

CANADIAN MENNONITE

July 3, 2017

Volume 21 Number 14

Going further together

First of a two-part series
on missional partnerships
between congregations and
MC Canada Witness workers
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EDITORIAL

Are you prepared to die?

VIRGINIA A. HOSTETLER
EXECUTIVE EDITOR

Recently I sat in an audience of several hundred Christian communicators and watched the feature film, *Silence*, by accomplished American director Martin Scorsese.

The movie was released in January, but—movie buffs that we are—my husband and I did not race out to see it in the local theatre. The subject is martyrdom.

Based on the novel by Japanese author Shiraku Endo, the movie tells the story of two Jesuit priests who leave 17th-century Europe for Japan on a mission. They are to investigate the disappearance of a priest who was their mentor and is supposed to have committed apostasy, the sin of renouncing one's faith.

The Japanese society was hostile to Christianity, and many Japanese Christians had been submitted to gruesome torture and death. The remaining ones practised their faith in secret fear, without the guidance and support of clergy. The newly arrived priests ministered to the needs of these secret Christians, but eventually they faced their own suffering and were forced to witness the martyrdom of their flock. Why was God silent in the face of such suffering? And should they renounce Christ if that meant saving the lives of other people?

As Christians living in a society in

which freedom of religion is a right, we don't confront the possibility that we might die for our beliefs. We expect death will come because of ill health, an accident or possibly even a crime. But do we consider a martyr's death?



Jesus said that the way of discipleship would have a cost: *"If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it"* (Mark 8:34-35).

As the early church discovered, the way of the disciple could lead to physical death. The story of Stephen in the book of Acts reminds us that, right from the beginning, Christians believed, spoke and acted in ways that sometimes brought about their death.

The English word "martyr" comes from the Greek, in which its original meaning was "witness." As Stephen witnessed to the truth of Jesus Christ, his opponents responded with violence against him and ultimately they brought about his death.

Definitions vary as to what qualifies one to be considered a martyr. But in the broadest sense, a Christian martyr is someone whose words and life witness to God's reign and who is killed because of that testimony.

At our baptism, each of us makes a public statement of our allegiance to Christ. Baptism calls us into a life of faithfulness that can sometimes result in suffering or death. As Dietrich Bonhoeffer once wrote, "When Christ calls a man [or woman], he bids him [or her] come and die."

In the 16th century, Anabaptist Maeyken Wens was deemed a heretic by the authorities. In prison and knowing that death was imminent, she wrote letters to her husband and teenage son saying farewell and urging them to be strong in the faith. In October 1573, she was burned at the stake in Antwerp.

Earlier this year, the Mennonite world learned of the death of Michael J. (M.J.) Sharp at the hands of unknown assailants in the Democratic Republic of Congo. Sharp and his colleagues were employed by the United Nations and were investigating human rights violations in that part of the country. While Sharp has not been called a martyr, it appears that he was killed because he was living out Christ's way of peace and justice. He went into that turbulent country recognizing the danger but was willing to put his life on the line for a higher cause.

We think also of our present-day Anabaptist brothers and sisters in Nigeria and the Democratic Republic of Congo, some of whom have been kidnapped, driven from their homes, and submitted to violence and even death. Their allegiance to Christ has had a high cost.

As Christians, we do not seek persecution or death. But the stories of witness-martyrs remind us that a life of faithfulness to Christ's way could lead us down the path of martyrdom. In a world that is hostile to the Prince of Peace, we seek to be faithful to Christ's call.

Are you prepared to die?

ABOUT THE COVER:

Pastor Tom Poovong baptizes a new believer from the Maliwan Church in a nearby pond during a 2016 visit by the Thai Learning, Service and Adventure Group from Trinity Mennonite Church in DeWinton, Alta. Read more about 'missional partnerships' in the first of a two-part series beginning on page 4.

Funded by the
Government
of Canada

Canada

CANADIAN MENNONITE

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JULY 3, 2017 / VOL. 21, NO. 14

PUBLICATIONS MAIL AGREEMENT NO. 40063104 REGISTRATION NO. 09613

RETURN UNDELIVERABLE ITEMS TO:

CANADIAN MENNONITE,
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WATERLOO, ON, N2L 6H7

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Web site: canadianmennonite.org

Facebook.com/Canadian.Mennonite @CanMenno

Please send all material to be considered for publication to:

General submission address: submit@canadianmennonite.org

Readers Write: letters@canadianmennonite.org

Milestones announcements: milestones@canadianmennonite.org

Paid obituaries: obituaries@canadianmennonite.org

Calendar announcements: calendar@canadianmennonite.org

Material can also be sent "Attn: Submissions/Readers Write/Milestones/

Obituaries/Calendar" by postal mail or fax to our head office.

Reprint requests: reprints@canadianmennonite.org

Mission statement: To educate, inspire, inform, and foster dialogue on issues facing Mennonites in Canada as it shares the good news of Jesus Christ from an Anabaptist perspective. We do this through an independent publication and other media, working with our church partners.

Guiding values:

Hebrews 10:23-25 • Accuracy, fairness, balance • Editorial freedom •

Seeking and speaking the truth in love • Open hearts and minds in discerning God's will

• Covenantal relationships and mutual accountability

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One-Year Subscription Rates

Canada: \$46 + tax (depends on province where subscriber lives)

U.S.: \$68 **International (outside U.S.):** \$91.10

Subscriptions/address changes:

(e-mail) office@canadianmennonite.org

(web) canadianmennonite.org

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Award-winning member of the Canadian Church Press



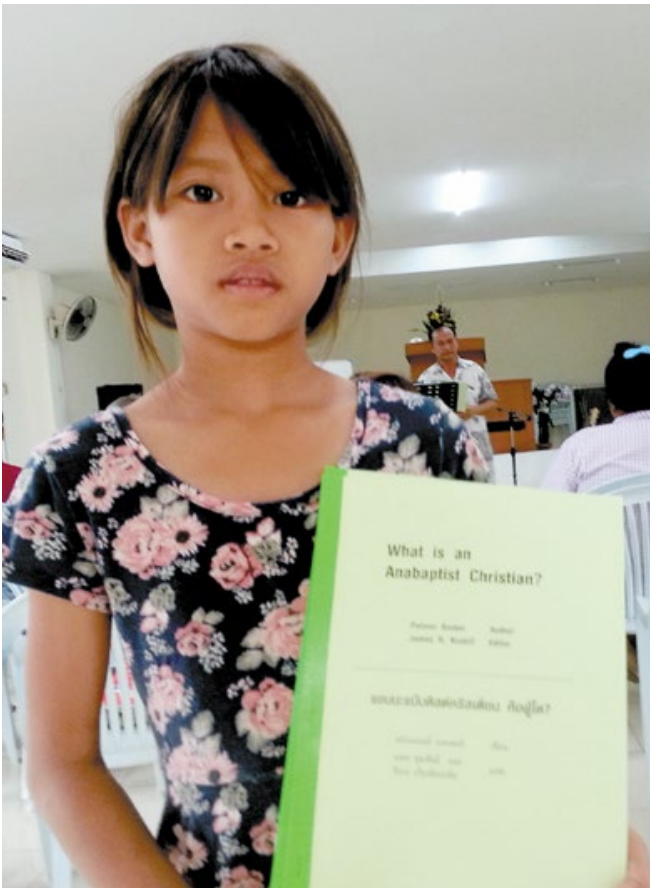
MISSIONAL PARTNERSHIP FEATURE: PT. 1 OF 2

Going further together

BY TIM FROESE

MENNONITE CHURCH CANADA

PHOTO COURTESY OF TOM POOVONG



*'We have decided to follow footprints of God to become disciples making disciples to the ends of the earth.'
(MC Canada Witness worker Tom Poovong, of his ministry with his wife Christine in Thailand)*

Partnerships among congregations have been the basis of much of our shared work and identity as Mennonites in Canada. The formation of church “conferences,” now called area or national churches, was often based on the principle and reality that “together, we can do what we cannot do alone.”

Since its inception, Mennonite Church Canada has promoted congregational partnerships as part of a larger vision to be ambassadors of God’s transformation and reconciliation from across the street to around the world. Despite anticipated structural changes in the national church, congregational partnerships will be even more essential for global mission in the future.

Congregational partnerships are voluntary commitments that local churches can make with workers or ministries internationally. Congregations of all sizes, languages and locations can be part of a partnership, or, in some cases, multiple partnerships. A congregational partnership helps to create a relationship for congregations that want to imagine, interact with and actively invest in the growth of the global church. Partnership staff facilitate the creation of covenants that help congregations match their own mission understanding and vision with overseas workers and ministries.

Covenants also name the gifts that congregations bring to the relationship. These often include prayer and financial commitments; a desire to be challenged; and the invitation to receive global reflections on the biblical understandings of God, the church and ministry. Currently, MC Canada facilitates partnerships with more than 60 congregations, including some that are not part of the national church.

A 2017 survey of partner congregations by the International Witness Working Group reveals that congregations place the highest value on meeting and hearing Witness workers, on being able to financially support workers, and on being able to regularly pray for their mission partners. In light of financial realities prompting

PHOTO COURTESY OF TOM POOVONG



Local Christians, together with the Thai Learning, Service and Adventure Group from Trinity Mennonite Church in DeWinton, Alta., pray for the people of Khon Kaen, Thailand, while looking over the city from the balcony of a Buddhist temple during a visit in 2016.

the current restructuring process, it is interesting to note that the same survey respondents also highly valued the opportunity to financially support programs as well as overall international ministry.

Whether a congregation initiates a partnership by discerning and blessing workers from their own midst, or whether it embraces a partnership with an existing worker, important questions need to be asked. The good things a congregation has ideas for often outnumber the resources it has. Good questions can help shape congregational priorities:

- **DOES THIS** ministry reflect the character and call of God in sharing good news?
- **DOES THE** vision for ministry invite and acknowledge the voice and investment of other partners, especially global ones?
- **HOW WILL** the long-term impact of this ministry strengthen the church in the country where it is located?

Partnership is not just a programmatic term for Canadian congregations. It describes the reality of global mission today. The beginning point of all mission efforts is the activity of our reconciling and sending God. Receiving and sharing that vision in *koinonia* with other parts of

God's global kingdom is an inspiring, ever-evolving and worthwhile effort. A proverb on the wall of the Johannesburg airport reminds us: "If you want to go quickly, go alone. If you want to go far, go together." ❧

EDITOR'S NOTE: To put names and faces to these partnerships, Canadian Mennonite's correspondents across the country have profiled Witness workers and the churches that support them. This issue features stories from B.C. and Alberta. Stories from Saskatchewan, Manitoba and Eastern Canada will follow in the July 24 issue.

'Love and support' from their home congregation

Darnell and Christina Barkman

BY AMY DUECKMAN

B.C. Correspondent
ABBOTSFORD, B.C.

Since 2011, Darnell and Christina Barkman of Abbotsford, B.C., have been Mennonite Church Canada Witness workers in the Philippines, where they give pastoral leadership to Peace Church Philippines in Metro Manila and serve as mentors for the youth programs of Mennonite churches

Tim Froese is executive director of Mennonite Church Canada Witness.



in Luzon. They are the parents of three young children, Cody, Makai and Teyah, and are members of Emmanuel Mennonite Church in Abbotsford.

"Our partnership with Emmanuel began before we left Abbotsford for the
(Continued on page 6)

PHOTO COURTESY OF CHRISTINA BARKMAN



Darnell and Christina Barkman, pictured with their children, Cody, Teyah and Makai, are members of Emmanuel Mennonite Church in Abbotsford, B.C., and serve in the Philippines with MC Canada Witness.

(Continued from page 5)

Philippines,” says Christina. “As our home church, Emmanuel had always been incredibly supportive and nurturing when we were discerning our ministry path with MC Canada Witness and then getting ready to move overseas with [at the time] two young children. It was only natural that a formal partnership would be created with them.”

April Yamasaki, senior pastor at Emmanuel, says, “As a congregation, we have a strong sense of partnership with Darnell and Christina, Cody, Makai and Teyah. We stay connected by email, blog, Facebook, through the Missionary Support Team that Skypes with them regularly, and whenever they’re able to be in Canada we look forward to getting together in person.”

The Barkmans feel that having the strong support of a home congregation is vital to their overseas ministry. A care team of Emmanuel members is committed to supporting the family through prayer, and during their monthly Skype meetings Darnell and Christina are able to share their joys and

struggles, and in return receive perspective, wisdom and encouragement from the team. The Barkmans also send monthly updates for the church newsletter as a reminder of the congregation’s active partnership with them.

A long history of international partnerships

Tom and Christine Poovong / Paul and Vila Phomsouvanh

BY DONITA WIEBE-NEUFELD

Alberta Correspondent
DEWINTON, ALTA.

Trinity Mennonite Church has a 20-year history of partnering with Mennonite Church Canada Witness workers, and the key to its success has been strong personal relationships between the workers and the church’s pastors and congregants.

When the Barkmans come back to Canada for several weeks every summer, Emmanuel invites them to preach at a Sunday morning worship service followed by a noon potluck fellowship meal. The family returned to B.C. the first week of June, and their mission and sharing Sunday at Emmanuel was held on June 25.

In return, the Barkmans appreciate hearing how their home church is connecting in the community as they meet with many friends over meals or coffee, or on summer evening walks.

“Our partnership with Emmanuel has helped us connect with many individuals and families who have also served overseas as missionaries,” says Christina. “These relationships have helped us learn how to navigate the cross-cultural difficulties and the stress of being away from familiarity. We’ve learned from several wise life-long missionaries that we need to be patient and wait on God, despite times where we feel we want to see fast results.”

The Barkmans have only one year left in their term serving in the Philippines, and are looking forward to moving back to Abbotsford and transitioning to weekly activities at Emmanuel. “We have appreciated the partnership with Emmanuel over the last five years and are very thankful for the prayers, the relationships and the financial support,” says Christina. “We always feel the love and support from our home congregation.” ❧

It started naturally around 1997, when the congregation began partnering with then pastors Hugo and Doreen Neufeld’s son Gerald and his wife Rie, as they worked with the Mennonite church in Japan.

When they returned to Canada, Trinity

PHOTO COURTESY OF PAUL PHOMSOUVANH



Paul Phomsouvanh, standing right, gives discipleship training to Thai and Lao leaders gathered at Maliwan Church in Khon Kaen in April.

had another opportunity for a natural connection. Korean families began joining the church, and the new pastor, Erwin Wiens, and his wife Marion had just returned from ministry with MC Canada in Korea. A service and learning trip to Korea helped to cement relationships. The current pastor, Will Loewen, and his wife Ana have also served with MC Canada Witness in Korea.

Tom and Christine Poovong began attending Trinity approximately 10 years ago, and with the congregation encouraging them, they returned to Thailand as long-term Witness workers in 2013. It was clear to them and the congregation that there was a sense of God calling them.

“We did feel it will be very hard to be long-term Witness workers, but at the same time we believed we were called to be part of Mennonite Church Canada missionary workers,” says Tom in an email. “We have decided to follow footprints of God to become disciples making disciples to the ends of the earth.”

Early on in the Poovongs’ assignment, Hugo and Doreen were chosen to coordinate the partnership. “This was important in terms of trying to keep interest going once the initial excitement was over,” Doreen explains. The Neufelds encourage the exchange of letters and pictures, and make sure a bulletin board with current news about the partnership is on display.

