

# 5 Anabaptist Theologies of Mission: An Overview

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## Introduction

No doubt, the two major theological interpretations of the Anabaptist movement so far are Harold S. Bender's *The Anabaptist Vision* and John Howard Yoder's *The Politics of Jesus*. To a lesser extent the Jewish outsider Robert Friedmann, friend of Yoder and Bender, with his *Theology of Anabaptism* has also provided creative and challenging theological paradigms of interpretation, especially his concept of existential Christianity, overcoming the "faith-works" divide. The recent little book by Hans-Jürgen Goertz, *Bruchstücke radikaler Theologie – Eine Rechenschaft* in my opinion comes close and gives new impulses to the big three works of twentieth-century interpretations of Anabaptism.<sup>1</sup>

Harold S. Bender in his *Anabaptist Vision* and even more so in *These are my People*<sup>2</sup> develops an interpretation of Anabaptism which gave birth to the missional church concept or the "messianic church" among Anabaptist theologians and missiologists.



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Yoder with his *Politics of Jesus* as well as in his *Priestly Kingdom* and *Body Politics* gives priority to the kingdom of God as embodied by the historical Jesus and his church.<sup>3</sup>

I am glad that the topic given to me talks of Anabaptist theologies of mission in the plural. The sometimes enriching, sometimes frustrating fact is that the Anabaptist movement was not homogeneous and not overly systematic, although in some amount of organic contact the “multigenesis” approach seems to do justice to the historical data. And even the perspective of Hans-Jürgen Goertz, who talks about *Wildwuchs* (wild growth), should not be ignored, although it might be an overstatement.

In any case, concerning mission’s theology during the time of the Anabaptist renewal, the following four limiting perspectives must be taken into consideration:

1. The modern concept of mission was born about 200 years after the Anabaptist dissent, with the pietistic renewal of Spener, Francke, Zinsendorf, and the British-based idea of mission agencies.
2. We must be quite creative in trying to feel and interpret the implicit mission theology of Anabaptist faith and life, since there is no explicitly formulated mission agenda and mission theology.
3. There were few Catholic missionary models in the time of the early Anabaptists (the efforts of Jesuits and Franciscans in Asia and Latin America began much later). The primary model was the legacy of the different monastic medieval missionary movements.
4. Among Protestants, the Reformed Church under Calvin and the Huguenots started to have some vague ideas of missions around the mid-sixteenth century. The so-called Martyrs’ Synod of over sixty Anabaptist leaders in Augsburg, 1527, might be the first solid effort during the Protestant Reformation to shape something which centuries later was called ”missions.”<sup>4</sup>

### **Strong Missionary Impulses Based on the Way of the Anabaptists**

Pulling together historic phenomena and reading them through missionary glasses we could at least come up with the following “missionary impulses” and “missionary acts and strategies”:

1. Rebaptism of everything as a missionary act: As we will see further ahead, a low sacramental view of the ritual of baptism opened the door of radical practice of rebaptism, so scandalous in its time, because it put into question the whole *corpus christianum*. This practice actually stated: What has been done so far by church and religion is not valid and needs to be redone right from the bottom core.

2. Breaking the church/culture symbiosis as a missionary act: This symbiosis covered several dimensions: church/state, church/society, church/national identity, and church/individual. Once this symbiosis was questioned, everything was back to base one, and the whole known reality became a mission field.
3. Renouncing fatherlands and embracing “the earth of the Lord” as a missionary act: “Mission by migration” in the early church and in the Radical Reformation was a method and a path not chosen voluntarily, but it was a most powerful way of triggering a missionary movement.
4. The church as alternative and marginalized society – a missionary act: Yoder and Driver have developed the virtues of the sectarian, prophetic and missionary voice from the social periphery: The excluded and marginalized minorities which established themselves as alternative societies were the kingdom of God materialized, and shine into the world.<sup>5</sup>
5. Anti-clericalism as a missionary act: Hans-Jürgen Goertz continues to prove that the pathos and actions of radical anti-clericalism have been a powerful force in the expansion of Anabaptism all over Europe. It was nothing less than a forceful coming of age of the laity and the common people which represented the vast majority of church and society.<sup>6</sup>
6. Anti-sacramentalism as a missionary act: Protestantism in general, but Anabaptism in particular, reflected some kind of later prominent enlightenment and rationalism (Kant’s *Aufklärung*). What Max Weber has called *Entzauberung der Welt* (disenchantment of the world) definitely was present and strongly motivated the wide spread acceptance of Anabaptist symbolic and testimonial understanding of the sacraments.
7. The priesthood of all believers as a missionary act: The positive construction of anti-clericalism was the empowerment of each member of the believing congregation. God’s calling to all, the indwelling of the Holy Spirit in every baptized believer and the plurality of gifts of the Spirit transformed a small religious dissent movement into an overall missionary force, covering in a few decades most of sixteenth-century European territory.
8. Love to enemies, persecutors and Turks as missionary acts: The well known attitude of Michael Sattler towards the Turks<sup>7</sup> and Dirk Willems’ instinctive rescue of the soldier who persecuted him,<sup>8</sup> as well as the blood and the loving and non-violent attitude of Anabaptist martyrs constituted a powerful missional ingredient.

