

# CANADIAN MENNONITE

September 10, 2018

Volume 22 Number 17

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between spaces  
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## EDITORIAL

## Broken boundaries

VIRGINIA A. HOSTETLER  
EXECUTIVE EDITOR

The allegation of sexual abuse at a church camp (on page 13) reminds us of the sad reality that sexual abuse touches the church community in profound ways. The example of Christ and our peace theology compel us to recognize and to address the violence that happens in our midst.

In the past, *Canadian Mennonite* has reported on individuals caught in the web of abuse. Slowly, we in the church are educating ourselves about boundaries that should not be crossed, and we are trying to talk about misconduct in redemptive ways. We want the hurting to stop. We long to see restoration and forgiveness flow.

After reading the online version of the Silver Lake story, some readers chastised *CM* for language that did not condemn the accused perpetrator. As a church publication, we take seriously both the accusation and the process that was carried out by the Silver Lake board. However, the accused was not charged in a court of law, so *CM* will not render judgment in a news story.

Some readers requested information on how victims can seek help and healing. The first step for victims of any kind of abuse is to seek out trusted people in their own family, church and community—people who can listen and walk alongside you through the anger, hurt, confusion and shame. You can start by speaking with your pastor or a lay leader you trust. They will listen and help you seek care from trained professionals. If you choose to report the event to the police—which is your

right—they can help you do that.

If the abuse happened within your congregation, consider seeking help from someone who is not a part of your church. Your physician, a local counselling centre or a sexual abuse hotline can offer advice and support. If the abuse involved a licensed or ordained church leader, you should contact the regional minister in your regional church office, because credentialed leaders are accountable to that larger body.

For those who want to learn more and work toward a safe environment in their churches, here are some other resources:

- **COMMONWORD**, the resource centre of Mennonite Church Canada, offers reading material for loan and purchase.
- **MENNONITE CHURCH** Eastern Canada produced “Sacred trust,” an education series on sexual misconduct in the church, and distributed copies to its congregations. More are available for people beyond the regional church. You can request print copies from the MC Eastern Canada office at 226-476-2500. The material is also online at [mccc.ca/sacredtrust](http://mccc.ca/sacredtrust).
- **MENNONITE CHURCH U.S.A.** released a booklet, *Sexual Abuse and Non-Credentialed Individuals*, which contains helpful suggestions for how congregations and institutions can respond to situations of abuse. It is online at [bit.ly/2LUFPIY](http://bit.ly/2LUFPIY).
- **A CHRISTIAN** curriculum for educating children and youth about appropriate boundaries is the multi-grade “Circle of grace.” More information is on the

Mennonite Central Committee (MCC) website at [bit.ly/2CgTscJ](http://bit.ly/2CgTscJ). Or contact your closest MCC office and speak to the abuse response and prevention staff.

• **THIS FALL**, Theatre of the Beat is on tour presenting *#ChurchToo*, a play that explores the realities of sexual misconduct, power and abuse within church communities. Watch for announcements in your area. If you would like to schedule a performance, contact [info@theatreofthebeat.ca](mailto:info@theatreofthebeat.ca).

The *CM* board and staff recognize that it is necessary for members of the Christian body to face the hard realities when vulnerable people in our midst are violated. Our commitment at *CM* is to do careful listening, and to report in ways that communicate clearly without becoming sensationalistic. We want to respect the complainants and be fair to those who have been accused. We pray that our reporting encourages deep caring within the faith community, vigilance for those who are vulnerable and accountability for those who have broken the boundaries.

### Introducing Tobi Thiessen, Publisher

Tobi became publisher of *Canadian Mennonite* in April 2017 after nine years of service on the publication's board of directors. Her goal is to extend the reach of this magazine to a wider audience online. Originally from Saskatoon, Tobi has also lived in Lethbridge, Alta., and Osaka, Japan, but calls Toronto home. A graduate of Rosthern (Sask.) Junior College, Tobi always enjoys travelling to western Canada to reconnect with friends and relatives. Tobi and husband Harold have three sons in university. They attend Toronto United Mennonite Church. Tobi enjoys hiking, growing vegetables and a good argument.



### ABOUT THE COVER:

‘A politics of tending is centred on shared practices, habits and memories that define a place and community in its particularity, and describe how that community will negotiate its future,’ writes Anika Reynar in our page 4 feature, ‘Tending the in-between spaces.’

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Award-winning member of the Canadian Church Press



GOD AT WORK IN THE CHURCH FEATURE

# Tending the in-between spaces

*Becoming itinerant storytellers*

BY ANIKA REYNAR

In the midst of significant structural change in Mennonite Church Canada, a group of Canadian Mennonite University students came together in December 2015 around the question, “Do young people care about the future of the church?” This initial gathering generated surprising energy among the participants. Soon a group of 15 of us began gathering over a shared meal several times a month to talk about our dreams, hopes and fears for the church.

The group, which came to be known as the Emerging Voices Initiative (EVI), consisted of young adults, most of whom could be described as having an itinerant and fugitive relationship with the church. We were raised by various congregations across Canada but had no certainty that we would return to those places. We were passionate about the church but were disoriented by a sense that we were caught between homes, between vocational possibilities and between congregations.

As I got more involved in EVI, I came to recognize that I was not alone in my lack of certainty about my home, my future and my place in the church. I shared this experience with other young adults, and it often created a profound sense of disorientation for us.

In the course of my academic writing at Canadian Mennonite University, I found immense hope for the relationship between young adults and the church through the work of political theorists Sheldon Wolin and Romand Coles. According to them, the itinerant wanderer and the fugitive do not create a crisis for a community; instead, they are the catalysts for envisioning a dialogical community that is rooted in tradition yet open to new and unanticipated possibilities and flexible enough to adapt to them.

I suggest that it is precisely as they live amid the tension of the in-between spaces—between homes, between vocational paths, between churches—that young adults can help the church remember that dwelling in uncertainty and releasing control are critical parts of what it means to be the church. The congregation that can recognize the gift of uncertainty has a profound capacity to meet young adults in these in-between spaces, thereby encouraging them to find a sense of home through remembering, embodying and claiming God’s story as their own.

*In each church we visited, the stories we heard reflected the way each community was working to tend the history, memories, and unfolding particularities of that place.*



*The Mennonite church, at its best, has an incredible capacity to tend habits of speech, worship and hospitality that mirror the life of Jesus.*

### **Choosing our own story?**

Young adults are often told that education is the means by which they can choose to be who they want to be and go wherever they desire to go. In the words of ethicist Stanley Hauerwas, young adults are led to “believe they should have no story except the story they choose when they had no story.”

As young adults set out to choose their own story, they face a great deal of pressure to get it right: to pick the right career and to make something of themselves. Often the desire for freedom and the pursuit of the right story lead young adults away from the community and church that raised them. In setting out on their own, they can easily forget that they are already in the middle of a story, the story given to them by the place they came from and the community that raised them, the faith story that formed their framework for understanding the world.

The church also continually faces the temptation to try to control the future, to move in the “right” direction. We witnessed this pressure most recently in the process of restructuring MC Canada, which proposed to shift resources and programs from the national church to the regional churches, and to reorient the church’s focus around the congregation as the primary locus of worship and mission.

The restructuring process expressed the church’s desire to follow God’s Spirit in a time when individualism, relativism and disillusionment with professionalized institutions are culturally pervasive realities.

These cultural shifts often seem beyond our control and have therefore created a sense of anxiety for the church as it recognizes that “young adults, and frequently their parents, grandparents, and others, are increasingly disassociating from what they consider to be a staid and possibly irrelevant institution” (Future Directions Task Force, “Interim report”).

In response to this anxiety, the church has focussed on what it believes it can control: the structure of the church. In doing so, however, the church has also demonstrated a tendency to forget that this body is already part of the story of Jesus, a story premised on the radical release of power and control.

### **Releasing control, tending a habitus**

As young adults negotiate their own stories, they desperately need the church to be a social body that resists the temptation to seek control and instead models a countercultural commitment to remembering and embodying the particular relevance of Jesus’ life and practices: love of enemy, nonviolent resistance, repentance, servanthood, dispossession of power.

In the life of the church, such a commitment requires a shift from a politics of “intending” to a politics of “tending,” to borrow Wolin’s terms. According to him, a politics of intending is shaped by the language of contract; this system of power seeks to ensure a future by bringing all of life under a single rational structure and order. In contrast, a politics of tending requires

“active care of things close at hand.”

A politics of tending is centred on shared practices, habits and memories that define a place and community in its particularity, and describe how that community will negotiate its future. In this sense, to tend habits is more broadly to tend a *habitus*, a collective expression of dispositions and tendencies that orient the way we understand, interact with and move through the world.

The Mennonite church, at its best, has an incredible capacity to tend habits of speech, worship and hospitality that mirror the life of Jesus. But these habits can quickly become entrenched. When entrenched habits limit our ability to see more and say more, we begin to reach the edges of the *habitus*. *Habitus*, as sociologist and philosopher Pierre Bourdieu conceives it, represents a body of habits that give stability and coherence to a particular narrative. However, this body of habits resists being reopened, reimaged and retold. Coles advocates that we maintain that stability while pushing its edges to generate radical transformation.

“These spaces of possibility,” Coles suggests, “open only when and because gaps, blips and mismatches—failures of articulation—occur.”

It is within these gaps and moments of critical interrogation that truth, imagination, affection and hope begin to be realized and clarified.

### **Fugitive edges**

The task of pushing the edges of the *habitus* is complicated; disparate places, traditions and



practices overlap in ways that make it difficult to know where the edges are. This is where Coles's metaphor of an ecotone becomes helpful. An ecotone is a meeting ground or an edge between two environments—the place where a forest and a meadow come together, for example. From the Greek *oikos* (habitation), and *tonos* (tension), the word ecotone points to a place full of fertile possibilities yet also a place of unpredictability and ambiguity. It is a place where our understandings can be transformed.

Jesus' good news is that he “interrupts and reorganizes the landscape in ways that are not predictable,” says former Anglican bishop Rowan Williams.

To live into the gospel story, therefore, is to follow Jesus' example in not becoming competitors for space in this world but rather in competing against the desire to control and determine the right direction or the structure for the church, or the path of one's life. We are called to carefully and courageously tend the spaces and the edges that we inhabit. Within this call, however, “we cannot know precisely where the edges are, because they are part of what and how we are called into being, and they run throughout our lives and works in ways that precede us and are multidimensional,” say Hauerwas and Coles.

This sense of not knowing where the edges are begins to push toward an account of the church that is not self-contained but instead is defined by its fugitive character.

Mennonite theologian Peter Dula develops the notion of “fugitive ecclesia,” gesturing toward a church body that is episodic and rare. While the life of the church has continuity with the body of Christ, it is predominantly characterized by a patient struggle to work through, and become attentive to, the tensions, struggles and conflicts that emerge in the pursuit of living truthfully.

### **Rooting, storytelling and wandering**

To the extent that they are living fugitive lives, young adults are in a position to help the church understand what it means to be fugitive. At its best, EVI did exactly this. In the winter of 2016, seven EVI members became itinerants, travelling across Canada to lead listening workshops at which churches were invited to add to the “imaginative critical interrogation” (Coles's

phrase) of what it means to be the church.

At the end of the tour, we observed that it had “led to a rich journey of sharing and collecting stories across the country. To find our way forward, we need to tell stories. Stories are how we share meaning, how we name where God is at work in our lives and invite others to do the same. We hope to keep storytelling central as we consider a re-structured church” (EVI “Tour reflection: The church's future”).

In each church we visited, the stories we heard reflected the way each community was working to tend the history, memories, and unfolding particularities of that place. While these stories were diverse, they also contained common threads that transcended territorial designations.

Increasingly, I began to understand that the role of EVI was to navigate the in-between spaces and to work to weave the particular stories of local congregations into the Anabaptist story and God's story more broadly. In building bridges between localities, our task is not so much to ensure that the church gets the structure right as it is to ensure that congregations are not isolated from each other. As young adults wander,

question and struggle with the tension of being in between, they need the church to offer a broader story that gives coherence to their travels. This story, while rooted in the memory and wisdom of Jesus, must continue to be receptive to unexpected openings that invite new routes for exploration.

