



*at* **FIVE  
HUNDRED**

*Celebrating 500 years of Anabaptism*

**PRODUCT CATALOG**

## Discounts

### RETAILERS

To receive updates and information on new titles, please make sure we have your email address and that your customer information is up to date when you contact us. You may sign up for retailer email updates by emailing [HP@MennoMedia.org](mailto:HP@MennoMedia.org).

If for any reason you're no longer able to purchase directly from Herald Press but wish to receive information about our publications, please email [HP@MennoMedia.org](mailto:HP@MennoMedia.org) and we'll see that you continue to receive our catalogs and updates.

Please call 1-800-245-7894 or email [CustomerService@MennoMedia.org](mailto:CustomerService@MennoMedia.org) for trade policies and discounts.

### PUBLIC, SCHOOL, AND CHURCH/PASTOR LIBRARIES

25% discount on most books (excludes curricula, hymnals, and songbooks). Please note that you are applying for the library discount when ordering.

### PROFESSORS

25% discount on most books (excludes curricula, hymnals, and songbooks). To request exam copies to review for classroom use, visit [www.HeraldPress.com/FAQ](http://www.HeraldPress.com/FAQ).

## Shipping

Customers are responsible for all shipping charges; indicate preferred shipping method with each order. Orders ship from Nashville, Tennessee.



**Phone:** 1-800-245-7894

**Fax:** 1-540-242-4476

**Email:** [CustomerService@MennoMedia.org](mailto:CustomerService@MennoMedia.org)

**Mail:** PO Box 866, Harrisonburg, VA 22803

**Online:** [www.MennoMedia.org](http://www.MennoMedia.org)

Anabaptist  
Community

## About Anabaptism at 500

On January 21, 1525, a small group of Christians secretly gathered in Zurich, Switzerland, for a worship service. There they renounced their baptism as infants and experienced voluntary baptism as adults, with the full understanding that this decision implied a transformation of life in the way of Jesus. For many, this decision led to imprisonment, torture, and even death. But this gathering also marked the beginning of the Anabaptist movement that continues today in the form of the Amish, Hutterites, Mennonites, Church of the Brethren, and many other related groups around the world.

MennoMedia celebrates 500 years of the Anabaptist movement by offering these creative, imaginative resources that inspire people to commit to and grow in faith.



ANABAPTISM  
at FIVE HUNDRED



## Anabaptist Community Bible

2025. 1,650 pages. HC. 978-1-5138-1458-2. \$54.99 USD.

Soft touch. 978-1-5138-1459-9. \$69.99 USD.

Leather. 978-1-5138-1460-5. \$129.99 USD.

BIBLES / Common English Bible / Study

AVAILABLE JANUARY 21, 2025



### Rediscover the Bible, together.

The Bible has sustained Anabaptist faith for 500 years, and it continues to convict, encourage, and transform us as Anabaptists. The *Anabaptist Community Bible* invites you to read Scripture with fresh eyes and to discover how key Anabaptist themes are woven throughout the stories of the Bible and your own life.

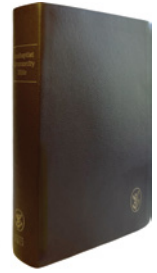
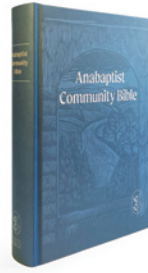
Expertly designed using the Common English Bible translation, the *Anabaptist Community Bible* will connect you more deeply to the biblical story, the Anabaptist story, and your own story. More than 7,200 marginal notes alongside the biblical text feature commentary from Anabaptist scholars, historical notes from the tradition, and the insights of nearly 600 Bible study groups. This pairing of notes and introductions alongside the biblical text commemorates the 500th anniversary of Anabaptism by modeling a community-based approach to reading Scripture and calling readers to follow Jesus in word and deed. Experience a renewed engagement with Scripture as you encounter the text in conversation with a larger community of believers, expecting God's Word to transform your life.

Accessible to Christians from all faith traditions who want to read Scripture through a Jesus-centered lens, the *Anabaptist Community Bible* is a unique study Bible—an invaluable resource for families, students, and teachers.



# Features of the *Anabaptist Community Bible*

The Bible continues to enrich and inspire us. Immerse yourself in God’s Word in the company of other Anabaptists. Choose the Bible option that works best for you.



	HARDCOVER	SOFT TOUCH	GENUINE LEATHER
Full text of the Common English Bible (CEB)	✓	✓	✓
Single-column format for the biblical text with 7,200 marginal notes	✓	✓	✓
<ul style="list-style-type: none"> <li>• Biblical Context notes from Anabaptist scholars</li> </ul>	✓	✓	✓
<ul style="list-style-type: none"> <li>• Community Reflection notes from nearly 600 Bible study groups</li> </ul>	✓	✓	✓
<ul style="list-style-type: none"> <li>• Early Anabaptist Witness notes offer insights into how early Anabaptists engaged the biblical text</li> </ul>	✓	✓	✓
Book introductions written by Anabaptist scholars provide context and guidance	✓	✓	✓
40 original linocut illustrations of the biblical story	✓	✓	✓
Informative essays on Anabaptist hermeneutics, the Apocrypha, and other topics useful for group discussion	✓	✓	✓
A 365-day Bible reading plan and suggestions for group Bible study	✓	✓	✓
Timelines, weights and measures, and other tables help orient readers in the biblical world	✓	✓	✓
Two-color interior with black text and blue accents for visual clarity	✓	✓	✓
16 full-color maps and charts	✓	✓	✓
Presentation page	✓	✓	✓
Large 10-point font size for the biblical text, 8.5-point font size for the notes	✓	✓	✓
Durable hardcover format with sewn binding	✓		
Soft-touch format with sewn binding		✓	
Limited-edition genuine leather Bible that comes in a gift box			✓
Rounded corners		✓	✓
Gilded edges			✓
One ribbon		✓	
Two ribbons			✓
<b>Price</b>	<b>\$54.99 USD</b>	<b>\$69.99 USD</b>	<b>\$129.99 USD</b>

**Accessible Translation: The Common English Bible (CEB)**  
 Modern Christians are used to reading Scripture in a range of biblical translations. The *Anabaptist Community Bible* offers readers a fresh translation—the Common English Bible (CEB). This translation, undertaken by 120 biblical scholars from 22 faith traditions and reviewed by nearly 80 reading groups, meets all the scholarly criteria for a faithful rendition of the biblical text. And it does so in a style that is easy to read aloud and with a user-friendly vocabulary that is especially accessible to a range of readers, including young readers and multilingual readers whose first language is not English. In keeping with the Anabaptist tradition, the CEB is a “people’s Bible,” written in a form that scholars and laypeople alike can appreciate.

PSALMS 3:1-4:7

2:10-12 Do political leaders ever need to be reminded that they are only God’s creatures? How can we better use our power to create a society that manifests justice and peace locally, nationally, and globally?

