Die Zürcher Täufer 1525-1700. Edited by Urs B. Leu and Christian Scheidegger. Zürich: Theologischer Verlag Zürich. 2007. Pp. 428. CHF56; €36.

As someone who has been working directly in this area of Swiss Anabaptist studies, I find this book a welcome addition. No book-length treatment of this topic has appeared since that of Cornelius Bergmann in 1916. Jacobus ten Doornkaat Koolman wrote a fresh, long article on the topic of Zurich for volume IV (1967) of the *Mennonitisches Lexikon*. He planned to write a full book on this subject, but it did not appear before his death. Hence this well-documented work fills a void.

Urs Leu's chapter 1, "Huldrich Zwingli und die Täufer," begins with a statement in January 1523 by the Zurich government, assuming responsibility for the course of the Reformation against the Catholic bishops, and likewise Zwingli as church leader makes it plain that he would proceed with such governmental help so as to avoid any "great uproar." Zwingli said in 1525 that he was in agreement with the Anabaptists concerning the inward spiritual life, but complained that they insisted on rejecting infant baptism and Christian participation in government. Nevertheless the previous year Zwingli had said that the chief cause of "uproar" among the people were the representatives of the old church, the Roman Catholics (33). Zwingli's further ambiguity is revealed on another occasion when he thought Hercules, Theseus, Socrates and other good men of the ancients would inherit heaven, but that the Anabaptists would go to hell (78). Leu traces the rise of the first Anabaptist congregation, its further spread, and official opposition down through the Battle of Kappel in 1531, where Zwingli was killed. In this chapter Leu gives some cogent answers to the contention that aside from Sattler and Grebel the earliest Anabaptists were not so nonresistant, citing Waldshuter, Gross, Teck, and Castelberger as rejecting the sword, drawing on documents in *Quellen zur Geschichte . . . Schweiz I* (39-40).

In chapter 2, Christian Scheidegger takes up the story of the Anabaptists in the time of Bullinger, after the devastating defeat of the Protestant cantons at Kappel, and the resulting desire in those cantons to keep preachers from involvement in politics that might incite war. Some even felt that the defeat at Kappel was a punishment by God for the drowning of the Anabaptists. Bullinger, who was successor to Zwingli, did not want to be removed from government and made a typical Anabaptist argument that he must obey God rather than man. However, Leo Jud, also a reformer from Zurich, opposed the union of church and state and religious persecution, and he promoted church discipline, which he did not wish to see handed over to the state. Caspar Schwenckfeld, with whom Jud was in correspondence at the time, shared many of these convictions, as well as a belief in the distinction between the Old and New Testaments and in the Constantinian fall of the church. However, when Martin Bucer reported the events of the Münsterite rebellion in 1533 to Jud,

blaming Schwenckfeld and Melchoir Hofmann, Jud aligned himself with Heinrich Bullinger, reversing himself on these issues. Bullinger, as successor to Zwingli, continued relentless opposition to the Anabaptists. He became the international authority on Anabaptism through personal correspondence and widespread distribution of his books, especially *Der Wiedertäufer Ursprung*. Bullinger believed that through Constantine's reception of Christianity the state had become Christian, a position that seemed to be refuting article six of the Schleitheim Confession.

In chapter 3 Scheidegger tells of the Zurich Anabaptists, Hutterite missionaries and Schwenckfelders up to 1600. Anabaptist activity continued mainly in the rural areas of the Canton. Anabaptists asserted that a blameless life was a much more important qualification for a preacher than education or theological study. This was in contrast to the Reformed Church and was a reason Anabaptists gave for not attending that church. Even in the city of Zurich individuals met to discuss Schwenckfeld's writings, concluding that contemporary Christianity was far different from that found in the Bible. These nonconformists kept Anabaptist ideas alive even in the city. In rural Zurich Anabaptism remained vigorous and produced some surviving statements of belief, including that of Andreas Gut and another "Simple Confession" of 1588, which is transcribed in full in an extensive appendix, sixty-four pages of previously inaccessible material from the Swiss Brethren.

In chapter 4 Barbara Bötschi-Mauz discusses the authorities' dealings with an Anabaptist leader, Hans Landis, and his eventual beheading in 1614, and so makes available to a wider readership material from her dissertation written in Zurich in 1998. She tells what is known of his life, his imprisonments in 1589, 1608 and 1613; a disputation again and sentence later that year; and his hearing and final sentence in 1614. But the counter productive execution produced widespread reaction in other European lands, a stiffening of Anabaptist steadfastness at home and an international Anabaptist solidarity (197).

In chapter 5 Leu covers the time from the execution of Landis to the end of the seventeenth century. After the execution in 1614, Breitinger, then the leader of the Zurich Reformed Church, began a series of public disputations, with required attendance for the state clergy, attacking the Anabaptists, based on newly written, printed statements. Thirteen such academic papers were issued before 1630, with five more coming later, applying such terms of abuse to the Anabaptists as "craziness," "errors," "jabbering," "Donatists" and "fanatics." Another 600-page attack from the pastor at Wädenswil was never printed. Leu's discussion of these papers, that have been largely unknown, is a major contribution of the book. He observes that it is hard to believe that the Anabaptists, even in this period of lessened persecution, had a peaceful life (210). He then discusses the renewed persecution of the 1630s, various other previously unused sources, the intervention of the Dutch Mennonites on behalf of the Swiss, and the effective close of Anabaptism in Zurich by the end of the century.

Hans Jecker in chapter 6, "Heinrich Funck—the Man Whom They Branded," builds a case for a closer connection between Zurich and Bernese Anabaptism than has been previously assumed. The renewed persecution in Zurich drove Anabaptists into Basel, Schaffhausen and Bernese Aargau, among them preacher

Heinrich Funck—who according to a new reading of one of the letters of the Amish division, written in 1697 by Peter Gyger, was already being shunned by Bernese Anabaptists, evidently some time before the Amish division began in 1693. On this Jecker builds a case that the division did not originate with Amman, but was brewing in the church even before Amman's conversion around 1679, reflecting a somewhat moderating Aargau (Zurich) influence in Bern and Alsace and opposing a stricter direction already present in those churches. As Jecker points out, this calls for a carefully edited edition of the letters of the "Amish division," taking all the known manuscripts of those letters in German, comparing the variant readings, deciding what was the most likely original text and offering a critical apparatus of alternatives at the foot of the page (300). This certainly would be justified in view of the paucity of materials on the division and its later importance for Mennonite history.

Further aspects of the history of this period are presented by Hans Ulrich Pfister in "Emigration of the Zurich Anabaptists in the Middle of the Seventeenth-Century," and by J. Jürgen Seidel in "Pietism and Anabaptist—Continuity or Discontinuity?" Also included with Leu's contribution are valuable reproductions of eight early watercolor sketches of Anabaptist activity in Zurich from a copy of a writing by Bullinger made in 1605 by Heinrich Thomann (who also made the pictures) and from the Sammlung Wickiana, both kept in the Zurich Central Library.

Leu and Scheidegger have contributed two-thirds of this book, and draw on the *Quellen*, available in the published series, but even more significantly also on rare sixteenth- and seventeenth-century printed sources available only in Swiss or other European libraries, as well as unique copies of original documents in local depositories. The other authors draw on similar sources. Surprising new material has been brought to light, especially in Leu's chapter 5 telling of Breitinger's ongoing attack through the production of academic papers and public discussions directed against Anabaptists that led to the renewed persecution of the 1630s and 1640s. Secularists have long held sway in Anabaptist studies; here we have work from an empathetic religious viewpoint, an additional value of this book.

Hagerstown, Md. JAMES W. LOWRY

Paracelsus: Medicine, Magic and Mission at the End of Time. By Charles Webster. New Haven and London: Yale University Press, 2008. Pp. 326. $40.00.

In an iconoclastic fashion suitable for his controversial subject, Charles Webster demolishes the negative image opponents had created to discredit the medical reforms of Theophrastus von Hohenheim, or Paracelsus, as he called himself after 1529. In Webster's skillful hands, Paracelsus (1493-1541) is transformed from an alchemical quack into an engaging and sympathetic radical religious and medical reformer. In an amazing display of clarifying the obscure, Webster neatly explains how the philosophical, religious and medical features of

Paracelsus's ideas intersected, and how the radical religious currents of the early 1520s fueled his critique of the medical and intellectual establishments. The result is a tour de force that should be consulted by everyone working in the field of Radical Reformation studies.

While Paracelsus cannot be claimed for any particular confession, Webster reveals his theological and social sympathies to align best with the spiritualistic and apocalyptical Anabaptists of South Germany. Previous scholarship had interpreted Paracelsus's critique of false prophets and of Anabaptists' sectarian tendencies to mean that he shared little with these dissidents. Nothing could be further from the truth, Webster argues, and Paracelsus's decision not to join the Anabaptists was due both to self preservation and to his insistence on intellectual autonomy. As persecution of the Anabaptists escalated after 1525, Paracelsus curtailed his preaching mission, focusing instead on the reform of medicine. He continued, however, to promote religious reform, cautiously in the few writings printed during his lifetime—mostly works of prognostication and medicine—and more aggressively in a number of manuscripts.

