



ON THE ROAD

Journal of the
*Anabaptist Association of
Australia and New Zealand Inc*

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**Jesus is the centre of our Faith!
Community is the centre of our Life!
Reconciliation is the centre of our Work!**

AAANZ Conference open to all!

"COMMUNITIES OF THE KINGDOM: THE NEW MONASTICISM AND ANABAPTISM"

Friday evening 23rd January to Monday afternoon 26th January 2009

Oasis Christian Camp
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More information to follow!

On The Road

The AAANZ quarterly journal publishes news, articles, book reviews, and resource information. It is published online with a paper edition available for those without computer facilities.

(Paper edition A\$25 per year) To be added to the mailing list write:

**AAANZ@iprimus.com.au or
On The Road Editors, P.O. Box 738
Mona Vale NSW 1660 Australia**

COVER SYMBOL: The lamb in the midst of briars is a traditional Anabaptist symbol. It illustrates the suffering Lamb of God, who calls the faithful to obedient service and discipleship on the road. This particular rendition is from *Hymnal A Worship Book*. Copyright 1992. Reprinted with permission of Mennonite Publishing House, Scottdale, PA, USA.

THE VIEW FROM EPHESIANS FOUR

MARK AND MARY HURST

...to prepare all God's people for the work of Christian service



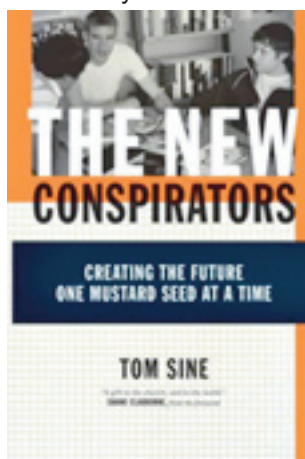
Tom Sine writes in an article entitled "Joining the Anabaptist conspirators" (http://www.themennonite.org/issues/11-11/articles/Joining_the_Anabaptist_conspirators): "God is doing something new through a new generation that has a distinctly Anabaptist accent in these uncertain times. These young initiators are creating

new ways to make a difference in both the world and the church. In *The New Conspirators*, I explained these activists and innovators as being found in at least four streams: emerging, missional, mosaic and monastic."

Tom and his wife Christine were recently in Australia and spoke in a number of settings around the country. AAANZ sponsored a phone conversation with Tom and Christine and heard their description of what is happening among new Christian movements.

After a brief description of the four streams Tom says: "One can hear a distinctly Anabaptist accent as these young conspirators in all four streams invite all of us to embrace a more radical, whole-life faith and to create churches that are more outwardly focused in mission." Part of our role in AAANZ is to encourage these radical expressions of faith through providing resources and linking like-minded people around Australia and New Zealand.

Sine says, "While those in all four streams share many common concerns with those of Anabaptist faith, the clearest Anabaptist voice is coming from those in the monastic stream." This



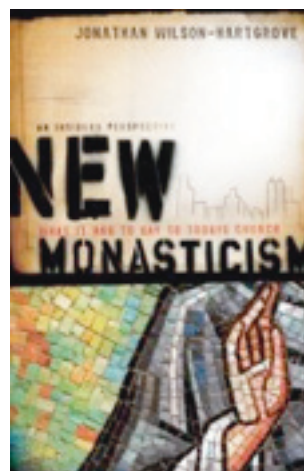
is one reason we have chosen as our theme for our next bi-national conference "Communities of the Kingdom: The New Monasticism and Anabaptism". The conference is scheduled for Melbourne in January 2009. We will explore together those things common to both Anabaptism and the new monasticism movement (including Celtic Spirituality). We hope there will be mutual learning among both movements as we tell our stories and listen to each other. [Mark your diaries now and plan to join us 23-26 January 2009.]

If you want to learn more about the "New Monasticism" movement, read Jonathan Wilson-Hartgrove's *New Monasticism: What It Has To Say To Today's Church*. It is an easily read description from one of the movement's leaders in the USA.

AAANZ has also started offering half-day silent

retreats to allow people to experience Anabaptist spirituality first-hand. So far these retreats have been held in Sydney but can be made available elsewhere if the interest is there.

Enjoy the mix of articles and book reviews we have for you in this issue. We offer them in the spirit of Ephesians four "to equip the saints for the work of ministry, for building up the body of Christ."



THE TWELVE MARKS OF A NEW MONASTICISM

Moved by God's Spirit in this time and in this place called America to assemble at St. Johns Baptist Church in Durham, North Carolina, we wish to acknowledge a movement of radical rebirth, grounded in God's love and drawing on the rich tradition of Christian practices that have long formed disciples in the simple Way of Christ. This contemporary school for conversion which we have called a "new monasticism," is producing a grassroots ecumenism and a prophetic witness within the North American church which is diverse in form, but characterized by the following marks:

- 1) Relocation to the abandoned places of Empire.
- 2) Sharing economic resources with fellow community members and the needy among us.

- 3) Hospitality to the stranger
- 4) Lament for racial divisions within the church and our communities combined with the active pursuit of a just reconciliation.
- 5) Humble submission to Christ's body, the church.
- 6) Intentional formation in the way of Christ and the rule of the community along the lines of the old novitiate.
- 7) Nurturing common life among members of intentional community.
- 8) Support for celibate singles alongside monogamous married couples and their children.
- 9) Geographical proximity to community members who share a common rule of life.
- 10) Care for the plot of God's earth given to us along with support of our local economies.

- 11) Peacemaking in the midst of violence and conflict resolution within communities along the lines of Matthew 18.
- 12) Commitment to a disciplined contemplative life.

May God give us grace by the power of the Holy Spirit to discern rules for living that will help us embody these marks in our local contexts as signs of Christ's kingdom for the sake of God's world.

<http://www.newmonasticism.org/12marks/12marks.php>

PRESIDENT'S REPORT DOUG SEWELL



A new way of networking together by phone was tried by AAANZ when Tom and Christine Sine's recent visit to Australia created an opportunity to host our first across Tasman Sea tele-conversation.

Tom and Christine met for a table fellowship at the Sydney home of Ian and Libby Packer with about a dozen people. AAANZ Members around Australia and New Zealand could call a toll free number to join the discussion.

Tom is a consultant in futures research and planning for both Christian and secular organizations. Together Tom and Christine, founders of Mustard Seed Associates in Seattle, assist organizations to evaluate how their world, nation and communities are changing so they can adapt more adequately to face the challenges of the 21st Century. Tom's latest book is ***The New Conspirators: Creating the Future One Mustard Seed At A Time.***



Tom spoke about four parallel and overlapping movements that are reshaping the contemporary face of the church.... the missional churches that work alongside and engage directly with local neighbourhoods, the emerging churches that interface with subcultural groups and speak their language, the mosaic churches that connect with multi-cultural societies in a multifaceted way and the new monastics, intentional communities that are counter cultural and live empathetically with the poor and alienated margins. All of the movements are seeking authentic and whole-of-life forms of discipleship. Tom typified them also as risk takers willing to step out in faith and away from the familiar and time-worn traditional models of being church. In these respects the new movements model the aspirations of the Anabaptists the radical reformers of 16th Century Reformation Europe.

In a fast paced and multi-optioned society people have become time-poor. Many are therefore unwilling to engage or be committed outside their realm of family and work. To move beyond seeing faith as another add-on to becoming the motivational-core is the challenge for the contemporary church.

Global communications, the Internet, World Wide Web, interactive Blogs and Facebook already provide new ways for people to socially network. People can

step outside and even avoid the familiar ways of relating face to face. How then do Christian communities build relationships that enable compassion, empathy and connection?

AAANZ wants to encourage its members and small groups to meet for table fellowships around a meal. Jesus used common meals to break bread and fellowship. Food was something to be shared. Hospitality, encounter, mutual support and celebration can happen through sharing simple meals together. AAANZ is creating a members' directory to enable people to connect.

I can also report that a regional Christian Pacemaker Teams Australasia is a new initiative in partnership with AAANZ. Christian Pacemaker Teams (CPT) arose from a call in 1984 for Christians to devote the same discipline and self-sacrifice to nonviolent peacemaking that armies devote to war. Enlisting the whole church in an organized, nonviolent alternative to war, today CPT places violence-reduction teams in crisis situations and militarised areas around the world at the invitation of local peace and human rights workers.

CPT embraces the vision of unarmed intervention waged by committed peacemakers ready to risk injury and death in bold attempts to transform lethal conflict through the nonviolent power of God's truth and love.

