

Mennonite Central Committee Canada: A Many Splendoured Thing

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MCC's Presence in Calgary

The Mennonite Central Committee (MCC) Canada is the national arm of Mennonite Central Committee, a highly respected international charitable agency headquartered in the United States. Both MCC and MCC Canada, together with affiliated provincial MCCs, initiate, participate in or support a great variety of programs and projects which seek to ameliorate or address the causes of human suffering in many parts of the world. Inspiration is drawn from the Anabaptist and Mennonite understanding of the Christian message of love and care for others.

At the local level in Calgary, this is evident in the range of activities in the building at 2946 - 32nd Street N. E. It houses the offices of MCC Alberta which administers or partners with a range of charitable programs in the province, including MCC Alberta Material Resources, MCC Community Justice Ministries, the MCC Thrift Store, the Mennonite Foundation of Canada, the Mennonite Historical Society of Alberta and the Mennonite Mutual Insurance Company. When disasters strike in any part of the world, MCC Alberta leaders encourage and facilitate

generous donations in support of emergency relief programs, many of which are channeled through MCC's international programs. There is also close co-operation with the various programs and activities of MCC Canada and with many other charitable and governmental organizations, congregations, conferences and individuals. These include emergency relief, longer-term assistance and programs addressing some of the root causes of human suffering. There are similar places in Ontario and each of the other western Canadian provinces.

In their big, new building members of different churches and conferences feel comfortable visiting and doing volunteer work, even if they disagree on some issues (most recently church membership status of non-celebrate gays and lesbians) which has deeply divided their churches and conferences. Others are welcome and needy persons receive help and support. Here are people intent on serving others in a spirit of Christian love. It is not unreasonable to ask whether these united efforts are not better than sometimes divisive theological and ecclesiological doctrines and practices. The building and those working in it are a splendid work of Christian charity and mutual concern, even if not everyone likes the building's bright yellow and brown exterior.

Alberta, unlike Ontario and the other western provinces, has no other large Mennonite institution in which a Mennonite identity can be anchored. While the province has one Mennonite elementary school, it has no Mennonite high school or university, no urban Mennonite retirement home, no major Mennonite cultural, social or tourist attractions. Churches and conferences are certainly important and many members identify more closely with their church or conference than with MCC. The churches and conferences have, however, focused more sharply on their own denominational programs and issues while MCC has become the symbol of a collective Mennonite identity and ministry.

MCC Canada: A Response to and Agent of Change

MCC Canada, and later the provincial MCCs, was created in response to momentous changes in Mennonite families, churches and communities. People, in rapidly increasing numbers, were leaving their partially secluded rural and agricultural communities to pursue educational, professional, entrepreneurial, employment, social and cultural opportunities and challenges in urban centres. In the process many religious practices, attitudes and perspectives were modified and adapted to fit the new circumstances.

Some prominent Mennonite leaders were alarmed and tried to resist the changes associated with the migration of Mennonites to the cities. City missionary Jacob Thiessen in Vancouver, for example,

expressed the concern of many in 1942 when he wrote, “May the hour soon come when none of our people can be found in Vancouver, or in any other large city, except for a few missionary companions. I become anxious at the thought of a Mennonite proletariat in the city. May the Lord guide us back into a quiet life and help us to serve Him in Christian simplicity.”¹

There were, in the more secluded rural Mennonite churches and communities, well formulated and generally understood structures, expectations and rules of appropriate Christian living. The Ten Commandments and other scripture passages provided guidance which church and community leaders sought to interpret and apply, sometimes in great detail, to local circumstances.