9. **Biblicism and hermeneutics of obedience as missionary acts:** It has often been said that the missionary mandate (Matthew 28:16-20) is the most quoted and most radically lived and obeyed portion of Scripture in the original Anabaptists' lives and communities.

10. **Unlimited confidence in the authentic work of God's Holy Spirit as missionary act:** In the last decades and in dialogue between Anabaptist and Pentecostal charismatic researchers, it becomes more and more evident that there are many affinities between sixteenth-century Anabaptism and twentieth-century Pentecostal and charismatic revival movements. The 100-year anniversary of Azusa Street Revival together with the Mennonite World Conference Symposium in Pasadena (2006) provided first evidence of something absolutely prominent in old Anabaptist literature and Ausbund hymns: the centrality and overall reliance on the Holy Spirit.<sup>9</sup>

### **An Emerging Anabaptist Missiology**

Hans Kasdorf and Wilbert R. Shenk might rightly be considered the most prominent missiologists of recent Anabaptist Mennonite writings. Shenk summarizes Anabaptist mission in three essential themes:

- a) an Anabaptist theology of mission is rooted in the work and message of Jesus the Messiah; b) an Anabaptist theology of mission assumes a dynamic relationship between church and world with the cross as bridge; and c) an Anabaptist theology of mission will be embodied in the faithful community of the Messiah that lives in the eschatological tension of the kingdom already present but not yet fulfilled.<sup>10</sup>

Shenk rightly calls the Augsburg Synod of 1527 "the starting point" of Anabaptist missions. "They staked out separate areas of mission responsibility in a "grand map of evangelical enterprise." Then the conference commissioned leaders to visit communities in Germany, Austria, and Switzerland to encourage the faithful and evangelize these scattered communities...Opposition did not succeed in stopping this movement.<sup>11</sup> Hans Kasdorf points out, "By the middle of the sixteenth century Anabaptist missionaries were preaching in every state of Germany, Austria, Switzerland, Holland, France, Poland, Galicia, Hungary, and Italy". The eminent German scholar Ernst Troeltsch summarized the spread of Anabaptism saying: "From Zurich the movement spread with great swiftness and intensity: everywhere it attracted to itself all who were dissatisfied with the Reformation, as well as a remnant formed of members of the earlier mediaeval evangelical groups. The whole of Central Europe was soon covered with a network of Anabaptist communities,

loosely connected with each other, who all practiced a strictly Scriptural form of worship. The chief centers were in Augsburg, Moravia, and Strasbourg, and, later on, in Friesland and the Netherlands.<sup>12</sup>

Bernhard Ott, developing “an Anabaptist contribution” on the holistic mission debate, reaffirms the centrality of Matthew 28:16-20 – the so-called Great Commission. Convincingly he argues that for Anabaptists this text was much more than just a command to evangelize. This “programmatic text” according to Anabaptist reading and praxis puts mission into the context of power, worship, proclamation, healing, ethics, prayer, conflict, and the everlasting presence of Christ. He concludes that “in order to get a more integral understanding” the Great Commission does not provide a foundation for an evangelism-only concept of mission. “On the contrary, the final verses of Matthew provide a powerful and sound foundation for an integral understanding of mission – if interpreted in the light of the entire Gospel.”<sup>13</sup>

In this essay I would like to honor the kingdom of God – and the missional church perspectives in the building of Anabaptist theologies of mission. And then I would like to offer my personal contribution which works out of the simple theology and practice of “rebaptism.” After all, rebaptism in the sixteenth century was a main reason for scandal, martyrdom and mission expansion of the radicals of that time.