Erin and Casper Adson, a young Australian couple, say they have had their lives turned upside down by the power of creative nonviolence. Early in 2008 they joined a CPT delegation to the West Bank in Israel-Palestine where they explored a Christian response to international conflict and the people who are affected by it. Since they've returned to Australia they have been presenting an alternative narrative of the conflict and building solidarity in Australia. They want to join other 'ordinary radicals' in exploring another way for this war-torn world.

AAANZ with several Baptist, Quaker and Uniting Church groups are hosting Erin and Casper's tour of Australia over the coming months to tell their stories and speak about a Christian Pacemaker Teams Australasia. Look out for them.



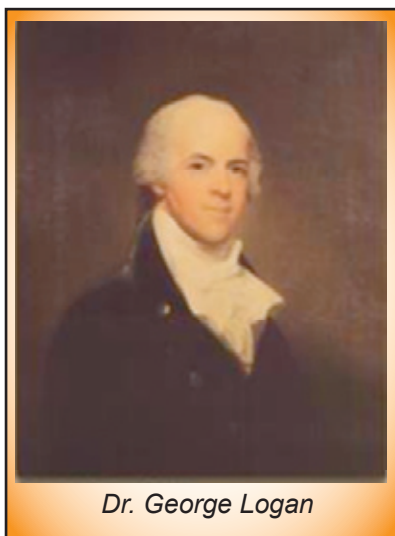
QUAKER PEACE STORIES

Personal Influences

How did I come to my present position concerning peace? The answer is long and complicated, but I will illustrate one aspect of my answer with several stories of Quaker peacemakers.

James Logan

In 1798 the United States was waging an undeclared naval war against France and the Federalists in Congress (who believed in the rule of the elite and strong military power) passed the Alien and Sedition Acts, which had provisions similar to the treatment of asylum seekers and the anti-terrorism legislation prompted by the current "War on Terrorism". President John Adams proclaimed a "warlike spirit" across America, but the ultra-Federalists hawks thought he was weak and they tried to promote outright war by exacerbating the differences between the United States and France.



Dr. George Logan

A (disowned) Quaker from Philadelphia, Dr. George Logan, who was the grandson of James Logan, the secretary of William Penn in the colony of Pennsylvania, felt led to do something to prevent this war. He travelled to France, on his own bat, and met with various French officials, including Tallyrand. He explained that he did not represent the United States government, but instead was offering suggestions of ways of improving relations between the two countries. Within days of Logan's

Logan Act Of 1799

Any citizen of the United States, wherever he may be, who, without authority of the United States, directly or indirectly commences or carries on any correspondence or intercourse with any foreign government or any officer or agent thereof, with intent to influence the measures or conduct of any foreign government or of any officer or agent thereof, in relation to any disputes or controversies with the United States, or to defeat the measures of the United States, shall be fined under this title or imprisoned not more than three years, or both.

last meeting with the officials, the French government lifted their trade embargo and released the American sailors they had jailed. Upon learning of the success of the Logan mission the Federalists were furious. They passed a law in Congress, the Logan Act of 1799, to punish such behaviour in the future. Despite the threat of fine and imprisonment, George Logan later travelled to England in 1810 in an effort to prevent the War of 1812. This time he was unsuccessful.

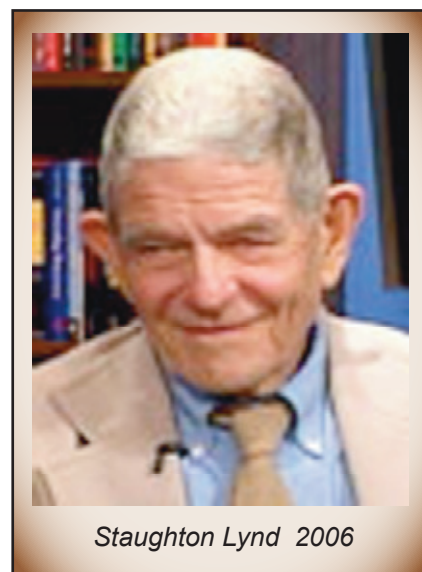
Staughton Lynd

Logan's example inspired another Quaker, Staughton Lynd, 167 years later. Lynd is the son of America's most famous sociologists, Helen Merrell Lynd and Robert S. Lynd, the authors of *Middletown*. After receiving his Ph. D. in history from Columbia University, Lynd took a job teaching African-American women history at Spellman College with Howard Zinn, because of his interest in promoting civil rights. He was a director of the Mississippi Freedom School in 1964 and a leader of the first march on Washington against the war in Vietnam. He then moved on to teach history at Yale University, but at Christmas-time 1965, in the spirit of George Logan, travelled to Hanoi on a fact-finding mission.

Lynd was not prosecuted by the US government under the Logan Act, but lost his job at Yale because of the trip. He applied for

a job teaching at Chicago State College and in spite of receiving unanimously recommendations by the history department faculty and the president of the college, the Board of Governors of State Colleges and Universities of Illinois rejected his application. The reason was not because of a lack of ability as a scholar and teacher, but because of his advocacy of nonviolent civil disobedience and his trip to Hanoi. Three other colleges offered him a job, only to have the offers rescinded by higher powers. Blacklisted from teaching, Lynd went to University of Chicago Law School in the 1970s. Upon graduation he embarked on a new career, specialising in labor law and prison issues.

I find these two men's stories extremely inspiring. They were both led by their Quaker convictions to do extraordinary things for peace. They were willing to take great personal risks and to suffer for their beliefs and yet they persisted. The Logan Act is still on the books.



Staughton Lynd 2006

The Golden Rule and the Phoenix

In 1957 Harold and Sheila Steele, British Quakers, tried to organize a ship and crew to sail into the Christmas Island test zone to stop the British test there (Grapple X). They were able to get as far as Tokyo, but were unsuccessful in getting a ship and crew together in time for this protest. However this idea inspired a group in the United

States to take it up for the upcoming American tests. This group consisted of Albert Bigelow, Bill Huntington, Bob Gilmore, Bayard Rustin, Ammon Hennacy, Lyle Tatum, Larry Scott, A. J. Muste, Jim Peck, George Willoughby, Ralph Di Gia, and others. In spite of great financial difficulties this group, which called itself the Committee for Nonviolent Action Against Nuclear Weapons, was finally able to purchase a thirty-foot ketch, which they named the Golden Rule. Albert Bigelow, William Huntington, George Willoughby, and David Gale set sail on 10 February 1958 for the US test zone 3,500 miles away.

In 1958 there was a burst of activity in testing nuclear weapons by the United States because a test moratorium was imminent. In the Hardtack I series, 35 tests were performed, expending 35.6 megatons of explosives. These tests focused on both ICBM and SLBM warheads, and high-yield strategic bombs. In the process of testing multi-megaton, high altitude detonations as a possible anti-ballistic missile defence, the electromagnetic pulse effect was discovered.

These Pacific tests were conducted near Eniwetok Atoll, Bikini Atoll and Johnston Island. The United States proclaimed a huge 400,000 square mile test zone centred on Eniwetok and warned all vessels away from it during the tests.

The captain of the Golden Rule, Albert Bigelow, was an ex-Navy World War II Commander who subsequently became a pacifist and Quaker. The first mate, Bill Huntington, was a Quaker conscientious objector during World War II. He had a great deal of experience in coastal sailing, but open ocean sailing is much more demanding. George Willoughby, crew member, was imprisoned during World War II as a Quaker war resister; he also had a Ph.D. in political science. David Gale was a young man who was the fourth member of the crew. He turned out to be susceptible to sea sickness. After seven days at sea, they ran into the worst storm in the Pacific for 100 years. David became gravely ill, not being able to eat or drink for several days. With bad weather still lying to the west and the prospect of a possible four or five weeks of sailing to reach Hawaii, they decided to abandon their plans and return to the California. They had to face mountainous seas, which sometimes came crashing down on the top of the cabin. It took all of their skill to survive the storm. Finally the weather started to moderate and after the fourth day David began to recover. They arrived in California relieved at David's recovery, but disheartened at their failure to carry out their protest.

However when they came ashore, they learned that the tests would continue for several months. The voyage of the Golden Rule was not over. They would be able to refit, replenish and sail again. Orion Sherwood, a

high school teacher from a Friends school, joined them as their new crew member.

Before the first sailing, George Willoughby, Lawrence Scott, Albert Bigelow and William Huntington sent a letter to President Eisenhower, Dag Hammarskjold, Ralph Bunche, Lewis Strauss (Chairman of the Atomic Energy Commission), Richard Nixon, John Foster Dulles, Henry Cabot Lodge and others, outlining their plans to sail into the test zone. At the time of their sailing there was no law to prevent them from doing this; in fact, the State Department proclaimed the United States was firmly committed to upholding the fundamental principle of freedom of the seas. However, when the Golden Rule was three-quarters of the way to Hawaii, the Atomic Energy Commission issued a regulation, without a public hearing, making it a crime for US citizens to enter the test zone.

