

# The Mennonite Worker



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The Mennonite Worker Collective  
c/o Joy Mennonite Church  
504 NE 16th St.  
Oklahoma City, OK 73104  
MennoniteWorker.org

## An introduction to *The Mennonite Worker*

By *James M. Branum*

Welcome to the first issue of a newly merged publication. The two pre-merger publications are: *The Joy Mennonite Community Newsletter* (published by Joy Mennonite Church off and on since 1991) and *The Mennonite Worker* (a blog I have written since 2010).

The reason for this change is that Joy Mennonite has always had a larger voice than one might expect. We have spoken up on behalf of unpopular causes for a long time, in our community but also in the Mennonite Church. While our church newsletter has been a publication for us as a community, it has also long been a publication read by the outside world too.

My hope is that by becoming *The Mennonite Worker*, that we can better live out this dual-calling, to be faithful to our calling internally but also in our engagement with others.

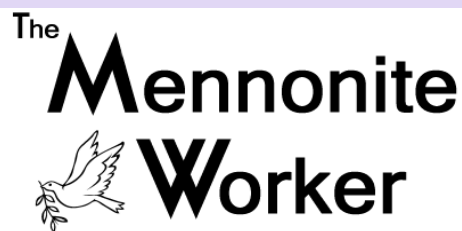
I also hope that this new name ("Mennonite Worker") might be an inspiration for us to see the connection between Anabaptist values and that of the anarchist Catholic Worker movement.

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### Our newspaper's mission:

1. Sharing the nonviolent teachings of Jesus
2. Encouraging the creation of a new society within the crumbling shell of the old
3. Recognizing the deep connection that exists between all people and creation itself
4. Defying the values of empire
5. Nurturing lives that are full of passion and joy

This newspaper is published by the Minister of Peace & Justice at Joy Mennonite Church. Our readership includes members and friends of our church, as well as fellow travelers in our city and elsewhere. We seek to publish content that reflect our values and/or encourage critical thought on issues of concern to us. Unless otherwise stated, opinions expressed in this newspaper reflect the views of the author alone, and not the official position of Joy Mennonite Church or this newspaper.

**Contact us:** If you have news, opinions, recipes, cartoons, photos or other items that you would like see in the next issue, please contact us at:

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All past issues are archived at  
**JoyMennonite.org**  
and at **Mennoniteworker.org**.

## From page 1—An Introduction

With regards to format, we will continue to publish this print version of the journal, but we will also publish a blog at [mennoniteworker.org](http://mennoniteworker.org) which will be updated on a more frequent basis.

This newspaper/blog will only be as good as the content we receive, so please send us your articles, op-eds, poetry, recipes, pictures, etc. Submissions can be sent to [joymennonite@gmail.com](mailto:joymennonite@gmail.com).



**THIS IS MY COMMANDMENT  
THAT YOU SHOULD  
LOVE ONE ANOTHER  
AS I HAVE LOVED YOU**

*Some of the artwork in this issue is by Ade Bethune from the Ade Bethune Collection, St. Catherine University Library, St. Paul, MN 55105*

*Unless otherwise noted, content from The Mennonite Worker may be shared and used in other non-commercial publications.*

# What is a Mennonite Worker?

## *Opinion by James M. Branum*

The term "Mennonite Worker" was derived from 3 sources...

1. The Catholic Worker Movement
2. The Mormon Worker Newspaper (most notably for their application of the ideals of the CW movement in a different denominational context)
3. The Mennonite/Anabaptist tradition (our own faith tradition which in its best moments lived out many of the same ideals as did the CW movement)

Given these inspirations, I thought it might make sense to quote from these streams of inspiration, as to what it means to be a Mennonite Worker.

## **"What the Catholic Worker Movement believes"**

1. The Catholic Worker believes in the gentle personalism of traditional Catholicism.

2. The Catholic Worker believes in the personal obligation of looking after the needs of our brother.

3. The Catholic Worker believes in the daily practice of the Works of Mercy.

4. The Catholic Worker believes in Houses of Hospitality for the immediate relief of those who are in need.

5. The Catholic Worker believes in the establishment of Farming Communes where each one works according to his ability and gets according to his need.