### **Anabaptist Theology of the Kingdom of God as Foundation for Mission Theology**

The old debate, whether Anabaptism held to the Lutheran perspective of two-kingdom theology or Calvinistic Reformed perspective of the one kingdom, does not have a clear-cut answer. Probably it’s a wrong question. But ever since George F. Vicedom wrote his groundbreaking missiological piece *Missio Dei*,<sup>14</sup> it is clear that the concept of the kingdom of God is absolutely crucial to any biblical theology of mission. All the writings on Jesus’ missiology, ecclesiology and ethics of John Howard Yoder point into that direction. That is why topics of power, authority, citizenship, identity, accountability, obedience, and loyalty must all be seen in the context of a theology of the kingdom of God. This I have tried to make relevant for Latin American Anabaptists.<sup>15</sup>

Anabaptist practice and theology of mission to a large extent can be expressed in the good old spiritual “Ride on King Jesus.” Helmut Isaak’s (2006) interpretation of Menno’s theology eloquently documents the very prominent place kingdom language and kingdom practice held in the life and work of Menno Simons.<sup>16</sup>

Gerald W. Schlabach, evaluating strengths and limitations of the Lutheran and Calvinistic approach to kingdom theology, advocates for a third way, namely, beyond two- versus one-kingdom theology. “For describing a dynamic,

open-ended duality that is true to the biblical story...is much more adequate than are one- or two-kingdom models. It clarifies why it is so important to be a distinct community – yet it does not relegate all that happens outside the community to hell, irrelevance or worldliness. It tells of God’s saving, loving, activity for creation, yet does not hastily idolize those tentative signs of the Kingdom we think we perceive in the world.”<sup>17</sup>

In my opinion the Anabaptist missiological reading of kingdom of God theology has at least seven dimensions or implications:

1. The sovereignty of God over the whole earth is absolutely crucial for the missionary mandate of the church (Ps 24).
2. The kingship of Christ exercises for the follower of Jesus priorities over against any other governments.
3. The risen and in-heaven-enthroned Christ King Jesus has given a mandate to proclaim his gospel to all nations, which must be obeyed.
4. Since the earth is of the Lord, the loss of homestead, fatherland, and nationality is not ultimate tragedy, as long as the kingdom community can be transported to other geographical areas.
5. Being in the kingdom of God and under command of the king means protection.
6. Doing the work of the kingdom of God means ultimate victory of the lamb/lion/king.
7. The kingdom of God produces specific communities with specific ethic and relationship, which reflect the realities of the New Jerusalem.

### **Anabaptist Ecclesiology: The Church as Messianic Society and Witnessing Community**

The Anabaptist understanding of the church might well be considered the basis for the modern concept of the missional church. The much-repeated critique, that Harold S. Bender’s *Anabaptist Vision* lacked a sense of mission and of spirituality, seems a little unfair to me. Bender grew up in the headquarters of the missions agency of his church and always affirmed, that “to recapture the Anabaptist vision, we must above all else embrace a missionary consciousness.”<sup>18</sup> Correctly, John A. Toews interpreted Bender’s insistence on a theology of discipleship as “obedience to the Great Commission,” taking seriously a theology of martyrdom.

I think it’s adequate to say that Bender’s *Anabaptist Vision* with his three dimensions of believers’ church, discipleship, and peace ethics was written for a non-Mennonite

historical society. Seen from that perspective it might not be the most effective tool to describe Anabaptist mission theology. On the other hand, for Bender it always was clear that all three dimensions of the Anabaptist vision were profoundly missional in nature and witness. I am glad he didn't reduce mission just to one additional aspect of Anabaptism, but opened up the possibility to put mission and the sending of the church into the world as the core dynamic of the whole movement.