Such clarity was lacking when people left their rural enclaves. So preachers such as city missionary Jacob Thiessen issued stern warnings. Spiritual dangers were lurking everywhere in the world beyond the confines of the home community. Listeners were admonished: “Love not the world or the things of the world.”² Those who ventured into the cities, institutions of higher learning, urban employment and certainly union membership or business partnerships with non-Mennonites, risked the loss of their faith. Missionaries such as Jacob Thiessen were sent to minister to church members who, only because of economic necessity, worked in the cities. Jacob Thiessen’s son Gordon, however, enrolled at the University of Saskatchewan to study economics, a subject described by some as “the worldly philosophy” or “the theology of mammon.” Gordon Thiessen went on to serve as Governor of the Bank of Canada.

In some respects missionary Thiessen and other critics of urbanization and secularization were right. Those who moved from rural agricultural to assorted urban pursuits gained new and different insights into the condition of the world beyond rural Mennonite churches and communities. Indicative of the changing perceptions was the title of the 20th anniversary special publication of the Winnipeg based paper *Mennonite Mirror*. That title, *Embracing the World*,³ obviously challenged rurally based Mennonite views of the cities and more generally, of separation from the outside world.

Rapid change often leads to tension and conflict. MCC Canada became an agent of change but was able to earn and retain the respect, good will and generous support of both rural and urban Mennonites. It counts among its many committed supporters people as different as city workers in Vancouver’s east side, internationally respected economists, business people, professionals and rural folk committed to a simple lifestyle separate from dubious outside and specifically urban influences.

MCC Canada's Predecessor Agencies

An examination of the origins and subsequent evolution of MCC Canada is instructive. MCC was created in 1963 through the merger of several Canadian Mennonite boards and committees designed by and for an earlier generation. These boards and committees had either fulfilled their original mandates or their primary responsibilities no longer fit changing circumstances. They had been established at a time when most Canadian Mennonites were still rural, agricultural people and were entrusted with three main objectives or mandates.

The first was the gathering and forwarding, through the office of the United States based Mennonite Central Committee, of emergency relief funds and supplies for distressed Mennonites in the Soviet Union in the 1920s. The longer term objective was the reconstruction of the shattered rural and agricultural Mennonite colonies in the Soviet Union. Those efforts, however, also increased Mennonite awareness of suffering beyond their colonies and resulted in the distribution of food supplies to Mennonites and also to starving Ukrainian neighbours. Emergency relief work was expanded during and after World War II to provide assistance and support to Mennonite refugees from the Soviet Union and eastern Europe and to other victims of the war.

The second objective was to assist in the immigration, colonization and settlement in new Mennonite rural farming communities of those Mennonites who were able to leave the Soviet Union and immigrate to Canada in the 1920s. The name of the organization established for this purpose is instructive – the Canadian Mennonite Board of Colonization. Thanks to the efforts of that board thousands of 1920s Russian Mennonite immigrants were able to acquire farms, many on so-called “Mennonite terms.”⁴

The threat and then the outbreak of World War in the late 1930s and early 1940s led to the establishment of several committees which reminded Canadian politicians of Mennonite rejection of military service and negotiated alternative wartime service arrangements.⁵

The several large branches of Mennonites in Canada had established their own committees and worked separately or in uneasy cooperation with one another. All, however, established links and, where appropriate, channeled their overseas efforts through the United States based Mennonite Central Committee.

These boards and committees had served well but by 1963 they had completed much of their work. Mennonites living behind the Iron Curtain were beyond the reach of North American relief organizations while Russian Mennonite refugees who had come to Canada in the 1920s and after World War II no longer needed special relief assistance. Canadian colonization and rural settlement programs for returning wartime

alternative service workers and post-war Mennonite immigrants failed when most of those people opted to pursue more attractive employment, educational, professional, entrepreneurial, social and cultural opportunities in larger towns and urban centres. Even many of those who had been helped to settle on farms by the Canadian Mennonite Board of Colonization left for the cities. Regarding wartime alternative service, the end of Canada's unpopular wartime conscription policies eliminated the need to negotiate special arrangements for conscientious objectors.

