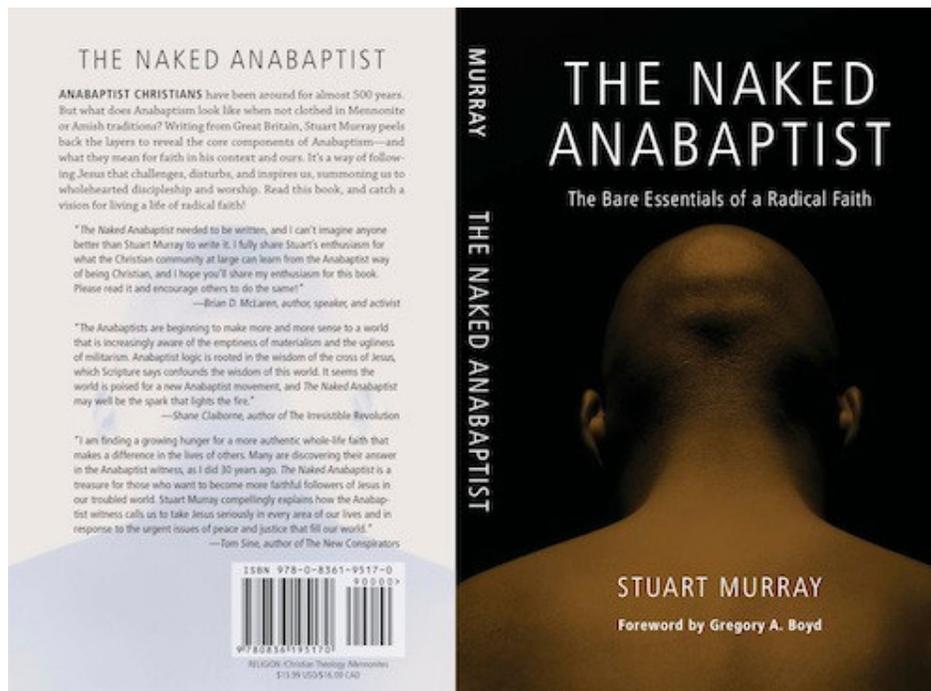




# Anabaptist Network News

## The Naked Anabaptist has arrived!

Well, just about... The North American version, published by Herald Press, was released in April and has been selling well in the USA and Canada. This can be ordered from **Metanoia** ([www.metanoiabooks.org.uk](http://www.metanoiabooks.org.uk)). We await news of the UK version, to be published some time this year by Paternoster.



Herald Press have done a good job promoting and marketing the book, which is already receiving enthusiastic reviews and generating quite a lot of interest on blogs and in some journals. This may be, at least in part, because Herald have obtained strong endorsements from well-known church leaders, including Brian McLaren and Shane Claiborne. Plans are afoot to start a Canadian Anabaptist Network. There's even a Facebook fan site to discuss issues raised in the book (if you're interested, see [www.facebook.com/group.php?gid=322343761902](http://www.facebook.com/group.php?gid=322343761902)).

It has been interesting to hear of lifelong Mennonites rediscovering the meaning and significance of their own tradition through the book, and of neo-Anabaptists recognising it as a summary of what they have found and what inspires them in the Anabaptist tradition.

Our hope is that, as this book becomes more readily available in the UK, it will have a comparable impact here. We hope it will be a resource for the network of communities and network of organisations that are now developing within the Anabaptist Network. And that it will enable others to learn from a tradition that has much to offer our post-Christendom culture. One member of our steering group plans to give his parents a copy – they've been concerned he was getting mixed up in a strange cult. We'll have to see whether the book calms their fears or exacerbates them...

## Events

**10-11 July**  
Third weekend of the *Crucible* course in Birmingham

**12-17 September**  
Bridge Builders course: *Transforming Church Conflict*, London

**17 September**  
*Voices from the Margins* event in London

**28 September**  
*Voices from the Margins* event in Cardiff

**2 October**  
Annual gathering of Anabaptist network of organisations and Anabaptist network of communities, London

**23 October**  
*Voices from the Margins* event in Manchester

**30-31 October**  
First weekend of the new *Crucible* course in Birmingham

**31 Oct-5 Nov**  
Bridge Builders course: *Transforming Church Conflict*, Cheshire

**16-18 November**  
Bridge Builders course: *Training of Trainers*, London

## Network of Communities

The Anabaptist network of communities is now up and running. Convened by **Ali Phelps** from Harehills Lane Baptist Church in Leeds, study groups, churches and emerging churches are starting to discover and learn from each other.

