



Anabaptist Network News

Anabaptist Networking

An Inaugural Networking Event

On Saturday 2 October 50+ representatives of the new Anabaptist network of communities and Anabaptist network of organisations gathered for the first of what we anticipate will be annual events. This was an opportunity for members of participating communities (churches, emerging churches, study groups, etc.) to meet each other and think about how they can encourage and resource each other. It was an opportunity also for participating organisations to bring literature and other resources and to explain how they could serve these communities.



Our guests were **Dennis and Connie Byler**, long-term American Mennonite mission workers in Spain, who shared the story of the Anabaptist communities in that country and reflected with us on the distinctive marks of an Anabaptist community or organisation. **Ali Phelps** (who chairs the network of communities) and **Noel Moules** (who chairs the network of organisations) presented the final session, exploring the theme of 'shalom' and its implications for organisations and communities that draw on the Anabaptist tradition.

This was an energising and encouraging event, superbly hosted by the London Mennonite Centre. Our hope now is that the connections made and friendships forged will lead to lots of interaction among the communities and organisations, and we look forward to another gathering in 2011.

The Future of the LMC

Speaking of the London Mennonite Centre, the trustees have recently decided to sell the property in Highgate, where this has been located for over fifty years, and search for new facilities that are better suited to its developing vision. This has not been an easy decision, but financial constraints and the demands of an old building with limited facilities have persuaded them that this is necessary.

It is not yet clear what kind of premises will be most appropriate, or where, but the LMC is committed to an ongoing ministry of welcome and hospitality, and its priority is to resource the wider 'Anabaptist movement' (the communities and organisations represented at the above gathering). The search has also begun for a new director. This is a challenging but exciting time for the LMC. Please pray for all involved – and contact them if you know of any possible premises.

Events

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

1-2 December
Anabaptist theology
forum, Offchurch

15-16 January
Workshop weekend:
Re-Imagining Hope,
Leeds

22-23 January
Workshop weekend:
Living Community,
Birmingham

29-30 January
Workshop weekend:
Re-Imagining Hope,
London

25-28 February
Speak: *Soundcheck11*
event, London

26-27 February
Crucible course in
Birmingham

13-18 April
Bridge Builders:
*Transforming Church
Conflict*, Sheffield

23-24 May
Anabaptist theology
forum, Offchurch

7-10 June
Bridge Builders:
*Church Leadership
and Family Systems*,
London

2-3 July
Crucible course in
Birmingham

Network of Communities

Responses to the new newsletter format have been very positive, so we will continue to focus on the Anabaptist network of communities in this section and then share news of the network of organisations in the next section.

Harehills Lane Baptist Church, Leeds

The longest-established church to have joined the network of communities thus far is a Baptist church in inner-city Leeds. **Graeme Dodds**, the minister, and **Ali Phelps** (one of the leaders, a long-term member and also the convener of the network of communities) introduce their church:

Where is the church and what is its history?

As the name suggests, the church is situated in Harehills Lane, in an inner-city area of Leeds comprised mainly of terraced and back-to-back housing. This is a very mixed and multicultural area, with an extensive Asian community, many asylum seekers, some students and some long-term incomer residents. It has a beautiful local park and some areas could now be described as 'up-and-coming'.

The church was planted in 1907 – one of three Baptist churches in Leeds to be planted when a city-centre church decided to sell its premises and fund these mission initiatives. The initial congregation was made up of a mix of middle-class and working-class people; this presented various challenges. The church has never had more than 250 members – mostly nearer 100, the current number.

Like many other churches of this age, it has been greatly affected by both the World Wars, by changes in local residents, by differing theological emphases and a couple of splits. But it has been involved in church planting too, establishing Moortown Baptist Church, which has itself planted other churches.

What is the church like? What would visitors notice about it?

Many would describe us as 'welcoming' and 'hospitable'. Food is very important to us – sharing this in homes and as a congregation. The building we use is generally regarded as much better on the inside than the rather drab

outside suggests. The congregation and those who use the building during the week are very diverse in terms of language and culture – this is both delicious and something of a nightmare!

Our main worship gathering is not slick; indeed, words such as 'impromptu' and 'disorganised' might apply, but this is actually welcoming and hopeful for those who come from contexts of chaos. But there are also some quite traditional elements, such as the geography of the building and sitting in front-facing rows.

What are the church's current concerns and priorities?

We are currently in the middle of discussions about the budget! Our expenditure on staff and buildings is unsustainable. The congregation is responding well to this challenge and is thinking creatively about future options.

