



Anabaptist Network News

20th Anniversary Issue

The Anabaptist Network began to take shape in January 1992. During the previous few years a 'Radical Reformation' study group had been meeting at the London Mennonite Centre – about a dozen of us, including some of the current trustees of the Network. During the autumn of 1991, knowing that the circumstances of some of us were changing, we met for what might have been the final time. But, as we talked, we decided instead to write around to others we thought might be interested in the Anabaptist tradition. We suggested a loose 'network', offering occasional conferences, a journal and further study groups like the one we had enjoyed.

We sent out about 80 letters (in the era before email was popular), asking those who received them to contact others as well as responding personally. Within a few weeks we had heard from nearly 200 people, encouraging us to proceed.

We pondered what to call this network, dismissing various alternatives before embracing the 'A' word, knowing it was originally a term of abuse but choosing to rehabilitate it. J. Nelson Kraybill, then director of the LMC, and Stuart Murray co-edited early issues of the journal, *Anabaptism Today* – Stuart gathering the articles, Nelson editing them and squeezing them into the available space, thus earning the soubriquet 'the butcher of Shepherds Hill'! Study groups began to be formed and conferences followed in various locations (anyone interested in the details of the Network's history can find more on the website).

As we celebrate our 20th anniversary, we thought it would be good to reflect on what the Network has achieved, what it has meant to people, how the context has changed and what hopes we have for the future. So, for this anniversary issue of the newsletter, we have invited short contributions from several people who have been involved in the Network.

The Next Generation

One of the crucial issues facing the Network after 20 years is how to encourage the next generation of Anabaptist leaders. We've already begun to address this by recruiting younger steering group members, but we know we need to explore fresh ways of introducing the Anabaptist vision to a generation for whom post-Christendom is not an unsettling change of culture but the norm.

Some of our partner agencies – especially Urban Expression and Speak – do represent this next generation, but our hope is that many others in the emerging churches, young evangelical social activists, members of African churches that are increasingly influential in our cities, and younger people in various churches and organisations will discover the relevance of the Anabaptist vision for post-Christendom mission and discipleship.

And we want to continue engaging with others who are not Christians but who are drawn to this radical expression of Christian faith – perhaps this should be our top priority over the next few years.

Events

24-27 February
Speak Network's
Soundcheck event
and Day of Action,
London

10 March
Crucible Elements day
in London

24-25 March
Workshop: 'Body and
Soul', in London

17 April
Prophetic Voices day
at Cliff College

21 April
Crucible Elements day
in Essex

2-3 May
Anabaptist theology
forum, Offchurch

12-13 May
Crucible course in
Birmingham

19 May
Prophetic Voices day
in Birmingham

19-20 May
Workshop: 'Creativity
and Life', in London

21-24 May
Bridge Builders
course: *Leading with
Emotional Maturity*,
in Herts

26 May
Crucible Elements
day: 'Simply Church'
in Bristol

Anniversary Reflections

The Anabaptist Network is 20! Not a long life-span, but one in which its contributions in the UK and elsewhere have been greater than I could ask or imagine. From my current vantage point in middle America, three contributions stand out. One is intellectual. The work in the 'After Christendom' series, the website and the study groups and Theological Forum has been solid and Jesus-centred, and is essential to the movement's integrity.

The second contribution is incarnation. In North America many Christians think Anabaptism's natural home is in universities; Anabaptism may be a subject for Ph.D. theses, but it's not for ordinary Christians who want to make peace, build community, and share their faith. The Anabaptist Network has challenged this. It has shown that people are most likely to develop Anabaptist convictions when they live the lives of ordinary Christians, wrestle with real-life issues, and speak simply. They may even boil things down to a memorable perfect number, as in the *seven* core convictions! By taking the risk of popularization, Stuart Murray's *The Naked Anabaptist* has got more people thinking about Anabaptism than any other publication in the past half-century.

The third contribution is inspiration. In many countries, Christians from many backgrounds have looked to the Anabaptist Network as they have founded their own Anabaptist networks. Within the past year we have greeted the birth of ANNA (the Anabaptist Network in North America)! And Christians worldwide who are not in these networks also indicate their debt to the work of the UK Anabaptists. It's a challenging world for Christians, with crumbling certainties in the post-Christendom North and growing and struggling churches in the global South. In the coming twenty years God will continue to do more than we can ask or imagine. I believe that God will use the Anabaptist Network to inspire and equip new generations to follow Jesus as well as worship him.