6. The Catholic Worker believes in creating a new society within the shell of the old with the philosophy of the new, which is not a new philosophy but a very old philosophy, a philosophy so old that it looks like new.

-From What the Catholic Worker Believes, by Peter Maurin

## **An excerpt from "How to start a Catholic Worker House and why you should contemplate doing so"**

This Kingdom of God, which even now is upon us, can be found in the secret bags of groceries left on porches at night, good deeds done, prayers said, masses celebrated, chants sung, meditations contemplated, gardens planted, devotions practiced, flowers growing, trees towering, kind words said and repeated often. The Kingdom of God is here and there, then and now. You find it in choirs, singing Exultate Justi at rehearsal preparing for Ascension Sunday. It is where priests and peoples celebrate mass, and with



Benedictine monks in the eastern Oklahoma mountains chanting the liturgical hours. And then there are the people who come to our house three Saturdays a month to deliver food to people in need who don't have transportation to get to a regular food bank.

From the beginning, Dorothy Day and Peter Maurin taught that we Catholic Workers should be busy building a new society in the midst of the collapsing ruins of the old, through *Ora et Labora*, prayer and work. If we can protect the poor and the innocent, save them, deflect or mitigate harshness of the impact upon them of what is happening, this ongoing slow motion economic, social, and moral collapse, we should certainly act to do so; we resist and overcome evil by doing good.

If we want to see a sustainable and just civilization of life and love in our lifetimes, we can only start where we are, at the grassroots, to create these new structures in tangible ways. We start small or we don't start at all.

- From [JustPeace.org](http://JustPeace.org), by Robert Waldrop of the Oscar Romero Catholic Worker House

### **An excerpt from Justpeace.org**

+Live simply and justly in solidarity with the poor and marginalized and be a good neighbor. Make no war on them, rather, be one with them in spirit, truth, and love.

+Hear the truth when it is spoken to you. Discern the signs of the times and speak truth – to power, to the people, and to the Church.

+Make injustice visible — witness, remember, teach, proclaim, tell. Light candles, do not curse the darkness.

+Protect the poor and powerless— listen, learn, educate, organize, empower participation, and respect life from the moment of conception to the time of natural death.

+Work for reconciliation with truth, evangelism, catechesis, orthopraxis.

+Celebrate life, goodness, beauty, virtue, responsibility, and joy. Practice peace, non-violence, servant leadership, harmony, community, voluntary cooperation, and the proper stewardship of God's creation. Pray without ceasing.

+ Ensure fair distribution, subsidiarity, economic opportunity, justice, and food security for everyone everywhere.

- From [Just Peace.org](http://JustPeace.org) by Robert Waldrop, Memorial of St. Mary MacKillop, AD 1998

### **An Excerpt from "The Mormon Worker"**

The Catholic Worker brought awareness to many difficult, but necessary questions, such as: why are there so many poor and abandoned? What is honest work? What is due workers and the unemployed? What is the relationship between political, social and economic democracy, and between these and the common good? Just where are we, where do we want to be and how can we get there? What of means and ends? What does it mean to follow Jesus Christ today? We hope to address some of these same questions in the context of Mormonism. My hope is that the creation and publication of *The Mormon Worker* mirrors the movement of Day and Maurin, that it will help in bringing about a "new society within the shell of the old, a society in which it will be easier to be good." We do not wish to change the doctrines of the church, only to create dialogue and discussion on how those sacred doctrines are being incorporated into our lives

and if there are more efficient ways of making those doctrines part of our every day lives – which I believe will aid in creating a society where it is easier to be good.

- From *The Mormon Worker*, Issue #1

## An excerpt from “Core Convictions of the Anabaptist Network”

1. Jesus is our example, teacher, friend, redeemer and Lord. He is the source of our life, the central reference point for our faith and lifestyle, for our understanding of church and our engagement with society. We are committed to following Jesus as well as worshipping him.

2. Jesus is the focal point of God’s revelation. We are committed to a Jesus-centred approach to the Bible, and to the community of faith as the primary context in which we read the Bible and discern and apply its implications for discipleship.

3. Western culture is slowly emerging from the Christendom era when church and state jointly presided over a society in which almost all were assumed to be Christian. Whatever its positive contributions on values and institutions, Christendom seriously distorted the gospel, marginalised Jesus, and has left the churches ill-equipped for mission in a post-Christendom culture. As we reflect on this, we are committed to learning from the experience and perspectives of movements such as Anabaptism that rejected standard Christendom assumptions and pursued alternative ways of thinking and behaving.

