



# Anabaptist Network News

As you are probably aware, this year marks the centenary of the start of World War One. How best to commemorate such an occasion has already sparked political and social debate.

The network's seventh Core Conviction states:

As followers of Jesus in a divided and violent world, we are committed to finding non-violent alternatives and to learning how to make peace between individuals, within and among churches, in society, and between nations.

This inevitably sparks the question, how might we commemorate this huge loss of life and shine a light on the alternatives we believe Jesus presents to making peace?

Individuals connected to the network are already planning events in their communities. If you are organising an event, or have a reflection on the commemoration of World War One, and the Anabaptist commitment to non-violent peacemaking, please do get in touch for possible inclusion in future newsletters this year.

In the last newsletter, Ian Wilson wrote a personal reflection about why he wouldn't be wearing a poppy. **Bob Allaway** wrote in response, explaining why he would be. You can read his article on the AN website at:

<http://www.anabaptistnetwork.com/node/677>

In this edition of the newsletter we hear from **Simon Woodman** about the newest addition to the Anabaptist Network of Communities.

There is also more information about our annual **Network of Communities** and **Network of Organisations** days. We hope you will be able to join us at one of these events. They are also an opportunity for those curious about Anabaptism to find out more. We hope to see you in the very near future.

## Upcoming Events

**Anabaptism, Inspiring and Resourcing the Church** with Stuart Murray Williams and Juliet Kilpin

1 March, 10–4pm, Glasgow

**Anabaptist Network of Communities Day**

8 March, 10–4pm, London

**Anabaptist Network of Organisations Day**

6 May, 10–4.30pm, London

**Anabaptist Network Trust**  
(registered charity 1021760)  
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# Network of Communities

The most recent community to join the network is 'Informal Church'. One of their facilitators, **Simon Woodman**, introduces them to us.

## **What, or who, is Informal Church and where are you based?**

'Informal Church' is a worship service based at Bloomsbury Central Baptist Church in the heart of London's West End.

## **How did you begin?**

'Informal Church' emerged from the dying embers of the existing evening congregation at Bloomsbury. Ruth and I (the co-ministers at Bloomsbury) have been members of the Anabaptist Network for many years, and find great inspiration in the Network's core values. We had also recently read *Multi-Voiced Church* by Stuart and Sian Murray Williams and began to wonder if the time was right to start a multi-voiced, overtly Anabaptist evening congregation in the centre of London.

## **What are your main activities/expressions/gatherings and what happens at them?**

We always start with food – nothing dramatic, but a light, buffet-style meal. We meet in the sanctuary, which has fixed pews, and we set up a couple of tables at the front for the food to which people can help themselves. People are welcome to keep eating and drinking through the service if they want to. The service follows a fairly regular pattern, although there is scope for considerable variation within the framework. We always read scripture, and we always pray. Our prayers are multi-voiced – whoever is leading offers a repeated bidding, e.g. 'today we give you thanks for...' or 'today we pray for...' leaving space into which prayers are spoken. We also have a time of silent reflection based

around the questions: 'Where has God been / not been for you this week?' We usually sing a couple of songs, and we try to vary the musical style and genre of the songs. Someone usually spends a few minutes offering some reflections on the passage, or introducing the topic – less a sermon than a discussion-starter. This is then followed by an opportunity for people to respond, often through discussion, but sometimes through creativity (drawing, or making things), or silence.

## **In what ways do you draw on the Anabaptist tradition?**

The theme/topic for each week is drawn from the seven Core Values of the Anabaptist Network, which we cycle through over a two-month pattern (with communion repeated each month, and fifth Sundays a service of wholeness and healing). This ensures that we are continually drawn back to the Anabaptist tradition, but are free to explore it in a variety of ways.

Our communion service is based around the Anabaptist 'leaderless liturgy' that Stuart and Sian developed. We all say the words in bold, and anyone can say the words in light type. This means, for example, that the words of institution are said by whoever gets there first. Which can be very interesting, given the demographic of the congregation. We had expected to attract students who might want a discussion about topics such as non-violence, economics, or politics. What we have ended up with is a highly eclectic group which includes some students, but also ranges from a philosophically anarchist entrepreneurial banker, to some who are sleeping rough on the streets of the capital. All are equally welcome, all speak, all pray, and all share in the leading. The equalisation of power that results from a multi-voiced worship service means that some of those who worship with us are able to move from their normal role of 'service user' (i.e. disadvantaged people who receive help from more advantaged people) to equal members of a worshipping community where their innate humanity is valued and they are welcome at the table.