From this issue on, a substantial section of our enlarged newsletters will focus on the ANC (as we will refer to this network). The main items will be an article exploring the significance of the Anabaptist tradition for communities and an introduction to one of these communities. There will also be snippets of news from other places.

## Introducing – Wood Green Mennonite Church, London

It seemed good to begin with a well-established and explicitly Anabaptist community, for many years the only Mennonite church in Britain. In this interview **Lesley Misrahi** tells us a little of its story.

### ***Where is Wood Green Mennonite Church?***

We are based in North London and draw people from across the city and into Hertfordshire. Our Sunday worship takes place in one of the halls of Westbury Avenue Baptist Church in Wood Green. But we also make extensive use of our homes and the London Mennonite Centre.

### ***How and why did the church begin?***

The church grew out of the ministry of Alan and Eleanor Kreider in the mid-1970s at the London Mennonite Centre. They had no plans to start a new church, but there was already a tradition of meeting on alternate Sundays at the Centre to worship together, which became weekly. Some people, who valued what they had learned from the Anabaptist/Mennonite tradition, wanted to start a Mennonite church, where they could put these things into practice.

The church drew on what John Howard Yoder had written about church practices, especially the priesthood of all (so no clergy), decision-making through consensus, and confidence in God sending along those with gifts the church needed. The church is founded on a covenant of shared beliefs, reaffirmed annually, which is rooted in the Anabaptist tradition.

Some of our members are from North American Mennonite backgrounds; others were searching

for a Mennonite church to join; some just found us and enjoyed us enough to stay. But we don't suit everyone: visiting African Mennonites have not settled with us.

### ***What are the church's main priorities?***

Above all, we are a worshipping community: our gatherings on Sunday afternoons are important to us. But we place high value on community, meeting in homes, to discuss our life together and for table-communion services.

Being explicitly and solidly Mennonite is one of our priorities. We are committed to social justice and to being a peace church. We emphasise discipleship rather than dogma, which enables us to tolerate a fairly wide spectrum of beliefs. Some of us would describe ourselves as 'post-evangelical'.

### ***In what ways has the church drawn on the Anabaptist tradition?***

As well as the things mentioned above, we are committed to multi-voiced worship and to a way of preaching that relates all aspects of Scripture to the teaching of Jesus. Giving mutual support to each other is very important to us, as is the freedom to ask questions rather than needing to have all the answers. We also strongly affirm the ministry of women (although we realise not all Mennonites agree with us on this).

Working on healthy ways of resolving conflict is another practice that has been informed by the Anabaptist tradition. Our church has a culture of 'not gossiping' (could this be related to the way we empower rather than marginalise women?).

### ***What are your hopes for the ANC?***

We're looking forward to getting to know other communities, to share with them and learn from them. We recently spent a Sunday visiting other communities and felt very welcome there. We are eager that the network is meaningful for all our members, not just a few representatives.

## Anabaptism in East London

**Karen Stallard**, a member of the Anabaptist Network steering group, until recently a church planter with Urban Expression in East London, and a founder of E1 Community Church, has now moved on. She reflects on her experience of working with Anabaptist values in an urban community.

Ten years of working in Tower Hamlets have

left me with much to reflect on. My Anabaptist values have lived with me throughout my East End journey, so I have written four reflections on my time there, based on four of the core convictions of the Anabaptist Network. For me, these reflections show how living by Anabaptist values in community can affect everyday life all of the time!

***Jesus is our example, teacher, friend, redeemer and Lord. He is the source of our life, the central reference point for our faith and lifestyle, for our understanding of church and our engagement with society. We are committed to following Jesus as well as worshipping him.***

It's hard in a diverse community discovering the reality of Jesus as our example. I recall being in a café with a born-and-bred East End Christian. It was a chilly day and inconsiderate customers kept leaving the door wide open. I responded by quietly getting up and shutting the door with silent frustration; my companion responded by yelling out in a booming voice: 'Please shut the door, it's bloody freezing in here!' My middle-class suburban response to this situation would appear to be very different from an East Ender's response, but both of us were influenced by our perceptions of how we should be as followers of Jesus and what we thought the Bible taught.