Stated simply, the Mennonite world was in the midst of dramatic change. The original, sometimes quite narrow, mandates of the several Canadian Mennonite organizations – relief for Russian Mennonites, immigration, settlement, and colonization of Mennonite immigrants, and wartime alternative service – had to be aligned to address broadening Mennonite awareness of world-wide human suffering and need. Disasters which had destroyed the Russian Mennonite homeland thus increased Mennonite understanding and commitments to reach out to others in a spirit of Christian charity.

New programs, strategies and administrative structures, including more co-ordination of relief work sponsored by different Mennonite conferences, were needed. Previously there had been several agencies representing different branches of the Canadian Mennonite community working independently or in uneasy partnerships. Future Mennonite charitable work could be expedited if various churches and conferences could work together under the auspices of a single agency. MCC Canada was created to accommodate those changes.

New Strategies

In the discussions and negotiations leading to the creation of MCC Canada there was strong affirmation of a continuing commitment to emergency relief work. There were also quite insistent suggestions that more effort should be devoted to the alleviation or removal of the underlying causes of human conflict and suffering. That, among other things, resulted in the development of a strengthened educational emphasis on the Anabaptist doctrine of non-resistance, reinterpreted to include not only a rejection of participation in military conflict but also more activist strategies for the promotion of peaceful resolution of domestic and international conflicts. Similarly, food shortages which had been mitigated by shipments of supplies from North America could be more appropriately addressed through support of agricultural development programs in famine afflicted regions.

The new initiatives, nevertheless, raised some awkward questions. Quick and generous assistance when emergencies arose, particularly

if they affected other Mennonites, was certainly good. It was more difficult to find appropriate strategies to deal with the underlying causes of conflict, violence and suffering in distant parts of the world.

Illustrative of the ongoing discussions was an exchange attributed to two MCC stalwarts, the brothers Peter and C. J. Dyck. Peter, in his customary charismatic and flamboyant manner, talked enthusiastically about the feeding and rescue of desperate Mennonite refugees, and more generally about MCC's quick responses to disasters in many parts of the world. C. J. readily acknowledged the good work MCC was doing. He compared it to the work of first responders rushing to aid victims whose car had run over the edge of a cliff on a treacherous mountain road. Those victims desperately needed help but, said C. J., it might be equally appropriate to build a guard rail to prevent future accidents. That, however, might involve frustrating entanglements with various civil authorities. Perhaps compromises or less than satisfactory conditions would be necessary. Rushing to the aid of accident victims was less controversial. The brothers agreed, however, that both approaches were necessary and both promoted and participated in the increasingly diverse programs of MCC and its various affiliates. Much of the history of MCC and MCC Canada, therefore, involves not only the expansion of emergency assistance but also the building of "guard rails" and other proactive efforts to address problems of human conflict and suffering.⁶

Many Mennonite supporters of MCC and MCC Canada, however, find it much easier to support programs which are clearly consistent with Jesus' teachings rather than to make choices between what is better or worse in morally ambiguous situations. In that regard there is considerable diversity among Mennonite and other Christian leaders and theologians, as those distributing relief supplies in the Soviet Union in the 1920s soon discovered. Resources were limited but starvation widespread. Should the funds raised in North America for the support of Mennonites in the Soviet Union also be extended to equally or even more desperate non-Mennonite people? MCC leaders decided that relief supplies would not be restricted to Mennonites. They should be distributed according to need. Some North American Mennonites, however, made generous donations because they wanted to help needy relatives, friends and fellow believers. They might contribute less, or not at all, if emergency relief was given to starving Ukrainians rather than to Mennonites seeking to rebuild their devastated villages, churches and farms. In addition, some recipients, such as the hungry children in the Grossweide Mennonite orphanage who had a special service of thanksgiving to God when they received a food shipment, clearly seemed more deserving than the perhaps even hungrier Ukrainian children roaming the streets of Tokmok. Difficult

choices had to be made. Giving to some meant denying others. Some of those who distributed relief supplies in the Mennonite communities suffered pangs of conscience when, despite significant aid given by MCC to starving Ukrainians, they heard of the suffering and deaths of homeless children in nearby Ukrainian villages. None of the children in the Mennonite orphanage died of starvation.