Alan Kreider

It was in 2001, after a long journey profoundly influenced by Anabaptist initiatives, such as the theology course *Workshop*, that I realised there was a huge space in British public life which Anabaptist values could fill.

I had worked in Parliament during the 1990s, including for the then Prime Minister John Major (which perhaps shows how long the journey was) and for a number of campaign groups. The more I learned about Anabaptism, the more time I spent with groups now in the Network, and the more time I spent with Anabaptists themselves as part of the steering group, the more I realised that a unique contribution might be made to public policy from the Anabaptist angle.

The result was the think-tank Ekklesia, which has, albeit in a typically chaotic Anabaptist way, begun to explore the application of Anabaptist perspectives. What would our criminal justice system look like if justice was first and foremost about making things right, rather than punishing the evildoer? What might our foreign policy be capable of if we made a real commitment to active peace-making and conflict prevention, rather than underwriting commercial arms sales and gearing up for war? How much better would we weather global financial crises if we invested in alternative economic models like mutuals, co-operatives, or credit unions based on sharing rather than competition? And, of course, what if we were bold enough as churches to give up the privileges of Christendom and focus on our witness?

Needless to say, we still haven't found the answers to these questions. But increasingly they are being asked. Which gives us both hope and fresh challenges for our journey together in the future

Jonathan Bartley

Anabaptism – my past, present and future. Without the Network and its growth, I would have remained almost rootless in my adult journeying. Without the Network, John Howard Yoder's writings and its study groups (sharing many meals), my radical leanings might not have found so many friends.

Without the regional conferences and the journal, *Anabaptism Today*, I would not have discovered Spurgeon's College's Anabaptist MTh. Without that study's insights, I might never have become the Network's first Development Worker or rediscovered the Mennonite Centre's welcome. Because of that involvement, I was privileged to serve on the steering group for 14 years – and the LMC Trust for the past three. Without the Network, I could not have travelled to many places staying with Anabaptist friends.

All of these gave me the courage and hope to undertake a Princeton doctorate built around Yoder and our practice of 'eating together'; the new magisterium is still critical. Without this, I might not have written books about Anabaptism or *Hospitality and Community after Christendom*. The Network changed my life.

I was born into the Anabaptist-styled Churches of Christ. I was baptized a believer in 1969. But it was the Network which helped me understand my roots, explore my core values and chart my course. Without you, I would still be 'thinking Christendom', but now following Jesus is too important. Without you, I would not be part of the Radix Community. Thank you, gracious God, for the Anabaptist Network – and thank *you* too, whether for 20 years or just the last 20 minutes.

Andrew Francis

I well remember that dark winter's evening twenty years ago when I arrived at the London Mennonite Centre for what was being called an 'Anabaptist Study Group', which had been jointly convened by Alan Kreider and Nigel Wright. As the room filled with new faces little did I know that I was meeting people who were to become firm friends in the years ahead. After the introductions we began to discuss a chapter from Walter Klaassen's book, *Anabaptism in Outline*. Only in retrospect was I to realise that this was the moment when the seeds for an emerging Anabaptist Network UK were being planted.

Since that evening the Network has provided me personally with many blessings and joys, and continues to do so. Here is not only a community of friendship with others who share a radical perspective in Jesus-discipleship, but a crucible in which life-giving ideas can be engaged with and reflected on. A place to feel at home with like-minded women and men; somewhere to be accepted and inspired. I am astonished as I see the filigree of connections spreading like a web across the UK and as I sense the increasing power and significance the Network's vision is having in more and more people's lives.

Noel Moules

Last summer I was teaching Anabaptist hermeneutics at a small conference for 'New Church' leaders. One man, after discussing

topics including a Jesus-centred approach to Scripture and community hermeneutics, said: 'I feel as though I'm coming home', unconsciously echoing the experience of many people over the past twenty years, so often expressed that a book (*Coming Home: Stories of Anabaptist Christians in Britain and Ireland*) was named after it!

My experience on encountering the Anabaptist tradition in the early days of the Network was similar. There were immediate resonances with my beliefs about church, but also a striking call to serious discipleship that I am still grappling with twenty years later. Over the intervening years, study groups and the regular Theology Circle have become the source of valued friendships and conversations, enriching my understanding, and also at times providing a much-needed safe place of belonging.