The Golden Rulers went to see the Joint Task Force Seven at Hickam Field, Hawaii, which was in charge of the test operations, and told them of their plans to sail into the test zone. They also met with Marshall Islanders who had been victims of nuclear testing. They and other victims were suing the United States, Russian and British governments to permanently restrain them from conducting further tests, these suits were called the 'Fall-Out Suits.' A day before the Golden Rule was to sail the Federal Government issued a restraining order restricting it to the dock. At the hearing held a week later, the injunction was upheld.

The Golden Rulers decided to set off in spite of the injunction. The Coast Guard dispatched a cutter in pursuit which overtook the Golden Rule. The Coast Guard then boarded for an inspection. Eventually a violation was found, one of the numbers painted on the bow was an eighth of an inch too short. The inspection was a stall for time until news came through to the Coast Guard that the arrest warrants had been signed. The crew was then arrested and the vessel towed in. Due to poor seamanship the ketch was rammed twice which caused some damage to the Golden Rule. The crew was then gaoled.

At the trial, the defence argued that the injunction was illegal, because it was predicated on the AEC regulation, which itself had no legal basis. Judge Wiig sentenced the defendants to 60 days' imprisonment which was suspended and added a year's probation. He also said he would raise a complaint about the conduct of the defence lawyers to the Legal Ethics Committee for not restraining their clients from wrongdoing.

The Golden Rulers' lawyers appealed the decision. The media continued its hostility. The crew waited and tried to decide whether to attempt to sail again. While they had been on trial, a new 50-foot yacht had come to the dock, the Phoenix of Hiroshima, crewed by Earle and Barbara Reynolds and



The crew of the Golden Rule. Left to right, Bill Huntington, Albert Bigelow, Orion Sherwood, and George Willoughby (courtesy of Swarthmore College Peace Collection, Friends Historical Library of Swarthmore College).

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their teenage children, Ted and Jessica, and a young Japanese man from Hiroshima, Nick Mikami. Earle was an anthropologist who for the past 31/2 years had been studying the effects of radiation on the children of Hiroshima and Nagasaki under a grant from the Atomic Energy Commission. Since then the Reynolds had been sailing around the world and Barbara had been writing a book about the educational systems in the various trust territories.

The Reynolds attended the trial, and because of the integrity and sincerity of the defendants, they became convinced of the correctness of their position. Prior to the trial they had been defending the undemocratic acts of the United States as being unfortunate, but necessary, to save the world from communism. They now researched the moral, legal, and political aspects of nuclear explosions. One morning Barbara went to see Bert and said that they had been talking all night and as a result decided that they would sail into the test zone. This decision prompted the Golden Rulers to want to sail again. Bill's mother was seriously ill and he returned to the mainland and was replaced by Jim Peck, an imprisoned war resister during World War II who had experience as a deck hand on freighters. He had also been part of the Freedom Ride in the Southern states of the US, organised by the Congress for Racial Equality, where he was nearly beaten to death. As the Golden Rulers were about to set off at their announced time, Bert was arrested and imprisoned on a charge of criminal conspiracy. Meanwhile Bill arrived back from the mainland. Within five minutes of his reaching the Golden Rule, the ketch was underway. They had passed the three-mile limit before the Coast Guard could catch up with them. Nevertheless they were arrested on the high seas, under the doctrine of "hot pursuit". All of the crew was sentenced to 60 days imprisonment; afterwards Judge Wiig stated that they had tainted the name golden rule by their actions. Jim Peck contracted tuberculosis while in prison.

Before the trial the Reynolds and Nick had been on their way back to Hiroshima. The United States declared the huge test zone off limits. The British declared a test zone around Christmas Island to the south. These actions cut off any reasonable sailing route to Japan from Honolulu. Earle consulted with the

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US Navy, the Department of the Interior and the Atomic Energy Commission, telling them of their desire to sail for Hiroshima and seeking permission for the trip. He could get no answers from these departments, only bureaucratic 'buck passing'. For the Reynolds to enter the test zone was a huge decision. For example, it meant that Earle would probably have to give up his career of being a professor, for he would no longer be able to get

research grants or be allowed to teach at a university.

They decided that entering the test zone was the right thing to do. They broadcast their position every day at noon. When the Phoenix was 65 miles within the test zone the US Coast Guard cutter Planetree closed in and was joined by the destroyer Collett. Again the officers on the cutter exhibited a lack of seamanship and knowledge of the requirements of sailing a small vessel. Earle was arrested and the crew was forced to



The crew of the first Phoenix voyage to North Vietnam to deliver medical supplies. Left to right: Phil Drath, Betty Boardman, Earle Reynolds, Akie Reynolds, Bob Eaton, Horace Champney, Ivan Massar (courtesy of Swarthmore College Peace Collection, Friends Historical Library of Swarthmore College).

sail to the US Naval Base at Kwajalein, 300 miles to the south. Earl, Barbara and Jessica, after being held a few days at Kwajalein, were flown to Honolulu while Ted and Nick remained with the Phoenix.

Earle's trial proceeded in spite of his being prohibited from having the lawyer of his choice represent him. No questions of the legality of the arrest were allowed. He was found guilty and sentenced to six months in prison and year and a half probation. Afterwards his probation officer, Mr. Mattoon, a well-known Catholic, tried to probe to find out where Earle had gone wrong. Meanwhile the Phoenix was immobilised in Kwajalein without a crew. Unable to find the needed crew members to sail the Phoenix (the US would not allow the Marshallese to serve as crew), Barbara had to return to Kwajalein. Then 19-year old Ted served as skipper with Barbara and Nick as crew members, and together they faced the daunting prospect of sailing back to Honolulu against the Trades. After 60 days of difficult sailing they finally reached Honolulu.

The court decision was overturned upon appeal and a new trial ordered. Again the court refused to grant a continuance to allow Earle's choice of lawyer to represent him. Again he was found guilty. This time he was sentenced to two years with six months gaol time and a probation period of five years. Earle appealed this verdict. Finally on 29 December 1960 the San Francisco Court of Appeals unanimously ruled that his conviction

was without legal authority, because the regulation Earle was accused of violating was not authorised by statute.

The Golden Rulers and the Reynolds family and Nick received a great deal of support from Quakers, especially the Honolulu Meeting. Barbara and Earle ended up joining Quakers. The voyages of the Golden Rule and the Phoenix didn't stop the US nuclear tests, but they inspired Dorothy Stowe, a Canadian Quaker, and others of the Don't Make a Wave Committee (which was later renamed Greenpeace) to send the ships, Greenpeace and Greenpeace Too!, to transport protesters to Amchitka Island in an attempt to stop the US underground tests there. In 1972 the Greenpeace III sailed to French Polynesia to oppose the French nuclear testing program at Mururoa Atoll. This role was later taken on by the Rainbow Warrior.

The participants of the voyages of the Golden Rule and the Phoenix continued to devote the rest of their lives to promoting peace. In 1961 the Reynolds family protested the Soviet nuclear testing by sailing the Phoenix into the Russian nuclear test zone at Nadhoka, Siberia. In 1967 during the Vietnam War, Earle and his second wife, Akie, and their crew onboard the Phoenix took medical supplies to North Vietnam to aid civilian war victims, as part of the witness of A Quaker Action Group.

The witness of each person or group described

above had an impact beyond their own project. Their example inspired others to follow in their footsteps.

Nuclear weapons still threaten us. A new campaign against nuclear weapons, the International Campaign to Abolish Nuclear Weapons (ICAN), was launched in 2007 by the International Physicians for the Prevention of Nuclear War (IPPNW). The purpose is to make nuclear weapons illegal, banning their development, possession, use and threat of use by demanding an end to nuclear weapons through a Nuclear Weapons Convention. To find out more about ICAN and how you can participate, see <http://www.icanw.org/>.

Further reading:

Albert Bigelow, *The Voyage of the Golden Rule*, Garden City, NY: Doubleday & Company, Inc., 1959, 286 pp.

Earl Reynolds, *The Forbidden Voyage*, New York: David McKay Company, Inc., 1961, 281 pp.

Joseph Gerson, *Empire and the Bomb: How the US Uses Nuclear Weapons to Dominate the World*, London, Pluto Press, 2007, 348 pp.