4. The frequent association of the church with status, wealth and force is inappropriate for followers of Jesus and damages our witness. We are committed to exploring ways of being good news to the poor, powerless and

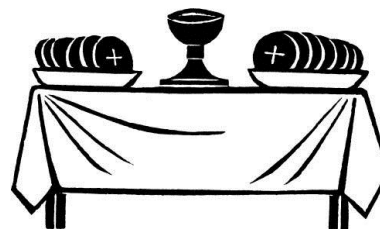
persecuted, aware that such discipleship may attract opposition, resulting in suffering and sometimes ultimately martyrdom.

5. Churches are called to be committed communities of discipleship and mission, places of friendship, mutual accountability and multi-voiced worship. As we eat together, sharing bread and wine, we sustain hope as we seek God’s kingdom together. We are committed to nurturing and developing such churches, in which young and old are valued, leadership is consultative, roles are related to gifts rather than gender and baptism is for believers.

6. Spirituality and economics are interconnected. In an individualist and consumerist culture and in a world where economic injustice is rife, we are committed to finding ways of living simply, sharing generously, caring for creation, and working for justice.

7. Peace is at the heart of the gospel. As followers of Jesus in a divided and violent world, we are committed to finding non-violent alternatives and to learning how to make peace between individuals, within and among churches, in society, and between nations.

From: [www.anabaptistnetwork.com/coreconvictions](http://www.anabaptistnetwork.com/coreconvictions)



Read our blog at:

[www.MennoniteWorker.org](http://www.MennoniteWorker.org)

# Voting

*Opinion by Zach Gleason*

Some of you know I was recently interviewed for the Smiley and West radio program. The issue was electoral participation. Tavis Smiley and Dr. Cornell West have been critical of many of the president's policies, notably his acceptance of super-PAC money after his famous denunciation of it before the Supreme Court justices at the State of the Union address. The president opposes this money on principle, yet he accepts it in reality because of its practical usefulness.

I shared this criticism. The president is being hypocritical. Our actions should match our words. While we all agreed on this point, we disagreed about what to do on Election Day. Despite their intense criticism of the president on this issue and many others (drone attacks, record support for Israel's oppression of Palestine, record levels of deportations which separate parents from children, increased attacks on whistleblowers, and an overall neglect of the poor), Smiley and West still intend to vote for the president's re-election. I do not.

The show's hosts are critical of the president's hypocrisy, yet they choose to vote for him. This choice is itself hypocritical. They say the president is wrong to set aside his principles for practical political considerations, yet at the election they will set aside their own principles for practical political considerations.

But I shouldn't be too hard on Tavis Smiley and Dr. West. They are doing what it seems everyone is doing. Everyone seems to mourn the practice of politicians who sacrifice their principles in order to get elected, and yet millions of these same people reinforce that behavior when they cast their votes for these same politicians.

I can understand that decision. We've been indoctrinated to vote. Voting and democratic participation are all good things that all good boys and girls will

do when they grow up. The American myth is an appealing one. Everybody gets a vote, so that we can all work together and resolve our differences peacefully. Peace equals compromise, and compromise equals voting for the lesser of two evils. Even if the lesser of two evils uses his power to kill and oppress innocent people, we should still support that candidate. There are only two choices after all. If the choice is between evil and more-evil, we must choose evil.

No. Not as Christians. Not as Mennonites. We have already committed ourselves to something else. As followers of Christ we are followers of the one who refused to side with the lesser of two evils – the one who refused the default options presented to him and forged a new path.

When I express my opinion on this issue, the answer is almost always that I should look at the consequences. If I don't vote for this candidate, the other one might win. I try to be charitable. I try to put aside the reality that in Oklahoma my vote does not matter (which would be true even if my vote could affect thousands of other votes). The president has already effectively conceded this state. Rather than deal with reality that courts usually end up deciding close elections, I try to focus on the hypothetical scenario where my vote might affect the outcome.