As we look ahead, I believe that the values and principles undergirding the modern expressions of Anabaptism have an increasingly important contribution to make. The 'After Christendom' series of books and the church planting network *Urban Expression* are exploring in words and lives how to connect the message of Jesus with today's society, an adventure I for one want to be a part of. Here's to the next twenty years!

Linda Wilson

One of the early manifestations of the Network was its magazine *Anabaptism Today*, which was published three times a year. In February and June 1993, the second and third editions included two articles I wrote called 'Clearing Away the Vestiges'. These examined patterns of behaviour and belief that grew out of the Constantinian epoch and became (and often remained) embedded in the fabric of Western society and/or the church.

These ranged from the use of the oath and inscriptions on British – and American – coins, to the religious aspects of Remembrance Day and the use of names such as 'The Church of England' (whereas in reality there are many churches of England, including the Anglican one). Almost 20 years later, most of these vestiges persist.

Over that same period, however, other vestiges have been discovered: vestiges of Anabaptist theology and thinking in the traditions of other churches and theological streams. As the realities of post-Christendom become obvious,

Christians in many churches have been thinking about the insights of Anabaptism, discovering – or emphasising – aspects of Anabaptism that are embedded in their own theological tradition.

Sometimes this might be wishful thinking but, whether or not that is the case, it suggests that Anabaptist theology has become increasingly relevant and influential. This is welcome evidence that the Anabaptist tradition, which the Network promotes, is becoming more apposite and appreciated in the 'After Christendom' age.

David Nussbaum

The voice of Anabaptism, since it was labelled as such during the Reformation, has always been there on the margins, often ignored or shunned, and sometimes not even heard. Occasionally someone will hear that voice and rather than dismissing it that person will engage with it and discover its riches in their lives. I heard that voice 12 years ago. I was busy working away for Christendom but wondering why it didn't feel quite right; then I listened to someone who spoke with an Anabaptist voice and they said something which clicked with me. Perhaps Christendom is distracting us from working for God's kingdom here in the UK, perhaps there are other ways of seeing things, perhaps we can be free from the slavery that labels us and then wants us to conform to that label. For me it was a voice which enabled me to change my course of action and take an unknown path into a world which was messy and full of questions, but much more fulfilling.

The Anabaptist Network has been intentionally keeping that Anabaptist voice alive in the UK. It has taken seriously the values of Anabaptism, not wanting to lose that which is rich and good, given to us by past saints. It has also been willing to reform the words the voice speaks in order to be relevant and meaningful in our society today. I am very grateful to the Network for keeping the Anabaptist voice alive at a time when we so desperately need its message. May we continue to be that voice on the margins for years to come!

Karen Stallard

I first came across Anabaptism through doing *Workshop* in 1993-1994. There I met real-life Mennonites and bought countless books from the bookstall provided by *Metanoia*, many of them by or about Mennonites. *Workshop* was

my 'coming home' experience, but it took me a while to realise that much of what I was drawn to there was in fact Anabaptist. In particular, I appreciated the attention to questions of peace and justice alongside a determination to take Jesus and the Bible seriously. So I discovered that I was implicitly Anabaptist long before I realised that there is a living Anabaptist tradition in the UK today.

My involvement with the Anabaptist Network is more recent and comes through the creation of the Anabaptist Network of Communities (ANC). I am excited by the potential for members of the Network to learn from and encourage each other. However, I see a challenge too in that we are all small groups, none with the luxury of large staff teams to give time to building the Network.

My vision is that the ANC can offer connections between congregations and groups across the country, not just between leaders or nominated representatives of each group. My hope is that the annual ANC day, moving round the regions, can provide opportunities for this and that we can find ways to collaborate, perhaps more locally, in ways that are energising and don't add too much to workloads.

Sue Haslehurst

I have been part of the informal relationship-based Anabaptist network since 1983. My first awareness of a more organised network came in 1993, when I was invited to a colloquium of Anglicans and Anabaptists, hosted by Anglicans in London. Alan Kreider gave an impassioned account of the martyrdom in 1575 of Anabaptist believers in London at the hands of the English establishment – I think that was when I realised that Anabaptists had a valuable tradition, not just a set of exciting ideas.

In 1995 or 1996 I became a founder member of the Anabaptist Theological Forum, which has met once or twice a year ever since. In the early years I was struggling in a demanding new post, in the heart of the establishment at Coventry Cathedral. The Forum meant a huge amount to me – far more than many of its members probably realised. I still cancel or change other commitments to be there. In the early 2000s we wanted to write a book together, using a web-based forum, but there wasn't the time or energy. I wonder whether 'Anabaptist Approaches to Ethical Issues' still has mileage in it?