- DALE HESS, MELBOURNE



URBAN NEIGHBOURS OF HOPE

Something new is emerging in Australia and across the world in signs of the recovery amongst charismatic and Pentecostal Christians of a commitment to stand with the poor and to struggle against injustice, according to Ash Barker, Director of Urban Neighbours of Hope, an Australian originated, missional order committed to living with the poor.

Ash was speaking at Kippax Uniting Church in Canberra during the launch of the anthology *Following Fire: How the Spirit Leads us to Fight Injustice*. He praised the emerging focus on the Biblical call to seek justice, by Pentecostal and charismatic churches who up till now have concentrated solely on the power of the Spirit only for their own use, as of tremendous importance. Ash urged Christians committed to the radical character of discipleship to do what they can to support and encourage this development.

The anthology, *Following Fire*, published by Urban Neighbours of Hope, explores how the Holy Spirit leads the Christian community in the fight against injustice. The anthology covers biblical foundations, historical precedents and practical models of Spirit-led justice-seeking. The anthology has been compiled out of the conviction that the flowing together of the charismatic and social justice streams of Christianity, to which it points,



has the potential to radically change the world. While the contributors are mostly from Australia and New Zealand, there are a sprinkling of names on the contents page that will be familiar to Christians in the UK and North America, including Stuart Murray Williams, Martin Robinson, Tony Campolo and Richard Rohr.

Who are Urban Neighbours of Hope (UNOH)? The UNOH community was first formed in Springvale - a multi-cultural city of Melbourne in 1993. The Churches of Christ mandated this new vision and auspiced the work, although UNOH workers and supporters are from diverse Christian churches.

In May 2001 UNOH was commissioned as "a missional order among the poor" by the Churches of Christ. This came after four years of prayer, reflection and experimentation around being an Order. Since 1993 the UNOH workers have served in Springvale among Pacific Islanders, East Timorese, Vietnamese, Cambodians, Burmese, indigenous Australians and communities of people with mental illnesses. Ministries in these communities have focussed around starting new churches, leadership development, community development and evangelising. Since March 2002, UNOH has been serving in the largest slum in Bangkok, Thailand and has recently commenced a presence amongst the indigenous community in Mt. Druitt, in the outer western suburbs of Sydney. http://www.unoh.org/html/s01_home/home.asp?dsb=12

-DOUG HYND, CANBERRA



WHAT A STORY!

“I was always treated as a loony. And I believed what people told me.”

I was born in Estonia towards the end of the war at the time when the Russians were in charge. My mother escaped with me and we came to Melbourne as refugees. We went through the process of living in a refugee camp and finally settled in Glenroy. As a young boy, I was always shy and frightened of trouble. I wasn't good at English and somehow I got to think I was stupid. The women in the camp put me down, the kids I was with made fun of me and life was pretty miserable. One day I was climbing a tree in the playground [you weren't allowed to climb the trees] and I was swinging from a branch when one of the other kids, on a branch above me, stamped on my fingers and made me let go and fall to the ground. A broken arm was the result, but when the teachers questioned me I was too scared to say I had been climbing, so I said I had fallen over a stone. I was alone, shy and scared and that's what it was like growing up.

I was put in an “opportunity grade” and that made it worse. They said I had an IQ of 50 so I had to be with the other sub-normal kids in the school. We were in a special section of the school; even had a special playground and we were kept separate from the others. It was awful and I just took their word for it that I was stupid.

My mother remarried so I gained a step sister and that was O.K. but my step father was a cruel man, he hated me and treated me badly. Eventually Mum was fed up with him so we left and started living in the back

part of a house in Surrey Hills. I finished my schooldays convinced I was silly, but I got a job in the Railways, working at the VRI in Flinders Street. The jobs were repetitive and boring. I was treated badly and given the tough and the dirty tasks to do.

Somewhere along the line, Mum got tired of me and asked me to leave home. When I didn't go, she became tougher and insisted. When I still wouldn't go, she threatened she would call the police. When I still refused, she actually called the police and had me taken away. I finished up in a real mess, in a Psych hospital and that began the nightmare of the next forty years.

I had a label now, “paranoid schizophrenic” and I've been walking round with labels defining me ever since. But something amazing happened. I found my way to a local GP in Northcote who took the trouble to really listen to my story and he then told me he thought I was depressed and put me on some anti-depressants that I had not had before. That was amazing. Within a few weeks, I started to feel pleasure, even joy, and started to question whether I was really as stupid as I had believed for nearly all my life.

But it's so hard. When you've spent over fifty years believing you're a “loony” it's really hard to change your picture of yourself.

- Mac Nicoll, Melbourne (Based on conversations at a Church of All Nations, Carlton, community barbecue)



WIKIPACIFICA STORIES AND SOLUTIONS

A COLLABORATIVE SOCIAL ENTERPRISE ACROSS THE PACIFIC

Stories - A Storytelling Learning Network

Wikipacifica supports communities to tell their stories, primarily as multimedia digital stories that can be distributed online. The aim is to offer a nurtured space for communities to build a Pacific-wide storytelling and learning network. Our focus is on inspirational stories of resilience and hope, to promote the different community cultures/identities and learning around how they are adapting, in particular to climate change.

We recognize the rich potential across Pacific communities and see Wikipacifica as an opportunity to develop these talents in digital storytelling and ICT capabilities, especially amongst the younger ones. Wikipacifica is envisaged as a collaborative and supportive multimedia - publishing house of community stories that provides opportunities for cross training while promoting each other's endeavours.

Our hope is that this storytelling will help overcome the present fragmentation and link communities in resolving the numerous pressing issues they now face. In this way we hope to facilitate a friendship network offering a new type of cross-community assistance that unlike existing top down aid

programs, addresses what communities need, builds trust and interconnects people.

Solutions - An Innovation & Local Technology Bank

We seek to encourage local solutions and technologies that address communities' needs and offer the opportunity to produce and share/trade these adaptive technologies with other Pacific communities. Wikipacifica looks to developing partnerships around helping solve communities' energy, environmental and water issues, challenges around communication and building more resilient food systems.

Cross-Cultural Understanding and a Bit of Fun

Wikipacifica has launched a new learning tool for developing shared understandings of environmental and new words in Word Webster that can be used in schools, ESL and to help communities negotiate potential development projects. Another initiative is WikiPacifica radio which will be a regular digital radio service promoting our news service and community stories on climate change, peace-building and cultural friendship happenings across the Pacific. Here we want to help promote and exchange local music and some of the funky places to stay in Pacific communities. Our intention is to

develop a syndicated digital radio – community TV across the Pacific.

Our Self-Organising Approach

The key principles guiding us are an experiment in catalysing self-organising and facilitating mass collaboration that transform old paradigms of “control and coerce” to new deeper democratic ways of interconnecting. These principles are outlined in **Wikinomics** by Don Tapscott and Anthony D Williams, 2006, Portfolio. They are:

Engage and co-create / Build a critical mass / Take your time to get the structures and governance right / Supply an infrastructure for mass Collaboration / Make sure all participants can harvest some value / Abide by the community norm / Let the process evolve / Hone your collaborative mind / Keep your eyes, ears and heart open for serendipitous forces.

Governance

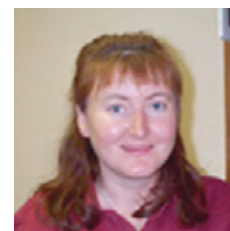
Wikipacifica has established the key design principles and focus. Our intention is to establish in the near future, a WikiPacifica foundation to elicit financial support for this enterprise and to oversee the development of cultural protocols and principles by a representative council of Pacific Elders. A non-profit, social enterprise entity to organise its various initiatives

is also being discussed. This social enterprise will be co-managed to ensure its sustainable environmental, social and cultural responsibilities and that an economic surplus is used to support Wikipacifica’s stakeholder communities and its charter.

Organisations that contributed their expertise and in-kind support include Evolveris (a sustainability learning action think-tank), Armidale IT and Peaceworks (a peace building consultancy), Women’s Action for Change (Fiji), the University for the South Pacific, The UNDP Resource centre in Fiji, and too many individuals to mention. CRAMS, the centre for research into Aboriginal & Multicultural social issues at the University of New England have contributed financial support to launch a conversation about a storytelling learning network across the Pacific, for the initial dialogue and development of the Wikipacifica site.