2:12 The concluding encouragement to “take refuge in the LORD” introduces a crucial motif in the book often linked to prayer.

Ps 3 Psalm 3 is the Psalmist’s first lament, crying out from a situation of distress. Lament psalms predominate Books 1-2 (Pss 3-72).

Ps 3 There were likely times when Jesus sang, wept, or cried out this psalm of lament.

3:1 Who are our enemies? Who threatens us? Do we read biblical psalms of lament best from our own perspective, from the perspective of ancient Israel, or from the perspective of oppressed and vulnerable people in our world today?

3:3-4 God is not just a stilet, a presence to hide behind, but is also one who restores and rescues us.

3:4 Most psalms speak to a social condition as well as to God, at times implicitly, as here, and other times explicitly.

3:6 “Oh, what courage I have to fight against the princes and rulers of darkness. I think that I could say with David: ‘I will not be afraid of thousands of people. Oh, what joy I have: praise, glory and honor be to God forever for the great work that he does!’” *Barbelien Goethals (MM, 870)*

3:6-8 “With the Lord is help and his blessing is over his people.” *Dirk Philips (WOP, 5:14)*

3:7 The psalmist accuses “my enemies” of “the wicked.” But are we sometimes too quick to equate our opponents with those who are wicked?

3:8 What does it mean to have confidence that God will help you when you are in trouble? If our rescue comes from God and not from our own strength or wisdom, then why is it so hard to let go of control?

4:1 How do we embody the presence of God to people in distress? How do others embody the presence of God to us when we are in pain?

4:1 Usually translated as “trust,” the Hebrew term *tephillah* refers to a cry of distress.

4:7 In this turn to joy, what songs come to your mind?

and your way will be destroyed because his anger ignites in an instant.  
 But all who take refuge in the LORD are truly happy!

PSALM 3  
 A PSALM OF DAVID, WHEN HE FLED FROM HIS SON ABISHAI.  
 1 LORD, I have so many enemies!  
 So many are standing against me.  
 2 So many are talking about me:  
 “Even God won’t help him!”  
 3 But you, LORD, are my shield!  
 You are my glory!  
 You are the one who restores me.  
 4 I cry out loud to the LORD,  
 and he answers me from his holy mountain.  
 5 I lie down, sleep, and wake up  
 because the LORD helps me.  
 6 I won’t be afraid of thousands of people  
 surrounding me on all sides.  
 7 Stand up, LORD!  
 Save me, my God!  
 In fact, hit all my enemies on the jaw;  
 shatter the teeth of the wicked!  
 8 Rescue comes from the LORD!  
 May your blessing be on your people!

PSALM 4  
 FOR THE MUSIC LEADER. WITH STRINGED INSTRUMENTS.  
 A PSALM OF DAVID.  
 1 Answer me when I cry out, my righteous God!  
 Set me free from my troubles!  
 Have mercy on me!  
 Listen to my prayer!  
 2 How long, you people,  
 will my reputation be insulted?  
 How long will you continue  
 to love what is worthless  
 and go after lies?  
 3 Know this, the LORD takes  
 personal care of the faithful.  
 The LORD will hear me  
 when I cry out to him.  
 4 So be afraid, and don’t sin!  
 Think hard about it in your bed  
 and weep over it!  
 5 Bring righteous offerings,  
 and trust the LORD!  
 6 Many people say,  
 “We can’t find goodness anywhere.  
 The light of your face has left us, LORD!”  
 7 But you have filled my heart with more joy  
 than when their wheat and wine are everywhere!

22\* *16th-century, probably a musical term. 4:6\* Connection, MT: Shine the light of your face on us, LORD.*

618

Sciah

Sciah

Sciah

Sciah



Trees of Living Water (Psalm 1) MATTHEW REGER

PSALMS 99:9-102:1

102:1 This exuberant thanksgiving psalm crowns the series of “Laud songs” (Pss 93-99).

102:2 The verb “sing” also means “worship” (Gen 3:12, 7:16)—it connotes comprehensive loyalty and commitment. Jesus adds “worship” to the possible gifts that seek our loyalty (Matt 6:24).

102:4 Joyful worship crosses styles, cultures, and languages. How might we embrace the joy of Psalm 100 in our expressions of worship?

102:5 God is faithful to all generations. How has God been faithful in the Anabaptist story? What does God’s faithfulness to us look like today?

Ps 101 This is a psalm about integrity—a life that forces God by its transparency. What does integrity mean to you? What counterexamples does the psalmist cite?

101:2-4 Reference to “integrity” (Heb. *em*; 101:2, 6; see also 26:1; Job 1:1, 8), eyes, and “a corrupt heart” calls to mind both David’s rape of Bathsheba (2 Sam 11) and the corruption of Psalm 51 that makes similar commitments as here.

Ps 102 Identified immediately as a prayer or lament (Heb. *tehillah*; 102:1, 17), Psalm 102 is also one of seven traditional “penitential psalms.”

102:3-11 In this passage, as sometimes in life, it seems like God is distant—that our pain goes unseen, that we have no friends, and that death is at our doorstep. What sustains you when you feel this way? How do we walk with people who are feeling this way?

102:3 *Queen Elizabeth and her six daughters*

700

1 Magnify the LORD our God!  
 Bow low at his holy mountain  
 because the LORD our God is holy!

PSALM 100  
 A PSALM OF THANKS.  
 1 Shout triumphantly to the LORD, all the earth!  
 2 Serve the LORD with celebration!  
 Come before him with shouts of joy!  
 3 Know that the LORD is God—  
 he made us; we belong to him.  
 We are his people,  
 the sheep of his own pasture.  
 4 Enter his gates with praise!  
 enter his courtyards with praise!  
 Thank him! Bless his name!  
 5 Because the LORD is good,  
 his loyalty lasts forever;  
 his faithfulness lasts generation after generation.

PSALM 101  
 Of DAVID. A PSALM.  
 1 Oh, let me sing about faithful love and justice!  
 I want to sing my praises to you, LORD!  
 2 I want to study the way of integrity—  
 how long before it gets here!  
 I will walk with a heart of integrity  
 in my own house.  
 3 I won’t set my eyes on anything worthless.  
 I hate wrongdoing;  
 none of that will stick to me.  
 4 A corrupt heart will be far from me.  
 I won’t be familiar with evil.  
 5 I will destroy anyone  
 who secretly tells lies about a neighbor.  
 I can’t stomach anyone  
 who has proud eyes or an arrogant heart.  
 6 My eyes focus on those  
 who are faithful in the land,  
 to have them close to me.  
 The person who walks without blame  
 will work for me.  
 7 But the person who acts deceitfully  
 won’t stay in my house.  
 The person who tells lies  
 won’t last for long before me.  
 8 Every morning I will destroy  
 all those who are wicked in the land  
 in order to eliminate all evildoers  
 from the LORD’s city.