The vision I caught early on was that Anabaptist ideas and ways of following Christ would rub off on to the historic denominations, especially the Church of England. There is evidence that this is happening. Bridge Builders, in particular, has begun to transform the culture of how we deal with conflict, in an Anabaptist (and I would say a Christ-centred) direction. I hope that we can hold this vision, and not get too side-tracked into setting up alternative Anabaptist affiliations, which could let the rest of us off the hook!

Chris Burch

'What do I believe?' It's not often I am asked this question. But it is a question I ask myself frequently. In the uncertainty of 21st-century life, amid the conflicting, passionate, deeply held beliefs of other church members; and with a God who can seem distant, uninterested, even irrelevant, what do I believe?

At times like this I find the Anabaptist Network's core convictions a foundational resource. Not a creed or a doctrinal statement, but a conviction that in Jesus a meaningful, engaged and active faith is revealed. Discipleship that encapsulates the whole of life; where worship and economics, prayer and the environment, peacemaking and mission, all fuse together. And the central reference point to this remains Jesus.

I am grateful for the Anabaptist Network, but the core convictions remain for me one of the most helpful resources it has provided. They might not answer the question, 'What do I believe?' But they do give me something foundational to build upon, and hope in uncertain times.

Martin Parkes

In 1995, when a group of Aussies and Kiwis decided to form an Anabaptist network Down Under we looked to the Anabaptist Network in the UK for inspiration. What later became the Anabaptist Association of Australia and New Zealand (AAANZ) benefited over the years from this relationship.

Several early members of AAANZ had their first contacts with Anabaptism through visits to the London Mennonite Centre. Alan and Eleanor Kreider were the key people in making these introductions. Their visits and those made by Stuart Murray Williams over the years have enriched the AAANZ and have strengthened the ties between the two Anabaptist networks.

Christians who migrated to Australia and New Zealand in their early European days came mainly from the UK. Because there were no Anabaptist groups there, none came Down Under. So we faced the same problems as the UK Anabaptists of introducing Anabaptism into a setting where it was virtually unknown.

When developing literature to use to introduce Anabaptism to people who knew nothing about it, AAANZ looked to the wealth of material being produced in the UK. The cultural similarities of our societies made it easier to adapt the UK brochures, articles and books to our situation.

We face some of the same challenges, the biggest one being to take Anabaptism from the talking, reading and thinking stage to the acting, living and forming community stage. A theology and ecclesiology that insists on God speaking and acting through gathered communities of committed Christians needs visible expressions. May it be so – in the UK and Down Under!

Mark Hurst

News and Events

Events

During the past 20 years we have attempted to run one or two major conferences each year on various subjects and in various locations. As we work more closely with the London Mennonite Trust, we find we have the capacity to run more (maybe smaller) events in more locations.

There will be three streams of events running in various places (some events will be run more than once in different locations), co-sponsored with various partner organisations:

- **'The Naked Anabaptist'** – introducing the Anabaptist story and vision.
- **'Disorganised Religion'** – exploring 'after Christendom' themes
- **'Don't mention the @&#% Word'** – debating controversial topics

Two of these events took place recently: Karen Stallard and Stuart Murray Williams led a *Naked Anabaptist* event in London in December; and Lloyd Pietersen spoke on themes from *Reading the Bible after Christendom* at a 'Disorganised Religion' event in Bristol.

The next event is 'Don't mention the F Word' in East London on Saturday 10 March, with **Phil & Sarah Warburton** and **Noel Moules**, exploring the place of faith in a multi-faith society. Looking further ahead, on 13 October, **Lloyd Pietersen** will be repeating his event in Manchester. More events are being planned.

There is more information on these events, and others, on our website. Bookings can be made on www.avastminority.com.

Dates have also been arranged for two further 'Prophetic Voices' events (co-sponsored with the Northumbria Community): 17 April at Cliff College, Yorkshire, and 19 May in Birmingham.

Scotland and Ireland

As well as focusing on the next generation, we are also looking to strengthen our links with and expand our activities in Scotland and Ireland.

In Scotland **Ian Milligan** is contacting everyone on our database and developing relationships with other like-minded groups. We are also in the early stages of exploring partnership with a Baptist network in Ireland.

