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**C Henry Smith**

**Theorizing Native Studies** Audra Simpson, 2014-05-07 This important collection makes a compelling argument for the importance of theory in Native studies. Within the field, there has been understandable suspicion of theory stemming both from concerns about urgent political issues needing to take precedence over theoretical speculations and from hostility toward theory as an inherently Western, imperialist epistemology. The editors of *Theorizing Native Studies* take these concerns as the ground for recasting theoretical endeavors as attempts to identify the larger institutional and political structures that enable racism, inequities, and the displacement of indigenous peoples. They emphasize the need for Native people to be recognized as legitimate theorists and for the theoretical work happening outside the academy, in Native activist groups and communities, to be acknowledged. Many of the essays demonstrate how Native studies can productively engage with others seeking to dismantle and decolonize the settler state, including scholars putting theory to use in critical ethnic studies, gender and sexuality studies, and postcolonial studies. Taken together, the essays demonstrate how theory can serve as a decolonizing practice. Contributors. Christopher Bracken, Glen Coulthard, Mishuana Goeman, Dian Million, Scott Morgensen, Robert Nichols, Vera Palmer, Mark Rifkin, Audra Simpson, Andrea Smith, Teresia Teaiwa

**Bible and Ethics in the Christian Life** Bruce C. Birch, 1989-01-01 Among the topics treated are: Christian ethics as community ethics Charting the moral life Elements of character formation Character and social structure Decision making The nature and role of biblical authority Uses of Scripture in Christian ethics

**Decolonizing Trauma Work** Renee Linklater, 2020-07-10T00:00:00Z In *Decolonizing Trauma Work*, Renee Linklater explores healing and wellness in Indigenous communities on Turtle Island. Drawing on a decolonizing approach, which puts the “soul wound” of colonialism at the centre, Linklater engages ten Indigenous health care practitioners in a dialogue regarding Indigenous notions of wellness and wholistic health, critiques of psychiatry and psychiatric diagnoses, and Indigenous approaches to helping people through trauma, depression and experiences of parallel and multiple realities. Through stories and strategies that are grounded in Indigenous worldviews and embedded with cultural knowledge, Linklater offers purposeful and practical methods to help individuals and communities that have experienced trauma. *Decolonizing Trauma Work*, one of the first books of its kind, is a resource for education and training programs, health care practitioners, healing centres, clinical services and policy initiatives.

**Anabaptist-Mennonite Confessions of Faith** Karl Koop, 2004 This book sets out to recover the theological tradition of Mennonites and other communities within the Anabaptist stream. Moving beyond early Anabaptist beginnings and giving attention to the Mennonite confessions of faith of the early seventeenth century, the author discovers an identifiable and coherent Anabaptist-Mennonite theological tradition. This tradition is an important horizon for assimilating the past, and provides a point of departure for those of the Anabaptist and Mennonite tradition who wish to be able to articulate their convictions in the church and the world. For a tradition to be usable it must not only point to a multiplicity of voices and opinions, it must also illuminate points of unity and have the capacity to orient the contemporary church. Readers will find this book helpful both in its

historical approach and in its applications to current discussions within the church.

**Spirit and Trauma** Shelly Rambo, 2010-01-01 Rambo draws on contemporary studies in trauma to rethink a central claim of the Christian faith: that new life arises from death. Reexamining the narrative of the death and resurrection of Jesus from the middle day-liturgically named as Holy Saturday-she seeks a theology that addresses the experience of living in the aftermath of trauma. Through a reinterpretation of remaining in the Johannine Gospel, she proposes a new theology of the Spirit that challenges traditional conceptions of redemption. Offered, in its place, is a vision of the Spirit's witness from within the depths of human suffering to the persistence of divine love.

*Planetary Loves* Stephen D. Moore, Mayra Rivera, 2011 Postcolonial theology has recently emerged as a site of intense intellectual and political energy and has taken its place in the interdisciplinary field of postcolonial studies. This volume is animated by the conviction that postcolonial theology is now ready for a second, deeper phase of engagement with postcolonial theory, one that moves beyond the general to the specific. No critic has been more emblematic of the challenging and contested field of postcolonial theory than Gayatri Chakravorty Spivak. In this volume, the product of a theological colloquium in which Spivak herself participated, theologians and biblical scholars engage with her thought in order to catalyze a diverse range of original theological and exegetical projects. The volume opens with a topography of postcolonial theology and also includes other valuable introductory essays. At the center of the collection are transcriptions of two extended public dialogues with Spivak on theology and religion in general. A further dozen essays appropriate Spivak's work for theological and ethical reflection. The volume is also

significant for the larger field of postcolonial studies in that it is the first to focus centrally on Spivak's immensely suggestive and vital concept of planetarity.