My hope is that in the interplay between storied traditions and fugitive moments, the church will be humble enough to receive the gift of uncertainty from voices speaking from the edges. I hope young adults will find a sense of home in the story of the church as the church struggles with the tensions of living truthfully in a world characterized by competing cultural narratives. ❧

*Anika Reynar wrote her undergraduate thesis, “Movement and memory: Storied pedagogy in the age of empire,” in 2017 while a student at Canadian Mennonite University. She is a member of Hope Mennonite Church, Winnipeg. Adapted, by permission of the publisher, from Anika Reynar, “Tending the in-between spaces: Becoming itinerant storytellers,” Vision: A Journal for Church and Theology, Vol. 19, No. 1 (Spring 2018), pages 40-46. All rights reserved.*

### ❧ For discussion

1. How do people in your circles feel pressured to “get it right” and control the future? In what ways do you feel that pressure? What is your response to those expectations?
2. On page 4, Anika Reynar says, “. . . dwelling in uncertainty and releasing control are critical parts of what it means to be church.” Do you agree? Why or why not? What are some ways in which your congregation is a “wanderer and a fugitive”?
3. Think of some in-between spaces in your own reality—what voices are speaking wisdom “from the edges”? How might the church pay better attention to the people who live in those realities? What lessons might those voices have to teach you?
4. On page 5, Reynar calls on the church to “model a countercultural commitment to remember and embody Jesus' life and practices.” How is your Christian community modelling this commitment? In what ways could your community better embody a countercultural life?
5. What habits does the Mennonite church have that keep us entrenched and limit our vision? Name one practical thing your congregation could do to open new “spaces of possibility” for transformation.

—BY VIRGINIA A. HOSTETLER

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## VIEWPOINTS

## /// Readers write

We welcome your comments and publish most letters from subscribers. Letters, to be kept to 300 words or less, are the opinion of the writer only and are not to be taken as endorsed by this magazine or the church. Please address issues rather than individuals; personal attacks will not appear in print or online. All letters are edited for length, style and adherence to editorial guidelines. Send them to [letters@canadianmennonite.org](mailto:letters@canadianmennonite.org) and include the author's contact information and mailing address. Preference is given to letters from MC Canada congregants.

## ✉ Carbon tax more effective than pipeline protest in curtailing oil use

I HAVE TO admit that my initial reaction to the news of the arrest of Steve Heinrichs was negative ("Mennonite arrested at Kinder Morgan pipeline protest," May 7, pages 18-19). But after reading his "Burnaby Mountain Prayer Witness: Background & FAQ" document ([bit.ly/2AYHTGn](http://bit.ly/2AYHTGn)), that is no longer the case. However, I feel the pipeline protest was misplaced and counterproductive. One might win a battle and yet lose the war.

The pipeline is not the problem; rather, it is our consumption of, and reliance on, petroleum. To protest the construction of a pipeline serves as a

(Continued on page 8)

## FROM OUR LEADERS

## Living in the best of times

KEVIN BARKOWSKY

The church in North America is shrinking. We see signs of it everywhere. God is pruning back his church. We have a choice to frantically hold on to all that is dying or to pay attention to what Jesus is doing and join in with his new growth initiatives.

It is difficult to remember that Jesus is responsible for his church, not us. In Acts 2, the church was a half-million times smaller than it is today, and God celebrated with tongues of fire instead of being mad at the low-attendance records.

Equally difficult to accept is that pruning, as painful as it is, always yields healthy growth. Acts 2 encourages us because it shows that the first fruits of the church were extremely creative; tongues of fire and speaking in other languages were completely outside the scope of expectations for those who attended.



Being followers of the-God-who-prunes means we, too, need to start celebrating the creativity of Jesus.

At Mennonite Church British Columbia we are finding that God's pruning is yielding fresh new initiatives:

- **CHINATOWN PEACE** Church had to sell its building, but it is now looking for a storefront building to be used as a community ministry centre. Imagine walking into an internet café and ordering a coffee, only to find out it is a church! "We know that Jesus is the answer," Pastor Tim Kuepfer says, "and we communicate this best by living in the neighbourhood and loving our neighbours in creative ways."

- **BETHEL MENNONITE** Church in Langley hosts an event called "David's Tent" every Thursday night. Linda Hooock, one of the organizers, says, "We try to create an open space where people are free to pray, stand, use worship flags, journal or paint. We encourage people to

connect with God in the interest in which God has created them. There have been physical healings, emotional healings and people growing in faith. A number of people have accepted Jesus as their saviour."

- **CROSSROADS COMMUNITY** Church in Chilliwack has no building but has found that having no building is actually a huge blessing, as both the church and the school cross-promote each other. Pastor Rob Ayer says, "It feels like when the Spirit of God moved the king of Cyrus in the Bible to cross-promote the return of the Jews back to Jerusalem. We are receiving green lights everywhere. They have us in the school four out of seven days. This is a shift for us toward the neighbourhood because of what God has done."

These initiatives are all risks. They could all fail tomorrow or they could all yield fruit a thousand times tomorrow. We do not know, but what we do know is that we are embracing the truth that Jesus is in charge of the church, and if he is moving in new and creative ways that are outside the scope of our expectations, then perhaps we are right on track with the crew from Acts 2.

*Kevin Barkowsky is MC B.C.'s church engagement staffer, communications coordinator and administrative assistant.*

(Continued from page 7)

distraction from the main task, which is to curtail oil consumption.

The most direct and effective way to reduce our carbon footprint would be to apply a carbon tax large enough that all of us would seek ways to reduce our personal carbon emissions. If we are sincere in our desire to change our behavior and to seek a state of

shalom for the world we live in, we cannot look to others to carry the burden of change. We need to become advocates for means that truly address the imbalances in our society. Taxes can be an effective tool to correct many imbalances, many disparities within our society.

It grieves me that Mennonites, generally among the wealthier segments of our society, tend to vote for

## KINGDOM YEARNINGS

# Milk first, then the solid food

RYAN JANTZI

“**W**hen you’re lonely, Jesus rescues!” our kids cried out in enthusiastic unison. Spurred on by a pair of gregarious and silly characters trapped on a deserted island, the children were pumped.

It was our Vacation Bible School week. On each of the five days, there was a different life situation highlighted—when you’re lonely, when you worry, when you struggle, when you do wrong, when you’re powerless—from which Jesus rescues the characters. By the end of the week, with only the slightest hint of invitation, the kids belted out with glee, “Jesus rescues!”

I imagine that similar clichéd truths were joyfully proclaimed at VBS programs far and wide this summer.

As I sat, watching and listening, I have to admit I squirmed more than a little. “Yeah, but . . .” my mind and heart quietly cried out as I mulled over these seemingly over-simplistic ideas.

Do these kids know that Jesus doesn’t always rescue immediately? Are they aware that his rescue isn’t always what we expect? Do they know that some of these promises won’t be fully delivered until

Jesus returns in glory to fully set up his kingdom?

I couldn’t help but wonder if perhaps we were setting our kids up for failure. Would their faith come crashing down one day when the realities of this world didn’t fit these neat and tidy boxes?

Will each one of these kids reach the point where they painfully cry out to God like the Psalmist, or at least silently wonder, “Why have you forsaken me?” Will they then walk away from their faith, believing it to be pie-in-the-sky hogwash, because Jesus didn’t rescue them like they were promised in VBS when they were 7?

I wanted to teach them about the calamity that came upon Job, Jacob’s wrestling with God, the Babylonian exile,

*I couldn’t help but wonder if perhaps we were setting our kids up for failure.*

and the terrorized believers to whom John wrote his apocalyptic vision.

But I supposed that would be the solid food, the meat for which these kids might not yet be ready. As Paul suggests in II Corinthians 3, early nourishment ought to consist of milk, rather than meat. These youngsters will need that hearty food at some point. Along the

journey, they’ll need to learn the questions, the complexities and the nuances. With time, through discovery of the fullness of God’s Word, may their faith grow to be robust and sturdy.

At least to start, though, we will nurture the childlike faith that Jesus calls us all to: the beauty of a hopeful, unquestioning, eager and trusting faith. Milk first. It might seem a little clichéd. But judging by the enthusiasm of the kids, they didn’t seem to mind. They were delighting in the wonderful and true promise that Jesus rescues.

### Farewell

As this is my final “Kingdom yearnings” submission, I’d like to say thank you to all who’ve been reading along. I’m also thankful to *Canadian Mennonite* for giving me this opportunity to add my voice to the conversation over the past year-and-a-half. As many readers may know, my congregation, Kingsfield-Zurich Mennonite Church, is in the midst of exploring a possible transition to a denominational affiliation that we feel would be

a better fit. In light of this, I felt it would be unhelpful for me to continue writing for *CM*. It’s my hope and prayer that the good news of our crucified and resurrected king, Jesus Christ, will always be held high throughout Mennonite Church Canada. Please also pray for us, as we seek to walk the path we believe God is calling us to.





political parties that advocate for lower taxes. That this would have the effect of increasing disparities in our society is ignored. What does this say about us and whom we serve?

I accept that we are called to stand with the oppressed, but shalom will never be achieved as long as great disparities of power and wealth exist. And let's not forget that the Indigenous community is not

united on this issue. That community, too, is trying to discern the best way forward.

**RUDY PETERS, WINNIPEG**

## GATHERING AROUND THE TABLE

# Following my mother's example

DIANA SHAW

SPECIAL TO CANADIAN MENNONITE

**G**rowing up in a Mennonite home, I cherished baking and cooking as integral parts of my life. As a young girl, I was often surrounded by the smells of delicious home-made baked goods—bread and *zwieback*, *perishky* and *platz* (rolls, fruit pockets and fruit squares, respectively).

My mother expressed her loving service through baking and cooking, and that had a real impact on me. I dearly treasure the constant undertone of love and humble service to others shown by my mother and aunts. I imagine that many other Mennonite daughters can attest to this as well.

I watched the matriarchs in my family give to those in need and raise funds for missions. During our church's missions *Dankfest* (Thanksgiving) weekend, I saw how much my mother wanted to help support our missionaries through the time and effort she and other ladies from Scott Street Mennonite Brethren Church put into making their donated baked goods. These goods would be sold for a donation, with all proceeds going to support our missionaries. Our youth group in St. Catharines, Ont., also held pie auctions at which our mothers' pies would be auctioned off to support local youth work.

Our home always had an open door. Visitors from different cultures and heritages were happily welcomed. I still remember being entranced by the graceful saris in vibrant colours worn by the ladies in a group that was visiting from India. Our family table was a place where I could hear their stories of a faraway land.

My parents were both heavily involved in supporting and giving practical help to refugees from Laos and Cambodia. Although I was only a young child, I

*My mother expressed her loving service through baking and cooking, and that had a real impact on me.*

remember my parents' excitement at finding a house for a multi-generational family to live in and how they helped to get it ready for moving in.

Supporting the refugee families in their new life here in Canada meant hours spent together, and I can still sing the Laotian song taught to me by one of the families. My mother spent time with the ladies who taught her some of their recipes. Often when we visited we brought items to share from my mother's kitchen.

My mother listened to every guest, often praying for people quietly or



PHOTO BY DIANA SHAW

*Diana Shaw's mother, pictured in her kitchen making sugar rolls, still expresses her concern for others through her baking.*

sharing her faith as she knew how. From my perspective as a child, serving food was often the means by which Mennonite women demonstrated their compassion

and faith. I'm sure that this is the testimony of many Mennonites who served, and continue to do so, faithfully, humbly and lovingly, thus impacting their communities behind the scenes.

*Diana Shaw recently wrote a children's picture book, *When I Was Young: The Baking Secret*, as a tribute to her mother's service. For more information, visit [dianashawfeatheredquill.com](http://dianashawfeatheredquill.com).*

*The sugar roll recipe is available at [canadianmennonite.org/sugar-rolls](http://canadianmennonite.org/sugar-rolls).*



## ✉ Online resource on Palestine-Israel available for study

**RE:** “Is MC Canada on the wrong side of history?” letter, July 2, page 8.

Many people, like letter writer Isaak Eitzen, believe that Mennonite Church Canada has been one-sided in reporting on the Israel-Palestine situation. I would encourage those who have such a concern to study individually, or as part of a group, a four-part PowerPoint presentation entitled “Pathways for peace and justice in Palestine and Israel” prepared by the MC Canada Palestine and Israel Resolution Working Group following the adoption of a resolution in Saskatoon in 2016. Available from [CommonWord.ca](http://CommonWord.ca), it seeks to give a balanced view of the Palestine-Israel situation in relation to the Holocaust, the Nakba and the Scriptures.

**PALMER BECKER, KITCHENER, ONT.**

*The author was a member of the Working Group and attends Waterloo North Mennonite Church in Waterloo.*

## ✉ The power of persuasion

**LIVING IN A** democratic country we have the freedom to choose our jobs and a vocation, but not everybody is happy with the work and jobs they do.

Between 1924 and 1929, a large number of Mennonites settled in southwest Manitoba. Most were looking for land to rent or buy. My father had a friend he always called Nick. As a new immigrant, Nick was looking for a farm too, but father tried to give him some advice.

Father said, “Nick, in Ukraine you studied to be a mechanic or engineer. Why don’t you open up a shop to fix machinery or welding?” So this is what Nick did, and he served the farmers for many years.

My cousins worked for my father on the farm, but they did not enjoy land work. Again my father said, “Jacob, why don’t you pack up and move the whole family to the West Coast? There you can plant strawberries and also build a greenhouse.” They acted on father’s advice and they really made a success with the strawberry business; they became well-to-do and content.

We still must allow people the freedom to choose their careers or jobs, and when a person wants to persuade someone else, it should always be in the interest of the other. There is an expression, “You can’t tell me what to do.” But we can try using gentle persuasion.