In the first two of seven absorbing chapters, Webster details Paracelsus's life and publications, following his peripatetic career through cities and regions prominent also for the Anabaptists, such as Strasbourg, Basel, and the Tyrol. He follows this with a fascinating overview of Theophrastus's early reform ideas, which included an intense anticlericalism and a critique of the commodification of religion, all formed in the social and religious reform currents that inspired both the Peasants' War of 1525 and Anabaptism. Chapter 4 covers Paracelsus's plan to overhaul the medical and educational establishments, while the following one explores his unusual conception of the cosmos, much of it already familiar, but not so comprehensibly. Paracelsus's system included his innovative "three principles" of mercury, sulphur and salt as the basic building blocks of the macrocosmic universe and its corresponding microcosm, the human body. Webster admits Paracelsus's reliance on the usual Renaissance Neoplatonic writings, although the reformer reshaped these in unique ways. For example, Paracelsus's concept of "mumia," the ability of the human body to resist decay, seems strikingly prescient. For him, physicians needed to understand nature's hidden sympathetic powers and to know when to intervene or not. He advocated a version of magic and kabbalah consistent with the evangelical faith and free from both Catholic priestly magic and popular sorcery or diabolical implications. In contrast to the arcane posture of Renaissance magicians, Paracelsus believed that his magic was accessible not to the learned, but to the spiritually pure who follow Christ in humility, suffering and love of neighbor. Paracelsus also denuded the kabbalah of the Hebrew alphabet, the names of God or numerology, using it instead to imply Mosaic authority.

For readers of this journal, it is Webster's final two chapters on radical reform and the endtimes that will be of the greatest import. Paracelsus deeply criticized Catholic and Protestant leaders alike, and while he made unfavorable comments about the Anabaptists, Paracelsus's ideas placed him firmly in the radical camp of Hans Denck and Hans Hut. He was, however, put off by the bizarre actions of the St. Gallen Anabaptist enthusiasts. Since Paracelsus would not likely have bent his independent spirit to any congregational discipline, his stance is

ultimately that of independent Spiritualists such as Sebastian Franck or Clemens Ziegler. Like them he discredited the authority of the *Schriftgelehrten*, advocated a religion of the heart and avoided sectarianism. Webster compares Paracelsus's views with the twelve dominant teachings of South German Anabaptists listed by Conrad Grebel's brother-in-law Joachim Vadian. Of these, Paracelsus was in full accord with five: advocacy of nonviolence and community of goods, and the rejection of unjust taxation, death sentences, and civil oaths. He had reservations about the other teachings, but did not entirely reject any of them. Most importantly, while Paracelsus "paid lip-service to infant baptism," Webster concludes that Paracelsus's "considered viewpoint" implied acceptance of believer's baptism (187-188). His concept of the church was voluntaristic and congregational, writing frequently about a small, scattered group of believers whose simplicity and suffering led to direct apprehension of true faith. Webster concludes that John Calvin's 1536 critique of the Strasbourg Anabaptists could have been applied just as well to Paracelsus, including unorthodox notions of the Incarnation and soul sleep. Paracelsus also maintained a version of the gospel of all creatures, a prominent feature of Hans Hut's teaching.

Like most Anabaptists, Paracelsus also urgently felt the nearness of last days. His hopes for a New Jerusalem were profound, yet he avoided the date setting of many Anabaptists. Interestingly, for Paracelsus the apocalyptic winding down of the cosmos was "stamped also into the essence of the human constitution" (211) so that human sin and illness affected the stars themselves, which returned the favor, resulting in major misfortunes such as syphilis—a disease that Paracelsus sought energetically to cure.

Webster's erudite account of Paracelsus is a wake-up call for scholars of the Radical Reformation to become acquainted with the ideas of reformers in other fields, such as medicine and philosophy. While some of this has begun with studies on the attraction of Hutterites and spiritualistic Mennonites to Paracelsus's alchemical medicine, now that we know that Paracelsus's spiritualistic, Anabaptist-like religious beliefs were intertwined with his medical reforms, we can approach this affinity with greater vigor. For this reviewer, Webster's study has revealed a striking level of correspondence with the notions of the Dutch Anabaptist and Spiritualist David Joris, such as his critique of formal education and his version of the true kabbalah stripped of Hebrew. While Joris is not mentioned by Webster, this is merely one of many opportunities to turn fresh eyes onto the ideas of radical reformers in their broader context and significance, thanks to Webster's engrossing and profoundly important portrait of Theophrastus von Hohenheim.

University of New Brunswick, Fredericton, Canada GARY K. WAITE

Peter Riedemann: Shaper of the Hutterite Tradition. By Werner O. Packull. Kitchener, Ont.: Pandora Press. 2007. $27.99.

In *Peter Riedemann: Shaper of Hutterite Tradition*, Werner Packull continues his profound work on Hutterite history. Continuity with *Hutterite Beginnings* (1995) is evident not only in the basic themes and approach to the subject, but also in Packull's updating of basic scholarship on the various epochs of Hutterite history. His biography of Riedemann paints a colorful and illustrative picture of the life of communal Anabaptists who found a haven in Moravia and offers a detailed model for classifying and assessing Hutterite life in the second generation. As with *Hutterite Beginnings*, Leonard Gerbrandt provides line drawing illustrations that give impressions of several important places in Riedemann's life.

The significance of Peter Riedemann—the Hutterite head elder from 1542 to 1556—lies in his achievements in establishing the confessional identity of the community for later generations, especially in giving formal expression to basic doctrines of Hutterite belief. Hutterites are still publishing his most significant work—the "Confession of Faith" ("Rechenschaft vnserer Religion / Leer vnnd Glauben") of 1545—with an English translation appearing in 1950 and in various editions since then. Thus, Riedemann's theological ideas continue to influence life and thought in the colonies today. Along with Andreas Ehrenpreis (head elder from 1639 to 1662), Riedemann is the leader most responsible for giving a distinctive and enduring shape to Hutterian faith and life. Although other elders who preceded Riedemann like Jakob Huter and Hans Amon bequeathed epistles and songs to the tradition, Riedemann's dogmatic writings proved crucial at a decisive transition from the earliest generation that had personally experienced persecution to a second generation that found identity and conformity through a dogmatic synthesis of the faith and the cultivated memory of the martyr stories.

Thus, a central point for assessing Riedemann and his achievements is the question of generational change within the Hutterite church during his lifetime. Riedemann's "Confession of Faith" proved to be a careful summary of Hutterite convictions at a time when a new generation of Hutterites, who had come of age in a relatively tolerant Moravian society, needed to absorb spiritual and communal norms in a new way.

Packull divides the book into two major parts. He first offers an overview of Riedemann's life: his travels and his mission work; his encounters with other Anabaptist groups; and his imprisonments. The second part concentrates on Riedemann's pedagogical and confessional legacy. As with many other early Hutterites in Moravia, his experience can be divided into three parts: the conversion to Anabaptism; times in prison; and mission work.

Born in Silesia, Peter Riedemann represented a very active and ambitious Hutterite missionary "model" known as the *Sendbote*. Packull traces Riedemann's numerous journeys and contacts with Anabaptist groups, yielding a multifaceted picture of Anabaptist life in the early years of the church. He starts with the Hutterite's nearest "relatives" in Moravia. Although the Gabrielites, the Philipites and the Hutterites had split in 1533, Riedemann tried repeatedly to

renew the contacts. His ideas regarding "inner-Anabaptist politics" are illustrated by these efforts and are further evidenced in his ongoing effort to obtain as much information as possible about all the Anabaptist groups in Moravia and the background to the various splits in the 1530s. Furthermore, Riedemann's travels in the years following his release from the prison in Nürnberg were aimed at recruiting Anabaptists for the settlement in Moravia. Thus, he focused primarily on groups that had either left this part of the Habsburg territory during the times of persecution in 1535, had already established contact with the group around Jakob Huter, or had expressed interest in communal life in the one or other way. This included the Philipites in Württemberg as well as Swiss Brethren communities in Swabia and in Hesse. Some Philipites were among the Anabaptists captured in the Hutterite community (*Haushaben*) of Steinabrunn in December of 1539 while engaged in discussions about a possible unification.

The broad picture Packull paints of these contacts and the larger mission network the Hutterites established demonstrates clearly how decentralized Hutterite life was in the first years. Congregations—for example, those in Upper Austria—that wanted to join the community but refused to settle in Moravia due to the professions of their members had to be integrated into the Hutterite system of discipline. At the same time, newcomers with very peculiar views joined the community and often caused confusion, as in the case of Jörg Nörlinger. In view of these historical developments, Riedemann's "Confession of Faith" appears in an interesting light—as the central foundation within which these new brethren could be integrated.

Riedemann himself joined the Hutterites only after his first stay in prison in Nürnberg from 1533 to 1537. His affiliation in the fall 1537 came during a very difficult episode for the Anabaptist community in Moravia since it had not only lost its head elder, Jakob Huter, but also an important schoolmaster, Jeronimus Käls—Huter was burned at the stake in 1536 in front of the "Golden Roof" in Innsbruck; Käls was burned at the stake the same year in Vienna. Thereafter the community elected Hans Amon as the new elder of the community in Moravia and neighboring Lower Austria. In explaining his decision to join the Hutterites, Riedemann said they had not only remained in "the same love and faith" as before his imprisonment in Nürnberg, but also had "progressed and grown" in their first love (42). Thus, he professed clearly his commitment to community of goods that he saw as God's way with his people.