In that wild fantasy, it's still a choice between two candidates with remarkably similar policies. Both candidates would surround themselves with advisers picked from the wealthy elite. (We saw how quickly the Obama administration threw its most notable exception to that rule, Shirley Sherrod, under the bus). Both candidates would continue obscene military spending. Both would decide questions of international relations on the basis of political expediency rather than siding consistently with justice. Both candidates will continue the historical bipartisan policies of deregulation and environmental apathy. And both candidates will change their positions whenever it is personally advantageous.



I'm personally more comfortable discussing things theoretically; there's less arguing over the facts if we just define our terms clearly up front. There are reasons to take the lordship of Jesus seriously – as opposed to the lordship of Obama or Romney. There are church-centered theological reasons for abstaining from worldly elections. But it seems like the particularities of this election are the overwhelming focus in the minds of most. If we are unwilling to look beyond the lesser of two evils, I fear we are setting the bar too low.

When we decide that Obama's suspension of principles, increased deportations, and killing of the innocent in drone attacks are acceptable sacrifices (or if

we decide in favor of Romney's inevitable equivalent missteps), we might do well to consider the history of so called "acceptable sacrifices." Howard Zinn put it this way:

"If there are necessary sacrifices to be made for human progress, is it not essential to hold to the principle that those to be sacrificed must make the decision themselves? We can all decide to give up something of ours, but do we have the right to throw into the pyre the children of others, or even our own children, for a progress which is not nearly as clear or present as sickness or health, life or death?"



# Opinion: The Beginning of the End of Aids

*By David Bertsche*

I just wrote this letter to the editor and submitted it to the Norman Transcript and the Oklahoman. No word on if they will print it yet, but perhaps we can use it for the church letter...

Dear Editor,

I spent fifteen years of my life in the small African nation of Botswana. In many ways the country is a model of prosperity and stability for the region. The democratic government has invested heavily in education, healthcare and infrastructure for all citizens. The elections are free and fair, marked with the peaceful turnover of power.

But this promising picture belies the reality of an invisible, insidious force at work quietly rotting away the societal framework. This blight takes formerly healthy adults leaving behind young orphans and elderly grandparents. The absence of providers impoverishes a family and the absence of producers impoverishes an economy.

The dark reality of AIDS has been brightened by the

introduction of antiretroviral drugs that allow some infected people to live normal lifespans. In addition, technology and education have greatly reduced the rate of mother to child transmissions. Scientists, educators and policy makers around the world have made incredible progress in understanding, preventing and treating this disease. We are at a critical moment in the fight against HIV/AIDS; potentially the beginning of the end.

The International AIDS Conference is taking place in Washington, D.C. during the week of July 22-27; it is the first time in three decades that the U.S. is hosting this important event. Urge your representatives for continued support of programs such as the President's Emergency Fund for AIDS relief (PEPFAR) and The Global Fund for AIDS, Tuberculosis, and Malaria. Budget cuts threaten to undermine such programs even though the money we spend on them is only 0.15% of the federal budget.

The pandemic still continues, as new HIV infections currently outpace those annually added to treatment. But if the resources are committed, then the fantastic dream of living in a world free of this disease is within reach. This will grant each person on earth a greater chance of living a healthy and productive life.

## Mennonite Worker Seminary

The Mennonite Worker Seminary is an informal unaccredited "people's" seminary. We are modeled after [The Tierra Nueva People's Seminary](#) (Burlington, WA), [The Alternative Seminary](#) (Philadelphia) as well as other models of education including [Unschooling](#) which focus on student empowerment and democratic forms of education.

### Fall 2021 Courses:

We are currently engaged in a study of Howard Zinn's *A People's History of the United States*, but with a special focus on the role of religion (as a force for both oppression and liberation) in the story.

If you are interested in participating in this class, please contact James at [joymennonite@gmail.com](mailto:joymennonite@gmail.com). The text can be [purchased at Powells.com](#) (please buy it from Powells and not Amazon, as Powells has a unionized workforce). The book can also be downloaded for free at the website [Historyisaweapon.com](http://Historyisaweapon.com).



# Joy Mennonite Church Community News

## Joy Mennonite Church Adopts New Constitution and Membership Policy

At our most recent congregational meeting, we adopted a new constitution. This major revision was written to give us a constitution that was better suited to our small church community, as well as to reflect our belief that the church should be governed in ways that are very different than the ways of the world.