Compromises were even more difficult if those seeking to relieve suffering had to work in partnership with and perhaps follow directions given by secular authorities who had their own interests and priorities. Some Mennonites were highly suspicious of “unequal yoking” of Christians with unbelievers, but in many situations completely independent programs could not be implemented. J. Lawrence Burkholder was one of the first Mennonite leaders to raise questions about such moral ambiguities. Burkholder was named as a member of a United Nations commission entrusted after World War II with the charitable distribution of residual military and other supplies in China. Priorities had to be set and decisions made when scarce food and material was given to some while others, perhaps equally or more deserving, were denied. The Commission was doing good work but Burkholder felt his decisions when helping some while denying others were morally ambiguous.

The issue was further complicated for Burkholder because the responsibilities, policies and practices of the military and political authorities differed and were not necessarily based on or restricted to concepts of Christian charity. In his work Burkholder could exert a Christian influence, but some compromises and moral ambiguities were inherent in work done in partnership with military and civilian authorities.

After his return to the United States, Burkholder wrote his doctoral thesis at Princeton University examining Christian social responsibilities in morally ambiguous situations. He was disappointed when the thesis “met with virtually no approving, let alone sympathetic responses from Mennonites in the 1950s.”⁷ Instead, he was reproved and told not to publish the thesis if he hoped to work with Mennonite agencies, churches and conferences. Compromises, moral ambiguities and partnerships with the military and other secular organizations did not fit Mennonite theology. They were, however, hard to avoid, even by those earnestly seeking to do what is good and right.

Constituency Relations

The inherent difficulties in dealing with and explaining to supporters some of the morally ambiguous actions by MCC workers became evident in a meeting in 1975 of Mennonite scholars, called to consider

the writing of a history of MCC. The American based MCC had not commissioned or published a fiftieth anniversary history. Several histories, notably *Feeding the Hungry* by P. C. Hiebert and Orié Miller, and John Unrau's *In the Name of Christ* had been published in 1929 and 1952 respectively. These and numerous shorter publications provide much detailed information about MCC's various emergency relief programs. So the question was raised, "Who would read a big volume about an agency that has become an institution and is simply taken for granted?"

That was a fair question if a new history only brought the story of MCC emergency relief programs forward to cover two more decades and if these were presented simply as stories of good things MCC had done. MCC leaders knew, however, that workers in the field sometimes had to make difficult decisions and compromises, especially if the work had to be done in collaboration with worldly authorities. They were also aware of differing Mennonite perspectives and feared that some of the most generous supporters in the Mennonite community were not ready for a comprehensive scholarly history that dealt candidly with compromises and accommodations to less than perfect worldly realities. The publication of such information might offend constituents steeped in a theology of moral absolutism and separation from worldly affairs. So the academics opted for a cautious and controlled approach. They strongly endorsed the writing, eventually, of a comprehensive and scholarly history of MCC. Immediately, however, they approved publication of a series of much smaller volumes. These were to include a sourcebook of carefully selected and edited foundational documents, a casebook of MCC issues and experiences, short biographies of MCC workers, and oral history.⁸

Eventually five small volumes were published.⁹ Together, these five were to stimulate discussion and provide greater understanding of the ambiguities and diversities of MCC programs, issues and experiences. They were designed to provide both a framework and extensive primary source material for the writing of a comprehensive scholarly history of MCC. Those five volumes and other MCC publications strongly promoted continuation of emergency relief programs even if they involved collaboration with worldly authorities. They also documented more controversial efforts to address some of the social, political and economic causes of conflict, violence and suffering. That made it possible for supporters with sometimes quite different orientations to participate in programs of their choice. MCC and MCC Canada still receive very generous donations to aid people whose lives have been disrupted or devastated by natural or military disasters. It also has more proactive programs, often more controversial and morally ambiguous, which focus on the underlying causes of human conflict,

violence and suffering. The success of that approach in many of MCC's programs and projects is documented in Esther Epp-Tiessen's comprehensive scholarly history of MCC Canada.

