

# CANADIAN MENNONITE

October 8, 2018

Volume 22 Number 19

Modern  
ghosts of a  
horse-drawn  
scandal

Part 1: Justice  
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**inside**

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## EDITORIAL

## The church mirror

TOBI THIESSEN  
PUBLISHER

**S**ome churches have a mirror in their cloak rooms. You might want to check your reflection before going in to worship. In older, more formal times, you might have combed your hair or adjusted your tie.

Sometimes you are satisfied with your reflection, even pleased. Other times, you might be disappointed or avoid looking. Whatever you may feel about your reflection at that moment in time, you head on in to church anyway.

For 65 years, *Canadian Mennonite* has been like a church mirror, reflecting the Mennonite family outside the worship service. There we are, taking off our coats and talking to one another about the issues of the day. Often we see people with sleeves rolled up, engaged in activities and ministries that help carry out our mission as people of God.

In my imagination, this church mirror has a flexible wall mount. It is sometimes angled towards the worship service. We see pastors, theologians and church leaders giving spiritual leadership or offering words that help us to reflect on our faith. Sometimes the mirror is angled to show what is happening outside the church doors. People point us to areas in the world that need our attention or introduce us to new ideas that add to our collective understanding.

In this issue, Aaron Epp's feature "A united witness" reviews the history of *Canadian Mennonite*. From its founding



in Altona, Man., in 1953 as *The Canadian Mennonite* newspaper, to its 1971 move to Waterloo, Ont., where it was re-named *The Mennonite Reporter*, to its 1997 transformation into the present

magazine format, this mirror has been re-framed a few times.

Epp's review of the first issue gives the reader a glimpse of Mennonite society and values in 1952. It would be a fun project to review one issue from each decade of publishing to see how some of our cultural assumptions and cloakroom conversations have changed while others have not.

There was a two-year cross-Canada consultation that led to the change from *The Mennonite Reporter* to *Canadian Mennonite* magazine in 1997. Minutes show that many concerns raised then are identical to the ones that get raised now:

- **CONCERNS THAT** we stay connected as a body spread across several geographic regions.
- **CONCERNS THAT** we have a common forum in which to share information, challenge and inspire one another.
- **HOPES THAT** a common church paper can be a place where members speak to one another on a broad variety of issues.

In an editorial dated Jan. 15, 2001, then-editor Ron Rempel quoted the conclusion of the delegates after the two-year process: "We want one primary periodical, and we will entrust this periodical with the task of

telling our stories, reminding us of what holds us together and where we disagree, inspiring and challenging us, creating a place where we can discuss issues."

Here we are in 2018. We have the same mandate but are updating the mirror frame again. In January, watch for whiter paper, more graphics and more white space, a reorganized news section, and some lighter content. (People observe that we are very earnest and could use a few smiles). New columnists will join us. Also, we will introduce a new social media manager for direct engagement in online conversations.

Sometimes a look in the mirror prompts self-reflection. We would like to thank you, the reader, for helping us reflect. Through letters to the editor or direct emails to our office, you bring issues to our attention, challenge our assumptions and encourage us to try new ideas. Reader engagement is tremendously valuable at helping *CM* carry out its mandate. As we move forward, please keep reflecting back to us what you see, or would like to see, in this church mirror.

**New columnist**

Much of *CM's* space is dedicated to news and announcements. But our columnists offer their personal reflections on the values we hold and the challenges we face, as individuals and as a larger church body. In August, Kingdom Yearnings columnist Ryan Jantzi bid us farewell. We thank him for his words—both the affirmations and the challenges. In this issue, Ed Olfert, a part-time pastor in Saskatchewan, begins his column, In the Image. For almost 10 years, Olfert wrote regularly in the *Prince Albert Daily Herald*, sharing stories and insights from his life. We look forward to hearing his perspective.

—VIRGINIA A. HOSTETLER

**ABOUT THE COVER:**

**The Manitoba Colony is one of more than 80 Mennonite colonies in Bolivia. On one of the photographer's last days there, he and his sister were told by multiple women that, after the 'ghost rapes' of 2009, the nighttime rapes still happen, although less frequently. 'Modern ghosts of a horse-drawn scandal' begins on page 12.**

PHOTO: NOAH FRIEDMAN-RUDOVSKY (NOAHFR.COM)

Funded by the  
Government  
of Canada

Canada

ISSN 1480-042X

# CANADIAN MENNONITE

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OCTOBER 8, 2018 / VOL. 22, NO. 19

PUBLICATIONS MAIL AGREEMENT NO. 40063104 REGISTRATION NO. 09613

## RETURN UNDELIVERABLE ITEMS TO:

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WATERLOO, ON, N2L 6H7

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Web site: canadianmennonite.org

Facebook.com/Canadian.Mennonite @CanMenno

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**Calendar announcements:** calendar@canadianmennonite.org

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

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

**Reprint requests:** reprints@canadianmennonite.org

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

## Guiding values:

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

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

• Covenantal relationships and mutual accountability

Area churches and MC Canada financially support 38 percent of *Canadian Mennonite's* annual budget.