The process by which Riedemann eventually led the Hutterites into the second generation and established a very efficient and lasting organization that shaped the community for the next generations was closely related to the emergence of orthodox tendencies within the community. This found expression in compilations of the basic statements of faith and the codification of norms. Besides the "Confession of Faith," Riedemann's rich legacy included several other confessional statements, epistles, songs and biblical concordances, all of which had a "doctrinal-confessional character" (126). Packull notes that the statements of faith of the second-generation Hutterites became more uniform, with the Apostolic Creed and the Nicene Creed emerging as especially central elements of the Hutterite belief system. Eventually, orthopraxis was as important

as orthodoxy. The peak era of orders and regulations that regulated the economic and social part of Hutterite life has to be attributed to Peter Walpot, who followed Riedemann in the office of the elder. The "orthodox core" of this phase of Hutterite history "tended to be overshadowed by more pressing practical concerns pertaining to restoring the true church" (126).

Riedemann's most important contribution to Hutterite tradition was his "Confession of Faith," composed with a "remarkable clarity and intellectual ability," as Packull notes (158). Riedemann compiled the "Confession of Faith" during his second stay in prison in Marburg or later in Wolkersdorf in the years 1540 to 1542. In his analysis of the "Confession," Packull concentrates especially on the second part of the work that contains six tracts on the nature of the church. The topics include the separation over the covenant of grace, baptism, the Lord's Supper, the oath and questions concerning the authorities.

An overarching theme in Riedemann's argument is his emphasis on obedience: the obedience of the believer within the church and obedience vis-à-vis the secular authorities. Riedemann wanted to demonstrate Hutterian obedience to the political authorities and to articulate this especially to the official recipient of the "Confession of Faith," the Hessian Landgrave Philipp. Riedemann pointed out that the authorities were instituted by God and that they had a vital role as guardians over anarchy and lawlessness. But alongside this affirmation of secular power, Riedemann, like other Anabaptist thinkers, also drew boundaries—at that point where the conscience of the believer was violated he would have to act in accord with his conscience.

After his return from Marburg, Riedemann took over the office of elder of the Hutterite community in Moravia. Packull shows very clearly how Riedemann already recommended himself as elder with his "Epistle Concerning the Office of Elders," which he had written in Wolkersdorf. The epistle was a plea for strong leadership, an idea that marked sixteenth-century Hutterites. In Riedemann's eyes a community without a robust leadership structure would fail to survive. When Hans Amon died in February 1542, the Hutterites opted for a model of leadership that was singular in Hutterite history—they divided power between Peter Riedemann and Leonhard Sailer (Lanzenstiel), a confidant of Hans Amon. The model lasted until Riedemann's death in 1556. Packull describes the circumstances of the transition of power and explains this "compromise solution" as resulting from "Amon's tight regime" (97 f.) and from the conflict with Christoph Gschäl, who incurred some disciplinary actions. Thus, Riedemann's appointment to the role as elder appears to somehow have occurred out of necessity after the turmoil around the potential leader Gschäl and a situation of power struggle and crisis.

Against the background of Riedemann's life, his mission journeys, his imprisonments, his church politics and his written legacy, a detailed and illustrious picture emerges of the Hutterites at the crossroads between the first persecuted generation and the second generation, who had grown up mostly in the tolerance of sixteenth-century Moravia. Packull shows how the Hutterites tried to consolidate their communities and establish a common church discipline in the face of scattered believers, newcomers to be integrated in Moravia, temporary persecution, and disputes about leadership and power. Packull's book

fills in gaps in this crucial chapter of Hutterite history. Readers owe him their gratitude.

Innsbruck, Austria ASTRID VON SCHLACHTA

Die Schwarzmeerdeutschen und ihre Welten, 1781-1871. By Dmytro Myeshkov. Essen: Klartext Medienwerkstatt. 2008 Pp. 507. €39,90.

In this valuable new study, Dmytro Myeshkov provides a broad survey of Germanic settlement in New Russia (modern-day southern Ukraine). The book is based on Myeshkov's doctoral dissertation at Heinrich-Heine-Universität in Düsseldorf, where it won the Drupa-Preis for best dissertation in 2006. While it is possible to question some of Myeshkov's assumptions and conclusions, as a whole *Die Schwarzmeerdeutschen* provides a rich contextualization of the subject, and it is certain to become mandatory reading for all specialists in the field.

In the 1990s Myeshkov was an archivist at the State Archive of the Dnepropetrovsk Region, and his intimate knowledge of that archive's underused holdings – particularly the records of the Guardianship Committee for Foreign Settlers in New Russia – is unparalleled. The Dnepropetrovsk Archive remains one of the most restrictive in Ukraine, and Myeshkov, who helped catalog the Guardianship Committee collection and knows its contents thoroughly, reveals how centrally important it is for an understanding of colonial New Russia. Myeshkov has also worked extensively in all of the other relevant archives in southern Ukraine, as well as in the Russian State Historical Archive in St. Petersburg. As a consequence, *Die Schwarzmeerdeutschen* is a treasure trove of new data on Germanic colonists. It is also a dense, statistic-laden work, clearly aimed at an audience of professional historians.

Myeshkov's approach is thematic. He begins with chapters on the colonial economy, on demography and family structure, and on the environmental setting, before turning to chapters on the relationship of colonists to their neighbors and to the tsarist state. The resulting layers of information and analysis provide a broad contextual canvas as a backdrop for historians with interests in specific ethno-cultural and religious groups in the region. Likewise, the book will provide historians of Russian colonialism with a useful overview of New Russian colonization. Myeshkov has ably accomplished his stated goal of finding a middle ground between micro- and macro-history, and thereby expanded our understanding of both.

The one important shortcoming of *Die Schwarzmeerdeutschen* is that Myeshkov, following the example of his Ph.D. supervisor, Detlef Brandes, and the general tendency of German historiography on the "Russlanddeutschen," treats all Germanic colonists as a single, undifferentiated group. While Myeshkov acknowledges the distinct Catholic, Lutheran and Mennonite confessions and their pietist variants, he nonetheless employs examples from these groups interchangeably as representative of the whole *Schwarzmeerdeutschen.* Thus his chapter on "The Colonists and their Neighbors" is heavily focused on the Mennonites, but it is presented as typical of the entire colonial experience. The distinctions between, for example, Catholic settlers from

Baden and Mennonite settlers from Danzig are at least as significant as their similarities, and the failure to recognize this makes the chapter far less satisfactory than earlier chapters on the economic and environmental setting.

When Myeshkov does address the unique elements of the Mennonite relationship to the state (pp. 397-413), the results are mixed. His knowledge of the Dnepropetrovsk Archive permits a detailed account of early conflict between Mennonites and the tsarist state that sheds important new light on the first years of colonization. As Myeshkov shows, the Duc de Richelieu (the military governor of New Russia) was often frustrated with the Mennonites, and Samuel Contenius, director of the Guardianship Committee, played a key role as their protector. Without Contenius's support, the Mennonites may have lost their special privileges decades sooner than they did. This is a valuable case study, but it does not lead to a satisfactory assessment of Mennonite-state relations because Myeshkov jumps from the earliest years of settlement to the 1860s, ignoring important intervening developments. To be fair, Myeshkov's subject is the broader history of all Germanic settlers, but this specific example points to a larger problem. When Myeshkov moves from the large picture to the small, his examples are at once too narrowly specific (individual case studies focusing on one microregion and group), and too chronologically broad and disjointed (skipping over decades and ignoring dramatic shifts in state policy and world economic conditions). As a result, while the case studies offer extremely valuable details about individual groups, they sometimes do not serve their intended purpose of elucidating the larger subject.

While some of Myeshkov's case studies fall flat, others are very good. For example, his collective biography of the inspectors of colonies (pp. 384-397) opens the door to a new understanding of tsarist colonial administration and the role of regional authorities. Russian colonialism has attracted much attention in recent years, and important studies by historians such as Michael Khodarkovsky and Willard Sunderland have maintained that regional authorities had little influence over colonial policy and practice; the tsarist colonial experience is conventionally portrayed as centrally-driven, in sharp contrast to colonial history in other parts of the world. Myeshkov's work challenges this convention and demands that historians pay close attention to regional and local history.

The first three chapters of *Die Schwarzmeerdeutschen* are essential reading for historians who either wish to understand the general context of Germanic colonization in New Russia or to place specific subgroups in their broader context. The final three chapters are less cohesive and consistent, but in them there are rich fragments that deserve to be read and assessed by historians in the field. All told, this book is a significant accomplishment, for which Dmytro Myeshkov deserves great credit.

State University of New York at Fredonia JOHN R. STAPLES

Bolivien: Zufluchtsort der konservativen Mennoniten. By Sieghard Schartner and Sylvia Dürksen de Schartner. Santa Cruz, Bolivia: Schartner and Schartner. 2009. Pp. 346.

"Bolivia: Place of Refuge for Conservative Mennonites" is the English translation of this jointly authored book. In this title "Place of Refuge" is not a reference to a haven for displaced war refugees or a hideout for escapees from persecution. Instead it refers to Mennonites, mostly Old Colony Mennonites, looking for a place to continue their traditional agricultural way of life. Some came to Bolivia because they felt threatened by the encroachment of the modern world into their communities. Others came to escape changes from within their own communities—changes that they considered irreconcilable with their inherited ideals. However, the determining factor for emigrating was the shortage of suitable land to accommodate new generations of large families.