As part of this constitution, our church also adopted the following statement regarding membership: "Because of our belief in the reconciling love of Jesus, no person will be denied membership on the basis of their socio-economic status, race, ethnicity, sexual orientation, immigration status, or disability."

The full text of the website can be found online at [www.JoyMennonite.org](http://www.JoyMennonite.org).

## Western District Conference Annual Gathering held in Oklahoma City this year.

The Western District Conference of Mennonite Church USA (the regional Mennonite conference that we belong to) met in Oklahoma on July 6-8. Many of our members attended (including several who helped with child care). The OCCPR (Oklahoma Center for Conscience and Peace Research) also had a table at the conference.

## Congregational Life Committee Questionnaire

See page 17 for the questionnaire that Joy Mennonite members and attenders are asked to complete.

## Zach Gleason receives ministerial credentials from the Western District Conference

We recently had Clarence Rempel (WDC Conference Minister) come down to see in Oklahoma City for a special service to present our pastor, Zach Gleason,

with his ministerial credentials from the Western District Conference of Mennonite Church USA.

## Peace Festival coming in November

Joy Mennonite Church will be having a table at the upcoming Oklahoma City Peace Festival in November. If you can help to staff this table, please check with James, Moses or Sadie.

## Zoe turns One!



A good time was had by at all Zoe's one year old birthday party.



## Oklahoma MCC Relief Sale November 2-3 in Enid

Joy Mennonite Church will be providing some of the music as part of the Friday night program at the Oklahoma Mennonite Relief Sale. Some members of Joy are also thinking about doing a group bike ride to the sale (either part or all of the way) in Enid. And of course many of our folks will be going to eat good food, buy craft items and bid on the quilt auction.

All proceeds from the sale go to the important work of Mennonite Central Committee ([www.mcc.org](http://www.mcc.org)).



## From page 9—Community News

### Joy Mennonite Members attended Jesus Radicals Conference in Charlotte, NC

Aaron Baker, Stefan Warner and Zach Gleason drove out to Charlotte, North Carolina to attend the Jesus Radicals Conference, a conference that discussed the intersection between Christianity and Anarchism.

### OCCPR Distributes literature on campus

The Oklahoma Center for Conscience and Peace Research recently launched a campaign to distribute military counter-recruitment (aka "Truth in Recruiting") literature at all of the OKC Metro area public junior colleges: OCCC, Rose State, and OSU-OKC.





## Summer in the Church Garden

*By Laura Reimer*

This Season

The gentle, rhythmic cycle of seasons is always a blessing to me. There is consistency to be found in the promised change. The sweltering heat of summer will always give way to the cool breezes of fall. The frozen landscapes of winter will always welcome in the new life of Spring. There is perhaps no better way to experience and appreciate the seasons than spending time in God's garden or Creation.

Here at Joy, in the garden, we have experienced yet another rhythmic shift. Three months ago we were enjoying occasional rain. We were doing our best to keep the gardens weeded and working hard to get all our seeds and plants in the ground. The gentle days of spring have given way to the heat of summer. Now, instead of waiting on rain, we have begun watering daily to give our plants the resources they need to survive. Instead of planting, we're watching things grow and produce. Instead of picking things like radishes, broccoli and lettuce we're picking things like tomatoes, peppers, basil and zucchini.

Summer has indeed been hot, and I'm sure the heat will continue to increase. However, in the heat of the summer, we're continually reminded of the beauty of seasons. As we're doing our best daily to take care of our corner of God's garden, we must also remember to cherish this season. This season of fresh tomatoes, fragrant basil, giant zucchini and blazing heat. Before we know it, the rhythm will continue and slowly bring us into another season ...all for the Glory of God.



## Fall Garden Update

*By the editor*

Johann and Laura have recently started planting green cover crops (rye and vetch) in the front garden beds. These crops will give us some much needed winter green color, but also will help to naturally put nitrogen and other nutrients into our soil.







