

# Schedule

## Friday, November 4



**2:00 - 5:30 p.m.** Social Time

Optional: Cape-making  
*Community Room, Atrium*

**5:30 - 7:30 p.m.** Dinner  
*Dining Hall*

**7:00 - 8:00 p.m.** Worship  
*Loudoun Auditorium*

**8:00 - 9:00 p.m.** Large Group Conversation  
*Loudoun Auditorium*  
Naming the Power We Possess

## Saturday, November 5

**7:00 - 7:30 a.m.**

Optional: Yoga, *Yoga Studio*

**7:00 - 8:30 a.m.** Breakfast  
*Dining Hall*

**8:30 - 9:30 a.m.** Worship  
*Loudoun Auditorium*

**9:30 - 10:00 a.m.**  
Small group conversation

**10:00 - 11:00 a.m.**  
Breakout Session One

**11:00 - 11:30 a.m.** Coffee Break

**11:30 a.m. - 12:30 p.m.**  
Breakout Session Two

**12:30 p.m. - 1:30 p.m.** Lunch  
*Dining Hall*

**1:30 - 2:15 p.m.**  
Optional: Guided meditation  
*Prayer Room, N3-455*

**2:30 - 3:30 p.m.** Large Group Conversation  
*Loudoun Auditorium*  
Owning the Power within Us

**3:30 - 4:00 p.m.**  
Small group conversation

**4:00 - 4:30 p.m.**  
Coffee Break

**4:30 - 5:30 p.m.**  
Breakout Session Three

**5:30 - 7:00 p.m.** Dinner  
*Dining Hall*

**6:00 - 6:30 p.m.**  
Optional: Yoga, *Yoga Studio*

**7:00 - 7:45 p.m.** Worship  
*Loudoun Auditorium*

**8:00 - 9:30 p.m.**  
Optional: "I've Got the Power ... To Create:  
An Artistic Open Mic"  
*Loudoun Auditorium*

Optional: SNAP Menno  
support group meeting  
*Room N3-155*

**9:30 p.m.**  
Optional: Dance, *Loudoun Auditorium*

## Sunday, November 6

**7:00 - 7:45 a.m.**

Optional: Yoga, *Yoga Studio*

**7:00 - 8:30 a.m.** Breakfast  
*Dining Hall*

**8:45 - 9:45 a.m.** Worship  
*Loudoun Auditorium*

**9:45 - 10:15 a.m.** Coffee Break

**10:15 - 11:45 a.m.** Large Group Conversation  
*Loudoun Auditorium*  
Empowered to Empower

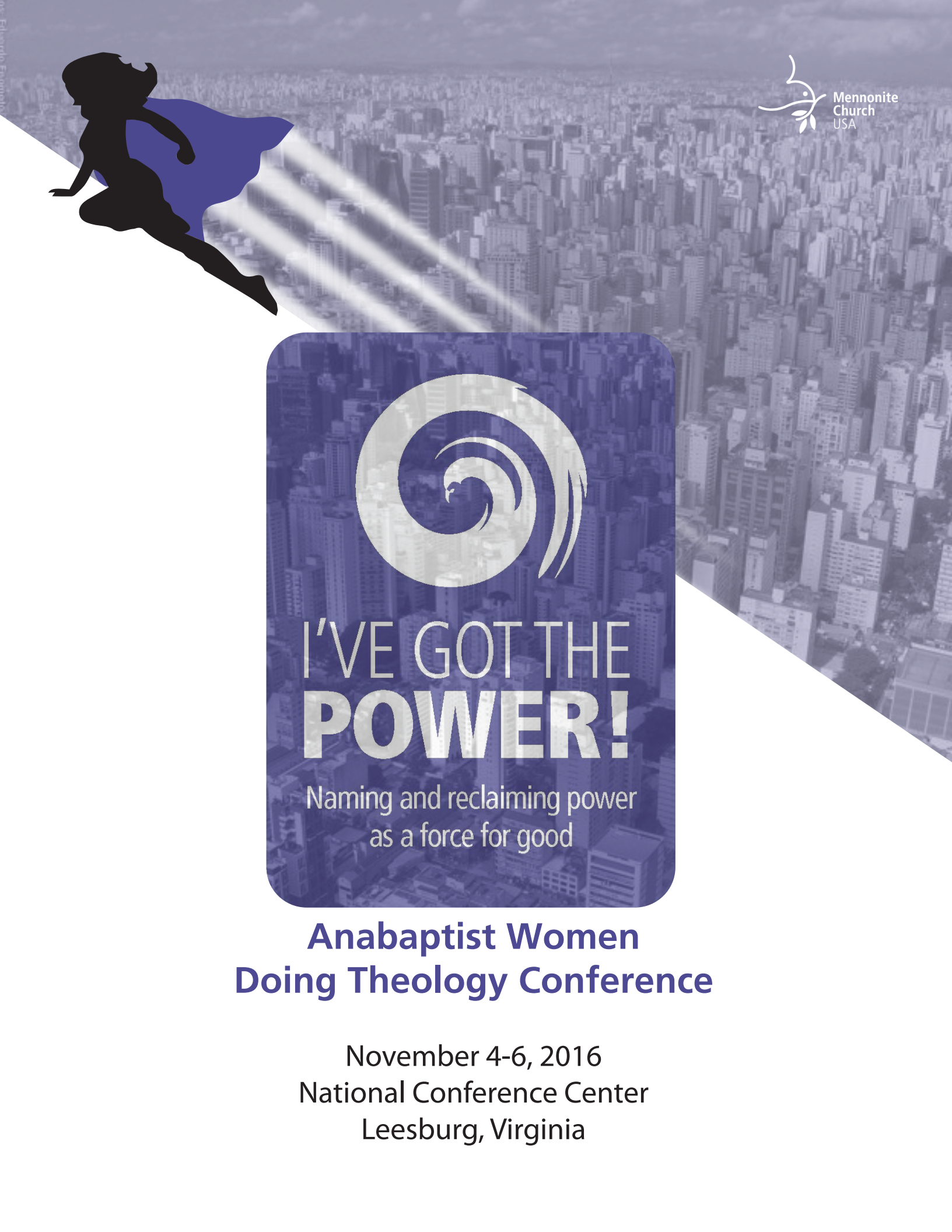
**11:45 - 1:30 p.m.** Lunch  
*Dining Hall*

**12:30 - 1:15 p.m.**  
Optional: Guided meditation  
*Prayer Room, N3-455*

**1:30 - 2:00 p.m.**  
Small group conversation

**2:00 - 3:00 p.m.**  
Breakout Session Four

**3:15 - 4:00 p.m.** Closing Ritual  
*Loudoun Auditorium*



I'VE GOT THE  
**POWER!**

Naming and reclaiming power  
as a force for good

## **Anabaptist Women Doing Theology Conference**

November 4-6, 2016  
National Conference Center  
Leesburg, Virginia



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## **Anabaptist Women Doing Theology Conference**

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# About the Women in Leadership Project

When Mennonite Women USA called for an audit of Mennonite institutions in 2009, an opportunity for systemic change arose. After an examination of the numbers of women leaders in Mennonite institutions, it was clear that quantitative analysis was not enough. Thus was born the Women in Leadership Project (WLP) — an initiative to name and transform sexism in Mennonite Church USA.

Jenny Castro (JenniferC@MennoniteUSA.org)  
Coordinator

**The Women in Leadership Project is guided by a steering committee of women from diverse contexts across Mennonite Church USA:**

Moniqua Acosta (Lititz, Pennsylvania); Erica Littlewolf (North Newton, Kansas), Linda Gehman Peachey (Lancaster, Pennsylvania), Sandra Pérez (New York City, New York), Regina Shands Stoltzfus (Goshen, Indiana)

**Get involved:**

- Visit the Women in Leadership Project webpage: [MennoniteUSA.org/wlp](http://MennoniteUSA.org/wlp).
- Encourage your congregation or small group to use these resources in worship and in small group study (both downloadable at the WLP webpage):
  - Worship resources Do You See This Woman?
  - All You Need Is Love: Honoring the Diversity of Women's Voices in Theology.
- Write on themes of Women in Leadership for the Menno Snapshots blog.
- Join the Women in Leadership Project Facebook group.