We're exploring fresh ways to engage with our neighbours. The long-running weekly cafe is still popular, as are English classes. In July we held a first-ever Sunday-lunchtime garden party with stalls run by local groups, including artists and those working with asylum seekers. There was also an invitation to go for a short motorbike ride, which several people accepted, including a woman in her early 80s!

Graeme enjoys the support of the church as he spends time with outlaw motorcyclists. He is running a monthly 'Saints and Sinners' group in a local pub, which involves engaging with the teaching of Jesus in a pretty raw way. There are requests for similar groups in Harrogate and Halifax.

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

Back in the 1980s, Alan and Eleanor Kreider made the first of several visits to the church, and these visits have made quite an impact on our thinking and practices. Several leaders and others have also done the Workshop course.

Perhaps the major outworking of Anabaptist values has been in the area of community, with shared housing initiatives, plenty of eating together, engaging with issues of justice, car pooling and such like. These activities have been patchy and we wrestle with the question of whether to try to encourage the whole church into these kinds of initiatives or whether small groups should be experimenting with them.

We have also been drawn to a Jesus-centred approach to Scripture, which has meant looking at the Bible in fresh ways. And we have been through a (rather painful) transition from a men-only view of ministry to affirming the role of women in leadership.

What are your hopes for the ANC?

We will be interested to discover how other communities work towards implementing Anabaptist values. In our church only a few have much real grasp of Anabaptism, so we want to learn how to explore these values together. In a transitional phase we value the chance to learn from others, not least about how to incarnate the gospel in local contexts.

News of Other Communities

Anabaptist Theology Forum

The Anabaptist Theology Forum is an informal group consisting of academics, church leaders and other interested people who meet, usually twice a year, to listen to papers, discuss issues, and share food and fellowship. The papers and discussions have an Anabaptist connection or theme, either in the subject matter, or in the approach to the topic.

We meet next on 1-2 December, when Mike Pears will be giving a paper on 'A Theology of Urban Landscapes'. Mike is involved in *Urban Expression* in Bristol, amongst other things, and this paper is linked to his PhD research. The second paper will be from Jonathan Bartley on 'Christian Persecution in Europe? Why history is not repeating itself'. Jonathan is co-director of *Ekklesia* and is working on a monograph on 'The myth of Christian persecution'. In addition, Simon Barrow will lead a session on 'Worship and Mission after Christendom: a discussion on Alan and Eleanor Kreider's new book'. Then of course there will be prayers, an opportunity for a walk, and the traditional visit to the local pub.

The dates of the next forum after this are 23-24 May. Both events take place at Offa House near Leamington Spa. For further details, contact Linda Wilson: linda.wilson@blueyonder.co.uk or Simon Barrow: simonbarrowuk@gmail.com.

Study Groups

Stuart Blythe writes with more news of the new group in **Glasgow**: 'We are going to use *The Naked Anabaptist* because the group is taking on a more intentional "emerging Anabaptist"

identity and because I am conscious that some who are attracted simply by the alternative and hospitable nature of the event don't really know anything about Anabaptism. As part of our Anabaptist Glasgow expression, which might end up being called "wayward followers" (a deliberately ambiguous name) we are going to hold an advent "service" using the Anabaptist Prayer Book as a guide.' For more information, contact Stuart Blythe: Stuart.Blythe@uws.ac.uk.

There is renewed interest in setting up a group in **South Wales** – a study group or something around a meal. If you are interested, contact Phill Vickery on 01437 711042 or email him at: maggielandphill@homecall.co.uk.

There is interest also in starting a new group in the **Oxford** area, where a group met for several years until quite recently. Two different people at the ANC/ANO gathering on 2 October asked about this. If you are interested, please let us know at admin@anabaptistnetwork.com.

And David & Irene Allen, who were also present on 2 October, would like to hear from anyone in **East Anglia** interested in starting a group. They can be contacted at d.allen45@btinternet.com, on 01206 823737, or at 16, Westlake Crescent, Wivenhoe, Essex CO7 9RZ.

Network of Organisations

In this issue we feature articles from members of two of the organisations. **Simon Barrow**, co-director of *Ekklesia* (and a trustee of the London Mennonite Centre) reflects on the papal visit and how Anabaptists might assess reactions to this. And **Chris Burch** (chair of Bridge Builders) invites us to applaud the Anabaptist credentials of two much-loved cartoon characters.