“One recommendation we would make to anyone entering into a partnership is to encourage appointing a coordinator to take responsibility for keeping the vision alive,” she says. “Personal connections are also very important, such as group visits to the country, as well as having the mission workers visit as often as possible.”

Tom values the personal connection with Trinity. “Trinity is our home church and we know many people there,” he says. “The good thing about our partnership is that we believed in our pastor and deacons

and many of our brothers and sisters there for the prayer support and courage.”

Trinity also partners with congregations, Paul and Vila Phomsouvanh, to support short-term mission work. This spring, the Phomsouvanhs spent seven weeks in Thailand and Laos, connecting with the Poovongs, and providing discipleship and leadership training for a number of isolated churches.

“In Laos, we don’t have a seminary or Bible college. This is basic training for the leaders and lay people,” Paul says, adding, “All the church leaders [in Laos] report that they don’t have materials to keep training [new disciples].” The Phomsouvanhs also work to translate the needed materials into the Lao language.

A trip to Thailand by Trinity members in February 2016 helped highlight the importance of short-term ministry and

connected the Phomsouvanhs’ work to MC Canada. Paul feels the connection to MC Canada is very helpful. While their mission trips in the past had been partly supported by a Baptist fellowship in Vancouver, partnership with MC Canada has provided international connections that allow them to work where they may not have been previously allowed.

Asked for advice on mission partnerships, Paul says, “I would like to encourage churches in Canada . . . to look at training our young people to go out and see the needs of the people, what kind of material they need and how they live. They need to see the situation for themselves. That’s how God opened my eyes.”

Trinity Mennonite Church also partners with long-term workers Bock Ki Kim and Sook Kyoung Park in Korea. ❧

❧ For discussion

1. Have you ever participated in a partnership with another congregation in another country or culture? What is the purpose of this type of partnership? What are the joys and challenges of this kind of partnering? What formal and informal connections are required to keep the bonds of partnership strong?
2. How important is regular visiting between congregations in partnership? Are there alternate ways of connecting if the congregations are far apart and don’t speak the same language? How is this model different from having a central mission board support church plants in far-flung places? Is this a sustainable model for mission work in the long run?
3. Tom and Christine Poovong are Witness workers in Thailand, a part of the world where they lived before emigrating to Canada. What are the strengths and challenges of sending Witness workers from Canada to their country of origin? How important is it to have members of the supporting congregation visit mission workers overseas?

—BY BARB DRAPER

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VIEWPOINTS

/// Readers write

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✉ Speaker sets the record straight on the Ziffernsystem

RE: "SINGING BY the numbers," May 22, page 32.

It was good to see a report on my participation in the annual meeting of the Mennonite Historical Society of Saskatchewan.

However, the report presents a somewhat confusing picture of my message. Perhaps the simplest way to approach the matter is to say that I gave two presentations.

One was about the oral singing tradition of the Old Colony Mennonites and about singing styles similar to theirs that can be found in other parts of the world. Ziffern played a very small part in this presentation. By definition, oral traditions do not use notation except in very peripheral ways. I also led a workshop on singing from Ziffern, focussed quite narrowly on the Choralbuch of Heinrich Franz and some rare

FROM OUR LEADERS

Paddling rough waters

KEN WARKENTIN

I'm told that white-water rafting requires four simple considerations. They are simple but they are very important:

1. **REST DURING** the calm spots because there are always more rapids ahead.
2. **WHEN A** rock looms ahead, lean into it, not away from it.
2. **WHATEVER ELSE** you do, keep paddling.
4. **IF YOU** fall in the water, let everything go except your life jacket.



As a church in Canada, I believe that we are experiencing white-water times. These rules are helpful for the 21st century:

1. **REST DURING** calm spots: participate in true spiritual worship. Open yourself up to the transforming power of God. Invite the Holy Spirit to rejuvenate and restore your life so you are able to carry

out the good work ahead.

2. **WHEN A** rock looms ahead, lean into it, not away from it. This is counter-intuitive. Danger ahead can paralyze one with fear. This rule reminds us that the water itself will steer us around the dangers. God is in the water. Jesus understood this rule well when he said, "Therefore do not worry, saying, 'What will we drink?' or 'What will we wear?' For it is the gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things." Trust God when fear threatens to overtake you. That is the meaning of faith!

3. **WHATEVER ELSE** you do, keep paddling. Paul would say, "Do not be conformed to this world, but be transformed by the renewing of your minds, so that you might discern what is the will of God." Always be growing in your understanding of God's will for you and for the people of God around you.

4. **IF YOU** fall in the water, let everything else go but your life jacket. For Paul, this

becomes the basis for his entire ministry. His love of Jesus infuses every word he writes, even when his words seem harsh. In Acts we read from one of the great sermons that inspired the early church: "There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved" (Acts 4:12). And when nothing else is going right, we've got to cling fast to Jesus, for he is, indeed, the one who loves us.

Martin Luther King Jr. once commented, "We may all have come on different ships, but we're in the same boat now." It's a great quote.

So Mennonite Church Canada, look around you today. Look at the people in your boat. Encourage them. Pray for them. Have important conversations with them. Learn to trust them and listen to them. Remember the rules of rafting in white-knuckle waters. Rest and take care of yourself. Grow in your faith always. Don't stop even when it is difficult. And trust Jesus.

Ken Warkentin is the executive director of Mennonite Church Manitoba.

transcriptions made by Old Colony Vorsänger.

Unfortunately, the author conflated these two presentations, confusing what I called the “Old Way of Singing” with the Ziffernsystem. One sentence can serve to illustrate the conflation and confusion. “Berg heard this Ziffernsystem singing in the Scottish Hebrides, where he recorded two brothers singing psalms in this manner.” I haven’t been to the Scottish

Hebrides and I didn’t record the two brothers singing psalms myself. I did play an example of psalm singing in the Hebrides and of two brothers singing psalms, although the two brothers came from the Faroe Islands. Both were examples of singing in an oral tradition and had nothing at all to do with Ziffern.

WESLEY BERG, EDMONTON

KINGDOM YEARNINGS

Tradition or traditionalism?

RYAN JANTZI

How do we know when tradition is helpful or harmful? How do we know when tradition breathes life and hope into the people of God? Or when it becomes a barrier to the leading of the Holy Spirit for our time? This is a critical matter the church must be constantly discerning. Is tradition serving as a propeller or an anchor?

In a well-known tale, a young girl asks her mother why she cut off both ends of the ham prior to placing it in the roast pan. “Well,” the mother responded, “I think it might be to let the juices soak through the meat, but I’m not too sure. You’d better ask your grandmother. That’s who I learned it from.”

Upon calling her grandmother, the girl received the exact same response, with a referral further on to her great-grandmother. “Oh, sweetie,” the dear old lady chuckled, “I only cut off the ends of the ham because I never had a pan large enough to fit the whole roast!”

Everyone had a good laugh, as the source of what had become a family tradition was discovered. What was a necessary tradition at one time had become nonsensical traditionalism.

I find Jesus’ experience at the Festival of Booths in John 7 to offer interesting insight into this whole question of tradition vs. traditionalism. It’s a sad story, really.

At the Festival of Booths, Jews from all over the empire returned to Jerusalem for a joyous, eight-day celebration. They built make-shift shelters to sleep in for the week. This was to commemorate God’s guiding hand through the wilderness prior to entry into the Promised Land. God had provided, protected and led them through ordinary ways and mighty acts. It was a celebration of God’s activity among them.

After briefly stalling, Jesus eventually arrived at the feast and began teaching. But his welcome was not warm. The Jewish leaders wanted to kill him. Those in the crowd who appreciated Jesus only whispered their admiration for fear of the

in. Tradition had become traditionalism.

“Tradition is the living faith of the dead. Traditionalism is the dead faith of the living.” These are the wise words of Jaroslav Pelikan. You see, tradition can be a marvellous gift from God. In fact, it was he who called the Israelites to celebrate the Festival of Booths annually so that future generations would know the power and faithfulness of God. As the living faith of the dead, it had marvellous potential to propel the people forward with confidence and hope into a new era of following their God into new territory.

However, sadly it served as an anchor. The Jews cared far more about preserving and honouring what had been, upholding the institution they had developed, rather than acknowledging that, in Jesus, God was at work in new ways.

How do we, the church, discern this? What are the traditions we need to cling



What was a necessary tradition at one time had become nonsensical traditionalism.

authorities. Others declared that Jesus was a deceptive character. These were the rumblings that would build up to his eventual crucifixion.

This is all so very sad. As the Jewish people gathered to joyously commemorate the ancient works of their God, at that moment they missed his presence and power in their very midst. It’s not only sad. It’s ironic. They were so focussed on living out the traditions of old that they simply couldn’t recognize the new season the Messiah arrived to usher

to, and plumb the depths of, which will propel us forward? In what ways are we tempted to embrace the traditionalism that has an anchoring, rather than freeing, effect? May we not carve the ends of the ham off simply because it’s what great-grandmother did.

Ryan Jantzi pastors Kingsfield-Zurich Mennonite Church, Ont., where he’s fascinated with exploring the interplay between traditional church and new expressions of mission.

✉ Mennonites must remember we were once immigrants too

RE: “HAPPY TO find a safe place,” June 5, page 18.

I am happy to note that many of my fellow Mennonites are being very kind and generous in dealing with refugees, whether they are legal or illegal.

At the same time, I am distressed to note that

some of our members are using fearmongering in an attempt to persuade our government to close our borders now. They would like us to believe that the newcomers are likely to be a danger to us, even though there is no evidence to support such claims. We owe our livelihoods, and maybe our lives, to Canada’s somewhat open-door immigration policy in the past.

I say “somewhat open” because Mennonites were

GATHERING AROUND THE TABLE

Pies bring a message of encouragement

BY BARB DRAPER

EDITORIAL ASSISTANT

Tim Sauer is known as the “pie man” because every now and then he shows up at places like the thrift shop or House of Friendship in Kitchener, Ont., with a pie for volunteers or staff. His gifts of pie are meant to bring a message of encouragement, to say, “You’re doing important work.”

Sauer grew up in a family with a deep-seated tradition for eating pies. His great-aunt Olive made pies virtually every day and his great-uncle, who did a lot of physical work on his mixed farm, often ate pie three times a day. His parents were accustomed to eating lots of pies, and when his elderly mother lost the ability to make them, Sauer began spending weekends with them and on every other visit he would bring along a homemade pie. He often made elderberry pie because that was his father’s favourite.

After his parents passed away and he approached retirement, he heard his friend from church pleading for volunteers for the thrift shop. As he became involved with volunteering, first for the thrift shop and then for the Mennonite Coalition for Refugee Support, he saw the value of these organizations. Because he enjoyed making pies, he began giving them to fellow volunteers and to staff, to

PHOTO COURTESY OF TIM SAUER



Each year Tim Sauer, left, takes his first rhubarb pie to John Neufeld, the executive director of House of Friendship in Kitchener, Ont., because rhubarb is his favourite.

encourage them in their work.

“It was total serendipity, how it happened,” he says. Neither can he really explain how he knows when it’s time to take a pie to someone. “It all depends on when the Spirit moves me,” he explains.

Sauer came to know Dick Benner when the former editor of *Canadian*

Mennonite moved to Waterloo and began attending his church, Waterloo North Mennonite. To express sympathy and encouragement as Benner watched his wife’s health decline, he began bringing the occasional pie to the *Canadian Mennonite* office. His pies are delivered warm and are delicious.

Normally he makes two pies at a time. “It’s got to be fun,” he says, “And it’s fun when I make two pies.”

“I make fruit pies,” he says, commenting that he likes his pies to be deep with fruit. He uses fresh fruit when possible but also fills his freezer so that he can make pies all winter. Every year he travels to the Niagara Region to buy eight 14-kilogram pails of unsweetened sour cherries. He freezes seven pails and uses up the other pail, making 10 pies with fresh cherries.

Sauer feels uncomfortable talking about what he does as ministry because that might lead to pride. “Pride is the worst sin because it blinds you to all your other sins,” he muses, commenting that he makes pies because he enjoys sharing with others.

“I think I do some good,” he says humbly. He also admits that he doesn’t eat pie himself. Although he makes pies for families and about 200 pies for the volunteers and staff at various organizations, he himself only eats about four pieces in a year.

Visit canadianmennonite.org/rhubarb-pie for Tim Sauer’s recipe.



not always welcome in this country. We were different. We dressed oddly. We stuck to ourselves. We spoke a strange language. But perhaps the worst of all was the fact that most of us did not subscribe to such Canadian “values” as a willingness to go to war, however just or unjust that war might be. Such attitudes on our part made us unpatriotic.

Mennonites were actually barred for a time, but, fortunately for us, such ideas did not win out in the long run. Had they persisted, none of us would be here now. And yet, although in some cases it took a few generations, Mennonites have assimilated very well, without losing sight of our own values, such as caring, sharing and cooperation. For the most part, we have been an asset to Canadian society.

Given the time and opportunity, most of the new immigrants will also assimilate, and enrich our culture, as many of them are already beginning to do. The better we treat them, the sooner they will feel at home here and become part of Canadian society.

MARTHA OWEN, PINAWA, MAN.

✉ Different name but same God

GOD REVEALED HIMSELF to the white people (settlers) by means of the Bible. Since there was no printable language, God revealed himself to indigenous people (first nations) in Canada by the best means available at the time: the creation of everything. So they call him the Creator.

Settlers and the host people worship the same God. We may use a different name, but we worship the same God.

Let's not make God too small.

JACK DRIEDGER, SASKATOON

✉ Curious about what comes next

RE: “ON BECOMING a better person,” May 22, page 4.

After I read this, I was looking back on my life, trying to find out how far I had come on the path of becoming a better person.

In the first phase of my life, I had been full of energy, ambition and good intentions, equipped by my parents with fitting tools: honesty, curiosity, courage, trust and modesty. Then, unexpectedly, obstacles appeared in the form of a horrible war that shattered many of my values. Being expelled and losing all my earthly belongings forced me to start over again. Life taught me valuable lessons: patience, compassion, endurance and forgiveness.

Now in the evening of life, at 91, I wonder how I can best handle that upcoming final transition. I juggle

my ongoing desire to become a “better person” with the endeavour not to become a “bitter person.” Again, obstacles arise, waiting to be overcome.

At times, I can't help but question whether Paul's directive to the Philippians, “*Rejoice in the Lord always,*” is a reality that can be applied even in the winter of life.

What is left for me to do? When the physical energy is fading, can the mental and spiritual life still sprout? Perhaps they can: by sharing life experiences with relatives and friends, even writing them down in an autobiography; by relating how God has led the way and did not forsake me; by not giving up; and by keeping humour alive.

And in the uncertainty of life, one thing I can depend on is God's love that is always around me.

There is hope in this final transition. My wife, when succumbing to lung cancer, remarked, “I am not afraid of death. I am curious about what comes next.”

HELMUT LEMKE, VANCOUVER

✉ Stewardship—not climate change—is the real issue

IN MY OPINION, there are major (healthy) global political shifts going on right now that are not being accurately reported by the major press.

Recently, not surprisingly, the Trump administration announced that the U.S. intended to withdraw from the Paris Accord on Climate Change as it exists. On the same day, my wife and I returned to Calgary after visiting friends in San Diego, Calif., and noticed how clean the Los Angeles basin looks from the air. Industry and local government have been working hard in the U.S., along with Canada and Europe, to clean things up in the past 30 years, and it's showing.