Since this book is intended primarily for Low German-speaking Mennonite colonists living in Bolivia, it is appropriately written in fairly simple German for people who do not read much. The book's content helps these Mennonite colonists become acquainted with the other colonies in Bolivia and gives the authors an opportunity to share insights and offer advice and counsel as well. If, additionally, "outsiders" should find the book interesting and helpful, the authors would be satisfied. And, indeed, any researcher of Mennonites in Latin America will recognize the importance of this volume for the wealth of information it offers, not to mention its lone position on this topic.

A brief overview of Bolivian history and a short explanation of the origins of the Mennonites there precede the corpus of the text. In the ensuing section the authors give separate space to each one of the sixty-seven Mennonite colonies or settlements in Bolivia, keeping in mind the following overarching questions: 1) Where did we come from? 2) When did we get here? 3) How did we get here? 4) Why did we come here? 5) What has become of our families and communities here in Bolivia?

Also included are details on the kind of crops raised, the depth of wells and other information of interest to farmers. We learn that, except for a small group of settlers who arrived from Fernheim Colony in Paraguay in 1954 (and who left Bolivia several years later), all the Mennonites here have roots in Canada. Beginning in 1967, colonists in large numbers came to Bolivia from Mexico; smaller groups came from Paraguay; others came directly from Canada, and from Belize; and one colony is from Argentina.

A separate chapter deals with the different groups of Mennonite settlers in Bolivia. The great majority of these are the Old Colony people, approximately 43,000 of a total of 50,000 Mennonites of northern European origin. They adhere to the traditional attire: dark dresses and head shawls for the women and bib overalls for the men. They reject rubber tires, even on tractors. Three smaller groups, totaling about 6,250, also consider themselves traditional conservative groups, but most are not quite as strict regarding dress and some modern conveniences (such as rubber tractor tires).

The remaining Mennonites, fewer than 1,000, are less traditional in practice and lifestyle. Most of these have Old Colony origins but became oriented toward evangelical Protestantism as a result of missionary efforts from North America

and Europe. The largest among these are the Kleingemeinde, the Fellowshipgemeinde and the Evangelische Mennonitische Allianzgemeinde. The authors also report that the Jehovah's Witnesses from Germany sent forty-five missionaries to the Bolivian colonies, but they have won few converts—nothing commensurate with the effort expended.

In the sixth chapter, entitled "Everyday Life in the Mennonite Colonies," the authors demonstrate their aptitude as social historians with their knowledge of and insight into the practices, institutions (including schools), community and church life, youth culture, world of work, language and transmission of the culture. They skirt the ethical and moral issues that have brought Bolivian Mennonites into the news. They are respectful of and do not criticize the tradition-bound practices of the conservative Mennonites, but they clearly agree with a more evangelical position ("Nobody should be born a Mennonite; there should only be born again Mennonites" [208]). The authors are concerned about the young people, for whom the church and community offer no activities of any kind between leaving school and marriage, a period during which serious social issues, including drinking, may develop and carry over into married life. They are also concerned about the severe physical punishment sometimes administered when disciplining even adults for infractions against the rules or moral understanding of the conservative communities. They remind readers of the errancy of a statement such as "Schlagen hilft immer" ("A beating always helps"), noting that Mennonites should be nonviolent.

A special feature of the book is the forty-page collection of photographs portraying colony life and events of both the traditional Old Colony people and the other groups represented. This feature makes the book worthwhile for those interested in this topic but unable to read German.

A final section of first-person accounts, both tragic and humorous, by different individuals about life and experiences in Bolivia rounds out this attractive and very readable volume.

Goshen, Ind. GERHARD REIMER

The Wing-Beaten Air: My Life and My Writing. By Yorifumi Yaguchi, with translation and editorial assistance by Clive Collins and Yujin Yaguchi. Intercourse, Pa.: Good Books. 2008. Pp. 216. $11.95.

The Japanese Mennonite poet Yorifumi Yaguchi's memoir, *The Wing-Beaten Air*, is a fascinating, illuminating and gentle read. A retired American literature professor, peace activist and Mennonite pastor who spent many years studying and teaching in the United States before moving back to Japan, Yaguchi recounts the experiences that influenced him to study English, come to North America, join the international Mennonite church and become a pastor, academic and poet, eventually returning to Japan to practice these professions there.

The foremost of these influences were growing up in a Zen Buddhist monastery in northern Japan, where Yaguchi's grandfather served as priest, and living through the Second World War as a child, witnessing its multiple devastations. Chief among the swindles and betrayals of the war in the mind of

the young Yaguchi was the false rhetoric of military nationalism, which inflamed the country to enthusiastically support massive acts of violence, creating unthinkable levels of widespread suffering both for the enemies of Japan and its own people, including its glorified war heroes.

As he grew older, Yaguchi was desperate to find an alternative to the glorification of war, which even Buddhist and Shinto leaders of Japan had widely and unquestioningly supported at that time. He found it in conversation with Mennonite missionaries in Japan soon after the war, who taught him Mennonite pacifism and communal belief practices. This seminal conversation led eventually to his conversion and emigration to the United States to study at a Mennonite seminary, and, ultimately, an internationally-inflected academic literary career.

Yaguchi's recounting of this story is enlightening for those of us who grew up in North America in the twentieth century, enamored of Buddhist and Shinto traditions as spiritual correctives to the authoritarian strictures and scars of Christian institutions and their own violent histories. The turn toward Eastern traditions has, after all, been a pervasive direction in modern and contemporary intellectual thinking in the West, from Ezra Pound to the Beats and the Beatles, to Leonard Cohen and the contemporary environmental movement. It is startling and wonderful to realize that the creative cross-fertilization and cultural renewal between East and West happened also in the opposite direction.

For contemporary Mennonites in North America, Yaguchi's story offers a necessary and beautiful challenge to remember and recover the utopian aspirations and practices of our Mennonite ancestors, who believed, with Leonard Cohen, that it is better to be "beautiful losers" than ugly winners in an age of violence. In our own time, when our Mennonite ancestors' practice of pacifism in the most trying of circumstances, following Jesus' promise that the "meek shall inherit the earth," is being severely tested yet again, strong voices for peace are needed more than ever.

It is quite interesting to see a similar dynamic as mainstream American ecotheorists and cultural activists—including Carolyn Merchant, Joel Kovel and Richard Heinberg—express interest in a Mennonite pacifist, communitarian, environmentally sustainable vision. Meanwhile, most of the North American writers coming directly out of a Mennonite heritage are still energetically involved in getting out from under the extensive lapses in egalitarianism, free-spiritedness and pacifism that have characterized the Mennonite community in the past century. These lapses have included, not as the exception but as the rule, severe authoritarianism, suppression of women in matters of public speech and economic autonomy, and even pervasive violence against children (and more covertly, women).

Yaguchi's story is illuminating also as contemporary intercultural *Künstlerroman*, in the post-postmodern "remix" mode. He is obviously a social man, who was able to meet with many of the best American poets of his era, and the memoir includes photos of him posing with the likes of Allen Ginsberg, Robert Bly, William Stafford and R. S. Thomas, all of them eager to participate in Yaguchi's ongoing quest for pacifist community.

It's edifying to see contemporary poets listed with their pacifist commitments and vision (Stafford, yes; Gary Snyder, yes; Denise Levertov, yes; Kenneth Rexroth, yes) and Yaguchi's story makes me realize how pervasively absent this discussion has been from professional dialogues in contemporary literary circles, when it should have been, as it is here throughout the memoir, front and center. Nor do I have the impression that the links between pacifism and poetry are talked about all that much in Mennonite churches or academic conferences.

I have two quarrels with the book. The first is that it is a highly male-centered story. His two faithful wives, who presumably accompanied him in his many travel adventures, and took the photos of him standing handsomely with mostly male North American and European poets (with the exception of Levertov), are only briefly mentioned. (Yaguchi's first wife, Reiko, died in 1970, leaving two young sons; he remarried in 1971, and raised the two sons with his second wife and constant companion, Mitsuko.) An egalitarian and environmentally dedicated communitarian and visionary of social practice should demonstrate greater commitment to the inclusion and honoring of women and women's realities as well as the social economics of gender in relation to nature and culture, in creative intellectual dialogue and exchange.

My second complaint is that occasionally Yaguchi lapses into evangelistic preachiness of the sort that sent many Mennonite intellectuals scurrying as fast and far from the fold as possible in the last several generations. Is Christian monotheism really a superior model of belief than the shamanic practice of engaging with many gods? (Where, for example, in that paradigm, as Tomson Highway, a Canadian Cree playwright, poignantly asks, is Mrs. God?)

Yaguchi's own poems, scattered through the memoir and of varying quality—from so-so to shiveringly excellent—exhibit many Shinto and Buddhist inflections, highlighting the aspects of Buddhism and paganism many of us admire in the West, for their greater sensitivity to matters of nature and spirit, as well as gender (as Vandana Shiva has beautifully illustrated in her ecofeminist monograph, *Staying Alive*).

Does there have to be the one best universal way? Aren't we grateful for cultural diversity, and its direct link, as some ecotheorists have observed, to biodiversity in the diverse regions of the world? Doesn't Yaguchi's own performance imply that remixing cultures in creative ways is superior to nailing down new and old orthodoxies, with someone (himself and his friends) coming out definitively "on top"?

