of Recipes in 1961 felt the need to justify their actions as to the utility of their task (that they would help future women providing food for church gatherings) and to designate any earnings to charity. Few were comfortable simply taking pleasure and pride in the foods they made and the recipes they shared.

Food ethics, like those found in Doris Janzen Lanacre's *More-with-Less Cookbook,* may be the closest Mennonites get to religious dietary prohibitions. They provide a bridge between food as sustenance and food as a concern for people living out their faith through daily life. The chapter on food and religious practice ranges from a discussion of food as a spiritual symbol to religious rituals, food charity, and communal eating. Surprisingly missing from the survey is any discussion of table grace and the propensity of Mennonites (or at least some Mennonites) to sing before meals. This reflects a tendency to focus more on the foodstuffs (and what they mean to Mennonites) than on the "how" of eating. Just as there is no discussion of the rituals of folding or holding hands before meals, there are no accounts of church kitchen disputations over whether to use fine china or pottery mugs, styrofoam cups or paper.

As a work of history, *Eating like a Mennonite* focuses on the twentieth and twenty-first century. During this period, food did not play the same roles as sex, clothing or technology in Mennonite internal conflict and controversies. This was not always true—the first Mennonite Brethren objected to the carousing that accompanied pig butchering; the followers of Jakob Amman objected to eating together with non-believers. None of these moments mark changes in the Mennonite diet but they reflect tension in what it meant to "eat like a Mennonite" before the twentieth century. Why food practices ceased to be controversial after the late nineteenth century is perhaps a puzzle for another book.

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Carol Penner. *Unburdened: A Lenten Journey Toward Forgiveness.* Harrisonburg, VA: Herald Press, 2024.

Sitting in the armchair in the corner of my office, I look at the bulletin board

across the room. The word "forgiveness" is written in the center of a piece of chart paper, which includes words that we once discerned were worth paying attention to in our ministry with individuals on the margins of the church. I've been reading *Unburdened* on-and-off over the course of the day, enamored with the picture of forgiveness that it is painting for me as I reflect on my own faith and my ministry with young adults, many of whom care about social justice issues and undoing the harms of the church. I've always found the word "forgiveness" to be a loaded one, and I was hesitant to read this book for fear of having to grapple with a word that brings me such discomfort. After reading just week 1 and topics of repentance, penitence, taking responsibility, and obedience to God, I was struck that this book of daily devotions was going to be much more nuanced and holistic than I had feared. Now that I've finished reading, my initial hunch has turned out to be true.

Unburdened is a daily devotional for the Lenten season, beginning with an intro for Shrove Tuesday and going until Easter Sunday. It is separated into the six weeks of Lent, with broad overarching themes for each week: Seeking Repentance, Addressing Sin, Pursuing Freedom, Responding to Brokenness, Building Forgiveness, and Treading Holy Ground.

Each daily reflection is grounded in a scriptural story, sometimes scriptures that are rarely used for such materials, such as the stories of Tamar, Absolom, Nicodemus, and even Ahithophel. Scripture references are more than just a few verses, inviting the reader to enter into a fulsome passage each day. The devotionals relate the daily scripture to a personal story, usually from the life of the author, Carol Penner, or from the life of someone she knows, or from Anabaptist or broader church history. These stories outline journeys that others have taken to address sin, work at accountability, respond to the needs around them, or find forgiveness. Following the written devotional, the reader is invited to pray a written prayer on the day's theme. Finally, Penner provides a reflection or journal prompt so the reader can apply the topic of the day to their own journey. The prayers are always well-written, nuanced, and reflect both gratitude and hope for change in the world and oneself.

Following the six weeks of daily devotional material, Penner provides a guide for how one might use the book for a weekly group of prayer and reflection. This is a helpful guide for me in my work, since I will most likely use this book with a small group

in weekly prayer time in the context of a gathered faith community.

It strikes me that this book of devotionals could be both a deep and meaningful personal (solo) experience or fodder for an intimate group sharing together. Notably, I don't think I would use this with a group that doesn't know each other well, since the questions and reflections can engage deep and heavy topics, perhaps not suited for a group that is just getting to know one another. That said, as a leader in a faith community that is tight-knit and used to sharing deeply with one another, I think this work could provide the container for meaningful conversations and sharing.

On a personal level, this book challenged me in a deeply meaningful way. It invited me to consider my commitment to my faith, the places I fall short, and the places I need to address my own tendency to sin and brokenness in the context of being beloved by God. I have often found myself shying away from the language of sin and confession, for fear of creating or living in shame. Penner doesn't let this act as an excuse to avoid talking about hard topics. Instead, she grounds the devotional in our belovedness and calls us to live into that belovedness in redemptive, accountable, and nuanced ways. She blurs the line between those who are sinners and those who are sinned against, reminding us that all of us have the capacity for both. She reminds us that we have things to forgive others for, things to forgive ourselves for, and things to seek forgiveness from others for. In all this, she somehow does not simplify forgiveness. She doesn't claim that those who are abused, victims, or people who have been hurt must rush into forgiveness. She recognizes that there are times when forgiveness can't or won't happen, or that it is a process we enter into over and over again. Penner's picture of forgiveness isn't an over-simplified toxically positive picture, but one that allows space for nuance, growth, and our own personal work, no matter which side of forgiveness one finds oneself on.

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