**Thank you to the following individuals and organizations for your support for the Women in Leadership Project and I've got the power!**

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Western District  
Women in Mission  
Anabaptist Witness  
Beth Gering  
Anna Groff  
Hannah Heinzekehr  
Carol and Donovan  
Oberholtzer  
Joanna Shenk  
Jackie Wyse-Rhodes



**Mennonite  
Central  
Committee**



**Mennonite  
Mission  
Network**



**Eastern  
Mennonite  
University**

**EASTERN MENNONITE  
SEMINARY**



**Everence®**





## Welcome from the Women in Leadership Project

Welcome to the second Women Doing Theology conference, hosted by the Women in Leadership Project of Mennonite Church USA. This conference flows out of a history of Anabaptist theologians, ministers, teachers, activists, creatives and many others gathering together to do theological work born out of women's experiences. As Anabaptists, we understand that our theology is most fully realized as we work together with others, sharing and learning from our unique God and life experiences.

Our understandings of God and our faith are enriched and more deeply grounded as we listen, hold space, challenge, stretch, question, come into new awareness, and practice presence together.

Our discussions over the next few days will center on power. We recognize that this is not an easy subject to explore. Power can be scary, oppressive, intoxicating and even seductive. But it can also liberate, create space, help and honor. Through the activities and conversations this weekend, together we'll ask difficult questions and explore possible answers. What does it mean to claim power rather than to rebuff, deflect, ignore or bury it? What good can we work in the world when we own the power within us and tap into it?

We'll share from our own experiences and listen with open hearts to those of others, and together we'll recognize the movement of the Spirit of Life in, through and among us. May we listen deeply and speak boldly and may we all encounter loving companionship for our journey together.

Jenny

# Creating Safer Space Together



We hope we all can spend this time together learning, reflecting and relaxing as well as building and strengthening relationships and having a good time. We will also be sharing and receiving stories that might be difficult to hold. As listeners and speakers, we may find ourselves nudged into positions of vulnerability, which means that it is important that the space we create together is one of safety and respect.

We recognize that we cannot guarantee safe space. What we can do is commit ourselves to crafting a safer space. As planners and facilitators, we commit ourselves to not doing violence by our words or deeds. If and when we make mistakes, we ask that you bring them to our attention. We will do our best to make it right.

As participants, we ask that you do the same: to commit yourselves to not doing violence by word or deed.

We have thought about things like inclusive language and space for all kinds of people. We recognize that all of us are on a journey and we are at different places on that journey. We recognize that we come from many spaces and places and have varied lived experiences. We recognize that as we gather together for this conference, we come from a spectrum of theological, political and economic commitments.

We may disagree on many points. But let this space hold all of who we are and what we bring as we unite together in a community of mutual discernment and caring for one another.

Please join us in the commitment to each do our part to make this space as safe as it can be for all gathered.

# Schedule Details and Components

## Breakout sessions

These are times of focused theological and experiential work together in smaller groups.

You will have four opportunities to participate in workshops and paper presentations. See schedule for details. Workshops are interactive, one-hour presentations drawing participants in to engage both the topic as well as one another, exploring a variety of themes related to power, theology, and women's perspectives and experience. Paper presentations are also one hour, but include two presenters. Presenters are paired with overlapping or related themes. Each presenter will have 20 minutes to present her paper, and the session will conclude with 20 minutes of group discussion and engagement.



## Check Out Time

You will need to check out of your rooms by 1:00 p.m. on Sunday.

## Children, N3-457

While the conference is not specifically designed for children, we value their presence and welcome them to accompany their caregivers to any part of the conference that caregivers deem appropriate. Children must be supervised by an adult at all times. All children and their caregivers are welcome to use the room designated for caregivers. Please be aware that we will not provide childcare for the conference.

## Community room, Atrium

Browse the displays of various Mennonite organizations, visit with friends, relax, make capes. The community room is available for relaxing and socializing throughout the conference.

## Large group conversation, Loudoun Auditorium

In each of the three large group conversations, a group leader will lead participants in reflecting theologically on power. The conversation themes are:

*Conversation one: Naming the Power We Possess*

*Conversation two: Owning the Power Within Us*

*Conversation three: Empowered to Empower*

## **Meals,** *Dining Hall*

Breakfast, lunch and dinner will be served buffet-style. Snacks will be provided in our meeting space Saturday and Sunday mornings and Saturday afternoon.

## **Office,** *N3-691*

In between sessions you can find conference organizers here to respond to questions/concerns and to accept any remaining registration fees.

## **Optional Activities**

Several optional activities are offered throughout the conference. Our hope is to provide life-giving space for you to invest in yourself and others.

### **Cape-making,** *Community Room, Atrium*

Led by Marlene Bogard

During this conference, with open hearts, we are exploring what it means to name and reclaim power as a force for good. Participants will own and embrace that power as they make capes to use during the conference and to take home. Your cape serves as a visual symbol and reminder of the power that resides inside you.

### **Yoga Practice Together,** *Yoga Studio*

Led by Suella Gerber

If you are bodied, you are welcome to this yoga practice! The practice will be an unhurried series of simple poses with plenty of time to get into the poses and into our bodies. Each yoga practice will begin and end with a time of silence. Bring a mat or a towel (See schedule for times). Note: Suella is not a certified yoga instructor.

### **Guided Meditation,** *Prayer Room, N3-455*

Led by Erica Lea

"The best way out is always through."

—Robert Frost, "A Servant to Servants" from North of Boston

What are you working through? Where on your journey do you need reminders of God's partnership? Come for some time and space of prayerful reflection as we use labyrinths in guided meditation together. Labyrinths are an ancient symbol adapted and used by many faiths for discernment, prayer and wisdom.

### **I've Got the Power ... To Create: An Artistic Open Mic,** *Loudoun Auditorium*

Led by Hillary Watson

How has the conference impacted you? In this open creative space, you are invited to share the music, poetry, dance and reflections that have stirred in you throughout the weekend. Sign up for a five-minute slot to share your own work or a piece by someone else. Or, come to listen and be inspired by the creative women around you.



## **Dance, Loudoun Auditorium**

We are embodied people. For some, dance releases tension, creates space for free expression and invigorates our bodies. No fancy moves required. Come, move, groove and enjoy embodied expression of self. Saturday, 9:30 p.m.

## **SNAP Menno Support Group Meeting, N3-155**

Led by Barbra Graber, Hilary J. Scarsella, Sylvia Shirk, Jay Yoder

The Mennonite chapter of Survivors Network of those Abused by Priests (SNAP) welcomes survivors of sexual abuse, survivors' loved ones, and anyone who advocates for survivors in other ways to this space for the purpose of giving and receiving support from one another. You will be invited to share as much or as little as you like, and what is shared in this space will be held in strict confidence. We, SNAP leaders, open this space with the belief that becoming better connected to one another will enable us Mennonites who are impacted by sexual abuse and its repercussions to support each other's empowerment in our personal lives and in the ways we choose to connect or not connect with the Mennonite church. If you have questions about what it would be like for you to participate, find any of the SNAP members at the conference and ask away. We will be happy to listen and respond.

## **Prayer and meditation room, N3-455**

This room will host guided meditation and be available during all other times for quiet prayer and meditation.

## **Small group conversation**

You will be assigned to a small group that you are encouraged to meet with regularly throughout the conference in order to share with each other about what you are experiencing, questioning and learning. Our hope is that these groups will encourage new relationships to form, provide a space to process how what we are learning is relevant to our own lives, and help shape the conference into a series of conversations informed by the thoughts, experiences and contributions of all participants. Small groups will choose their own meeting spaces.

## **Time and space for processing**

Take the time you need to give your brain a break, engage your body and spirit and digest the conversations you've been a part of. Longer lunches and shorter program days have been built into the schedule to allow space for processing. This could mean napping, journaling, exploring the surrounding area, praying or mediating, getting a group together to sing, or processing in other ways.

## **Walking paths**

Walk or jog along the outdoor path and enjoy the 110 wooded acres surrounding the conference center.

## **Fitness center**

Use your room key to access the fitness center.