That said, I warmly recommend the memoir to anyone interested in contemporary pacifism, anyone interested in Japanese, Mennonite and East-West dialogue and culture, and anyone interested in finding out about the fascinating, internationally-inflected, cosmopolitan lives of poets among us at this time. However marginalized poetry has become in the mainstream media, it nevertheless represents the spiritual and artistic heart of the culture. Yaguchi's version is intelligent, inspiring and illuminating, and contributes to bringing the best evolutionary aspect of our species forward in new ways.

Brandon University DI BRANDT

The Poetry of Yorifumi Yaguchi: A Japanese Voice in English. Wilbur J. Birky, ed. Intercourse, Pa.: Good Books. 2006. Pp. 149. $9.95.

Wilbur Birky's 2006 edition of Yorifumi Yaguchi's poetry collected nearly half of the Japanese poet's more than 300 poems published in English, a few of them composed in English but most of them translated from Japanese by Yaguchi himself. They were culled mostly from six collections of poetry, now out of print. The anthology is thus an important and valuable one, and presents a strong showing of the poet's best work over several decades.

I'm not crazy about the organization of the poems by themes, namely, "Silence," "Child of War," "Horizon," "Breath of God," "Words Made Flesh" and "War and Peace." Nor am I keen about the detailed biographical portrait introducing the collection. I would have preferred a simple chronological presentation of the poetry, or another less intricate and less interpretive format, for the sake of more direct reader-access to the poems without the editor's explanations guiding our experience. An interpretive afterword or even a glossary of footnote commentary would have seemed less intrusive, and would perhaps have enabled a deeper critical engagement than the simple paraphrases given here to readers presumed to need them to read the poems.

Perhaps it is not surprising that the "Christian" poems, many of them written for Mennonite church audiences in the United States and in Japan (and published separately at the time), are the least playful, least ironic, simplest and most dogmatic in the collection. To Western ears, steeped in the Christian tradition, these poems sound preacherly and merely illustrative. Birky is aiming at a church audience, it seems, so perhaps these poems are intended for religious purposes in the contemporary English-speaking context, as well. For a literary audience accustomed to a wider range of expression and less pedagogical or liturgical intentions, the collection would have been stronger without them.

Elsewhere, Yaguchi's poetry dazzles with haiku-like economy of imagery and statement, a finely honed sense of irony, a gentle and endearing humility, a sharp razor-edge of observation of human foibles and natural grace. Yaguchi is adept at engaging silence and overtone, evocative of his Buddhist ancestral heritage, and flashes of illumination at simple observations of birds or trees, reminiscent of his Shinto and neighboring indigenous Ainu roots.

A simple meditative clarity pervades these poems, as in this gem, prayer-like, and worth a thousand sermons, entitled "Vacancy," quoted here in full:

Let this vacancy
sink
deep down
in me

and

let it stay
there
an old pond
forever.

There are three marvelous collaborative poems, a traditional renga with James Kirkup and Mokuo Nagayama, a poem in alternating voices with William Stafford, and a dialogue in couplets with Robert Bly. Here Yaguchi's poetic voice is anything but safe or pedagogical, and exhibits an exquisite and startling sense of intercultural play. "One-Line Renga," for example, ends with disjunctive and hilarious bravado, steeped in tragedy, like this:

In the dark, a snake in a rage swells and stands.	*Nagayama*
Urinating on the field, a ladybug lands on my penis.	*Yaguchi*
And a neutron bomb irradiates my every vein.	*Kirkup*

The dialogue with Bly, "Listening to a Storyteller," a small elegy for William Stafford, performs an elegant dance of voices and images that balances grief and homage and a lush celebration of the green world (and the feminine) in perfect harmony:

Yaguchi:
Honey tastes of wildflowers, out of which
The songs of the bush-warblers come flying.

Bly:
There is water dripping in the deep forests;
And the gods eat the cries of the bush-warblers.

Yaguchi:
There is a deep well covered by grasses;
And I remember the womb I was in.

Bly:
No one knows the silence of the high peaks.
But I sometimes hear Stafford's voice in the bushes.

Birky's arrangement of the poems ends quirkily, with a poem about maimed insects who come like "refugees" to the poet's garden, and perform in a midnight orchestra among the unweeded, unpesticided grasses, and then this eloquent reflection on the poetic project:

Something Like a Wind

What I have been trying to catch
In the net of words
Is something like a wind
Coming from another world and
Freely flying
Almost unreachable.

If one purpose of a review is to convince readers to buy the book, I hope these brief excerpts of an important and inspiring poet whose wisdom strikes me as necessary for our age, will have that effect, despite the less than ideal editorial format of the collection.

Brandon University DI BRANDT

He Flew Too High. By Ken Yoder Reed. Enumclaw, Wash.: WinePress Publishing. 2009. Pp. 350. $21.99.

Ken Reed's second historical novel—following his *Mennonite Soldier* (1974)—is enriched by its resonance with other narratives and archetypes: Mark Twain's *The Man Who Corrupted Hadleyburg*, Sara Stambaugh's *I Hear the Reaper's Song,* the 1978 Jim Jones cult debacle in Guyana and, of course, the Greek myth of Daedalus and Icarus, as alluded to by the title of the book.

The man who corrupts an otherwise stable Mennonite community in Lancaster County in the 1950s is Saul (yes, of Damascus) McNamara, a nuclear strategist during the Korean War, who, haunted by the destruction wrought in Hiroshima and Nagasaki, seeks a peaceful alternative. By studying the Bible and researching in the Library of Congress, he discovers the Mennonites and becomes connected to a Lancaster County, Pennsylvania, congregation by impregnating the daughter of Bishop Krehbiel, marrying her and accepting a farm and a farmer's vocation from her father. As a surprising convert, he becomes a popular, charismatic speaker in his otherwise staid, new community.

Almost immediately, however, his interest in peace and peacemaking is called into question by his abuse of his wife and his early imagining, with personal satisfaction, of a divinely ordained destruction of the pleasant valley into which he has settled. He brings not peace but a sword to his adopted Mennonite people.

The turning point occurs at a winter spiritual life retreat in a mountain cabin, where a meeting turns charismatic, with attendees speaking in tongues, having visions and making prophecies. That experience by a small group leads to the alienation of Saul from his wife, his father-in-law and the Lancaster Conference, and, finally, to a group of the dissidents leaving the church for a new start in British Honduras. Saul, who remains in the U.S., turns the migration over to his more radical lieutenant, Bernie, but by the end of the novel Saul has lost his business, his farm, his wife and, incidentally, his beloved son.

In this historical novel, Reed seems to be examining religious and social change among Lancaster County Mennonites post-World War II, just as Stambaugh did for the 1896 era when, as a result of a spiritual revival following a tragic accident, Lancaster Conference took on "plain," separatist ways that lasted until World War II and beyond.

It is less clear what analysis Reed is making of developments in Lancaster Conference in the postwar years and of their long-term effects on Lancaster Mennonites. Although he denies any resemblance to "actual historical events," in a newspaper interview he does refer to an unnamed cousin who led a group to Paraguay to establish a "pure church," with a drastic outcome.

Overall, Lancaster Conference in the 1950s was not traumatized by divisions caused by charismatic movements. Of course, like other U.S. Mennonite churches, it was affected by the George Brunk, Myron Augsburger and Howard Hammer tent revival crusades, although these were generally endorsed by Mennonite leaders and had no tragic consequences. Instead, *He Flew Too High* probably should be read as a study of the persistent, historical problem in

Mennonite and Amish groups of divisions caused by people who seek a warmer, heart-felt faith.

The novel acknowledges a second threat to traditional Mennonite culture in the person of Wolfgang (yes, Mozart!) Landis, a native son who is a student at Julliard School of Music and returns to Lancaster, trying to integrate his academic and performance studies with his Mennonite inheritance. Like Saul, Wolfgang, too, is attracted to one of Bishop Krehbiel's daughters. Reed rather awkwardly removes Wolfgang from the narrative early on, as no true threat, although the kind of worldly, critical education and experience that Wolfgang represents probably has had a larger and longer-term influence on Lancaster Mennonitism, resulting in acculturation, than did any charismatic or revival movement.

The emotional climax of the novel is a vision that Saul experiences near the end of the book, in which he sees the crucified Christ, whose wordless message is "I forgive you" (334). It is a strange way to end the book, since the many visions that have preceded this one have been sinister and implicitly discredited by the narrative.

One supernatural revelation that is explicitly condemned occurs just prior to Saul's vision of Christ, when a letter reports that one worshipper in British Honduras "got a message by tongues that the water was safe, that God would protect us." As a consequence of drinking the water, five children die and fifteen people were hospitalized. If that revelation, and earlier visions, were not godly, why should Saul, or we, believe that his final vision of Christ is valid?

That vision may be the charismatic climax of the book, but it is actually preceded by a more understated, traditional Mennonite climax when his father-in-law, who has suffered so much because of Saul, comes to him and, in the vein of the Nickel Mines Amish, forgives Saul, who is overwhelmed by grace.

John Krebiehl's act of forgiveness discredits the ultimate relevance of the Daedalus-Icarus story, which endorses the classical Greek ideal of restraint, moderation and the Golden Mean. If moderation is to be seen as the norm, then the cautious Mennonite Conference board of bishops represents that option.

However, Krebiehl's forgiveness of Saul is the more radical, truly Christian (and Mennonite) view of human salvation: not moderation on the part of a self-disciplined person, but amazing grace as represented by the crucified Christ of Saul's vision.