Contact

If you are interested in the work of WikiPacifica, check out our site at <http://wikipacifica.org>. We would welcome your help and any in-kind or financial contribution. Contact **Rebecca Spence** at rebeccaspence1@gmail.com



[As one who reads crime novels regularly, I appreciate the sentiment expressed in the article below. – MSH]

ON READING

“Some people say that life is the thing, but I prefer reading.”- *J. Pearsall Smith*

My mother’s best gift to me was a love of reading. For many years of my childhood she read me to sleep. Raggedy Andy, Biggles, Tom Brown, Captain Bligh, Tom Sawyer, Uncle Remus often accompanied me into dreamland.

Somewhere along the way I became an independent reader, assisted at a tiny northern suburbs school by some inspired teachers who fostered a love for the written word. Mr. Foxcroft encouraged us to memorise the sonnet “On First Looking Into Chapman’s Homer” and I still recall Keats’ words which are now more significant.

I never did hear Chapman speak out loud and bold, but from that time I certainly began a journey in the realms of gold, visiting many goodly states and kingdoms, rounding many western islands that Keats mentioned. Frequently on my morning bike ride I echo Wordsworth’s memorable phrases as I gaze across at the city skyline. Dull indeed would he be of soul who could pass by a sight so touching in its majesty.

I changed schools in Year 11 and we had to read and review ten books for our English course. My list included Hugo’s **Toilers of the Sea**, Vachelle’s **The Hill**, Munthe’s **The Bridge of San Luis Rey**, and Douglas’ **Forgive us our Trespasses**. Dickens’ **Barnaby Rudge** was considered so long that Mr. Humphries allowed me to treat it as two books. The train journey to school took about an hour each way, plenty of time to get lost is a good story, and even once to overshoot the station and have to return by the next train on the down line!

Fifty years later, I’m reading more than ever. Retirement has provided more opportunities to expand

my reading horizons. What a delight to visit the local Library, order the latest books from the Readings’ catalogue and look forward to that email telling me that a book is awaiting me at the Library.

What riches I have found in a thousand books I’ve read : books about exploration, history, politics, theology, adventures of the mind as well as of the body, books about ordinary people and books about those extraordinary ones who turn things on their head.... and then all those wonderful novels, by Achebe and Astley, by Brookner and Bouras, Garner and Jolley, series by McCall Smith, Le Carre, Narayan and Peters, autobiographies by Horne and Paton, by Bennett and Sheppard not to speak of that wonderful 19th century quartet of Dickens, Trollope, Hardy and , best of all , George Eliot.

I often feel like one of J.,D.Salinger’s characters , who claimed:

“What really knocks me out is a book that, when you’re all done reading it, you wish the author that wrote it was a terrific friend of yours and you could call him up on the phone whenever you felt like it.”

I don’t know that we need to justify reading beyond the fact that it is a pleasant experience which is enjoyable for its own sake, what Chesterton calls “the mere brute pleasure of reading--the sort of pleasure a cow must have in grazing.” However, for some people, reading is rather more problematic, often being associated with feeling guilty. How many can recall a scene from their youth when a harassed mother, finding her oldest child curled up in a chair, reading, would snap,

"Haven't you got anything better to do? Put that book down and come and finish your jobs"?

Another source of guilt can be imposed by one's sub-culture. In my late teens, having become serious about the Christian faith, I used to feel a little guilty about reading 'secular' books. 'Christian' books somehow seemed more worthy. Fortunately I stumbled on a book by Ruth Etchells, *Unafraid To Be* which encouraged me to explore the world of literature as a way of learning about life, faith and the world we live in. I soon began to realise that everything I read could contribute to my understanding of myself, and could enrich my understanding of people and the way we all relate to one another. So for the last fifty years I have plunged into reading all manner of books unafraid to discover tons of knowledge and ounces of wisdom. I want to echo Flaubert's advice to Mme de Chanteipie, "Read in order to live."

Some will say, "Reading is an escape." Of course reading is an escape. It is a flight from our current perceptions of reality, a means of transcending our present mood of fear, despair, boredom or whatever other experiences may cloud our minds and feelings.

What a wonderful means of escape, what a rich source of renewal, of hope, of relief from those demons which haunt the human spirit, irrespective of age, experience or intellect. Emily Dickinson recognizes the value of reading as an escape:

"There is no frigate like a book
To take us lands away
Nor any Coursers like a Page
Of prancing Poetry."

The Oxford Dictionary, in one of its definitions of escape has *distraction or relief from reality, esp. given by literature etc.* This ability to be distracted from reality by reading books is a sometimes neglected and often under-valued means of maintaining our equilibrium and that in itself ought to justify us in turning to books more frequently. I cannot imagine a life without books, so I was rather shocked recently to read a comment of E.M.Forster's: "It is a mistake to think that books have come to stay. The human race did without them for thousands of years and may decide to do without them again." Over my dead body!

- MAC NICOLL, MELBOURNE

SUBVERTING HATRED THE CHALLENGE OF NONVIOLENCE IN RELIGIOUS TRADITIONS DANIEL L. SMITH-CHRISTOPHER, ORBIS BOOKS, 1998

Is there common space between all religions? Is there any overlap between, say Jainism and Judaism? Indigenous beliefs and Islam? Confucianism and Christianity? Daniel Smith-Christopher has put together a book that sees non-violent practices as a connector between these diverse beliefs in *Subverting Hatred; the Challenge of Nonviolence in Religious Traditions*.

Subverting Hatred gives a fresh reading of eight religions and their grounding in non-violence. In addition to the ones mentioned above there are sections on Hinduism and Buddhism. The book is a great place to start understanding the common thread of non-violence woven, but often overlooked, into the world's great religions.

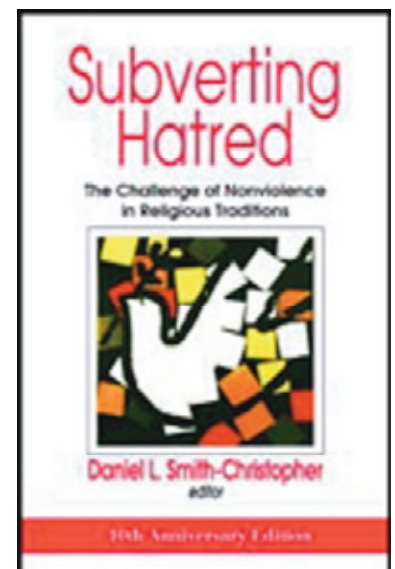
I almost skipped the Christian section of the book. After all, I am a Mennonite and one who has worked at non-violence issues for years. What could a book like this offer that was new and innovative? I am glad I overcame my snobbish attitude to continue reading the chapter on my own faith commitments. What I discovered is a very succinct argument, written by Editor Smith-Christopher, a Quaker, as to why Christians are pacifists. Of course there are the 'thou shall not kill' and 'love your enemies' arguments. However, the early church had another more compelling reason namely "...to assert a faith that embraces the non-violence of Jesus is to proclaim oneself an atheist in relation to the preferred gods of nationalism and patriotism." (144) Jean-Jacques Rousseau coined the term civil religion to describe this allegiance which is a blend of faith in

political institutions and their economic theories backed by military might. Eschewing the states currency of power, violence, is to proclaim a wholly other loyalty. That is why the early church forbade its members to join the Roman military. Caesar was a god and to serve the state as a soldier was to worship him.

Christian non-violence must offer something in place of civil religion and must always be an engaged non-violence. Smith-Christopher continues . . . "Christian non-violence is a missionary non-violence—which sends its adherents into a violent world to be agents of change and examples of an alternative view of reality." (160) While the Amish

are not much of an engaged people, their quietism and piety were missionary enough when the violence of the world came crashing in on them in the recent school shooting. Missionary indeed as Google gets nearly half a million hits when searching "Amish" and "Forgiveness".

-JON RUDY IS THE FORMER
MENNONITE CENTRAL
COMMITTEE ASIA PEACE
RESOURCE PERSON



JUST POLICING, NOT WAR AN ALTERNATIVE RESPONSE TO WORLD VIOLENCE

GERALD SCHLABACH, LITURGICAL PRESS, 2007

The Christian response to war has been undergoing a major transition over the decades since World War II. The Pope has been accused of being a pacifist, while the peace churches have been issuing statements suggesting police style action in the face of terrorism.

Gerald Schlabach has been provoked by these changes to open up a fruitful field for work by the churches that has implications not only for their contribution to public policy but also for their relationship at the ecclesial level. In *Just Policing Not War: an Alternative Response to World Violence* (Liturgical Press, 2007) Gerald has offered some key essays on the fundamental issues at stake and assembled a group of

discussants from the Catholic and Mennonite communities.

This is a significant contribution to consideration about the character of policing - ecclesiology meets public policy and in the shadows lurks the contribution of John Howard Yoder.