A PRAYER OF AN OPPRESSED PERSON, WHEN WEAK AND PICKING OUT GREED TO THE LORD.  
 1 LORD, hear my prayer!  
 Let my cry reach you!

701

2 Don’t hide your face from me  
 in my time of trouble!  
 Listen to me!  
 Answer me quickly as I cry out!  
 3 Because my days disappear like smoke,  
 my bones are buried up as if in an oven;  
 my heart is smashed like dried-up grass.  
 I even forgot to eat my food  
 4 because of my intense groans.  
 My bones are protruding from my skin.  
 5 I’m like some wild owl—  
 like some screech owl in the desert.  
 7 I lie awake all night.  
 I’m all alone like a bird on a roof.  
 8 All day long my enemies make fun of me;  
 those who mock me curse using my name!  
 9 I’ve been eating ashes instead of bread.  
 10 I’ve been mixing tears into my drinks  
 because you picked me up and threw me away.  
 11 My days are like a shadow soon gone.  
 I’m dried up like dead grass.  
 12 But you, LORD, rule forever!  
 Your fame lasts from one generation to the next  
 13 you’ll have compassion on Zion  
 because it is time to have mercy on her—  
 the time set for that has now come!  
 14 Your servants cherish Zion’s stones;  
 they show mercy even to her dirt.  
 15 The nations will honor the LORD’s name;  
 all the earth’s rulers will honor your glory  
 16 because the LORD will rebuild Zion;  
 he will be seen there in his glory.  
 17 God will turn to the prayer of the impoverished;  
 he won’t despise their prayers.  
 18 Let this be written down for the next generation  
 so that people not yet created will praise the LORD:  
 19 The LORD looked down from his holy summit,  
 surveyed the earth from heaven,  
 20 to hear the prisoners’ groans,  
 to set free those condemned to death,  
 21 that the LORD’s name may be declared in Zion  
 and his praise declared in Jerusalem,  
 when all people are gathered together—  
 all kingdoms—to serve the LORD.  
 22 God broke my strength in midstride,  
 cutting my days short.  
 24 I said, “My God, don’t take me away in the prime of life—  
 your years go on from one generation to the next!”  
 25 You laid the earth’s foundations long ago;  
 the skies are your handiwork.  
 26 These things will pass away, but you will last.  
 All of these things will wear out like clothing;  
 you change them like clothes, and they pass on.

PSALM 102:2-102:20

102:6-7 “We have not so easy a faith as they say that they flock to us in crowds, only here and there may be a household, which are very solitary and few as a solitary dove upon the hillsides; like the parson of the wilderness, and an owl of the desert, a fly among thorns.” *Herndrick lawson; and Jan Petersen (MM, 1016)*

102:10 The psalmist’s suffering is linked to God’s “anger and wrath”; God is both the court of last resort and the source of affliction (Ps 88, book of Job).

102:12 Psalms of lament often pivot on a “but”—we feel abandoned and far from God, but God is with us, God abides, and God is faithful.

102:17 When have you experienced this promise to be true?

**A Living Bible: Interpreted by and for the Community**  
 The *Anabaptist Community Bible* features more than 7,200 marginal notes associated with specific verses or passages. These notes, drawn from three distinct sources, invite readers to participate in a lively, informed conversation around the biblical text. As you read and reflect on Scripture, listen to the voice of the Holy Spirit speaking through these notes:

- Biblical Context notes:** Written by Anabaptist biblical scholars.
- Early Anabaptist Witness notes:** Drawn from the biblical commentary of 16th- and 17th-century Anabaptists.
- Community Reflection notes:** Nearly six hundred Bible study groups, gathered in a wide variety of Anabaptist communities in the United States, Canada, and 15 other countries, read and commented on every chapter in the Bible.

**Additional Resources**

Included in the *Anabaptist Community Bible* are introductions to each book and several essays written by Anabaptist scholars on topics relevant to the larger vision of approaching Scripture from Anabaptist perspectives. Among other topics, the essays help readers understand the meaning of a Christ-centered approach to biblical interpretation; they address questions of how the church settled on the 66 books that make up our Bible today, and they include an essay devoted to the 16th-century Anabaptist embrace of the Apocrypha.

In addition to a beautiful set of biblical maps, indexes to Early Anabaptist Witness sources and scriptures, and other supplementary resources, the *Anabaptist Community Bible* includes a 365-day reading plan—with a daily set of texts drawn from the Old and New Testaments along with a passage from the Psalms or Proverbs—that will help you read the Bible in a year.

INTRODUCTION TO

# John

**Context**

Like the eagle that symbolizes the Fourth Evangelist, this gospel's prose soars between heaven and earth, carrying it, according to Clement of Alexandria, the title of "the spiritual gospel." In contrast to the more "physical facts" of the three synoptic gospels. At the end of the fourth gospel, the author, writing in the plural, reveals their source as "the disciple whom Jesus loved" (the beloved disciple; 21:20, 24). Irenaeus (ca. 180 CE) names John, son of Zebedee, as that eyewitness. The attribution to John continues to be widely accepted. The anonymity of the "beloved disciple" has recently led several scholars to suggest other possible authors, ranging from Mary Magdalene to Lazarus to the apostle Thomas. However, this anonymity is deliberate and significant. While the literary quality of this gospel stresses the voice of one gifted individual, the gospel stresses the beloved disciple's role as a witness, a role that all who come to believe in Jesus are called to share.

Until recently, many scholars argued for a composition date as late as 130 CE—the date of the earliest references to the gospel, and much later than the first three gospels, to account for the highly developed Christology and "sectarian" perspective in John. A renewed conviction that John is dependent on at least one of the synoptic gospels keeps the date later than 80 CE but leads many to argue that John builds on them in dialogue with, rather than the gospel's rather than being the product of a sectarian group not in communion with a "mainstream" church.

**Central Themes**

A prologue (1:1–18) and an epilogue to the earliest version of the text (20:30–31) make John's focus unmistakable. Jesus, from before creation, is the Messiah, the Son of God, the complete revelation of God's will for the world, and the agent in the fulfillment of God's work in the world. Readers are called to believe, trust, and abide in Jesus in order to receive the gift of eternal life and to become children of God. John's high Christology makes Jesus' divinity explicit, unlike most other New Testament texts; God exalts Jesus to this status (e.g., Titus 2:13; 2 Pet 1:1) or stories present Jesus as having divine power (e.g., Mark 4:34–41). In John, Jesus is God incarnate.

The gospel of John stands apart from the other three canonical gospels by focusing on the heated

debates about Jesus' identity provoked by his healing and preaching ministry rather than on the proclamation of the kingdom of heaven. As a result, the gospel provides believers with rich language for professing their convictions. At the same time, it contains a polemic against the Jewish leaders who rejected Jesus that readers must treat cautiously to avoid being anti-Jewish. One approach is to set the action in the context of Jesus' zeal and ultimate aim to reveal God's love for the world through his crucifixion, a death that reveals divine glory rather than human humiliation.