He Flew Too High seems to present an authentic, detailed, nuanced, credible picture of Lancaster Mennonites and their culture in the 1950s, when the author matured in that context. By having a number of characters, from time to time, narrate their own experience, Reed avoids black-and-white, stereotyped characterizations. The result is an interesting, thought-provoking novel.

In tandem with this new novel by Reed, his earlier *Mennonite Soldier* has recently been republished by Masthof Press.

Goshen College ERVIN BECK

Lost Sons. By Judy Clemens. Scottdale, Pa.: Herald Press. 2008. Pp. 291. $15.99, paper.

This novel is a welcome departure from Judy Clemens's highly successful series of "detective" novels for which she is best known. The novel builds on the detective story tradition, however, in its parallel quest for two "lost sons." The first missing son draws from the ever-intriguing historical story of Clayton Kratz, who followed the call to engage in relief work under the fledgling Mennonite Central Committee, and then disappeared without a trace in post-World War I Russia. But as the title makes clear, it is the story of plural lost sons—which includes the agonizing quest of Officer Stan Windemere to find his own son Jamie, who was just recently reported as missing by two Navy men who appear at their door.

The novel builds on these parallel stories: one historical and one fictional; one pacifist and one military (even the military son's father is a police officer); one living on as an unresolved in search spanning some 80 years, and one current and urgent. But the parallel also takes on psychological urgency as both sons were lost in Russia.

The immediate story takes place in Goshen, Indiana, an appropriate setting, for it was from Goshen College that the historical Clayton Kratz took leave to engage in relief service in Russia. It is at Goshen College where a peace studies professor eventually engages the hurting mother—recognizably parallel to some well-publicized conversations that took place in Goshen a few years ago. And it is in Goshen where Clemens grew up and attended college. The novel also clearly builds on the much publicized and painful racial tensions in Goshen in the wake of a sizeable influx of Latino families who found work in the RV industry. It even picks up on a gang shooting, which seems to mirror some unfortunate events in Goshen's recent history. In this sense, the novel is contemporary and realistic, while grounded in well-researched history.

Both of these characteristics combine with Clemens's fictional interest in "detective" stories. Clemens makes the historical purpose of the novel explicit in both her preface and her concluding author's note. The latter includes a sketch version of the Kratz story, a recognition of the role of M.C.C. both then and now, and a paragraph acknowledging the real institutions in Goshen where much of the action takes place. Its bibliography of sources related to the disappearance of Clayton Kratz and the subsequent and unsuccessful quests for his "traces" provides the reader with a good opportunity to explore the story of this "lost son" of Mennonite history.

The novel follows a simple and effective structure. The immediate narrative unfolds over a period of only two and a half weeks, as each chapter covers one day during this climactic period. Thus the novel begins with "Chapter 1: Monday," and continues in parallel fashion on through "Chapter 17: Wednesday." The story of Clayton Kratz unfolds primarily through the research and consciousness of the contemporary Goshen police officer who, in agonizing over the whereabouts of his own lost son, takes a leave from work. But he then takes a temporary position as the night guard at the local M.C.C. office, where he happens onto materials relating the unending quest for the lost Kratz—a story that amid his present fears takes on an urgent significance that threatens to

consume him. There are, of course, also flashbacks in the minds of various characters that fill in the further details and contexts of the story.

Other significant characters appear in the novel. There is Officer Windemere's wife, Rose, whose anger at local pacifists is palpable not only because of their own lost son, but partly because she suspects that a local Mennonite girl had earlier jilted him because he was not Mennonite or pacifist. This anger is further intensified by current Goshen College student war protests that she reads about in *The Goshen News.* And her husband's temporary job with a pacifist church agency adds to the mounting tensions between the two in the context of their fears concerning their own lost son. The Mennonite former girlfriend later makes her own brief appearance to try to explain the student protests. There is the patient local M.C.C. director who helps to both interpret the Kratz story and console the agonizing father in the context of both personal and community pain. There is Rose Windemere's reluctant encounter with a college professor of peace studies. And in this context there is the nagging irony or ambiguity, unspoken yet palpable in the novel, of M.C.C.'s hiring a police officer to guard its world relief supplies at night—even though he is kindly requested not to carry a gun while on duty there.

The novel is a "good read," if not Clemens's best to date. It is a solid fictional study in issues of war and peace based on living history. Some parts do seem slightly contrived as stereotypes and prejudices threaten to divide husband and wife, pacifist and military families, Hispanics and "locals," college and community. Yet these tensions are real enough both in the Goshen community and in many others like it. And a few of the scenes seem somewhat melodramatic: the daughter's softball game; the extremes of Stan Windemere's growing obsession with the Kratz story; a sleepless night of search followed by disorientation and fainting.

Of course at the end, in detective story fashion, there is the Navy lieutenant at the door. What will he have to say? Oh yes, and an epilogue further summarizes the longer-term results of this agonizing quest for the two "lost sons."

Goshen, Ind. WILBUR BIRKY

Jesus Matters: Good News for the 21st Century. Edited by James R. Krabill and David W. Shenk. Scottdale, Pa: Herald Press. 2009. Pp. 260. $16.99.

Jesus Matters seeks to offer a "portrait" of Jesus amid competing images and perspectives in North American culture by exploring who Jesus is and what that means for postmodern readers through essays as snap-shots that explore particular aspects of the life, teaching, death, resurrection and implications of Jesus. These perspectives on Jesus are offered by different authors, generally an older Mennonite scholar paired with a younger Mennonite, reflecting on Jesus through the windows of Scripture or of theology or ecclesiology. The authors have sought to be accessible and conversational in tone and each chapter ends with questions for discussion that expand on the perspective of the essay and engage the reader's own point of view. These essays are written from an explicitly North American Anabaptist-Mennonite perspective; the authors are

from both the United States and Canada, some having grown up in the Mennonite Church and others having come to the Mennonite Church as adults; they often draw from cross-cultural experiences.

The authors excel at connecting personal experience with Scripture and theology. Experiences include April Yamasaki's experience at a Christian youth rally as a teen (27-28); Willard Swartley's powerful story of nonviolent confrontation with a man possessed by a demon (99); Mark Theissen Nation's experience growing up in an environment marked by alcohol abuse and violence (119); and Mary Thiessen Nation's peace work in Los Angeles (172-175). Some authors reflect engagement with historic Anabaptism, helping readers trace the roots of the present Mennonite Church as part of Jesus' movement. For example, in "Jesus Calls" April Yamasaki and Peter Sensenig connect Jesus' calling of disciples to the Anabaptist belief in believer's baptism, while Willbert Shenk and Jennifer Davis Sensenig emphasize the evangelical witness of early Anabaptists in relationship to Jesus and the Church's mission today (31, 195). The essays also reflect broader influences. Stanley Green and Sarah Thompson enrich the understanding of God's Kingdom through a story about racial reconciliation from South Africa involving Nelson Mandela and through an account of the Latin American womanist theologian Ada María Isai Díaz (75, 79). Nelson and Laura Kraybill begin their essay with a story about Salvadoran Archbishop Oscar Romero (229). The essays address issues that contemporary readers care about as in George Brunk III and Laura Amstutz's essay on "Jesus and Creation," which offers a distinctly Christian perspective on the environment. David Shenk, Lindford Fisher, Weston Shertzer, Jonathan Herr, Ryan Showalter and Jon Heinly's chapter on "Jesus Encountering the Religions" taps into issues of pluralism and interfaith dialogue (63-74, 215-227). Yet the authors also tackle challenging areas of theology such as understanding the Trinity in "Jesus and God," understanding the death of Jesus in "Jesus Crucified," the life-giving implications in "The Resurrection of Jesus," and eschatological hope in "Jesus and the Future" (105-114, 115-142, 229-240).

Organizing topically related essays poses a significant challenge, especially given the relational nature of doctrine. The order of the chapters seems haphazard at times. While starting the book with the essay "Jesus Calls" gives a decidedly missional cast to the whole, some topics are placed in a logical order chronologically or theologically, such as resurrection following crucifixion leading to eschatology. But "Jesus Triumphs over the Powers" might have been better placed following the resurrection or near the end to associate with the Eschaton, and "Jesus Invites Us to His Table" might make more sense following the essay on "Jesus and the Church." Following the order of classic systematic theology by beginning with revelation and creation and ending with the more eschatologically-themed chapters would make more sense and might make the book even more usable as a companion for catechesis. While all are biblical, the essays vary in their engagement with the stated focus passage. Some essays draw more widely from across the canon. Thus, while offering a deeply biblical perspective, the book turns to theology for a stronger organizing principle, arguably reflecting a needed shift in engagement for Mennonites who have at times shied away from being constructive in theology.

Jesus Matters provides an accessible way for readers to learn about Jesus and be inspired to follow Jesus' call in their own lives. It accomplishes its aim. The language does not talk down to readers who may be new to Christianity, but also offers deeper insights for those who may have grown up in the church. The questions at the end of each chapter would make the book suitable for use in a Sunday school or small group discussion and the biblical and theological content would make the book an excellent supplement to catechetical material used in a class for those considering baptism.

Candler School of Theology, Emory University JONI S. SANCKEN

The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions. By Paul G. Hiebert. Grand Rapids, Mich.: Baker Academic. 2009. Pp. 217. $21.99.