- DOUG HYND, CANBERRA



YOUTH WORK AFTER CHRISTENDOM

NIGEL AND JO PIMLOTT, PATERNOSTER, 2008

The fourth title in the 'After Christendom' series (<http://www.anabaptistnetwork.com/node/279>) is now with the publisher and the Anabaptist Network in the UK is looking forward to launching this on 8 July.

When we were planning the series, we expected to commission volumes on worship and mission, faith and politics, using the Bible, church life, discipleship and ethics, and several other topics. Some of these have since been published; others are being written and will be published in the next couple of years. But *Youth Work after Christendom* was not on our list. When Nigel and Jo Pimlott approached us and proposed this additional title, we were both surprised and delighted. They had read *Post-Christendom* and had realised that this perspective on mission and culture had many implications for youth work, especially youth work on the margins of society. Youth work, in fact, was another lens through which to investigate the Christendom legacy; just as post-Christendom was a new lens through which to search for appropriate and creative forms of youth work in a changing culture.

It has been fascinating to learn more about the influence of the Christendom mindset on youth work practice and to imagine alternative approaches that may be better suited to post-Christendom. Those who engage with young people and youth culture have long been aware of the impact of the cultural shift from modernity to post-modernity. Here is an invitation to take a fresh look at current and future youth

work assumptions, expectations and priorities in light of a rather different (though not unrelated) cultural shift.

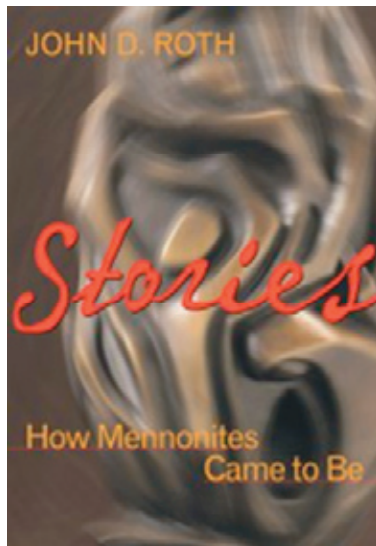
If youth culture represents the leading edge of cultural and societal change, or at least reflects the pressures and possibilities emerging in our society, this volume may be one of the most important in the 'After Christendom' series. For if we can re-imagine and re-shape youth work for a post-Christendom culture, perhaps other dimensions of ecclesial and missional transformation will follow.

Our hope is that *Youth Work after Christendom* will be an invaluable resource to youth workers, stimulating their thinking and enhancing their ability to engage sensitively and contextually with young people in and beyond the churches. We hope, too, that this volume will introduce post-Christendom perspectives to those who might otherwise not recognise their significance, but who will be inspired by reading this book to look at many other dimensions of life and faith from this distinctive angle of vision. And for those who have read the earlier volumes, here is another - maybe unexpected - subject that cannot remain unaffected by the demise of Christendom and the coming of the strange new world of post-Christendom.

Advance notice: the next two volumes in the series - *Reading the Bible after Christendom* by Lloyd Pietersen and *Worship and Mission after Christendom* by Alan & Eleanor Kreider - will be out in 2009. Other titles are under consideration - including a proposal from a member of the AAANZ. - STUART MURRAY WILLIAMS, ANABAPTIST NETWORK, U.K.



HERALD PRESS BOOKS



Stories How Mennonites Came to Be

JOHN D. ROTH

“One of the pre-eminent Mennonite historians of our time, Roth successfully weaves a complicated set of stories into a fascinating narrative that stretches from the early church to the present, and covers the globe.

Stories is a remarkable achievement, a must-

read for those who don't know the Anabaptist story, and for those who think they do.” -William Vance Trollinger Jr., Bluffton University

John D. Roth's straightforward, accessible narrative invigorates this contemporary introduction to the Mennonite story. Whether readers are new to the Mennonite community or just yearning for a fresh telling of Anabaptist origins, *Stories: How Mennonites Came to Be* will serve as a compact digest of the church's history for generations to come.

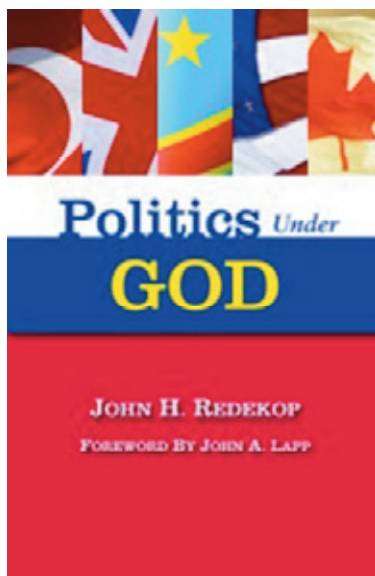
John D. Roth is a professor of history at Goshen College, where he also serves as director of the Mennonite Historical Library and editor of *The Mennonite Quarterly Review*. He has edited and authored several books, including *Beliefs: Mennonite Faith and Practice* (a companion title to this book) and *Engaging Anabaptism: Conversations with a Radical Tradition*.

Politics Under God

JOHN H. REDEKOP

John H. Redekop's biblically focused consideration of church-state relations weighs the challenges of political involvement for Christians. Drawing on decades of writing about public policy issues in Canada and the United States, Redekop affirms politics as an appropriate arena of Christian service and government as an institution established by and accountable to God.

“This book is the fruit of a lifetime of service to Mennonite churches-and a lifetime of thoughtful



reflection. There is much wisdom here. I plan to use it in my teaching.” -Ted Koontz, Associated Mennonite Biblical Seminary

John H. Redekop is the author of three books and scores of articles on public policy, and has edited three books of essays. For many years he was a panellist on the Canadian TV show Cross Currents and its predecessor, The Stiller Report. Redekop was president of the Evangelical Fellowship of Canada. He was a professor of political science at Wilfrid Laurier University and at Trinity Western University. Redekop was elected city councillor in Abbotsford, British Columbia, in 1999 and served until 2002.

Rethinking Holy Land A Study in Salvation Geography

MARLIN JESCHKE

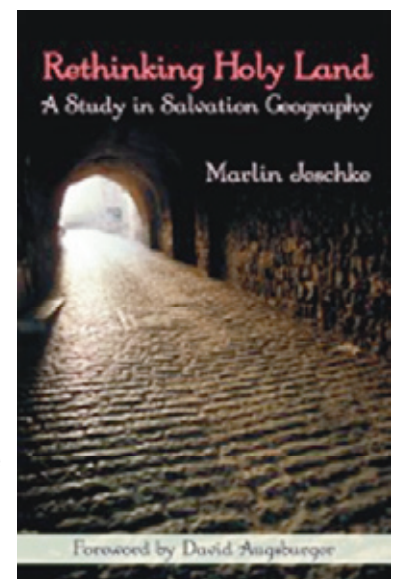
“The control of land and the use of land are among the most contentious political topics of our time. Marlin Jeschke observes that land questions permeate the Jewish and Christian scriptures. Jeschke's fresh phrase 'salvation geography' makes land issues central to living the gospel, past and present.” --John A. Lapp, Executive Secretary Emeritus, Mennonite Central Committee

One of the most primary needs of human beings is a place to live in peace and security. But too much of human history has been marked by ruthless conquest and territorial conflict. From the call of Abraham to the present hour God has therefore been trying to point humanity toward a new way to possess territory other than the way of conquest and violence.

A careful reading of the whole biblical story shows that God designed the promise of the land to Abraham to include the whole world. Holy Land is thus not intended to remain just the name of one corner of the world between the Mediterranean and Jordan River and from Dan to Beer Sheba, but to become the actual quality of life in that land. And God's design in salvation history is for this quality of life to result in the sanctification of the whole earth. We can call God's purpose in salvation history “salvation geography.”

The biblical view of land gives us new lenses to assess the Israeli/Palestinian problem. More importantly, it equips us to work at sanctifying the land in which we live.