John approaches the Hebrew Scriptures with a Christocentric hermeneutic. Jesus is not only the fulfillment of prophetic texts—all scripture testifies to his identity or comes to completion with him. He is Jacob's revelatory ladder (John 1:51). He is the temple in which God dwells. Among the many themes and images that John draws from the Old Testament, two broad concepts—creation and covenant—stretch across the entire text. John invokes the theme of creation with the gospel's first words: "In the beginning,"

**COMPARISON OF THE SYNOPSIS GOSPELS WITH JOHN**

Material unique to the synoptic gospels	Material unique to the fourth gospel
Narrative parables	Symbolic discourses
Logia and chreia	Dialogues and monologues
Messianic secret	Overt messianism
Sadducees, scribes, lawyers	"The Jews"
Levi's Supper	Washing of the feet
Gospel of the Kingdom	Spiritual rebirth
Obdurate discourse	Last Supper farewell discourse
John baptizing Jesus	John witnessing Jesus
Exorcism of demons	Raising of Lazarus
Hades and Gehenna	No concept or mention of hell
Nativity of Jesus	"None to the world" prologue
Triumph of Jesus	"The only-begotten Son"
Ascension of Jesus	Lamb of God
Sermon on the Mount	Sermon "I Am" declarations
Transfiguration of Jesus	Premises of the Paraclete
Ascension of Jesus	Discipleship Thomas

SOURCE: H. HORNBERGER, ENCOUNTERING JOHN: THE GOSPEL AND HERMENEUTIC, LIT. ART. AND THEOLOGICAL PERSPECTIVE (JANISKO BOOKS, BAKER ACADEMIC, 2013).



The signs that Jesus performs and the grace poured upon believers make manifest the abundance of a restored creation. Jesus' light overcomes darkness, and life overcomes death.

The language of divine indwelling, abiding in community with Christ, election, and keeping commandments are covenant motifs. The emphasis on oneness with Christ and the play on the divine name in the "I am" statements (4:26; 6:20, 35, 41, 48, 51; 8:12, 28; 10:7, 9, 11, 14; 11:25; 14:6; 15:5; 18:5, 6, 8) evoke Israel's covenant to be one people with one God.

**Anabaptist Lens**

The Christological focus in the gospel of John informs not only Anabaptist theology but also Anabaptist ecclesiology and ethos.

John's theology is Christological. In knowing the Son, we know God. Just as belief in the one true God is necessary to the covenant relationship with God, so too is belief in Jesus. In this gospel, belief entails several actions. It is an act of trust in God and Jesus' power rather than one of human agency. It is recognizing and publicly acknowledging that Jesus is the

INTRODUCTION TO JOHN

*The Word became flesh and made his home among us. We have seen his glory, glory like that of a father's only son, full of grace and truth.*

—JOHN 1:14

Messiah. It is understanding the Messiah according to Jesus' interpretation of tradition.

John 15:9–10 calls us to abide in Jesus' love and keep Jesus' commandments. While the gospel of John inspires individuals to piety, it is not a gospel of individualism. The gospel of John offers believers an identity as a close-knit community. Jesus' metaphors of the vine (15:1–8) and the shepherd (10:1–5) as well as his familial language engender a strong sense of being woven together in an intimate relationship with each other as followers of Christ. We are invited into friendship with Jesus characterized by his model of loyalty and steadfastness. The reciprocity of friendship fosters an ethos where responsibility to each other is akin to familial commitments, as when the beloved disciple steps into the role of son to Jesus' mother when she is most in need (19:26–27). Like Jesus, our glory, our dignity, and our acknowledgment come from God, not this world.

John's emphasis on a community of believers has been treated as evidence that the gospel was written for a sectarian community, but there is no historical evidence of a schismatic Johannine community. Moreover, according to the gospel, sanctification or holiness is manifest in our service to each other and the world (17:17–19). Like Jesus, the believing community dwells in the world as a place that needs to be saved through redeeming love (3:17).

Jesus' call to follow him to the cross both obedience and imitation of Christ. Followers are to imitate Jesus, who is obedient to God's will and does his Father's work (4:34; 5:30; 8:29, 38; 17:4). Jesus models loving and selfless service to his disciples' feet and by dying voluntarily on behalf of his friends and the world. Our response to Jesus is not one of blind devotion but a call to participate in his ministry as an expression of the abundance of God's grace.

Jesus makes demands of his audience. The phrase *caro me* (unless) is part of Jesus' repeated refrain that he is the means by which we gain eternal life: "Unless someone is born of water and the Spirit" (3:5); "Unless you eat the flesh of the Human One and drink his blood" (6:53); "Unless you believe that I am he" (8:24 NRSVue et al.; see also 3:3; 12:24; 13:8; 15:4, 6). This requirement is counterbalanced by the experience of a fulfilled life that bears much fruit (15:4) and leads to complete joy (15:11).

Introduction and Biblical Context notes by Jo-Anne Brant

LUKE 24:20–24:53

1290

powerful deeds and words, he was recognized by God and all the people as a prophet. <sup>20</sup>But our chief priests and our leaders handed him over to be sentenced to death, and they crucified him. <sup>21</sup>We had hoped he was the one who would redeem Israel. All these things happened three days ago. <sup>22</sup>But that's more: Some women from our group have left us stunned. They went to the tomb early this morning <sup>23</sup>and didn't find his body. They came to us saying that they had even seen a vision of angels who told them he is alive. <sup>24</sup>Some of those who were with us went to the tomb and found things just as the women said. They didn't see him."

<sup>25</sup>Then Jesus said to them, "You foolish people! Your dull minds keep you from believing all that the prophets talked about. <sup>26</sup>Wasn't it necessary for the Christ to suffer these things and then enter into his glory?" <sup>27</sup>Then he interpreted for them the things written about himself in all the scriptures, starting with Moses and going through all the prophets.

<sup>28</sup>When they came to Emmaus, he acted as if he was going on ahead. <sup>29</sup>But they urged him, saying, "Stay with us. It's nearly evening, and the day is almost over." So he went in to stay with them. <sup>30</sup>After he took his seat at the table with them, he took the bread, blessed and broke it, and gave it to them. <sup>31</sup>Their eyes were opened and they recognized him, but he disappeared from their sight. <sup>32</sup>They said to each other, "Weren't our hearts on fire when he spoke to us along the road and when he explained the scriptures for us?"

<sup>33</sup>They got up right then and returned to Jerusalem. They found the eleven and their companions gathered together. <sup>34</sup>They were saying to each other, "The Lord really has risen! He appeared to Simon!" <sup>35</sup>Then the two disciples described what had happened along the road and how Jesus was made known to them as he broke the bread.