**JACOB UNGER, BOISSEVAIN, MAN.**

## /// Milestones

### Births/Adoptions

**Bauman**—Riley Ammon (b. Aug. 2, 2018), to Edgar and Kaleigh Bauman, Floradale Mennonite, Ont.

**Kim**—Ian (b. June 7, 2018), to Scott Kim and Cheryl Woelk, Wildwood Mennonite, Saskatoon.

**Martens**—Rielle Kyra (b. Aug. 5, 2018), to Ben and Gabriella Martens, Grace Mennonite, Steinbach, Man.

**Peters**—Hadlee Brianne (b. Aug. 14, 2018), to Jeffrey and Kristen Peters, Douglas Mennonite, Winnipeg.

### Baptisms

**Katherine Penner**—Osler Mennonite, Sask., July 22, 2018.

**Angela Gerber, Madelyn Hammer, Ben MacLaurin**—Steinmann Mennonite, Baden, Ont., June 17, 2018.

### Marriages

**Annis/Bauman**—Carly Annis (St. Jacobs Mennonite, Ont.) and Justin Bauman, at St. Jacobs Mennonite, Aug. 25, 2018.

**Bauman/Beaton**—Steven Bauman (St. Jacobs Mennonite,



Niagara United Mennonite Church in Niagara-on-the-Lake, Ont., seeks a full-time **Lead Pastor** and a full-time **Pastor of Youth and Young Adult Ministries**.

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For a detailed profile of the position you are interested in, visit:  
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or

[mcec.ca/jobs/pastor-youth-young-adult-ministries](http://mcec.ca/jobs/pastor-youth-young-adult-ministries)

For inquiries or to apply, contact:  
[pastoraltransitions@mcec.ca](mailto:pastoraltransitions@mcec.ca)

Ont.) and Caitlin Beaton, at Clavering, Ont., Aug. 11, 2018.

**Bellamy/Taves**—Elizabeth Bellamy and Jonathan Taves (Valleyview Mennonite, London, Ont.), in Hamilton, Ont., June 17, 2018.

**Bowman/Russell**—Julia Bowman (Floradale Mennonite, Ont.) and Josh Russell, at Lakeside Downtown Church, Guelph, Ont., Aug. 11, 2018.

**Brown/Klassen**—Andrew Brown and Danielle Klassen, Sterling Mennonite, Winnipeg, July 28, 2018.

**Elgaard/Schulz**—Micah Elgaard and Judith Schulz (Eigenheim Mennonite, Rosthern, Sask.), in Saskatoon, June 16, 2018.

**Hall/Kruger**—Casey Hall and Matthew Kruger (St. Jacobs Mennonite, Ont.), at Rebel Creek Golf Club, Kitchener, Ont., Aug. 11, 2018.

**Parker/Siemens**—Cameron Parker and Staci Siemens, Morden Mennonite, Man., Aug. 4, 2018.

## Deaths

**Braun**—Harry, 87 (b. July 12, 1931; d. July 27, 2018), First Mennonite, Winnipeg.

**Cave**—Phyllis (nee Martens), 55 (b. Aug. 20, 1962; d. May 31, 2018), Fiske Mennonite, Sask.

**Derksen**—Agnes, 81 (b. Oct. 29, 1936; d. Jan. 3, 2018), North Kildonan Mennonite, Winnipeg.

**Dyck**—Jacob, 91 (b. Sept. 24, 1926; d. Aug. 11, 2018), North Kildonan Mennonite, Winnipeg.

**Epp**—Matilda (Tilly), 82 (b. April 20, 1936; d. July 15, 2018), Eigenheim Mennonite, Rosthern, Sask.

**Kehler**—Helen, 92 (b. Dec. 4, 1925; d. July 26, 2018),

Bergthaler Mennonite, Altona, Man.

**Klassen**—Edwin, 82 (b. Oct. 2, 1935; d. July 30, 2018), First Mennonite, Winnipeg.

**Klassen**—Maria (nee Kroeker), 96 (b. Dec. 17, 1921; d. Aug. 4, 2018), Vineland United Mennonite, Ont.

**Leis**—Omer, 92 (b. Dec. 21, 1925; d. Aug. 1, 2018), Maple View Mennonite, Wellesley, Ont.

**Loepp**—Lore (nee Loepp), 86 (b. June 8, 1931; d. June 2, 2018), First Mennonite, Winnipeg.

**Pauls**—Liese, 91 (b. Dec. 23, 1926; d. Aug. 15, 2018), Springfield Heights Mennonite, Winnipeg.

**Pound**—Alice, 77 (b. Aug. 23, 1940; d. Jan. 16, 2018), North Kildonan Mennonite, Winnipeg.

**Rahn**—Guenter, 84 (b. Aug. 9, 1933; d. July 24, 2018), Leamington United Mennonite, Ont.

**Schellenberg**—Clare, 100 (b. April 1, 1918; d. June 22, 2018), First Mennonite, Winnipeg.

**Steckly**—Mearl, 94 (b. March 3, 1924; d. July 24, 2018), Preston Mennonite, Cambridge, Ont.

**Wagner**—Kathy, 88 (b. Dec. 24, 1929; d. March 28, 2018), North Kildonan Mennonite, Winnipeg.

**Wideman**—Florence, 96 (b. June 13, 1922; d. Aug. 20, 2018), St. Jacobs Mennonite, Ont.

## Canadian Mennonite welcomes Milestones

**announcements within four months of the event.**

**Please send Milestones announcements by email to [milestones@canadianmennonite.org](mailto:milestones@canadianmennonite.org), including the congregation name and location. When sending death notices, please also include birth date and last name at birth if available.**

## A moment from yesterday



George Neufeld worked in England, France and Germany after the Second World War, from 1946 to 1948. He wrote in his diary on Monday, Jan 7, 1946: "Received letter from Helene dated Dec. 6. I wonder what all has happened since then." Sunday, Jan; 13: "Wrote a 20-page letter to Helene. Am lonesome for her." Monday, Jan. 14: "Today I am beginning to worry because Helene does not write or her letters do not reach me." Tuesday, Jan. 15: "A great day! Helene's two supreme letters received!" Neufeld went on to marry Helene Sawatzky in July 1948. He lived in Manitoba and Ontario before retiring to West Bank, B.C. How have advances in technology aided and hindered communication today?

Text: Conrad Stoesz

Photo: George Neufeld Collection / Mennonite Heritage Archives



[archives.mhsc.ca](http://archives.mhsc.ca)



## PERSONAL REFLECTION

# Waiting watchfully ends well

LEONA DUECK PENNER

SPECIAL TO CANADIAN MENNONITE

“**W**ait watchfully,” wrote Rainer Maria Rilke in a prose poem he penned around 1895, which my husband and I read on an autumn morning during our quiet time a couple of years ago. Sounds much like Thich Nhat Hahn’s mantra to “live mindfully” in our scattered and speeded-up world, we agreed, something we first read about in the mid-1980s, when we’d just returned from our second overseas Mennonite Central Committee assignment in South Africa. At that point, we felt overwhelmed by the pace of life and “getting ahead/consumer-style” preoccupations in North America.

But now, 20 years later, living mindfully has almost become a cliché, with books on the theme multiplying like daisies in spirituality sections of bookstores and libraries everywhere. So there was a sense of having “been there and done that” already.

Yet Rilke’s words to “wait watchfully” caught our attention in a fresh way that day. They resonated with our present state of being—unsettled and caught up as we were in the throes of listing and selling our long-time Winnipeg home as we contemplated making a major move “east” to be closer to our kids and grandkids in our senior years.

All of this uprooting required a lot of waiting and watching as we opened ourselves to new ways of being. We suddenly found ourselves sprouting a different vocabulary that included words/ideas like “staging your home so others can imagine themselves in it”; and doing showings, admittedly not of the Julian of Norwich spiritual variety, which she experienced and wrote about in the 14th century. These spiritual “showings” are increasingly popular now, encouraging and reassuring distressed spiritual seekers that ultimately



PHOTO BY LEONA DUECK PENNER

*Flowers hang in the former backyard of Peter and Leona Dueck Penner in Winnipeg.*

“All shall be well.”

Our own showings involved more pedestrian and worldly things like opening our home, which had become a sacred space for us over more than four decades, knowing that these walls bore many memories of living and loving here with family and friends. So, for strangers to walk through and explore all the nooks and crannies felt “inappropriate,” as our five-year-old granddaughter described it when her family moved house a year earlier!

But seemingly that’s what it takes to sell a house these days. So we found ourselves in a constant waiting and watching mode, anticipating showings, checking email and phone messages to see when the next visitation of our home would be happening. And, when a specific hour was announced, we hurried about tidying up our already immaculate and “nicely staged” home (thanks to a whirlwind of creative help from several siblings), then grabbing our computer case, stuffed with valuables like passports, ready to head out the door to run errands, visit a friend or go for coffee.

But then the phone would ring, or the computer would ping ominously, noting an incoming email message informing us that the showing has been cancelled or postponed due to a client held up by a business meeting, or even by something more exotic, like having forgotten that the viewer was scheduled to serve as an extra on a movie shoot that day!

But thankfully, after about a dozen or so of these showings and revelations, we were grateful that people were mostly respectful and careful of our home. It was also fun to spot small signs of little ones having walked through our home, such as re-arranged chess pieces and crokinole buttons on their respective boards, or a children’s book turned upside down in the book basket. And it pleased me to think that these wee ones might be part of the new family who would call this place home, loving both the house and the community as we had done, and shoring up their own memories in the years ahead.

So, as we hurried out the back door in anticipation of another visitation, I’d sometimes whisper softly: “Do your stuff, beloved home. Shine a welcome for your new family!”

And finally, after a couple of false starts, just the right young couple arrived. They immediately fell in love with our home and the community because it was already familiar, since one of them had grown up on the next street! They eagerly made an offer—accompanied by a gift of homemade cookies!—both of which we gladly accepted. There was happiness all around.

Epilogue: This past summer, almost three years later, we drove by our former home again and saw signs of loving care still being lavished there. The perennials were blooming brightly and a new garden gate had been installed to privatize the backyard, suggesting perhaps that there might be little ones playing back there! We continued gratefully onward, giving thanks that our watchful waiting had been worthwhile, and that, truly, “All shall indeed be well.” ❧

*Leona Dueck Penner curates the Mennonite Women Canada pages for Canadian Mennonite.*

## GOD AT WORK IN THE CHURCH



SILVER LAKE MENNONITE CAMP PHOTO

## Decades-old sexual abuse comes to light

*Silver Lake Mennonite Camp comes to grips with allegations by former 'camp kid'*

BY DAVE ROGALSKY  
Eastern Canada Correspondent

**R**uth-Ann Klassen Shantz has a long history with Silver Lake Mennonite Camp in Sauble Beach, Ont., and a story she has kept long hidden. But earlier this year she shared her allegations of long-term sexual abuse by a former camp director with the camp's current board of directors.

Describing herself as a "camp kid" in her "My voice" statement posted on Silver

Lake's website ([slmc.ca/statements](http://slmc.ca/statements)), she recalls turning 12 the year Lawrence Pentelow became camp director, a position he held from 1978 to 1987.

"Lawrence quickly became part of my world. He knew me well. I trusted him. My family trusted him," Shantz writes, adding, "The years of grooming and sexual abuse by Lawrence robbed me of what camp was

meant to be for me and, more importantly, robbed me of who I was meant to be."

In spite of her claims of abuse, which are alleged to have happened over many years at the camp and elsewhere, and which are named in her online statement, Shantz went on to serve at Silver Lake as counsellor, summer staff, board member, board chair, and a volunteer at work weekends for 20 years.

In her own words, she says, "I have spent my whole life denying the depth of my pain because I did not want the truth to hurt anyone else. My inability to ask for help when I was 17 years old was deeply rooted in my desire to spare both the people and the institutions I loved."

"So why now?" she asks. She says that she is choosing to not allow the abuse, which will always be a part of her, to define her: "This statement is about honouring my

*(Continued on page 14)*



*'My inability to ask for help when I was 17 years old was deeply rooted in my desire to spare both the people and the institutions I loved.'*  
(Ruth-Ann Klassen Shantz)

(Continued from page 13)

17-year-old self and every other girl, daughter, mother or grandmother who has stayed silent. I cannot recapture those lost years when I chose silence and protecting others. It has taken me 35 years to choose me. It does not matter what your circumstances are in life or who has created them. Please choose you. Always choose you. It has taken me a very long time to get this right."

The Silver Lake board has been working in response to Shantz's allegations. In a recent press release ([slmc.ca/statements](http://slmc.ca/statements)), the camp lists a number of initiatives:

- **FIRST, IT** issued a private trespass notice to Pentelow, banning him from the camp and camp events.
- **EVEN THOUGH** Silver Lake has "policies and procedures related to workplace practices and issues of harassment and sexual violence," they were reviewed, "seeking counsel and input to ensure they meet best practices and are broadly known and understood by staff."
- **THEN THE** camp also took the "opportunity to develop a new training curriculum not only for our own staff, but also available to the broader camping community."