The Papal Visit, Anabaptism and Public Faith

In the week after Pope Benedict's recent high-profile arrival in Britain, the front page of *The Baptist Times* featured a range of responses to his visit from non-Catholic church leaders and various Christian commentators. They were overwhelmingly positive.

When I was growing up forty years ago, that would have seemed unthinkable. My devotedly evangelical father took for granted the prime

placing of 'the Roman Church' in the copy of Oswald Sanders' *Cults and Heresies* that he passed on to me. Yet, for the most part, the instinctive anti-Catholicism of that era has gone. Indeed, it was Pope John Paul II's landmark pastoral visit in 1982 that probably laid its gravestone in mainland Britain.

For that reason, Ian Paisley and his vocal band of Free Presbyterians seemed a curious legacy of a not-so-fond past as they gathered outside Westminster Abbey a few weeks ago to object to Pope Benedict's participation in Evening Prayer alongside various Anglican, Protestant, Orthodox and Free Church dignitaries – and members of the Evangelical Alliance.

Instead, the most visible mantle of opposition to the papal presence had passed from hard-line Protestantism to a very different kind of demonstrator – embodied in the atheist and humanist-led Protest the Pope coalition, which drew 20,000 people to central London while 80,000 gathered to greet Benedict in Hyde Park. Theirs was not a theological objection, but one based on secular-liberal opposition to the influence of the Holy See on public policy.

I found myself experiencing profoundly mixed feelings, both about Pope Benedict's visit and about the protests against it. On the one hand, despite differences of outlook in a number of areas, those who came out to welcome the pontiff were fellow Christians and I wanted to share their joy – as Paul enjoins us. The demise of religiously based anti-Catholic prejudice should be thoroughly welcomed by Anabaptist-shaped Christians. It is hewn from the same kind of bigotry that has been a terrible part of Christendom history, and of which Anabaptists have been notable victims. Recent formal conversations between Mennonite World Conference and the Vatican have involved acknowledging past sins and developing a new relationship. That is important.

On the other hand, it is this particular Pope who, despite his gentle personal demeanour, has continued to perpetuate a top-down, imperial brand of Christianity which is inimical to the Anabaptist spirit – an alliance of altar and throne, symbolised and enacted in what Geoffrey Robertson QC calls the 'legal fiction' of Vatican City statehood. This ought to raise serious questions for all those who believe in the church as a voluntary, associational and exemplary expression of the way of Christ.

Moreover, I personally know two women whose

brave and faithful work has been condemned by the imperious hand of the Sacred Congregation for the Doctrine of the Faith, formerly headed up by Benedict (when he was Cardinal Josef Ratzinger). They are former nun Lavinia Byrne, for her book *Women at the Altar*, and the late Tissa Balasuriya, a Sri Lankan priest and activist, for *Mary and Human Liberation*. Many Anabaptists will also be acquainted with the officially ostracised writings of Leonardo Boff – whose *EcclesioGenesis* and *Church, Charism and Power* demonstrate fascinating congruence between radical Catholic and radical Reformed Protestant approaches.

Then there are the cases of Jacques Dupuis and Roger Haight, the Jesuit scholars whose attempts to relate core Christian beliefs to a plural world brought the full weight of Vatican authority down on their heads. I read both with great profit when I was on the staff of Heythrop College, succeeding Lavinia as an editor on *The Way*, the international journal of spirituality. By this time, my fiercely Protestant father had reconciled himself to having a son whose portfolio included working at a Catholic college. But the hierarchy of the church was in the process of lurching to the right, a process that Benedict has determinedly continued.

At the same time, radical Christians – those who look to the redeeming roots of the Gospel and to a historic counter-cultural tradition – are unlikely to be persuaded that an adequate response to the manifest shortcomings of the Christendom church (emblemised, but by no means confined to, the Vatican) is to be found in the triumph of rationalist individualism and idealist liberalism – as the modern legions of the anti-Pope appear to think.

The media narrative, which imposes a stifling 'choice' between either a top-down religiosity or an eliminative type of secularism in the public sphere, will both be problematic for Anabaptists – committed though they are to the separation of church and state. To many observers, the Protest the Pope coalition, though it strived not to be anti-Catholic *per se*, seemed unable to escape a rejectionist approach (all religion is 'poisoned', declared columnist Polly Toynbee) leading to purely negative conclusions (contain, constrain and exclude what we dislike).