**Jesus appears to the disciples**

<sup>36</sup>While they were saying these things, Jesus himself stood among them and said, "Peace be with you!" <sup>37</sup>They were terrified and afraid. They thought they were seeing a ghost.

<sup>38</sup>He said to them, "Why are you startled? Why are doubts arising in your hearts? <sup>39</sup>Look at my hands and my feet. It's really me! Touch me and see for a ghost doesn't have flesh and bones like you see I have." <sup>40</sup>As he said this, he showed them his hands and feet. <sup>41</sup>Because they were wondering and questioning in the midst of their happiness, he said to them, "Do you have anything to eat?" <sup>42</sup>They gave him a piece of baked fish. <sup>43</sup>Taking it, he ate it in front of them.

<sup>44</sup>Jesus said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the Law from Moses, the Prophets, and the Psalms must be fulfilled." <sup>45</sup>Then he opened their minds to understand the scriptures. <sup>46</sup>He said to them, "This is what is written: The Christ will suffer and rise from the dead on the third day, <sup>47</sup>and a change of heart and life for the forgiveness of sins must be preached in his name to all nations, beginning from Jerusalem. <sup>48</sup>You are witnesses of these things." <sup>49</sup>Look, I'm sending you to what my Father promised, but you are to stay in the city until you have been furnished with heavenly power."

**Ascension of Jesus**

<sup>50</sup>He led them out as far as Bethany, where he lifted his hands and blessed them. <sup>51</sup>As he blessed them, he left them and was taken up to heaven. <sup>52</sup>They worshipped him and returned to Jerusalem overwhelmed with joy. <sup>53</sup>And they were continuously in the temple praising God.

**24:30–35** Jesus' breaking bread parallels Jesus' wilderness feeding (9:16), connecting kingdom practices to sign. Signs rarely, where methodologies or reason fail (see 24:27). Christocentric interpretations require readers who are formed by practices. God's Spirit, and common stories and traditions (24:45), helping others discern diverse scriptural dialogue together so we might "see."

**24:40** This passage underscores the blessedness of our bodies—we are not just souls that escape our bodies. What is the significance of Jesus' signs remaining after his resurrection? What might this have to say about disabilities?

**24:46** What does it imply that the text here refers to Christ, rather than Jesus?

**24:47** The forgiveness of sins is linked to a "change of heart and life." The early Anabaptists called for believers to not only accept Christ, but also experience a change of heart and a transformed life.

**24:48** "It is possible to go out for the Lord, they must be chosen by the Lord and endowed with his power; they must feel that power working in them. Above all, they must let the Lord's power rule over them and lead them." Peter Ridsdema (1907, 184)

**24:50–53** Luke names Jesus' ascension in both Luke and Acts (1:1–11), bridging the two works.

**24:51** This was totally uncharted ground. Did the disciples understand what they were seeing?

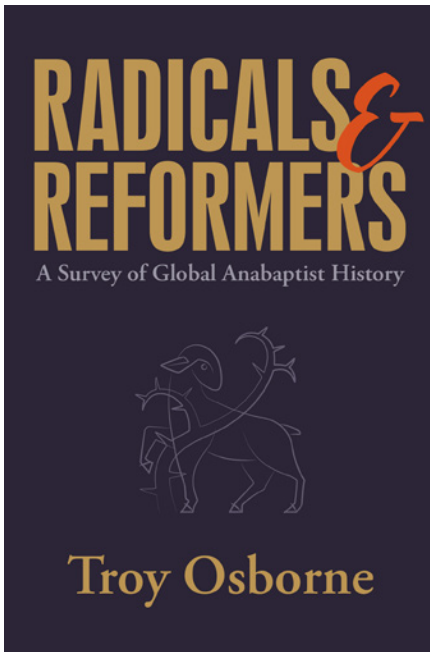


Emmaus Road: Breaking Bread (Luke 24:13–35) MATTHEW REGER

**Visual Art**

The *Anabaptist Community Bible* invites readers to engage the Spirit-filled tension of the "inner" and "outer Word"—the idea that the literal or "straightforward" interpretation of the biblical text should be in constant conversation with illumination of the Holy Spirit. The *Anabaptist Community Bible* includes 40 artworks, each inspired by a passage of scripture, that open space for the inner Word to speak to us through a visual and often symbolic engagement with the written text. These images, all rendered in a classic woodcut style, can serve as aids in Bible study, illuminating Scripture in surprising and unexpected ways.

**VISUAL ART AVAILABLE FOR PURCHASE**



**Troy Osborne** is dean and associate professor of history and theological studies at Conrad Grebel University College in Waterloo, Ontario, where he teaches courses on the Reformation and

Mennonite history. He has a PhD from the University of Minnesota as well as degrees from Goshen College and Anabaptist Mennonite Biblical Seminary. His articles have appeared in the *Menmonite Quarterly Review*, *Archive for Reformation History*, and *Church History and Religious Culture*. He and his wife Emma have two daughters. He is a member of Waterloo North Mennonite Church.

## Radicals and Reformers

A SURVEY OF GLOBAL ANABAPTIST HISTORY

*Troy Osborne*

2024. 400 pages. PB. 978-0-8361-9988-8. \$34.99 USD.

HC. 978-1-5138-1332-5. \$59.99 USD.

Ebook. 978-1-5138-1333-2. \$24.99 USD.

RELIGION / Christian Church / History

### With Bibles and baptism, a movement was born.

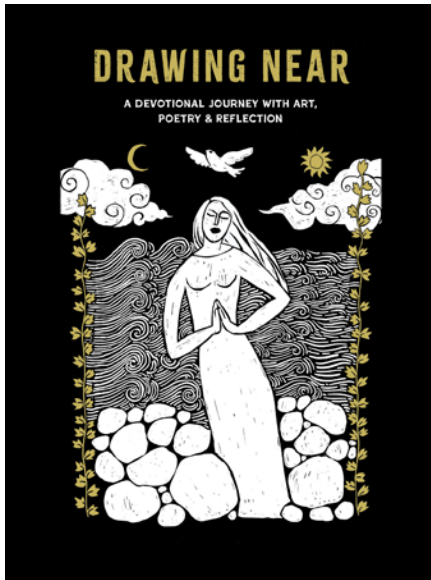
From renegade gatherings of Christian believers in the 1500s to a global communion of more than 2.1 million members, the Anabaptist-Mennonite movement has been marked by faithfulness and failure, continuity and conflict, radicalism and reformation. In this engaging history, *Radicals and Reformers* traces the origins and development of the Anabaptist and Mennonite movements from their beginnings in Europe through their spread across the globe.

In this new authoritative introduction to Anabaptist history, historian Troy Osborne reflects on the ways that Anabaptists have defined their identity in new settings and in response to new theological, intellectual, geographic, and political contexts. Drawing from current scholarship and a range of written and visual sources, this book provides an overview of how Mennonites from Zurich to Zimbabwe have adapted to or resisted the world around them.