This seems very right, very Anabaptist, and very much of the kingdom of God.

### **What are your hopes for the Anabaptist Network of Communities?**

We hope that the network will facilitate the sharing of good ideas, generate the inspiration for new ones, and enable collaboration across communities inspired by the Anabaptists.

## **Anabaptist Network of Communities Event**

The next annual gathering of the Anabaptist Network of Communities (ANC) will take place on **Saturday 8 March 2014** in **Shadwell**, East London. It's open to anyone who's interested and here's a taste of what's on offer.

**Food!** will be the theme of the day (an ideal excuse to do some eating together) and our hosts **E1 Community Church (E1CC)** will be helping us think about elements of eating together: where we get our food from (with a particular emphasis on connecting with the earth from an urban context), how we share food and hospitality. We're very excited that a representative of A Rocha UK will be joining us to run a workshop on transforming derelict urban spaces, sharing the lessons they have learned from projects around Southall - and there'll be a chance for some hands-on community gardening. There'll also be opportunity to hear more about E1CC and how they eat and worship.

This is a great opportunity to get together with people from groups and churches which belong to the ANC, others who are interested in finding out more about Anabaptism, and to hear some news from different ANC groups.

Children are welcome to join in the day's activities but there are currently no separate activities planned for them – please contact Sue Haslehurst as below if you have questions or concerns about this.

We plan to have a few people making soup during the day, so just bring a sandwich if you would like that with your soup! Tea, coffee and biscuits available all day.

The Anabaptist Network will cover the cost but welcomes donations on the day from those who are able to contribute. The anticipated actual cost per head is £10. If you can afford more, please do give more to cover the cost of those who need to pay less or not at all.

To help with planning and catering, please book in advance by emailing Sue Haslehurst: [sue.haslehurst@gmail.com](mailto:sue.haslehurst@gmail.com) no later than 22 February, or earlier if possible, specifying how many you are booking for, and any dietary requirements. (The soup will be vegetarian but please tell us about any other dietary requirements.)

The day will start with coffee and welcome from **10am** and we will finish by **4pm**. Our venue is **Glamis Residents Hall, 414 Cable Street** (corner of Cable Street and Glamis Road), London, **E1 0AF**.

**Travel tips:** Nearest station(s) **Shadwell DLR and Overground**; to plan your route and get an estimate of how long to allow, use [journeyplanner.tfl.gov.uk](http://journeyplanner.tfl.gov.uk) and enter postcode E1 0AF as your 'To' (and select Postcode in the drop down list box below).

If you come by car, there is some parking on Johnson Street, and the roads around the **St Mary's Cable Street** (which is right opposite the hall).

## Network of Organisations

The Anabaptist Network of Organisations (ANO) continues to strengthen. Because it is made up of very busy people we have deliberately kept its shape and function loose and relaxed in the hope that as relationships and purpose strengthen its

significance will also increase. **Cheryl Nimz** is now supporting **Noel Moules** in strengthening and developing the work of

the ANO. This presents great possibilities for the future.

Many of you know that on Wed 10 April 2013 we had our first full ANO Day in Selly Oak, Birmingham. It was a huge success. The group decided, for the following reasons, it had real value to continue to meet once a year:

- As a place to build relationships and trust, the opportunity to share wisdom and support – we are not alone
- A place to affirm an individual Christian identity outside the dominant church culture
- As a place of sharing expertise – a community of practice
- A space for learning what is life-giving and liberating
- A place to help us ‘discern the spirit of the age’, which is useful and easier to do together in a group
- A place to imagine new possibilities and expand our thinking
- A place to ask questions that you cannot ask elsewhere, space in which you can take risks
- As a place with a ‘grassroots’ liminal and ‘at the margins’ focus for change and social transformation
- A place to discover new appropriate language and ways of doing things, a place from which new ideas might spread
- As a group that could take action together (very occasionally) as we felt a situation required it
- As a group that could exchange practical information about resources and contacts that would be mutually useful.

Our next ANO Day will be on **Tuesday 6 May**, at the **St Ethelburga’s Centre for peace and Reconciliation**, Bishopsgate, London **EC2N 4AG**; from 10am until 4.30pm. It will be free of charge. If you are part of a Jesus-centred organisation with a radical activist spiritual agenda, and would like to be part of the day then please let us know by contacting **Noel Moules**, [office@anvil.org.uk](mailto:office@anvil.org.uk)

## Workshop

Workshop is in process of radical and exciting change! Since 1983 we have focused on drawing people (over 5,000 to date) to learning weekends at key venues around the UK; we are now planning to reach out with a range of activities to connect with the maximum number of people where they are both locally and globally.