Yet what we surely need to effect positive change – and to move from control to witness as a means of influencing one another – is bridges, not barriers. Millions of Catholics long to re-make the church from the ground up. They

are deeply committed to the Gospel tradition, yet they question the dogmatic stance of the Vatican on birth control and the HIV-AIDS pandemic, the ministry of women, and the treatment of LGBT people. They need to be embraced, not isolated, in a damaging war between religion and anti-religion.

In the same way, Catholic social teaching on the economy and the environment, peace and justice movements within the church, and the embracing of spiritual renewal can open up channels of cooperation between Catholics and Anabaptists. There are likewise strong traditions of Catholic Humanism that can help move the secularism debate in a more open, pluralist direction.

Pope Benedict has come and gone, but the challenge to re-imagine public faith remains.

Wallace and Gromit: symbolic Anabaptists?

I was brought up on cartoon characters whose whole lives revolved round violence. Tom was always after Jerry, intending to kill and eat him. Jerry evaded him with ingenuity, quite often managing to do him serious injury into the bargain. Cartoons were full of 'Splatts!' and the shape of an unfortunate animal in a wrecked door, when said animal had been extruded through it at high speed.

But Wallace and Gromit are different. True, their adventures get them into scrapes, but their stance is basically nonviolent. Even when they are hired to catch the rabbits that have infested Lady Tottington's lawn, they seek a humane way to dispose of them, and that story ends with the converted peeress opening a bunny sanctuary on the same lawn. The villains in that and the other stories are never eliminated by pseudo-heroic acts of violence: they meet their come-uppance through their own over-reaching pride.

There is more. We neo-Anabaptists rejoice in doing things differently and unexpectedly. And Wallace and Gromit are nothing if not ingenious – from their early morning automatic breakfast routine to the various outlandish (and frequently malfunctioning) machines that Wallace invents. (No, they are not infallible – but that is not an Anabaptist doctrine either.) The repeated shots of the breakfast time routine in the Wallace household remind us that they inhabit a story,

as we believe we all do – as Anabaptists we lay especial value on our narrative, believing it has something to teach us about ourselves and our creator. (By the way, I am told Nick Park is a Christian. Could we tell that from his stories?)

They are also a community – admittedly a small one – with a strong bond of loyalty and affection between them. Gromit would surely not put up with Wallace for long, unless he had a deep commitment to him – perhaps almost a spiritual commitment? And their community is open to newcomers, however annoying they may be, or even dangerous. Wallace welcomes in the evil Penguin; it takes Gromit's gift of discernment to see through him. And Shaun the Sheep is given a home, although he appears to misunderstand and even abuse the sacrament of Wensleydale cheese by hiding in the cheese dish. Wendolen, however, cannot join Wallace, however smitten he is with her (and however willing he is to forgive her dangerous error with Preston the mechanical dog) – because she cannot bring herself to like cheese at all.

Gromit has the wisdom and discernment that the childlike Wallace lacks (admittedly, he also has a tendency to fly around like a World War I fighter pilot, but doesn't have the killer instinct of his opponents).

The routine of raising ladders to clean windows in *A Close Shave* reminds me of the barn-raising that is emblematic of the Amish sense of mutual help in community. The two heroes have their routines off to a fine art, with a combination of close team-work (requiring mutual trust and respect) and some gadgets that appear normal to them but outlandish to everyone else. And when they get into trouble, through their own innocence and the ill will of others, they always get rescued by an unseen hand that looks after them.

Wallace and Gromit – symbolic Anabaptists for our time??

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. And if you want to receive regular newsletters, let us know at enquiries@urbanexpression.org.uk.

In partnership with others, including Workshop, we continue to run the *Crucible* course, which is now in its sixth year. Information can be found at www.cruciblecourse.org.uk.

Workshop

This September we began our 28th year. We run weekends in London, Birmingham and in two centres in the North (Leeds and Manchester). In the North we are looking to work both sides of the Pennines simultaneously, with a third centre at Rastrick (just off J24 on the M62) for some weekends. This is an experiment to see how it works. We are looking forward to a significant year at all the centres. Forthcoming weekends:

Re-Imagining Hope: Leeds, 15-16 January
Living Community: Birmingham, 22-23 January
Re-Imagining Hope: London, 29-30 January

Workshop is also running in a slightly different format in Teeside, one Saturday a month. If you want to know more ring Paul Wilson on 01642 897935 or e-mail ptswilson@yahoo.co.uk.