### Key Features

- Analysis and history showcases the multiple origins of the Anabaptist movement
- Excerpts from letters and other artifacts from early Anabaptism help readers understand the origin of the tradition
- Maps, charts, photographs, and sidebars provide valuable context and introduce key stories
- Part of the Anabaptism at 500 suite offered by Herald Press





## Drawing Near

A DEVOTIONAL JOURNEY WITH ART, POETRY, AND REFLECTION

*Eileen R. Kinch and John D. Roth, editors*

2025. 208 pages. HC. 978-1-5138-1514-5. \$20.99 USD.

Ebook. 978-1-5138-1515-2. \$14.99 USD.

RELIGION / Christian Living / Devotional

AVAILABLE FEBRUARY 18, 2025



**Eileen R. Kinch** is digital editor at *Anabaptist World*. She studied English at Chatham College and writing as ministry at Earlham School of Religion. She is the author of *Gathering the Silence* (Finishing Line Press). Her poetry has appeared in various journals and anthologies, including *Foreshadow*, *Topology Magazine*, *Convivium*, *Fledgling Rag*, and *Enlivened by the Mystery: Quakers and God*. Her essays have appeared in the *Journal of Mennonite Writing*, *CrossCurrents*, and the *Mezzo Cammin Women Poet's Timeline*. She and her husband Joel Nofziger live near Tylersport, Pennsylvania, with their two cats. She is a member of Keystone Friends Meeting in Lancaster County.



**John D. Roth** is project director of MennoMedia's Anabaptism at 500 initiative. Prior to that role, Roth was a professor of history at Goshen College (1985–2022), where he also served as director of

the Mennonite Historical Library and editor of the *Mennonite Quarterly Review*. Roth has published widely on topics related to Anabaptist-Mennonite history, theology, and church life. He is also the founding director of the Institute for the Study of Global Anabaptism at Goshen College and is active in Mennonite World Conference. John and his wife Ruth enjoy spending time with their grandchildren and are members of Berkey Avenue Mennonite Fellowship in Goshen, Indiana.

### Allow the Spirit to stir your soul.

Amid busy lives, *Drawing Near* invites you to slow down, to pause and ponder, and to explore the creative edges of your faith. This unique devotional brings together 40 stunning original artworks that illustrate a particular biblical text or story. Each image is paired with its related scripture text and an original poem by a contemporary Anabaptist writer, along with questions or prompts for further reflection and space for your creative response.

The 40 scripture texts, illustrations, and poems provide a starting point. But the biblical passage will come alive in surprising ways as you gaze at the image and allow the Holy Spirit to disrupt the text through the evocative power of art and the surprising insights of well-crafted poems.

This devotional includes plenty of white space for your own response to the Spirit's nudging—whether your own reflections, doodles, drawings, or poetry. A perfect gift that will engage people of faith, seekers, and creative souls of every age. Savor the art; reflect on the poetry; allow the Spirit to stir your soul.

### Key Features

- Includes 40 original linocut-style images commissioned for the *Anabaptist Community Bible*, each paired with its related biblical text and a poem by an Anabaptist poet
- Features questions and prompts for personal reflection
- Offers space to respond to the stirrings of your heart
- Part of the Anabaptism at 500 suite offered by Herald Press



**John D. Roth** is project director of MennoMedia's Anabaptism at 500 initiative. Prior to that role, Roth was a professor of history at Goshen College (1985–2022), where he also served as director of the Mennonite Historical Library and editor of the *Mennonite Quarterly Review*. Roth has published widely on topics related to Anabaptist-Mennonite history, theology, and church life. He is also the founding director of the Institute for the Study of Global Anabaptism at Goshen College and is active in Mennonite World Conference. John and his wife Ruth enjoy spending time with their grandchildren and are members of Berkey Avenue Mennonite Fellowship in Goshen, Indiana.

## Footsteps of Faith

A GLOBAL ANABAPTIST DEVOTIONAL

*John D. Roth, editor*

2025. 144 pages. PB. 978-1-5138-1516-9. \$18.99 USD.

Ebook. 978-1-5138-1517-6. \$14.99 USD.

RELIGION / Christian Living / Devotional

AVAILABLE MAY 6, 2025

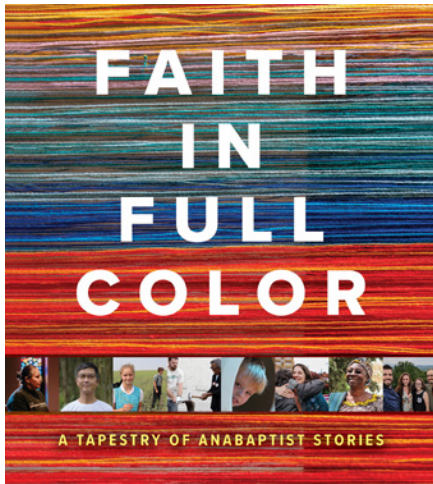
### A global testimony of faith

The 500th anniversary of Anabaptism in 2025 gives the church a unique opportunity to look back and live forward. Throughout its long history, the Anabaptist movement has centered on Scripture, discipleship, and reconciliation—with a strong focus on the life, teachings, death, and resurrection of Jesus. But we have also expressed our faith in many different ways across a range of cultural contexts.

This 40-day devotional, edited by author and historian John D. Roth, draws on insights from Anabaptist church leaders from around the globe and expands the vision of what it means to follow in the footsteps of Jesus today. Daily readings from Scripture, combined with devotional reflections and inspiring testimonies, challenge readers to deeper forms of discipleship. Contributors hail from the five Mennonite World Conference regions: Asia, Africa, Europe, Latin America, and North America. Hear from this vibrant communion of saints all around the world living the faith and challenging the status quo.

### Key Features

- Daily Bible readings that follow the life of Jesus
- Scripture reflections and personal testimonies by Anabaptists from around the world, each engaging the text from their own context
- Prayers to encourage and inspire readers in their Christian walk
- Part of the Anabaptism at 500 suite offered by Herald Press



**Jeanne Zimmerly Jantzi** spent much of her professional life serving in Africa and Asia with Mennonite Central Committee. She now lives with her husband Dan in an old log house on the farm

where she grew up in Wayne County, Ohio, on the lands of the Wyandotte, Shawnee, and Leni Lenape. She enjoys writing, being outdoors, and working as a process consultant and leadership coach with Design Group International. Jeanne and Dan have three adult sons, two daughters-in-law, and four grandchildren. She loves her Orrville Mennonite Church congregation and her ties to the global church.

## Faith in Full Color

A TAPESTRY OF ANABAPTIST STORIES

*Compiled and written by Jeanne Zimmerly Jantzi*

2025. 256 pages. HC. 978-1-5138-1512-1. \$34.99 USD.