Very helpful in my opinion is the approach which Larry Miller and others have developed, building on Bender's and Yoder's insights: They propose to understand the church as messianic movement and messianic society, with messianic hope expressed in messianic groups. What Miller calls "alternative society" really has relevance for mission theology and mission practice. "...messianic groups called to provide in some sense and to some degree an alternative to established society; *alternative* peoplehood, *alternative* friendship, *alternative* family, *alternative* politics, *alternative* economy, *alternative* education, *alternative* piety, *alternative* ritual, *alternative* festivals. Messiah's followers were to live life in another manner than it was normally lived in macro society."<sup>20</sup>

Miller concludes his analysis of the missional potential of messianic churches: "After all, only churches whose goals have something to do with salvation in a comprehensive sense, who embrace not only religion but all of life, stand in the tradition of the Messiah. Only churches which are alternative societies, transformed in relation to existing society because they are already conformed to Messiah's vision of the future, can demonstrate the nature of life in the coming kingdom."<sup>21</sup> A good integration of kingdom theology and messianic church missiology is Wolfgang Vorlaender's popular book *Gelebte Hoffnung*<sup>22</sup> (Living Hope).

Being a missional church in the Anabaptist perspective can contribute at least the following missionary dynamics:

- To be an attractive community for seekers.
- To be a community of hope for people in despair.
- To be a modeling community for people searching for life models.
- To be a community of quality relationships for those who are lonely and disconnected.
- To be a community of purpose and meaning for those with existential gaps and crisis.
- To be a community of acceptance for those suffering rejection.
- To be a community of healing for people who have been hurt.
- To be a community of justice and mercy amidst a world of egocentrism and violence.

- To be a community of belonging for those lacking identity and family.
- To be a community of freedom for those that feel oppressed, burdened, and enslaved.

### **The Theology of Baptism and Rebaptism as Foundational for an Anabaptist Approach to Mission and to the World**

Wilbert R. Shenk in his highly recommendable essay “Three Studies in Mission Strategy” states two problems which Mennonite missionaries faced in Africa, Latin America and Asia: They did not teach Anabaptist history and theology and they were not able to explain the Anabaptist theological vision missiologically. “We did not have and still lack a satisfactory answer. Indeed, this answer revealed a split between the theology of the sending church and the missiology that guided the missionary. A second concern is that we must be able to explain our theological vision missiologically. Most of us are not prepared to do this... It is my conviction the only theological vision worthy of the body of Christ is one that supports and motivates the church to engage in the mission Jesus gave to his disciples.”<sup>23</sup>

### **The Anabaptist Dissent In Historical and Missiological Context**

With the change of baptismal practice much more was at stake than a modified clerical administration of the traditional sacrament. “For the whole matter of the beginning of the Christian life as well as its nature focused on baptism. Moreover, baptism was the external act by which Anabaptists expressed their rejection of the sacramental Church of Rome and the territorial churches of Protestantism. Their view of baptism also touched on questions of original sin, predestination and free will, and eschatology.”<sup>24</sup> An alternative vision of salvation, a new vision of church and Christian ethics emerged. These both arose from and gave rise to a socio-philosophical shift concerning how voluntarism was viewed in religious matters. “At the most fundamental level baptism was viewed as a sign that the old life of sin had been abandoned and a new life of following Christ begun. This was done voluntarily and after careful consideration. It was assumed by all that men had the capacity to respond to God’s call.”

However, in contrast with their fellow radicals, the Spiritualists, Anabaptists retained the communal dimension of salvation: baptism was the rite by which one entered the church; all Christians were members of one visible body. Therefore baptism involved the acceptance of discipline and of mutual aid both spiritually and materially. Commitment to the “Rule of Christ” (Mt.18:15-18) was necessary since the reality of sin even in the church was taken for granted.



It might be fair to say that in the turbulent times of the sixteenth-century doctrine was used not only for seeking truth and church renewal, but also for sustaining or acquiring power. The dissident movements as well as the position of Rome and the Magisterial Reformers can all be read through the lens of access *to* or exercise *of* public power. To take one example, segments of Anabaptism were drawn into the Peasant War, which in turn was condemned by Lutherans. To take another example, the humanistic movement led by Erasmus related to the renovation of academia and inspired the Swiss and South German humanist Anabaptists. Neither was dissociated from the structures of power.