**Seth Martin and the Menders playing at The Red Cup Cafe**



**WDC Conference Minister Clarence Rempel speaking at Joy Mennonite**



**Stefan Warner preaching at Church of the Open Arms**



## In Memory

# Martha Hannah Shoemaker

**Obituary courtesy of Eisenhower Funeral Home:** Martha Shoemaker, 86, daughter of the late James Emory and Lillian Mae Morrison, passed away on Friday, July 27, 2012. She was born in Hess, OK in May 1926 and resided in Northeast Oklahoma City, Oklahoma. She married Norman Drake in March of 1941 and had 5 children, Martha Lou, Norma Jane, Norman, Jr., Judy & Benny. She was widowed in 1964. Martha married Delmar Shoemaker and lived with him until his death in 2000. She is survived by her sisters Sue Anderson, Marion Bell & Jimmie Adkins; her brothers Charlie & Johnny Morrison; her children, Martha Pierce, Jane New, Norman & Peggy Drake, Judy & Bob Barnhart and Benny & Dottie Drake, 16 grandchildren, 35 great grandchildren and 5 great-great grandchildren.

She was buried at the Arlington Memorial Cemetery.

*We will be printing memories of Martha in the issue of The Mennonite Worker. Please send your thoughts and memories to us at [joymennonite@gmail.com](mailto:joymennonite@gmail.com).*



# Cooking Corner

**Editor's note:** I am hoping to make this a regular feature in future issues of The Mennonite Worker. Please send your favorite recipes to me at [joymennonite@gmail.com](mailto:joymennonite@gmail.com). I'm especially hoping for some Christmas recipes (i.e. peppernuts) and some vegan/vegetarian recipes.

## Pizza Crust

*From Laura Reimer*

1 pkg active dry yeast (1/2 Tb)  
1 c. warm water  
1 tsp. salt  
1 Tb. Sugar  
2 tsp Olive Oil  
2 1/2 to 3 c. flour

Dissolve yeast and sugar in warm water in a large bowl, let stand for a few minutes. Add salt, olive oil and 2 cups of flour. Stir until a soft dough is formed. Knead in remaining flour just until it's easy to handle. Let rise for 40 minutes. Punch down, roll out on to a pizza stone(or pan) that is sprinkled with cornmeal. Add toppings and bake at 425 for about 15 minutes. (makes either 1 thick 15" crust or two thinner crusts)

\*note: This is the pizza we've had at some Joy birthday parties, etc. However, I deserve no credit for the recipe. My mom, Mafra, spent lots of time and many pizza attempts to perfect this recipe. All of the credit goes to her.

## How to make your own beef, chicken and vegetable stocks—And why you should do so

**By Bob Waldrop**

*reprinted with permission from  
[www.bettertimesinfo.org/4stock.htm](http://www.bettertimesinfo.org/4stock.htm)*

No, we aren't talking about Wall Street. A great soup, sauce, or gravy begins with a great "stock",

that is, beef, pork, chicken, or vegetables simmered in water so that the water becomes intensely flavored. The best restaurants make their own stocks, and that is one of the secrets of their success. You can add a lot of quality and flavor to your home cooked meals if you make your own stocks. You can also save a lot of money too.

**Leftovers are fine!** Use leftover chicken, or the "less favorable" pieces like backs and necks, leftover veggies, leftover roast, trimmings from vegetables (like potato skins), and bones. You can freeze leftovers and thaw them when ready to make stock. If the frozen leftovers (meats, bones, etc.) have already been cooked, you don't need to roast them first as they are already cooked. These recipes can be adapted based on what you have on hand. If you have doubts about a particular vegetable, cook it by itself in some water and see how it tastes.

**Soup Bones:** if you ask at the meat market for soup bones, you will get bones with meat attached and they are more expensive. Ask for bones for your dog, you'll probably get them for free or they will be very cheap. When roasting the bones in the oven, **DO NOT LET THEM TURN BLACK!** You want a nice brown, NOT black. If they burn, trim the burned part off or get more bones and start again as burned bones will make the stock bitter. You can also ask for "beef trimmings", which will be bits of meat and fat, if you use trimmings (or stew meat, which some people do but that cut is more expensive), add it to the roasting pan when you put the bones in the oven. Be sure to deglaze the roasting pan and pour all of the small bits and pieces into the stock pot. (This means pouring a little water into the bottom of the hot roasting pan, and use a spatula to move it back and forth so all the little tasty bits of meat and fat come lose and thus pour easily into the stock pot. These bits and pieces are called the "fond" and they are full of flavor.)