I was very uncomfortable with my companion's response and he was equally frustrated with mine. We both argued that we were following the example of Jesus. As a community (of two) we had to work hard to discover how we could get the door shut in an honest, straightforward, loving way which was comfortable for both of us! A diverse community committed to following the example of Jesus will constantly struggle with knowing exactly what examples Jesus gives us and which ones to use most effectively together.

***Western culture is slowly emerging from the Christendom era when church and state jointly presided over a society in which almost all were assumed to be Christian. Whatever its positive contributions on values and institutions, Christendom seriously distorted the gospel, marginalised Jesus and has left the churches ill-equipped for mission in a post-Christendom culture. As we reflect on this, we are committed to learning from the experience and perspectives of movements such as Anabaptism that rejected standard Christendom assumptions and pursued alternative ways of thinking and behaving.***

More recently I was perplexed to discover that a woman who had been heavily involved with our church community for seven years had also

started attending her local parish church. She felt that she needed to go through established church rituals, including having her new baby baptised, in order to continue her journey as a Christian. She remained thoroughly committed to our Anabaptist-valued community and yet she was drawn to continue the traditions of her family that had been a part of her background and heritage.

This made me reflect on how important it is for people to go on their own journey of discovery about Anabaptist ways of thinking. As she and her family engage with a more institutionalised form of church and all that this brings, she will also experience, alongside her 'Christendom' experience, the dissonant voice that Christians influenced by the radical reformers bring. The more I reflect on this, the more I consider how good this will be for her.

A community committed to a radical alternative will encourage its members to gain experience from all sorts of places in order to reflect and engage effectively in mission in today's society. It would have been very easy for my church to discourage her in her exploration of the state church, but that in itself would be colluding with control and power. How much better to allow people the freedom to explore for themselves and to encourage them in their exploration!

***The frequent association of the church with status, wealth and force is inappropriate for followers of Jesus and damages our witness. We are committed to vulnerability and to exploring ways of being good news to the poor, powerless and persecuted, aware that such discipleship may attract opposition, resulting in suffering and sometimes ultimately martyrdom.***

When I first began working in Tower Hamlets I had many good intentions around being good news to the poor, powerless and persecuted. The trouble was that I hadn't yet shed the status, wealth and force which came with my upbringing. I believed I was to bring the good news to them with my good education, good health and passionate faith. Being personally open and vulnerable was not on my agenda! Ten years later I realise that it was the poor and the marginalised who brought good news to me.

I discovered with a sense of freedom my own vulnerability and my real self, which had been hidden under a disguise of a 'good person'. It was when I heard words of wisdom from a simple woman and gracious words from an angry man, it was when I felt tender touch from someone abused and I gained a listening ear

from a troubled soul, that I realised that in my own way I was poor, powerless and persecuted and I also was the one needing the good news.

I have since then begun the difficult journey of connecting in community with others from my own state of poverty. This, for me, is the key to living out the Anabaptist value of being good news to the poor in community, by discovering and owning our own struggles so that we can connect meaningfully with one another with no other agenda than one of equality and respect.

***Churches are called to be committed communities of discipleship and mission, places of friendship, mutual accountability and multi-voiced worship. As we eat together, sharing bread and wine, we sustain hope as we seek God's kingdom together. We are committed to nurturing and developing such churches, in which young and old are valued, leadership is consultative, roles are related to gifts rather than gender and baptism is for believers.***

I will leave you with a community conversation, which happened during a Christian meeting in the mental health unit in Tower Hamlets. This highlights how very dangerous multi-voiced worship can be: anyone can say anything. But allowing a community to explore this together can make for some very memorable moments! (Gracie's name has been changed.)

