and divine law. It concludes with the role of the Christian conscience in developing civil law in the context of religious pluralism. "Public Orthodoxy and Civic Forbearance: The Challenges of Modern Law for Religious Minority Groups," extends Reimer's examination of this concern by grounding forbearance (patient tolerance) in *orthodoxy* rather than *neutrality* (169).

The final chapter, "Anabaptist-Mennonite Political Theology: Conceptualizing Universal Ethics in Post-Christendom" offers a summary and a demonstration of the grounding of forbearance in orthodoxy. Exploring the work of Max Stackhouse and Jeffrey Stout, and critically appropriating Yoder's concept of "middle axioms," Reimer conceives of a universal religious ethic that would not diminish the quality of dialogue between religious groups.

The essays in *Toward an Anabaptist Political Theology* have a striking underlying unity in their collective focus on the intertwining of the Word (*Logos*), the Law (*Nomos*), and the importance of both political and interfaith engagement. This book will contribute to ongoing conversations about the nature and possibility of an Anabaptist-Mennonite informed political theology.

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Paul Born. *Deepening Community: Finding Joy Together in Chaotic Times.* San Francisco: Berrett-Koehler Publishers Inc., 2014.

In *Deepening Community: Finding Joy Together in Chaotic Times*, Paul Born lays out a basic framework that helps readers understand the movement from lack of community, shallow or fear-based community to deep community. Insight for his fourth book comes from his own innovative approaches in community development that have received honors from organizations including the United Nations Human Settlements Programme. Born promotes deeper community, using the example of Canadian Mennonites

who were able to demonstrate resilience in recovering from the oppression of the former Soviet Union.

A study of 500 individuals' responses to Born's questions about community form the basis of the author's four-step framework towards deeper community. This framework includes: sharing your story in order to develop connections; letting yourself enjoy the relationships with these same people; allowing trust and mutual care be experienced in community; and using the networks and strengths of collective wisdom as a community will promote a better world for everyone.

I find Born to be optimistic in stating that the best of our times includes many communities that have already "dismantled racism" (7). Naming the limitations of the 500-person study and some critical analysis of the Russian Mennonite experience would have strengthened the argument. He uses the Russian Mennonite experience as a healthy example of community, without acknowledging the dark side of traumatization including mental illness and addiction when "people remain too long in a place of victimization."[1] I too am concerned about the Mennonite social norms that are held without critique, as they can be exclusionary, and I wonder how we can promote open versus closed systems.

Born references the Exodus story to encourage caring for the strangers in the land, as we too were once strangers (38). This scripture inspired his career in community development. Using the Exodus story reminds me of the work of theologian Walter Brueggemann, whose understanding of the story also provides a nuanced paradigm for understanding community. Brueggemann contrasts Pharaoh's community of scarcity to Yahweh's community of abundance.[2] This paradigm provides a greater understanding of our communities operating under the basis of fear, and calls for moving towards community that is life-giving.

Reflecting on Born's initial storytelling phase, I notice that it does not include the importance of deep listening for understanding, what it takes

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[1] Elaine Enns, "Pilgrimage to the Ukraine: Revisioning History through Restorative Justice," www.bcm-net.org/pilgrimage-to-the-ukraine-revisioning-history-through-restorative-justice-elaine-enns, accessed August 31, 2015.

[2] Walter Brueggemann, "The Liturgy of Abundance, the Myth of Scarcity," *Christian Century* March 24-31, 1999, 342-47.

to move from conflict into reconciliation, or how we might seek to include people on the margins of society. I was confused when Born suggests that we enjoy relationships with the same people over time (65), and I contrast this view with the need to find community solutions by working across sectors of experience—not necessarily with people that we know or like. Craig Rennebohm, founder of a mental health chaplaincy on the downtown streets of Seattle, describes the model of companionship and accompaniment as a way to walk alongside people experiencing homelessness.[3] As part of a neighborhood group in Seattle, my colleagues and I have taken this work to heart and accompanied many folks into permanent housing. This effort brings a diverse group of people to work together for a similar purpose.

Born includes impressive examples of groups working together to better our world, including Habitat for Humanity, worldwide efforts in Tsunami recovery, Mennonites raising funds for Muslim refugees, and neighborhood watch groups. These examples are part of what he describes as a "collective altruism" that utilizes the power of working together. At the same time, I wanted to know more about the work of collaboration across sectors of society in the reduction of poverty (136). I also wondered what "community potentialization" is, as listed in Born's biography (160).

Resources on the website named deepeningcommunity.org encourage engagement through the formation of learning communities. I too want to encourage the transformation of systems that create abundance rather than scarcity as we work together to change the world.

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[3] Craig Rennebohm, *Souls in the Tender Hands of God: Stories of the Search for Home and Healing on the Streets* (Boston: Beacon Press, 2008).