Workshop aims to use its experience and resources to inspire and empower people wherever they live. It will take time to fully develop all our ideas; however, initially we are working on the following four areas:

- *Workshop Focus*: one-off days, in collaboration with churches or groups, dedicated to single themes
- *Workshop Peacemeal*: exploring the creative and community-building possibilities of breaking bread
- *Workshop Bespoke*: offering groups learning or training around themes of their particular choice
- *Workshop Prime*: the full traditional Workshop course using both online and gathered approaches

These are exciting new developments for which we would really value your prayer. There will soon be more details on the website. If you would like to be involved in any of them in any way then please get in touch [admin@anvil.org.uk](mailto:admin@anvil.org.uk).

## Workshop in the North East

**Paul Wilson** explains how Workshop has developed in the North East.

Many readers will be familiar with Workshop, a part-time theology course, designed by Noel Moules in 1983. It was initially launched to serve the rapidly growing new churches which were emerging at that time, but it soon attracted applicants from other Christian traditions. I took the course in 1987, travelling to



*Class of 2013*

Sheffield for a weekend each month to be part of an enthusiastic cohort of well over 100.

The course then ran in three cities each year, and was taught mainly by Noel. Eventually the model changed to six fixed centres in three pairs – North and South London, Leeds and Manchester, Bristol and Birmingham – with Noel usually sharing the teaching with a local team. I became part of the Leeds team, but I was always keen to see Workshop back in Teesside.

In 2009 I persuaded the college where I taught to offer the Workshop content as an evening class. I taught the course, which was validated at level 3 (A-level) by ABC Awards. As it turned out, the course ran at a loss – probably because they paid me too much – and they could not continue offering it. So I decided to rent a room from the college, and changed the model from one evening per week to one Saturday per month over two years.

The course content is listed at [www.newworkshop.co.uk](http://www.newworkshop.co.uk). Briefly, it covers: Hebrew History and Scriptures, Eschatology, the New Testament, Spirituality, Apologetics, Doctrine, Ethics, World Faiths, Community, Mission and Compassion. Although it is not advertised as an Anabaptist course, the flavour is discernible to anyone who has met Anabaptism before.

A Workshop day consists of a brief reflection, followed by three two-hour teaching sessions, punctuated by coffee breaks, lunch and tea. Because it is a two-year rolling programme, it is possible to

start at any time, though in practice most people start in September. But we always have first- and second-years together. Second-years are used to chipping in with comments and questions, and first-years soon pick it up from them. ABC Awards stopped offering the qualification in 2011, as there were insufficient candidates nationally to make it viable. I looked all over for an alternative, but I found that universities were charging huge fees for something that was not really suitable. I had just about given up when a local Christian contacted me, and we have set up a bespoke qualification which is very flexible and can be taken at level 3, 4 or 5.

I am fortunate to be retired, so I have a pension, and I do not need paying to run Workshop. Most students pay £12 per Saturday, which covers rent, printing and other expenses, but this is not obligatory.

I want people to do the course, even if they cannot afford anything. We may exhaust the market in Teesside soon, but the model is easy to reproduce, and I would be very happy to offer support to anyone who is interested in doing something similar, preferably in a bigger city. If you would be interested in exploring this, please contact the Anabaptist Network.

## Mennonite Trust

We are grateful to those who took part in the consultation process about the future direction and priorities of the Mennonite Trust. The past four years have been difficult and demanding. However, we are pleased to report progress in a number of areas and to explain how we envisage the Trust will operate in the coming years.

- Having considered three main options for the future, we have decided that the Trust should not attempt to form another residential community or appoint a new director but focus primarily on providing **support and resources** for the wider Anabaptist movement.