# Schedule



## Friday, November 4

<b>1:00 – 6:00 p.m.</b>	Registration
<b>2:00 – 5:30 p.m.</b>	Social Time
	Optional: Cape-making <i>Atrium</i>
<b>5:30 – 7:00 p.m.</b>	Dinner, <i>Dining Hall</i>
<b>7:00 – 8:00 p.m.</b>	Worship, <i>Loudoun Auditorium</i>
<b>8:00 – 9:00 p.m.</b>	Large group conversation: Naming the Power We Possess <i>Loudoun Auditorium</i>

## Saturday, November 5

<b>7:00 – 7:30 a.m.</b>	Optional: Yoga, <i>Yoga Studio</i>
<b>7:00 – 8:30 a.m.</b>	Breakfast, <i>Dining Hall</i>
<b>8:30 – 9:30 a.m.</b>	Worship, <i>Loudoun Auditorium</i>
<b>9:30 – 10:00 a.m.</b>	Small group conversation

**10:00 – 11:00 a.m.** Breakout Session One (See page 12 for descriptions)

### Workshops:

<b>Room N3-155:</b>	Trail Sisters
<b>Room N3-246 or N3-248:</b>	Social Media: We've Got the Power
<b>Room N3-365:</b>	Power on the Dung Heap: Job's Wife Through the Centuries
<b>Room N3-367:</b>	Giving Voice to Biblical Characters through Reader's Theater
<b>Room N3-262:</b>	Barriers and Access to Solidarity
<b>Room N3-345:</b>	Telling your story: A Revolutionary Act

### Paper presentations:

#### Room N3-264:

- Power, Participation, and Process: The Role of Polity in the Mennonite Church
- Dancing on the Edges of the Denomination Tent

**11:00 – 11:30 a.m.** Coffee break

**11:30 – 12:30 p.m.** Breakout Session Two (See page 13 for descriptions)

### Workshops:

<b>Room N3-155:</b>	Envisioning God's Power
<b>Room N3-365:</b>	I've Got the Pencil: Poetry as a Kaleidoscope for Understanding Self and Power
<b>Room N3-367:</b>	Sexy/Sexed bodies in the Pulpit: Women's Negotiations in Pastoral Ministry
<b>Room N3-262:</b>	Raise Your Voice

### Paper presentations:

#### Room N3-264:

- Dare to be a Danielle: Women, Courage and Leadership in the Mennonite Church
- A Menno Latina in the Making: Story of Roots, Leadership and Theology

#### Room N3-345:

- Who Here Has Ever Heard a Mennonite Sermon on Grace?
- I Don't Need to Be in Charge of Anything

#### Room N3-246 or N3-248:

- On Earth as in Heaven: The Power to Celebrate and Bridge Intersectionalities of Creation and Creator
- Sophia at the Crossroads: Dismantling Patriarchy through the Wisdom of the Biblical Goddess

**12:30 – 1:30 p.m.** Lunch, *Dining Hall*

**1:30 – 2:15 p.m.** Optional: Guided meditation  
*Prayer Room, N3-455*

**2:30 – 3:30 p.m.** Large group conversation: Owning the Power within Us, *Loudoun Auditorium*

**3:30 – 4:00 p.m.** Small group conversation

**4:00 – 4:30 p.m.** Coffee break

**4:30 – 5:30 p.m.** Breakout Session Three (See page 14 for descriptions)

### Workshops:

<b>Room N3-155:</b>	Who are You When You Perform?
<b>Room N3-246 or N3-248:</b>	Womanist Theology from an Anabaptist Perspective
<b>Room N3-365:</b>	Creating Personal Rituals for Empowerment
<b>Room N3-367:</b>	Talking About Power in Congregations
<b>Room N3-262:</b>	Women of Color, Mennonite Women's Organizations, and Issues of Power

### Paper presentations:

#### Room N3-264:

- Can I Get a Witness: Claiming the Power to Transform the Common Shock of Patriarchy
- Inescapable Dream

#### Room N3-345:

- Naming Mary Magdalene: Reclaiming Jesus' Female Counterpart
- Non-binary Identity in Ruth and the Re-structuring of Power

**5:30 – 7:00 p.m.** Dinner, Dining Hall  
**6:00 – 6:30 p.m.** Optional: Yoga, *Yoga Studio*  
**7:00 – 7:45 p.m.** Worship, *Loudoun Auditorium*  
**8:00 – 9:30 p.m.** Optional: I've Got the Power ... To Create: An Artistic Open Mic, *Loudoun Auditorium*

Optional: SNAP Menno support group meeting  
*Room N3-155*

**9:30 p.m.** Optional: Dance, *Loudoun Auditorium*

## Sunday, November 6

**7:00 – 7:45 a.m.** Optional: Yoga, *Yoga Studio*  
**7:00 – 8:30 a.m.** Breakfast, *Dining Hall*  
**8:45 – 9:45 a.m.** Worship, *Loudoun Auditorium*  
**9:45 – 10:15 a.m.** Coffee break  
**10:15 – 11:45 a.m.** Large group conversation: Empowered to Empower, *Loudoun Auditorium*  
**11:45 – 1:30 p.m.** Lunch, *Dining Hall*  
**12:30 – 1:15 p.m.** Optional: Guided meditation  
*Prayer Room, N3-455*

**1:00p.m.** Check out time

**1:30 – 2:00 p.m.** Small group conversation  
**2:00 – 3:00** Breakout session Four (see page 16 for descriptions)

### Workshops:

**Room N3-155:** Raw Monologues  
**Room N3-246 or N3-248:** Claiming our Power in the Halls of Congress  
**Room N3-365:** Mary Magdalene Feast Day Celebration  
**Room N3-367:** Our Stories Untold Wants to Hear from You!  
**Room N3-262:** Sources of Power and Authority for Women in Ministry

### Paper presentations:

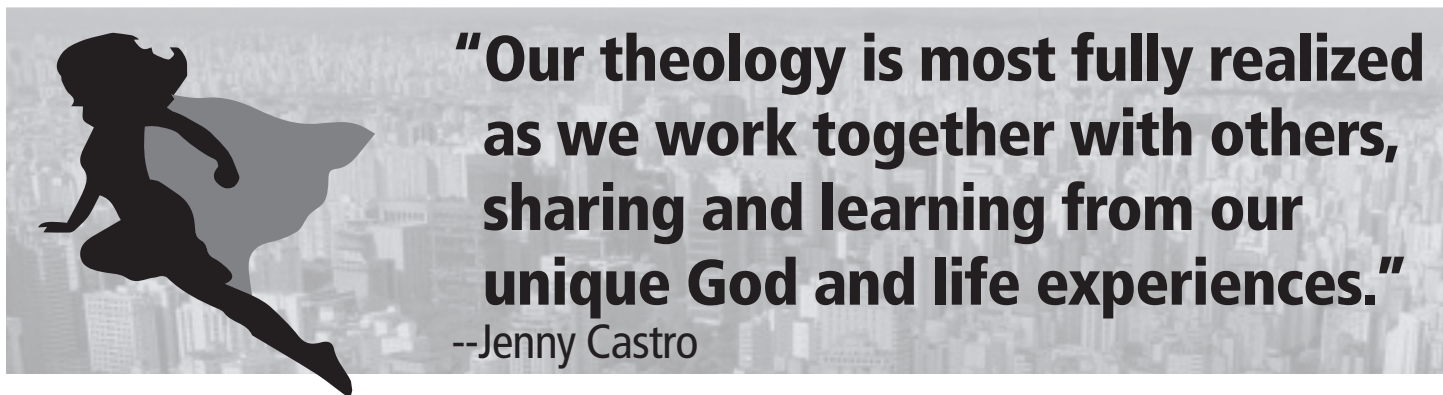
**Room N3-264:**

- Mennonites and Power: A Thwarted Conversation
- Living in the Light of the Moment

**Room N3-345:**

- This is My Blood: Meeting God in the Midst of the Messiness of Menstruation
- Created in God's Image: My Path to Embracing Power

**3:15 – 4:00 p.m.** Closing Ritual



# About the Large Group Conversations



## Large Group Conversation Leaders

In each of the three large group conversations, a group will lead participants in reflecting theologically about power and about their experiences with and in power.