Transforming Worldviews: An Anthropological Understanding of How People Change. By Paul G. Hiebert. Grand Rapids, Mich.: Baker Academic. 2008. Pp. 367. $24.99.

The Scottish missiologist Andrew Walls has observed that the overseas mission experience from the West is not only about the transformation of the non-Western world but also a profound learning experience for Western Christianity itself. Many teachers have emerged in this global effort to describe and interpret the lessons that Western Christians must learn, and among the most articulate and prolific was Paul Hiebert (1932-2007). Born in India to second-generation Mennonite Brethren missionaries, Hiebert and his wife were themselves Mennonite Brethren missionaries to India for six years. After earning a doctoral degree in cultural anthropology and holding teaching positions at Kansas State University and Mennonite Brethren Biblical Seminary, Hiebert taught missions and anthropology at both Fuller Theological Seminary (1977-1990) and Trinity Evangelical Divinity School (1990-2007).

In addition to his teaching, Hiebert authored more than 150 articles and 10 books in which he appropriated the methods and insights of anthropology for the study and practice of Christian mission. Indeed, Hiebert was among the first generation of evangelical missionaries to earn terminal degrees in anthropology. Along with scholars like Charles Taber, Charles Kraft and Dean Gilliland, Hiebert was convinced that the rigorous study of culture was necessary to effectively bear witness to the Gospel.

This conviction emerges from the belief that the content of the Gospel is always formed and informed by the various contexts into which it is transmitted and received. Hiebert's understanding of the significance of human contexts for Christian mission is summarized in the latest book to bear his name, *The Gospel in Human Contexts*. A compilation of previously published essays, edited after his death by a group that included his daughter, this volume makes a cogent argument for "human exegesis" to be completed alongside biblical exegesis in any faithful mission endeavor. Hiebert contends that human exegesis, or a systematic attempt to understand the audience to which the Gospel is communicated, is a "third way" of doing theology. He argues that while

systematic and biblical theology have their respective roles in understanding the content of Christian faith, "missional theology" takes seriously the contexts that formed the biblical record and into which the Gospel is transmitted. Replete with the diagrams and analytical arguments one came to expect from Hiebert, the essays move in nine chapters from theoretical foundations, to historical survey, to application in missionary practice.

For those familiar with Hiebert's writings these essays are simply a review, yet they are invaluable for those seeking an overview of his thinking. Indeed, this volume's introduction and recapitulation are both its strength and limitation. At least two elements, however, are worth a fresh appraisal. Hiebert's understanding of Christian missionaries as "global mediators" (177-199) is especially relevant for the contemporary world, in which the majority of Christians reside in the non-West and when the world is interconnected as never before. Hiebert argues that missionaries, regardless of places of origin, are well placed to become bridges between various communities in their home and host countries. This re-imaging of the missionary is necessary, not only for greater faithfulness in Christian witness, but also in light of the missionary enterprise's many critics.

A second contribution that is worth another look is Hiebert's argument that a "systems" approach to understanding human cultures is the most fruitful for Gospel transmission (127-159). Drawing upon systems theory that is used in a variety of disciplines, including psychology and military science, Hiebert argues that viewing human culture as an organized set of components enlightens at least two aspects of humanity that are necessary for Christian witness. A systems approach provides a synchronic paradigm for highlighting the commonalities among all humans, and it honors the complex holism of human understandings of themselves and their worlds. Hiebert attempts to form a paradigm or template through which one can understand humanity in general and also more local human expressions by constructing systems around different worldviews.

This concept of worldview and its relevance for Christian mission is the focus of the last book Paul Hiebert authored. *Transforming Worldviews* was selected by *Christianity Today* as the outstanding book in Missions/Global Affairs for 2009, and this award is well deserved. Not only does *Transforming Worldviews* represent the consummation of Hiebert's fifty-year career in missionary anthropology, it also brings together in one volume his ideas about the significance of worldview for Christian missions. Hiebert defines worldview as "the foundational cognitive, affective, and evaluative assumptions and frameworks a group of people makes about the nature of reality which they use to order their lives" (25-26). This basic map of reality, Hiebert argues, must be transformed in the course of Christian conversion. This thesis is developed in eleven chapters in which Hiebert guides the reader from an overview of worldview theory, to a discussion of the significance of worldview for understanding humanity, to descriptions of the worldviews of modernity and postmodernity, and then finally to a presentation of the contours of a biblical worldview. The chapters are clearly written and well-organized, and they follow an obvious progression that reflects the mind of an analytical thinker and astute

teacher. Hiebert concludes with a chapter that seeks to apply worldview theory more directly to Christian mission.

This is a monumental volume in several respects, with two noted here. Hiebert's convincing argument that Christian conversion must affect the entire person, necessarily penetrating one's view of all reality, employs anthropological insights to bolster the same argument made by theologians and biblical scholars. In a world where Christian conversion is often shamefully easy and superficial, Hiebert's reminder that becoming a Jesus follower requires essential transformation is desperately needed. Hiebert also maps this transformation of one's view of reality in conversion, a second invaluable contribution of this volume. To contend that Christian conversion requires total transformation is not novel, but attempts to describe and depict the process and products of conversion are rare. Hiebert's models will no doubt be debated and modified over time, but he is to be applauded for his pioneering work.

Even so, as with all studies, this one has its weaknesses. Hiebert's presentation is highly technical, and his attention to the details of anthropological theory can become tedious to the nonspecialist. It can also be argued that the worldview models that Hiebert creates are overly simplistic. Hiebert reviews the modern worldview, and the worldview of late and post modernity. Even allowing that the terms "modern" and "post-modern" are accurate and that fundamental contours of "modern" and "post-modern" thinking can be identified, still it is reductive to overlook the rich variety within these broader understandings of reality. Hiebert's chapter 10, which discusses a "biblical worldview," is especially troubling in this regard. Hiebert acknowledges that at one level there are many biblical worldviews—that is, multiple maps of reality held by the humans that are described in the Bible. Yet, his suggestion that God has a "worldview" and that an effort should be made to discern God's idea of reality seems overly anthropomorphic. Additionally, the very concept of worldview itself is problematic. Even though the term has been used in European philosophy since at least the nineteenth century, the concept is clearly based on philosophical and theological assumptions that are not universal. For example, the understanding that Christian perspectives of reality are entirely divergent from "secular" views is an obvious product of Calvinism and the Enlightenment. This doesn't make Hiebert's work invalid, yet it does highlight its limitations.

Nevertheless, *Transforming Worldviews* is a seminal work that should be read and reread by those interested in the process of Christian conversion, especially in cross-cultural contexts. Suitable for upper-level undergraduate as well as graduate courses, Paul Hiebert's final work will be remembered as his greatest. We are all indebted to this masterly teacher for his lessons from the mission experiences of Western Christianity.

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Rooted in Jesus Christ: Toward a Radical Ecclesiology. By Daniel Izuzquiza. Grand Rapids, Mich.: Eerdmans. 2009. Pp. 292. $35.

At the Lord's Table the church is reminded that the body of Christ is wounded: "The body of Christ, broken for you. . . ." And this is not only a call to remember what happened at Golgotha many years ago; as Blaise Pascal once wrote, "Jesus will be in agony until the end of the world. There must be no sleeping during that time."[1] In his book Daniel Izuzquiza, a Jesuit priest in Spain, offers a meditation on Christ's agonized body, spread across the globe—a meditation that awakens the reader to "the global capitalist system that is structurally causing so much injustice and death" (ix). While "humanity itself has become superfluous to this liberal-capitalist society" (ix), in the church Izuzquiza discerns a different vision of humanity—a way of being human that finds life through unity with the wounded. The church is a body that receives its life through networks of solidarity. In this respect Izuzquiza articulates a thoroughly Jesuit ecclesiology where, as the Thirty-Fourth General Congregation of the Society of Jesus states, members "must create communities of solidarity. . . . [E]very Jesuit in his ministry can and should promote justice in . . . direct service and accompaniment of the poor" (125). Christ is not a possession; instead, for Izuzquiza and his Jesuit order, the church receives the life of Christ through solidarity with the suffering and poor, with those whose wounds resemble the marks of the agonized Jesus.

Izuzquiza clearly stands within the tradition of Latin American liberation theology: "only a theology that reflects on the life and experiences of the poor . . . can truly be called Christian theology" (4). Izuzquiza's roots within this tradition provide a context to understand his difficulty with the work of John Milbank. While liberation theologians trust the analytical resources of the social sciences, "Milbank's critical project seeks to dismantle all modern social theory as a corruption of the previous theological synthesis" (44). The theoretical foundations of secular modes of analysis are pseudotheological and therefore evacuated of any substance. Thus, for Milbank nontheological analysis of the postmodern world will simply reproduce the vacuous nihilism of Enlightened secularism (though in a different guise) and consequently will fail to provide resources for real liberation. Milbank pulls the rug out from social scientific traditions of inquiry that Izuzquiza uses in his work of liberation for the poor and oppressed. While Izuzquiza finds a discussion between secular social theory and theology fruitful, "Milbank's unilateral way of arguing has the effect of blocking the conversation" (47). In the end, Izuzquiza asserts, Milbank does not take seriously Henri de Lubac's work, which integrates "nature under grace" and consequently provides space to integrate the social sciences "within the Christian theological worldview" (53).