**The Russlander** Sandra Birdsell, 2011-12-14 Katherine (Katya) Vogt is now an old woman living in Winnipeg, but the story of how she and her family came to Canada begins in Russia in 1910, on a wealthy Mennonite estate. Here they lived in a world bounded by the prosperity of their landlords and by the poverty and disgruntlement of the Russian workers who toil on the estate. But in the wake of the First World War, the tensions engulfing the country begin to intrude on the community, leading to an unspeakable act of violence. In the aftermath of that violence, and in the difficult years that follow, Katya tries to come to terms with the terrible events that befell her and her family. In lucid, spellbinding prose, Birdsell vividly evokes time and place, and the unease that existed in a county on the brink of revolutionary change. *The Russländer* is a powerful and moving story of ordinary people who lived through extraordinary times.

The Second Wave Linda J. Nicholson, 1997 This volume collects many of the major essays of feminist theory of the past 40 years-works which have made key contributors to feminist thought.

**Children of the Day** Sandra Birdsell, 2010-01-08 *Children of the Day* opens on a June morning in 1953, when Sara Vandal, convinced that her husband has been having a decades-long affair, decides that she is too sick to get out of bed. With ten children in the house (and a possible eleventh on the way), this decision sets off a day of chaos, reflection and near disaster for the Vandal family. Sara's husband, Oliver, heads to the town hotel and bar in Union Plains, Manitoba, where he has been the manager for the past twenty

years—a position he suspects he'll no longer have by the end of the day. In an attempt to avoid the unavoidable, Oliver decides instead to pay a visit to Alice Bouchard, his childhood sweetheart across the river. Throughout the day, both Oliver and Sara reflect on how their lives collided—a car accident that brought them together and tore them from the futures their families expected of them. Sara (from Sandra Birdsell's previous novel, *The Russländer*) recalls her life in the big city of Winnipeg in the 1930s—a young Russian Mennonite woman lucky enough to escape the shackles of her overbearing culture. Oliver remembers his wedding day photograph—his the only Métis face in a crowd of Mennonites—and the precise moment when he suddenly grasped the enormity of his decision to “do the right thing.” The Vandal children, too, must deal with this unusual disruption of their daily routine. Alvina, the oldest, secretly handles the stress of her family, her plan to escape them all, and her discovery of the world's evil in the only way she knows how. Emilie worries about losing her happy-go-lucky father while facing the town's heretofore hidden racism head-on. The boys live up to their family name by recklessly taking chances and literally playing with fire. And since her mother won't come out of her bedroom, Ruby, just a little girl herself, must take charge of the babies with danger lurking in every corner. By nightfall the extended Vandal family will be thrown together to work out the problems of the past and exorcise the ghosts that haunt them, which have all, in their own way, set this June day's events in motion.

**river woman** Katherena Vermette, 2018-09-25 Governor General's Award-winning Métis poet and acclaimed novelist Katherena Vermette's second collection, *river woman*, explores her relationship to nature — its destructive power and beauty, its timelessness,

and its place in human history. Award-winning Métis poet and novelist Katherena Vermette's second book of poetry, *river woman*, examines and celebrates love as decolonial action. Here love is defined as a force of reclamation and repair in times of trauma, and trauma is understood to exist within all times. The poems are grounded in what feels like an eternal present, documenting moments of clarity that lift the speaker (and reader) out of the illusion of linear experience. This is what we mean when we describe a work of art as being timeless. Like the river they speak to, these poems return again and again to the same source in search of new ways to reconstruct what has been lost. Vermette suggests that it's through language and the body — particularly through language as it lives inside the body — that a fragmented self might resurface as once again whole. This idea of breaking apart and coming back together is woven throughout the collection as the speaker contemplates the ongoing negotiation between the city, the land, and the water, and as she finds herself falling into trust with the ones she loves. Vermette honours the river as a woman — her destructive power and beauty, her endurance, and her stories. These poems sing from a place where “words / transcend ceremony / into everyday” and “nothing / is inanimate.”