According to Fehr, this material is being developed with Carol Penner, the coordinator of Applied Studies at Conrad Grebel University College in Waterloo, Ont., who developed the "Sacred trust" material on church and sexual abuse for Mennonite Church Eastern Canada. The camp's material, which is "primarily scenario based," is still in draft form, although it is now being finalized after a pilot project in the spring. Silver Lake plans to release it together with MC Eastern Canada to any camps in Ontario and beyond that are interested in it.

In email correspondence with *Canadian Mennonite*, Pamela Fehr, Silver Lake's current board chair, writes, "Based on legal advice, [Silver Lake] did not investigate this


matter, as it involved an individual who was last employed by [Silver Lake] over 30 years ago. It should be noted that upon receipt of the trespass notice, . . . Pentelow sent a number of unsolicited emails to Ruth-Ann in which he acknowledged wrongdoing in relationship to Ruth-Ann at a time when he was in a position of power and influence, and the very negative impact that wrongdoing has had on her."

At Shantz's request, the police were not contacted regarding these allegations.

CM contacted Pentelow in preparation for this article. After seeking legal counsel, he responded with three statements:

- **IT IS** with deep sadness that I write knowing that many lives are affected by these words.
- **I APOLOGIZE** to Ruth-Ann for the stress and pain caused to her as a result of our relationship.
- **I ACKNOWLEDGE** the proactive work that the board of directors of Silver Lake Mennonite Camp is doing as a result of this situation.

Silver Lake's press release ends by saying, "The board remains fully committed to the safety of all its community members, and welcomes your prayers at this difficult time. We are driven by a vision of positive, open Christian community, and saddened at its failures for Ruth-Ann."

Anyone with comments, concerns or questions is asked to contact Pamela Fehr by email at [board@slmc.ca](mailto:board@slmc.ca). ☺ 

### /// Briefly noted

#### PeaceWorks, Kindred receive B Corp honours

• **PEACEWORKS TECHNOLOGY SOLUTIONS** of Waterloo, Ont., has been recognized for creating extraordinary positive impact by the nonprofit B Lab and is honoured in the Best for the World Overall and Best for the Worker lists. PeaceWorks provides IT support and software solutions for clients who desire to use technology to strengthen their missions. John Reimer, PeaceWorks' CEO, says, "PeaceWorks uses IT solutions to serve clients who are improving this world through social justice initiatives, community involvement and environmental sustainability. Our relationship with the B Corp community keeps us accountable to our clients, our staff and our community. It ensures that we retain our values in all areas of work." In this age when large technology corporations are just beginning to understand how to use technology for good, Reimer is encouraged to be among so many B Corporations that have already figured it out. "While understanding there is still much work to be done, I look forward to seeing the B Corp movement grow and am proud that PeaceWorks can be part of the impact."

—PeaceWorks Technology Solutions

• **KINDRED CREDIT UNION** of Kitchener, Ont., was recognized on B Lab's 2018 Best for the World Overall list, as well as included on the 2018 Best for Customers and the 2018 Best for Workers lists. Brent Zorgdrager, Kindred's CEO, says, "We're honoured and humbled to be included once again on three Best for the World lists. We're dedicated to our purpose, to inspire peaceful, just and prosperous communities, and it's affirming to gain recognition from a respected international organization as we seek to live more fully into our aspirational purpose." Kindred became a Certified B Corp in 2017.

—Kindred Credit Union





# Loving your community

*Jordan Thoms ministers in the Warden Underground*

BY DAVE ROGALSKY

Eastern Canada Correspondent

In 2014, five years after Warden Woods Mennonite Church in Toronto closed, a new congregation began to form in the Warden Woods community. Led by Jordan Thoms, the Warden Underground is focussed on 15- to 30-year-olds. This is an age group which seems to be missed by the Warden Woods Community Centre programs, an age group whose opportunities for entering a criminal life are great, according to Thoms. And he should know, he grew up in the community.

Having become a Christian in his young adulthood, Thoms was training at George Brown College in Toronto to work with children and youth. But he began to feel a call to have an active church in the under-resourced community. He didn't know if he would just be an instigator or whether he would be a pastor.

He looked into the space at the Community Centre and found that Mennonite Church Eastern Canada owned it. That led him to Brian Bauman, the regional church's mission minister. Bauman encouraged Thoms to plant a Mennonite church in the community and he offered support.

Some of that support came through Colin McCartney, who runs Connect Ministries, which bills itself as "empowering and equipping young Christian leaders to do what God is calling them to do," and is on the MC Eastern Canada staff. McCartney asked Thoms, "What's on your heart?" to which Thoms replied, "Ministry in community."

The Community Centre has a 49-year lease on the building, but the regional church can use space in coordination with the Centre for 20 hours a week. Thoms says the congregation often uses evenings when the Centre is closed. On Thursday nights, 15 to 20 people meet for worship.

The congregation also offers Jobs for Life, a 12- to 16-week course to train and equip people to find jobs or better jobs.



PHOTO BY DAVE ROGALSKY

*Jordan Thoms, left, a church planter from Toronto, is introduced by Colin McCartney, who supports and trains church planters in under-resourced neighbourhoods in Toronto, at this past spring's Mennonite Church Eastern Canada annual delegate sessions.*

So far, the program has been 100 percent effective.

A third area of ministry is close to Thoms's heart. The congregation offers arts classes in dance and rap music. A rapper himself, using his skills in the congregation and community, Thoms says that the church brings in a dance teacher and offers instruction in rap music writing, performing and producing skills.

Besides this ambitious program, the Warden Underground offers short-term discipleship classes.

Thoms gets paid for about half-time work by MC Eastern Canada, and he has one assistant working with him. To cover family expenses—he's married to Keisha, whom he has known since Grade 2, and together they have Azariah, 1—he works with a cleaning subcontractor. Finding a work/family balance is a concern for them.

The congregation is really like a big family. Several of the youth told Thoms first about their acceptance into university. He says he hopes the church will become "a vibrant, safe and loving community that is in a constant place of living out their spirituality and learning about God and

Jesus, sharing their lives and journey, being disciplined."

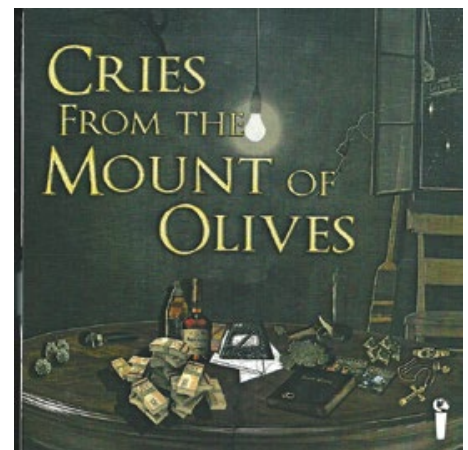
He works on getting "folk to see who God created them to be and become more who God created them to be." The past year has been the most difficult so far. As the youth grow up, relationships develop and break down, resulting in community tensions. And youth try things out, not necessarily for the best. But he and the congregation continue to walk alongside those people, to get through difficult times.

Warden is one of the smaller social housing communities in Toronto, so it is a close-knit community, says Thoms. It has always been open to spirituality. And with him coming from the community, and a known quantity, people have seen him before his encounter with Christ and after, and have seen his lifestyle changes. "To live a life with integrity leads others giving what you believe a chance," he says.

Thoms invites prayer for himself, his family, the Warden Underground congregation and for the community where they are at home. ☿

*Thoms's first CD, Cries from the Mount of Olives, is available for listening at [soundcloud.com/scarborough-records](https://soundcloud.com/scarborough-records).*

*The CD of Christian-infused rap music was produced with help from the Mennonite Church Eastern Canada Legacy Initiatives Fund.*



## /// Staff changes

### Anabaptist historian named dean at Grebel

• **TROY OSBORNE**, associate professor of history at Conrad Grebel University College, Waterloo, Ont., for seven years, has been selected as the college's new dean, beginning on Jan. 1, 2019. His research and teaching interests centre on Mennonite history and the Reformation, particularly the Dutch Anabaptist tradition. He attended Hesston (Kan.) College, Goshen (Ind.) College, and Anabaptist Mennonite Biblical Seminary, Elkhart, Ind., and served as a professor of history at Bluffton (Ohio) University before coming to Grebel. He is a member of Waterloo North Mennonite Church and has served as a resource to the Mennonite constituency for Anabaptist and reformation history. He succeeds Marlene Epp, who served as dean for a three-year term; she will continue at Grebel as a professor of history and peace and conflict studies.

—Conrad Grebel University College



### Pastoral transitions in Manitoba

• **KATHY MCCAMIS** began as associate pastor at Bethel Mennonite Church in Winnipeg on July 1. Most recently she was working as an occupational therapist at Concordia Hospital. She holds a master of arts degree in theological studies from Canadian Mennonite University, Winnipeg, and was the community pastor at House Blend Ministries for two-and-a-half years before it closed in the fall of 2017. She will be working with Bethel's community ministries along with carrying out other pastoral duties.



• **MARK TIESSEN-DYCK** completed his time as associate pastor on Aug. 19 at Sargent Avenue Mennonite Church in Winnipeg, where he has served since 2012. On Sept. 11, he will begin as lead pastor at Altona Bergthaler Mennonite Church. He holds a master of divinity degree from Anabaptist Mennonite Biblical Seminary, Elkhart, Ind.



—BY NICOLIEN KLASSEN-WIEBE

### Pastoral transition in Ontario

• **REBECCA PENNER** began as the youth ministries coordinator at Bethany Mennonite Church in Virgil, near Niagara-on-the-Lake, on Aug. 21. She graduated from Canadian Mennonite University, Winnipeg, in April, with a major in biblical theological studies. Past work experience has included a pastoral internship at Faith Mennonite Church in Leamington, Ont., in the summer of 2017, and a youth ministry internship at Summerland Baptist Church in Summerland, B.C., during the summer of 2016.



—BY DAVE ROGALSKY

### VP/academic dean, long-time prof retire

• **REBECCA SLOUGH** retired on June 30 from Anabaptist Mennonite Biblical Seminary (AMBS), Elkhart, Ind., after serving 11 years as vice-president and academic dean, and 20 years on the faculty, teaching in worship and the arts, Christian formation and field education. Slough, who earned a master of divinity degree from AMBS in 1982, is known throughout the church for her gifts in worship, music and the arts. Before coming to AMBS, she was managing editor for *Hymnal: A Worship Book* (1989-92) and served on the faculty of Bethany Theological Seminary in Richmond, Ind. She is a member of the Hymn Society in the United States and Canada, and the North American Academy of Liturgy. In the classroom, she helped students discover new insights by testing artistic responses to biblical texts. She has written for academic journals such as *Teaching Theology and Religion*, *Religious Studies Review* and *Mennonite Quarterly Review*. She has frequently written for AMBS's Institute of Mennonite Studies *Vision* journal and has contributed chapters to several books on worship, music, preaching, and pastoral ministry as improvisatory art. She will continue as the Association of Theological Schools self-study director through the completion of the association's accreditation visit in February 2019, and as an affiliate faculty member.



• **LOIS Y. BARRETT**, a professor of theology and Anabaptist studies, also retired on June 30, after 16 years of service. A resident of Wichita, Kan., she has served as director of the AMBS-Great Plains Extension (2002-13) and as a professor (2002-18), teaching courses in Anabaptist history and theology, missional church theology, Christian spirituality, history and theology, discerning and knowing, and Anabaptist understandings of the church. She also developed the Seminario Bíblico Anabautista program to provide ministry training for Spanish-speaking pastors in Western District Conference (2006-10). Barrett, who earned a master of divinity degree from AMBS in 1983, was promoted from assistant professor to associate professor in 2007, and to full professor in 2012. Prior to becoming the AMBS-Great Plains Extension director, she taught as an AMBS adjunct professor for the Great Plains Seminary Education Program in North Newton, Kan., and on the seminary's Elkhart campus for nearly 15 years. Since 1995, she has participated in the Gospel and Our Culture Network, and she also has served as a missional church consultant in various settings. She was part of the Inter-Mennonite Confession of Faith Committee that produced the 1995 *Confession of Faith in Mennonite Perspective*. From now until 2019, she anticipates continuing her theological research on processes of knowing and discernment.



—Anabaptist Mennonite Biblical Seminary

## GOD AT WORK IN THE WORLD

# Paying attention to the invisible

*Women from Mennonite church and women in prison worship together*

BY NICOLIEN KLASSEN-WIEBE  
Manitoba Correspondent

Every month, several women from Charleswood Mennonite Church in Winnipeg go to jail. But unlike the women they meet with behind bars, they get to walk out of the barbed wire fences and go safely to their homes at the end of the night.

Six women from Charleswood lead a Bible study for the inmates at the Women's Correctional Centre in Headingley on the first Wednesday of every month. The group began about six years ago, when Linda Enns, chaplain at the Centre at the time, invited her fellow Charleswood members to pray for and visit with the women in prison.