Four Distinctive Characteristics of MCC Canada

Several characteristics of MCC Canada are especially notable. The first is its remarkably broad participation and support base. More Mennonite individuals, groups, churches, conferences and agencies are involved in its work than in programs of any other Anabaptist Mennonite organization in Canada. That support and participation now also extends to many Canadians not formally affiliated with any Mennonite church. It is especially significant that MCC Canada enjoys the continuing strong support of those who want to help but are wary of involvement with outside, worldly organizations and authorities. These are people who generously support programs designed to provide direct relief for those stricken by natural or other disasters. The moral imperatives in such situations seem unambiguous, especially for those who have experienced similar disasters.

MCC Canada has also made room, accepts and supports proactive strategies which are morally more ambiguous. There has been sufficient differentiation to allow individual participants and donors to support and work on various programs to which they feel most strongly committed. A number of the special and more activist programs were eventually spun off as separate agencies but operate with the blessing and cooperation of MCC Canada.

The unity of the Global Mennonite community has been repeatedly disrupted by theological disputes, culture clashes, leadership rivalries and more narrowly focused agendas. It has, in the words used in Simpson's TV show, looked like "a many splintered thing." Esther Epp-Tiessen demonstrates that, despite struggles and imperfections, Mennonites can work together and with others, including secular agencies and authorities. Together they have done and are doing many splendid things.

A second notable characteristic of MCC is the diversity and multifaceted range of its programs, projects, partnerships, organizational structures and personnel. All are broadly rooted in the Christian Anabaptist heritage but have branches reaching out to respond to many different human needs and suffering in all parts of the world. MCC and MCC Canada are global charities, not only geographically but also in the wide range of its programs. They really are all over the map, literally and figuratively. It therefore seems surprising that the front and back covers of Esther Epp-Tiessen's book feature a peace vigil and

a peace festival.¹⁰ The quest for peace is certainly one of the highest Christian ideals, but strategies to achieve it are more controversial than those of emergency relief programs. Pictures highlighting the diversity of MCC programs, including emergency relief efforts, might better document the many different reasons why such a wide range of people support the work of MCC Canada.

The third characteristic pertains to the challenging, innovative, sometimes disconcerting influence of MCC and MCC Canada alumni. That includes not only those who have participated directly in the work of MCC, but also those who received help in their time of desperate need and those who contribute their talents and resources to make possible the work of front line volunteers. The influence of all these people can be compared to yeast which today leavens Canadian Mennonite churches and institutions, encouraging members to respond with compassion to continuing needs and to rise to new, often unfamiliar challenges and opportunities.

A fourth noteworthy aspect of MCC Canada's operations is its constantly changing, sometimes messy, but uniquely responsive administrative structure. Front line volunteer workers are treated as informed partners and have a strong sense of ownership in the work they do. Local ideas and initiatives are welcome. Donors know that overhead financial costs are low and that MCC Canada has an admirable record of financial accountability and management. There have certainly been controversies. Some supporters today, for example, are understandably concerned about the high costs of the recent bureaucratic New Wineskins project. The debates, like similar debates in the past, may yet generate considerable heat. It will be necessary to remember that the intent, despite some disagreements in specific cases, is that local, special interest, provincial, national and international programs are administered in a manner appropriate for prudent, compassionate and loving ways.

Friendly Acceptance by Canadians

MCC Canada's various endeavours, programs and services were aided by friendly or at least benign acceptance by other Canadians. There were certainly tensions during the war but also good will on the part of the Prime Minister and key cabinet ministers in the negotiation of alternative wartime services by conscientious objectors. After the war, charitable Mennonite organizations earned the confidence and received support from successive Canadian governments for their charitable work, even when advocating some controversial social justice, conflict resolution, racial and international peace initiatives. Like

many Canadian Mennonites, MCC Canada, while implementing its own independent programs, became an accepted participant in mainstream Canadian life and a partner in some publicly funded programs.