I think Trump saw the Paris Accord as a kind of international money grab to turn things around in developing nations. Handouts have a miserable record, whether they occur in your own family or community, or between nations. I'm not talking about help in natural disasters or crises that have nothing to do with local responsibility. By far the greatest polluters today are China and India, and they need to clean up their own messes. China is actually doing that, not because it cares about the earth, but because it can't breathe anymore.

In my view, the whole climate change debate is missing the point. Climate has been changing since time began. We know, for example, that atmospheric CO2 levels were four times higher during the dinosaur days than they are today, and (surprise) life continued.

The debate should be about stewardship of our

(Continued on page 12)

(Continued from page 11)

Earth's resources. There is no reason why a four-person family needs to live in a massive house or why we need to drive to the local market to buy

/// Milestones

Births/Adoptions

Blair—Imogen Anne (b. May 25, 2017), to Alison and Doug Blair, Toronto United Mennonite.

Inrig—Jefferson Emmanuel Platel (b. April 13, 2012), adopted by Taucha Inrig, Wideman Mennonite, Markham, Ont., who welcomed him to Canada on March 28, 2017.

Kirkaldy—Josefine Mary Taylor (b. May 31, 2017), to Jennifer and Owen Kirkaldy, First Mennonite, Edmonton.

Klassen—Avery Madelyn (b. June 3, 2017), to Holly and Leander Klassen, Springfield Heights Mennonite, Winnipeg.

Mader—Jacob Scott (b. April 24, 2017), to Andrea and Scott Mader, Douglas Mennonite, Winnipeg.

Martens Denysuik—William Zeke (b. May 25, 2017), to Aaron Denysuik and Karissa Martens, North Kildonan Mennonite, Winnipeg.

Moyle-Bartha—Gwenevere Louise (b. June 4, 2017), to John and Cassandra Moyle-Bartha, Foothills Mennonite, Calgary.

Pankratz—Abigail Ann (b. May 25, 2017), to Erin and Nick Pankratz, Hamilton Mennonite, Ont.

Regehr-Wiens—Zara Kingsley Swift (b. April 24, 2017), to David and Jaclyn Regehr-Wiens, North Kildonan Mennonite, Winnipeg.

Baptisms

Natasha Neustaedter Barg—Douglas Mennonite, Winnipeg, May 28, 2017.

Jaymi Fast, Graeson Fehr, Natasha Wiebe—Douglas Mennonite, Winnipeg, June 11, 2017.

over-processed food in a four-tonne vehicle. And the list goes on.

RICHARD PENNER, CALGARY

Justin Feddema—First Mennonite, Calgary, June 4, 2017.

Alhaji S. Conteh, Zoe Anna Cressman, Johise Namwira, Shevonne Melody Ross—Fort Garry Mennonite, Winnipeg, May 28, 2017.

Megan Reimer—North Kildonan Mennonite, Winnipeg, June 4, 2017.

Nicole Derksen, Robyn Jadischke—North Leamington United Mennonite, Leamington, Ont., May 7, 2017.

Ryan Clemmer, Zachary Cressman—St. Jacobs Mennonite, Ont., June 4, 2017.

Nathan Diller Harder—St. Jacobs Mennonite, Ont., June 11, 2017.

Marriages

Burgis/Guenther—Melissa Burgis and Lukas Guenther, Foothills Mennonite, Calgary, June 3, 2017.

Malcolm/McNeil—Vincent Malcolm and Jamie McNeil, Steinmann Mennonite, Baden, Ont., April 22, 2017.

Deaths

Bergen—Martin, 89 (b. July 24, 1927; d. March 7, 2017), North Kildonan Mennonite, Winnipeg.

Dyck—Arnie, 72 (b. May 27, 1945; d. June 8, 2017), Erb Street Mennonite, Waterloo, Ont.

Dyck—Willy, 92 (b. June 12, 1924; d. April 4, 2017), North Kildonan Mennonite, Winnipeg.

Fast—Darrell W., 77 (b. Sept. 5, 1939; d. June 11, 2017), Leamington United Mennonite, Ont.

A moment from yesterday



The Voth family in the Steinbach, Man., area on the farm with tractor and binder in the 1940s. August is a busy harvesting time for farmers and gardeners with eyes on the upcoming fall and winter. Farming has changed dramatically in the past decades but remains the backbone to feeding the country and beyond.

Text: Conrad Stoesz / Centre for Mennonite Brethren Studies

Photo: David Voth / Centre for Mennonite Brethren Studies



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WOMEN WALKING TOGETHER IN FAITH

Letting all our gifts bloom

By Ev Buhr

“Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that most frightens us. We ask ourselves, ‘Who am I to be brilliant, gorgeous, talented, fabulous?’ Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won’t feel insecure around you.”



**Mennonite
Women
Canada**

This quote, read at our son’s high school graduation ceremony in May, is often incorrectly attributed to Nelson Mandela, but was written by self-help guru Marianne Williamson in her 1989 spiritual best-seller, *A Return to Love*. It hit me hard enough that I looked it up afterwards.

How often do we hold back for fear of other people’s inadequacies being heightened? How often do we minimize our efforts so the person praising us still feels worthy? How do we deal with an expression that seems to stem from jealousy or seems to be fishing for a compliment in return? How do we let our gifts bloom so others can bloom as well?

I confess, I feel uncomfortable when we are in the middle of worship and one of the participants is thanked for his or her offertory, story or drama, or a wonderful piece of music is applauded. If we are worshiping God, and bringing the gifts we have to bear in that service, how is applause—or expressed thanks—making it any more than a speech at a community meeting? Perhaps expressing thanks is better done after the service. A personal comment made later means more to me than applause at the time.

In I Corinthians 12:4, Paul talks about *“many gifts, but*

the same spirit,” and that these are given for the common good. In I Corinthians 14:26, he says: *“What should be done then, my friends? When you come together, each one has a hymn, a lesson, a revelation, a tongue or an interpretation. Let all things be done for building up.”*

All things. All gifts. Large and small. Seen and unseen.

For example, our congregation has a time of sharing joys and concerns during worship.

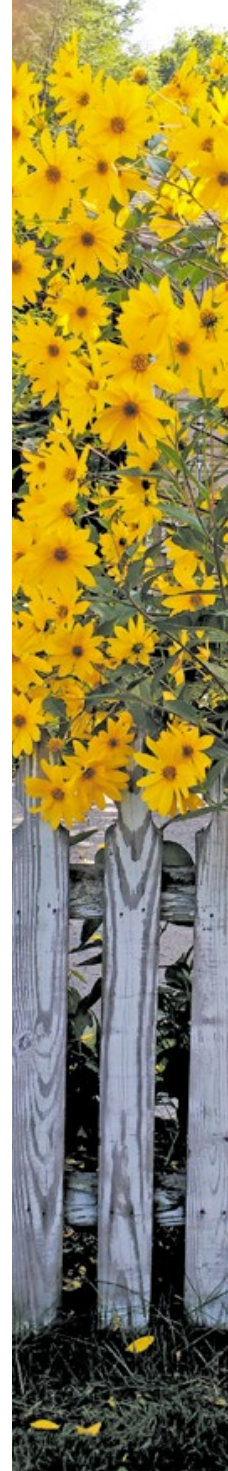
A past regular attender was an opinionated woman who had struggled with mental illness for most of her life. She probably wasn’t seen as someone who had a lot of gifts, but she had one special gift. She always had cards, envelopes and stickers with her. She would write encouraging notes to those who had shared during the service. I was often the recipient of one of these cards. Sadly, she has passed away, and I now wonder who will pick up this simple ministry and carry it forward.

As of this writing, our congregation is searching for an interim pastor. Others are in similar situations, or perhaps only have minimal pastoral support. As laypersons are called to fill in, can those of us in the pews let all of their gifts bloom and be gracious to those still learning to use their gifts in worship? Mentoring and building up will be a good starting place.

There will be some services that might not measure up to our standards. Will this dim our worship or make us more humble before God, acknowledging that less-polished presentations may, in fact, be deeply wise and insightful, and pack a unique spiritual punch? ☸



Ev Buhr is the office administrator at First Mennonite Church, Edmonton, and enjoys letting her gifts bloom through music and children’s stories during worship.



FLOWER PHOTOS BY LEONA DUECK PENNER



How do we deal with an expression that seems to stem from jealousy or seems to be fishing for a compliment in return? How do we let our gifts bloom so others can bloom as well?

GOD AT WORK IN THE CHURCH

A vision for growth

Meheret Evangelical Church becomes part of Mennonite Church Eastern Canada

STORY AND PHOTOS BY DAVE ROGALSKY

Eastern Canada Correspondent
KITCHENER, ONT.



As Pastor Yared Seretse, right, prays, Josef and Teddy Ekle sing and play during a time of contemplation after Seretse's hour-long sermon on seeking, finding and obeying God's guidance during the Meheret Evangelical Church worship service at St. Marks Lutheran Church on June 11.

Meheret Evangelical Church has been meeting for worship in Kitchener for 20 years. Founded by four families, the church of about 15 saw slow growth over the years, as refugees from Ethiopia—who dispersed to South Africa, Greece, Sudan, Egypt and elsewhere—made their way to Canada.

But after hiring Pastor Yared Seretse directly from Ethiopia a couple years ago, the congregation has seen growth in many ways. Currently, about 20 percent of the congregation is made up of people who have recently accepted Christ.

In April, Meheret was accepted as an emerging congregation in Mennonite Church Eastern Canada. The church knew it needed to finally belong to a group. The current leaders come from Baptist, Pentecostal and other denominations in Ethiopia, although a few members come from Meserete Kristos Church, a Mennonite World Conference

denominational member.

But after praying and searching, a friend of Seretse's from Toronto encouraged the congregation to join MC Eastern Canada in order to grow in its ability to share the gospel, to carry out the mission to which it believes God has called it.

Meheret means "mercy" in Amharic, and the congregation wants the mercy of God to come upon many people, not just Ethiopians. Already Meheret has a satellite congregation in nearby Guelph with an evangelist working there, and it is planning another for Hamilton. Accompanying the growth in numbers—the congregation has about 120 adults, 50 youth and more than 60 children—is growth in discipleship.

On June 11, the adult sermon, preached in Amharic, was about learning to seek, find and apply the will of God. At the same time, an English service downstairs served both Ethiopian and other youth—from

Jamaica and other countries—led by David Ens, the volunteer youth worker and a member of the congregation. After sitting in the first hour or so of the service, children were called to the front of the sanctuary at St. Marks Lutheran Church, where Meheret meets, for a blessing before being sent to Sunday school.

Leaders highlight the need for Meheret to have its own building, and they are negotiating the purchase of a commercial space to turn into a church. Sunday school classes contain too many age groups for effective teaching, due to a lack of rooms. Other programming, including Wednesday prayer meeting, Saturday evening teaching time, women's ministry twice monthly and early morning prayer meetings, are often held in homes because of the expense of renting and the lack of available space.

The leaders of Meheret—pastors Seretse and Mike Shitaye and elder Aklilu Agonfer—invite their sisters and brothers across the country to pray for them about the building. But the building is a means to an end, they stress. The end is fulfilling the Great Commission given by Jesus to his disciples: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you" (Matthew 28:19-20, NRSV).

Besides the work in Canada, the congregation prayerfully and financially supports Adanch Chokol, a blind woman married to a blind man, who works with the many blind women in Ethiopia, where dry, dusty winds contribute to the development of trachoma. ☼



Pastor Yared Seretse, left, dedicates Haset, which means 'joy' in English, for Enyew and his wife Tsega during the Meheret Evangelical Church worship service at St. Marks Lutheran Church.

Fostering dialogue in the body of Christ

STORY AND PHOTO BY AMY DUECKMAN

B.C. Correspondent
LANGLEY, B.C.

Creating more dialogue between the 16th-century Anabaptist tradition and the context of the Global South, and learning about how Mennonite women “do” theology, were two of the keynote addresses at this year’s “Anabaptist theology: Methods and practices” conference, held in early June at Trinity Western University (TWU) in Langley.

The “Toward a more global Anabaptist/Mennonite theology” session addressed the idea that, while the Anabaptist Mennonite church is becoming more intercultural, theological education is still primarily centred in the western perspective. Presenter Hyung Jin Kim Sun of Emmanuel College at the University of Toronto argued for creating more academic dialogue between the 16th-century Anabaptist tradition and the context of the Global South through a cycle of constant questioning, the communicative process, scriptural tradition, new interpretations, and the connection through heaven and earth linked to the Holy Spirit.

“Anabaptist theology has always taken the form of discernment of the body,” she said.

Carol Penner, an assistant professor of practical theology at Conrad Grebel University College in Waterloo, Ont., presented a paper on the 25-year history of “Mennonite Women doing theology”



Mennonite Church B.C. participants Jon Nofziger, left, and Artur Bergen pause for discussion during a break at the Anabaptist theology conference at Trinity Western University on June 8.

conferences in North America between 1992 and 2016. Focussing not on the ideas presented at these events, but on how they were been planned and carried out, Penner related how each event was totally distinct, with no one questioning whether or not there would be another event.

However, each event had four things in common:

1. **THE BELIEF** that worship is theology.
2. **PEOPLE OF** colour were always involved.
3. **THE BELIEF** that theology wasn’t just

for academics, thus the mixing of those in academia with laypeople.

4. **USING FORMATS** that foster dialogue and stories, making every voice important.

“That was a tension that existed and still exists,” said Penner. “How do we talk together?”

Noting that four times as many women as men were present at these conferences, she said “a handful” of men had always attended, although none had attended the most recent one, and men of colour have been notably absent.

“Worship and theology must go together,” said Penner. “Worship crystallizes our theology.” She affirmed this by leading those in attendance in prayer to begin her presentation.

The focus of the event, sponsored by the Humanitas Anabaptist-Mennonite Centre at TWU and the Toronto Mennonite Theological Centre, was to encourage scholarship and engage in conversation on theological methods in general and the Anabaptist Mennonite theological method specifically. Scripture, reason, experience and tradition were identified as common sources in constructing theological identity.

Plenary sessions and panel discussions included topics of tradition in a de-traditionalized society, Mennonite theology and literature, and refiguring tradition. ❧

LEAMINGTON MENNONITE HOME PHOTO



The 2017 Leamington Mennonite Home golf tournament raised \$57,000 for the facility on June 17. This year’s proceeds support the Robert Schmidt Long Term Care Home Renewal Project through which the long-term care home will be refurbished. Over the past 15 years, the tournament has raised a total of \$536,000.

Pictured is the winning men’s team:

Bobby Dick, Dan Dawson, Joe Friesen and Chris Guenther.

Not too much drama, please

Fundraising dinner raises more than \$9,000 for the Anabaptist Learning Workshop

BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

The annual Ralph and Eileen Lebold Fundraising Dinner in aid of Conrad Grebel University College took a dramatic turn on June 6.

Alan K. Sapp, a teacher at Rockway Mennonite Collegiate in Kitchener and a founding member of Lost & Found Theatre,

began his presentation by quoting from Shakespeare's *Hamlet*: "Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue; but if you mouth it, as many of your players do, I had as lief the

town-crier spoke my lines. Nor do not saw the air too much with your hand, thus, but use all gently; for in the very torrent, tempest, and, as I may say, the whirlwind of passion, you must acquire and beget a temperance that may give it smoothness."

He then shared stories that pointed to spiritual insights he has gained, and which Christians can gain, either as actors or as part of the gathered people of God.