**Veggies.** An alternative to roasting the carrots and onions is to dice them and then saute them in butter or olive oil until they caramelize (turn a bit brown). This is also achieved by roasting them with the bones. The point of this is to add rich and robust flavors to the beef stock. Add the celery towards the end of the saute process as celery has so much water it doesn't caramelize very well. Don't

use vegetables in the cabbage family (cabbage, broccoli, kale, turnips, cauliflower) Don't use ground or powdered herbs, use whole peppercorns rather than ground black pepper.

**Stock Cooking Notes:** The best pots for making stock are tall and narrow. Meat stocks benefit from long, slow cooking (5 to 8 hours or longer at least, I simmer my beef stocks overnight for 12 hours or so), vegetable stocks are done in an hour. Always skim off any scum that rises to the top during the cooking process. You don't want the stock to boil at this stage, when the bones, meat, and vegetables are in the pot, just a slow simmer. Resist the urge to stir it. When the stock is finished, strain it to remove any bits and pieces. Refrigerate it overnight, and remove the fat the next day. If desired, at this point it can be further reduced by boiling until it's consistency is sort of like a bouillon cube that has been mixed with a small amount of water. This is called a demi-glace. Since stock making can be quite a production, make more than you will need and freeze it for later. It would be easy to make stock for a month in one day.

### Rules of Thumb for Ingredients:

+ 1 pound of bones/meat for each 2 quarts of water.

+ Onions, carrots, celery, at a ratio of 2-1-1. That is, for every two parts of onions, you want 1 part each of carrots and celery. For a 16-20 quart batch of stock, start with 3 pounds of onions, and 1 pound each of celery and carrots, you will lose some weight when you peel and chop the onions so you will end up with about 2 pounds of chopped onions, 1 pound of chopped celery, and 1 pound of chopped carrots - a ratio of 2-1-1. If you are making less, reduce the veggies accordingly. This does not need to be precisely measured, stock is very forgiving.

+ Tomato paste - for a large 16-20 quart batch, you can add a small can of tomato paste to enrich the color.

### Chicken Soup Stock

If you are going to back a small batch, say 4

quarts, of chicken stock, you'll want:

2 pounds of chicken (which could be backs and necks, or even chicken feet)  
3/4 pound onions (about 2-3 onions)  
1/4 pound each celery and carrots (this would be about 2 carrots and a couple of ribs of celery).

For a large batch (16 quarts), you'll want:

8 pounds chicken  
3 pounds onions  
1 pound each of carrots and celery

Peel onions before chopping. Chop the vegetables in large pieces, do not include the leaves from the celery (they can be bitter). Put the ingredients in a soup pot and cover with water. Simmer for 1 hour. Skim off any scum or froth that rises to the top, also any fat.. Note that "simmer" is not a rapid boil. Generally, I turn the heat up high when I start, but when bubbles start to form, I turn the heat down. If you are using whole chickens, at the one-hour point remove the chicken from the water and take out the breast meat and use it for another recipe. It's also a good time to remove the skin. Or if you're using backs/necks, chicken leftovers, etc., just let it continue to cook. Turn it down low and simmer it overnight, or if you are in a hurry, at least 4 hours. Always resist the urge to stir. If you are simmering it overnight, rather than all day when you can watch it, make sure there is plenty of water in the pot. When finished, strain and use immediately, or refrigerate until the fat congeals at the top, remove the fat and freeze the stock for use later.

The recipe directions above make a "white" stock, which is a light color. If you want a darker poultry stock, with deeper flavors, roast the chicken pieces and vegetables first, and add some tomato paste to the simmering stock.

After Thanksgiving and Christmas, use the bones from your turkey to make a brown turkey stock.

### Beef Stock

If you are going to back a small batch, say 4 quarts, of beef or buffalo or pork stock, you'll



want:

2 pounds of bones with meat attached  
3/4 pound onions (about 2-3 onions)  
1/4 pound each celery and carrots (this would be about 2 carrots and a couple of ribs of celery).