RELIGION / Christianity / Mennonite

AVAILABLE MAY 20, 2025

**500 years of faith. 500 years of service. 500 years of community. 500 years of Anabaptism.**

A church begins a nonprofit to assist single mothers in their neighborhood. A baptism takes place in a barrel during a drought in a war-torn country. An urban congregation creates an intentional community of asylum seekers. Published in conjunction with the 500th anniversary of the Anabaptist Christian faith, *Faith in Full Color* introduces readers to a tapestry of creative expressions of contemporary Anabaptist witness in the world.

This book showcases the intersection of faith and life, illustrating how congregations, faith communities, and individuals express their faith. Together, these stories compiled and written by Jeanne Zimmerly Jantzi and accompanied by a diverse collection of photos address where we have been and, more importantly, where we are going as Anabaptist Christians: Where do we see God at work in our lives today? How have we seen God's faithful presence in diverse Anabaptist communities? And what does God desire of the Anabaptist movement for the next 500 years?

The stories and voices in these pages offer wise, inspiring, forward-looking counsel as we celebrate our shared faith and glimpse God at work among us.

### Key Features

- Hardcover, coffee table-style book with over 70 inspiring stories of Anabaptist witness accompanied by full-color photographs
- Helps readers understand and give voice to their own faith experiences
- Testifies to the ongoing presence of God in Anabaptist churches and communities
- Invites readers to consider the history and future of Anabaptist faith
- Part of the Anabaptism at 500 suite offered by Herald Press



**Michele Hershberger** is the author of *God's Story, Our Story*; *A Christian View of Hospitality*; and several other books. She serves as chair of the Bible department at Hesston (KS) College, where she

teaches Bible and youth ministry classes. With a degree from Associated Mennonite Biblical Seminary, Hershberger has devoted her life to serving the church as a pastor, writer, speaker, and instructor. She and her husband Del Hershberger have three children and are members of Hesston Mennonite Church.

## Finding Ourselves in God's Story

EXPLORING CHRISTIAN FAITH AND LIFE

*Michele Hershberger*

2025. 200 pages. PB. 978-1-5138-1510-7. \$19.99 USD.

Ebook. 978-1-5138-1511-4. \$14.99 USD.

RELIGION / Christian Living / Spiritual Growth

AVAILABLE MAY 20, 2025

### Why is the church so important to God? What's really going on in the Bible? How can I make sense of my life?

*Finding Ourselves in God's Story* invites readers to join a conversation that covers questions about faith. It introduces Christian faith from an Anabaptist perspective and puts readers in touch with two stories that Christians are constantly hearing and telling. First, there is the Bible's story of God working to restore us—and all of creation—to wholeness. The center of this story is Jesus Christ, who lived, died, rose, and still lives—for us. The second story involves our own lives today. How do we connect with God's story? Where is God working in our lives? What will we do with Jesus' invitation to follow him?

This book addresses the pressing questions and concerns that today's youth bring to their faith. Drawing on direct, honest discussions with Mennonite teenagers, young adults, and pastors, this guide engages groups in the conversations that matter most as it leads readers deeper into a faith that can become their own as they consider baptism or church membership.

### Key Features

- Outlines the tenets of Anabaptist-Mennonite faith for those considering baptism or church membership
- Suitable for group and individual study
- Helps readers consider their own story in connection with God's larger story and purpose
- Draws on in-person interviews with a diverse cross-section of Mennonite teens, youth, and pastors to address the questions that matter most at this formative stage of faith development
- Part of the Anabaptism at 500 suite offered by Herald Press



**Teresa Kim Pecinovsky** holds a master of education from the University of Houston and a master of divinity from Vanderbilt Divinity School. She is an ordained minister through the Christian Church

(Disciples of Christ). Rev. Teresa is the author of the children's book *Mother God* and coauthor of *The Peace Table*. A healthcare chaplain, she lives with her family in Saint Paul, Minnesota.



**Hannah Rose Martin** has had a passion for children's education since she was in the 2nd grade, which led to a bachelor's degree in education. She began teaching in an elementary school and

is now a reading interventionist and Mennonite pastor in Colorado Springs, Colorado. She is a wife and mother of two energetic children who love books. She was inspired to teach and write because she saw a need for curriculum and books that engage children's creativity and their role in the community around them. She hopes that *Sparking Peace* encourages parents and caregivers to have deeper conversations with children and together find that they are just one imaginative idea away from a transformed world.



**Gabhor Utomo** was born in Indonesia. He moved to California in 1997 to become an artist. He received his degree from the Academy of Art University in San Francisco in spring 2003. Today, he works as a freelance illustrator and has illustrated numerous children's books. His first children's book, *Kai's Journey to Gold Mountain*, is a story about a young Chinese immigrant on Angel Island. Gabhor's work has won awards and recognitions from local and national art organizations. His painting of Senator Milton Marks is part of a permanent collection at the California State Building in downtown San Francisco. He also created posters for the Mountain Play, an outdoor theater in Marin County, California. He lives with his wife Dina and his twin daughters in Portland, Oregon.

## Sparking Peace

Teresa Kim Pecinovsky and Hannah Rose Martin

Illustrated by Gabhor Utomo

2025. 40 pages. HC. 978-1-5138-1370-7. \$17.99 USD.

Ebook. 978-1-5138-1371-4. \$10.99 USD.

JUVENILE FICTION / Religious / Christian / Social Issues

AVAILABLE APRIL 8, 2025

### Broken into beautiful. A story of friendship and healing.

After breaking a neighbor's window, a young child discovers friendship, transformation, and new beginnings in an unlikely story of peace. Gentle and moving, this poetic tale offers readers a hopeful path in the face of gun violence and despair, showing kids how peacemaking can turn conflict into friendship and new beginnings—and forge guns into garden tools.

Children grow up with lockdowns and gun violence as part of their reality. As parents, caregivers, and educators, how should we respond? *Sparking Peace* provides a springboard for those seeking to discuss gun violence and trauma with children in a way that highlights help rather than harm. This picture book helps children learn about conflict while also carefully addressing gun violence and peacemaking. It includes resources that equip parents and educators to talk about gun violence and trauma, using a story of a broken window to show kids how conflict can be transformed through acts of peace. Suggested reading for ages 5–9.

### Key Features

- With few children's books on gun violence and trauma in the current marketplace, *Sparking Peace* provides a springboard for parents and educators seeking to discuss gun violence and trauma with young children in this book for ages 5–9
- Helps kids learn about conflict while also carefully addressing gun violence and peacemaking
- Additional helps at the back contain information on RAWtools (an organization that forges guns into garden tools and art) as well as a guide to help caregivers have a safe conversation with children about gun violence and reconciliation
- Part of the Anabaptism at 500 suite offered by Herald Press



**Aimee Reid** is a beloved children's author from Ontario, Canada, known for her heartwarming stories, including *A World of Love* and *Animal Snuggles*. Aimee enjoys writing children's books that

portray the goodness in our world. When Aimee was young, she wanted to be a teacher and a mother. She used an overturned laundry basket as a desk, assigned homework to imaginary students, and completed and corrected their assignments. When Aimee grew up, she became a teacher with a real desk who taught high school English, music, and special education. She also had three children who inspired her to begin writing. Now Aimee is a children's author who enjoys sending books out into the world for children to enjoy. She lives in Hamilton, Ontario, with her husband and children and an affectionate dog. Aimee is grateful for the many people whose lives have been stitched together in friendship with her family.