"I think our goal . . . would be to give support and encouragement to the women and just to express interest in their lives somehow, to show them . . . there are people that care," says Wendy Dueck, who has been volunteering with the group since its formation. At first, she felt a bit afraid of the women waiting behind the metal detectors and heavy locked doors to meet the volunteers, but she quickly discovered they are ordinary women, in some ways not so different from herself.

The Women's Correctional Centre is a multi-level security facility that opened in 2012 and holds up to 196 inmates, according to the Government of Manitoba website. The Elizabeth Fry Society's website indicates that the women's maximum sentence is two years, although it also houses some federally sentenced prisoners that serve longer sentences. Many women enter the prison on remand, meaning they are awaiting sentencing. Most offences are related to drugs, fraud and theft.



GOVERNMENT OF MANITOBA PHOTO

*Six women from Charleswood lead a Bible study for the inmates at the Women's Correctional Centre in Headingley, Man., on the first Wednesday of every month.*

Julia Thiessen, who has been volunteering with the group for almost two years, says she's learned a lot about the social element of the prison system and community. The women who see each other through cell bars are often the same ones they interact with outside of the jail, and many have already been in and out more than once. It's difficult for them to get out of old habits and unhealthy environments when they're woven so tightly into a social fabric, she says.

A lot of injustice runs through Canada's justice system, says Elsie Rempel, another volunteer since the beginning. "Most of them are just there because they're poor or they've been trapped in addictions, and if they had money to post bail they wouldn't be in prison," she says. Many of them are young moms who are concerned for their children and just want to be reunited with them.

The Bible study group strives to create a

safe space for the women while they're in prison.

The number of women who attend the worship can vary from three to 23, says Dueck. They gather and ask for the Creator's presence in their sacred circle, and begin by singing hymns and old gospel tunes. Lyrics like "Will the circle be unbroken, by and by, Lord, by and by," and songs about imprisonment and freedom are what make the singing a favourite part for many of the inmates. Then they take turns reading Scripture and discussing it together.

The raw honesty of the women is what continues to draw Rempel to the jail every month. "They respond to [Scripture] with such a real earthy wisdom that you just don't get in a . . . Sunday school class," she says.

Thiessen was struck by how strong the need for the Bible as a source of comfort is at the prison. Mennonites often emphasize the political parts of the Bible to work towards social justice, but this has made her look at the Bible differently than she normally does. Rempel, too, has seen the Bible at work as "spiritual first aid" rather than a complex theological book.

Much of the evening is also spent praying. The prisoners request and offer prayers for their children, their fellow inmates, those in rehabilitation and out in their communities.

"And then, in the midst of all that, it is almost every time someone will pray for us, for the two people that drove out from Winnipeg, that we drive home safely and that our lives are okay," says Thiessen. "It's very humbling, because there's so many real big, heavy things to pray for, but they so often pray for us."

Dueck says she has a real sense that the women appreciate their support. The prison system is virtually invisible to most people unless they have a personal connection to it, so most don't have to face its tough reality every day. When people express interest in prisoners' lives and come to the jail to talk, it leaves an impact.

"I think it's a lot about showing that the rest of the world has not forgotten," says Thiessen. "Also it's literally in the Bible, to visit people in prison." ❧



# Growing hope through partnerships

*Canadian Foodgrains Bank field day explores both local and global food security issues*

STORY AND PHOTOS BY DONNA SCHULZ

Saskatchewan Correspondent  
ROSTHERN, SASK.

“I’ve never been this close to agriculture before,” said Ingrid Lamp. “It’s quite exciting.” Lamp and her husband travelled four hours from their home in Swift Current to attend the Grow Hope Saskatchewan Field Day.

The Aug. 25 event saw upwards of a hundred Canadian Foodgrains Bank supporters gather in Rosthern for a barbecue lunch and a time of learning about food security issues, both locally and globally.

Olympic medalist Cindy Klassen was the featured speaker. As the first Canadian to win five medals at a single Winter Olympics, Klassen understands the value of partnerships. “I had my teammates who pushed me to work my hardest, coaches who developed programs for me, support

staff like strength trainers, nutritionists and sports psychologists,” said Klassen. “All of them came together to help me do my best.” Similarly, it is partnerships that make Grow Hope possible.

Grow Hope is a Foodgrains Bank program that invites individuals, particularly those from urban or non-farming backgrounds, to partner with farmers by sponsoring an acre of farmland. While the program is not new to Ontario and Manitoba, this is its first year of operation in Saskatchewan.

A \$300 donation covers input costs for an acre of land. This includes things like seed, fertilizer and fuel. When the crop is harvested at the end of the growing season, it will be worth as much as \$500 per



*Olympian Cindy Klassen addresses Canadian Foodgrains Bank supporters at the Grow Hope Saskatchewan field day held in Rosthern recently. Seated beside Klassen are Rick Guenther, director of communications and donor relations for MCC Saskatchewan, and Rick Block, the Foodgrains Bank’s Saskatchewan coordinator.*

acre. The money will be donated to the Foodgrains Bank, and the Government of Canada will then match it at a ratio of up to four-to-one, meaning that a \$300 contribution could grow to as much as \$2,500.

Nathan and Jeanette Janzen devote one of the fields they farm west of Rosthern to

## Grow Hope about food security here and abroad

STORY AND PHOTO BY DONNA SCHULZ

Saskatchewan Correspondent  
ROSTHERN, SASK.

In addition to a trip to the Grow Hope field to see the acres they were sponsoring, participants learned about local food security issues with a tour of the Good Neighbours Food Centre, operated by the Rosthern and District Food Bank.

The centre serves people in need within a 30-kilometre radius of the community. Up to 800 adults and children receive emergency food hampers each month, but the centre is also home to hunger prevention programs, such as community gardens and a collective kitchen, where people learn the skills they need to feed themselves.



*Food security is an issue locally as well as globally. Anita Bergen, interim chair of the Rosthern and District Food Bank, left, and Nadine Ens, the food bank’s community catalyst, tell Grow Hope Saskatchewan field day participants about efforts to alleviate hunger in the Rosthern area. One of the food bank’s projects has been a community garden where Grade 3 students work with seniors to plant, tend and harvest the produce that will feed many.*



*Olympic gold medallist Cindy Klassen, right, stands with farmers Nathan and Jeanette Janzen and their sons Evan and Bradley at the Grow Hope Saskatchewan field day. The canola lying in swaths behind them will soon be harvested for the Canadian Foodgrains Bank.*

‘When you have more than you need, build a bigger table not a higher fence,’ said Klassen.

The Grow Hope project is a demonstration of both generosity and hospitality. “We are building a bigger table that reaches from Saskatchewan to Syria and Lebanon, to Bangladesh and Nepal, to Ethiopia and Congo and South Sudan,” she said. “We are demonstrating our care and compassion for people we will probably never meet, and we want them to know that they are not alone. They are welcome at our table. And the table can continue to grow as more and more people choose to grow hope.”



PHOTO BY MARIAN HOOGE JONES

*Farmer Nathan Janzen displays some of Cindy Klassen's Olympic medals while Klassen holds stalks of canola.*

the Foodgrains Bank each year. Together with Nathan’s parents, Vic and Shirley Janzen, they have raised crops for the Foodgrains Bank for many years. This year, through Grow Hope Saskatchewan, urban “farmers” like Lamp and her husband are covering some of the Janzens’ input costs, making it easier for them to continue to give to the Foodgrains Bank.

Mennonite Central Committee (MCC) established the Foodgrains Bank in 1983 and remains its largest sponsoring agency. In the intervening years, the Foodgrains Bank has grown into a truly ecumenical movement, with sponsoring agencies representing 15 denominations.

The Grow Hope Saskatchewan project is also a partnership between MCC Saskatchewan and the Saskatoon Catholic Diocese and its Development and Peace agency.

Partnerships such as these at individual, interdenominational and inter-agency levels are a source of strength. “I feel like our best accomplishments are made possible because of the contributions of the

collective,” said Klassen.

Another theme she addressed was that of hospitality. “There’s this image going round the internet these days that says,

*‘There’s this image going round the internet these days that says, “When you have more than you need, build a bigger table not a higher fence.”’ (Cindy Klassen, Olympic medallist)*



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# Creation care is a sacred trust

*Church members clean up community garbage*

By AMY DUECKMAN

BC Correspondent  
ABBOTSFORD, B.C.

One plastic cup, one can, one disposable diaper at a time, Mennonite residents of B.C.'s Fraser Valley are trying to make a difference by cleaning up their environment. Crossroads Community Church of Chilliwack and Emmanuel Mennonite Church of Abbotsford are among those congregations that are supporting the Mennonite Creation Care Network through community cleanup initiatives.

Emmanuel Mennonite organized a cleanup day on July 22 for the Fishtrap Creek watershed, the neighbourhood surrounding the church. The effort was one way of remembering and honouring Stan Olson, an Emmanuel member who died on May 24 and who was known for his dedication to environmental issues. Despite hot weather, nearly 40 people, from preschoolers to grandparents, stayed after the Sunday service to pick up the litter on their street and on the trail in Fishtrap Creek Park.

Marijke Olson appreciated that so many people came to pay tribute to her late husband by doing something he strongly believed in. "I was pleased with the turnout and intergenerational participation," she says.

Cyndy Brandt, a teacher who says she frequently picks up trash in the schoolyard, enjoyed the afternoon because "it's good to work together with people for a common good."

Emmanuel plans to make the cleanup effort an annual event.

Nikki Rekman, a member of Crossroads who is president of the Chilliwack/Vedder River Cleanup Society, believes that looking after the environment is a sacred trust for Christians. Rekman says that since 2012 the Cleanup Society has collected 14 tonnes of garbage. Many items are

dumped, she says, because people don't want to pay money to dispose of them properly.

"For me, it's a lifelong thing. I'm a huge outdoor person," she says.

"I feel like we're called to this. In Scripture we can see where God talks about earth. We need to approach creation with similar respect and reverence."

The Crossroads congregation took part in the Society's cleanup day this past spring at the Great Blue Heron Reserve. A creation care event at the church inspired church members to view their larger community as their own neighbourhood and to do something about the pollution in and around the Vedder River. The group collected and disposed of debris of all kinds, including regular household refuse and larger items such as furniture, bathtubs and TVs. Recycling items were given to local community groups such as the Scouts.

Rekman invites people to take part in the B.C. Rivers Day cleanup on Sept. 23. ❧



FACEBOOK IMAGE

*Nikki Rekman, a Crossroads church member and president of the Chilliwack/Vedder River Cleanup Society, believes that looking after the environment is a sacred trust for Christians.*



PHOTO COURTESY OF SAM DUECKMAN

*Sam Dueckman, left, and Emmanuel Denguessi, who helped organize the Emmanuel Mennonite summer cleanup day, survey the bags of garbage collected by church members.*



PHOTO COURTESY OF SAM DUECKMAN

*Leane Winger, pictured with son Steven, work together to clean up the garbage on Blueridge Drive near Emmanuel Mennonite Church.*



# 'I cannot forget that horrifying memory'

*MCC responds to the Rohingya refugee crisis in Bangladesh and Myanmar*

BY RACHEL BERGEN

Mennonite Central Committee

**N**ur Jemon remembers that the day she fled her home in the Rakhine district of Myanmar started as it did every other day.

The Rohingya Muslim woman was cooking rice when the military stormed her village, killing unsuspecting men, women and children, including Jemon's niece. She says she was sexually assaulted by armed men and beaten, and then fled on foot with her seven children.

"Being raped was the most difficult part for me," she says. "I had to act like a normal person. I needed to help my children cross the border safely."

They walked for five days, much of the time going without food.

Following an attack on police posts by the Arakan Rohingya Salvation Army in August 2017, the Myanmar military known as the Tatmadaw, police and ethnic Rakhine armed groups have carried out extensive destruction of predominantly Rohingya villages and violent attacks on individuals identifying as Rohingya in western Myanmar.

Since then, nearly 700,000 Rohingya have fled from Myanmar into southeastern Bangladesh's Cox's Bazar District, including Jemon and her children.

The massive influx of Rohingya refugees into Bangladesh has overwhelmed existing basic services, and refugees live in poor conditions with limited access to shelter, food, water and other essentials.

Mennonite Central Committee (MCC) is responding to the needs of Rohingya refugees in Bangladesh in collaboration with other Canadian Foodgrains Bank members, providing emergency food, cooking stoves and fuel.

MCC supported one month of food distributions in the spring to more than 27,000 refugee households, numbering about

144,000 people. The project was worth \$100,000.

The food rations were made in refugee settlements in Balukhali, Kutupalong and Moinarghona, Cox's Bazar, Bangladesh. Food packages, including lentils and oil, were given in coordination with rice distributions carried out by the UN's World Food Program.

MCC has also contributed about \$65,000 to a project implemented by World Renew in partnership with Christian Aid, to create 20 community cooking spaces and provide 500 households with stoves and cooking fuel in the Jamtoli Refugee Camp.