It would be simplistic to read the whole Anabaptist movement through the lens of anticlericalism. But it is definitely a seminal factor in the shape Anabaptism took, as Hans-Jürgen Goertz rightly argues.<sup>26</sup> Walter Klaassen comes to the conclusion that the newly installed practice of adult/believer's baptism had to do with the coming of age of the laity. According to that view, infant baptism equaled making immature Christians, and adult baptism became a sign of religious maturity.<sup>27</sup>

Using Niebuhr's classical typology concerning "Christ and Culture", it might be fair to state that the traditional approach to the religio-political synthesis in the beginning of the sixteenth century was "Christ *of* culture" or "Christ *above* culture" whereas the Anabaptists might be typified more as "Christ *against* culture." In very different ways both sides claimed "Christ *converting or transforming* culture."<sup>28</sup>

John Howard Yoder, gladly accepting the sectarian character of Anabaptism, would make the case that, not only the practice of baptism on confession of faith, but the whole Anabaptist ecclesiology aimed to establish an alternate society with new cultural practices that would embody and reflect the mind of Christ.<sup>29</sup> Catholic notions of enculturation (transformation from within the culture) are quite compatible with the practice of child baptism. The Anabaptist approach would be more compatible with the idea of transformation from without, a "Christian counter-culture," or the concept of the church as "resident alien."<sup>30</sup>

Yoder goes on to relate baptism directly to the creation of an alternative society:

"Thus the primary narrative meaning of baptism is the new society it creates, by inducting all kinds of people into the same people. The church is (according to the apostolic witness – not in much of its later history) the new society; it is therefore also the model for the world's moving in the same direction."<sup>31</sup>

The consequence of church as counterculture was a definite break with – and reversal of – the Constantinian shift that had marked church life prior to the Lutheran and Anabaptist dissent. It must be remembered that baptism was the

basic means by which population was registered, and church baptismal books provided social identification. As Goertz states rightly, to replace the traditional rite of baptism through a new one, meant to “shatter the societal order of Europe in its very foundations.”<sup>32</sup>

Paul Hiebert’s typology of contextualization presents an ideal that neither the Anabaptists nor their contemporaries achieved. What Hiebert calls “critical contextualization”<sup>33</sup> is neither rejection of the *old* nor uncritical acceptance of the *new*; dealing with the *new* in the light of the Bible is required to keep being faithful to the original church. Critical contextualization must be critical toward one’s own tradition, but also critical to the new cultural environment. Rereading the Bible in the light of cultural changes, as critical contextualization asks for, led the Anabaptists to some new ways that later became the common property of many Christian traditions and Western civilization: separation of church and state, voluntarism in religious matters, respect for the individual conscience, priesthood of all believers and the reduction of the gap between laity and clergy, strong solidarity between rich and poor, modern missionary concepts; and last but not least, a later broad acceptance of adult/believer’s baptism in many post-reformation evangelical churches.

### **Missiological Implications of the Practice of Rebaptism**

One of the ironies of the Anabaptist movement was that they had to suffer persecution and oppression not because they had such a heavy theology of baptism, but precisely because water baptism for them had far less sacramental power than for Catholics and Lutherans. This is what I exposed in our first trilateral dialogue with these two church traditions in Rome 2012.

The not-very-helpful approach in ecumenical dialogues about validity or non-validity of baptism as well as the need for rebaptism actually calls for a separate theological analysis. When the apostle Paul puts in Ephesians 4:3-6 “one baptism” in the same line with one Lord, one faith, one body, one Spirit, one hope, one Father and God, in my opinion he wants to say that there is just one message of the rite of baptism, as there is one Christian message of faith and one Christian message of hope that we proclaim. He even could have said: one Lord’s Supper, although we are invited to celebrate it more than once. The Catholic, as well as Lutheran and Reformed rites of confirmation, precisely indicates the need to reconfirm the message and testimony of baptism on a continuum in the timeline.

Of course rebaptism was considered the prime crime of Anabaptists in their time. Not so much because of sacramental theology, but because the practice of rebaptism was a public act of rebellion against the status quo, calling for a Christian

counter-culture. And the power of the whole movement precisely consisted in this brave act to put into question traditional Christendom, the almost complete symbiosis between church and state, between faith and culture. Obviously, where that symbiosis is intact, there is no room and need for mission. But when it is put into question suddenly the whole social environment becomes a mission field. And the church of Christ becomes a real ecclesia, the group of disciples called out of the world and placed into the kingdom of God and its new society, the church.