More than \$9,000 was raised in support of the Anabaptist Learning Workshop, a lifelong learning program for church leaders, laypeople, pastors, seekers, new Canadians and others, that is offered by Mennonite Church Eastern Canada in cooperation with Grebel. ☘

PHOTOS BY MATTHEW BAILEY DICK



Alan K. Sapp enters the podium with a flourish, quoting Shakespeare, 'Do not saw the air too much with your hands,' at the 2017 Ralph and Eileen Lebold Fundraising Dinner, held June 6 at Conrad Grebel University College, Waterloo, Ont.



Actors Vivian Chau, Peter Jones and Abigail Sapp from Rockway Mennonite Collegiate, Kitchener, Ont., present a short play about the thief whom Jesus pardoned on the cross arriving in heaven. This was part of Alan K. Sapp's presentation at the 2017 Ralph and Eileen Lebold Fundraising Dinner, held June 6 at Conrad Grebel University College, Waterloo.

☘ Briefly noted

Two more Manitoba churches leave MC Canada

Graysville Mennonite Church and Blumenort Mennonite Church, both in southern Manitoba, have voted to part ways with Mennonite Church Canada and their area church, MC Manitoba. The decisions, made in February and March, respectively, were primarily a response to the resolution passed at the MC Canada assembly last summer related to same-sex matters. Cam Stockford,

chair of the Graysville Mennonite church council, said some people in the congregation were troubled that the broader church was so wrapped up in this particular matter. Personally, Stockford said he was "disappointed at the amount of passion within this discussion" at the broader church level. "When people get red-faced, they stop listening," he said. These are the fourth and fifth southern

Manitoba churches to leave MC Canada since November 2014, when Plum Coulee Bergthaler Mennonite Church voted to depart. Winkler Bergthaler Mennonite Church and Grace Mennonite Church in Winkler followed suit. Ken Warkentin, MC Manitoba's executive director, said these five departures account for nearly 15 percent of the area church's membership. "It breaks my heart," he said.

—BY WILL BRAUN

/// Briefly noted

An adventurous junior-high retreat in Saskatchewan

WALDHEIM, SASK.—Say yes, and get out of your comfort zone. These were the two main take-aways from the Mennonite Church Saskatchewan junior-high retreat, held from May 26 to 28 at the Shekinah Retreat Centre. Four different local speakers—Stephanie Siemens, Mat Rouleau, Hamilton Fast and Ron Schellenberg—took on the theme, “Life’s an adventure.” Together, this adventurous group led the youth through activities and challenges that encouraged saying yes and being open to where a life of discipleship can take them, whether that was to Mt. Robson, a two-month cycling trip in a foreign country, eating an every-flavour jelly bean or simply saying hi to someone new at school. Youth took this challenge from the speakers seriously, reaching new heights on the climbing wall, taking to the skies on the zip line, and showing true bravery and talent at the coffee house. The biggest challenge of the weekend turned out to be playing Giant Dutch Blitz in the wind; but not to worry, sponsors proved to be excellent weights!

—STORY AND PHOTO
BY KIRSTEN HAMM-EPP



Derek Neufeld, foreground, does his best during the coffee house at SMYO junior-high youth retreat.

/// Staff changes

Pastoral transitions in B.C.

• **TIM KUEPFER** has accepted a two-year contract to serve as the English-language pastor at Vancouver Chinese Mennonite Church. He started on May 1. Kuepfer graduated from Regent College in Vancouver with a master of divinity degree in 2002 and was called in 2003 as lead pastor of Peace Mennonite Church in Richmond, where he served for 12 years. He served as lead minister of First Baptist Church in Vancouver beginning in 2015; after resigning a year later, he completed a master of theology degree in New Testament at Regent College. “Since Regent days back in 2001-02, I personally have felt a sense of call to the downtown,” he says. “I would be interested in pursuing . . . the possibility of . . . discerning together a new vision for this congregation of being a multi-ethnic missional peace church rooted here in Chinatown, a peace community that is committed to giving Jesus a good reputation in this neighbourhood.” Kuepfer and his wife Sandra are the parents of three sons.



• **JERRY BUHLER** was installed as lead pastor of First Mennonite Church in Kelowna on June 11. He had been serving as First’s transitional minister since January 2016, and after careful discernment he accepted the congregation’s call last December to become its lead pastor. Garry Janzen, Mennonite Church B.C.’s executive minister, conducted the installation service, with Ken Ha of Abbotsford also present representing the Church Health Committee. “The congregation has been on a journey of pastoral transitions over the last number of years, and are joyful to have had Jerry help them in a time of transition,” says Janzen. “They are now looking forward to Jerry serving them as their pastoral leader in the years to come. They expressed their appreciation for Jerry and Kara following the installation by each coming forward with a rose and presenting it to them. This resulted in a huge bouquet for Jerry and Kara to take to their home.”



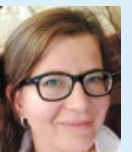
—BY AMY DUECKMAN

Pastoral transitions in Ontario

• **CHUNG VANG** became the minister of First Hmong Mennonite Church, Kitchener, on May 15. Vang came to Canada in 1985 from Thailand as a father with two small children and wife Choua, although he is originally from Laos. Within a week, he began working as a welder. In 1990, he went to school to get a high school diploma and then took theological education by extension through the Hmong District of the Christian Missionary Alliance Church for three years; he earned a certificate for his service as head of elders, a council member, and as secretary, treasurer and chair of a church mission committee. He served one term as a member of the Mennonite Church Eastern Canada Mission Council from 2014 to 2017.



• **KENDRA WHITFIELD ELLIS** became the interim supply minister in the role of associate pastor at Waterloo North Mennonite Church, Waterloo, on May 28. She previously was the associate pastor of Floradale Mennonite from 2008 to 2015; a part-time visual arts teacher in St. Jacobs from 2015 to 2017; and assistant chaplain at Parkwood Mennonite Home from last fall until May of this year. She has a fine arts degree from the University of Waterloo and a master of theology degree from Conrad Grebel University College, also in Waterloo.



—BY DAVE ROGALSKY

GOD AT WORK IN THE WORLD



A million praying South Africans gathered on 800 hectares of farmland on April 22 to pray for healing of the nation.

A field of a million prayers

BY DEBORAH FROESE
Mennonite Church Canada

They were called and they came, a million people from every corner of South Africa. They gathered on April 22 in an expanse of field near Bloemfontein for the largest prayer meeting the country had ever seen.

"[Bloemfontein] is the centre, or the heart, of the nation," said organizer Angus Buchan as the event began. "And we are asking God to change the heart of our beloved nation, beginning with our own hearts. . . . We will ask the Lord to bring justice, peace and hope in our beloved South Africa."

South Africa ended apartheid in 1991, but some say the culture it created lingers, creating varying degrees of poverty, mistrust and oppression.

Buchan is a well-known evangelist and writer in South Africa, according to Miriam Maenhout Tshimanga, a Mennonite Church Canada Witness worker in South Africa. Buchan's faith and a relocation with his family from Zambia to South Africa are chronicled in the well-received 2006 film, *Faith Like Potatoes*, based on a book of the same name by Buchan.

The prayer service began with the national anthem. "Actually that is a prayer in itself," Maenhout Tshimanga said. The title means "God bless Africa," and contains lyrics in the five most widely spoken languages of South Africa.

Following the anthem, Buchan shared a sermon that called on the leaders of South Africa to place God above all else. The event

focused on James 5:16: "*Confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective.*"

"We firmly believe that if our nation stands together as one, and calls upon the name of Jesus Christ," Buchan said, "he will hear us and heal our nation and bring peace to our hearts and homes."

The prayer meeting came about in response to a video clip posted on social media by a middle-aged farmer. Speaking in Afrikaans, the farmer noted

that God had sent rain in abundance when the country prayed for rain, and he pleaded with Buchan to call the country together to pray for peace. And then he said in English, "Uncle Angus, we are waiting for you. Say the word and we will come."

The video clip went viral and its message resonated with Buchan. He said he felt the Holy Spirit saying two things: "It's time," and, "One million people." He posted those phrases on social media, and within a few hours he had thousands of positive responses from across the country.

Although the program was scheduled for noon, it was delayed until 2 p.m. to allow people who were still in transit from across the country to arrive.

A million people fell to their knees for a time of personal prayer followed by a communal prayer from Buchan. He prayed that God might end crime and racism in the country. After each prayer item, the crowd shouted a powerful "amen," and shofars (ram's horns) echoed across the field.

"I think that everybody went home with a very positive feeling," said Maenhout Tshimanga, "and I hope that things will change for the good in South Africa." ❧

PHOTOS COURTESY OF MC CANADA



Young women from a youth club of the Nederlands Gereformeerde (Dutch Reformed Church) joined a million other South Africans to pray for the healing of their nation.

Miriam Maenhout Tshimanga and her husband, Hippolyto Tshimanga, serve in Bloemfontein, South Africa, as MC Canada Witness workers. They came in response to an invitation from Grace Community Church, a community of five congregations, to assist with Bible training and leadership development. They also plan to provide entrepreneurship training for members who struggle to earn a living wage.

VIEWPOINT

Talking kimchee

DARRYL LOEWEN

I was grateful for the opportunity in early May to sit around the dinner table on a Manitoba farm and share a Mennonite feast with local friends, some Mennonite Central Committee (MCC) colleagues, and our five guests from North Korea.

The delegation was here for a few days of meetings with MCC about our work in their country, some tour stops in southern Manitoba, and some mutual learning about agriculture, development work and each other.

For me, though, it was something that happened at that meal that captures the real purpose of the visit and the heart of MCC's work: We talked about kimchee.

As we chatted warmly, laughed and talked about our families, our guests shared their favourite recipes and family secrets for making kimchee, a traditional Korean dish. In the old days, they said, the cabbage, radish and peppers went into a clay pot and were buried in the yard until they were ready. Maybe, like me, you've listened to Manitoba Mennonites reminisce about the old days of preserving vegetables and fruit, and butchering a winter's supply of sausage.

During my orientation to MCC some



MCC PHOTO BY DOUG HOSTETLER

A delegation from North Korea visited Winnipeg for a few days of meetings with Mennonite Central Committee (MCC) about its work in their country. Tour stops in southern Manitoba involved mutual learning about agriculture, development work and each other. Pictured from left to right: Mark Epp, MCC Canada's director of programs; advisor Kang Il Choe, expressing thanks to Ernie and Char Wiens for the hospitality and meal at their home in LaSalle, Man.; and Darryl Loewen, executive director of MCC Manitoba.

time ago, I was shown a video of Nigerian writer Chimamanda Ngozi Adichie speaking about "the danger of a single story." The premise is that we can't reduce another person—or another culture—to a single, one-dimensional caricature.

While many are most familiar with MCC's humanitarian work, the message

of that video gets at another aspect of our work that's really central to who we are. For decades, we've been working to build peace in the name of Christ and develop relationships across ethnic, religious and cultural lines. We're convinced that a just peace needs just laws and governments that serve the interests of their citizens, but peace also has to happen at an individual level, with small steps and face-to-face encounters leading toward reconciliation.

MCC has been working in North Korea for 22 years, and we know the political and humanitarian situation well. We also know that kimchee recipes won't make the sabre-rattling go away or change some disturbing news about the country.

But, for me, that family dinner was part of the ongoing work of peacebuilding, and helped to illustrate that there's always more to the story—and to the people—than what we might think. ❧



FIRST STEPS PHOTO BY RACHELYN RITCHIE

Children at the South Pyongan Kindergarten Orphanage in Pyongsong, North Korea, enjoy soymilk provided by Mennonite Central Committee through a local partner. Names of the children withheld for security reasons.

Darryl Loewen is executive director of Mennonite Central Committee Manitoba.

Called to justice

Mennonite churches respond to migration crisis in Mexico

BY DANIELLE GONZALES

Mennonite World Conference

“The Bible invites us to remember that the people of Israel were also strangers; they were captives and were deported,” said Carlos Martínez of the Conferencia de Iglesias Evangélicas Anabautistas Menonitas de México. “The [early] Anabaptists were also discriminated against. And we have part of this living story among [us] with our sisters and brothers in Chihuahua.”

Martínez was among 21 Anabaptist leaders gathered from different parts of Mexico for a conference of Mennonite and Mennonite Brethren churches in Mexico in March to focus on a biblical response to caring for vulnerable migrants in their midst. The conference reflected on Matthew 1:16-23 and I Peter 1:1 and 2:9-10.

Conversations turned toward the discrimination and harsh conditions migrants face during their journey. Mexico City is a transit point for migrants both headed north to cross the border into the United States and for those deported from it. Many migrants experience assault by border patrol agents from both governments, sexual violence, loss of work, exploitation from the drug cartels, harsh terrains as they travel, and discrimination.

“There are many groups of migrants, but the one that has grown has been indigenous migrants,” said Leslie Ocampo of Iglesia Cristiana de Paz en Mexico (Mennonite Brethren). “In Oaxaca, they live on the periphery and in extreme poverty. The Mexican government wants to make them invisible.”

The Anabaptist churches convened this conference with Mennonite Central Committee in order to learn how to respond effectively and in partnership with each other.

“In Matamoros, the church doesn’t have the infrastructure to offer employment [to migrants],” said Jesus Garza of the Conferencia Cristiana Anabautista



PHOTO BY OSCAR B. CALVACHI

Maria de Jesús Gómez Aguilar shares her experiences working with migrants in the Mennonite church in Veracruz, Mexico.

Menonita. “There are many churches, but no work is being done in this area. This is really sad because there is no coordination to offer support to migrants.”

Determined to find ways to respond biblically, participants turned their questions into brainstorming and action. “Children have to leave school to work in the street,” said Sandra Plett of Iglesia Cristiana de Paz en Mexico. “We are working on literacy programs for the migrant children.”

“Puebla is a gateway for migrants,” said Mario Lopez of the Ministerio Integral de Iglesias Anabautistas de Puebla. “We are thinking of setting up a guest house and perhaps creating temporary jobs.”

Several participants called attention to learning about the root causes of migration. “Preparing for the subject is key. We need to have knowledge of the causes,” said Martínez. “One possible teaching tool could be to design a training course for delegates from the churches and conferences.”

Stories from Genesis to Revelation featuring people in the midst of migration from homelessness to home “challenge us as the church to respond to injustice despite stirring controversy,” concluded conference participants in a closing document. “The texts demand us to respond to a higher law than that created by human governments. We are called to the law of love, especially in the light of Christ’s life. Is the church ready to pay the price for love?” ❧

/// Staff change

MCC Canada appoints new executive director

• **RICK COBER BAUMAN** has been named the new executive director of Mennonite Central Committee (MCC) Canada, effective Oct. 10. He has served with MCC since 1989 in a variety of capacities. For the past nine years, he has given leadership to MCC Ontario as executive director. Prior to that, he served in the roles of MCC Ontario program director and Aboriginal Neighbours program coordinator. From 1989 to 1992, he was an MCC voluntary service worker, overseeing education, advocacy and community development work in Sheshatshiu, Labrador. He and his wife Louise are members of Tavistock (Ont.) Mennonite Church and have three adult children: Nicole, Jesse and Jared. Cober Bauman will be based out of Ontario, while making regular trips to Winnipeg and other locations related to the work of MCC Canada. He replaces Don Peters, who retires at the end of September following 16 years as MCC Canada executive director. “As MCC approaches its centennial celebration, the board is confident that Rick, with his unique gifts and abilities, will lead us well into our next century of ministry,” says board chair Peggy Snyder. “He brings with him a rich understanding of our work and constituency, as well as heartfelt compassion for those we serve.” —MCC Canada



CANADIAN MENNONITE



Do you know of someone in your congregation not getting Canadian Mennonite?