Workshop Bespoke: We are exploring the idea of making our teaching and resources available to churches and other groups who are hosting events but would like us to do the actual presenting for a day, a weekend or any other time-combination we can agree together. We hope this will enable creative opportunities to explore and experiment with the themes (and beyond) that make up the Workshop teaching focus. If you would be interested to know more ring 01142888816 or e-mail office@anvil.org.uk.

We have other ideas about making 'Workshop thinking' more widely available, and we are also beginning to plan towards celebrating our 30th anniversary in autumn 2012. In the meantime, we would value your prayer for all of the above.

SPEAK

'It is all too easy to shield ourselves from the harsh realities of global oppression and injustice and it seems all too difficult to see how things will change. However, we know a God who consistently called his people to acknowledge reality through the prophets and who spoke real hope into their desperation and darkness.'

Soundcheck11: Resurrecting Hope (25-28 February) will be a counter-cultural gathering in the prophetic vein, a brazen retort to the empty promise that somehow 'everything will be okay' and a celebration of the God who promises – and is creating – a renewed heaven and earth.

As we take a good long look at reality, our main speakers, Joel Edwards and Andy Freeman, will challenge us with the radically hopeful promises of God. Practitioner-led workshops will allow us to engage in the situations we're passionate about with hope, and the beautiful Pods will provide space for us to work out our real-life responses in conversation and prayer with others.

Times of prayer and worship will provide the opportunity to petition, thank and worship the amazing God who alone can transform ashes into beauty. Through the weekend God will energise, encourage and empower us for the struggle against injustice and to play our part in the coming of his fully realised Kingdom.

On the Monday we will engage with power and politics on a pilgrimage through London, praying for situations in desperate need of hope, celebrating signs of hope and speaking up for justice as we ask our MPs to support SPEAK's campaigns.

For booking and more information, log on to www.speak.org.uk/soundcheck11.

Bridge Builders

We are offering the following residential courses in the coming months:

Transforming Church Conflict: A Foundation Course for Senior Leaders – our acclaimed foundation course specifically for senior church leaders with oversight responsibilities. 13-18 April 2011, Sheffield.

Church Leadership and Family Systems: a course enabling participants to reflect on their ministry the light of their family background, applying a family systems model. 7-10 June 2011, London (early bird discount up to 10 December 2010).

Mediating Interpersonal Conflicts: training in a structured mediation process, for those wanting practical skills to address conflicts between individuals. 27 June-1 July 2011, London (early bird discount up to 25 March 2011).

More information on all Bridge Builders courses available at www.menno.org.uk/bridgebuilders.

Metanoia

We have to radically re-think how we get top-quality theology, peace, social justice, church development and Anabaptism titles into wider circulation. For years, Metanoia Books has been a quality retail and trade service. But with the huge growth in online services like Amazon, it's impossible to compete on the same basis.

So we will be giving way to a more manageable centre bookstall, while we work with Ekklesia and other partners in promoting books online in a way that reduces overheads and enables us to make a modest profit. In order to make these plans work, we need to clear our current stock – and **we are starting with an incredible 20% off the majority of our titles** (apart from brand new and specialist ones). From time to time we will offer additional limited bargains on selected titles – *starting today*.

We need your help! Please take advantage of our discount bargains. Save yourself money and encourage friends to buy from us rather than other online stores and bookshops during the run-up to Christmas. And let us know if you have friends or colleagues we can contact (via email preferably) to tell them about our 'Autumn Book Bonanza'.

Please send any ideas and contacts to us at admin@metanoiabooks.org.uk. You can visit us and order online at www.metanoiabooks.org.uk.

Anabaptist Network

Anabaptists, Celts and New Monastics

During the autumn, as one expression of the developing partnership between the Anabaptist Network and the Northumbria Community, Roy Searle and Stuart Murray Williams have spoken together at three day conferences, hosted by the Baptist colleges in London, Manchester and Cardiff. These have been well attended and the responses have been very positive.

Similar events are scheduled for 2011 in Bristol, Birmingham, Glasgow and elsewhere. Further details are available on request.

Conference

We mentioned in the summer newsletter that we were exploring the possibility of a residential

conference in 2011, to which we would invite members of both the Northumbria Community and the Anabaptist Network. This has now been fixed for 2-4 September at Sneaton Castle, near Whitby.

Further information will be available in the next newsletter, but the tentative – and somewhat mysterious – title for this event is 'Stories from the Future'. You can pre-book a place any time from now on if you wish.

Pilgrimages?