Therefore the coherent practice of rebaptism can be interpreted almost as a new world view, as a new paradigm, that certainly has lots of missionary implications:

- The continuum of Spirit baptism, water baptism, and blood baptism illustrates the cooperation between God's intervention and human witness in mission.
- The practice of baptism as a rupture with the past has a missionary nature.
- The practice of baptism as initiation of something into a new society is a missionary act.
- The practice of baptism as public witness is profoundly missional.
- The interpretation of the ordinances as communicational rituals illustrates visibly what has happened spiritually. This has missionary power.

The practice of rebaptism, calling the world to the narrow way of Christian discipleship, to a new culture of peace and justice in the church, to a new overall worldview from the perspective of the coming kingdom and the heavenly Jerusalem, to a certain extent finds parallels in forms of radical Christianity in the 20th century.<sup>34</sup>

### **Conclusion: Is There Room in the Modern World for a Radical View of Rebaptism?**

To identify one or many modern theologies of mission in the original Anabaptist movement might be a bit ambitious and artificial. But definitely the whole movement was a going, a sending, a witnessing, a suffering, a baptizing and a proclaiming movement. In that sense it was one of the most important missionary movements of church history.

In contrast to most previous conquering and crusading movements it was free of violence and political ambition, as well as nationalistic and expansionistic motivations.

There are many elements which can make this heritage fruitful for the missionary mandate of Christ's church today: kingdom theology, messianic church, and a radical theology of baptism might be three pathways useful for further exploration.

## Notes

- <sup>1</sup> Harold S. Bender, *The Anabaptist Vision* (Scottsdale: Herald Press, 1944), accessed February 11, 2014, <http://www.mcusa-archives.org/library/anabaptistvision/anabaptistvision.html>. John Howard Yoder, *The Politics of Jesus: vicit Agnus noster* (Grand Rapids: 1994). Robert Friedmann, *The Theology of Anabaptism: An Interpretation* (Scottsdale: Herald Press, 1973). Hans-Jürgen Goertz, *Bruchstücke radikaler Theologie heute. Eine Rechenschaft* (Göttingen: Vandenhoeck und Ruprecht: 2010).
- <sup>2</sup> Harold S. Bender, *These are my People: The nature of the church and its discipleship according to the New Testament* (Scottsdale: Herald Press, 1962).
- <sup>3</sup> John Howard Yoder, *The Priestly Kingdom: Social ethics as gospel* (Notre Dame: University of Notre Dame Press, 1984), and *Body Politics: Five practices of the Christian community before the watching world* (Scottsdale: Herald Press, 2001).
- <sup>4</sup> Christian Hege and Harold S. Bender, "Martyrs' Synod," *Global Anabaptist Mennonite Encyclopedia Online* (1957), accessed February 11, 2014, [http://gameo.org/index.php?title=Martyrs%27\\_Synod&oldid=111413](http://gameo.org/index.php?title=Martyrs%27_Synod&oldid=111413)
- <sup>5</sup> Yoder, *Body Politics*. John Driver, *Radical Faith: An alternative history of the Christian church* (Kitchener: Pandora Press, 1999).
- <sup>6</sup> Goertz, *Bruchstücke*.
- <sup>7</sup> Gustav Bossert Jr., Harold S. Bender and C. Arnold Snyder, "Sattler, Michael (d. 1527)," *Global Anabaptist Mennonite Encyclopedia Online* (1989), accessed February 11, 2014, [http://gameo.org/index.php?title=Sattler,\\_Michael\\_\(d.\\_1527\)&oldid=106314](http://gameo.org/index.php?title=Sattler,_Michael_(d._1527)&oldid=106314).
- <sup>8</sup> Nanne van der Zijpp, "Dirk Willemsz (d. 1569)," *Global Anabaptist Mennonite Encyclopedia Online* (1956), accessed February 11, 2014, [http://gameo.org/index.php?title=Dirk\\_Willemsz\\_\(d.\\_1569\)&oldid=107540](http://gameo.org/index.php?title=Dirk_Willemsz_(d._1569)&oldid=107540).
- <sup>9</sup> Juan Francisco Martínez, "When Anabaptists relate to Pentecostals," *Courier* 1 & 2 (2006): 2-3, accessed February 11, 2014, [http://www.mwc-cmm.org/joomla/images/files/courier/Courier2006\\_1-2.pdf](http://www.mwc-cmm.org/joomla/images/files/courier/Courier2006_1-2.pdf).
- <sup>10</sup> Wilbert R. Shenk, "Three Studies in Mission Strategy," *Mission Focus: Annual Review* 14 (2006): 114.
- <sup>11</sup> Ibid.
- <sup>12</sup> Hans Kasdorf, "The Anabaptist Approach to Mission," in *Anabaptism and Mission*, ed. Wilbert R. Shenk (Scottsdale: Herald Press, 1984), 66.
- <sup>13</sup> Bernhard Ott, "Matthew 28:16-20 and the Holistic Mission Debate: An Anabaptist Contribution," *Mission Focus: Annual Review* 14 (2006): 163.