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PHOTO BY DONITA WIEBE-NEUFELD



On Pentecost Sunday, June 4, a spirit of truth and reconciliation filled the fellowship hall and sanctuary of Edmonton's First Mennonite Church. Instead of the regular Sunday school time, adults and youth gathered for a 'blanket exercise,' that takes participants on a journey through 500 years of history, paying attention to the stories of indigenous people groups in Canada. At the beginning of the exercise, all participants walk freely on the blankets they brought. As a leader tells stories of disease, settlement, reserves and residential schools, the blankets are gradually folded up to represent loss of land, freedom and rights. Many participants are asked to leave the blanket area altogether and watch from the sidelines. At the end, some blankets are partially unfolded to represent the resiliency of indigenous people and the hopeful work of healing relationships and moving into reconciliation. During the worship service that followed, a panel of four participants shared their observations and feelings.

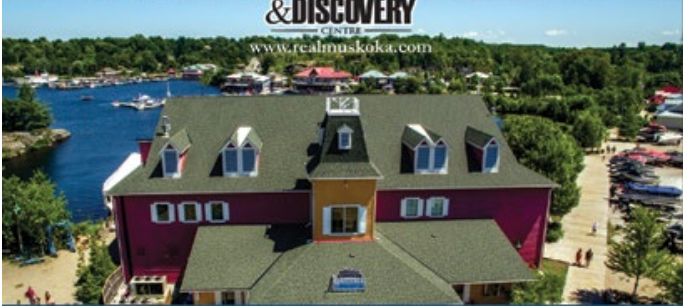


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ARTBEAT

'The perfect synergy'

Mennonite singer-songwriter and collaborator win international songwriting competition

BY AARON EPP
Canadian Mennonite

PHOTO BY MATT WILLIAMS



Musicians Matt Epp and Faouzia decided to collaborate after meeting at last year's Winnipeg Folk Festival.

What's the sound of an award-winning song? Matt Epp and Faouzia know.

This past May, the singer-songwriters won the grand prize for their duet "The Sound" in the International Songwriting Competition.

Judges chose "The Sound" from more than 16,000 entries from 137 countries. Epp and Faouzia are the first Canadians to ever win the grand prize plus US\$25,000 in cash and more than \$45,000 in additional prizes.

Epp, who was raised in Manitoba and has released nine albums since making his debut in 2005, was surprised to receive the recognition. His wife entered the song in the competition without his knowledge.

"I'm grateful she did that, because all of a sudden I'm getting this phone call about winning the grand prize," the 36-year-old said when reached by phone at his home

in Owen Sound, Ont., last month.

In a news release, the International Songwriting Competition said of "The Sound," it's "the perfect synergy."

"A great duet can be magical, and 'The Sound' is just that," the news release said. "It showcases the talents of each songwriter and singer, interweaving the yin and yang of Epp's stark, tender vocals with Faouzia's soaring delivery. Their contrasting styles and interpretation of the soulful lyrics and melody express the song's sentiment, conveying a yearning and vulnerability."

The song had its genesis when Epp was on tour in Germany and he received an email from his infant daughter, who he had been writing to since she was a newborn. The unexpected email, penned by Epp's wife, read, "What's the sound that a long-ing heart makes?" In a hotel bathroom, he tearfully wrote the chorus to "The Sound."

A few months later, he was assigned to mentor a group of young performers at the Winnipeg Folk Festival. The group included Faouzia, a 16-year-old singer-songwriter who was born in Morocco and raised in Carman, Man. The pair formed a quick friendship and finished the song together.

"The Sound" went to No. 1 on the Top 20 CBC radio chart and earned the SOCAN No. 1 Song Award in Canada based on its radio success.

"[Faouzia's] voice has this magic. . . . That's what I really fell for," Epp said of why he wanted to collaborate with the young talent.

He is excited about winning the songwriting competition because it's a form of validation. "I've been writing songs for whatever it's been—12 or 13 years—and I still feel like I'm just getting started," he said. "Not that I've been waiting for it, but this recognition does, in fact, give me some encouragement."

Winning the grand prize will also allow Epp to fund his next record, which he is currently writing songs for.

"I'm giving it its time, this time," he said of his next album. "I've got plenty of songs ready . . . that I feel deserve the effort of being put out there. However, I'm letting everything unfold organically and continuing to write, and hoping for a little bit of divine guidance and leading along the way to see how it will all unfold."

Epp is no stranger to the Mennonite church. He has performed at Mennonite Church Canada and Mennonite Central Committee (MCC) events across the country.

His parents, George and Leora Epp, are currently preparing to leave for Bangladesh, where they will serve for four years as MCC country representatives.

"MCC's been something my folks have been involved in for a long time in one way or another," Epp said. "For them to be giving up everything they own—their house, vehicles, paring down to nothing so they can move to Bangladesh when they have children and grandchildren here—it's a pretty inspiring thing to see them do." ❧

To listen to "The Sound," visit songwritingcompetition.com/winners.



Stephanie Martin ends on a high note

Pax Christi Chorale changes directors after 20 years

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent
TORONTO

Grace Church on-the-Hill Anglican Church was full of concertgoers lined up waiting for open seats from no-shows on April 30. Stephanie Martin's last concert as artistic director of the Pax Christi Chorale after 20 years was a hot ticket, never mind the content and performers.

Edward Elgar's "The Apostles" had never been sung in Canada before, despite its century-long pedigree. But Martin has often sought out underperformed works during her tenure, and has sought out and published works that had lain dormant for years.

Elgar's telling of the story of the apostles falls into two parts:

- **THE CALL**, teaching and following of Jesus; and
- **THE PASSION**, resurrection and ascension.

Judas is given a huge role throughout. His place in the final chorus—singing with Jesus, the apostles and the holy women—shows Elgar's twist on the story: Judas had not meant to send Jesus to his death but had hoped to stir him into action against the Romans and the corrupt religious leadership. In the first part of the oratorio Judas snidely—or perhaps sadly—responds to Jesus and the other apostles' faith statements with scriptures that put the statements into question.

Each soloist was powerful and the Chorale showed itself able to both thunder and sound distant, as Elgar puts the crowd demanding the crucifixion away from the central activity of the story, focussing instead on the interchanges between Judas and Jesus, and Peter and Jesus. And the mystic chorus of the final section sings a faint "alleluia," foreshadowing the coming resurrection.



Stephanie Martin, Pax Christi Chorale's artistic director, left, mezzo-soprano Krisztina Szabó who sang the role of Mary Magdalene, and Meredith Hall who sang the role of Mary the mother of Jesus, acknowledge the audience who attended Edward Elgar's 'The Apostles' at Toronto's Grace Church on-the-Hill on April 30.

Elgar wrote of the work: "My wish was to look at things more from the poor man's point of view than from our more fully informed standing place."

As for choosing this piece for her swan song, Martin said, "There is so much wonderful art in the world that is overlooked because we don't have the courage to confront what we don't know. So I congratulate my audience for taking a risk, and our supporters for bringing this unknown masterpiece to Toronto."

Martin leaves Pax Christi to continue teaching and composing, a place of privilege she does not take lightly in the Canadian choral scene, in which commissions are hard to come by. She is being

/// UpComing

Hymn conference will mark Reformation anniversary

WATERLOO, ONT.— This summer, a celebration of hymnody will coincide with the 500th anniversary of the Reformation at the annual Hymn



Society conference to be held at Conrad Grebel University College in Waterloo from July 16 to 20. Attracting hundreds of hymn aficionados, the conference will revolve around the theme: "Now thank we all our God: Celebrating congregational song since the Reformation." Several conference sessions will focus on Mennonite themes. Grebel professor Carol Penner will speak on "Singing good news for women," examining Mennonite hymnals in North America from 1927 to the present. Wendell Glick and Jerome Weaver will speak on "Recent a cappella hymns from the Conservative Mennonite tradition," exploring 25 unaccompanied hymns of the twenty-first century written by hymn writers and composers from various conservative Mennonite churches. Bradley Kauffman and Adam Tice ask, "What language shall we borrow? Preparing a new Mennonite worship and song collection." Community members are invited to join in the five free public hymn festivals that will be held at various churches around Kitchener and Waterloo. For more information, check out the Calendar listing on page 39 or visit thehymnsociety.org/2017-waterloo.

—Conrad Grebel University College

replaced by David Bowser, the Chorale's fifth artistic director in its 30-year history. His first season will include works by Bruckner, Brahms, Beethoven, Poulenc, Duruflé, Fauré and Gounod; it will conclude with Haydn's "The Creation." //

BOOK REVIEW

Mennonites work together poorly

NOT TALKING UNION: AN ORAL HISTORY OF NORTH AMERICAN MENNONITES AND LABOUR.

MCGILL-QUEEN'S UNIVERSITY PRESS, 2016.

REVIEWED BY DAVE ROGALSKY

EASTERN CANADA CORRESPONDENT

In many ways what Donald Trump promised is a return to the golden age of the 1950s and '60s.

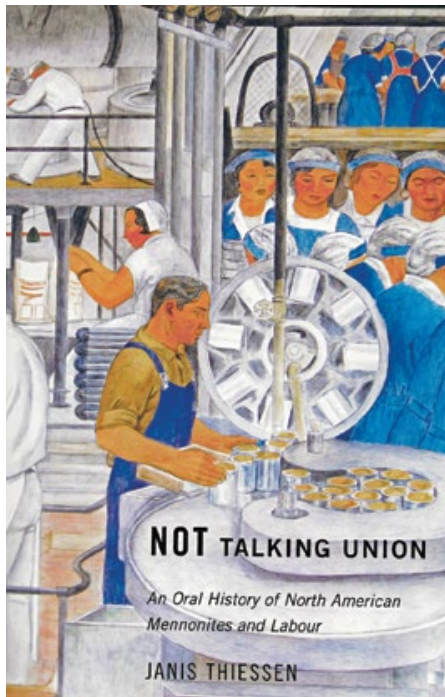
In a time of rapid industrial expansion, labour was in high demand. With their work in demand, labourers could organize and demand for themselves ever larger cuts of the income of the companies for whom they worked, often by simply withholding their labour in strikes.

Since unemployment was low, businesses were forced to pay what was asked so as to keep on producing their products and not have their competition overtake them while they were idle. This was the era of labour-union and middle-class growth, an era that has been replaced by the Rust Belt across the Midwestern United States, Ontario and Quebec.

The disaffected white middle- and upper-lower-class voters who gave Trump a plurality of the Electoral College votes heard his promise and are planning to hold him to it. And as business leaders line up to talk to him, they with one voice promise to keep jobs in the United States or return them from wherever they had been moved.

But unions don't seem to be part of this picture. As unemployment grew and trade barriers were lowered in the 1980s and '90s, businesses could easily replace striking workers or move their plants elsewhere, and conservative governments the world over disempowered workers, giving more to the owners and shareholders, hoping that their wealth would "trickle down" to the rest of the people.

Janis Thiessen, associate professor of history at the University of Winnipeg, has written an oral history of Mennonites and unions, riffing on Pete Seeger's song "Talking Union," which describes the



need and process for unionization in the U.S. in the early 1940s.

With war on the horizon and unemployment low, the workers in the fields

Mennonites all across Canada and the U.S. joined closed shops, paid union dues and walked on picket lines.

and factories there were ripe for organizing. But Thiessen turns this idea on its head. Mennonites did not "talk union," but, instead, encouraged humility, quiet in the land and acquiescence to authority—both in business and in the church.

But this was illusory, she writes in *Not Talking Union*. Mennonites all across Canada and the U.S. joined closed shops, paid union dues and walked on picket lines. Others, she found, worked for fellow Mennonites but did not

necessarily find that the gifts of generosity and mutuality extended from the church to the workplace.

She believes that the insistence of church leaders to follow their advice weakened the authority of the church and its leaders in practical matters, much like North American Roman Catholics ignoring church strictures against artificial birth control.

And now there is a cry rising in the church that the church and its institutions have taken on secular hiring and firing processes that do not fit with generosity and mutuality. With generally higher levels of unemployment or underemployment now, the idea of leaving a job for ethical reasons has less pull for those trying to make ends meet or to meet the expectation of society.

According to Thiessen, the moves by Mennonites from the farm to the city,

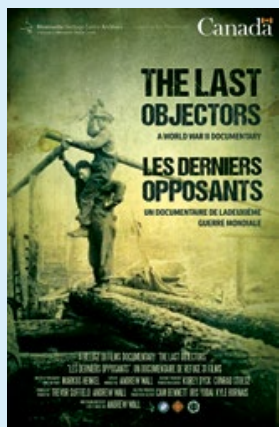
and from self-reliance to mutual reliance in the economy, have given them ample opportunities to both question the authority of the church and its ideals, and to compromise those ideals. But, at the same time, Mennonites have developed a greater sense of justice, in which there needs to be a fair sharing of the products of labour and profit. Joining with others, who may or may not agree with our ideals or theology, has become common, including in labour. 卐

/// Briefly noted

Peace story wins another award

Andrew Wall's documentary film, *The Last Objectors*, won the film category at this year's Association for Manitoba Archives (AMA) Manitoba Day Awards ceremony in recognition of exemplary projects that utilized archival resources and personnel. This is the fifth award the film has received since its debut in June 2016. The film tells the story of the 10,851 conscientious objectors who served Canada without weapons during the Second World War. To tell the story, Wall partnered with the Mennonite Heritage Centre Archives in Winnipeg. "Without the smaller community archives, like the Mennonite Heritage Centre, this documentary simply wouldn't have happened. The story would've been lost," Wall says. He has been taken aback at the interest in this story: "I'm blown away at how the general public has received this story. It is primarily a faith story, and with three-quarters of the conscientious objectors being Mennonite, it's even more of a niche. Instead, the uniqueness of the story has been embraced and the universal themes have really connected with festivals and broadcasters." When asked why this story is important, archivist Conrad Stoesz of the Mennonite Heritage Centre Archives in Winnipeg says the film reminds Canadians that saying no to war is part of the Canadian identity.

—Mennonite Heritage Centre Archives



/// Briefly noted

Resonate receives Calvin Grant

The Mennonite Worship and Song Committee has received an \$18,000 grant from the Calvin Institute of Christian Worship as part of Calvin's Vital Worship Grants Program. This grant will enable the committee—working under the mantle "Resonate"—to work with congregations in Mennonite Church Canada and MC U.S.A., and to celebrate and teach the richness of culturally diverse singing practices that deepen community life and connection with God. The grant will allow three committee members to travel to six musically and racially diverse Mennonite congregations across the U.S. and Canada. In each place, committee members will join the congregation in singing, worshipping and listening for what makes songs and liturgical practices meaningful. In addition to gathering possible resources for a new song collection to be released in 2020, this grant will make possible a video featuring stories and songs shared by the congregations. "I'm excited to learn more of the breadth and depth of what 'Mennonite music' is," says Katie Graber, who chairs the intercultural worship subcommittee and will spearhead the grant project. "I'm hopeful that sharing stories about meaningful songs will lead to new perspectives and experiences of the divine." Resonate was one of 33 projects chosen to receive a Vital Worship Grant from the Calvin Institute of Christian Worship.

—Menno Media



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Farewell to long-time staffer

MENNO SIMONS CHRISTIAN SCHOOL, WINNIPEG

Menno Simons Christian School is saying farewell to Judy Epp after 30 years of teaching.