Postwar Canadian military, social, cultural and religious policies aligned, until recently, in unexpected ways with Anabaptist-Mennonite beliefs and practices. While never formally endorsing Canadian peace-keeping operations overseas, MCC Canada leaders and workers were generally pleased that Canada, as a middle power, adopted a reasonably balanced approach and became a respected mediator and peace keeper in international disputes. They were thankful that Canada did not participate in American military misadventures, notably those in Vietnam and Iraq. Similarly, Canadian criminal and social justice policies were favourably regarded as less punitive and violent than those in many other countries, while Medicare and the broader social safety net provided superior support for needy people, including some who were served under MCC Canada's programs. Thus, while acknowledging their different obligations, MCC and Canadian governments mutually supported one another and became partners in some projects like the Food Grains Bank.

MCC Canada leaders and workers were, nevertheless, at liberty to support and give voice to those victimized by government policies. That, however, is becoming more problematic. MCC Canada leaders and workers advocate restorative justice, peace, gender equality, aboriginal rights, refugee assistance, sustainable environmental strategies, and non-violent international conflict resolution policies. The gap is widening, however, between MCC advocacy and the corporate economic growth, job creation, robust military, highly partisan foreign affairs, and punitive law and order policies of our current Canadian government. Large segments of the Mennonite community, nevertheless, strongly support both the government and, apparently, its policies. There was similar but even greater dissonance in the United States when MCC leaders protested against George W. Bush's military policies while voters in many predominantly Mennonite communities overwhelmingly endorsed Republican candidates.

The resulting challenges are twofold. Strategies are needed to retain the continuing participation of those who generously support MCC Canada's emergency relief programs but are less enthusiastic or oppose other MCC initiatives. MCC Canada must, at the same time, support and give voice to those adversely affected by government policies. There should be room for those eager to respond in love and compassion to victims of accidents and natural disasters, and for those advocating the building of "guard rails" and addressing the root causes of human suffering. Some strategies making support of one or more, but not necessarily all, MCC programs are already in place and others

may be needed. It is possible to participate in and donate to specific MCC programs. Some of the more narrowly focused programs have already been spun off.

Changing government priorities and policies will also require periodic critical reassessments of MCC Canada's participation in various government supported or sponsored programs. The mandates of some government programs, notably the Canadian Economic Development Agency, have been altered to fit government policies promoting the interests of large Canadian-based multi-national corporations. Those corporations, some believe, develop the human and natural resources of developing countries, while others insist that they exploit these very same elements. Multi-national corporate strategies certainly differ from MCC and the Mennonite Economic Development Agency programs designed to encourage, support and finance small community based enterprises.

A review of the diverse and sometimes controversial programs, projects and activities of MCC and MCC Canada demonstrates the wisdom of advice given by a renowned world leader. "Let a Thousand Flowers Blossom and a hundred schools thought contend." Sadly, that leader did not follow his own advice. MCC and MCC Canada, with their Anabaptist and Mennonite heritage, have been more faithful and successful in putting that advice into practice.¹¹

MCC Canada: A Speckled Bird?

The prophet Jeremiah¹² compared his religious heritage to a speckled bird surrounded and threatened by ravenous beasts. That might accurately describe the experiences of our Anabaptist forebears, and of the victims of Stalinist communism and of military disasters. The prophet, however, looked forward to the time when his people would return to their promised land where they would be free to live according to the laws of their God. Mennonites have never had their own nation state. They subscribe to a theology which is suspicious of secular authorities and emphatically rejects the military destruction of enemies, as envisioned by Jeremiah. Some suspicion of, and perhaps opposition to some current government policies may be appropriate. Canada, nevertheless, has become our promised land. It is a country where we enjoy freedom to structure our lives and institutions according to our understanding of what our faith requires of us. MCC Canada has become a key institution in the implementation of that understanding of our Anabaptist Mennonite heritage. It has done so through a great diversity of programs, projects, personnel and organizational structures which are as difficult to describe in simple terms

as it is to describe the exact color of a great, speckled bird. There are certainly light and also some dark spots. The rich and diverse array of programs and activities, nevertheless, constitutes the coherent whole, which is very skillfully described in Esther Epp-Tiessen's book.