## Conversation One: Naming the Power We Possess



### Jennifer Davis Sensenig

Jennifer Davis Sensenig is reading and interpreting scripture in order to equip the church in the United States for Christlike mission. She earned a Master of Divinity degree with a concentration in Biblical Studies from Anabaptist Mennonite Biblical

Seminary in 1998. She has served pastorates in Cedar Falls, Iowa, and Pasadena, California. Since 2008 she's been serving as lead pastor of Community Mennonite Church in Harrisonburg, Virginia. Jennifer is also president of Faith in Action, a new coalition of interfaith congregations in Harrisonburg and Rockingham County, addressing local justice issues. She is especially interested in encouraging women God is calling to find good settings in which to explore, deepen and exercise their gifts in Mennonite Church USA. She enjoys her short commute by bicycle as well as gardening with her spouse, Kent.



### Iris de León-Hartshorn

Iris de León-Hartshorn was born in Laredo, Texas, and raised, the oldest of four daughters, in Southern California in a very diverse environment. She is of Mexican descent. Iris served with MCC U.S. as director of Peace and Justice Ministries from

September 1996 until January 2007. She directed Intercultural Ministries for Mennonite Church USA from January 2007 through August 2009 and then was called by Pacific Northwest Mennonite Conference as conference minister from 2009 to 2011. Iris now serves with Mennonite Church USA as director of Transformative Peacemaking and as a member of the Executive Cabinet. Her primary work is anti-racism and intercultural competency. She also serves on the Executive Committee of Mennonite World Conference. Iris has traveled to Africa, Australia, Latin America, the Middle East, New Zealand, Switzerland and Taiwan for the church on issues of social justice and intercultural understanding. She is a

graduate of Eastern Mennonite University with a Master of Arts degree in Conflict Transformation from the Center of Justice and Peacebuilding. Iris is married to Leo Hartshorn and they have three adult children and one grandson, whom they are raising.



### Wilma Bailey

Wilma Ann Bailey was raised in New York City where she lived with her parents and three siblings. She attended public schools through college. As a young adult, she became involved with the Mennonite House of Friendship (later called Friendship

Community Church). She worked as a family counselor for several years before attending Anabaptist Mennonite Biblical Seminary and earning a Master of Divinity degree. For a time, she served as assistant pastor at Grace Chapel (Mennonite) in Saginaw, Michigan, and then she spent about four years working for Goshen College in the James Lark Leadership Program. Wilma earned a Master of Arts and Ph.D. in Religion (Hebrew Bible and Anthropology) from Vanderbilt University and served on the faculty of Messiah College. Currently she serves on the faculty of Christian Theological Seminary.

## Conversation Two: Owning the Power Within Us



### Sue Park-Hur

Sue Park-Hur is a 1.5 generation Korean American Angeleno. She co-directs ReconciliAsian, a peace center that promotes unity, understanding and reconciliation in immigrant churches and communities. She also co-pastors Mountain View

Mennonite Church with her husband, Hyun Hur, in Upland, California. Sue earned a Master of Arts degree in Spiritual Formation from Wheaton College and a Bachelor of Arts in Sociology and Asian American Studies from University of California, Los Angeles. She has three understanding and flexible children who humbly remind her that peace begins in the home.





**"As sisters together, may we be midwives bringing to birth a renewed church with grace enough for us all."**

**--Rachel Lehman Stoltzfus**



**Rachel Halder**

Rachel Halder is an Master of Arts in Religion candidate with concentrations in Spiritual Formation and Theology at Claremont School of Theology in Southern California. Her ongoing thesis examines the suppression of sexuality in the Christian Church

as a form of spiritual abuse and how people can heal from such trauma on spiritual, psychological and embodied planes. She is also pursuing a 600-hour coaching certificate in holistic sex, love and relationships. Rachel is an earth-loving practitioner of sacred activism, advocating for interspirituality and universal love, while devoting her life to ecological, sustainable and contemplative living practices.



**Sarah Matsui**

Sarah Matsui is the author of *Learning From Counternarratives in Teach For America*, a study on Teach For America corps members, identity development, discourse analysis, systemic oppression, critical pedagogy and teacher well-being. Her work has been featured in *Jacobin Magazine*, *Rethinking Schools Magazine*, *Huffington Post*, *Refinery 29* (Dec 2016), *Cloaking Inequity*, *the becoming radical*, *Radical Discipleship* and on NPR's *Code Switch*. She earned a Bachelor of Arts degree in Urban Studies and a Master of Science degree in Education from The University of Pennsylvania. Sarah is half Taiwanese, half Japanese and she grew up in Honolulu, Hawaii. She joined the church as an adult and is continually trying to navigate what that means.

## **Conversation Three: Empowered to Empower**



**Chantelle Todman Moore**

Chantelle Todman Moore is co-founder of *Unlock Ngenuity*, a coaching, consulting and therapeutic business. Previously, she served as the Philadelphia program coordinator for Mennonite Central Committee and as the program director for both

Oxford Circle Christian Community Development Association and Eastern University. She has served internationally in Central America and in South and Northwest Africa with various organizations. Chantelle holds a Bachelor of Arts degree in International Community Development from Oral Roberts University and a Master of Business Administration in International Economic Development from Eastern University. Chantelle lives in Philadelphia with her husband, Sam, and their three daughters.



**Barbra Graber**

Barbra Graber is editor of *OurStoriesUntold.com* and founding member of the Anabaptist-Mennonite chapter of *Survivors Network of Those Abused by Priests (SNAP)*. Many in the Mennonite community remember her as a former professor of theater at

Eastern Mennonite University. Her life's work is now focused on creating an environment in which Mennonite-related victims, witnesses and whistleblowers of sexual assault and harassment will feel the safety and support they need to come forward with the critical information they hold. Only in this way, she believes, will we together heal the wounded, protect the vulnerable, and prevent further harm. Barbra lives in Harrisonburg, Virginia, with her husband, Dale Metzler.



**Erica Littlewolf**

Erica Littlewolf is from the Northern Cheyenne tribe of southeastern Montana and currently lives in Kansas. She works for Mennonite Central Committee Central States with the Indigenous Visioning Circle where she is committed to the work

of decolonization, authentic relationship and healing. She has a Bachelor of Science degree in Psychology and American Indian Studies and applies her schooling to social justice issues and how they affect Indigenous people.

# Breakout Sessions



## Descriptions of Workshops and Paper Presentations

### Session One: Saturday, 10:00-11:00 a.m.

#### Workshops

##### Trail Sisters

*Erica Littlewolf*

For women of color: Using circle process, we will have a conversation to begin to build relationships and explore alliances.

##### Social Media: We've Got the Power

*Carol Penner, Hilary Scarsella*

Social media is a great equalizer, allowing women equal access to wider audiences, without institutional gatekeepers, and across national and denominational boundaries. How do blogs, websites and Twitter empower women's voices in the Mennonite church? Hilary Scarsella manages the blog *Our Stories Untold*, which looks at violence against women and the church. Carol Penner has a blog of worship resources ([www.leadinginworship.com](http://www.leadinginworship.com)), and a blog about the Mennonite Brethren church ([www.dearMBchurch.ca](http://www.dearMBchurch.ca)). After 10-minute presentations by Carol and Hilary, a facilitated discussion about social media, women and the Mennonite church will follow.

##### Power on the Dung Heap: Job's Wife Through the Centuries

*Jackie Wyse-Rhodes*

The wife of Job appears in just one verse in the book of Job, and yet she has remained a significant and controversial figure in the history of Jewish and Christian biblical interpretation. In this workshop, we will reconsider her story, as told in the Bible and in post-biblical writings and artwork. How do we interpret her words? How do we understand her suffering when so little attention has been paid to it? How might we continue to tell her story in meaningful ways? Participants will have the opportunity to discuss ancient texts and depictions of Job's wife, as well as more modern artistic representations.

##### Giving Voice to Biblical Characters Through Reader's Theater

*Jane Yoder-Short*

The workshop will begin with a short reader's theater built around the story of Shiphrah and Puah. The second part of the workshop will involve participants writing their own scripts in groups. To speed up the process, background information and creative sparks will be provided. If time allows, some groups will present their rough scripts. People will leave empowered (or at least less overwhelmed) by the process of going from a biblical story to script.

##### Barriers and Access to Solidarity

*Melissa Florer-Bixler, Chantelle Todman Moore*

In striving to experience transformational solidarity as women, we experience both barriers and access points in our shared history. These must be acknowledged and owned for us to build a new sisterhood beyond and outside of patriarchy and white supremacy. This workshop will explore our shared histories and realities, as well as points of diversion, as women in a racialized society. We will also explore how we reinforce a script of white supremacy within our interactions and mindsets and ways to rewrite a new reality for solidarity as women.