During her time at Menno, she has taught grades 1 through 9 students in a variety of subjects, from math and science, to health, music, art and Christian studies, to name just a few! Celebrating her 30th year at Menno,

she decided to retire from her post to pursue new beginnings in her hometown of *(Continued on page 38)*





Menno Simons Christian School is saying farewell to Judy Epp after 30 years of teaching.



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AMBS window

Seminary graduates called to engage the “whole of life”



Mary H. Schertz, Ph.D., encouraged graduates of Anabaptist Mennonite Biblical Seminary (AMBS), Elkhart, Indiana, to hold close “the weariness and wonder of the world and the sorrow and joy of human being” in her commencement address on May 20 at College Mennonite Church in Goshen, Indiana.

“And there, in whatever exciting thing you do next ... you will meet the face and grace of God,” she told them. “You will find sturdy hope; you will find the joy of being a disciple; you will find ways to witness to the dawn breaking upon us from on high.”

Schertz, AMBS professor of New Testament, connected Mary’s Magnificat (Luke 1:46-55) and Zechariah’s Song (Luke 1:68-79) with a phrase from a prayer in the Anabaptist Prayer Book — “the deepest blue of world and soul” — which she described as “that elusive, ever-changing blue beauty after the stars fade, or before they emerge,” opposite the rising or setting sun.

“This deepest blue of world and soul is not something you can keep separate from you,” she said. “It fills the universe, and because you are a part of the universe, it fills you too.”

Schertz pointed out that both Mary and Zechariah emerge from their experiences of “deepest blue” with life-changing revelations: “Whereas Mary’s song about her child imagines a world free from oppression and hunger, Zechariah’s song about his child

imagines a world free to worship and serve the Lord, without fear.”

Schertz recalled her last conversation with **Alan Kreider**, beloved AMBS professor emeritus of church history and mission, who passed away from multiple myeloma on May 8. He had encouraged her to tell this year’s graduates “to love the Bible.”

“Keep hanging out with Mary and Zechariah and all the others,” Schertz told the graduates. “Keep probing these mysteries, praying these Psalms, telling these stories. Keep loving these words, (continued on p. 2)

Top: The AMBS graduating class of 2017. **Left:** Mary H. Schertz, Ph.D., AMBS professor of New Testament, gives the address at the 2017 commencement ceremony.

Credit: Jason Bryant

STAY IN TOUCH

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because they are themselves the deepest blue of world and soul ... containing the whole of life, and offering for the whole of life, epiphany and revelation, continuing and ever new."

Allan Rudy-Froese, associate professor of Christian proclamation, presented the charge to the graduates, building on Schertz's color imagery and urging them to use all of their senses in engaging and experiencing God's goodness and color-saturated creation without fear.

"The God who speaks in blue and

brown and gray and green created us with deep rivers that run through our bodies — red rivers, red blood," he said. "Bring your bodies, your love, your passion, your anger ... bring your red to those places that need to stop — or start — and do it in the name of the one who loved, to death."

The graduates responded with a litany that included the refrain, "We will not fear," and came forward to place pieces of fabric in varied, deep colors among the candles at the front of the worship space.

The commencement service included

commendations from the AMBS board for retiring faculty members Schertz and **Daniel S. Schipani**, Dr.Psy., Ph.D., professor of pastoral care and counseling. Schertz has served AMBS since 1988 as professor of New Testament and as director of the Institute of Mennonite Studies since 1999. Schipani has taught at AMBS since 1985, beginning with Christian education and personality and later shifting to pastoral care and counseling. The two professors anticipate retiring on June 30. •

—Annette Brill Bergstresser

2017 GRADUATES

Twenty-one graduates honored

The 2017 AMBS commencement service took place on May 20 at College Mennonite Church in Goshen, Indiana. Each graduate received one of the following degrees and certificates.

MDiv Master of Divinity

MACF Master of Arts in Christian Formation

MAPS Master of Arts: Peace Studies

MATS Master of Arts: Theological Studies

Certificate in Theological Studies

* Identifies candidates who have six or fewer credits left to complete toward their degree.

***Andrew Everett Austin, Jr.** (Blue Springs, Missouri). *MDiv: Theological Studies: Biblical Studies*. Andrew is pursuing a pastoral ministry assignment. He and his spouse, Sophia Austin, attend Hively Avenue Mennonite Church in Elkhart.

Corben Boshart (Parnell, Iowa). *MATS:*

Biblical Studies. Corben is pursuing a pastoral ministry assignment. He is a member of West Union Mennonite Church in Parnell and attends North Main Street Mennonite Church in Nappanee, Indiana. He is engaged to Mara Weaver.

Shana Peachey Boshart (Wellman, Iowa). *Certificate*. Shana plans to continue as Conference Minister for Christian Formation for Central Plains



From left: Andrew Austin, Corben Boshart, Shana Peachey Boshart, Ben Bouwman, Alison Brookins, Asia Frye. Not pictured: Ben Breckbill, Sara Carlson.

2017 GRADUATES

Mennonite Conference and curator of www.AnabaptistFaithFormation.org. A member of Wellman Mennonite Church, she is married to David W. Boshart; they have three children, including Corben Boshart, who graduated from AMBS the same day.

***Ben Bouwman** (Goshen, Indiana). *MDiv: Pastoral Ministry*. Ben has accepted a position as associate pastor of Walnut Hill Mennonite Church in Goshen. He and his spouse, Yasi, and their son have been attending Prairie Street Mennonite Church in Elkhart.

Ben Woodward Breckbill (Belfast, Northern Ireland). *MDiv: Theological Studies: Biblical Studies*. Ben has accepted a position as associate pastor at Shalom Mennonite Church in Newton, Kansas. He is a member of First Mennonite Church of Lincoln, Nebraska, and he and his spouse, Laurel Woodward Breckbill, currently attend East Belfast Mission, a congregation of The Methodist Church in Ireland.

Alison Brookins (Madison, Wisconsin). *MDiv*. Alison has accepted a call to

serve as pastor of Chicago Community Mennonite Church starting in August. This summer, she will work with Ted & Company TheaterWorks in Harrisonburg, Virginia, to take her original show, *Discovery: A Comic Lament*, on tour. A member of Madison Mennonite Church, she attends Belmont Mennonite Church in Elkhart.

Sara Louise Carlson (Portage, Michigan). *Certificate*. Sara will continue to serve in a pastoral role at Silver Creek United Methodist Church in Dowagiac, Michigan. She is widowed and has two daughters.

***Asia Frye** (Hillsboro, Kansas). *MDiv*. Asia is pursuing a pastoral ministry assignment. A member of First Mennonite Church in Hillsboro, she is married to Timothy Frye, and they have two children.

Bob Gerber (Leesburg, Indiana). *MACF: Teaching Ministry*. Bob, who is retired, is married to Fran Gerber, and they have four children (one is deceased). He is a member of North Main Street Mennonite Church in Nappanee,

Indiana, and also attends Berkey Avenue Mennonite Fellowship in Goshen, Indiana.

Lawrence L. Giden (South Bend, Indiana). *MACF*. Lawrence sees his first assignment as preaching the gospel of Jesus Christ. He desires to work as a conference/workshop coordinator or keynote speaker in areas of African-American history, church-community relations, multiracial congregations, mental health and nonviolence education. He is a member of Bethlehem House of Bread Ministries in Niles, Michigan.

***Michelle L. Hackler-Artley** (South Bend, Indiana). *MDiv*. Michelle has accepted a position at Hope Ministries in South Bend. A member of Keller Park Church in South Bend, she is married to Rick Artley, and they have three daughters.

Belihu Delelegne Hailu (Addis Ababa, Ethiopia). *Certificate*. Belihu will continue teaching at the Meserete Kristos College in Debre Zeit, Shewa, Ethiopia. He is a member of Meserete Kristos Church and attends Asko



From left: Bob Gerber, Lawrence Giden, Belihu Hailu, Lee Hiebert, J. Tyler Klassen. Not pictured: Michelle Hackler-Artley.

2017 GRADUATES

Meserete Kristos Church, both in Addis Ababa. He is married to Sister Tsige Demie, and they have two children.

***Lee Allan Hiebert** (Winnipeg, Manitoba). *MDiv.* Lee has accepted a position as lead pastor at Steinbach (Manitoba) Mennonite Church. A member of Sargent Avenue Mennonite Church in Winnipeg, he attends Sunnyside Mennonite Church in Elkhart. He is married to Rachel Hiebert.

Jarold Tyler Klassen (Elkhart, Indiana). *MACF.* Tyler plans to continue managing the Chain Reaction Bicycle Project in Goshen, Indiana, and to explore work as a spiritual director. A member of Hively Avenue Mennonite Church in Elkhart, he is married to Mary E. Klassen, and they have one daughter.

Tobias Arwa Magatti (Shirati-Rorya, Mara, Tanzania, and Goshen, Indiana). *MAPS: International Development Administration.* Tobias plans to work with organizations that help disadvantaged individuals and work with

peace and justice issues. He will continue to volunteer for Tanzania Education Aid, Inc., to advocate for women's education in local areas of Shirati while looking for a job. A member of Shirati Mennonite Church in Shirati-Rorya, Tobias attends Assembly Mennonite Church in Goshen. He is married to Lenora Hirschler Magatti, and they have four sons.

***Peter John Martin** (Cassopolis, Michigan). *MDiv: Theological Studies: Peace Studies.* Peter plans to continue living at Camp Friedenswald in Cassopolis — where his spouse, Jenna Liechty Martin, is the executive director — finding meaningful ways to contribute to community life and caring for their young son. He attends Eighth Street Mennonite Church in Goshen.

***Caley Ortman** (Freeman, South Dakota). *MDiv.* Caley is pursuing a pastoral ministry assignment to work as a youth leader or associate pastor. A member of Salem-Zion Mennonite Church in Freeman, he attends St. James African Methodist Episcopal Church in Elkhart.

Kris Rappatta Polega (Goshen, Indiana). *MDiv.* Kris is pursuing a pastoral ministry assignment and continuing to work in the non-profit sector. A member of Goshen City Church of the Brethren, she has two children.

***Kristine Regehr** (Hesston, Kansas, and Grand Marais, Minnesota). *MDiv: Pastoral Ministry.* Kristine will complete her seminary coursework and a supervised ministry experience at College Mennonite Church in Goshen, Indiana, this summer and fall. She plans to pursue a pastoral ministry assignment. She is a member of Assembly Mennonite Church in Goshen.

Darrin W. Snyder Belousek (Lima, Ohio). *Certificate.* Darrin plans to continue to teach at Ohio Northern University in Ada. A member of Salem Mennonite Church in Elida, Ohio, he is married to Paula Snyder Belousek; they have three children. ●



From left: Tobias Magatti, Peter Martin, Caley Ortman, Kris Polega, Kristine Regehr, Darrin Snyder Belousek. Graduate photos credit: Steve Echols

The 2017 graduating class

Thirteen of the graduates are affiliated with Mennonite Church USA; one with Mennonite Church Canada; two with the Church of the Brethren; one with the Meserete Kristos Church in Ethiopia; one with the Missionary Church; and one with The United Methodist Church. Two graduates identify as Baptist.

The class included a mother and son: **Shana Peachey Boshart** of Wellman, Iowa, and **Corben Boshart** of Parnell, Iowa. One graduate, **Bob Gerber** of Leesburg, Indiana, completed a degree he began 40 years ago (*see p. 6*). Two graduates, **Belihu Delelegne Hailu** of Addis Ababa, Ethiopia, and **Darrin W. Snyder Belousek** of Lima, Ohio, came to seminary already having earned advanced degrees at other institutions. **Lawrence L. Giden** of South Bend,

Indiana, earned a Certificate in Theological Studies from AMBS in 2014 and went on to graduate with a Master of Arts in Christian Formation.

The class's gift to the seminary — an annual tradition — is a pergola that will be located near the Student Activities Center. •

GRADUATES BY DEGREE

11	Master of Divinity
3	Master of Arts in Christian Formation
2	Master of Arts: Peace Studies
1	Master of Arts: Theological Studies
4	Certificate in Theological Studies (represents one year of study)

GRADUATES BY THE NUMBERS

7	women
14	men
5	countries represented (Canada, Ethiopia, South Korea, Tanzania, United States)
13	serving as pastors or seeking a pastoral assignment
2	teaching at the college level
2	serving non-profit organizations
1	pursuing work as a workshop coordinator and speaker
1	pursuing mission work
1	serving in a camp setting
1	seeking work as a spiritual director
1	retired

Graduates receive awards

Each year, AMBS faculty members present awards to selected graduates at the Dean's Breakfast, which is held the day before commencement. This year's recipients are:

- **Andrew Everett Austin, Jr.:** Willard M. Swartley Award for Excellence in Biblical Interpretation
- **Ben Bouwman:** Award for Excellence in Pastoral Ministry
- **Ben Woodward Breckbill:** Marlin E. Miller Award for Excellence in Theological Studies; Perry B. Yoder Award for Excellence in Hebrew Exegesis
- **Alison Brookins:** Marlin E. Miller Award for Excellence in Theological Studies; Award for Excellence in Preaching
- **Asia Frye:** Award for Excellence in Christian Formation
- **Lee Allan Hiebert:** Abundance Canada Spirit of Generosity Award
- **Peter John Martin:** Award for Excellence in Peace Studies
- **Caley Ortman:** Award for Excellence in Christian Formation; Heart of the Community Award
- **Kris Rappatta Polega:** Award for Excellence in Missional Leadership

Graduates also received a certificate toward a free webinar from AMBS's Church Leadership Center; a one-year subscription to *Vision: A Journal for Church and Theology* from the Institute of Mennonite Studies; access to the ATLASerials for Alum database from the AMBS library; and a reduced price registration for the library's online seminar, *Research for Ministry*. The Admissions Team presented each graduate with a "golden ticket" — good for one waived application fee — to share with someone considering studying at AMBS. •



Above: J. Tyler Klassen (in back) is pictured with his father, Dr. William (Bill) Klassen of Waterloo, Ontario, who was New Testament professor in 1958 when Mennonite Biblical Seminary (one of the seminaries that formed AMBS) began on the Elkhart campus. Bill Klassen served from 1958 to 1967; he is the only member of that original faculty and administration who is still living.
Credit: Jason Bryant

Left: Sister Ruby Fair-Miller, current MACF student, anoints Rachel and Lee Hiebert at the commissioning ceremony.
Credit: Annette Brill Bergstresser

Seminary coursework inspires collaboration with former mission partners

When **Bob Gerber**, 80, of Leesburg, Indiana, enrolled as a Master of Divinity student at Anabaptist Mennonite Biblical Seminary (then Associated Mennonite Biblical Seminaries) in Elkhart in the spring of 1978, he couldn't have imagined that he'd be getting his degree *this* spring, nearly 40 years later.

Or that his final practicum in applying his studies would come in creating a course on Anabaptist theology with German- and Portuguese-speaking church leaders in Brazil, where he'd served as a long-term missionary.

However, Gerber — who graduated from AMBS on May 20 with a Master of Arts in Christian Formation — has “a capacity to follow a call that's not clearly laid out in front of him,” notes his advisor, **Rachel Miller Jacobs**, assistant professor of congregational formation at AMBS. “He shows an element of courage and trust that ventures out into something that is emerging.”