**Peace Shall Destroy Many [text (large Print)]** Rudy Wiebe, 1993 Conflicts between the disciplined, non-violent dedication of the thriving Mennonite community and the threats and challenges from the war-torn world they left behind reveal a lurking violence beneath the peaceful surface of settlement life.

Little Book of Trauma Healing Carolyn Yoder, 2015-01-27 Following the staggering events of September 11, 2001, the Center for Justice and Peacebuilding at Eastern

Mennonite University was asked to help, along with Church World Service, to equip religious and civil leaders for dealing with traumatized communities. The staff and faculty proposed Strategies for Trauma Awareness and Resilience (STAR) programs. Now, STAR director, Carolyn Yoder, has shaped the strategies and learnings from those experiences into a book for all who have known terrorism and threatened security. A startlingly helpful approach. A title in The Little Books of Justice and Peacebuilding Series.

**The Mennonite ,1927**

*North End Love Songs* Katherena Vermette,2012 For Katherena Vermette, Winnipeg's North End is a neighbourhood of colourful birds, stately elms, and always wily rivers. It is where a brother's disappearance is trivialized by local media and police because he is young and aboriginal. It is also where young girls share secrets, movies, cigarettes, Big Gulps and stories of love—where a young mother full of both maternal trepidation and joy watches her small daughters as they play in the park. In *North End Love Songs*, Katherena Vermette uses spare language and brief, telling sketches to illuminate the aviary of a prairie neighbourhood. Vermette's love songs are unconventional and imminent, an examination and a celebration of family and community in all weathers, the beautiful as well as the less clement conditions. This collection is a very moving tribute, to the girls and the women, the boys and the men, and the loving trouble that has forever transpired between us. – Joanne Arnett From a mixed-blood M'tis woman with Mennonite roots, Kate weaves a story that winds its way through the north end (Nor-tend) of Winnipeg. It's a story of death, birth, survival, beauty and ugliness; through it all there are glimmers of hope, strength, and a will to survive whatever this city throws at you. – Duncan Mercredi



*Signs and Wonders* Ellen T. Armour, 2016-03-15 We are told modernity's end will destabilize familiar ways of knowing, doing, and being, but are these changes we should dread—or celebrate? Four significant events (and the iconic images that represent them) catalyze this question: the consecration of openly gay Episcopalian bishop Gene Robinson, the mistreatment of prisoners at Abu Ghraib prison, the politicization of the death of Terri Schiavo, and the disastrous response to Hurricane Katrina. Framed by an original appropriation of Michel Foucault, and drawing on resources in visual culture theory and the history of photography, Ellen T. Armour explores the anxieties, passions, and power dynamics bound up in the photographic representation and public reception of these events. Together, these phenomena expose modernity's benevolent and malevolent disruptions and reveal the systemic fractures and fissures that herald its end, for better and for worse. In response to these signs and wonders, Armour lays the groundwork for a theology and philosophy of life better suited to our (post)modern moment: one that owns up to the vulnerabilities that modernity sought to disavow and better enables us to navigate the ethical issues we now confront.

**Mennonite Identity** Calvin Wall Redekop, Samuel J. Steiner, 1988 Papers from a conference held at Conrad Grebel College, May 28-31, 1986.

**The Complete Works of Menno Simons** Menno Simons, 1871

*Theology and Power* Stephan Bullivant, Eric Marcelo O. Genilo, Daniel Franklin Pilario, Agnes M. Brazal, 2016-10-26

Irma Voth Miriam Toews, 2011-06-02 The stifling, reclusive life of nineteen-year-old Irma Voth, recently married and more recently deserted, is turned on its head when a film

crew moves in to make a movie about the strict religious community in which she and her family live. She is drawn to the creative passion and warmth of their world but her domineering father is determined to keep her from it at all costs. The confrontation between them sets her on an irrevocable path towards something that feels like freedom as she and her young sister, Aggie, wise beyond her teenage years, flee to the city, upheld only by their love for each other and their smart wit, even as they begin to understand the tragedy that has their family in its grip. Irma Voth delves into the complicated factors that set us on the road to self-discovery and how we can sometimes find the strength to endure the really hard things that happen. It also asks that most difficult of questions: How do we forgive? And most importantly, how do we forgive ourselves? The new novel from Miriam Toews returns to the subject of a Mennonite community, so powerfully rendered in her award-winning, number-one bestseller *A Complicated Kindness*.

*The Mennonites; a Brief History of Their Origin and Later Development in Both Europe and America* C Henry Smith, 2022-10-27 This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

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