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Anabaptist-Mennonite theology of embodiment and sexuality will have to look elsewhere, this volume provides a fitting introduction for Mennonite and other congregations who have yet to begin the conversation on sexuality.

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John D. Roth. *Teaching that Transforms: Why Anabaptist-Mennonite Education Matters*. Scottdale, PA/Waterloo, ON: Herald, 2011.

Commissioned by Mennonite Education Agency to articulate a cogent Mennonite philosophy of education, John Roth offers a proposal for why Anabaptist-Mennonite education is important for young people, the church, and the community. For many years, this faith tradition saw education as something that was more caught than taught, more implicit than explicit. Through *Teaching that Transforms*, the author seeks to make explicit the philosophical, theological, and pedagogical assumptions implicit in Mennonite communities. The philosophy of education he puts forth is focused on common Mennonite theological emphases, pedagogical practice informed by Mennonite convictions, and educational outcomes that reflect the distinctives of Mennonite communities.

Roth begins with an introduction offering brief foundational information about Mennonite education. He speaks of the current state of Anabaptist-Mennonite education, addresses key aspects of a philosophy of education in this Christian tradition, and notes challenges and limitations of his book. Chapter 1 provides a background to the contemporary context, giving a historical overview of developments in North American education as well as Mennonite responses and alternatives to public schooling. Chapter 2 guides readers through a proposal for a theological foundation for Mennonite education. Arguing that the identities of Mennonite schools must be informed by “conscious engagement with a theological tradition,” Roth states that education that is Mennonite rests on a theology of the incarnation infused into every aspect of education – from the content studied to the student doing the studying, from pedagogy and outcomes to the ways community is fostered.

Next, Roth addresses the ethos and pedagogy of Mennonite education. The ethos is formed through a focus on worship, attentiveness to tradition, and a community of diversity committed to addressing complexity and conflict through peacefulness. Roth argues that at least five pedagogical themes are consistent with a theology of the incarnation and enveloped within this ethos: curiosity, reason, joy, patience, and love.

Chapter 4 addresses educational outcomes. “By what criteria should we measure educational success?” he asks, and “Can true educational success even be quantified?” (127). Mennonite schools should have six common goals: the ability to perceive details within larger contexts and through a moral framework; an education that is practical, embodied, and engaging; an attitude of discernment; the development of respect and empathy; the search for one’s calling; and a consistent quest for sensing the Spirit.

Chapter 5 discusses “tough questions” for parents, ministers, congregations, board members, school administrators, and the Mennonite Education Agency. The final chapter focuses on key challenges to contemporary Mennonite education, a topic that would end the book on a harsh note had Roth not rounded it out with discussing new opportunities and visions for a future that is progressive and vibrant.

Readers with an understanding of education, pedagogy, and curriculum theory may find Roth’s use of educational theory somewhat limited. Additionally, his implicit views of the nature of childhood remain undeveloped and his theology tends to express a low view of children. Both of these points, however, are consistent with theologies of childhood and views of education common in Mennonite communities. Against this backdrop, Roth’s quest for a Mennonite theology of education is timely and admirable.

Although the author is clear that diversity is a growing challenge in Mennonite schools, he does not address the entire spectrum of diversity. He tends to overlook conversations surrounding differences of ability and his discussions about class difference remain somewhat shallow. Without attending to these matters, a philosophy of education remains rooted in and committed to the healthy development and education of middle-class, able-bodied students but neglects children who don’t seem to fit this mold.

Despite these limitations, *Teaching that Transforms* represents a milestone in thinking and writing about Mennonite education. Roth turns

implicit assumptions into an explicit and accessible Mennonite philosophy of education for contemporary schools. He not only reminds readers why Anabaptist-Mennonite education matters; his persuasive philosophical framework offers a catalyst for transforming how Mennonites take up the task of educating the young people in their care.

This volume is a timely resource for all sorts of people with ties to Mennonite education. With personal stories and a firm grasp of Mennonite theology, Roth has made it accessible to those who may have never read a book about theology or education. Yet accessibility is not synonymous with simplicity. He does not shy away from complex and challenging issues, like how to make room for diversity without compromising Mennonite identity. Though not the definitive word on the subject, this book offers a framework for Anabaptist-Mennonite education and would be an interesting study guide for groups of parents, teachers, or administrators. It deserves to be studied by people involved in Mennonite education at all levels.

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J. Nelson Kraybill. *Apocalypse and Allegiance: Worship, Politics, and Devotion in the Book of Revelation*. Grand Rapids: Brazos Press, 2010.

Nelson Kraybill, New Testament scholar, former missionary in Europe, former president of Associated Mennonite Biblical Seminary, and currently pastor at Prairie Street Mennonite Church in Elkhart, Indiana, has written a fine book that displays abilities honed in each of his roles just mentioned. *Apocalypse and Allegiance* combines solid scholarship, an accessible style, theological depth, spiritual encouragement, and social critique. Kraybill packs an impressive amount of content in a relatively small space, addressing both general readers and scholars with a refreshing perspective on the book of Revelation.

Kraybill's scholarly strength is his understanding of the historical setting for the book of Revelation and his particular expertise in political