Izuzquiza finds more hope for social transformation in the work of John H. Yoder, who offers a vision of a nonsectarian church that gives her life for the sake of the world. According to Izuzquiza, Yoder's vision of the church does not

1. Blaise Pascal, *The Mystery of Jesus,* no. 919, in *Pensées*, trans. and ed. A. J. Krailsheimer, rev. ed. (London: Penguin Books, 1995).

"retreat from society," but instead embodies "a radically different approach to political activism" (69). Unlike Milbank, Yoder does not need to expose the corruption at the heart of social theories. Instead, Yoder forms "tactical alliances" with anyone who can help—"with the Enlightenment or with the Gandhian vision, with the socialists or the alter-globalization movement" (75). According to Izuzquiza, Yoder offers fertile soil to plant the seeds of liberation. Through his work, Izuzquiza discerns a vision of Jesus that leads to "the way of authentic Christian radical transformation . . . a true culture of peace" (86).

After theorizing the relationship between the church and social transformation, Izuzquiza closes the first half of his book with a chapter on Dorothy Day and the Catholic Worker movement. Drawing from the work of James McClendon,[2] Izuzquiza focuses on the biography of Day as a "radical political theology" (90). Her life was "radical" (i.e., having to do with "roots") because she rooted her life in the humility of Jesus. She followed the "downward path" of Christ's kenosis: "Following Jesus in his radical descent (see Phil. 2:5-8), she emptied herself and humbly shared her life with the poor and weak of society" (93). Dorothy Day displayed the "politics of the incarnation," a phrase that Izuzquiza uses to describe the christological significance of Day's houses of hospitality (97). These houses created a "social space" for the homeless and marginalized to rediscover their giftedness in Christ. As Day displayed the good news by living with the poor, she became involved in structural issues that were important to the people with whom she lived. For example, she threw her lot in with the workers during a labor strike in 1936. Day wrote in her newspaper, "Let us be honest and confess that it is the social order which we wish to change. . . . And it is to reconstruct the social order that we are throwing ourselves in with the workers" (103). But she did not have much faith in the powers that be to transform the world into a hospitable place for the poor. Instead, she wrote, "we need communities of work, land for the landless, true farming communes, cooperatives and credit unions" (103).

Izuzquiza takes the life of Dorothy Day as a serious proposal for the church's theological project of social transformation. The Christian imagination "should always keep in mind the call to be with the poor and to create alternatives from that specific social setting" (105). In the second half of his book, Izuzquiza roots Day's witness in the sacraments, primarily the eucharist. His meditations on the mystery of the eucharist ultimately lead into a discussion of "radical counter-politics" (225-277). These politics include war-tax resistance, communities of mutual aid, and the Focolare movement's cooperative economies, among others. Izuzquiza briefly notes many of his wide-ranging interests. Yet, as he argued in his chapter on Dorothy Day, liberation theology must concern itself with a "specific social setting." What is missing from his counterpolitics is concrete analysis of the milieu (economic, political, cultural and theological forces) that inspires and sustains the people who make possible the revolutionary projects he mentions.

2. James W. McClendon Jr., *Biography as Theology: How Life Stories Can Remake Today's Theology* (Philadelphia: Trinity Press International, 1990).

Izuzquiza is at his best when he offers theological analyses of figures like Mother Teresa of Calcutta, whose eucharistic mysticism unites the broken body of Christ at the Lord's Table with the presence of Christ in wounded bodies in the slums. Teresa states: "in the Mass we have Jesus in the appearance of bread, while in the slums we see Christ and touch him in the broken bodies, in the abandoned children" (205). While Izuzquiza pays careful attention to sacramentology, he does not exercise the same contemplative analysis of political bodies with the social sciences. Can sociology provide new lenses to gaze at the liberative movements of the poor and see the life-giving blood of the body of Christ? That is the challenge Izuzquiza offers at the beginning of his book, yet he does not himself demonstrate this possibility. Although he tries to correct Milbank's project, Izuzquiza does not show how the social sciences add a critical line of sight that exposes the blind spots of theology. For Izuzquiza, revolutionary collectives of bodies are still best seen through the eyes of the sacramental theologian who fixes our contemplative gaze on the eucharist. At best, the social sciences are supplementary; and at worst, they are misguided without the correction of the theologian. Thus Milbank comes back to haunt the forays of liberation theology: "Theology, then, does not require the mediation of social science" (53).

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Sites of Violence, Sites of Grace: Christian Nonviolence and the Traumatized Self. By Cynthia Hess. Lanham, Md.: Lexington Books. 2008. Pp. 169. $60.

In this discipline-bridging book, Cynthia Hess points out that she is not the first to put "Christian theology and trauma studies in dialogue" so they can inform each other. However, she may be breaking ground by being the first to put the Christian theology of nonviolence, as outlined by John Howard Yoder, in dialogue with the study of trauma and how people heal.

Hess calls Yoder her "primary conversation partner" in this venture even as she pushes the boundaries of his analysis of violence and Christian nonviolence in her review of Yoder's theology in the first chapter. She argues that Yoder's focus on external violence, pacifism and the refusal of military violence does not go far enough because he fails to address the reality of internal or internalized violence, which can turn the self into a site of violence or even an agent of violence.

To fill this theoretical gap, she draws from the writings of Martin Luther King Jr. and feminist theory to explain how violence becomes internalized "when the relationships and cultures that form us are violent" (25). She turns to trauma theory to explain how sites of violence can grow in the self as a result of external traumatic violence that creates internal physical, emotional and spiritual wounds.

Two long but well-written chapters review the literature on how trauma fragments the self, and on the theoretical perspectives on trauma healing. The latter is organized around trauma scholar Judith Herman's framework: establishing safety, remembering and mourning (which Hess calls narrating the

trauma), and reconnecting (which Hess calls retemporalization). The only omission in these splendidly lucid chapters is the current debate over whether healing requires repeatedly telling the traumatic story; the promising experimental techniques of energy psychology appear to provide rapid, lasting release of trauma symptoms and healthy cognitive reframing with a minimum of talk.

The last three chapters provide a thoughtful interweaving of the two disciplines and identify concrete ways a theology of nonviolence can help to transform sites of internalized violence into sites of grace. The nexus and central tenet is that if nonviolence is the cornerstone of Christian faith, discipleship and mission, as Yoder claims, and if violence, according to trauma theorists, can become embedded in people's bodies, minds and souls, then transforming that violence "must constitute an essential part of Christian nonviolence and an essential part of what it means for the church to be the church" (90).

Hess's applications of how this is done range from the practical to the ideal. Running throughout is an emphasis on the positive potential of community, in particular religious community, in the three phases of healing. Trauma theorists cite supportive relationships as the most basic condition for healing. Hess acknowledges that the church is imperfect, so that at times it is incapable of providing the level of support trauma survivors need. Nonetheless, she contends that the church still can be a healing resource, "just by being the church." What does she mean by this phrase, which she uses repeatedly? To define it, she turns to Yoder's writing, with her own extensions:

> The church is a voluntary communion with a confession of faith and commitment to discipleship forming the foundation of communal membership that is based on love, accountability, trust, agency and responsibility through the work of the Spirit.
>
> The church is an egalitarian community where power is shared and the gifts of all are honored.
>
> The church is a witnessing community. Here Hess goes beyond Yoder's emphasis on witness to the external world and points out the need also to bear witness to the laments of those within the church who have experienced violence.

These qualities form a liberating corrective to coercion, powerlessness, isolation and other negative characteristics of traumatic violence. In addition, Hess asserts that religious communities have many other resources that the trauma literature identifies as integral to healing. For example, she devotes several pages to outlining how the Gospel narratives that are embraced and embodied by the Christian community can play a part in helping people form a new identity through joining with other members in embracing the communal stories of hope. Rituals and caring listeners are also resources.

When the church lives out its calling, one result is the formation of a community that creates nonviolent people. This is an integral part (but not all) of what it means for the church to be the church (142).

Hess provides a valuable theoretical framework and concrete ways the church can move more consciously toward being a site of grace for those who have

experienced trauma. Her emphasis on the communal and spiritual as important resources for healing serve as an antidote and needed addition to Western trauma theory and clinical healing practices that lean toward the individualistic and often leave out the dimensions of soul/spirit. Her theological approach to those who have experienced trauma is wholesome, deep and gentle (yet without sentimentality) compared with some theological approaches that offer spiritual platitudes and saddle trauma survivors with guilt for their symptoms.

Little explicit mention is made of those who perpetuate the violent acts that lead to trauma in others: they also need sites of grace. These individuals have usually suffered trauma themselves. It is a daunting standard and challenge to which Yoder and Hess call the church, both in general and in regard to trauma survivors. At times, the effects of trauma can manifest in behaviors that are hard to understand, deal with and even link to traumatic events. Taking seriously the call to be a healing community is not for the fainthearted.

Hess's book is based on her Yale University doctoral thesis in theology. Although a good text for seminaries, the scholarly style will, unfortunately, limit readership. So will the price. Yet the message of the book is timely given that many Christians continue to be deceived by the myth of redemptive violence, that abuse and domestic violence remain serious issues, that veterans are returning from battlefields and that refugees who have fled violence have moved to our communities. Thus the subject begs for both a more popular style that invites a wider audience and for a more detailed treatment of the ways that "the church can be the church." More broadly, perhaps such a book would also contribute to discussion and study in our churches of what nonresistance, pacifism and nonviolence can incarnate in our lives given the political, social and moral challenges of our time.

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