**Karen:** So let's have a little look at this passage together shall we?

**Gracie:** (interrupting) I have a word from the Lord!

**Karen:** (groaning inwardly) Okay, Gracie, what do you want to say?

**Gracie:** I want to read from the Bible what I think God is saying.

(Everyone shuffles uncomfortably, Gracie had not put her teeth in and it was rather difficult to understand her)

**Karen:** Well let's hear quickly from Gracie and then we will look at the passage together.

**Gracie:** I am going to read number 111.

**Karen:** I don't think that is the Bible, Gracie; that is a song book.

(Gracie ignores Karen)

**Gracie:** I was reading this in the Bible and this is what God is saying...

"For I'm building a people of power, and I'm making a people of praise, that will move through this land by my Spirit and will glorify my precious name..."

(The shuffling has stopped, there is silence)

**Gracie:** Amen.

**Everyone:** Amen.

## News of Other Communities

The Brethren in Christ Church in Southend has just decided it would like to join the network. It is good to have another church that belongs to a historic Anabaptist denomination.

### **Study Groups**

The Bristol Anabaptist study group now has its own website, with details of activities. This is at: <http://bristolanabaptists.wordpress.com>.

A new Anabaptist reading group has started in Glasgow. For more information, contact Stuart Blythe: [Stuart.Blythe@uws.ac.uk](mailto:Stuart.Blythe@uws.ac.uk)

### **Anabaptist Theology Forum**

The Anabaptist Network's theology forum met in May and discussed papers on '16th Century Anabaptism in Central and Eastern Europe – a forgotten story', 'The Nakedness of *The Naked Anabaptist*', and 'Anabaptists, Atonement and R S Thomas'. The next event is on December 1-2. Details can be obtained from Linda Wilson at: [linda.wilson@blueyonder.co.uk](mailto:linda.wilson@blueyonder.co.uk)

### **AAANZ/On the Road**

The Anabaptist Association of Australia and New Zealand (AAANZ) have a new website at: [www.anabaptist.asn.au](http://www.anabaptist.asn.au). If you do not already receive it, download a copy of their e-journal, *On the Road*, which is an excellent resource.

## ANC/ANO Day: 2 October

You are invited...to the first annual gathering of groups that make up the Anabaptist network of communities (ANC) and organisations (ANO).

On Saturday 2 October, the London Mennonite Centre is hosting (at a larger venue nearby) a day event especially designed for members of participating communities and organisations – but open to anyone.

Our guests are **Dennis & Connie Byler**, long-term American Mennonite workers in Spain, who serve a network of Mennonite churches there. They will be speaking and sharing their experience of networking Anabaptist groups and reflecting on the hallmarks of an Anabaptist community or organisation.

Members of the ANO will be bringing resources that may be helpful to some of the communities that make up the ANC.

## Network of Organisations

The Anabaptist network of organisations is also now operational. Convened by **Noel Moules**, it consists of organisations that share values but are involved in an array of different activities. These organisations are committed to exploring ways of supporting each other's ministries and taking creative initiatives together.

Past issues of the newsletter have carried news of these organisations. This will continue but we will also include in this section articles written by members of the organisations on projects they are involved in or issues they are concerned about.

## Playing Chicken with Society

**Jonathan Dorsett**, who directs Peace School, writes on the subject of income inequality and its devastating social impact.

A few years ago, I was challenged by a friend to imagine what our world would look like if, instead of money as currency, our communities were based on the trading of chickens. In this world of chicken trading it would be very obvious if one person's 'wealth' of chickens was dramatically more than that of someone else. If the community found themselves in a time of scarcity with very few chickens, and one person had a backyard full of chickens, the inequality would be visible for all to see, and the moral obligation on the chicken hoarder towards the rest of the community would be obvious.

It may strike you as an absurd picture, but my friend's point was that money helps us hide our resources from each other and, without the right attitudes of heart, can be a barrier to developing real community. Inequalities of income and resources are an age-old problem.

For some societies this has been seen as the way the world is meant to be. Empires were (and are) built on the control of resources and directing of the many by the few. Many early civilisations established hierarchies and justified them for maintaining social order. Mythologies (such as the creation stories of the Egyptians, Assyrians and Babylonians) were developed to support, legitimise and spread the empire worldview and mindset.

However in amongst those empires was a small people group who, in their sacred scriptures,

were given a vision and direction for society that attempted to limit the growth of inequality and so create a community of well-being, peace or shalom. The people group was the Hebrews, and the vision for society was called Jubilee.

