
Through the church we are reconciled to God and to one another, and become ambassadors of God's healing presence in the world. That is good biblical and Anabaptist ecclesiology.

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Tripp York and Justin Bronson Barringer, eds. *A Faith Not Worth Fighting For: Addressing Commonly Asked Questions about Christian Nonviolence*. The Peaceable Kingdom Series 1. Eugene, OR: Cascade, 2012.

A Faith Not Worth Fighting For is the kind of book every pacifist has thought of writing—perhaps after a frustrating conversation with a non-pacifist colleague, family member, or fellow congregant. As the editors state, its goal is to “answer the questions that many of us [pacifists] are often asked in a way that is accessible to anyone curious as to why this form of Christian discipleship may be at the heart of following Jesus” (8), which sometimes involves “complicat[ing] things a bit” (3). Thus, each of the thirteen chapters—not including a foreword by Stanley Hauerwas, an introduction by the editors, a conclusion by Tripp York, and an afterword by Shane Claiborne—address common questions about Christian nonviolence, often querying the assumptions behind the questions.

Hauerwas's foreword, it should be noted, raises another question: To what extent should *A Faith Not Worth Fighting For* be read as an extension of John Howard Yoder's work? Outside the foreword, Yoder is mentioned only occasionally, but he seems to lurk behind several arguments. At the same time, some authors take a decidedly non-Yoderian approach. Nevertheless, Hauerwas is probably correct that “Yoder would have read this book appreciatively” (ix).

Chapters 1–6 focus on practical questions and chapters 7–13 on biblical questions. C. Rosalee Velloso Ewell begins by asking whether pacifism is passive; then follow chapters on protecting third party innocents by D. Stephen Long, and on the classic “What would you do . . . ?” question

by Amy Laura Hall and Kara Slade. Robert Brimlow addresses “What about Hitler?”¹ Gerald Schlabach and Bronson Barringer discuss, respectively, whether pacifists must reject the police force and how pacifists should respond to those who fought for their freedom.

Gregory Boyd offers a transitional chapter that asks whether God expects nations to be nonviolent—a matter of practical import that he answers with solid biblical exegesis. The final six chapters discuss biblical interpretation more directly: the Old Testament by Ingrid Lilly; Romans 13 by Lee Camp; Matthew 10:34–39 (Jesus bringing a sword, not peace) by Samuel Wells; Matthew 8:5–13 (the faith of the centurion) by Andy Alexis-Baker; Gospel accounts of Jesus’ dramatic action in the Temple by John Dear; and the warrior Jesus in Revelation 19 by J. Nelson Kraybill. By way of conclusion, York describes how Christianity, while not worth fighting for, is certainly worth dying for.

The book’s main flaw is the editors’ decision not to begin “with a chapter arguing for something called Christian nonviolence” (6). Rather than accepting the burden of proof, they assume that Jesus’ teaching and example entails nonviolence—so long as the biblical objections dealt with in chapters 7–13 do not override it. But this very assumption is what many will dispute. The book should at least include a chapter on whether Jesus’ instructions regarding nonviolence cover more than merely interpersonal relationships. Otherwise, why not accept Calvinism’s “sphere sovereignty” or Lutheranism’s “two kingdoms”? Granted, a number of authors do venture into this territory, but this unfortunately leads to unnecessary repetition, making the book slightly longer than it should be.

Who, in fact, is *A Faith Not Worth Fighting For*’s intended audience? Is it possible to write a book for “anyone” (xi, 8)? Numerous chapters assume a commitment to scriptural authority, so is this book primarily for evangelically-oriented readers? If so, that audience may be disappointed with the radical historical-critical method of Lilly and (perhaps less so) Dear. Moreover, some chapters seem geared toward non-pacifist readers; others (e.g., Brimlow, 45) seem geared toward readers already committed to nonviolence; and a couple, where Schlabach and Alexis-Baker continue

¹ Cf. his book of the same title: Robert W. Brimlow, *What about Hitler? Wrestling with Jesus’s Call to Nonviolence in an Evil World* (Grand Rapids, MI: Brazos, 2006).

their ongoing debate over policing, seem written for an intramural audience.

The book appears best suited for pacifists looking to bolster their responses to standard questions, just warriors wanting to read current scholarship on pacifism, fairly well-educated persons interested in the topics, or small groups led by someone who has already studied the issues at length. It is a helpful compendium, an invaluable resource for Christian pacifists looking to explain their faith to those not yet committed to Christian nonviolence. One thing *A Faith Not Worth Fighting For* will not do, however, is to serve as a silver bullet (so to speak) allowing pacifists to circumvent frustrating conversations with non-pacifist interlocutors.

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Darrin W. Snyder Belousek. *Atonement, Justice, and Peace: The Message of the Cross and the Mission of the Church*. Grand Rapids, MI: Eerdmans, 2012.

Atonement, Justice and Peace is a considerable contribution to scholarship on atonement theory. Clearly written and systematic in its presentation, the work is exhaustive in its treatment of the various theories of atonement and frequently anticipates and addresses possible counterarguments. As a result the book itself is quite large, but not in such a way that the potential reader should be intimidated, especially given its accessible presentation and vocabulary. The author, Darrin W. Snyder Belousek, teaches at Ohio Northern University and has served with the Mennonite Mission Network. His research interests range from the topic of the present book to the philosophy of science, and to American politics.

While the book contributes to the larger discourse of atonement theology, it is also possible to locate it among a smaller emerging discourse that seeks to situate atonement theology in relation to Anabaptist teachings on nonviolence and pacifism. In many ways *Atonement, Justice, and Peace* argues for a nonviolence that is not only manifest in concrete practices such as pacifist resistance to war, but also in our way of thinking and theorizing