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Book Review of Peacemaking Remnant: Essays and Historical Documents, edited by Douglas Morgan

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cultural contexts. The author's intentional engagement with the "majority worlds" is worth mentioning: he not only attempts to dialogue and hear what national (indigenous) church leaders have to say, but he also aims to make Westerners more aware of the need to be respectful and mindful of the global Christian church and what it has to offer. In this way, he gives a voice to non-Western church leaders. In doing so, he has attempted, with a great deal of success, to listen to what the global church has to say.

The book is divided into three parts. Part 1 helps the reader to understand the world in which we live and interact—its realities, challenges, and opportunities. Part 2 compares the different and often-conflicting perspectives of Westerners with other nationals. Part 3 integrates various aspects of cultural-intelligence theories into the planning and practice of short-term missions.

Livermore states that "the biggest problems for most short-term mission teams are not technical or administrative. The biggest challenges lie in communication, misunderstanding, personality conflicts, poor leadership, and bad teamwork" (14, cf. 155). Thus, because all these issues have to do with humans relating to humans, it is imperative that anyone engaging in short-term mission trips would do so with intentional planning and preparation, and with some clear guidance and wisdom from those who have traveled this road before.

The appendix, with its recommended resources, is an excellent feature in this book. The helpful reference material includes practical trip-planning guides, devotionals, cross-cultural training and follow-up tools, tips for developing global awareness and cultural intelligence, and a biblical theology of missions.

Serving with Eyes Wide Open is a must read for all who want to be engaged in short-term and cross-cultural missions. It will also be of great benefit to career missionaries, churches, mission agencies, schools, and other supporting church ministries "that continually grapple with the issues of cross-cultural interactions" (13).

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WAGNER KUHN

Morgan, Douglas, ed. *Peacemaking Remnant: Essays and Historical Documents*. Kearney, NE: Morris, 2005. 128 pp. Paperback, \$10.00.

Anyone acquainted with contemporary American Adventist teaching and practices concerning war would certainly not equate *Peacemaking Remnant* with present-day Adventism. Douglas Morgan proposes that Adventists have become so thoroughly mainstreamed in American society that peacemaking is foreign to them. Like their fellow Americans, Adventists are united in the war against terrorism. According to Morgan, Adventists have so wrapped themselves in the American flag and embraced the political party that preaches patriotism that some seem to believe that even God has become an American and his party affiliation is Republican.

Peacemaking Remnant, a collection of documents and essays by Adventist theologians and leaders, tells a different story, reminding Adventists of their countercultural roots and abhorrence of any form of violence, state-sanctioned or not, and their bold proclamation to be a peacemaking remnant. Adventists were not afraid to be different. While not disrespectful of the government, they also did not applaud government in its war-making enterprises. This small booklet powerfully calls Adventists and other Christians back to their historical roots and prophetic mission.

There are eight major contributors to the book who explore the subject of peacemaking as a central and necessary part of Adventist identity and mission, whether it is expressed in daily encounters and political positions or in doctrinal statements and

community involvement. These essays were extracted with the writers' permission from previous materials that were published or presented at scholarly forums.

Charles Scriven views the Adventist peacemaking role primarily through his understanding of eschatology. He condemns the traditional Adventist position on eschatology as a kind of escapism from reality. There is a glaring lack of engagement and stewardship by Adventists. He calls for the church to be a true "prophetic minority" engaged in building up the kingdom of God here on earth, while not losing the vision of the coming kingdom. He calls for believers to be a faithful witness to the victory of Christ in the midst of the last-day crisis.

Zdravko Plantak continues in a similar vein as Scriven, but uses the biblical model of the OT prophets to show that as a people of prophecy, Adventists have fallen short of the major prophetic mission, which is to tell forth the message rather than to predict the future. Plantak chides the church for its apparent passivity and silence in the face of injustice, inequality, bad relationships, and the violation of human rights. He urges the church to be the first to condemn these practices and to foster good relations with its neighbors.

Charles Bradford, in his article on the Sabbath, shows how Sabbath-keeping was observed historically in Africa and its role as a major symbol of radical liberation. He sees Africa as a special place where God is now doing a miraculous work. Ryan Bell reflects on the experience of Daniel as a type of what present-day Adventists should be like as they seek to influence secular society and government.

In the most radical of the essays, Keith Burton confronts super-patriotic American Adventists and seeks to strip them of their nationalistic idolatry. He disabuses them of the notion of God's partiality toward America and portrays a God who is distinctly universal, loving all people from all nations, even those we consider our enemies.

Kendra Haloviak shows from the book of Revelation how worship transforms our present. She says: "When we worship we anticipate a new heaven and a new earth. The future enters our present and we live now as we will live in the future" (69).

Ronald Osborn examines Adventism's peacemaking roots and shows how thoroughly pacifist the church was due to its connection with Anabaptist theology. He traces the church's views on war and shows how the church's position has changed over time from the stance of "conscientious objectors to conscientious cooperators." He laments this unfortunate shift in position, urging the church to return to its peacemaking roots.

Morgan continues along the same line as Osborn. He analyzes Adventists' reasons for their changed attitudes toward the government and war, concluding that change came about as a result of political expediency. He denounces the loss of the vision of being agents of *shalom* for the oppressed. Ellen White's recommendations to temporarily accommodate segregation eventually became the norm. Thus, according to Morgan, the church has neglected to be an active agent against war, racism, and oppression.

These eight outstanding essays make for exciting reading. They carry an urgent call for Adventist believers to become active agents for peace and justice in their communities rather than joining the governmental bandwagon for war. Because of the nature of the work, it was difficult to maintain coherency throughout the book. At times, ideas appear disjointed and disconnected, and it is obvious that the essays were pulled from different places and quickly assembled together. However, the passion and the urgency of these writers resonates in the style and content of their writings. This is a small book, but it carries a powerful punch and is needed in the Adventist faith community.