Jubilee was a mechanism that was intended to restore health and well-being to the land and to society. Set out in the book of Leviticus (ch. 25), every 50 years there was to be rest for the land from cultivation; cancellation of all debts owed; freedom for those in slavery; and redistribution of the land among the people. The principles were there to ensure that hierarchies of power and the exploitation of the many by the few did not develop.

There is little evidence that these values and principles were ever fully played out and, despite the influence of the Judeo-Christian story on Western society over the past few millennia, empires have clearly continued to rise and fall with little regard for resource equality. Like those of history, modern empires continue to use mythology to support, legitimise and spread their worldviews.

Consumerism, materialism, and autonomous individualism are all myths which perpetuate and expound the empire mindsets of today. These stories would tempt us to believe that consuming more, owning more and the pursuit of our own individual wealth will bring happiness and meaning to our lives.

There is, however, compelling new evidence that more stuff and more wealth do not add up to improved well-being, and that income and resource equality is actually better for everyone (including the rich).

*The Spirit Level – Why Equality is Better for Everyone*, by Richard Wilkinson and Kate Pickett, has just been released in paperback. In the book these two professors of epidemiology outline how nearly all our social ills, from low life-expectancy to mental illness, violence to illiteracy, are not improved by how wealthy a society is, but by how equal it is.

Taking the 23 wealthiest countries and rating them on the level of wealth inequality in each, the authors then compare the results with indicators for mental health, obesity, teenage pregnancy, trust, social mobility, educational performance, drug use, domestic violence, and more. In each and every case, the more equal a country is in terms of its wealth distribution, the better it scores on the indicators.

Furthermore, it is not just better for those on the lower levels of income; those located in the richer sectors of society also see improvements in educational, health and social factors.

Wilkinson and Pickett conclude that, once a country reaches a certain level of material wealth, increasing the wealth further doesn't add anything to people's happiness. It then becomes a question of how equally distributed the wealth is, as this produces better well-being.

Well-being is a concept that is at the heart of *Peace School*. In the Hebrew Scriptures the word for well-being is shalom (often translated as 'peace' in English translations). Perry Yoder, the author of *Shalom: The Bible's Word for Salvation, Justice and Peace*, argues that for shalom to be present in a person, family, community or country, there needs to be the threefold combination of personal integrity, material well-being, and social justice. When these are in evidence together, there will be a society of wholeness and well-being.

These strands of shalom are interconnected and interrelated. So to be 'shalom activists' we must be upholding, incarnating and advocating for social justice and equality; for the material needs of all people to be met; and to be working towards those things with honesty and integrity.

The authors of *The Spirit Level*, after outlining their research and conclusions, have taken a step beyond the normal academic approach and set up a campaign group, the Equality Trust ([www.equalitytrust.org.uk](http://www.equalitytrust.org.uk)), to campaign for a more equal society, both through public policy and through changing public attitudes.

The Equality Trust is not advocating particular political remedies (as their evidence suggests the more equal countries among their studied group have moved towards great equality in a number of different ways). But it is looking to stimulate political will to create a more equitable and sustainable society. Please do visit the website to learn more and take action to work towards a society with a jubilee mentality, and a shalom-orientated vision.

Perhaps, if we can change our society's common story of individual pursuit of greater wealth to one where obscene wealth is a social taboo; where we have checks and balances in place to limit the growth of inequality; and where the common goal is that of equality; we will see wholeness again in ourselves, our families, our communities and our nation.

## Urban Expression

We continue to recruit people to join our teams in six cities across the UK. We are particularly looking for **team members**, rather than team leaders, at present, to join our existing teams. Team members may continue with their chosen career or choose to work locally, but they live in the inner-city community in which the team is at work and help in planting a new church. If you are interested, please contact Jim Kilpin: 07813 247467 or [jimkilpin@aol.com](mailto:jimkilpin@aol.com). And if you want to receive regular newsletters, let us know at [enquiries@urbanexpression.org.uk](mailto:enquiries@urbanexpression.org.uk).

In partnership with others, including Workshop, we continue to run the *Crucible* course, which is now heading towards its sixth year. Details can be found at [www.cruciblecourse.org.uk](http://www.cruciblecourse.org.uk). Please check out the information to see whether you or someone you know might be interested.

