

made about this volume: Brednich views himself as being on a same plane with the Hutterites. He became one of them—working side by side with them, conversing with them, laughing with them, asking them to tell him about themselves, including their stories and humor.

He begins his chapter, “Die Ordnung des Alltags” (The Ordering of Daily Life), noting what was happening to himself as he was gradually entering the life, spirit and ethos of the group: “as more and more time went by, the daily worries of my earlier life steady fell away” (p. 60).

Brednich notes the good appetites of a few, somewhat corpulent Hutterites, who defended their eating habits by saying Hutterites had always worked hard and thus needed to eat well. He then reflects on the type of hard manual work the Hutterites earlier performed in comparison to the type of hard work, currently, where machines have largely replaced the need for brute strength. (The author should be pleased that by the 1990s, many Hutterites were giving more attention to proper diet, exercise and weight control.)

The center of the world for individual Hutterites is the colony itself, says the author, and only within such a close community is it possible to fulfill God’s (p. 71). Part of such closeness is the socializing that takes place. And although the Hutterites speak little during their common meals together, they talk and sing and laugh many an evening, in what the author calls the every-evening social gathering, where adults and children, together, interrelate. The language of course is Hutterisch—which also leads the author to write a short chapter on language that even includes a useful five-page Hutterian dictionary.

Throughout this volume Brednich combines both objectivity and empathy. Hutterite foibles meet up with Hutterian vision, neither of which is shortchanged. The author’s attempt to come to understand the Hutterites, with caring respect and empathy, succeeds, in a natural and honest manner that few other previously published volumes on the Hutterites can match.

*Goshen, Indiana*

Leonard Gross

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*Theological Education of Five Continents. Anabaptist Perspectives.* Edited by Nancy R. Heisey and Daniel S. Schipani. Strasbourg, France: Mennonite World Conference. 1997. Pp. 137. \$15.

This publication of Mennonite World conference (MWC) makes available to its worldwide Mennonite and Brethren in Christ constituency the contents of a five-continent consultation on theological education held in India prior to the January 1997 MWC meeting at Calcutta. Fifty-five representatives from twenty-two countries participated in the two-day program, which sought to discern needs in leadership training and identity formation. Some urgency came from an awareness that more than half of that constituency now resides in the southern hemisphere, while the resources are concentrated heavily in the northern hemisphere. MWC Executive Secretary Larry Miller suggests that the consultation was “one of the most important events of those first days of January.”

The opening presentation by Argentinian Daniel Schipani proposed an ecclesial vision, in an Anabaptist perspective, as the foundation for theological education. Then followed an examination of the realistic task and challenges of theological education in congregational (Leonor de Mendez, Guatemala), non-formal (Bedru Hussein, Ethiopia), and formal (Lydia Harder, Canada) contexts and patterns. Each of these three presentations was followed by four responses, reflecting diverse Mennonite ecclesial realities in ten of the countries represented.

In July 1997 the MWC executive committee adopted the consultants' concluding recommendations: make the consultation proceedings available, encourage research and sharing and foster further dialogue and collaboration. This modest volume is an initial, significant step towards meeting those objectives.

The volume reflects a global Mennonite concern for an Anabaptist theological identity. Yet it belies any easy assumption that the "older" churches of the North have such an identity to share with the "younger" ones in the South. To illustrate, the firm trinitarian framework for an Anabaptist theology comes from a "southern" theologian. And in the North, Lydia Harder (Canada) observes the difficulties of allowing public language to determine the interpretation of reality and of using the Bible as a "real source" for contemporary theology. Elsewhere de Mendez distances herself from "an 'easy' gospel which lacks depth, which spiritualizes, which is indifferent to our Central American reality" (39). Cathy Mputo (Congo) is concerned that choirs, which dominate the worship, "mostly imitate the styles and messages of other denominations" (45). Heidi Regier Kreider (U.S.) is aware of the use of "materials with poor theology rather than the quality materials of our denomination" (55). And V.K. Rufus (India) is concerned that those lecturing in theological training institutions have not had training in Anabaptist theology. The conclusion reports that some "participants called for the establishment of written guidelines on Anabaptist beliefs for consideration of all MWC groups" (127).

This introduction to the grassroots theological scene of current worldwide Mennonitism is an important preface to the ongoing work of exploring and formulating a global Anabaptist identity.

*Sturgis, Michigan*

David A. Shank

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*Leaving Anabaptism: From Evangelical Mennonite Brethren to Fellowship of Evangelical Bible Churches.* By Calvin W. Redekop. Telford, PA: Pandora Press. 1998. Pp. 266. \$19.99.

This detailed account of the evolution of the Evangelical Mennonite Brethren into the Fellowship of Evangelical Bible Churches will appeal both to scholars of Anabaptism and to a more general audience concerned with tensions between Anabaptism and evangelicalism in the North American context. Although Redekop is a grandson of one of the founders, he takes pains to remain objective throughout. His sympathy for the attempts of the leaders of the group to remain faithful to their Anabaptist heritage is



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