For a large batch (16 quarts), you'll want:

8 pounds of bones with meat  
3 pounds onions  
1 pound each of carrots and celery

Preheat oven to 350 degrees F (230 degrees C). Slice onion. Chop scrubbed celery and carrots into 1-inch chunks. In a large shallow roasting pan place soup bones, onion, and carrots. Bake, uncovered until the bones are well browned, turning occasionally. Drain off fat. This can be messy in the pan, so line the pan with aluminum foil or parchment paper to facilitate the clean-up. Place the browned bones, onion, and carrots in a large soup pot or Dutch oven. Put the empty roasting pan on a burner and add about a cup water and move it around with a spoon or spatula in order to "deglaze" the pan, pour this and any little bits and pieces of meat or vegetables into the soup pot. If you want to know, these bits and pieces are called "fond" and add LOTS of flavor.

If you plan to add some tomato paste, for a nice flavor burst "paint" the roast bones with the tomato paste before adding them to the stock pot.

Turn the heat on high until bubbles start to form. Reduce heat immediately. Cover and simmer for at least 8 hours, you can go as long as 12 (all day or overnight). Skim any scum that rises up. Beef stocks make more froth and scum than poultry stocks, so you will need to skim it often for the first couple of hours. Adding the vegetables at the beginning of the simmering process will enhance the flavor of the vegetables in the stock. The carrots will give it a sweeter taste. If you want a less sweet stock, or want the flavor of the vegetables to be more subdued, add them later in the cooking.

When finished cooking, strain the stock. If you are not using it immediately, refrigerate it and remove the fat that congeals at the top. Freeze it in meal-

size portions (2 to 4 cups) for use as needed.

After removing the fat, you can reduce the stock (make it thicker and stronger so that you use less when cooking). This also reduces the amount of room in the freezer required for storage.

### **What to do with the meat and poultry left from making stock:**

Save the bits and pieces of meat left from your stock-making adventure. They can be used in casseroles, soups, meat pies, or any dish that calls for some chopped meat. Adding some heat helps boost the flavor. Also, your dog and cat will love the snacks. Waste not, want not! If you've made a lot of stock, and the meat leftovers are more than you can handle in a day or two, freeze the remainder in meal size portions for use later.

### **Salt.**

No, we didn't add any salt. And you shouldn't either. Add salt when you use the stock in its final dish, don't add salt to the stock while it is cooking.

### **Basic Vegetable Stock**

1 tbsp olive oil | 1 large onion | 2 large carrots | 1 bunch green onions, chopped | 8 cloves garlic, minced | 8 sprigs fresh parsley | 6 sprigs fresh thyme | 2 bay leaves | 1 teaspoon salt | 2 quarts water | 2 stalks celery | 8 peppercorns

Chop scrubbed vegetables into 1-inch chunks. The greater the surface area, the more quickly vegetables will yield their flavor. Heat oil in a soup pot. Add onion, celery, carrots, scallions, garlic, parsley, thyme, and bay leaves. Cook over high heat for 5 to 10 minutes, stirring frequently. Add water and bring to a boil. Lower heat and simmer, uncovered, for 30 minutes. Strain. Feed the vegetables to your worms or compost. Other ingredients to consider: mushrooms, eggplant, asparagus (butt ends), corn cobs, bell peppers, pea pods, chard (stems and leaves), celery root parings, marjoram (stems and leaves), basil, potato parings . . . Get the idea?

## Congregational Life Committee Questionnaire

*All members and regular attenders of Joy Mennonite Church are encouraged to fill this out. You can then put the form in the box in our building or you can give it one of the members of the committee. (Members of the committee will also be doing interviews with members of the church in the coming weeks as well).*

Name:

Committee Member:

What does being a Mennonite or Christian mean to you?

Why do you come to Joy?

What do you hope to gain/learn from your church community experience?

What skills or talents do you have that you would like to share with the community?

Is formal church membership at Joy important to you? What would it signify?  
(Mennonite/Conference/local vs regional)

What are some positive or negative aspects of Joy? What would you change?

What visions and/or goals do you have for Joy?

Which of these issues is most important to you? peace, social justice, helping the marginalized, creation care, worship, community, evangelism, education, member care, forming relationships with like-minded groups

What are your thoughts on our building? Would you support finding a different worship space? Would you support becoming a "network of house churches" if the opportunity arose?

Do you have any ideas on how we could improve at starting church on time?

What are the current ministries of Joy that you identify with? Are there new ministries you'd like Joy to consider?

# The Mennonite Worker



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