

nurture deep moral questions, and change our relationships to the lands that we call home.

Of course, Settler identity is not something we do on our own. The work that needs to be done and the change that needs to happen must take place through communal effort. “We cannot change who we are as Settler people alone, so we must work to create a broad base, to build communities—with friends, our families, our colleagues—to undertake these efforts together” (110). And a central part of this communal engagement must be done with Indigenous peoples:

This requires being in relationship—respectfully—with Indigenous people and communities so we know their needs and expectations and are aware of Indigenous relationships to the land without seeking control of them. That is how trust is built. That is how we come to know that we are friends. That is how we achieve true and lasting peace. (119)

Many of the ways that Lowman and Barker point us forward are things we understand as Anabaptists. We know about the importance of relationships, we know about reconciliation, and we know about the power of community. And we also understand that the work of justice takes time. But most Anabaptists do not know much about Settler realities and identity. It’s something we must start grappling with and taking on.

Why say Settler?

We say Settler because it’s a place from which we can determine how we live on these lands. We say Settler to signal that we’re ready to do the work. We say Settler because we believe ethical and exciting decolonial futures are possible. . . . We say Settler because it is who we are. We say Settler because it is not everything we could be. (123)

HENRY KRAUSE lives in Langley, BC, and attends Langley Mennonite Fellowship. He spends some of his time working with friends in Mennonite Church BC trying to figure out how we Settlers can live well with Indigenous Neighbors. His farm is on the unceded territory of the Kwantlen and Sto:lo First Nations.

Joanna Shenk, *The Movement Makes Us Human: An Interview with Dr. Vincent Harding on Mennonites, Vietnam, and MLK*, Wipf & Stock, Eugene, OR, 2018. 109 pp. \$18.00. ISBN: 978-1-5326-3529-8.

In the 1960s some US Mennonites began to shed their tradition’s historic hesitations about social involvement and joined movements agitating for peace, racial justice, and women’s rights. Their decision shook the church and shaped the direction of mainline Mennonite denominational institutions, churches, and theology for the past fifty years. At the same time, progress toward peace, racial and gender

equality, and related goals remains uneven within and outside the church. As social movements spring up again in the United States and around the world, it is worth revisiting the origins of Mennonite social activism and inquiring about its nature, potential, and limitations. Joanna Shenk's fascinating interview with veteran activist and former Mennonite pastor Vincent Harding is a necessary resource for this work of remembering and reevaluation.

Shenk, currently a Mennonite pastor in San Francisco, interviewed Harding in 2011 as part of her work with Mennonite Church USA's Interchurch Relations department; the interview was part of a larger project funded by Mennonite Education Agency. These origins reinforce the sense of US Mennonites' investment at an institutional level in the questions raised by Harding's activism. As for Harding, he was in the midst of research for a memoir (unfinished before his death in 2014) and was available for questions about his past engagement with Mennonites. Harding's availability is noteworthy insofar as he previously had declined a Mennonite researcher's invitations to discuss the topic.¹

Understanding why Mennonites would want to know and understand Harding's story and why Harding might have been initially reluctant to discuss it requires telling some of that story. Shenk's book helps us do so in more detail than was previously possible.

Harding was born in 1931 in New York City. An excellent student and budding church leader, he completed bachelor's and master's degrees before being drafted by the US Army. Although his black Seventh-Day Christian church traditionally required its military men to adopt noncombatant status, Harding was interested in a career in military intelligence; his church's emphasis on the Old Testament, especially the Ten Commandments, had not prepared him to think critically about military participation (57).

His church's devotion to Scripture, however, did make an impact—eventually. During his two years of military service, Harding began to wrestle with the contrast between the training in violence he was receiving and his growing understandings of the life and teachings of Jesus. When he left the military for pastoral work and graduate studies in Chicago in 1955, he was internally (not officially) a conscientious objector (60).

While in Chicago he met Mennonites whose understanding of Jesus and violence resonated with his own; he began pastoring among them after Woodlawn Mennonite Church invited him to help provide leadership for an intentionally interracial congregation. While at Woodlawn—part of the (Old) Mennonite Church de-

1 Tobin Miller Shearer, "A Prophet Pushed Out: Vincent Harding and the Mennonites," *Mennonite Life* 69 (2015), accessed March 11, 2019, <https://ml.bethelks.edu/issue/vol-69/article/a-prophet-pushed-out-vincent-harding-and-the-menno/>.

nomination—he was introduced to Rosemarie Florence Freaney, a young African American member of Bethel Mennonite Church, a General Conference congregation also in Chicago. Vincent and Rosemarie married in 1960 and partnered in church and political endeavors until Rosemarie’s death in 2004.

Harding was also introduced by Chicago Mennonites to a heightened concern for social justice and an understanding of the church’s transformative role in its surrounding community (33, 38, 43, 49). He credits Mennonites with leading him to “take a deeper look at what Martin [Luther King] was doing” (23). This “deeper look” led Harding and others from Woodlawn to form an interracial delegation to tour the American South in 1958. Harding met King in Atlanta for the first time on that trip, an encounter that would bear much fruit. Taking up an assignment from Mennonite Central Committee, Vincent and Rosemarie moved into King’s Atlanta neighborhood in 1961 and started Mennonite House, an interracial guest house where Mennonite volunteers mixed with luminaries of the Southern Freedom Movement. Harding worked closely with King, the Southern Christian Leadership Conference, and the Student Nonviolent Coordinating Committee during these years. Perhaps Harding’s most visible contribution to the movement—a contribution visibly shaped by his Mennonite connections (14, 17)—was his drafting of King’s famous “Beyond Vietnam: A Time to Break Silence” speech of 1967, in which King came out against the Vietnam War.