- We are grateful for our long relationship with the Anabaptist Network and envisage an even **closer partnership** in the future. Although we are not anticipating a formal merger, we will consult much more closely on strategic issues.
- We are persuaded that the Trust needs to ensure that the Anabaptist movement does not lose touch with its **Mennonite dimension** but continues to draw on this. An ongoing aspect of the Trust's work, therefore, will be to foster links with European and North American Mennonites. We envisage this involving short-term assignments, exchange visits and joint initiatives, rather than appointing further Mennonite staff.
- The property in Selly Oak that was to be called 'Menno House' cannot, after all, be used in ways we had intended (so it is currently rented out and will probably be sold).
- However, the other property, 'Kreider House', is excellent and will provide a **base** for the Trust in Selly Oak. This will enable us to continue to develop relationships in the area, provide space for guest accommodation and some small meetings, and hopefully nurture expressions of Anabaptist-oriented community in the neighbourhood. Mike and Cheryl Nimz will continue to live there.
- We have responded positively to an offer from Bristol Baptist College to house the **Mennonite Trust library**. This will be gifted to the College and resources will be provided to update the collection. A small collection of core Anabaptist/Mennonite books and journals will be maintained at Kreider House.
- Our **finances** are now on a level footing with income from rented properties providing all we need for our current activities. We are in the process of developing a policy to enable us to decide how to make best use of the available finances.

- Our new administrator, **Mike Beckett**, has started work and is already grappling with a range of administrative issues as he gradually takes over from Will Newcomb, who will finish working for the Trust on 13 March.

Please continue to pray for the trustees and for the future ministry of the Mennonite Trust, and do let us know if you have any questions about what we have written.

## Urban Expression

Urban Expression currently has 14 teams operating in various cities. These are at various stages - some just forming, others deeply embedded in their communities, one or two transitioning from teams to local churches. We are hoping during 2014 to start work in Nottingham and maybe other cities in the East Midlands region, and there are ongoing conversations with people in Bristol, Coventry and Wolverhampton about forming further teams.

We are recruiting team members. If you know of anyone who might be interested in pioneer mission in urban contexts, working with a mission agency with Anabaptist values, please point them in our direction. More information at [www.urbanexpression.org.uk](http://www.urbanexpression.org.uk) or contact us at [enquiries@urbanexpression.org.uk](mailto:enquiries@urbanexpression.org.uk)

## Crucible

The Crucible course is now in its ninth year, having already trained over 400 people. There is one further weekend this year on **17-18 May**, when the modules will be 'Jesus Unplugged' and 'Creating New Churches'. More details at [www.cruciblecourse.org.uk](http://www.cruciblecourse.org.uk) or from Rachel Jay ([Rachel@urbanexpression.org.uk](mailto:Rachel@urbanexpression.org.uk)). Spaces are still available.

The course also now provides about half the required modules for Baptists interested in being recognised as 'pioneers'. But we continue to welcome participants from many traditions who are interested in mission on the margins in our post-Christendom culture.

## SPEAK

SPEAK is a Christian network connecting students and young adults to campaign and act about issues of global injustice.

**Soundcheck**, our annual gathering, will be taking place from **28 Feb – 2 March**.

Located in the legendary **Rag Factory**, just off Brick Lane, London, we play host to an exciting and inspiring selection of workshops, talks, poetry sets and live music. It's a great way to meet like-minded people with the same passions and encourage each other on our journey of helping create a more just world.

To give you a bit of a flavour for this year's programme, we are having keynote talks from **Andy Atkins** (Director of Friends of the Earth, Make Poverty History), and eco-feminist theologian **Professor Mary Grey**. We're going to have daily reflections led by **Rev Chris Howson**, and contributions from SPEAK Nigeria, our Brazilian partners Falé, and our Dutch friends Time to Turn.

We're planning a whole range of workshops on media activism, being part of a political party, non-violent direct action, ecotheology and economics, in partnership with organisations including Christian Aid and Christian Ecology Link.

Find out more and book your place online at [www.speak.org.uk/Soundcheck](http://www.speak.org.uk/Soundcheck)  
Or contact us at [speak@speake.org.uk](mailto:speak@speake.org.uk)

## News and Events

### Disordering Gender Relationships: Women and Men after Christendom day seminar

**Trisha Dale** reports on a recent workshop exploring gender, the theme of an upcoming book in the After-Christendom series.

Fran Porter led a stimulating conference, 'taking the hierarchy out of gender', at the International Mission Centre in Selly Oak on 26 October 2013. This was presented by the Anabaptist Network and the Mennonite Trust, in partnership with Woodbrooke College (Quaker) and Peace Church in Birmingham.

Fran started the day with a personal incident. She and her husband were moving house, and their new home has two studies, one for each of them. A puzzled furniture remover asked Fran, 'Why are you having the bigger study?'

Gender-aware readers will realise at once this is not the right question to put to an expert on feminist engagement with theology, church culture, biblical studies and hermeneutics! Her honest but obviously unexpected answer – 'Why shouldn't I? I work from home more than he does; he has an office at work' – set the tone for what followed.