##### Telling Your Love Story: A Revolutionary Act

*Jos Duncan*

Participants will be guided in telling personal stories and mapping their life journeys, focusing on love as a key to healing, change, and power.

#### Paper presentations:

##### Power, Participation and Process: The Role of Polity in the Mennonite Church

*Janeen Bertsche Johnson*

"Polity" describes how things are done in the church — who has power, who is participating and what the process is. Mennonites have not been very explicit about their polity, which can lead to confusion and frustration, especially when someone wants to encourage change in the church. This paper will outline some of the key aspects of Mennonite polity and suggest ways that women's voices can be better heard in the processes of the church.

## **Dancing on the Edges of the Denomination Tent**

*Amy Yoder McGloughlin*

I pastor a congregation that was removed from the denomination. I'll share the story of the removal, explore the dynamics of power, and envision what leading might look like post-denomination.

## **Session Two: Saturday, 11:30 a.m. – 12:30 p.m.**

### **Workshops**

#### **Envisioning God's Power**

*Linda Gehman Peachey*

This workshop will explore how we understand God's power. How does God's power show up in the Bible, especially in Jesus' life and ministry? What do these understandings reveal about God and about how God works in the world and in our lives?

#### **I've Got the Pencil: Poetry as a Kaleidoscope for Understanding Self and Power**

*Hillary Watson*

Learning how to manage power is also about learning how to manage self-expression. We'll look at several poems, discuss ways to use poetry for our own growth and health, and try out a few writing prompts. This workshop is designed to be a cathartic, creative, processing space in the middle of an intense weekend. Participants are invited to share work at Saturday evening's Poetic Showcase.

#### **Sexy/Sexed Bodies in the Pulpit: Women's Negotiations in Pastoral Ministry**

*Melissa Florer-Bixler*

Dressing the body is no neutral act, especially for women in pastoral ministry who embody female sexuality in a traditionally masculine space. Dressing also serves as a metaphor for how women's bodies perform gender in masculine spaces of pastoral leadership in the Mennonite church. Over time women have attempted to either "opt in" or "opt out" of this form of body politics. After exploring particular instances of the production of female identity in pastoral ministry in the Mennonite church, we move to an alternative: that there is no way of getting outside of being a sexed body. Instead dress, space and sex are persistent negotiations, occasioned decisions that can produce, diminish or reallocate power.

## **Raise Your Voice**

*Katie Graber*

What does it mean to claim power by raising your voice in song? Or to submit to written harmonies and blend your voice when singing with others? This workshop will explore the curious nature of voice as both material and immaterial and how in song, voice gives rise to many rich uses, meanings and metaphors. Together we will discover how singing invites us to simultaneously give up power and claim power, and how this complexity mirrors many life situations in which we can live "power through" rather than "power over." Participants will also sing together and share our dreams for the future of congregational singing in the Mennonite church. Women helping shape the new Mennonite Song Collection will lead the workshop.

### **Paper presentations:**

*Option One:*

#### **Dare to be a Danielle: Women, Courage and Leadership in the Mennonite Church**

*Carol Penner*

I interviewed 10 women over age 65 who have shown leadership in the Mennonite church in Ontario. How did they show courage? Who did they learn courage from? What biblical characters inspired them? While I hope to write an academic paper on this topic, this presentation will focus on story as I share about courage, using the voices of the women I interviewed and reflecting on the impact that hearing their stories had on me, the interviewer.

#### **A Menno Latina in the Making: Story of Roots, Leadership and Theology**

*Alma Ovalle*

This paper will give women of all backgrounds insight into the journey of a woman who grew up as a Hispanic Mennonite preacher's kid in South Texas in the 1970s and 1980s and who throughout her adult life has seen the hand of God empower her to be a leader in her home, church and community today. We'll explore her roots in the Mennonite church, leadership opportunities for women in the Southeast Mennonite Conference, her work with Mennonite Women USA as well as her work with Hispanic Mennonite Women. Her story will ask us to consider how we lead in community with other women, how we lead for a greater purpose, and how we develop future leaders.

*Option Two:*

### **Who Here Has Ever Heard a Mennonite Sermon on Grace?**

*Hilary Scarsella*

I've been asking this question in Mennonite settings for a while now. When I do, I am nearly always met with blank stares. One shadow side of the Mennonite emphasis on discipleship and "living like Jesus" is that we have a tendency to hold ourselves to an unattainable standard of perfection, and when we fail to meet that standard, we can become flooded with shame. Recently, a friend told me, "When I was a kid, I would secretly cry myself to sleep with shame because I realized I didn't want to endure being killed for my faith like Jesus was." The pressure to sacrifice our bodies, psyches and spirits is particularly high for women, and it has been used in both the church and wider society to disempower women and girls. What role could a Mennonite theology of grace play in the empowerment of Mennonite women, and how do we embody a theology of grace alongside our commitments to ethical living? This paper will use story and critical reflection to explore possible directions.

### **I Don't Need to be in Charge of Anything**

*Cathy Stoner*

Beginning with her first taste of embracing her own power at the last conference, Cathy will share mid-life stories and anecdotes from her journey of empowerment as a woman of faith, living and working in her neighborhood. She reflects on her transition from a stay-at-home mom to whatever's next.

*Option Three:*

### **On Earth as in Heaven: The Power to Celebrate and Bridge Intersectionalities of Creation and Creator**

*Erica Lea*

Much of Christian theology has historically been more informed by patriarchal notions of dualism than a healthy respect for holistic interconnectedness. Diversity is the strength of Creation. Does Creation, including people, have the power to heal itself in partnership with the Creator? How would Creation care look different if Creation, often personified with feminine metaphors, were adequately celebrated as diverse, yet unified? Particular attention will be given to intersectional identities and socially constructed identities along with interactions between human and non-human parts of Creation. This presentation will incorporate insights from ecofeminist theology scholars, especially Elizabeth Johnson, Sallie McFague and Rosemary Radford Ruether.

### **Sophia at the Crossroads: Dismantling Patriarchy Through the Wisdom of the Biblical Goddess**

*Chris Hoover Seidel*

The biblical story has been paved with patriarchal asphalt, suppressing the power of women and marginalized voices for millennia. This study encounters Hochma, Woman Wisdom, in the poetry of Proverbs, and uses the genre as a point of liberation for her character. It capitalizes on her development as Sophia during the Jewish Hellenistic period to uncover a biblical goddess figure whose life-giving wisdom counters the folly of the status quo, blurs gender binaries, and powerfully calls her seekers to walk the path of Life. It presents a reality where her voice and life-giving power break through the cracks in the patriarchal asphalt, offering readers a new light to shine on the Bible. This new light includes the life and ministry of Christ-Logos, the Holy Spirit in Acts, and Paul's message of the cross and resurrection. Sophia as a feminine image of divinity interrogates the patriarchal demands of hierarchy, binaries, and oppression, liberating the church to amplify its prophetic voice and move toward justice.

## **Session Three**

**Saturday, 4:30 p.m. – 5:30 p.m.**

### **Workshops:**

#### **Who are You When You Perform?**

*Hillary Watson*

Work presentations, teaching, sermons, poetry — we all spend time in front of crowds. Is it possible your body is saying something very different than your words? Deepen your awareness of your body and learn tips for working in a variety of settings with your body instead of against it. Using theater, poetry and pastoral techniques, we'll approach oral presentation via the body. This is a companion to the workshop I've Got the Pencil, moving from the written word to the spoken word and imbuing both with power, intentionality and truth.

#### **Womanist Theology From an Anabaptist Perspective**

*Melody Pannell*

Explore the Intersectionality of feminist thought and black liberation theology in the development of womanist theology as a model for the empowerment of women. How can womanist theology be implemented through the lens of an Anabaptist perspective? How does womanist



theology connect to the current Radical Anabaptist Women's (RAW) Movement for Women seeking to reclaim their power and ownership within the Mennonite community?

### **Creating Personal Rituals for Empowerment**

*Hilary Scarsella*

Through ritual we can give the parts of ourselves that have been silenced the space needed to come to voice. We can also use ritual to begin the work of transforming the dynamics of power that shape us and our interactions in the world. Come to this workshop to learn how to practice the basics of creating personal rituals for empowerment, using resources from the faith traditions that you value. This workshop will be highly interactive.