Gerber's journey to seminary began in the mid-60s, when he was a pastor of Bourbon Mennonite Chapel between Warsaw and Plymouth, Indiana. The congregation commissioned him and his wife, **Fran**, for service through Mennonite Board of Missions, a predecessor to Mennonite Mission Network. In 1968, the Gerbers and their one-year-old twins moved to the city of Araguacema, Brazil, where Fran served in education and hospitality and Bob focused on leadership training



Bob Gerber (at right) and Jose Fernandes de Brito, his “Brazilian spiritual father,” gather in dialogue and prayer on one of Gerber's return visits to Araguacema, Brazil, in 2012. Photo provided

with the Brazilian Mennonite Church. They served in Brazil until 1974 and then again from 1978 to 1985. While on furlough, Bob finally started seminary studies to complement his pastoral experience.

After returning to the United States, Gerber was pastor of a church plant in Warsaw, Indiana, and the Gerbers served with China Educational Exchange (now Mennonite Partners in China) (1996–2000) before retiring to Leesburg.

It took some courage for Gerber to restart his studies in his late 70s, with 20

percent of his seminary credits to go. But he felt there was still a call to complete.

Changes in teaching style at AMBS over the years ended up making a profound impact on Gerber's final practicum. Rather than using lectures, professors are now more likely to use a “subject-centered” method.

“It's a beautiful approach,” Gerber marvels. “The subject is there ready to be discovered, so people gather around it and try to discover its secret.”

Miller Jacobs recalls that Gerber sought to integrate his relationships

AMBS Window SUMMER 2017 Volume 27 Issue 2

Distributed three times a year as a supplement to *Canadian Mennonite and The Mennonite*.

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A seminary of
Mennonite Church USA and
Mennonite Church Canada

ALUMNI NEWS

Several alumni presented papers and workshops at the third “Rooted and Grounded Conference on Land and Christian Discipleship,” held at AMBS April 20–22: **Malinda Berry** (MAPS 2000), **Katerina Friesen** (MDiv 2016), **Wendy Janzen** (MDiv 2002), **Douglas Kaufman** (MDiv 1994), **S. Roy Kaufman** (MDiv 1969), **Joshua Kinder** (MATS 2012), **Richard Klinedinst** (MATS 2009) and **Devon Miller** (MAPS 2009). **Alison Brookins** (MDiv 2017) and **Allan Rudy-Froese** (MDiv 1992) presented a drama, *Discovery: A Comic Lament*, written by Alison. **Katerina Friesen** preached for one of the worship services. **Alyssa Mezsick** (MDiv 2016) and **David Miller** (MDiv 1993) led

immersion experiences. Conference coordinators were **Janeen Bertsche Johnson** (MDiv 1989) and **Christine Guth** (MDiv 2007).

J. Denny Weaver (MDiv 1970) published *God without Violence: Following a Nonviolent God in a Violent World* (Cascade Books, 2016), a popular version of his analysis of issues of violence in theology, designed for use in congregations and introductory theology classes.

Gary Yamasaki (MDiv 1988) recently published *Insights from Filmmaking for Analyzing Biblical Narrative*, one of the two inaugural volumes of the Reading the Bible in the 21st Century series by Fortress Press. •

Follow [facebook.com/groups/AMBSalumni](https://www.facebook.com/groups/AMBSalumni) for updates on and articles by alumni!

Schertz and Schipani retire after 61 years of combined service

from Brazil with this new subject-centered approach when choosing a topic for his practicum.

Seeking to propose a curriculum for Anabaptist theological education in Portuguese, Gerber contacted **Fridbert August** (M.Div. 2011), president of the Association of Mennonite Churches in Brazil and professor at the Faculdade Fidelis, a theological school in Curitiba. August was “delighted with the idea,” recalls Gerber, “and he brought together an advisory group of Brazilian pastors and church leaders to shape the content.”

In the spring of 2016, Gerber visited Curitiba to consult with the advisory group. The group suggested using *The Good and Beautiful God: Falling in Love with the God Jesus Knows* by James Bryan Smith as the basis for the course. So Gerber wrote the content in English, **Amalia Penner Correa** translated it and August refined it. In the fall, Gerber visited Mennonite congregations across Brazil to introduce the course.

This spring, Gerber’s curriculum was launched as a Faculdade Fidelis pilot leadership training extension course, *Raízes*. One group leader, **Pastor Ricardo do Nascimento**, affirms the course’s subject-centered methodology.

“The themes are contemporary and bring a very practical and easy approach to the kind of problems the students face on a daily basis,” he reflects. “Every participant has been engaged in reading and meditating on God’s Word.”

As Gerber’s work bears fruit in ways he couldn’t have imagined, Miller Jacobs celebrates his faithfulness: “Bob has been astute in paying attention to what kept pulling at him, and then persistent in following through with that.” •

—Jason Shenk for AMBS

Long-time professors **Mary H. Schertz**, Ph.D., professor of New Testament, and **Daniel S. Schipani**, Dr.Psy., Ph.D., professor of pastoral care and counseling, retired June 30.

Schertz came to AMBS in 1988 as assistant professor of New Testament and MA director. In 1999, she became director of the Institute of Mennonite Studies (IMS), and in 2000 was advanced to full professor of New Testament.

At AMBS’s May 20 commencement service, Academic Dean Rebecca Slough recognized Schertz’s passion for teaching, reading a statement from the AMBS Board commending Schertz for her teaching and scholarship in the areas of Greek language study, biblical foundations for peace and justice, the quest stories in Luke’s Gospel, biblical perspectives on the atonement, and biblical spirituality.

“Mary’s teaching is centered in her deep love for the Bible, her love for the church, her love for her students and most important, her love for God,” Slough said.

Schertz is co-author of *Seeing the Text: Exegesis for Students of Greek and Hebrew* (Abingdon, 2001) and is working on a commentary on the Gospel of Luke.

According to the board statement, Schertz’s leadership of IMS has yielded the publication of 60 books; 17 years of *Vision: A Journal for Church and Theology* (published with Canadian Mennonite University); 17 conferences; and a collaborative faculty research project.

Schipani began teaching at AMBS as professor of Christian education and personality in 1985. Over time, his teaching portfolio shifted, and he became



Daniel Schipani, Dr.Psy., Ph.D., “and Mary Schertz, Ph.D. Credit: Jason Bryant

professor of pastoral care and counseling.

The AMBS Board commended Schipani for his teaching and scholarship in education for peace and justice; his work in developing theological groundings for the ministry of spiritual caregiving in Christian, interfaith and multifaith contexts; his work with the wounds of trauma; and his research on the consequences of toxic spirituality.

Schipani has written and edited numerous books on teaching, pastoral counseling, interfaith spiritual care and intercultural Bible reading.

“Daniel is the quintessential networker, connecting people with common interests and provocative ideas and always looking for ways to collaborate,” Slough said. “At the center of Daniel’s work is a profound belief in the transforming power of relationships — the Trinitarian relationships that express God’s character, God’s relationships in communion with humankind, and human beings living in relationship with God and with one another,” she added. • —AMBS staff

YOUR GIFTS AT WORK

Our first annual **Hearts on Fire Day**, June 2, abounded in good cheer, school spirit and generosity. The day was an opportunity to give to AMBS’s Annual Fund and to show support for the ways in which AMBS helps carry out God’s mission in the world. Many of us wore bright orange t-shirts and gave brief testimonials about what “our hearts are on fire for ...” Through our social media and email campaigns, we increased donor participation by 22

percent and donations by 34 percent over Giving Tuesday last winter, for a total of \$48,959 from more than 125 donors.

The disciples who encountered Jesus on the road to Emmaus marveled at how their hearts were ignited when he explained the Scriptures to them. Your generosity makes possible the work we do to teach leaders to explain the Scriptures with insight and passion. Thank you and thanks be! •

—Sara Wenger Shenk, president



AMBS SNAPSHOTS

Scholarship recipients for 2017–18

INTERNATIONAL STUDENT SCHOLARSHIPS

These full-tuition awards encourage and support outstanding international students with gifts for ministry as they prepare to serve the church in their home countries.



Esther Muhagachi

Esther joins the AMBS community from Tanzania, where she worships with the Kanisa la Mennonite Tanzania. She will pursue a Master of Arts: Christian Formation.



Patrick Obonde

Patrick joins the AMBS community from Kenya, where he worships with the Kenya Mennonite Church. He will pursue a Master of Arts: Peace Studies.



Luis Tapia

Luis joins the AMBS community from Ecuador, where he worships with the Iglesia Cristiana Anabautista Menonita de Quito. He will pursue a Master of Divinity with a major in Theological Studies.

NEXT GENERATION SCHOLARSHIP

This full-tuition award encourages and supports outstanding Mennonite students with gifts in church leadership.



Mara Weaver

Mara lives in Elkhart, Indiana, and is a member of Prairie Street Mennonite Church. She will pursue a Master of Divinity with a major in Theological Studies.

CHURCH LEADERSHIP AWARD

This full-tuition award encourages and supports outstanding Mennonite students with gifts for ministry as they prepare to serve the church.



Sophia Austin

Sophia lives in Elkhart, Indiana, and attends Hively Avenue Mennonite Church. She will pursue a Master of Divinity with a major in Theological Studies.

ADDITIONAL AWARDS

- Lederach Preaching Scholarship: **Samuel Bwosh**
- Multicultural Scholarship: **Febri Kristiani, Cathy Stoner**
- Special Scholarship: **Peter Anderson, Rianna Isaak**
- Steiner Bivocational Scholarship: **Shabnam Bagh, Cathy Stoner, Benjamin Sutter** •

LOOKING FORWARD

Advanced Spiritual Guidance Seminar

This yearlong supervised program in spiritual guidance is for people who offer spiritual direction and wish to enhance their skills. It will be offered in a hybrid format. Online work begins Aug. 14, 2017. On-campus dates are Sept. 11–12, 2017, and April 23–25, 2018.

- ambs.edu/lifelong-learning/advanced-spiritual-guidance

Journey: A Missional Leadership Development Program

Journey is for congregational leaders, church planters, pastors called to ministry without a college or seminary education, and lay leaders preparing for a variety of ministries in the church or community. Our distance-friendly program requires one visit to campus each year. Register by Aug. 25.

- ambs.edu/journey

Exploring Anabaptist History and Theology

This online short course, offered Sept. 13 – Oct. 24 and taught by Jamie Pitts, Ph.D., covers the birth and development of 16th-century Anabaptist movements and looks at various interpretations of the meaning of “Anabaptism” today. Cost: \$200 before Aug. 23; \$250 after. CEUs available.

- ambs.edu/shortcourses

Understanding Anabaptist Approaches to Scripture: What’s Different and Why?

In the 16th century, Anabaptists approached Scripture in ways that were both similar to and different from their fellow Catholics and other Protestants. This course will seek to understand those similarities and differences in light of today. Loren Johns, Ph.D., will teach this six-week, online short course Oct. 25 – Dec. 12.

- ambs.edu/shortcourses

Seminary Preview Events

Want to visit campus and explore options for seminary study? Meet students and professors in person, attend classes, join us in worship and get first-hand information about financial aid and scholarships.

Preview Evening:

Nov. 2, 2017, 5 p.m. – 9 p.m.

Preview Day:

March 9, 2018, 8 a.m. – 3 p.m.

- ambs.edu/visit

Explore seminary study without applying

You can take up to two courses through AMBS without being admitted to a degree or certificate program. As a nonadmitted student, your first class is 50 percent off. This applies to campus, online and hybrid courses. Check out our fall course list!

- ambs.edu/academics/one-course-options •

Walking for equality

Eleven-year-old Abby Heinrichs reflects on the Pilgrimage for Indigenous Rights

BY AARON EPP
Young Voices Editor

This past spring, while her Grade 6 peers were in class writing spelling tests and working on their multiplication tables, Abby Heinrichs was doing something completely different: walking 600 kilometres in support of indigenous rights.

The 11-year-old Winnipegger was one of more than 50 people who participated in the Pilgrimage for Indigenous Rights, a journey co-organized by Mennonite Church Canada and Indigenous Solidarity of Christian Peacemaker Teams.

The goal was to raise awareness about the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the proposed Bill C-262, an act that would ensure that the laws of Canada are in harmony with UNDRIP.

"I wanted to go on the pilgrimage because indigenous peoples' rights are important to me, because they will affect me when I'm older," said Abby, who attends Hope Mennonite Church. She is from the Stó:lō Nation, an indigenous group in B.C.'s Fraser Valley. "When I'm an adult, I [want to] have equal rights like everyone else."

Steve and Ann Heinrichs, a Mennonite couple, adopted Abby when she was 31 days old. Today, Steve is the director of indigenous relations at MC Canada and one of the driving forces behind the pilgrimage that began on April 23 in Kitchener, Ont., and ended on May 13 in Ottawa.

Participants held a number of conversation circles en route as a way to engage churches in conversation about UNDRIP, why it matters, the hope it offers and how Christians can respond.

Abby spoke publicly at events in Perth, as well as at the rally in Ottawa, where the

pilgrimage ended.

"Here are some examples of why we need to adopt UNDRIP," she told the crowd in Ottawa. "A native child gets \$3,500 less funding than a public school child. Native people are treated a lot differently than white people. For example, more than 150 first nations today don't have clean drinking water. Finally, many native peoples were here before the settlers came. So why hasn't the government given them back some of their land while they're on tiny reserves?"

(Continued on page 36)

PHOTO BY AARON EPP



Abby Heinrichs was one of the youngest participants on the pilgrimage.

PHOTO BY KATHY MOORHEAD THIESSEN



Abby Heinrichs speaks at a rally in Ottawa, where the pilgrimage ended.

(Continued from page 35)

"I'm walking on this pilgrimage for many reasons," she added. "One of the reasons is because I think that indigenous peoples should have equal rights just like anyone else. Another reason is that I think Prime Minister Trudeau should honour his promises to the indigenous peoples. So now that we're in Ottawa, I hope that the government decides to rethink about Bill C-262. So I have some questions today: Why are indigenous peoples treated differently from settlers? And why hasn't the government decided to fully adopt and implement Bill C-262 and the United Nations Declaration on the Rights of Indigenous Peoples?"

An easygoing introvert and avid reader

were staying overnight] in the afternoon when we were all tired was pretty great."

Steve and Ann said they are proud of Abby for participating in the pilgrimage. As white adoptive parents of two indigenous young people, they see it as their duty to both teach their children about their history as well as work towards reconciliation and a better future for all indigenous people.

The pilgrimage afforded Abby the opportunity to watch and learn from some amazing women, they said, including Leah Gazan, an indigenous activist and University of Winnipeg instructor, and Sylvia McAdam, one of the co-founders of the Idle No More movement.

"From a mother's perspective, I'm just

I hope that the government decides to rethink about Bill C-262.'
(Amy Heinrichs)



PHOTO BY CHRIS HARRISON

Abby Heinrichs, left, is pictured with her father, Steve Heinrichs, right, and Idle No More co-founder Sylvia McAdam, centre.

whose favourite subject in school is art, Abby tells *Canadian Mennonite* that the hardest part of the pilgrimage was walking in the afternoons when it sometimes got really hot. The long days, which often started at 5:30 a.m. and ended at 10 or 11 p.m., were also challenging.

At the same time, the pilgrimage went by faster than she anticipated, and she had a lot more fun than she initially thought she would. "Lots of people ask me what the best part of the pilgrimage was, and it was probably the food," she said. "It was really good, and getting to the church [where we

so glad [she was] surrounded by good role models and good people," Ann said. "God's provided that. We have really quality people who care about Abby."