MCC Canada: A Many Splendoured Thing

Reading Esther's history of MCC Canada and its many diverse programs and projects reminded me of the theme song of a drama-romance film popular at the time when MCC Canada was organized. "Love," according to the song writer and the many singers who popularized it, "is a many splendored thing. It's nature's way of giving a reason to be living. The golden crown that makes a man a king." Esther's history demonstrates that MCC Canada, when motivated by Christian compassion and love, is a many splendored thing.

Notes

- ¹ British Columbia Mennonite Brethren Conference Minutes, 25 November 1944. Originals are held in the archives of the Mennonite Historical Society of British Columbia in Abbotsford, British Columbia.
- ² 1 John 2:15
- ³ *Embracing the World: Two Decades of Canadian Mennonite Writing. A Selection of Writings from the Mennonite Mirror* (Winnipeg: Mennonite Literary Society, July 1990).
- ⁴ Epp, Frank H., *Mennonite Exodus: The Rescue and Resettlement of the Russian Mennonites since the Communist Revolution* (Altona, MB: Canadian Mennonite Relief and Immigration Council, 1962).
- ⁵ Reimer, David P., *Erfahrungen der Mennoniten in Canada waehrend des zweiten Weltkrieges, 1939-1945* (n.p., n.d.).
- ⁶ Notes and personal recollections of an MCC History Editorial Planning Committee meeting at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, 4 August 1975.
- ⁷ J. Lawrence Burkholder, *The Problem of Social Responsibility From the Perspective of the Mennonite Church* (Elkhart, IN: Institute of Mennonite Studies, 1989), iv. See also: Rodney J. Sawatzky and Scott Holland, eds., *The Limits of Perfection. A Conversation with J. Lawrence Burkholder* (Waterloo, ON: Conrad Grebel College, 1993).
- ⁸ Notes and personal recollections of an MCC History Editorial planning committee held at the Associated Mennonite Biblical Seminaries, Elkhart, IN, 4 August 1975 and later Consultative Committee meetings.
- ⁹ Dyck, Cornelius J., ed., *From the Files of MCC. The Mennonite Central Committee Story, Vol. 1, About Origins, Russia (USSR), Refugee Work* (Scottsdale, PA: Herald Press, 1980). Dyck, Cornelius J., ed., *Responding to Worldwide Needs. The Mennonite Central Committee Story, Vol. 2, In Europe, the Middle East, Africa, Asia* (Scottsdale, PA: Herald Press, 1980). Dyck, Cornelius J., ed., *Witness and Service in North America. The Mennonite Central Committee Story, Vol. 3, Peace, Witness, Mental Health, Voluntary Service*, (Scottsdale, PA: Herald Press, 1980).

Dyck, Cornelius J., ed., *Something Meaningful for God. The Mennonite Central Committee Story, Vol. 4, The Stories of Some who Served with MCC* (Scottsdale, PA: Herald Press, 1981). Kreider, Robert S., and Rachel Waltner Goossen, eds., *Hungry, Thirsty, a Stranger. The MCC Experience* (Scottsdale, PA: Herald Press, 1988).

¹⁰ Esther Epp-Tiessen, *Mennonite Central Committee in Canada: A History* (Winnipeg, MB: CMU Press, 2013).

¹¹ Several versions of this phrase are attributed to Mao Zedong and his brief invitation in the summer of 1957 that the Chinese intelligentsia criticize and promote improvements in the political system of Communist China.

¹² Jeremiah 12:9.