Some basic points about gendered lives that Fran made include:

Despite humanity comprising both female and male, in most churches male characters from the Bible are deemed to have something to say to everyone, while the female characters are implied to be role models only for other women.

Cultural expectations concerning the attributes, behaviour and work of women and men affect the lives of us all. Even among Christians who profess to believe in

complementarity, the idea of the male as the norm persists.

Equality as an ideal is still imperfect in implementation. Assistance to allow for equal chances does not guarantee equal outcomes.

'Feminisation' occurs when women enter a masculine (physical or cultural) space – hence, perhaps, the current, alleged feminisation of the church.

A fascinating part of the day was spent trying to guess from a short list, among other facts and statistics, the UK dates for the following:

- a) The year women were allowed to join the stock exchange
- b) The year mothers were given equal rights to fathers over their children
- c) The year the first woman became a High Court Judge
- d) The year rape within marriage became a criminal offence [answers below].

Women and men in Jesus' new community belong to a kin-network that is not dependent on human bloodlines or patriarchy. Followers are family, in which each person – woman, child, man, slave, poor, vulnerable – belongs irrespective of gender or social status. Jesus' saying, 'not so among you' (see Mark 10:42–5), is to transform our behaviour towards everyone, even our enemies. To imagine God as Father is not to imply that God is male; it is to employ a metaphor, conveying a relationship in which we are brothers, sisters and friends, in which wealth is a hindrance, existing family can be superseded, the oppressed are liberated and there is justice for everyone.

The group engaged in a radical rereading of the so-called difficult passage in 1 Timothy 2:8–15, informed by lots of background information on key nouns from the passage, including: Ephesus, 'Ephesian writings', Artemis, Gnosticism, patronage, silence, and women's hope.

Answers: a) 1965, b) 1925, c) 1965, d) 1999

If this has whetted your appetite, please look out for Fran's forthcoming book: *Women and Men after Christendom: Dis-Ordering Gender Relationships*.

## Anabaptist Theology Forum

Anabaptism in relation to the developing ministry, profile and theology of the Churches of Christ (**Andy Vail**), urban mission (**Stuart Murray Williams**), restorative justice (**James Fehr**), political witness, and learning from early Anabaptist women (**Linda Wilson**) were the topics that produced lively input and discussion at the most recent meeting of the Anabaptist Theology Forum in Birmingham on 3-4 December last year.

As usual, both input and discussion reflected a wide range of concerns, and a commitment to linking theological resources for contemporary discipleship with mining the riches of the past and learning more about Anabaptist forebears.

The group has been going for around 20 years now, with a changing pattern of involvement alongside longstanding participants. We are hoping to document some of the history in the near future, as well as to make papers and materials more easily available through a website and Facebook page. The Forum is an independently convened network, operating on an invitational basis. It has a continuing relationship with the Anabaptist Network, and over the past few years has also been supported by Ekklesia.

Numbers vary from 12 to 20. This time we had 18 participants – large enough to encompass a good deal of variety, but small enough for the combination of input, engaged conversation, socialising, walks and times of prayer that have made the group such a valuable ongoing resource for both practical thinkers (those based in academic institutions and elsewhere) and thoughtful practitioners (those involved in church work, public issue and more who wish to reflect theologically on what they are doing and on the Anabaptist traditions that nourish them).

The Forum usually gathers twice a year, and in the past has also had joint meetings, for example with Church and Peace on the 'Responsibility to Protect' issue in global affairs, and with the European Mennonite theological gatherings that Vic Theissen organised a few years back. In fact one of our regular attenders and contributors – people are encouraged to do both – has been James Fehr, who is involved in peace work with the Mennonite Church in Germany. We often have North Americans present, both resident and visitors, and an eclectic range of people who are either self-identifying Anabaptists or those with a strong affinity – including Baptists and quite a number of Anglicans, interestingly enough.

When we gathered in Birmingham in December the group had not met for 18 months, for logistical reasons. Offa House, the Coventry diocesan retreat centre where we had met for many years, regrettably had to close, and we had been looking for an alternative venue. Birmingham now looks to be that place, and we were grateful for the hospitality of IMC and the proximity of Kreider House. Plans are being developed for the future. Please do get in touch if you are interested.

The next meeting of the Anabaptist Theology Forum will be on 14 – 15 May, from late morning to lunchtime, at the BMS International Mission Centre in Selly Oak, Birmingham. The programme is being developed. Another meeting is being scheduled for November.