Other News

Discussions continue with Mennonite Church Canada Witness, who want to send a mission worker to work alongside the Network over the next few years. Just before Christmas we had a conversation with an interested couple but were not persuaded we should invite them to come. It would be good to see progress on this soon and we invite you to pray for a good appointment.

As we celebrate our 20th anniversary, Baptists are celebrating the 400th anniversary of the first Baptist church on English soil – in East London. An initiative that might be of interest to some is a blog to which 40 Baptists have been invited to contribute between January and May. The hope is to stimulate debate about reclaiming Baptists' radical heritage. Maybe recovering the earlier Anabaptist heritage could help? The blog can be found at www.beyond400.net. Our partners, *Urban Expression*, are also planning to mark this anniversary (and their 15th anniversary) with a celebration weekend on 17-18 November.

Coventry Cathedral is offering International Reconciliation Internships, starting in August. The cathedral will provide free accommodation, a weekly allowance and expenses. For details, ask: reconciliation@coventrycathedral.org.uk.

Network of Communities

ANC – annual event

The annual Network of Communities event was superbly hosted by Peacechurch in Birmingham on 12 November. We explored the theme *Living with Shalom* through various media – table talk, workshops, discussion, pilgrimage, meditation, film and worship. This was an event in which the children were fully involved (a core practice of Peacechurch). Many thanks to Joe & Sarah Baker and their team who put it all together!

We will shortly be finalising the date and venue of the next gathering. What we've learned from this one is to ask a community to host and plan the day themselves, rather than trying to do this centrally. More details in the next newsletter.

Regional Groups

For several years a study group met in Oxford, but this stopped in 2007. A new group has now emerged, which plans to meet monthly, either in homes or at Littlemore Baptist Church. Further information from the convener, Diane Melchert: diane.melchert@ntlworld.com.

The East Anglian group has a new convener: Liz Sheridan: eliza.sheridan@googlemail.com

Anabaptist Theology Forum

The Forum continues to thrive, linking respectful attention to the tradition and lively theological engagement with contemporary issues from an Anabaptist perspective. Our next meeting is at Offa House on 2-3 May. The themes will include memory and conflict transformation. Cost will be a little lower than last time: pro-rata to £70 for 24 hours, including accommodation, meals and materials. Future dates: 5-6 December 2012 and provisionally 8-9 May and 4-5 December 2013. For more information, please contact Simon Barrow (simon.barrow@ekkleisia.co.uk).

Network of Organisations

London Mennonite Trust

Jeremy Thomson writes: As this Newsletter went to press, the London Mennonite Trustees

have reached some important decisions. We will be moving our main 'welcoming place of hospitality, resource and learning' Centre to Selly Oak in Birmingham. This will be close to both the International Mission Centre and the Quakers' Woodbrooke College. Both can offer larger conference facilities in addition to the new Centre's own meeting room. Initially, the Trust office will remain in London as part of an investment property. Detailed property searches and negotiations in Selly Oak and London are underway.

Having conducted Skype interviews, Trustees hope to announce the name of the new Director around midsummer, after a UK visit of the prospective candidate. More details of all these exciting developments will appear in the LMC Easter Newsletter.

Please continue to pray for the Trustees as they make very significant decisions that will set the LMT on a new course for the years ahead. We are delighted that links between the Network and the LMT are continuing to grow stronger, and we look forward to increasing partnership and shared resources as we go forward.

Ekklesia

Ekklesia, the Anabaptist-inspired Christian think tank, has been working with disabled people and others around concerns about the Welfare Reform Bill. The 'Critical Religion' project continues with Stirling University. An important upcoming event is 'Eye of the Needle – Biblical Clues to a New Economy', with theologian Professor Ulrich Duchrow and others, 24 March 2012, 10.00-4.00, the Vassall Centre, Bristol. For further information, contact Simon Barrow: simon.barrow@ekkleisia.co.uk.

Bridge Builders

The Bridge Builders team in London has now settled into their new location at St Peter-le-Poer Church in Muswell Hill. Thank you to all who prayed for us through the challenges of the transition last year. Our new website is up and running at www.bbministries.org.uk – please do check it out for details of forthcoming courses.

These include a new course, entitled *Leading with Emotional Maturity*, drawing on insights from family systems theory, which is running on 21-24 May at Felden Lodge, Herts. There is also a regular programme of our acclaimed five-day foundation course, *Transforming Church*

Conflict, on 17-22 June and 23-28 September 2012. See the website for further details. Grace and peace to all AN newsletter readers.