In 1967 Harding also preached and gave a speech at the Eighth Assembly of Mennonite World Conference, in Amsterdam. Both statements are included in Shenk’s book as appendices, along with a later autobiographical reflection. At Amsterdam Harding called Mennonites to see that their peace witness and pursuit of justice must extend beyond their own communities to active solidarity with global nonviolent revolutionary movements.

According to Tobin Miller Shearer, Harding’s comments were largely well received as a necessary prophetic call, though he did meet some resistance.² This resistance had been building for years, especially after Harding’s arrest for civil disobedience in Albany, Georgia, in 1962. Many Mennonites saw Harding’s activism and language of nonviolent revolution as a betrayal of their historic stance of nonresistance. In Miller Shearer’s telling, Harding had, in response, largely disengaged from Mennonites by the time he spoke in Amsterdam and would subsequently work entirely outside of Mennonite circles—he was a “prophet pushed out.” Harding had already stopped his work at Mennonite House in 1964 and, after a year at Reba Place Fellowship in Chicago finishing his doctoral studies, had taken up a professorship in history at the historically black Spelman College in 1965. In 1968 he helped found the King Center and under its auspices began the Institute of the

2 Miller Shearer, “A Prophet Pushed Out.”

Black World in 1969, a think tank that contributed to the emerging Black Studies movement in the United States.

Harding tells Shenk a different, softer version of his “movement” (he rejects the language of a “shift” [48–49]) from the Mennonite church to activism and scholarship centered in the black community. Putting his personal movement in the context of burgeoning Black Power and Black Consciousness movements in the late 1960s, Harding says that he followed “the same God who had led me deep into Christian faith . . . deep into blackness” (48). Harding’s version of the story highlights his own agency as well as the continuity between his early work with Mennonites and his later work based in black institutions. This continuity is ripe for exploration by Mennonite theologians seeking an antiracist construal of historic Anabaptist convictions.

Yet, Harding does not flinch from describing the resistance he faced from white Mennonites. As he puts it to Shenk, his identification as a Mennonite “was a conscious choice to identify myself with those who did not always know how to identify with me” (43). In Harding’s view, Mennonites did not know how to identify with him, because his witness triggered their fear of persecution, because some Mennonite were racists, and because of the “terrible temptation white Mennonites had to hide behind their whiteness, and to thereby keep themselves separated from the sufferings of those who were not white in America” (6; see also 36).

Harding thus invites Mennonites to “really wrestle with how long they want to hide in this cloak of whiteness” (71), and—perhaps controversially—to see how their whiteness might be a “gift in the struggle to overcome white dominance” (72). Specifically, white Mennonites can examine their privileges and see how they might be put to use in and for the struggle. Mennonites as well as other US Christians can also recall their own histories of persecution, “their own experience of ‘underdogness,’” and seek solidarity with today’s underdogs (68–69).

Throughout the interview, Harding shares practical advice and inspiration for white Mennonites seeking to throw off the cloak of whiteness and embrace integrated community. For instance, he counsels white communities to educate themselves and seek counsel from outside mentors before attempting integration (77–78), and reminds those starting new initiatives that they need to include from the beginning all those they hope to be involved; asking later “How do we get them?” is a much harder task (81).

Harding’s reflections and story, ably summarized and placed in historical context by Shenk in brief introductory and concluding essays, continue to speak to Mennonites today, even in our somewhat changed context. US Mennonites are now less homogenous, in part because of the work of Mennonites of color who stayed in the church in spite of resistance and discrimination. More broadly, North American and European Mennonites are also beginning to grapple with Christianity’s his-

toric numerical shift to the global South; Africa, Asia, and Latin America are now the population centers of the global Mennonite body. These demographic shifts, moreover, occur in an era of global ecological catastrophe that was barely on the horizon during the activism of the 1960s. In spite of the changes, or even because of the changes, Harding's encouragement and challenge to white Mennonites remains of utmost importance.

JAMIE PITTS is associate professor of Anabaptist Studies at Anabaptist Mennonite Biblical Seminary, director of Institute of Mennonite Studies, and editor of Anabaptist Witness.

Andrew Cheon and Johannes Urpelainen, *Activism and the Fossil Fuel Industry*, Routledge, New York, 2018. 242 pp. \$31.94. ISBN: 978-1-78353-754-9.

It's not enough for the historic peace churches to oppose violence when it finally breaks out. Since we know that violence has its antecedents, peacemaking includes active work to erase conditions that increase the likelihood of conflict and decrease the full flourishing of life imagined by God. Climate change is a "threat multiplier," according to sound social science. Does that make climate change a peace issue?

As Anabaptists understand it, following Jesus manifests itself as peacemaking, in alignment with God's goals for shalom and the full flourishing of all. Therefore, a peace position normally leads us to oppose those things that increase risks to the more vulnerable of the world. If cumulative emissions from the use of fossil fuels are the largest contribution to changing climates, does our ordinary discipleship to the Prince of Peace imply opposition to expanding use of fossil fuels? And what is the role of activists—those people who contest the status quo and challenge others (us?) to consider that another way might be better?

Such are the questions I pondered as I read this book. Such questions are part of my professional work as a social scientist at a Christian university in the oil- and gas-focused economy and culture of Alberta. The latest major inter-governmental report on climate change documents the increasing effects of climate change, which most markedly affects the most marginalized people on the planet (IPCC Fifth Assessment Report, 2014). Heat, desertification, water shortages in some places, extreme weather in others, declining agricultural productivity, and other effects of climate change are degrading the efforts of international aid and accompaniment agencies—like Mennonite Central Committee, World Vision, and Christian Peacemakers Teams—to promote development and peace. That emissions from fossil fuels are the largest cause of climate change is increasingly clear according to both physical and social science.