“In these pages Marlin Jeschke offers an important, compelling personal reflection on the Israeli-Palestinian struggle. Using insights from a lengthy stay

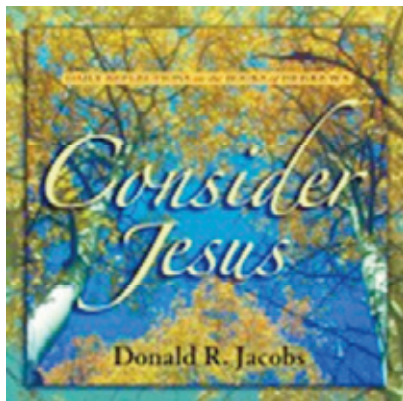


in Jerusalem, as well as a careful reading of the Bible and history, Jeschke argues for a fresh understanding of 'salvation geography,' in which land is seen as divine gift and not the subject of conquest. Jews, Muslims, and Christians have all been guilty of such conquests (as he demonstrates richly) and it is abhorrent to the heart of what Jesus came to announce." --Gary Burge, Wheaton College

Marlin Jeschke is Professor Emeritus of Philosophy and Religion at Goshen College in Goshen, Indiana, where he taught from 1961 to 1994. He received his BA from Tabor College, his Divinity degree from Garrett Theological Seminary (now Garrett-Evangelical), and his PhD from Northwestern University in Evanston, Illinois. He has been a postdoctoral visiting scholar at Harvard Divinity School and at Fuller Theological Seminary. In 1996 he and his wife spent four months at Tantur, the Ecumenical Centre for Theological Study in Jerusalem. He is currently President of the Mennonite Historical Society in Goshen and a member of College Mennonite Church.

**Consider
Jesus
Daily
Reflections on
the Book of
Hebrews**

DONALD R. JACOBS
Just when we think we have discovered all there is to know about Jesus, another world of God's grace often

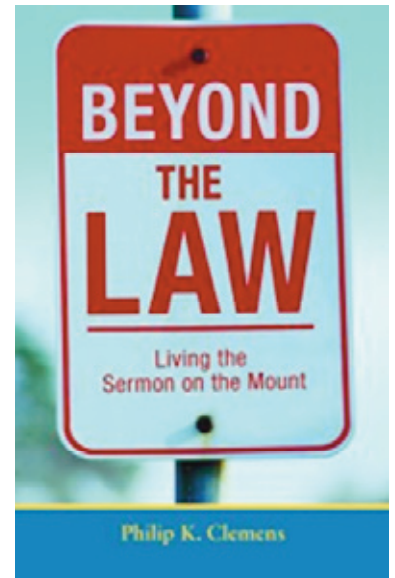


opens to us and we see things differently. God invites us to consider Jesus again and again. Each change of need or circumstance in our lives is a new opportunity for Jesus to reveal himself in all his available fullness. Donald R. Jacobs holds up the book of Hebrews like a mirror and shares daily reflections on how he lets Jesus speak in and through his life. Don's meditations glimpses the way to the peace, power, hope, and healing of Jesus as he is revealed in this challenging and enigmatic New Testament book.

Donald R. Jacobs served as a missionary in Africa from 1953 to 1973. During that time, he founded the Mennonite Theological College in Tanzania and later served on the faculty at the University of Nairobi. After his African ministry, Jacobs directed overseas programs for Eastern Mennonite Missions and then worked as director of the Mennonite Christian Leadership Foundation. Jacobs holds a PhD in religion and culture from New York University. His previous books include *A Gentle Wind of God* and *Pilgrimage in Mission*.

**Beyond the
Law
Living the
Sermon on the
Mount**

PHILIP K. CLEMENS
Philip K. Clemens offers a layman's guide to discovering how God lives and moves among ordinary people. By focusing on themes of righteousness, community, and blessing, Clemens illustrates how the Sermon on the Mount opens new avenues of discipleship when received not as law but as Jesus' generous welcome to people from all walks of life.



"Clemens questions why the Sermon on the Mount is the best-known, but least-followed text in the New Testament. Approaching this task from a perspective beyond mere observance of the law, he offers an enthusiastic and at times very entertaining exposition on the ultimate attractiveness and winsomeness of the gospel message." -Thomas Trzyna, author, *Blessed Are the Pacifists*

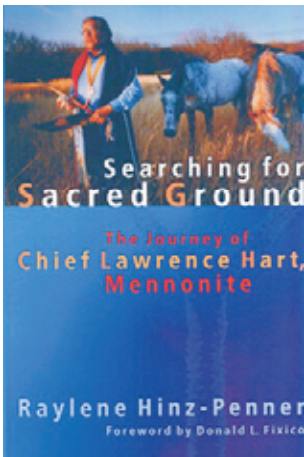
Philip K. Clemens is pastor at Pike Mennonite Church, Elida, Ohio. He has served in the pastoral ministry at various churches since 1984. Before that he was professor of music at Goshen College. Clemens has written numerous articles on music and pastoral ministry.

**AN UPCOMING AAANZ MEMBERS'
TELE-CONVERSATION WILL FEATURE**

**TIM COSTELLO
CEO OF WORLD VISION AUSTRALIA**

**WATCH FOR DETAILS AND GATHER A GROUP
FOR AN EVENING OF TABLE FELLOWSHIP AND
CONVERSATION!**

CASCADIA PUBLISHING HOUSE BOOKS



Searching for Sacred Ground The Journey of Chief Lawrence Hart, Mennonite

RAYLENE HINZ-PENNER

This book grows out of a white Mennonite woman's driving curiosity to know the story of nationally known Cheyenne Peace Chief Lawrence Hart, whose grandfather was born three years after the massacre on the Washita to survivors

Afraid of Beavers and Walking Woman. This grandfather would raise his grandson to know Cheyenne ways and select him as his successor to become a principal peace chief to the Cheyenne. Meanwhile the author's people, Mennonites and her blood relatives, intertwine with Hart's people by arriving in Oklahoma to begin schools on the Cheyenne and Arapaho reservation and to settle the Oklahoma plains.

"Holding Hart's and the author's stories together, the book is a meditation on destiny and restorative justice." --Rachel Waltner Goossen, Department of History, Washburn University

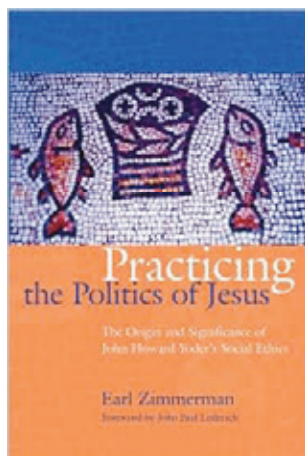
Raylene Hinz-Penner, Topeka, Kansas, teaches literature courses in prison arts programs and lectures in the Washburn University English Department in Topeka. She taught English at Bethel College (Newton, Kansas) for many years. A published author of poems, essays, and prison arts collections, she gives many public readings and addresses literature's impact on human life.

Practicing the Politics of Jesus The Origin and Significance of John Yoder's Social Ethics

EARL ZIMMERMAN

Practicing the Politics of Jesus holds potential to be the definitive book on John Howard Yoder's social ethics. Through a treatment of Yoder's thought that is

insightful and sophisticated yet surprisingly accessible given the profundity of the issues being analysed, Zimmerman lays out the relevance of the politics of Jesus for people committed to the power of God's transforming love. As foreword writer John Paul Lederach mentions, the book reads almost like a novel--because Zimmerman has managed skilfully to show how Yoder's personal and church-related narratives helped shape his theology.



Earl Zimmerman is Assistant Professor of Bible and Religion at Eastern Mennonite University, Harrisonburg, Virginia, and a member of the pastoral team at Shalom Mennonite Congregation. He is co-editor of *Telling Our Stories: Personal Accounts of Engagement with Scripture* (Cascadia, 2006).

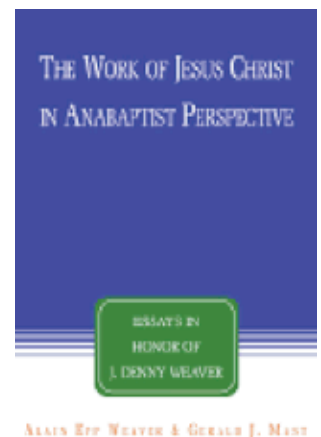
"I first met Yoder when he came to see us in the early years of the Sojourners community. He helped us take our life seriously as an agency for transformation in society and a political sign to the world. This book is a compelling study of the origin, development, and practical application of Yoder's teaching." - Jim Wallis

The Work of Jesus Christ in Anabaptist Perspective Essays in Honor of J. Denny Weaver

EDITED BY ALAIN EPP
WEAVER AND GERALD
J. MAST

How should Anabaptists, Mennonites and other Christians think today about the saving work of God in Jesus' life, ministry, death, and resurrection? In this volume, 20 leading theologians, biblical scholars, historians of Anabaptism, pastors, and peacemaking practitioners offer their reflections. In addition, while engaging the thought of J. Denny Weaver, they ponder such questions as these and more: Should Jesus' atoning work be viewed as a sacrifice? Or is it better viewed as a defeat of the powers of sin and death?

