

Simon Victor Goncharenko. *Wounds That Heal: The Importance of Church Discipline within Balthasar Hubmaier's Theology*. Eugene, OR: Pickwick, 2012.

The writings of Balthasar Hubmaier make for interesting reading. Formerly a colleague of Ulrich Zwingli (the reformer of Zürich), he was popular and prolific, and wrote with clarity, exegetical rigor, and wit. He was influential among those involved in the Peasants' War and gave alternative perspectives on key debates within Anabaptism on the use of violence and participation in the State. He was befriended by Conrad Grebel, baptized by Wilhelm Reublin, and active among the Swiss Anabaptists. From his baptism in 1525 to his execution in 1528 he published frequently and earned the title "Theologian of Anabaptism" because he, more than anyone else, defined the theological core of early Anabaptism.

Simon Goncharenko's slim book (150 pages) manages very well to give an accessible overview of Hubmaier's theology through the lens of church discipline. In his introduction Goncharenko identifies an important problem facing every congregation and church leader: what to do about church discipline. He observes the difficulty for congregations in North America (and I would add Europe) to implement any form of church discipline, when church members are not accustomed to pastoral confrontation and discipline by their congregations, and when they can simply leave and join another congregation, sometimes even locally, without much consequence. Goncharenko identifies church discipline as a central motif of Hubmaier's theology that he believes can help renew the church.

The author shows how central church discipline is in Hubmaier's theology and how it intertwines with other doctrines such as anthropology, soteriology, and ecclesiology. Previous studies have documented key aspects of Hubmaier's doctrine of church discipline, such as church purity, the holiness of the believer, and repentance. Goncharenko identifies a fourth theme, namely that church discipline unifies Hubmaier's theology and grounds it in praxis.

The first chapter includes a concise biographical sketch of Hubmaier, charting intellectual influences on his emerging Anabaptist theology including Erasmus and Luther, and provides a summary of his view of church

discipline. Goncharenko points out that Hubmaier's practice of church discipline was much more humane than other forms common at the time and that his intention was pastoral rather than punishment or shame. This nicely sets the scene for three chapters on doctrine. A chapter on anthropology is included because of the importance of Hubmaier's understanding of the structure of the human being (spirit, soul, and body), with the spirit (or freedom of the will) unaffected by original sin and therefore capable of being saved even if the body and soul are destroyed.

The chapter on soteriology situates Hubmaier's doctrine within the debates of the Reformation, with surveys of contemporary ideas about justification and faith. Goncharenko shows that Hubmaier's doctrine was neither Catholic nor Protestant but biblicist, informed by New Testament study, which enabled him to keep the twin poles of human responsibility and God's action in tension.

The fourth chapter links church discipline to baptism and communion and in particular with "the keys" (Matthew 16). The two keys are given by God to Christ, and at the ascension by Christ to the church. The first key (associated with baptism) is forgiveness, allowing the sinner to be received into the church and into salvation, or received back into the church after the ban. The second key (associated with communion) is fraternal admonition, exercised through communion, by which believers could be excluded from communion or be excommunicated from the church. The exercise of church discipline implements the keys and serves to encourage repentance and re-inclusion into the congregation.

I appreciated the modest length of this book, its attentiveness to Hubmaier's writing, and its accessible, non-technical style, making it suitable for group study or Sunday school use; advanced knowledge of theology or history is not required. The overview of Hubmaier's theology, focused on church discipline, is interesting and useful for further reflection in a congregational setting. It is also wonderful to have a book on an important Anabaptist from an author and pastor outside the Mennonite world (Goncharenko is Southern Baptist).

My only disappointment is that the author does not engage very much with his opening observation about the difficulty of implementing church discipline today. What are we to do when our culture shapes us to resist

sisterly and brotherly admonition, and we can leave one church and join another down the road when we are even lovingly confronted?

*Tim Foley*, Director for Europe, Mennonite Mission Network, Portadown, Northern Ireland

Daniel S. Schipani, ed. *Multifaith Views in Spiritual Care*, Kitchener, ON: Pandora Press, 2013.

For at least the past decade, Mennonite pastoral counselor and practical theologian Daniel S. Schipani has been honing the cutting edge of the methodology and theory of delivering appropriate intercultural and interfaith spiritual care in healthcare environments. His most recent contribution, *Multifaith Views in Spiritual Care*, invites collaborators from various faith backgrounds to offer essays that aim “to foster appreciation for the uniqueness and special gifts of seven faith traditions together with a deeper understanding of commonalities and differences among them; and to encourage collaboration among spiritual care practitioners and colleagues.”

Schipani brings a hopeful approach to this project, observing that multifaith spiritual care augurs “a wonderful rainbow of blessing” (7). He is adamant that practitioners who are intentional about providing helpful spiritual care for people of other faiths will function more effectively within their own faith communities, insisting that “training in interfaith care always, without exceptions, enhances the caregivers’ general competence and professional wisdom” (7). For this volume Schipani asked each of the contributors to outline the spiritual care foundations of their tradition or worldview; to describe and analyze how it operates in healthcare settings; and to present “a profile of wisdom in spiritual care by identifying core competencies such as attitudes, knowledge, and skills that define professional excellence” (3).

Once the aboriginal, Hindu, Buddhist, Jewish, Christian, Muslim, and humanist contributors have laid out their perspectives, it falls to Schipani to