## London Mennonite Centre

Following extensive consultations during 2009, the LMC has begun to formulate a renewed vision which is all about Anabaptism in the UK. Having considered focussing on being either a teaching or church mediation centre, the LMC has chosen rather to be a resource for the Anabaptist Network, providing hospitality in the widest sense (welcome, acceptance, debate, teaching, friendships, conversations), and thus requiring increased facilities. On June 14 the trustees will decide whether to sell all or part of 14-16 Shepherds Hill. This decision was always on the trustees' horizon, but this has now been forced on them by the exhaustion of financial reserves. This is a vital time with the potential to provide resources for the Anabaptist Network in new ways for years to come. Please pray for the trustees: decisions and actions in the next year will be crucial.

## Bridge Builders

As part of the wider re-visioning process for the LMC, Bridge Builders is being established as a separate charitable trust. We have established a management group, which will become the trustee body in due course. As well as members representing some of the main denominations in England, we have added new people with a range of experience. We hope to have the new trust established in the next few months. We will then be engaging in a fundraising appeal and recruiting an office manager.

The director, Alastair McKay, asks for your prayers for all those involved in Bridge Builders as well as for the trustees and staff of the LMC, as further decisions are made about the future.

### ***Transforming Church Conflict: A Foundation Course for Leaders***

Bridge Builders' highly acclaimed foundation course, exploring conflict transformation for Christian leaders and their churches.

12-17 September 2010, London

31 October - 5 November 2010, Cheshire (early bird discount by 23 July 2010)

### ***Transforming Church Conflict: A Foundation Course for Senior Leaders***

Bridge Builders' acclaimed foundation course, specifically for senior church leaders who have oversight responsibilities.

13-18 April 2011, Sheffield

More information on all Bridge Builders courses available at [www.menno.org.uk/bridgebuilders](http://www.menno.org.uk/bridgebuilders).

## **Peace School**

Peace school 2010/11 is fast approaching. The dates for this coming year have been set, and we are now open to registrations.

If you are looking for a space to explore how issues of peace and justice fit into your life; if you crave being part of a community of people asking similar questions; if you want to gain more knowledge, understanding and skills as a peacemaker, Peace School might be exactly what you are looking for.

Peace School runs for a year, beginning with a week-long summer school and followed by four weekend residentials during the year. Between those times there is an online forum and blog to continue our discussions, and some group and individual exercises to help you develop your thinking about yourself as a shalom activist.

The dates and venues for 2010/11 are:

### ***Summer School***

Dates – Friday 13 to Friday 20 August 2010

Venue – West End Outdoor Centre, Thruscross, North Yorkshire

### ***Weekends***

Dates – 22-24 October 2010; 21-23 January 2011; 8-10 April 2011; and 17-19 June 2011

Venues – TBC

There is no set fee, but on our website we lay out our costs and ask you to keep in mind how much it costs to run the programme while you

decide how much you can afford to pay. If you cannot manage to pay the averaged-out cost, then we invite you to pay what you can afford. If the averaged-out cost seems reasonable to you then (and this is the hard part) we would invite you to consider paying more.

For more details including a full programme and registration forms please visit the Peace School website [www.peaceschool.org.uk](http://www.peaceschool.org.uk).

## **SPEAK**

On 1 March, 150 of us gathered in London for 'No Bail Out for Bombs', a day of prophetic and political action. It was the first of many actions in our 'Defend Peace: Disarm Tax' campaign to end governmental support of the arms trade.

First, we repented for our nation's sins and then transformed a model tank from a symbol of war into a symbol of peace by covering it in flowers outside DSO, the government's arms trading department, before giving them the flowers and our petitions for peace.

We held a reception in Parliament, which fifteen MPs attended, many of whom were genuinely supportive of the campaign. Rob Telford, from the Bristol SPEAK group, commented: 'I eagerly anticipated meeting my MP for the first time. We had a really positive discussion about the arms trade, and I hope I can build on this relationship through the campaign.'

Go to [www.speak.org.uk/armstrade/mplobby](http://www.speak.org.uk/armstrade/mplobby) for tips on ways to get involved in this campaign, or contact us at [campaigns@speake.org.uk](mailto:campaigns@speake.org.uk).