Further details from **Simon Barrow** ([simon.barrow@ekkleisia.co.uk](mailto:simon.barrow@ekkleisia.co.uk)), who currently coordinates the group with **Linda Wilson**. Website: <http://anabaptisttheology.wordpress.com>

## Mike and Cheryl Nimz

**Mike Nimz** updates us about his work with the Anabaptist Network of Communities.

Our time here in the UK continues to be busy and exciting. It has been a time of

gaining greater understanding of Christian thought and traditions. It has also been a time of meeting more new people and reconnecting with others from previous events and places. It is also time to learn more about the communities and organisations that make up the Anabaptist Network.

There have been a number of events that have been attended over the last few months. The seminars and forums have been a great place to learn more about Christianity in the UK. It has been an opportunity to talk with people and learn about what they find valuable in faith and practice.

In November, **Michael Hardin** was a guest in **Birmingham**. He was in the UK doing workshops on non-violent atonement, what he calls mimetic realism, and other topics that fit well in an Anabaptist understanding. While he was in Birmingham, he did four discussions and this helped to bring in people who were not familiar with the Anabaptist Network. This gave an opportunity to build relationships and awareness of the network.

Trips around the country have been plentiful. There have been trips to **Manchester** and **Bristol** to connect with AN communities. I am looking forward to connecting with more communities. The trip to Manchester was also a great opportunity to meet some people who are searching for new approaches to faith and practice, as well as the chance to connect with others in the Manchester area. The trip to Bristol included time in **Bath** to reconnect with people met at Greenbelt and to make new connections.

The ANC Day in **Exeter** was a really good event. The connections made there are growing and a trip to **Cornwall** is on the near horizon. It shows that there is interest in Anabaptist thinking. There is a good deal of awareness of the Anabaptist Network and Anabaptist thought here in the UK and it will continue to grow, particularly as connections are made and events like this continue.

It is also time to make more connections

with AN communities. I will be at the **Oxford** group in February and would like to meet with other groups in the coming months. Please let me know when and where you meet. There are also a few things that I would like to learn about the AN communities. The communities have come together for a purpose. Some of the communities continue to meet and learn, other communities are no longer meeting. Let me ask some questions. You can answer me through email, [nimzcycles@gmail.com](mailto:nimzcycles@gmail.com), or let me know when we get together.

- What do you see as the purpose of your group?
- What about your particular group encourages and strengthens you?
- How does this help you to be better or stronger in your faith?
- What would you like to see happen with this group?
- What can I do to help you and your group?

## **The International Baptist Theological Study Centre (IBTS Centre)**

The International Baptist Theological Study Centre (IBTS Centre), Amsterdam, seeks to appoint a Part-Time Director of Baptist and Anabaptist Studies.

This person will teach and supervise part-time students to Masters and research Doctoral level. It is not essential to be full-time resident in Amsterdam.

An application form together with background information, job description and person specification can be found at [www.ibts.eu](http://www.ibts.eu) and [www.ebf.org](http://www.ebf.org). Closing date for applications is 28 February 2014. Interviews will be held in Amsterdam on 17 March 2014.

Further information can be obtained from the Chair of the IBTS Board of Trustees, Dr John Weaver, on John Weaver: [jdweaverswbc@yahoo.co.uk](mailto:jdweaverswbc@yahoo.co.uk)

## Books and Resources

Logan Mehi-Laituri: *For God and Country (in that order)* (Herald Press, 2013): reflections on non-violence and patriotism.

John Howard Yoder: *Revolutionary Christian Citizenship* (Herald Press, 2013): practical resources on Christian discipleship and political issues.

Willard Swartley: *John* (Herald Press, 2013): another volume in the Believers Church Bible Commentary series.

Peter Blum: *For a Church to Come: Experiments in Postmodern Theory and Anabaptist Thought* (Herald Press, 2013): exploring intersections between postmodern thought and Anabaptist/Mennonite convictions and practices.

Jeremy Gabrielson: *Paul's Non-Violent Gospel: The Theological Politics of Peace in Paul's Life and Letters* (Pickwick Publications, 2013): an exploration of the political dimensions of Paul's gospel.

Jeff Gundy: *Songs from an Empty Cage: Poetry, Mystery, Anabaptism, and Peace* (Cascadia, 2013): poetry, peace, heresy, martyr stories, music, metaphor, and more.

## Contact Us

For further information about anything you have read in this newsletter, please contact us, using the details on the front page.

And if you have information or news items you would like included in the next newsletter, please let us have these no later than 15 April 2014.