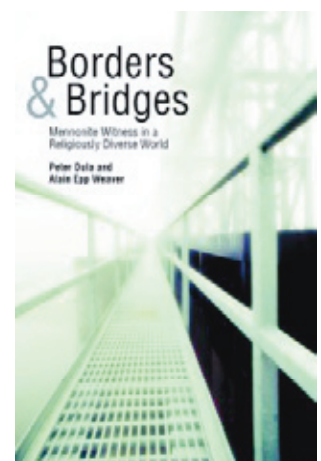
"Beware! You cannot read these essays and be unmoved or removed from the work of Jesus Christ in an Anabaptist perspective." --Dorothy Nickel Friesen, Conference Minister, Western District Conference of Mennonite Church USA



Borders and Bridges Mennonite Witness in a Religiously Diverse World

EDITED BY PETER DULA AND
ALAIN EPP WEAVER

Conflicts today regularly break out along religious fault lines, whether in Iraq, Israel-Palestine, Sudan, or elsewhere. This volume contains case studies of ways



in which Mennonites have contributed to peacebuilding and reconciliation in multi-religious contexts and offers a theological rationale for interfaith collaboration.

Peter Dula, Harrisonburg, Virginia, is Assistant Professor of Religion and Culture at Eastern Mennonite University. He was the Mennonite Central Committee's Iraq Program Coordinator from 2004 to 2006. Alain Epp Weaver, Chicago, Illinois, served with Mennonite Central Committee in the Middle East in various capacities for over 11 years, most recently as representative for MCC's Palestine, Jordan, and Iraq programs.

"This volume provides compelling examples of costly, faithful and creative witness across religious divides. Here are profound models for the church in mission and for advancing local and global security."

--Ronald J. R. Mathies, Executive Director Emeritus, Mennonite Central Committee

Wrestling With The Text

EDITED BY KEITH GRABER MILLER AND MALINDA ELIZABETH BERRY

This book, volume 2 in the Journeys with Scripture Series, is a companion to volume 1 in the series, *Telling our Stories: Personal Accounts of Engagement with Scripture*.

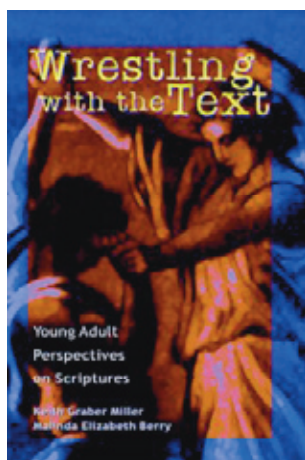
Through its reporting of young adults wrestling anew with that ancient text, the Bible, this volume marks an important occasion of and for Anabaptist conversation about identity and scriptural authority. When Jacob wrestled with God's messenger in Genesis, he did not let go until he received a blessing. So Jacob was renamed Israel, or "God Wrestles." A theme uniting this book's 16 stories plus responses is this reality of wrestling in search of blessing.

"These young adults do indeed wrestle with the biblical text in the context of their own lives. Painful as it may be for some; this is a must-read for church leaders and parents of youth and young adults."

--Richard A. Kauffman, Senior Editor, *The Christian Century*

"This book presents the honest and sometimes raw reflections of young adults. The writers share stories of how encounters with Scripture have shaped relationships with family, friends, the church, and their worldviews." --Regina Shands Stoltzfus, Director of Admissions, Associated Mennonite Biblical Seminary

"Walter Brueggemann describes the biblical text as endlessly 'strange and new.' The writers of these chapters know what Brueggemann is talking about. Each probes the strange and new realities of the Bible with honesty, creativity, and, in many cases, no small struggle." --Mary Lehman Yoder, Pastor, Assembly Mennonite Church



Keith Graber Miller, Goshen, Indiana, is professor of Bible, Religion, and Philosophy at Goshen College, specializing in ethics and theology. He is author of *Wise as Serpents, Innocent as Doves: American Mennonites Engage Washington*. Malinda Elizabeth Berry, Goshen, Indiana, is a graduate of Goshen College and Associated Mennonite Biblical Seminary. She is currently working at Goshen College as a dissertation fellow (which includes teaching assignments) as she completes her doctoral degree in systematic theology from Union Seminary in the City of New York.

Seeking Peace in Africa: Stories From African Peacemakers

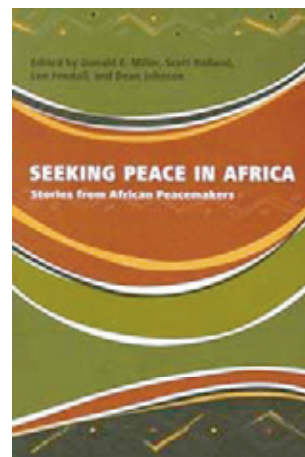
EDITED DONALD E. MILLER, SCOTT HOLLAND, LON FENDALL, AND DEAN JOHNSON

Seeking Peace in Africa is a direct reply to the World Council of Churches' Decade to Overcome Violence. The WCC appealed to the Historic Peace Churches to share their responses to the enormous reach of terror and violation of human life in this generation. The stories in this volume are the hopeful responses of Africans who have lived through horrific violence. Some are unbearable tales of despair at the loss of millions of lives due to warfare, riots, terror, starvation, AIDS and disease. Others are remarkable descriptions of courageous peacemaking in the midst of nearly impossible circumstances.

This book is a companion to an earlier volume co-published with WCC in relation to its Decade to Overcome Violence and in association with Mennonite Central Committee, *Seeking Cultures of Peace: A Peace Church Conversation*.

"The WCC . . . is very pleased to be part of this second theological consultation by the Historic Peace Churches. For the voices of Africans associated with the Historic Peace Churches to be articulated and heard within the ecumenical context, it is important to create platforms such as this one. . . ." - Samuel Kobia, general secretary of the World Council of Churches

Donald E. Miller is Professor Emeritus of Christian Education and Ethics, Bethany Theological Seminary, Richmond, Indiana. Scott Holland is Associate Professor of Peace Studies and Cross Cultural Studies, Bethany Theological Seminary. Lon Fendall is Director of the Center for Global Studies and the Center for Peace and Justice, George Fox University, Newberg, Oregon. Dean Johnson is Instructor of Peace Studies, Goshen College, Goshen, Indiana.



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ZADOK EA and Friends

Engagement Conference August 1-2, 2008



Earthy Theology



with
Rikk Watts
Regent College
Vancouver

Re-envisioning God (Theology)

Friday 1 August 7:00pm

Collins St Baptist, 174 Collins St, Melbourne

Cost: \$20 (conc. \$12)

Followed by Jessie Taylor's refugee road movie 'We Will Be Remembered for This'

8:30-9:30pm

Conference cost \$70 (concession \$42)

Creation and Humanity in an Ecological Technological World

Saturday 2 August , 9:30am - 1:00pm

Ridley, 160 The Avenue,

Cost: \$50 (conc. \$30) incl. morning & afternoon tea (not lunch – available locally)

Bookings & payment by July 28

to cristina@ea.org.au or (03) 9890 0633

www.ea.org.au

Anabaptist Association of Australia and New Zealand Inc.

The purposes of the Association are:

- To nurture and support the Christian faith of individuals and groups in Australia and New Zealand who identify with the Anabaptist tradition.
- To network and link individuals, churches and groups of Christians who share a common Anabaptist understanding of the Christian faith.
- To provide religious services including teaching, training, pastoral care, mediation, and counsel to its members and others interested in the Anabaptist tradition.
- To provide resources and materials relating to the tradition, perspectives, and teaching of Anabaptists to both the Christian and general public.
- To convene conferences and gatherings which provide opportunity for worship, teaching, training, consultation, celebration, and prayer in the Anabaptist tradition.
- To extend the awareness of Anabaptism in Australia and New Zealand assisting individuals, churches and groups discover and express their links with the Anabaptist tradition.
- To provide an opportunity for affiliation for churches and groups who wish to be known in Australia and New Zealand as Anabaptists.

What is Anabaptism?

Anabaptism is a radical Christian renewal movement that emerged in Europe during the sixteenth-century Reformation. Whilst Anabaptism was a grassroots movement with diverse expressions in its early development, its enduring legacy usually has included the following:

- Baptism upon profession of faith
- A view of the church in which membership is voluntary and members are accountable to the Bible and to each other
- A commitment to the way of peace and other teachings of Jesus as a rule for life
- Separation of church and state
- Worshipping congregations which create authentic community and reach out through vision and service

AAANZ

c/o Mark and Mary Hurst
P.O.Box 738 Mona Vale NSW 1660
Australia

AAANZ@iprimus.com.au

AAANZ Homepage on the internet

<http://www.anabaptist.asn.au>