

Gross's and Ellen Yutzy Glebe's translations of Rinck's writings along with letters about Rinck, an attachment concerning Landgrave Philip's 1531 ordinance directed toward the Anabaptists, and records of interrogations to which Rinck and other Anabaptists were subjected.

The story of Hessian Anabaptism may have been less enduring than those of other branches of Anabaptism, given the movement's decline after the 1540s, but as Murray argues, the story is worth considering if we are to understand the various contexts within which Anabaptism emerged. A particular strength of Murray's work is his unwillingness to neatly situate Melchior Rinck in one theological camp or another. Like many Anabaptists, Rinck's identity was complex, shaped by overlapping influences. His thinking was likely formed by notables such as Thomas Müntzer, Hans Hut, and Hans Denck, yet intriguingly his hermeneutics and biblicism seem to have been more in line with the thinking of Swiss Anabaptism than with the South German Anabaptists that he was more familiar with.

Stuart Murray has written several books in the field of Anabaptist studies and mission. Since 2001, he has been involved in the Anabaptist Mennonite Network in England and in 2014 he became a founding director of the Centre for Anabaptist Studies at Bristol Baptist College. Building on the work of scholars such as Ellen Yutzy Glebe, Kat Hill, and John Oyer, Murray has provided another window through which to view the first years of Anabaptism. It is a welcome addition to a portrait of a complex movement associated with the Radical Reformation of the sixteenth century.

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Brian Brewer, ed., *T&T Clark Handbook of Anabaptism*. London: T&T Clark, 2022. Pp. xii + 634. Hardcover, \$277.50; Softcover, \$72.45.

The present volume is one of a rapidly expanding series of such handbooks, which are designed to provide extensive introductions to various fields of theological study. This handbook, edited by Brian Brewer of George W. Truett Theological Seminary at Baylor University, primarily focuses on the Anabaptist movement of the sixteenth century. Brewer's helpful introduction to the collection of essays signals that the book does not seek to represent historical Anabaptism as a monolithic movement; rather, the array of topics and contributors "represent a diversity of views on Anabaptist origins,

historiography, central theological and ethical tenets, and key characteristics" (8). Thus, the volume is intentional in exposing readers to the variety and even tensions both within the early years of the movement and within the study of that movement. Brewer nicely frames the project as a series of pictures that together make up an exhibition; no individual picture can carry the weight of the exhibition.

The book consists of thirty-five chapters organized in four (unequal) parts: the first part's eleven chapters address origins, the second part's fourteen chapters explore doctrine, the third section's seven chapters explore influences, and the final three chapters take up the "contemporary successors and appropriations of Anabaptist theology and ethics" (x). Since it's of course impossible to comment on each individual essay in this review, highlighting some features of each section will have to suffice. The first section, titled "Origins," features strong contributions from experts and specialists in various dimensions of the field, which is a strength of the collection more generally. The first essay sets the historiographical stage by taking up the issue of polygenesis, and the following essays address Anabaptist origins primarily by focusing on developments in specific geographical areas (e.g., Switzerland, Germany, Moravia, the Netherlands, Prussia), but also take up topics such as the German Peasants' War, events at Münster, spiritualism, and the role of women. Much of this material is what one might expect to find in any book addressing Anabaptist origins; the quality of these "expected" essays is very high. In addition, these essays offer important nuances by offering a tighter focus on geographical areas such as South Germany and Central Germany (treated separately) than is often the case, and by identifying several salient topics (e.g., spiritualism, women) that go beyond geographical constraints. The cumulative effect of reading these essays concerning origins is to get a strong sense of the ferment of the early Anabaptist movement in many of its variants, but without losing sight of at least some level of coherence, enough to consider it a recognizable movement. Along the way, there are several highlights that deserve mention—for example, Kat Hill's essay ("Anabaptism in Central Germany") includes a deeply insightful section on "sexual radicalism and gender" in which she shows that not all early Anabaptism followed a pattern of early enthusiasm followed by significant drop-off of the involvement of women (87–88). Further, David Y. Neufeld helpfully characterizes Swiss Anabaptism as a moving phenomenon, part of the "wild growth" of early Anabaptism (33).