Another idea we are considering together is the possibility of organising tours/pilgrimages first to Anabaptist sites in The Netherlands and then to Celtic sites in Ireland. The Dutch tour might take place in 2012. If you might be interested in this – or even in helping to organise it – please let us know.

Canadian Mennonite workers?

Mennonite Church Canada Witness (Canadian equivalent of the Mennonite Mission Network) is interested in deploying long-term workers to the UK. They have earmarked funding for this and are thinking in terms of a 10-year appointment. They plan to work with the Anabaptist Network as their UK partner and are interested in church planting and congregational support ministries.

This proposal is very timely as the network of communities continues to develop. We hope to have more news of this in the next newsletter.

Books

Worship and Mission after Christendom by Alan and Eleanor Kreider is now out and available through the usual channels or directly from us. **Special offer:** we can supply this book and *The Naked Anabaptist* for £20 (including postage).

The Naked Anabaptist will not be published in the UK until early 2011, but it has been out in North America since March. It is selling well and has received a bunch of positive reviews. Much to our surprise, a book intended primarily for the UK market is being read widely, blogged about and studied in Anabaptist congregations across North America. It seems to be helping historic Mennonites rediscover their tradition, as well as introducing others to Anabaptism.

Even more surprisingly, there are plans afoot to translate *The Naked Anabaptist* into Spanish, German, Japanese and Korean.

Herald Press, who have published *The Naked Anabaptist*, have also decided to publish Alan

and Eleanor Kreider's *Worship and Mission after Christendom* and Lloyd Pietersen's *Reading the Bible after Christendom* (which will be out in the UK early next year). This means that the 'After Christendom' series will be much more widely distributed in North America than before. And if these books sell well, Herald may take some of the earlier books in the series too, and further titles.

And we are delighted to report news of further books in the 'After Christendom' series. Fran Porter has started writing *Women and Men after Christendom*; and Andrew Francis' proposal for *Hospitality and Community after Christendom* has been accepted. These books will hopefully come out in 2012 or 2013.

With Glen Marshall already under contract to write *Preaching after Christendom*, this will bring to **nine** the number of books in the series. And there are other ideas in the pipeline, including 'Peace and Justice after Christendom' and 'God after Christendom'.

New Anabaptist Network

Richard MacMaster has written with news of the emergence of an *Anabaptist Network Southeast US*. This will be a loose-knit network, embracing Mennonites and others, serving individuals and congregations in Georgia and North Florida (or further afield if there is interest). For information contact rmacmast@ufl.edu.

Web Resources

A new resource worth exploring – and maybe contributing to – is the **Global Anabaptist Wiki**: www.anabaptistwiki.org.

Another resource, which we have mentioned in other newsletters, is *On the Road*, the journal of the Anabaptist Association of Australia and New Zealand. Each themed issue contains a range of articles, book reviews and other items. Well worth a look – especially if you are still grieving the demise of our own *Anabaptism Today*. The current issue and an archive can be found at www.anabaptist.asn.au.

And for those who enjoy blogs, the editor of the *On the Road* journal, Nathan Hobby, blogs at www.perthanabaptists.wordpress.com.

Book Reviews

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:

John Rempel (ed.): *Jörg Maler's Kunstbuch: writings of the Pilgram Marpeck circle* (Pandora Press, 2010): a huge collection of the writings of various people in (and beyond) the circle of the German Anabaptist pastoral theologian, Pilgram Marpeck.

Peter Dula and Chris Huebner (eds): *The New Yoder* (Cascade Books, 2010): a collection of essays on the significance of Mennonite ethicist and theologian, John Howard Yoder.

Paul M Zehr: *1 & 2 Timothy and Titus* (Herald, 2010): an addition to the Believers Church Bible Commentary series.

Philip Jenkins: *Jesus Wars* (SPCK, 2010): 'how four patriarchs, three queens and two emperors decided what Christians would believe for the next 1500 years'.

Stanley Hauerwas: *Hannah's Child: a theologian's memoir* (SCM Press, 2010): the personal story behind one of the world's leading theologians.

Arthur Paul Boers, Eleanor Kreider et al (eds): *Take our Moments and our Days: an Anabaptist Prayer Book for Advent through Pentecost* (Herald Press, 2010): the second volume of this increasingly popular resource.

Reviews of some of these books (and others) can now be found on the Network's website at: 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 January 2011**.

Anabaptist Network Trust (registered charity 1021760)
Website: www.anabaptistnetwork.com; email: admin@anabaptistnetwork.com
14 Shepherds Hill, London N6 5AQ, England