

JEREMY M. BERGEN, PAUL G. DOERKSEN, KARL KOOP (EDS.), *Creed and Conscience: Essays in Honour of A. James Reimer*. Pandora Press, Kitchener, ON 2007, 306 pp. ISBN 9781894710800. CND\$ 32; US\$ 30.50.

This book was presented to A. James Reimer at the University of Toronto on the occasion of his retirement on his sixty-fifth birthday. It is a *Festschrift* which honors him for his significant contribution nationally and internationally as a teacher, researcher, author and theologian.

The book consists of sixteen scholarly essays written by former students, colleagues and friends which reflect Reimer's wide-ranging interests including the classical Trinitarian tradition, church-state issues, the Anabaptist tradition, the ecumenical tradition, pacifism, modernity and political theology. Essays are written by Mennonite, Anglican, Roman Catholic and Lutheran scholars.

The essays are categorized into six sections. Following the foreword and preface, the first section is a biographical essay written by John Rempel which traces Reimer's personal and intellectual development from his early years in Manitoba to his teaching career at Conrad Grebel University College, the University of Waterloo and Toronto School of Theology. At the latter he helped to develop and became the first director of the Toronto Mennonite Theological Centre. This essay is then followed by four sections on the engagement with Scripture, the Anabaptist tradition, modernity and the ecumenical tradition. The last section is on political theology.

In the section on Scripture, Reimer's colleague of two decades, Thomas R. Yoder Neufeld, develops Reimer's insistence that forbearance rather than tolerance is expressed by God and should be demonstrated by God's people as well. Rather than putting up with each other, we should bear each other's burdens and show longsuffering and mercy while withholding judgment. Closely related to this is an essay which comes to grips with the issue of same-sex marriage in which the author calls upon the church to "reflect the mercy, justice, and holiness of the covenant God" in our relationships.

The section on the Anabaptist tradition includes an essay which develops the changing Anabaptist-Mennonite views on holiness, and analyzes the current views of catholicity, including the differing ideas of Mennonite theologians John Howard Yoder, Fernando Enns, and Reimer. The other essay focuses on the Anabaptist leader Pilgram Marpeck's theocentric theology as well as his application of natural law to church-state relations.

Thomas Müntzer is the subject of the first essay in the section on modernity. He is depicted as a revolutionary theologian and libertarian radical who sought to bring about the millennial kingdom of Christ on earth. Reimer's daughter

writes an essay explaining Freud's critical theory, how Jung differs from Freud, and how Jung's psychology of religion and Reimer's Mennonite theology complement and enrich each other.

The ecumenical tradition is the longest section in the book with six essays, two of which deal with Dietrich Bonhoeffer. One of them tells how Bonhoeffer exposed the evil of racism both in America and Germany, how racism is dealt with in his theology and its implication for the church. The other questions whether he can be called a saint when he told half-truths and misled his captors, and whether he was a pacifist since he advocated conscientious objection to war and criticized the "just war" theory, yet joined the resistance movement to assassinate Hitler. His connections with the ecumenical movement clearly show he was an ecumenist. Two other essays grow out of Reimer's commitment to the classical creedal tradition. One analyzes the use of the terms 'incarnation' and 'in-humanization' in Origen and the early creeds. The other is a continuing conversation with Reimer on his conviction that the early Trinitarian creeds must be the basis of "sound comprehensive theological work whether Mennonite or non-Mennonite," in light of the universal church. An essay by an Anglican writer shows how the liturgies of the English Reformation express the Trinitarian structure of the moral community through worship, prayer and Scripture. The final essay in this section is on the publicity of the Holy Spirit and discusses the differing views of Reinhard Hutter and Amos Yong.

The last section of the book contains three essays on political theology. The first discusses the foundations of Martin Luther's social and political ethic by explaining his two-kingdom theology and his views on war. The second essay is, in the words of the author, "an exercise in political theology" which "asks what Christian theology has to say politically, which is different from asking what it has to say to *politics*." It first compares and challenges the political theories of Thomas Hobbes and John Locke, and then compares the views of the German Catholic legal theorist Carl Schmitt, and the Jewish philosopher Jacob Taubes on the question of sovereignty. The final essay entitled, 'Toward an Anabaptist Political Theology' takes up the question of how Christendom and Constantinianism can be understood by comparing the differing ideas of the Anglican theologian Oliver O'Donovan and the Mennonite theologian John Howard Yoder. The author critiques the political theologies of both Yoder and Reimer who in his writings criticizes Yoder's monolithic view of the Constantinian era.

As in any collaborative work, the book is uneven in both style and content. Leaving the essays to stand by themselves rather than being categorized into