In spite of the difficult conditions of the refugee settlements in Cox's Bazar, Jemon says she's happy her family is alive and relatively safe. Still, the trauma of the brutal assault haunts her. "I cannot forget that horrifying memory," she says. "How can I forget? It is always there in my mind. I am surviving because of my children. They need me."



*Nur Jemon is a Rohingya refugee from Myanmar who is staying in a refugee camp in the Cox's Bazar region of Bangladesh.*

MCC also has ongoing work in Myanmar, including supporting the Myanmar Institute of Theology's Peace Studies Centre, and Women for the World's work in Rakhine that promotes peace through women's savings groups, disaster risk reduction and community development. ❧

*With files from Canadian Foodgrains Bank, World Renew, and Emergency Relief and Development Overseas.*



PHOTOS COURTESY OF WORLD RENEW

*A camp for Rohingya refugees in Cox's Bazar region, Bangladesh.*

## GOD AT WORK IN US



MCC PHOTO BY COLIN VANDENBERG

*Sandra Luna assists Jimmi Bedoya, 3, at Centro de Capacitación del Niño (Children's Training Centre) in El Progreso, Soacha, outside Bogotá, Colombia, where Luna teaches Grade 1 and acts as one of the coordinators of the school.*

## PERSONAL REFLECTION

## To serve and to give

SANDRA LUNA (AS TOLD TO MARLA PIERSON LESTER)

MENNONITE CENTRAL COMMITTEE

I was born in Santander in north-central Colombia. My husband and I married when he was 17 and I was 15, and we decided to come to Bogotá to look for a better life.

In about 2005, Iglesia Cristiana Hermanos Menonitas El Progreso had an evangelism campaign, and my husband went. That's how I got to know the church. It was my husband who was at the campaign and wanted to go to the church. I didn't really want to go. Then, as I began to know the church a little more, it caught my attention. About two years later, I was baptized.

As I got to know the pastor and his wife, they started asking me to teach in the church's preschool. I said no. At that time, I had a small business making and selling

cookies. Also, I was scared of working with children. And my twin girls were just six months old at the time.

They kept inviting us to come for lunch and they'd ask again. Eventually, classes were about to start, someone had left and they needed a temporary teacher to fill in. I think it was God who helped me to feel I could say yes.

At first, I didn't know how to work with the children. It really stressed me out. A lot of parents knew me and knew I sold cookies, and were saying, "How is this woman selling cookies now in charge of a classroom?"

It was very difficult, but God knows how to walk with us. That formed me, that experience. I kept on working, and the church still didn't find a replacement. So I stayed.

That first year, along with another teacher, I was receiving a lot of tools to be able to work with the children. We were learning not just how to teach but how to teach the different ages and according to grade, how to manage discipline, how to work at the theme of peace in the school environment. We learned more about the administrative and accounting work. As we went along, Pastor David Bonilla and his wife, Marina Forero, started to turn over different responsibilities to us.

They had this trust in me. They were believing in me even when I didn't ever believe in myself. I was surprised. It was a time of "can I or can't I?" I did feel more capable of doing these tasks, so little by little I took on more. It was a journey of learning these different tasks and them working with me in these different tasks and then letting go. Yes, I was fearful, but I had learned to do the tasks. This is part of my faith. I feel this love for God. And because of this love, I want to give, I want to teach.

When I started, all my tasks were inside the school. Now, I'm the one to go out and visit families, and parents come and talk to me about their concerns.

In our Colombian context, like any other, there's violence, drug trafficking, gangs. But more than anything, in this context, there are people who dream and people who struggle to continue forward. These are the people we bet on for the future.

I give thanks to God every day for this opportunity. I haven't gotten here by myself. There have been many, many hands that helped. I've seen God reflected in many people who have helped me along the way. My family has supported me. And God has been there and opened up different spaces and encouraged me and challenged me.

My prayer is for the people along with me on this journey—my family, the other people being disciplined through my leadership—that they have this love to serve and to give. ❧

*Sandra Luna is a coordinator for Centro de Capacitación del Niño, which provides early childhood education with support from MCC and Colombia's Mennonite Brethren Church. Marla Pierson Lester is the publications coordinator for MCC U.S.*



# Canadian Mennonite bids farewell to Dave Rogalsky

BY BARB DRAPER

Editorial Assistant  
WATERLOO, ONT.

Over the past 12 years, Dave Rogalsky has been a prolific writer for *Canadian Mennonite*. Since the summer of 2006, when he was hired as the Eastern Canada correspondent, replacing Maurice Martin, Rogalsky has written a total of 868 articles. That is an average of 71 articles per year and nearly three articles per issue. The editors could always count on him to write more than was expected of a correspondent! He always said that, with more than a hundred congregations in Eastern Canada, he had trouble responding to all the requests.

Before coming to *CM*, he served as a pastor of Grace Mennonite Church in Winkler, Man., and at two Ontario congregations: Poole Mennonite Church near Milverton, and at Waterloo-Kitchener United Mennonite Church.

Because the *CM* writing assignment was very part-time, he continued to serve as a pastor. As well as some interim assignments, he was at the Wilmot Mennonite congregation near New Hamburg for nine years.

At present, he is serving as the intentional interim pastor at a Swedenborgian church in Kitchener that approached Mennonite Church Eastern Canada for help in finding a transitional pastor.

Over the years, Rogalsky has kept his readers informed about happenings in the regional church and beyond. Most of his articles were reports of congregational, regional church or institutional events, but he also wrote more than 90 articles in the Artbeat section, as well as 17 book reviews. People profiles were a smaller part of his repertoire; he wrote five obituaries remembering the lives of Milo Shantz, A. James Reimer, Ralph Lebold, Ephraim Gingerich and Audrey Langfield. He also submitted



Dave Rogalsky

many photographs over the years and 15 of them made the front cover.

With a commitment to tell the stories of new churches in MC Eastern Canada, he went out of his way to cover emerging congregations, many of them made up of new Canadians. In spite of the language barrier, he was able to describe how these congregations were formed

and why they decided to join a Mennonite denomination. Fortunately, he enjoyed attending the regional church annual gathering, as this was an opportunity to connect with these emerging churches.

As a theologian and a philosopher, probably the writing he enjoyed most were the features; he contributed to 25 of them in his 12 years with the magazine. Sometimes a feature had multiple writers. At other times he could wax eloquent on such topics as transitional ministry (Jan. 21, 2008), interfaith bridgebuilding (Sept. 20, 2010), Mennonite spirituality (April 4, 2011), atonement (Nov. 11, 2013), and grief (Jan. 2, 2017).

Other features that are classic Rogalsky are: "Just what is 'postmodern'?" (March 5, 2012), "Try a little discernment" (June 25, 2012), and "What is truth?" (Oct. 27, 2014).

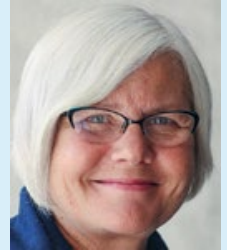
Given the hundreds of stories that he wrote over the years, it is probably not surprising that now and then readers would respond, critiquing his interpretation of theology or his analysis of how a tense conversation unfolded. He took these comments in stride, viewing them as part of the dialogue.

"The nationwide church has been enriched by Rogalsky's writing," says *CM* executive editor Virginia A. Hostetler. "It has helped show us who we are." ❧

## Staff change

### Enns appointed new director of UM peace centre

• CHARLOTTE ENNS, PhD, is the new director of the Arthur V. Mauro Centre for Peace and Justice at St. Paul's College at the University of



Manitoba (UM). The position, which began on July 1, is a five-year appointment that fills the space left by the centre's founding director, Sean Byrne, who was in the position for 15 years. Enns has been a professor in UM's faculty of education since 1999 and has been both an associate dean and a department head. She is excited to add this new role to her teaching duties because of the new perspective it provides. "It kind of broadens my way of looking at things . . . thinking about what role we can have, not just as educators but in other ways, as peacebuilders," she says. There are two parts to the Mauro Centre: an academic program that offers both master's and doctoral degrees in peace and conflict studies, and a community outreach program; Enns will be working primarily with the latter. She is a member of Hope Mennonite Church in Winnipeg, and part of her interest in the centre comes from her faith foundation and her active involvement in a pacifist community that is passionate about peace work.

—BY NICOLIEN  
KLASSEN-WIEBE

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## ARTBEAT

## BOOK REVIEW

# Menno theology in light of feminist critique

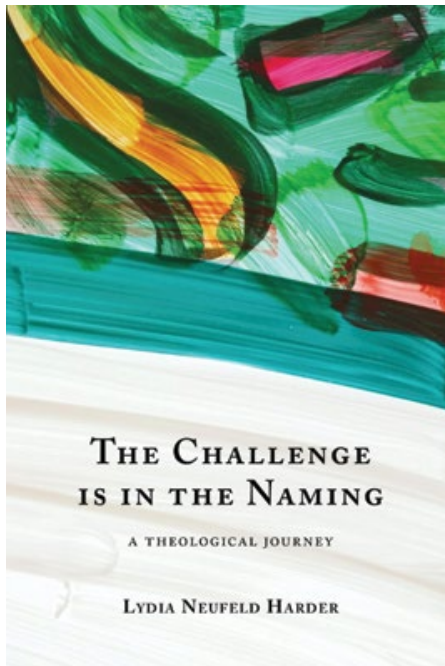
*The Challenge is in the Naming: A Theological Journey.*  
Lydia Neufeld Harder. CMU Press, 2018, 372 pages.

REVIEWED BY MAXWELL KENNEL  
SPECIAL TO CANADIAN MENNONITE

In their appreciative foreword to Mennonite theologian Lydia Neufeld Harder's retrospective essay collection, Kimberley Penner and Susanne Guenther Loewen write of the time, hospitality and encouragement that Harder provided to both of them during their PhD studies and dissertation writing.

The care and attention that she has shown to the task of cultivating theological vocation in students is no accident. Upon reading *The Challenge is in the Naming*, the reader will soon discover that this aspect of her work is a principled response to her own, often negative, experiences of being a woman doing graduate studies in theology.

Divided into sections on vocation, hermeneutic community, method, ethics, vision, power, dialogue, wisdom, ministry and discernment, this book not only



*Upon reading The Challenge is in the Naming, the reader will soon discover that this aspect of her work is a principled response to her own, often negative, experiences of being a woman doing graduate studies in theology.*

gathers Harder's many essays together into one accessible volume but it also contextualizes each chapter with introductions that further show how theological work always has roots in personal experience.

As Mennonite theologians move into a new moment, after the revelation of John Howard Yoder's attempt to theologically

justify his sexual abuse of women, Mennonite engagement with feminism is becoming even more important than it already was—and it already was important.

Alongside the works of Carol Penner, Gayle Gerber Koontz, Barbra Graber and Malinda Berry, to name a few, Harder's theological writings, and the journey

that intertwines with them, are of vital importance to those who are interested in what Mennonite theology looks like in light of feminist critique.

As students of Mennonite theology search for other resources than Yoder for the task of doing theology in the tradition, Harder's work will be a touchstone, and in a cultural environment that has grown increasingly suspicious of feminism—often based on cheap caricatures and convenient generalizations—it is encouraging to see the appearance of a new book that uses Mennonite theology and feminist thought to mutually critique and illumine each other.

Harder considers the main thread that runs through her work to be the importance of naming. Whether we are naming God, naming the hidden realities of patriarchy in our midst, or naming ourselves and trying to understand our differing identities, her challenge is to name carefully, because names have power, naming is risky, and naming does things to the ones who name and the ones who are named.

In her striking poem at the beginning of the volume, she names the struggle of coming to terms with the task of theology while being in between the personal and political spheres and many other polarized terms.

As the challenge of naming what is going on in our contemporary social and political environment increases, so, too, does the need for both intentional care and incisive critique. *The Challenge is in the Naming* is a helpful resource for this task because it does not shy away from either. ❧

*Maxwell Kennel is a doctoral student in the Department of Religious Studies at McMaster University, where he is writing a dissertation on violence and metaphysics in continental philosophy and Anabaptist Mennonite studies. In the fall of 2018, he will be teaching an introductory course on religion and violence.*

# Is self-care selfish?

April Yamasaki shares how to ‘take care of yourself’ and follow Jesus

MennoMedia

The phrase “take care of yourself” is often heard today, but how to find time to do that in today’s world? For many Christians, the idea of self-care sounds contrary to the command of Jesus to deny themselves and follow him. How exactly do believers balance these two seemingly opposite pursuits?

Author April Yamasaki explores this contradiction in *Four Gifts: Seeking Self-Care for Heart, Soul, Mind and Strength*, released by Herald Press in September.

Drawing on the ancient scriptural command to love God with heart, soul, mind and strength, Yamasaki, who is pastor of Emmanuel Mennonite Church in Abbotsford, B.C., helps readers to think about the spiritual dimensions of attending to their own needs and to find true rest in a fast-paced world. She weaves together personal stories, biblical and theological insights, questions for reflection and practical ideas for self-care. *Four Gifts* helps readers sustain their spirits and balance competing demands without adding more items to their to-do lists.