### **Talking about Power in Congregations**

*Joanna Shenk*

In this workshop we'll discuss how to develop a curriculum and pedagogy on power for a congregation. Joanna will share from her experience at First Mennonite Church of San Francisco, where they spent the year of 2015 focused on recognizing and resisting structural sin/oppression. She will share what this looked like in worship, education and small groups, and how such work set a framework for ongoing transformation.

### **Women of Color, Mennonite Women's Organizations, and Issues of Power**

*Alma Ovalle, Anita Hooley Yoder and others*

Women of color will share stories about the empowering activities of Mennonite women's groups at local, regional and denominational levels. They will speak about how they have been supported by other women and the structure of women's organizations. They will also voice questions and concerns about potentially disempowering experiences in white-dominated Mennonite spaces. Anita Hooley Yoder will present stories and thoughts from additional women whom she encountered in her recent work on a history book for Mennonite Women USA, with ample time for questions and conversation.

### **Paper presentations:**

*Option One:*

#### **Can I Get a Witness? Claiming the Power to Transform the Common Shock of Patriarchy**

*Sarah Bixler*

In her book *Common Shock: Witnessing Violence Everyday*, Kaethe Weingarten presents a psychological framework for persons who experience subtle forms of trauma through common, everyday experiences. When unaddressed, these shocks pass from one generation to the next, morphing with each transmission. This paper analyzes stories from Mennonite women under a patriarchal system that can be categorized as common shock. Drawing on Weingarten's theory of the role of the witness, this paper envisions how compassionate witnesses can transform Mennonite women's experiences of common shock under patriarchy. These witnesses have immense power to confer hope and affect transformational change in a system reeling from patriarchy.

#### **Inescapable Dream**

*Catherine Lee*

The paper will play with and examine our dreams about power, in a discussion of the necessities, nightmares, and conundrums that we face when we talk about power and the visions we shape for the world. Wendell Berry's poem "Dream" serves as an entry point, imagining our "inescapable," and ultimately failed, attempts to restore a damaged world, "to build all that we have built, but destroy nothing." We will then turn to explore Hannah Arendt's contrast between power and violence and ask what resources she offers in conversation with Anabaptist theologies of peace and nonviolence. Does Arendt offer concepts of power that sidestep Berry's sense of inevitable failure? Does gender play a role in differing perspectives and senses of possibility? Can power without violence help us to dream different dreams? Through an accessible interplay of poetry, philosophy and Anabaptist theology, the paper will question and affirm the "inescapable dream" of power: how we recognize, imagine and claim power, and how we miscarry and prosper in our attempts to use power to transform the world.

*Option Two:*

### **Naming Mary Magdalene: Reclaiming Jesus' Female Counterpart**

*Kristy Shellenberger Yordy*

This paper explores Mary Magdalene's significant and critical role in the life of early Christianity and of Jesus himself. It uses canonical and extra-canonical sources, such as the Gospels of Philip, Mary Magdalene and Thomas, to reflect on her life, voice and power. It also ponders Mary Magdalene's connection to her sisters of the text, like the prophet Miriam of the Exodus narrative and the Shulamite of the Song of Songs. The paper is written in the form of midrash—it searches out meaning from within, between and behind the biblical and extra-biblical texts.

### **Non-binary Identity in Ruth and the Re-structuring of Power**

*Stephanie Chandler Burns*

This paper provides a uniquely queer reading of the book of Ruth through the lens of bisexual hermeneutics. It examines Ruth's non-binary identities, between categories of Moabite and Israelite and in her relationships with Naomi and Boaz, which break with traditional dichotomous categories. Such a biblical example creates room for those who fall outside such binary categories to reclaim power through embracing uniquely non-binary identities as God-given.

## **Session four Sunday, 2:00 p.m. - 3:00 p.m.**

### **Workshops:**

#### **Raw Monologues**

*Sandra Perez, Sylvia Shirk, Ruth Wenger and others*

We will select real stories of Mennonite women and prepare skits to act them out, either by the woman who is telling her own story or a surrogate.

#### **Claiming our Power in the Halls of Congress**

*Rachelle Lyndaker Schlabach, Charissa Zehr*

Government policies affect all our lives, and yet often we feel powerless to speak to our governing officials. This workshop will help you learn how to engage effectively with policymakers and to speak out for more just and peaceful policies.

### **Mary Magdalene Feast Day Celebration**

*Sara Klassen, Kristy Shellenberger Yordy*

This workshop will provide ideas and resources for planning a celebration honoring Mary Magdalene's annual Feast Day (July 22) as well as resources for planning a worship service to honor Mary Magdalene. The resources are based on the presenters' study of Mary Magdalene and their work of planning and leading a worship service and feast day in their home church and community of Goshen, Indiana.

### **Our Stories Untold Wants to Hear From You!**

*Barbra Graber, Hilary Scarsella*

In the two years since the last Women Doing Theology conference, conversation and action toward transforming the culture of the Mennonite church into one that resists the systemic perpetuation of sexualized violence has taken several important turns. In this workshop, Our Stories Untold (OSU) will make ourselves available to answer your questions. We are also interested in hearing your take on where the church now stands and what we (the church broadly or OSU specifically) need to focus on most in the next two years to keep the transformation train rolling. Come to this workshop to get connected to the OSU community, to gain clarity about recent developments in the church with regard to sexualized violence, and/or to help shape the way forward.

### **Sources of Power and Authority for Women in Ministry**

*Janeen Bertsche Johnson*

This workshop will examine the three major sources of power/authority for people in ministry: personal power (who you are), positional power (what your role is), and functional power (how well you perform). We will explore how women are given (or not given) these different types of power, and how we can develop our authority in order to empower others.

### **Paper presentations:**

*Option One:*

#### **Mennonites and Power: A Thwarted Conversation**

*Brenda Meyer*

This paper looks at words and concepts related to power in the biblical texts and finds strikingly consistent warnings and invitations. Those warnings and invitations described in current sociological language become a lens for examining the relationship of Mennonite leaders Guy Hersberger and J. Lawrence Burkholder as they wrote about, conversed about and exercised power.

### **Living in the Light of the Moment**

*Mary Wade*

This paper will explore three states of being essential to working for the common good; reverence, imagination and justice. Each embodies energy and ways of thinking, feeling and acting that opens the individual to self-discovery and "other" discovery. As we embrace and practice the three our views, outlook, attitudes and actions are lifted to a different dimension, a higher state of being. We are elevated above the destruction, distractions and dis-ease of the moment. It is in this state of personal and community elevation that undaunted by the present state of confusion and chaos we collectively change the direction of our lives, homes and community. We draw deeper into our individual and collective consciousness, see clearer, feel with greater compassion, and are compelled to live and work for the good of all.

