled by his own study and experience, including extended mission service in Africa and Asia. His work and reflection led him to the conclusion that, among all religions, "only the Christian gospel offers the pacifist option" (xxii). It is from the perspective of the Christian Gospel that Friesen finds the roots of nonviolence in the Old Testament. But Friesen's first chapter opens, not with the Gospel, but with: "The wrath of God. . ." (3).

Those first words come from Paul, in Romans 1:18. Friesen interprets that chapter as describing catastrophic social decline, including especially "sexual dysfunction" (11) and violence. It has its anterior parallel in the story that the first six chapters of Genesis tell, from the creation of humans in God's image to the depiction of "sexual dysfunction" (Gen. 6:1-4) and violence filling the earth (Gen. 6:13). Law was necessary to prevent or to arrest social chaos, but this was an accommodation on God's part, as were the "accommodating structures" of patriarchy and monarchy. Accommodating structures Friesen defines as "social arrangements that keep the social order intact when hard hearts of unbelief prevent receiving the blessing that God intends" (71). By "unbelief," Friesen seems to mean lack of trust, and precisely trust in God, trust that the serpent (Gen. 3) fatally undermined, in Friesen's interpretation. Patriarchy thus has its devilish roots in "unbelief" and has as its accommodating purpose a limitation on violence . . . on murder and adultery (28). Monarchy, another accommodation, had an analogous rationale: unbelief, or lack of trust in God. At last, with Babylon's destruction of Judah, these accommodating structures were themselves destroyed. With that destruction, the ancient vision of Moses—a vision of the community, the believing community, as a nonviolent kingdom of priests—could be realized, and it could be fulfilled by Jesus and his followers, as it must be, now, by us. So Friesen claims.

Philip Friesen is exactly right, it seems to me, in stressing the defining significance of *faith* or *trust* (the terms are synonymous) within whatever may be included in the Old Testament roots of nonviolence; and in defining faith-trust precisely, which is also to say exclusively, in the God whose name we know by grace. No text, no book, no part of the Old Testament knows or thinks anything about a *pacifism*, and the same is true of the New Testament. Friesen is to be commended for largely avoiding that term in describing the biblical texts, while he may well be right that the Mosaic tradition contains the "kernel of a pacifist idea" (67).

Friesen makes some claims, and arguments deriving from them, that cannot be sustained. The claim that child sacrifice was "normal" in Abraham's day (e.g.,

xix), in whatever day that may have been, is surely mistaken. Child sacrifice there may have been in antiquity, within Israel and beyond, but not as a normal practice. On another, perhaps more substantive matter, Friesen contrasts the sexual dysfunction he finds at issue in Genesis 6:1-4 and Romans 1:18-32 with "love" between the married couple in Genesis 2 (e. g., 21, 26, 29, 38, 46), the couple we commonly recognize as Adam and Eve. But we know nothing—Genesis says nothing—about love between the primordial couple, and the enigmatic statement in Genesis 3:16, about the woman's desire and the man's ruling, is not promising in this regard. Further, to bring whatever sexual matters may be at point in Romans 1, and the wondrous story in Genesis 6:1-2—a union between "sons of god" and "human women"—under the common umbrella of sexual dysfunction seems a disservice to both texts, and to the women in Genesis 6. The women, in Genesis, were *taken*, apart from any choice on their part. That richly mythological text, Genesis 6:1-4, has sponsored myriad interpretations; sexual dysfunction does not count among the plausible ones, unless the dysfunction is, or was, in heaven.

In moments, then, Friesen's passion carries him beyond what can be said. Yet, I found his book refreshing, after reading so much, so many books, even some of my own paltry writing, that falls short of what must be said. Philip Friesen has testified, and has done so in a learned way. We may think of criticism as an effort to be testimony's conscience; not as a declaration against, but as a question in favor of what makes each—testimony and criticism—worthwhile and indispensable: the truth of the Gospel.

Anabaptist Mennonite Biblical Seminary BEN C. OLLENBURGER

NEWS AND ANNOUNCEMENTS

Conference: "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. 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.

AUTHOR ADDRESSES

Prof. Ervin Beck, Dept. of English, Goshen College, 1700 S. Main St., Goshen, IN 46526. E-mail: ervinb@goshen.edu

Prof. John J. Fisher, Dept. of English, Goshen College, 1700 S. Main St., Goshen, IN 46526. E-mail: johnjf@goshen.edu

Prof. Hildi Froese Tiessen. 85 Rusholme Road, Kitchener, Ontario N2M 2T5 Canada. E-mail: htiessen@gmail.com

Prof. Ann Hostetler, Dept. of English, Goshen College, 1700 S. Main St., Goshen, IN 46526. E-mail: anneh@goshen.edu

Julia Spicher Kasdorf, Dept. of English, Pennsylvania State University, 35A Burrowes Building, University Park, PA 16802. E-mail: jmk28@psu.edu

Jesse Nathan, 1918 Menalto Ave., Apt. C, Menlo Park, CA 94025. E-mail: jesse@mcsweeneys.net

Prof. Paul Tiessen, 85 Rusholme Road, Kitchener, Ontario N2M 2T5 Canada. E-mail: ptiessen@wlu.ca

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Act of October 23, 1962; Section 4369, Title 39, United States Code)

THE MENNONITE QUARTERLY REVIEW is owned and published four times annually by the Mennonite Quarterly Review Publication Committee for the Mennonite Historical Society, Goshen College and the Associated Mennonite Biblical Seminary. The Society, Goshen College and the Associated Mennonite Biblical Seminary are all non-profit church organizations without stock or security holders. The **REVIEW** is published at Goshen College, Goshen, Indiana 46526. Editor: John D. Roth, Goshen College.

	CIRCULATION	
	Ave. No. Copies each issue during preceding 12 months	Actual No. Copies of Single Issue Published Nearest to Filing Date
Total No. Copies Printed	1050	1050
Paid Circulation		
1. Through Dealers, Carriers, etc	0	0
2. Mail Subscriptions	624	623
Free Distribution	166	163
Total Distribution	790	786
Office Use, Left-Over	260	264
Total distributed and left over	1050	1050

I certify that the statements made by me above are correct and complete.

SIGNED, JOHN NYCE, CIRCULATION MANAGER