“I know I need self-care, yet can’t always get there,” writes Yamasaki. “I need a bigger vision of caring for myself that also embraces caring for others and surrendering myself to God’s call and care.”

She addresses specific challenges like setting priorities, living in a digital world, dealing with worry and getting a good night’s sleep. “Our minds find renewal as we learn, serve and rest,” she says. “At its best, self-care is a way of life, a gift that sustains each of us as we serve God and serve other people.”

“In *Four Gifts*, Yamasaki’s powerful insights are on brilliant display,” says Christena Cleveland, author of *Disunity in Christ*. “With an integrative mind-body-spirit approach, Yamasaki leads us on a journey that is worth following.”

Dorcas Cheng-Tozun, author of *Start, Love, Repeat*, writes that *Four Gifts* is

“the most thorough and thoughtful exploration of self-care I have ever come across.”

Yamasaki focusses her writing on spiritual growth and Christian living. A member of Redbud Writers Guild, she is the author of, or contributor to, 15 books, including *Sacred Pauses*,



*Upside-Down Living: Sharing Faith Stories, Spark: Igniting Your God-Given Creativity and Ordinary Time with Jesus*. Her work has also appeared in *Canadian Mennonite* and *Christian Century*. Yamasaki has more than 20 years of experience as a congregational pastor, and leads workshops and Bible studies in denominational and other settings. ✎

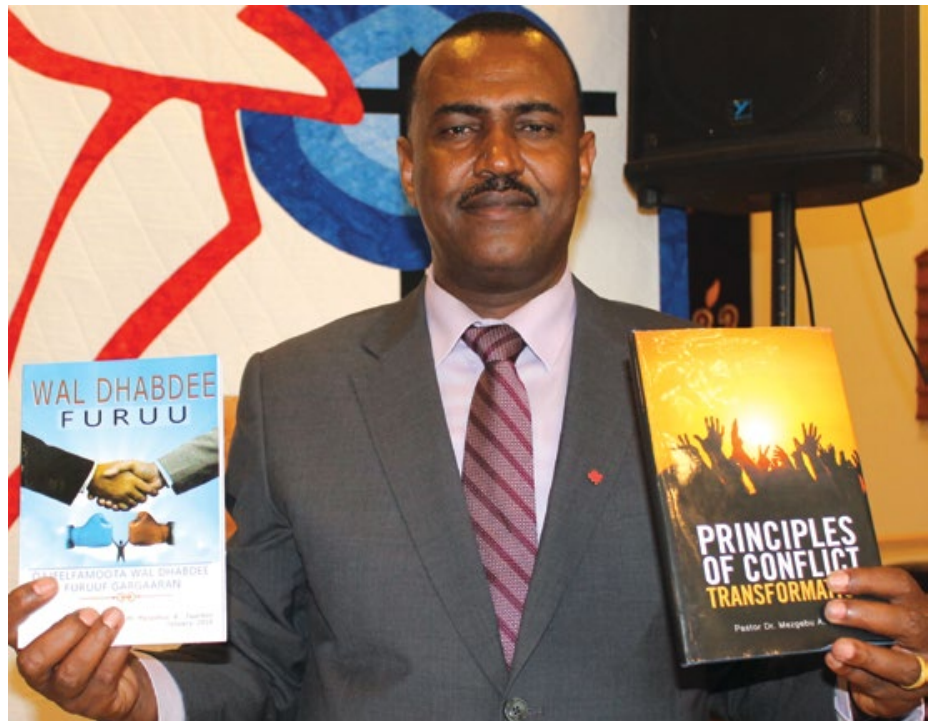


PHOTO BY DONITA WIEBE-NEUFELD

**On July 8, Mezgebu A. Tucho held a book launch for his *Principles of Conflict Transformation* at Trinity Lutheran Church in Edmonton. The book, originally written in the Oromo language, presents a transformative approach for resolving congregational and interpersonal conflict by combining conflict theory and biblical and theological reflection. Tucho is pastor of the newest Mennonite Church Alberta church—Bethel International Church Edmonton Oromo Congregation—which was welcomed into the regional church at its March 2018 annual meeting. The book launch was held in the Oromo language, except for the English message given by Tim Wiebe-Neufeld, MC Alberta’s executive minister. Paper and e-book versions are available in English at [bit.ly/tucho-book](http://bit.ly/tucho-book).**





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Join us for this super-fun, family-friendly event, raising money for MC Canada Witness Workers taking place at multiple locations across Canada. Visit [www.rideforrefuge.org](http://www.rideforrefuge.org) to register, donate, and learn more!



## Words to the wise

*If you could give your 18-year-old self some advice, what would you say?*

BY AARON EPP  
Young Voices Editor

At the age of 18, most young people are making the transition from high school to whatever comes next. It's a formative time with many possibilities. So *Canadian Mennonite* asked eight people: "If you could give your 18-year-old self some advice, what would you say?" This is how they responded.

• **REBECCA STEINER**, 28, is a founding member of Theatre of the Beat in southern Ontario.

"Take some time. You don't need to rush away to university. An arts degree is a wonderful way to learn more ways of thinking critically about the world. But there are other paths, too. Explore your interests, especially the peripheral ones, and see if they warrant some time in the centre. Don't worry too much about how life is going to unfold; it's already unfolding beautifully. Revel often in the words of Martha Graham: "There is a vitality, a life force, a quickening that is translated through you into action, and because there is only one of you in all time, this expression is unique. If you block it, it will never exist through any other medium and be lost."

• **CASEY PLETT**, 31, is a writer in Windsor, Ont. Her debut novel, *Little Fish*, was published this past April by Arsenal Pulp Press.

"What is best for yourself and what is best for the world are often in conflict, and reconciling them is the hardest thing. But when your vision for the future looks blank, when your gut's sense of the future is an un-future, choose yourself."

• **TAMARA SHANTZ**, 38, works as a pastor

with Pastors in Exile (PiE) and as a spiritual director. She lives in Kitchener, Ont., with her partner Gini.

"You know, you are pretty incredible, really. You are courageous and are making good choices in life—your trust in your intuition is well placed. I am grateful for the paths where your decisions have led. Keep trusting yourself—and trusting the Spirit guiding you from within. Oh, and keep listening to the Indigo Girls; you'll need an ongoing reminder to take life less seriously."

• **JAMIE ARPIN-RICCI**, 41, is a pastoral leader at Little Flowers Community in Winnipeg, as well as the author of several books, including *The Cost of Community*, *Vulnerable Faith* and *Living Christ Together*.

"There will be people who you will be unwaveringly sure will love you no matter what—Christians who taught you the importance of unconditional love—who will betray you. The costly love of Jesus is far more rare than the Christianity of your childhood promised, so guard your heart carefully."

• **STEVE HEINRICHS**, 42, is the director of Indigenous-Settler Relations for Mennonite Church Canada; he lives in Winnipeg.

"Be kind to everyone, be attentive to those on the fringe and befriend them. Take risks for Christ and love's sake, and the Spirit will support you more than you can ask or imagine."



Rebecca Steiner



Casey Plett



Tamara Shantz (centre)



Jamie Arpin-Ricci



Steve Heinrichs

(Continued on page 28)



Willard Metzger



Carol Penner



Lydia Neufeld Harder

(Continued from page 27)

• **WILLARD METZGER**, 56, is the executive director of Mennonite Church Canada. He lives in Drayton, Ont.

“God is not focussed on you. But if you are focussed on serving God and others, your life will feel fulfilling and rewarding. Always be ready to laugh at yourself, not in a deprecating fashion, but with a self-confidence that embraces mistakes and risk. Always remember that what seems hugely important now will probably not be remembered by others in the decades ahead. So relax. Enjoy life. And express all the passion that God has given you.

• **CAROL PENNER**, 58, is an assistant professor of theological studies at Conrad Grebel University College in Waterloo, Ont.

“I would tell myself, ‘You are beautiful just the way you are.’ Because as a young woman I had a lot of self-image hang-ups.

“I would tell myself, ‘Every family has its own sorrows.’ Because I felt bad that there was a lot of conflict in our family, and other families looked so put together.

“I would tell myself, ‘You will be happier.’ Because I was very depressed as an

18-year-old, as my father had died and I was filled with grief.

“I would tell myself, ‘God loves you, just as you are.’ Because that is a message we all need to hear.

“I would tell myself, ‘Save money and buy Apple stocks.’ Because I would be richer now.”

• **LYDIA NEUFELD HARDER**, 79, has lived in Toronto for 31 years and has a passion for the church in the city. Her career path has been in theology and ministry; her family life includes her husband Gary, three children and their partners, and nine grandchildren.

“Claim the name given to you by your God, ‘Beloved daughter, created in my image.’ Live into that identity with freedom and courage as you open your eyes to the joy and pain of the world around you. Embrace honesty, compassion, justice and forgiveness for yourself and for others. Reject the polarities that want to divide you from your neighbours, seeking a third way in the company of others who follow Jesus. Be willing to cry, laugh, sing and lament as you engage in the dynamic dance of ‘abundant life.’” ❧

## The end in mind

*Saskatoon bluegrass quartet Sparky and the Plugs contemplate death on sophomore release*

BY AARON EPP

Young Voices Editor



PHOTO BY JUDITH SCHULZ

*The members of Sparky and the Plugs grew up in Mennonite Church Canada congregations. They have been friends since they were teenagers.*

**H**ow will people remember you when you die?

That’s the question at the heart of “Stone Cutter,” one of the key tracks on *Etch Your Own Stone*, the new album from Saskatoon bluegrass quartet Sparky and the Plugs.

In the song, written by banjo player Curtis Wiens, the singer contemplates how he will spend his time on Earth.

“In the end, in the end you can’t etch your own stone,” guitarist Zac Schellenberg sings. “You won’t scratch out the words to forever be known by / But you can take the chance before you’re called home / To ask yourself, what will they write on your stone?”

The band used a line from “Stone Cutter” for the album’s title because the song reflects the subject matter of the album’s other 12 tracks.

“Our joke recently is that the album is all about dying,” Schellenberg says. “[But] it’s mostly about living. . . . Just the fact that you’re the only one who can say how you’re going to live your life.”

“It’s a very universal and applicable life lesson, and it’s a big theme in the album,” adds Clay Buhler, who plays bass.

The group, which is rounded out by mandolinist Jill Wiens, recorded *Etch Your Own Stone* over the course of three sessions at



Saskatoon's Seashell Sound Productions with recording engineer Darrell Bueckert.

*Etch Your Own Stone* is the follow-up to the quartet's 2016 self-titled debut. Like that album, the group's four-part harmonies and instrumental skills are on full display.

This time around, however, the group incorporates elements of blues and rock into its sound, adding the talents of Bueckert on drums and Emily Hooge on violin.

"Incorporating other musicians really brought the sound to a different level," Buhler says. "It rounded things out in a way we were hoping for, and it exceeded our expectations, I think."

Lyrically, the album covers a variety of different topics. Faith is one of them, which makes sense, given that the band's members—all of whom are in their mid-20s—grew up in Mennonite Church Canada congregations.

"Upon This Rock," for example, is a gospel song Curtis wrote from the perspective of the Apostle Peter.

"Deep Roots," meanwhile, is an a capella song that Schellenberg wrote based on the

memoirs of his step-grandfather, Jacob Thiessen, who lived through the Russian Revolution and Russian Civil War. "He struggled with keeping to his pacifist Mennonite roots and trying to figure out what was right," Schellenberg says. "Was it better to fight and stand up for the people around you? Or turn the other cheek? [The song is] a semi-historical, semi-fictional take on his early life."

The band members aren't quite sure what comes next now that *Etch Your Own Stone* is available to the public. The music they make together is a product of their deep friendship with one another, and something they do on the side when they aren't working their day jobs. They are proud of the album, though, and they are looking forward to making more music together.

"We want to give a big thanks to all the people who listen to us," Buhler says. "Here's to another five years." ❧

To learn more, visit [facebook.com/sparkyandtheplugs](https://facebook.com/sparkyandtheplugs).



PHOTO COURTESY OF SPARKY AND THE PLUGS

***Etch Your Own Stone* takes its name from the song 'Stone Cutter', in which the singer asks: 'How will people remember you when you die?'**



PHOTO BY JUDITH SCHULZ

*Etch Your Own Stone* is the follow-up to *Sparky and the Plugs'* 2016 eponymous debut album.



## Calendar

### British Columbia

**Oct. 12-14:** MC B.C. Women's retreat, at Camp Squeah. Theme: "Contagious joy."

**Oct. 27:** Columbia Bible College fundraising dinner, at the college, Abbotsford.

**Nov. 10,11:** MC B.C. Symphony of Hymns 3, with Calvin Dyck: (10) at Sherbrooke Mennonite Church, Vancouver, at 7 p.m.; (11) at Level Ground Mennonite Church, Abbotsford, at 3 p.m.