*Option Two:*

### **This is My Blood: Meeting God in the Midst of the Messiness of Menstruation**

*Joy Wahnefried*

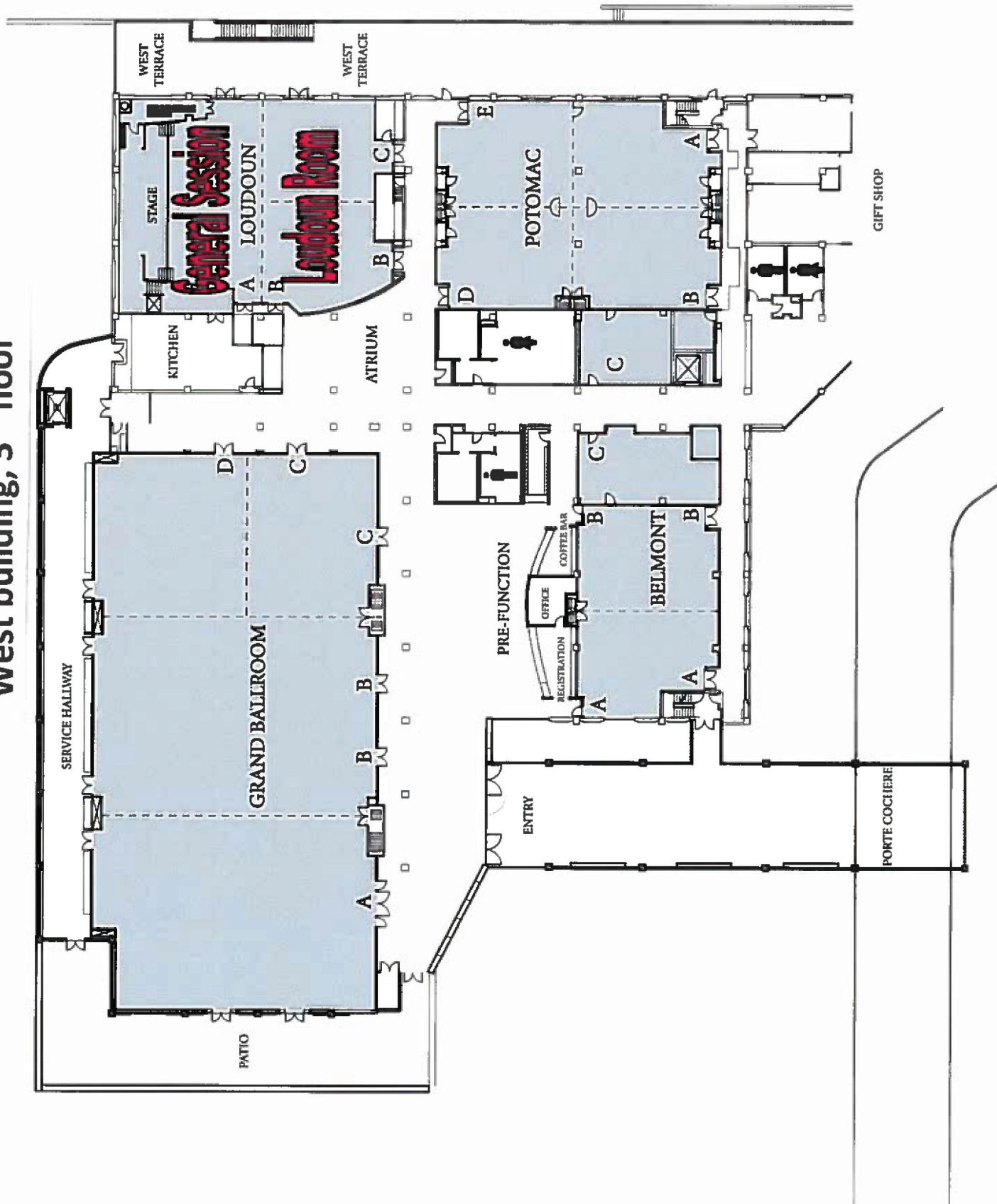
"Menstruation is unclean in the biblical narrative and it is, therefore, something to be ashamed of," the dominant narrative asserts. For too long the church has shamed women who are menstruating. This paper challenges that reading of scripture by closely examining Genesis 18:9-15; 31:22-55; and Mark 5:21-43. This paper asserts that instead of declaring menstruation unclean and a time where women are separated from God, the Bible tells a story of a God who draws close to women in the midst of their menstrual cycles.

### **Created in God's Image: My Path to Embracing Power**

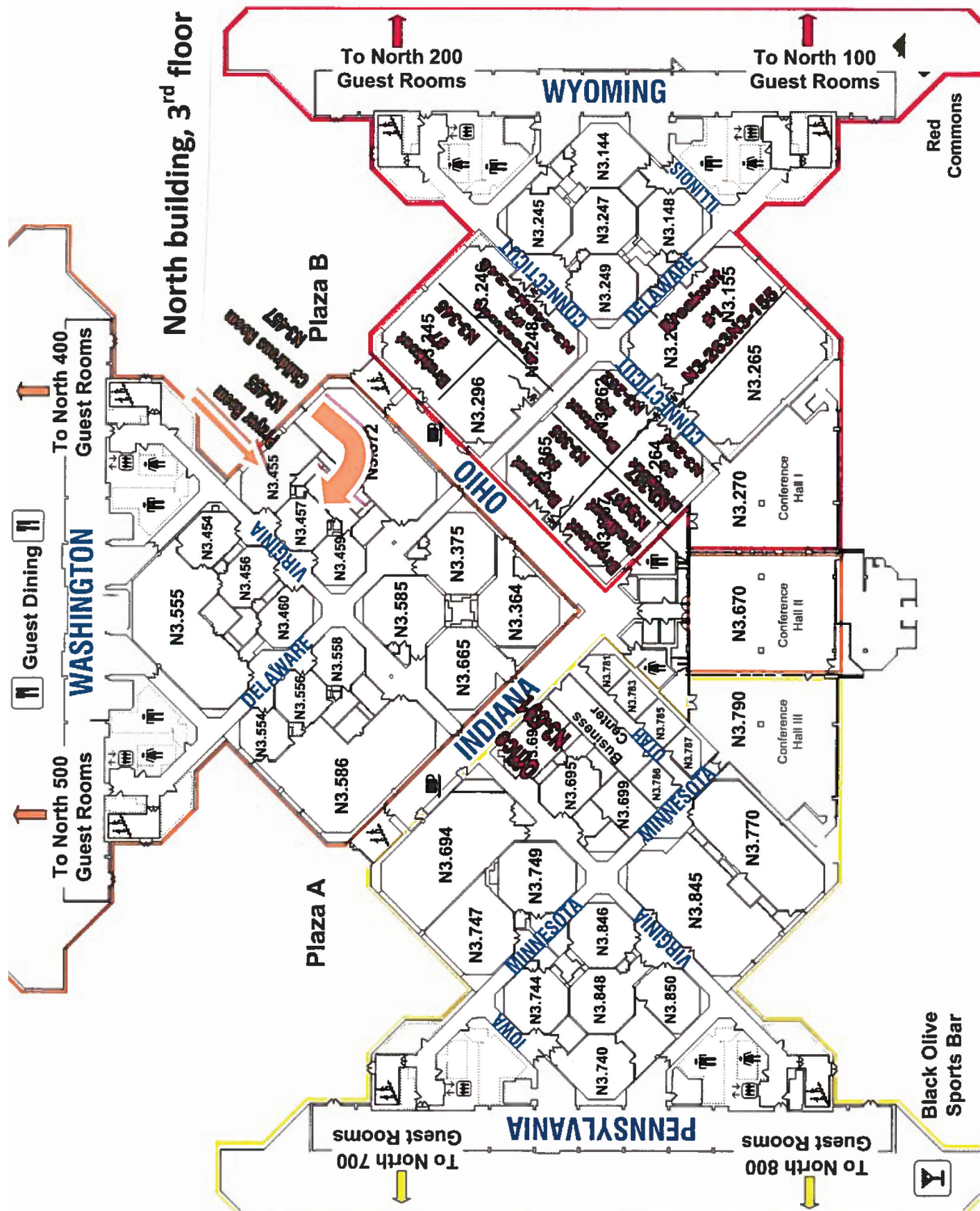
*Jenny Castro*

I grew up in a spiritual community and family that ascribed to a complementarian view of men and women, which translated into traditional gender roles and a theology implied that growing up to be a woman meant that I could not (on my own) reflect God's human ideal. In this paper, I explore the roots of those beliefs and the effect they had on me as a little girl. I contrast those ideas with the power I encountered inside myself through a journey of connecting with my body, pregnancy, childbirth and motherhood and how through those experiences, my understanding of myself — in relation to God and humanity — was transformed.