- <sup>14</sup> Georg F. Vicedom, *Missio Dei. Einführung in eine Theologie der Mission* (München: Chr. Kaiser Verlag, 1958).
- <sup>15</sup> Alfred Neufeld, "Reino de Dios y Transformación," in *Consulta Anabautista Latinoamericana* (Guatemala: Ediciones SEMILLA, 1999).
- <sup>16</sup> Helmut Isaak, *Menno Simons and the New Jerusalem* (Kitchener: Pandora Press, 2006).
- <sup>17</sup> Gerald W. Schlabach, "Beyond Two- versus One-Kingdom Theology: Abrahamic Community as a Mennonite Paradigm for Christian Engagement in Society," *Conrad Grebel Review* 11 (1993): 197.
- <sup>18</sup> Walter Sawatzky, "The many faces of Anabaptism and mission since 1860," *Mission Focus: Annual Review* 14 (2006): 139.
- <sup>19</sup> Ibid.
- <sup>20</sup> Larry Miller, "The Church as Messianic Society: Creation and Instrument of Transfigured Mission," in *The Transfiguration of Mission*, ed. Wilbert R. Shenk (Scottsdale: Herald Press, 1993), 138.
- <sup>21</sup> Ibid. 149-150.
- <sup>22</sup> Wolfgang Vorlaender, *Gelebte Hoffnung* (Neukirchen/Vluyn: Aussaat Verlag, 1988).
- <sup>23</sup> Shenk, "Three Studies," 111-112.
- <sup>24</sup> Walter Klaassen, *Anabaptism in Outline: Selected Primary Sources* (Scottsdale: Herald Press, 1981), 162.
- <sup>25</sup> Ibid.
- <sup>26</sup> Goertz, *Bruchstücke*, 126.
- <sup>27</sup> Walter Klaassen, "Die Taufe im Schweizer Täuferum," in *Mennonitische Geschichtsblätter* (Weierhof: Mennonitischer Geschichtsverein, 1989), 87.
- <sup>28</sup> H. Richard Niebuhr, *Christ and Culture* (New York: Harper & Row, 1975), 15-90.
- <sup>29</sup> Yoder, *Body Politics*, 31-90.
- <sup>30</sup> David Bosch, *Believing in the future: Toward a missiology of Western culture* (Harrisburg: Trinity Press International, 1995), 35.
- <sup>31</sup> Yoder, *Body Politics*, 32.
- <sup>32</sup> Goertz, *Bruchstücke*, 126.
- <sup>33</sup> Paul Hiebert, "Critical Contextualization," *International Bulletin of Missionary Research* 11:3 (1987): 104-112.
- <sup>34</sup> Michael Ian Bochenski, *Transforming Faith Communities. A Comparative Study of Radical Christianity in Sixteenth-Century Anabaptism and Late Twentieth-Century Latin America* (Eugene: Pickwick Publications, 2013).

### Recommended Reading

- Bender, Harold S. *The Anabaptist Vision*. Scottsdale: Herald Press, 1944. Accessed February 11, 2014. <http://www.mcusa-archives.org/library/anabaptistvision/anabaptistvision.html>.
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### Study Questions

1. Review the "missionary impulses" taken from the way of the Anabaptists (p. 84-86). In what ways does this list inspire your motivation and methodology for mission? Should anything change from the way you approach mission right now as a result of considering these factors?

2. Review the Kingdom theology that drove Anabaptist mission as listed by Neufeld (p. 87-88). Again, what inspiration or change might such a list provoke?
3. Do the same for the “Anabaptist ecclesiology” (p. 88-90)
4. How would you relate the theology of baptism and rebaptism (p.90-93) to your idea of mission in your context?