## **Anabaptist Network**

### ***Anabaptists and Northumbrians***

The Anabaptist Network is developing a closer relationship with the Northumbria Community. Friendships have grown as we have sponsored conferences together, and representatives met recently to explore further possibilities.

Three events are already planned: Roy Searle and Stuart Murray Williams will be speaking at day conferences in September and October on the theme 'Voices from the Margins':

**17 September** at South Wales Baptist College, Cardiff – details from Martyn Moss (029 2025 6066) or [admin@swbc.org.uk](mailto:admin@swbc.org.uk)

**28 September** at Spurgeon's College, London – details from Terry Wright: [anaceltic@aol.com](mailto:anaceltic@aol.com)

**23 October** at the Northern Baptist Learning Community, Manchester – details from Glen Marshall: [glen.marshall@northern.org.uk](mailto:glen.marshall@northern.org.uk)

Other ideas: a residential conference, possibly in Whitby, in 2011; and tours/pilgrimages first to Anabaptist sites in The Netherlands and then to Celtic sites in Ireland. Details to follow.

### **Anabaptists and Quakers**

Noel Moules and Stuart Murray Williams were involved in a weekend course at Woodbrooke Quaker Study Centre in Birmingham in May, hosted by Stuart Masters, a tutor there who is interested in making connections with people from the Anabaptist tradition. We explored the theme of 'shalom' and Anabaptist and Quaker perspectives on peace. We are continuing to investigate ways in which these two historic peace movements can learn from each other. If you are interested in being involved in this, do let us know.

### **'After Christendom' series**

We continue to await the publication of the long-delayed *Worship and Mission after Christendom* – caught up in the turmoil following the sale of the publisher, Paternoster. We hope for news very soon now. Next in line is Lloyd Pietersen's *Reading the Bible after Christendom*, due out later this year.

We are exploring the possibility of producing a further title in the series, to be called something like *Peace and Justice after Christendom*. The first step will be a discussion group to discern if this is feasible and, if so, what direction it might take (and who will write it). Please let us know if you'd be interested in participating in this.

### **Steering Group**

We tried out the new steering group process in May for the first time – two subgroups planning for ANO and ANC activities, to which we invited representatives of the groups, followed by a full steering group meeting. This seemed to go well. We also welcomed **Jo Frew** (from SPEAK) onto the steering group.

### **www.anabaptistnetwork.com**

Have you visited the website recently? We were astonished recently to learn that in one calendar month there were over 5000 different visitors to the website from 77 countries! And the number

of enquiries we receive via the website seems to have increased dramatically in the past few months. Interest in Anabaptism is growing!

## **Books**

Instead of reviewing a book in each newsletter, we will be drawing to your attention a handful of books that may be of interest. In this issue:

Everett Ferguson: *Baptism in the Early Church: History, Theology and Liturgy in the First Five Centuries* (Eerdmans, 2009; £40.99): a huge work that will become the standard textbook.

Soong-Chan Rah: *The Next Evangelicalism: Freeing the Church from Western Cultural Captivity* (IVP, 2009; £9.73); Jehu Hanciles: *Beyond Christendom: Globalization, African Migration and the Transformation of the West* (Orbis, 2008; £23.99); and Jonathan Ingleby: *Beyond Empire: Postcolonialism and Mission in Global Context* (Author House, 2010; £13.50): three books offering fresh perspectives on post-colonial mission, globalisation and the growth of non-western congregations in western nations, written by a Korean, an African American and a British missiologist respectively.

J Nelson Kraybill: *Apocalypse and Allegiance: Worship, Politics and Devotion in the Book of Revelation* (Brazos, 2010; £12.99): based on decades of research and reflection by a former director of the London Mennonite Centre.

Reviews of some of these books (and others) can now be found on the Network's website at: [www.anabaptistnetwork.com/taxonomy/term/4](http://www.anabaptistnetwork.com/taxonomy/term/4).

## **Contact Us**

For further information about anything you have read in this newsletter, please contact us. And if you have information or news items you would like included in the next newsletter, let us have these no later than **21 October 2010**.

Please let us know if you change your address, if you are willing to receive newsletters by email to help us save postage costs, or if you no longer wish to receive them.

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