The second section, titled "Doctrine," includes several very fine essays that deserve mention here. For example, Hans-Jürgen

Goertz shows how the dynamic of anticlericalism carries significant explanatory power for understanding early Anabaptism. Karl Koop's work on confessions of faith convincingly brings to view that despite numerous variances in thought and belief, there is nonetheless a discernable and identifiable tradition of Anabaptism. James Stayer's wonderful essay on community of goods shows that this emphasis is not restricted only to the Hutterite stream of Anabaptism, while Julia Qiuye Zhao's essay nicely brings to view the strong connections of Anabaptist theology of suffering and martyrdom to medieval spirituality. Christina Moss's essay helpfully brings together a wide variety of early Anabaptist views on eschatology.

The third section, titled "Influences," again provides important material for understanding early Anabaptism, although I wonder if this section might be better placed as the first part of the book, a move that I think would clearly set up the section on origins. Several highlights here include a fine essay that displays with considerable clarity the sometimes-convoluted contributions of medieval scholastic theology to the Anabaptist origins. Peter Matheson's essay addressing Thomas Müntzer is simply a delight to read as he illuminates that complicated figure's influence; Gary Waite's chapter is an insightful distillation of his extensive work on the Spiritualists' influence.

The final section of the book, titled "Anabaptism Today," consists of three chapters. John Roth's contribution describing "Global Anabaptism and Ecumenism" provides an insightful and hopeful conclusion to this collection of essays, hopeful because it reveals the edifying possibility that the diverse movement begun in the sixteenth century can participate in the important work of reconciliation and renewal of the church in today's world (607).

In my view, this handbook is a strong contribution which displays the extensive and diverse scholarship that is being pursued in and far beyond Anabaptist circles. There is some repetition in the essays, or rather the covering of the same ground but perhaps for different reasons, for example on the topics of suffering and of *Gelassenheit*. And as is the case in any collection of essays, the quality of work is a bit uneven. However, overall, I'm tempted to call it a "useful" book in that many of the essays could serve as stand-alone sources in undergraduate courses, both for students and teachers. Further, an extensive index is provided, and the source lists included for each essay, both notes and bibliographical (despite some citation errors), are extremely useful for continued research, as they contain primary and secondary sources. In addition, several of the essays included in this collection make available translations of scholarship that would otherwise not receive the same kind of

circulation as is the case here; James Stayer deservedly gets credit for translating essays by Hans-Jürgen Goertz, Ralf Klötzer, and Andrea Stübend. Another strength of several of the essays is the signaling of where further research work needs to be done (e.g., Nicole Grochowina suggests that the role of women in Anabaptism is more complex than we know and deserves attention; Breanna Nickel insists that our understanding of the influence of medieval scholastic theology should be pursued more deeply).

This handbook offers a solid contribution to the study of early Anabaptism while providing counsel regarding further investigation of the many diverse areas of scholarship that deserve further attention.

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Alain Epp Weaver, Service and the Ministry of Reconciliation: A Missiological History of Mennonite Central Committee. North Newton, KS: Bethel College, 2020. Pp. 124. Softcover, \$20.99.

When a group of North American Mennonites gathers for practically any reason, if asked how many have done “voluntary service,” quite likely a handful will respond in the affirmative. To many Mennonites, “voluntary service” implies the two-year stint that has become almost a rite of passage in some circles and provides the core identity of Mennonite Central Committee. If asked who has participated in MCC’s work of reconciliation, on the other hand, the response may be a set of puzzled looks.

In this book, Alain Epp Weaver explores MCC’s mission and its evolution, from a primary focus on service to the contemporary emphasis on reconciliation. Based on a sermon and four addresses that he presented in North Newton, Kansas, for Bethel College’s 2019 Menno Simons Lectures, Epp Weaver has ably distilled a wealth of information in his exploration of MCC initiatives over the past century. Thinking theologically, but with the eye of a historian, the author has taken it upon himself to sift through an abundance of archival materials that preserve MCC-sponsored projects, programs, and personalities in a wide array of contexts and landscapes. He identifies and analyzes the major shifts that have taken place and how the assumptions inherent in the traditional definition of voluntary service have been re-shaped for a ministry of reconciliation.