"It was neat to watch this young person, obviously who I care the world for, grow up on this journey," Steve added.

Abby is glad she took part in the pilgrimage. "I thought it would be mostly work, but there was time for fun," she said. "I learned about other people's lives and their stories and stuff. I learned about how lots of people care about indigenous rights and about Bill C-262." ❧

Cyber security underdog

Teenager's passion for computer programming leads to victory at day-long competition

STORY AND PHOTO BY AARON EPP

Young Voices Editor
WINNIPEG

Computer programming is a language foreign to most, but not to David Dyck. The 17-year-old Winnipegger is passionate about computers and knowing how they operate.

"I really like understanding how it all

works and being able to make a computer do the things I want it to do," says Dyck, who recently graduated from Westgate Mennonite Collegiate. "It's always really satisfying to watch a program run . . . or find a bug and realize why something

didn't work."

Dyck's passion for computers came in handy this past spring when he and two friends, Jonah Penner and Benjamin Zacharias, competed in the Canadian Cyber Defence Challenge. Held on May 16 at the RBC Convention Centre, the day-long event pitted 24 student teams against one another in a competition that tested key information technology (IT) skills such as networks, servers and security, along with the soft skills of customer service, professional ethics and communications.

Teams were presented with a fictitious scenario in which they worked as IT professionals for a company whose CEO was embezzling funds from corporate accounts. Students were tasked with finding the source of, and fixing, the security breaches.

Different tasks along the way earned each team points. At the end of the day, Dyck and the Westgate team came out on top, outscoring the second-place team by 60

how his students did at the competition.

Ens notes that the students decided to enter the contest and garnered Westgate's support on their own initiative. In the past, Ens has been hesitant to field a team at the Challenge because the level of courses the competition recommends that its participants have completed in order to be competitive are only offered in larger schools.

"I was pretty proud of their accomplishment," he says, adding that although he could not be at the competition, the team kept him updated on how they were doing via email. "When I found out that they were in the lead, I was a little bit surprised given the level of competition there, but at the same time, knowing the abilities of these students . . . I wasn't shocked that they were doing really well. David sent me a message after they had won and I felt very happy for them."

Dyck started programming when he was 12 years old and is largely self taught. "I picked up a book from the library and

'Breaking into [a computer] system maliciously would be wrong, so approaching it from a non-malicious standpoint is a more religious way to do it.'
(David Dyck)

points. They were surprised to finish in the top spot, especially considering they had no hopes of placing when the day began.

"It was really weird to win, because . . . we went there to learn. We didn't really go there to win," he says. "We didn't prepare a lot beforehand. It was almost surreal."

The team's win is that much more impressive given the obstacles they faced throughout the day. Most teams were made up of four students, each working on his or her own laptop, with a teacher supervising them. The Westgate team had only three students, one working laptop and no supervisor.

"It was like writing an eight-hour test," Dyck says. "Just that level of focus for eight hours was stressful. It was so much fun, though. It was cool."

Neil Ens, who teaches computer science at Westgate, including an upper-level course that Dyck, Penner and Zacharias were in this past year, says he is happy with

thought it was really neat," he says. "My uncle programs, so he introduced me to the concept. . . . I just branched off from there, learning from the Internet or books I could find."

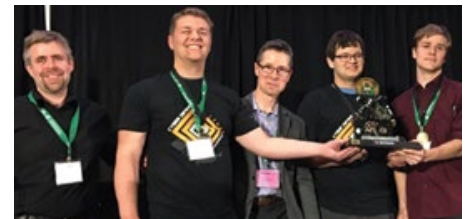
He is interested in the concept of ethical hacking. Ethical hackers are employed by companies to penetrate networks and computer systems with the purpose of finding and fixing vulnerabilities.

Dyck, who attends First Mennonite Church, says it's here that his Christian faith comes into play. "It's an ethical way of [hacking] as opposed to a non-ethical way of doing it," he says. "Breaking into the system maliciously would be wrong, so approaching it from a non-malicious standpoint is a more religious way to do it."

This fall, he will enter the University of Manitoba to study computer science. He hopes to pursue a career in cyber-security. "I love learning about how these things work," he says. ☿



David Dyck began programming computers when he was 12 years old. He is largely self taught.



Westgate students Jonah Penner, second from left, Benjamin Zacharias, second from right, and David Dyck, far right, receive their first-place trophy from David Valentine, media broadcast analyst, left, and Kerry Augustine, centre, president and CEO of the Canadian Cyber Defence Challenge.

Promotional Supplement

(Continued from page 26)

Rosthern, Sask.

Q. What initially inspired you to become a teacher?

As a kid, my brothers and I hung out at the town swimming pool, and when I was finally old enough, I got a job as a lifeguard and swimming instructor.

The best part of my job was teaching kids how to swim. I loved seeing them learn and lose their fear. It was then that I decided I wanted to be a teacher.

Q. What are the biggest changes to education you have seen in your career?

The biggest change has been the advent of technology. In

my first years of teaching, a photocopier was a big deal, and computers were not used at all. Report cards were completely handwritten for many years. Of course, all that has changed, and now technology is everywhere, making our lives much easier in some ways, more complicated in others.

Q. What advice would you give to the next generation of teachers?

The relationships you develop within the community are more important, in many cases, than the work you do or the lessons you teach.

Classifieds

Employment Opportunities



Employment opportunity Lead Pastor

Are you excited to help a church build a vision that deeply considers what it means to be Christ's example of love?

The Bergthaler Mennonite Church of Altona, located in Southern Manitoba, is looking for a pastor to engage and serve their congregation.

We are looking for a Lead Pastor to join our team as we continue to strengthen our relationships with Christ, each other and the community.

Ideal candidates will have:

- Capacity to relate to various age groups
- Experience working in a church setting – in the areas of worship, pastoral care, and nurturing gifts
- Commitment to Anabaptist theology and practice, biblical preaching and teaching

We are looking for someone who is deeply rooted in faith and is gifted in relating with people. Someone who has a missional outlook and a servant's heart.

Please submit letters of interest and résumés to Stephanie Friesen, Pastor Search Committee Chair, via email: marsteph@mts.net or call (204) 324-1555 with questions. We will begin looking at resumes on July 31, 2017.

Calendar

British Columbia

Sept. 15-16: MCC B.C. Festival and Auction, at the Tradex in Abbotsford.

Sept. 30: MCC B.C. annual general meeting, at South Abbotsford Church, Abbotsford.

Oct. 13-15: Women's retreat, at Camp Squeah.

Nov. 2-5: MEDA "Business as a calling" convention, at the Westin Bayshore, Vancouver. Keynote speakers: Samantha Nutt, Wally Kroeker and David Esau. For more information, visit medaconvention.org.

Saskatchewan

Aug. 12: Spruce River Folk Festival, at Spruce River Farm, 20 kilometres north of Prince Albert. Music and food in support of landless first nations in Saskatchewan.

Sept. 15-16: "Refresh, refocus, renew," a mini-retreat with Betty Pries. To learn more about this year-long prayer and visioning process, visit mcsask.ca.

Manitoba

Until Sept. 15: "Colour distinctive: Art and Spirituality" exhibits by Angela Lillico and Genevieve Henderson, upstairs at the Mennonite Heritage Centre Gallery, Winnipeg.

Aug. 22: Westgate Mennonite

Collegiate's 13th-annual golf tournament, at Bridges Golf Course, Winnipeg.

Sept. 9: Fifteenth annual Head for the Hills fundraising ride for mental health. For more information registration or support for cyclists, visit edenhealthcare.ca.

Sept. 23: MCC Relief Sale, at the Keystone Centre in Brandon.

Oct. 13-15: MC Canada special delegate assembly to discuss and vote on the future direction the national and area churches will take. As more information becomes available, it will be posted online at news.mennonitechurch.ca/releases.

Oct. 20-21: "Mennonite/s Writing VIII: Personal narratives of place and discernment" conference, at the University of Winnipeg, featuring Miriam Toews and Rhoda Janzen. Presented by the Chair in Mennonite Studies and the "Journal of Mennonite Studies." For more information, email Royden Loewen at r.loewen@uwinnipeg.ca.

Ontario

Until May 2019: "Sites of Nonresistance: Ontario Mennonites and the First World War" exhibit of letters, photographs and documents from the Mennonite Archives of Ontario, at Conrad Grebel University College, Waterloo.

July 9: Folk and gospel songs, led by



Employment opportunity Lead Pastor

Niagara United Mennonite Church in Niagara-on-the-Lake, Ontario is

inviting applications for a FULL-TIME LEADING PASTOR. Start time is early 2018.

We are a congregation with approximately 200 in attendance for worship and seek a pastor to lead in growing people as intentional followers of Jesus and missional servants to our community. The pastor we seek will be committed to Anabaptist theology with strengths in leadership, evangelism through community engagement, preaching, teaching and pastoral care.

Inquires, resumes and letters of interest will be received until the end of September 2017, and may be directed to:

pastoraltransitions@mcec.ca

To view the Pastoral Profile, visit

<https://mcec.ca/jobs/lead-minister>

Mike and Diana Erb, at the Detweiler Meeting House, Roseville, at 2:30 p.m.

July 16-20: The Hymn Society presents five public festivals: (16) "Living voices of the gospel," at St. Matthew's Lutheran Church, Kitchener, at 7:30 p.m.; (17) "Reformation psalms and beyond," at St. Andrew's Presbyterian Church, Kitchener, at 7:30 p.m.; (18) "A day for making changes," at First United Church, Waterloo, at 7:30 p.m.; (19) "God of all the many lands," at St. John's Lutheran Church, Waterloo, at 7:30 p.m.; (20) "Singing our journeys together," at the University of Waterloo's Theatre of the Arts, at 10:30 a.m.

July 31-Aug. 4: Peace Camp, a day camp held at Conrad Grebel University College, Waterloo. For more information, or to register, call Alison Keyes at 519-885-0220 ext. 24291.

Aug. 20: Riverdale Mennonite Church, Millbank, hosts its public closing service, at 10 a.m. Guest speakers include Glenn

Zehr, Troy Watson and Jim Brown. A time of socializing and refreshments will take place after the service.

Aug. 20: Ontario Mennonite Music Camp leads worship at Toronto United Mennonite Church, at 10 a.m.

Aug. 25: Final concert of the Ontario Mennonite Music Camp, in the Great Hall at Conrad Grebel University, College, Waterloo, at 7 p.m.

Sept. 8-10: "Building community" retreat at Hidden Acres Mennonite Camp, New Hamburg. Speakers: Gord Alton and Johanna Wall. Theme: "Growing in understanding." For more information, call 519-625-8602.

Sept. 10: Erie View United Mennonite Church celebrates its 70th anniversary; worship service at 10 a.m. followed by light lunch and an informal sharing time. Seating is limited; RSVP to ptwarner1985@gmail.com.

Sept. 16: "Mennonite life in the Detweiler Neighbourhood 150 years

ago" presentation by Sam Steiner, at the Detweiler Meeting House, Roseville, at 11 a.m.

U.S.A.

Sept. 15-17: The 18th Believers' Church Conference: "Word, Spirit and the renewal of the church: Believers' church, ecumenical and global

perspectives"; at Goshen (Ind.) College. For more information, email John Roth at johndr@goshen.edu.

To ensure timely publication of upcoming events, please send Calendar announcements eight weeks in advance of the event date by e-mail to calendar@canadianmennonite.org.

Upcoming Advertising Dates

Issue Date	Ads Due
Aug. 28	Aug. 14
Sept. 11	Aug. 28
Sept. 25	Sept. 11
Oct. 9	Sept. 25

Focus on Education



Employment opportunity
Executive Director


Parkview Services for Seniors is a not-for-profit community providing independent living for seniors in housing and life-lease and long term care in the beautiful community of Stouffville Ontario. Parkview is proud of its Mennonite heritage. Our focus on innovative practices and values derived from our Christian perspective create an excellent basis for the compassionate care we deliver.

Reporting to the Board of Directors, the Executive Director is responsible for the overall operation and performance of the three facilities on the Parkview Services for Seniors campus in compliance with pertinent regulations and standards governing each entity.

Qualifications:

- Bachelors' degree and/or equivalent level training in Health Sciences or a related field
- Minimum of five years progressively responsible experience in a health care environment, providing leadership and a proven track record of innovation and change management
- Experience working with and reporting to a Board of Directors and knowledge of not-for-profit and charitable status organizations
- Knowledge of all relevant legislation and regulations (e.g., Long Term Care Homes Act and Housing Regulation, Occupational Health and Safety Act and Regulation), accreditation standards, and the ability to interpret and administer collective agreements in the Ontario setting

Competitive salary and benefit package, commensurate with education and experience. Please submit resume to staylor@parkviewhome.ca



Employment opportunity
Choral Music Teacher

Anchored in the Anabaptist tradition, UMEI Christian High School exists to educate the whole person, cultivating full academic, spiritual and individual potential.

UMEI Christian high school is seeking a dynamic and engaging individual to join the school family as Choral Music Teacher. The Choral Music Teacher must be committed to providing an education that graduates students who are spiritually fulfilled, academically excellent, and empowered to make a difference.

Qualifications/responsibilities:

- Have a Bachelor of Education and hold a valid Teaching Certificate
- Must have music major or extensive teaching experience in music programs.
- Ability to build a program with an Anabaptist/ Mennonite perspective.
- Ability to lead student body in weekly music chapels; accompaniment through piano/guitar highly recommended.
- Instrumental music and other teachables an asset.
- Seeking highly qualified dynamic teacher.
- A high energy level and commitment to establishing and maintaining an excellent music program.
- Excellent interpersonal and communication skills.
- Ability to work as part of a team who are committed to whole-person education.

For further information visit our website umei.ca/careers/ or contact Sonya Bedal, Principal at (519)326-7448. Applications will be received until a suitable candidate is found.

Please send cover letter and resume to the attention of: Sonya Bedal at principal@umei.ca

PHOTO BY AMY DUECKMAN

Members of Mennonite Church B.C., along with participants from Anglican, Christian Reformed and United Church congregations—including foreground, from left, Ojibwa descendant Chantelle Olsson-Chang, Amelia Chang and Jayne Unger—took part in a Walk in the Spirit of Reconciliation on the weekend of June 2 to 4. The intent of the walk was to witness the history of relationships between Canada's first nations and the settlers who came after. The event was timed to coincide with the second anniversary of the publication of the Truth and Reconciliation Commission and its '94 Calls to Action.' The 35-kilometre walk began on June 2 at the Fort Langley National Historic Site, chosen because of its ties to colonialism in the region. On June 3, the group continued along the TransCanada Trail to the Matsqui Trail picnic area between Abbotsford and Mission. The walk finished with a closing ceremony of healing and reconciliation and feast on June 4 near the site of the former St. Mary's Residential School in Mission.



God at work in the World Snapshots

PHOTO BY DONITA WIEBE-NEUFELD



Auctioneer Don Douglas 'sells' a huge teddy, toys and even some Wayne Gretzky hockey cards to children at this year's Mennonite Central Committee Alberta Summerfest and Auction. Before the children's auction, he explained that the sale was more about giving money to help people than it was about getting stuff for themselves. Held this year at Sherwood Park in Edmonton, the event raised \$177,000 for MCC's international relief, development and peace work. Topping the quilt auction, a star quilt brought in \$2,500. Summerfest also acts as a sort of family reunion and revival meeting rolled into one, providing visitors and volunteers alike with fellowship, food and fun.