Workshop

Noel Moules writes: Workshop weekends that will be running during the spring and summer of 2012 at Westbourne Grove Church in Notting Hill, London W11 2RW are:

24-25 March: 'Body & Soul: living, believing and behaving'; ethics based on values rather than rules, with sex and sexuality as a detailed case study.

19-20 May: 'Creativity & Life: insight, inspiration and action'; freedom and fresh perspectives as key to an authentic lifestyle, ethics and activism.

30 June-1 July: 'Quest & Questioning: life's big issues and faith responses'; grappling with the intellectual challenges of faith in debate and discussion.

For more details and information about each of these weekends please go to our website: www.workshop.org.uk.

Preparations for our special day of celebrating thirty years of Workshop are well under way. 'Workshop 30' will take place at Union Chapel, Islington, London on 6 October. From 12 noon there will be events and celebration, followed by an evening of music at this prestigious London venue. Noel Moules' new book, *Fingerprints of Fire...Footprints of Peace*, will have its launch as part of the day. Please put this into your diary, plan to be there! For details and to make your booking, go to www.workshop.org.uk.

Urban Expression

Conversations are taking place with a number of people interested in joining existing teams or forming new teams, not only in the cities where we are already working but in some new places. Please pray for discernment as these continue.

In early March **Juliet Kilpin** and **Stuart Murray Williams** will be in California, speaking at a day event sponsored by *Urban Expression North America* – which is led by a Mennonite, **Jeff Wright**, and has a strongly Anabaptist flavour.

Crucible

While the main *Crucible* course continues in its seventh year in Birmingham, stand-alone days

under the rubric *Crucible Elements* are running in various locations. These are tasters for the main course and opportunities to explore some topics in more depth.

Already planned are 'Don't mention the F Word' in London on 10 March, 'Christianity – I thought it would be more exciting than this' in Essex on 21 April and 'Pioneer mission in a rural context' in Bristol on 19 April. Details can be found at www.cruciblecourse.org.uk.

Books and Resources

After Christendom series

We look forward to the publication of Andrew Francis' *Hospitality and Community after Christendom*, the seventh book in the series, later this year. We are also encouraged to learn that Herald Press intends to publish most, if not all, of the series in North America. And we know of two emerging proposals for further titles.

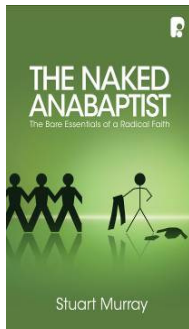
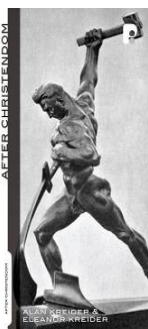
Special Offers

Three special offers repeated from the previous issue:

'2 for 1' on *The Naked Anabaptist*: buy one for yourself and one to give away to someone who might find it helpful.

All 6 of the *After Christendom* books already published for £55 instead of £64.

Worship and Mission after Christendom, *Reading the Bible after Christendom* and *The Naked Anabaptist* for £30 instead of £33.



Order at the address below. All books are post-free in the UK (overseas postage at cost).

The Naked Anabaptist

Latest news from North America is that 12,000+ copies have been sold there and that a Spanish translation has been published: *Anabautismo al Desnudo: Convicciones Basicas de una Fe Radical*.

French, Swedish and Korean versions should be out by the end of the year.

Book Notes

You might be interested in the following books that have recently been published:

Joanna Shenk: *Widening the Circle* (Herald Press, 2011) – stories of people encountering the Anabaptist/Mennonite tradition from other traditions and bumping into institutional barriers to radical discipleship.

John Nugent: *The End of Sacrifice: Capital Punishment Writings of John Howard Yoder* (Herald Press, 2011) – an edited selection of Yoder's writings on this subject.

John Ruth: *Forgiveness: A Legacy of the West Nickel Mines Amish School* (Herald Press, 2011) – reflections on the responses to the tragic shooting of Amish schoolchildren.

Paul Martens & Jennifer Howell (eds): *John Howard Yoder: Spiritual Writings* (Orbis, 2011) – a surprise addition to the 'Modern Spiritual Masters' series.

Stuart Murray: *Beyond Tithing* (Wipf & Stock, 2012) – back in print, a post-Christendom take on how we use our resources.

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 April 2012**.

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