**Kate Cosgrove** is the illustrator of the #1 *New York Times* bestselling book *A Day with No Words*, winner of the 2024 Dolly Gray Children's Literature Award. Cosgrove's book illustrations juried

into The 41st and 43rd Original Art Annual Exhibition in NYC. Her other notable picture books include *And the Bullfrogs Sing: A Life Cycle*, a Bank Street Best Book of the Year and a Maryland Blue Crab Young Reader Award Honors book. Kate is usually hiding in her art studio with pencil-smudged fingers and a smelly dog named Stanley.

## Stitched Together

*Aimee Reid*

*Illustrated by Kate Cosgrove*

2025. 32 pages. HC. 978-1-5138-1508-4. \$17.99 USD.

Ebook. 978-1-5138-1509-1. \$10.99 USD.

JUVENILE FICTION / Religious / Christian / Family

AVAILABLE APRIL 8, 2025

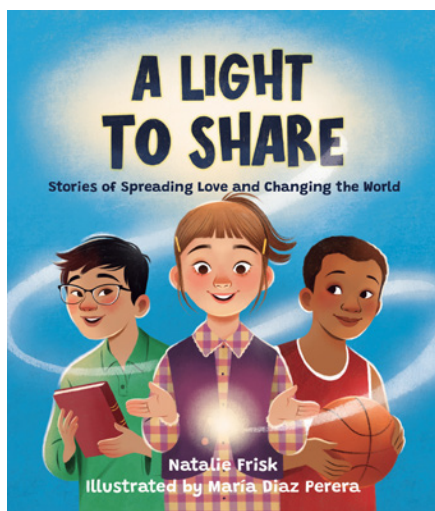
### Every stitch tells a story.

*Stitched Together* invites readers to journey with the narrator as she pursues a secret wish—to add a square to her church's special anniversary quilt. She ponders the faith practices of her church community that are important to her and learns from her grandmother's quilting circle about the history of their faith. Together with her church community, the young girl discovers the threads of connection woven into each quilt square and the power of shared stories. *Stitched Together* is a delightful tale of tradition, friendship, and the joy of making something meaningful together.

This book celebrates the 500th anniversary of Anabaptism. A church's anniversary quilting project allows readers to discover Anabaptists from around the world today. With illustrations by award-winning artist Kate Cosgrove and text by beloved children's author Aimee Reid, this picture book invites intergenerational reading—with older members of congregations and families sharing their memories with those who are younger. And it makes space for the voices of those who will become the new leaders of the Anabaptist tradition. Suggested reading for ages 5–9.

### Key Features

- A heartwarming tale for ages 5–9 of tradition, friendship, and the joy of making something meaningful together
- Invites intergenerational reading and points to how younger people will become new leaders in the church
- Resources at the back invite readers to discover the global Anabaptist family through a quilt project featuring squares from the different Mennonite World Conference regions
- Part of the Anabaptism at 500 suite offered by Herald Press



**Natalie Frisk** has worked in ministry for over 15 years. She earned a master's in theological study (biblical studies) and is pursuing a doctorate in practical theology with an emphasis on the spiritual

experience of children. While she was the curriculum pastor for a multisite church, Natalie published *Raising Disciples: How to Make Faith Matter for Our Kids* (Herald Press, 2019). She is now director of curriculum for RaiseUpFaith as she continues doing what she loves: content developing, team building, and pastorally nurturing the souls of whomever she encounters.



**María Diaz Perera** was born in Gijón, a small seaside town in northern Spain. When she was very young, she found that there were few things that she enjoyed as much as listening to The Beatles and drawing. She graduated with a degree

in art history, and soon after that she studied graphic design. María has worked as a freelance illustrator for several international publishers, magazines, and advertising agencies, and she loves to work on portraits and children's books. She is inspired by '60s and '70s music, literature, and cinema, and she loves to spend time with family and friends. She still listens to The Beatles and feels fortunate to make a living doing what she loves most—illustration.

## A Light to Share

STORIES OF SPREADING LOVE AND CHANGING THE WORLD

Natalie Frisk

Illustrated by María Diaz Perera

2025. 32 pages. HC. 978-1-5138-1446-9. \$17.99 USD.

Ebook. 978-1-5138-1447-6. \$10.99 USD.

JUVENILE NONFICTION / Religious / Christian / Biography & Autobiography

AVAILABLE APRIL 8, 2025

### Share your light with the world.

*Hey. Hey you! Yes, you! I've got a question for you:*

*Have you ever gotten a really great present from someone who loves you?*

*And then . . . you realize that if you share that gift, it is even better than you thought?*

Author Natalie Frisk introduces 12 Jesus followers who discovered their gifts and shared them with the world. These inspirational figures—from history through today—all found strength in their Anabaptist faith.

Some used their gift to share about Jesus through preaching, peace clubs, and podcasts. One person used her love of biology to teach others about the amazing world that God created.

With vivid, compelling art by María Diaz Perera, the Anabaptist stories of Conrad Grebel, Helena von Freyberg, Christoph Sauer, Tunggul Wulung, Anna Mow, Edna Ruth Byler, Alta Schrock, Lawrence Homer Hart / Sky Chief, Paulus Hartono, Issa Ebombolo, Kate Bowler, and Drew G. I. Hart come to life!

When we discover our gifts from God, it is like a light flips on inside us. This light can change the world! Suggested reading for ages 5–9.

### Key Features

- With vivid, compelling art by María Diaz Perera, this book for ages 5–9 features 12 inspiring stories of Jesus followers from across history and the globe
- Emboldens children and adults to share their special God-given gifts with the world
- Features profiles of Conrad Grebel, Helena von Freyberg, Christoph Sauer, Tunggul Wulung, Anna Mow, Edna Ruth Byler, Alta Schrock, Lawrence Homer Hart / Sky Chief, Paulus Hartono, Issa Ebombolo, Kate Bowler, and Drew G. I. Hart
- Part of the Anabaptism at 500 suite offered by Herald Press



**HERALD PRESS**

PO Box 866  
Harrisonburg, VA 22803

Change Service Requested

NON-PROFIT  
ORGANIZATION  
U.S. POSTAGE  
**PAID**  
HARRISONBURG, VA  
22802  
PERMIT #22

---

*For over a hundred years, Herald Press has inspired readers to view faith through a different lens. We offer thoughtful books on Christian living and beautiful cookbooks that celebrate food, faith, and family.*

---

**[www.HeraldPress.com](http://www.HeraldPress.com)**