# West building, 3<sup>rd</sup> floor

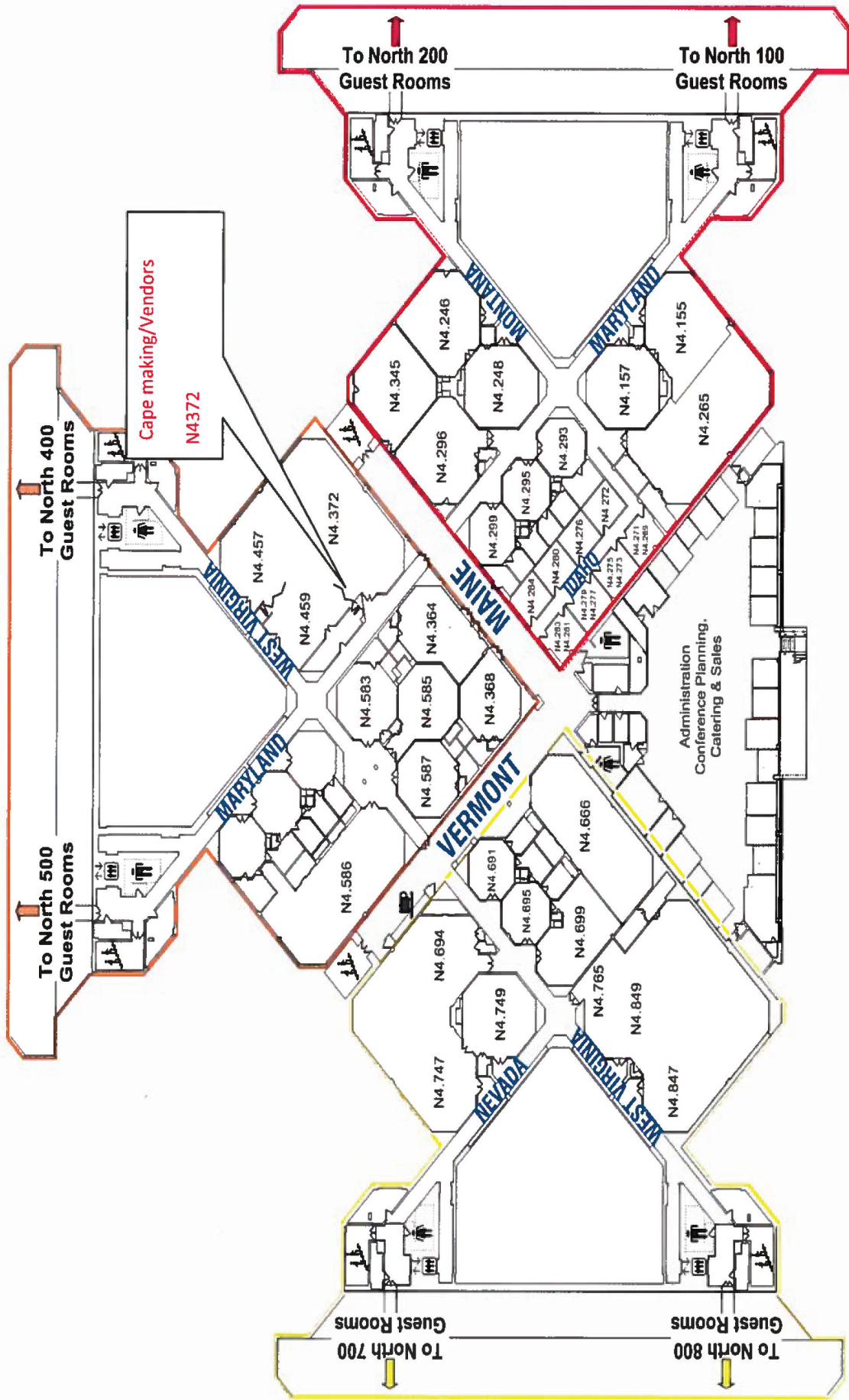






# North building

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# Create a community of care

These resources can help your congregation create a community of care for those affected by harm, and find ways to speak out against sexualized violence.

## Understanding sexual abuse by a church leader or caregiver

**Abuse: Response and prevention**  
A guide for church leaders

**Created Equal: Women and Men in the Image of God**

**Pornography: Lies, Truth and Hope**

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**Mennonite Central Committee**

# Creando una comunidad comprensiva

Estos recursos pueden ayudar a su congregación en crear una comunidad compasiva hacia los que han sufrido de la violencia sexual y a buscar maneras para combatirla.

## Entendiendo el abuso sexual por parte de un líder de la iglesia o cuidador

**Respondiendo y Previendo el Abuso:**  
Guía para líderes

**Creados como Iguales:**  
Mujeres y hombres a la imagen de Dios

**Pornografía: Mentiras, verdad y esperanza**

**mcc.org**



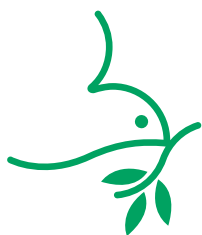
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**Mennonite  
Mission  
Network**



**5th Century BCE**

**Esther; Persian  
Empire**

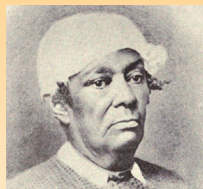
Courageous leader who  
saved the Jewish people  
from destruction.



**6th Century CE**

**Euphemia;  
Mesopotamia**

Minimalist, minister, giver.



**1798–1865**

**Betsey Stockton;  
United States**

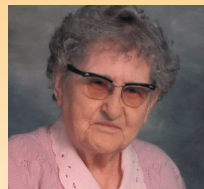
Freed slave, first single  
missionary of modern  
times.



**1873–1931**

**Dora Yu; China,  
Korea**

Evangelist, revivalist.



**1912–2008**

**Erna Fast; United  
States, Germany**

Bridge builder, educator.

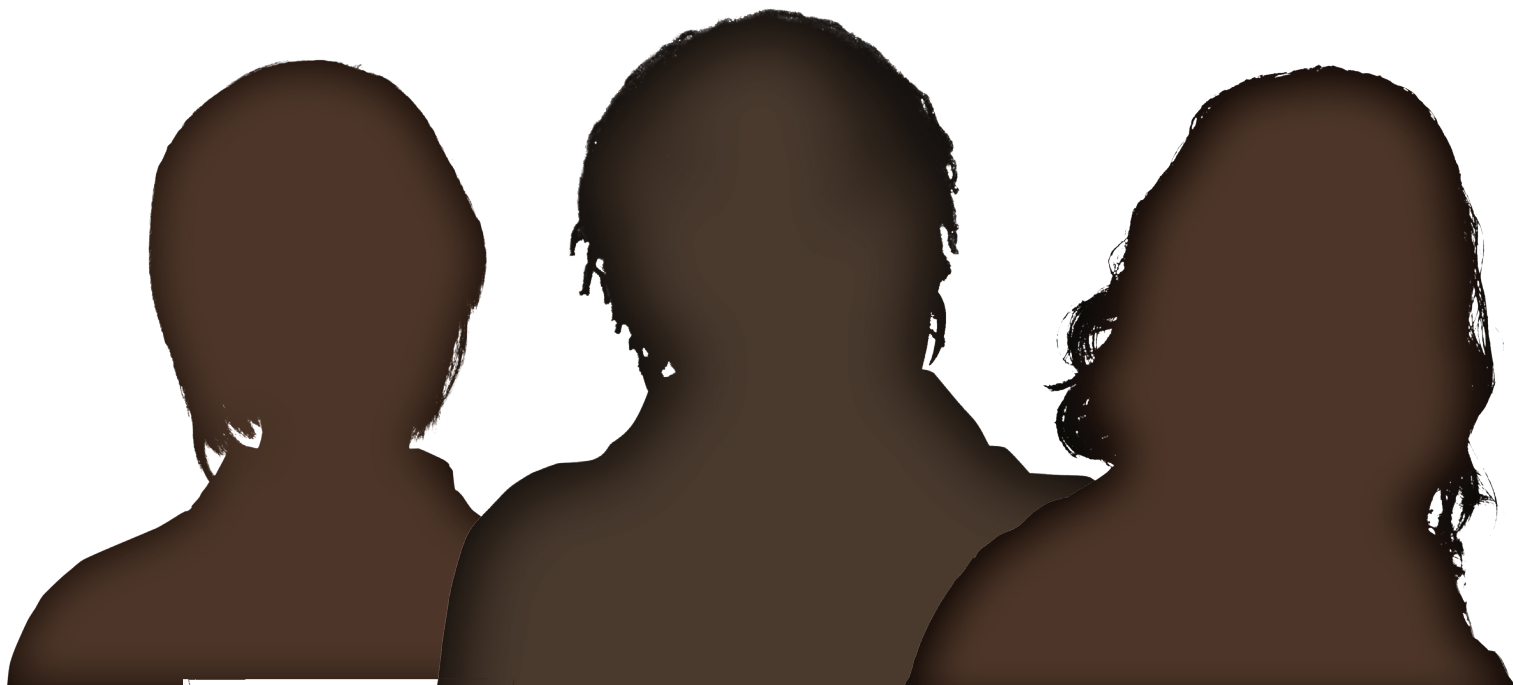


**1958–**

**Rebecca Osiro;  
Kenya**

Glass ceiling breaker,  
leader, theologian.

**And the timeline continues ...**



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