arguably exemplifies the evolution of a distinctly Mennonite peace theology from *Gelassenheit*/nonresistance to more contemporary forms of active nonviolent resistance/peacemaking.

Another of Zacharias's key contributions to various Mennonite communities and academic disciplines is his nuanced complication of central aspects of Mennonite identity, including the self-designation "Russian Mennonite," which sidelines "Kanadier" Mennonites (and their literature!) and the 80 percent of Mennonites who remained in Russia, to say nothing of the non-European majority of Mennonites (38-39, 66, 49); questions of Mennonite complicity in the colonial oppression of Ukrainians and Aboriginal Canadians, Paraguayans, and others, whose lands they have occupied or continue to occupy (66, 68-69, 55); and the unacknowledged privileges of Mennonite "whiteness, education, and wealth" which, along with religion, problematize the place of Mennonite literature and criticism within multicultural Canadian literature, since "'not all elsewheres are equal'" (44-45, 183-84).

Zacharias mentions that Mennonite literary authors have become the most influential creator/critics of Canadian Mennonite identity. His thorough, unflinching volume proves that the insights of literary critics are likewise indispensable. I hope it will garner the attention it deserves from all corners of the Mennonite world.

Susanne Guenther Loewen, Doctoral Candidate, Emmanuel College, Toronto School of Theology, Toronto, Ontario

Alain Epp Weaver. *Mapping Exile and Return: Palestinian Dispossession and a Political Theology for a Shared Future.* Minneapolis, MN: Fortress Press, 2014.

Alain Epp Weaver has woven a remarkable theological treatise that forms the foundation for a vision of the future in which peoples of diverse cultures can find common ground for living together in peace and in common space. Using as his focus the tragic irony of the Palestinian/Israeli conflict, he has constructed a theological scheme applicable to similar situations of

displacement and exile in the modern world.

The tragic irony is that Ashkenazi Jews, desiring to resurrect themselves from historical disappearance, persecution, and exile by founding a Jewish nation-state and therefore enabling a cartographic return to history, found it necessary to remove a whole people and their culture (including the cultures of eastern Jews) from history. The *Nakba* (Arabic for 'catastrophe') entailed driving Palestinians—Arab, Christian, and others—out of their historic villages and cities and into refugee status, erasing their existence from the map and forbidding any historical reference to these acts in the teaching of Israeli history. Thus, Israel created a mirror image of itself embodied in the modern Palestinian people. A practical, guiding theme in the book becomes this question: Would a return from exile by these Palestinians likewise require a rewriting of maps and the loss of Israeli cartographic presence?

To investigate this question, Weaver begins with more fundamental questions, such as the meaning of return for Palestinians. Is it a hoped-for literal return to many villages that were destroyed in the *Nakba,* or to the homes taken over in the cities by invading Jews? Or, would a symbolic return be adequate, such as the establishment of territories of return in the West Bank? Weaver reviews current attempts by Palestinians to keep alive the mappings of their former homes, producing a kind of cartographic existence in place of actual return until that return can happen.

This leads the author to investigate thoroughly the meanings of *exile* and return with detailed references from a wide variety of theological and secular discourses. He especially focuses on the writings of John Howard Yoder and his critics. This discussion comprises one of the book's most important contributions, the development of a theology of exile. Zionism sees the reclaiming of the "land" of Israel as the redemption of the Jewish people from exile. In Zionism, exile is theologically looked at as punishment and shame, and return as redemption and restoration. But is reclamation of the land the "end of history" or goal of Jewish identity? Weaver, referencing Yoder, develops an argument that exilic existence in relationship to the land, as modeled in Jewish history, is also a stance that can counteract the identification of Christianity, Islam, and Judaism with nation-states. Thus *shalom,* including a doctrine that land is created and administered for the benefit of all peoples, is the servanthood that God teaches and is the mission

of the Church. Exilic existence is a point of view from which to critique and question political arrangements and so becomes a theology of politics too. Weaver also finds relevant to this discussion spiritual elements of exile and return: Christians as pilgrims, worldly alienation, and finding home in the bosom of God.

How this theology fits in with the question of actual ownership of the land in Palestine leads Weaver to review the activity of Jewish and Palestinian organizations that are currently striving to keep alive the historical presence of Palestinians in Israel and working for an institutionalized, long-term presence. How actual return can happen comprises the last section of the book. For Weaver, it is logical to recognize that land is a homogeneous entity and heterogeneous cultures are existing upon it. It follows that a political, shared future with no binding territorial claims would be both practical and revolutionary. The crumbling nation states of the former colonial world will transition into a future, but what that future holds is unclear, and Weaver's vision is certainly the more desirable.

Weaver, who has lived and worked in Palestine, and counts many Palestinians as friends and co-workers, seeks the justice and the return that is longing in the hearts of an exiled people. He has written *Mapping Exile and Return* for an academic audience. The lay reader will have problems sifting through the language to find the essence of meaning, but in the end it is worth the effort.

George D. Muedeking, Professor Emeritus of Sociology, California State University Stanislaus, Turlock, California.