**Nov. 16-18:** Senior youth Impact retreat at Camp Squeah.

**June 28-July 1, 2019:** MC Canada delegate assembly. More details to follow.

### Alberta

**Sept. 29:** MCC Alberta annual general meeting at Edmonton First Mennonite, from 8:30 a.m. to noon. Coffee and lunch provided. For more information, email AnneBoehlig@mccab.ca.

**Oct. 27:** Sixth annual Christian-Muslim Dialogue, at the ARCA banquet hall in Edmonton, from 10 a.m. to 2:30 p.m. Tickets available online at Eventbrite.ca.

### Saskatchewan

**Sept. 21-23:** Quilting and scrapbooking retreat, at Shekinah Retreat Centre.

**Sept. 25:** Fall supper at Youth Farm Bible Camp, from 5 to 7 p.m.

**Sept. 30:** RJC and Saskatoon Youth Orchestra fall, concert, at 2:30 p.m.

**Oct. 12-13:** Women's retreat, at Shekinah Retreat Centre.

**Oct. 13-14:** Osler Mennonite Church celebrates its 90th anniversary.

**Oct. 27:** MC Saskatchewan Equipping Day.

**Oct. 27:** RJC corporation and homecoming banquet.

**Nov. 14:** RJC Kielke and sausage fundraising supper, at Bethany Manor, Saskatoon.

**Nov. 24:** MC Saskatchewan fall leadership assembly.

**Dec. 19:** RJC Christmas concert, at Knox United Church, Saskatoon.

### Manitoba

**Until Sept. 22:** Two new exhibitions at the Mennonite Heritage Centre Gallery, Winnipeg: "My will remains: Reflections on chronic illness and disability" by Diane Driedger; and "Ubuntu: I am because we are," by Manny Martins-Karman.

**Sept. 22:** Square dance and pie fundraiser for Camp Assiniboia, at the camp, beginning with a tour at 5:30 p.m., followed by dancing, pie auction, a campfire and singing from 6:30 to 9. For more information, visit [campswithmeaning.org](http://campswithmeaning.org).

**Sept. 22:** 34th annual Brandon MCC Relief Sale. For more details, go to: [mcccanada.ca/get-involved/events/](http://mcccanada.ca/get-involved/events/).

**Sept. 29:** Westgate Mennonite Collegiate cyclathon and homecoming, at Bird's Hill Park, Winnipeg.

**Oct. 7:** Springstein Mennonite Church 80th anniversary celebration; worship at 10:30 a.m., followed by lunch and an afternoon program of sharing a memory or story, music, or a word of blessing. For more information, email Randy Hildebrand at [sprmench1@gmail.com](mailto:sprmench1@gmail.com).

**Oct. 11:** Westgate Mennonite Collegiate fall supper. Visit [westgatemennonite.ca](http://westgatemennonite.ca) for more information.

**Oct. 27, 28:** Camps with Meaning celebration fundraising banquets, which include music, ministry highlights, food and fellowship, in aid of sending kids to camp; (27) at Emmanuel Mennonite Church, Winkler, (28) at Douglas Mennonite Church, Winnipeg; both banquets begin at 5:30 p.m. For tickets, call 204-895-2267.

**Oct. 27, 28:** Singin' in the Grain fundraising concerts for Canadian Foodgrains Bank: (27) at Springfield Heights Mennonite Church, Winnipeg, at 7 p.m., (28) at Emmanuel Mennonite Church, Winkler, at 3 p.m. Featuring the Faith and Life Male Choir and the CMU Men's Choir.

**Nov. 15:** Evening of the Arts, at Westgate Mennonite Collegiate, Winnipeg, at 7 p.m. Music by the school's band and choral groups, plus art displays.

**Nov. 15-17:** The Mennonite Historical Society of Canada's 50th anniversary conference, "A people of diversity:

Mennonites in Canada since 1970," will be hosted by the Centre for Transnational Mennonite Studies at the University of Winnipeg.

**Nov. 26:** Westgate Mennonite Collegiate annual general meeting, at 7 p.m.

**Dec. 10:** Westgate Mennonite Collegiate Christmas concert, at Westminster United Church, Winnipeg, at 7 p.m.

### 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.

**Sept. 15:** Toronto Mennonite Festival, at Black Creek Pioneer Village, Toronto, beginning at 10 a.m. Includes traditional Mennonite food, crafts, games, music and quilt auction. For more information, visit [torontomennonitefestival.ca](http://torontomennonitefestival.ca).

**Sept. 18-19:** "Leading the church through transformation, change and renewal" workshop, with Betty Pries and Jason Dykstra, at Conrad Grebel University College, Waterloo, from 8:30 a.m. to 4:30 p.m. each day.

**Sept. 21-23:** Premiere performances of "#ChurchToo," Theatre of the Beat's newest work about sexual misconduct in the church, at the Conrad Centre for the Performing Arts, Kitchener; (21) at 8 p.m., (22) at 2 and 8 p.m., (23) at 3 p.m. Tickets available online at [kwsymphony.ca/concerts/](http://kwsymphony.ca/concerts/). The production will then tour Ontario, Manitoba, Saskatchewan and Alberta until Dec. 2; dates and locations to be determined.

**Sept. 24:** MCC Ontario annual general meeting, community room, 50 Kent Ave., Kitchener, at 6 p.m.

**Sept. 24 or 25:** Fall seniors retreat at Hidden Acres Mennonite Camp, New Hamburg: "Close encounters of the scriptural kind: The delight, danger and dynamism of reading the Bible with each other and with 'the other.'" Same program each day. Resource person: Bryan Moyer Suderman. For more information, or to register before Sept. 14, call 519-625-8602.

**Oct. 11:** Dean Peachey, the 2018

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[info@theatreofthebeat.ca](mailto:info@theatreofthebeat.ca)

Conrad Grebel Distinguished Alumni Service Award winner, will speak on "Backward/forward: Reflections on peace, conflict and human rights," in the Grebel Gallery, Waterloo, at 7:30 p.m.

**Oct. 12-13:** "Understanding conflict: Foundations" workshop, with Betty Pries, at Conrad Grebel University College, Waterloo, from 8:30 a.m. to 4:30 p.m.

**Oct. 13:** Empty Bowls for Haiti event, at Steinmann Mennonite Church, Baden, seatings at 5 and 7 p.m. Ontario potters donate the bowls, local restaurants and organizations donate the soup. In support of MCC Ontario and its commitment to sustainable change in Haiti. For tickets, call 519-745-8458.

**Oct. 13:** "Voices Together: Prepare the way," a resource day with members of the "Voices Together" hymnal team, at St. Jacobs Mennonite Church, from 9 a.m. to 4 p.m. Followed by an intercultural worship service and international meal, at First Mennonite Church, Kitchener, at 5 p.m. To register online, visit [mcecc.ca](http://mcecc.ca).

**Oct. 14:** Hymn sing with the "Voices Together" hymnal team, at St. Jacobs Mennonite Church, at 3 p.m. Donations to the work of "Voices Together."

**Oct. 18:** 2018 Benjamin Eby Lecture, in the Conrad Grebel University College Chapel, Waterloo, at 7:30 p.m. Speaker:

Grebel professor Alicia Batten. Topic: "Memory, identity and the Sermon on the Mount: The Case of André Trocmé."

**Oct. 18-Dec. 21:** "Cultural translation: Negotiated third spaces and those who live there" art exhibition, featuring the works of Iranian Canadian Soheila Esfahani, at the Grebel Gallery, Waterloo.

**Oct. 22:** Parkwood and Fairview Mennonite senior communities fundraiser for dementia care, at Bingemans, Kitchener, at 6:30 p.m. Speaker: Spencer West. Event includes silent auction. For tickets, call 519-653-5719 x4837.

**Oct. 27,28:** Pax Christi Chorale presents Slavic Devotion, featuring works by Stravinsky and Rachmaninoff, at Grace Church on-the-Hill, Toronto; (27) at 7:30 p.m., (28) at 3 p.m.

**Nov. 3:** Conrad Grebel University College and University of Waterloo open house, from 10 a.m. to 5 p.m.

**Nov. 10:** MCC Ontario peace conference, at Forward Church, Cambridge, from 9 a.m. to 4 p.m. For more information, visit [mcco.ca/peace-conference](http://mcco.ca/peace-conference).

**Nov. 15:** "Aging as a natural monastery: Spirituality in later life," with Bill Randall, at Steinmann Mennonite Church, Baden, at 4 p.m., followed by supper. For more information, email [jane.kuepfer@uwaterloo.ca](mailto:jane.kuepfer@uwaterloo.ca).

**Nov. 16:** "Spirituality, aging and

narrative: The sacred art of story listening," with Bill Randall, in the Conrad Grebel University College Great Hall, from 8:30 a.m. to 3:30 p.m. For more information, email [jane.kuepfer@uwaterloo.ca](mailto:jane.kuepfer@uwaterloo.ca).

**To ensure timely publication of upcoming events, please send**

**Calendar announcements eight weeks in advance of the event date by email to [calendar@canadianmennonite.org](mailto:calendar@canadianmennonite.org). For more Calendar listings online, visit [canadianmennonite.org/churchcalendar](http://canadianmennonite.org/churchcalendar).**



## Employment Opportunities

### LISTOWEL MENNONITE CHURCH

Employment opportunity  
Lead pastor

Listowel Mennonite Church is seeking a lead pastor for a congregation which has about 120 weekly worshippers. Listowel is a small town 30 minutes away from Kitchener-Waterloo, Ontario. The successful pastor will have strengths in preaching, teaching, pastoral care and worship leading. We will consider applications until the position is filled. A job description is available at <https://mcec.ca/jobs/pastor-0>

Inquiries, resumes and letters of interest may be directed to [pastoraltransitions@mcec.ca](mailto:pastoraltransitions@mcec.ca).

### Emmanuel Mennonite Church

Anabaptist, Community, Global Outlook

Employment opportunity  
Transitional lead pastor  
Emmanuel Mennonite Church, British Columbia

Emmanuel Mennonite Church (EMC), Abbotsford, B.C., would like to hire a transitional lead pastor for a minimum of a 12-month period starting November, 2018.

EMC is a mid-sized, multi-cultural, urban congregation located in Abbotsford, B.C., in the heart of the beautiful Fraser Valley. This request for applications for an interim pastor comes after a 26-year relationship with its current lead pastor.

#### EMC's request includes:

- Full leadership responsibilities for the congregation and the church staff.
- An understanding, acceptance and appreciation for Anabaptist theology and practice.
- Skills and abilities to work with a multi-generational and multi-ethnic congregation in transition.
- Applicants may be male or female.
- Training and/or experience in transitional pastoring is preferred.
- Remuneration and support based on MC Canada and MCBC guidelines.

Resumes should be submitted electronically to [office@emmanuelmennonite.com](mailto:office@emmanuelmennonite.com) or by letter to

Peter Andres  
3375 Robinson Rd.  
Chilliwack, BC, V2R 5H1

by September 30, 2018. A job description is available on request.

<http://www.emmanuelmennonite.com>

## Classifieds

### Announcement

#### Remembering and Thanksgiving – Centennial of the Russian Revolution

Saturday, October 13, 2018, 7 p.m. Featuring historian Aileen Friesen, recently in Ukraine; Senator Peter Harder from Ottawa; Choral Music with special mass choir led by John Rempel; Soloist Russell Braun, and much more at St. Catharines United Mennonite Church, 335 Linwell Rd., St. Catharines, Ont. All are welcome! For more information email [gtDYck@gmail.com](mailto:gtDYck@gmail.com). Opportunities to donate to University of Winnipeg retrieval of KGB victim files project or the ongoing work of the Mennonite Centre in Molochansk, Ukraine.

### Announcement

#### Mennonite Fellowship of Montreal Welcomes you!

A small Anabaptist church in the heart of Montreal close to McGill  
[www.mfmontl.org](http://www.mfmontl.org)  
[fellowship.mtl@gmail.com](mailto:fellowship.mtl@gmail.com)





PHOTOS BY GORDON JANZEN / TEXT BY NICOLIEN KLASSEN-WIEBE

*(PHOTO ABOVE) Worship amongst the wheat. The Communities Offering Others Life (COOL) project members gather to worship in their field on July 22. This year's guest speaker was Gordon Janzen, Manitoba's Canadian Foodgrains Bank representative. The group consists of five Starbuck, Man., area churches from four denominations, including Springstein Mennonite Church. The Foodgrains Bank project has been running for 11 years and has a worship service and lunch in their wheat fields every other year, with up to 200 in attendance. 'The reason why . . . we wanted to do this was we just thought to make the project become more real to the people in the pews,' in order to make the project a community-building event that involved everyone, not just those working in the fields, says Dave Wiebe, project coordinator and a member of Springstein Mennonite. (PHOTO BELOW) The crop was harvested on Aug. 18 from a field located along Highway 2 between Springstein and Oak Bluff; about 60 people were in attendance.*

## God at Work in the World

# Snapshots