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## One-Year Subscription Rates

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

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

## Subscriptions/address changes:

(e-mail) office@canadianmennonite.org

(web) canadianmennonite.org

(phone) 1-800-378-2524 ext. 221



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Young Voices editor **AARON EPP** explores six-and-a-half decades of news, views and teachings in the pages of this magazine and its predecessors that edified and challenged Canadian Mennonites.

## Modern ghosts of a horse-drawn scandal: Pt. 1: Justice 12

Eight men went to prison, the media gaze moved on and life on the Manitoba Colony resumed. But the saga of the mass rape in the Bolivian corner of our family of faith is far from over, according to senior writer

**WILL BRAUN.**

## Building friendships and breaking down walls 15

At a Parkland Restorative Justice information meeting in Rosthern, Sask., volunteers and those helped by the group told their stories. 'It's been life-changing for me,' says **ED OLFERT** of his 30 years as a volunteer. 'It has reminded me of the goodness in every person.'



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Theatre of the Beat's latest production, which is taking its message of the damage done by sexual violence in the church across western Canada this fall.

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**ED OLFERT**



Award-winning member of the Canadian Church Press



# The Canadian Mennonite

Subscription—\$2.00 year; \$3.00 U.S. & Foreign.

ALTONA, MANITOBA, Friday, July 3, 1953

FIRST ISSUE

CANADIAN MENNONITE AT 65 FEATURE

## A united witness

*Six-and-a-half decades of news, views and teachings to edify and challenge Canadian Mennonites*

BY AARON EPP

YOUNG VOICES EDITOR



MENNONITE ARCHIVES OF ONTARIO PHOTO

*Frank H. Epp works on The Canadian Mennonite on a manual typewriter in the 1950s. Notice the landline telephone on the wall in the background.*

This month marks the 65th anniversary of English-language magazine publishing for Mennonites in Canada.

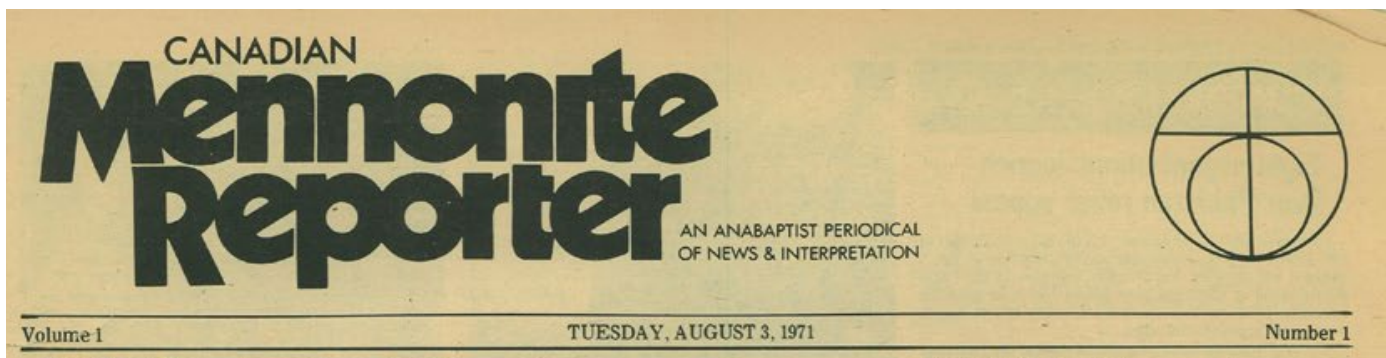
*The Canadian Mennonite*, a precursor to the magazine you are holding in your hands (or reading on a screen), was launched in 1953 as “an English-language weekly, devoted to the affairs of Mennonites across Canada.” After publishing an introductory issue in July of that year to gauge interest, D.W. Friesen & Sons—the Altona, Man., publishing and printing company that had the vision for, and created, the publication—began producing the biweekly tabloid three months later, on Oct. 16, 1953.

An unsigned editorial in that issue, “High aims and high hopes,” noted that many readers had responded favourably to the July issue. At the same time, others questioned the wisdom of introducing another paper into the homes of Canadian Mennonites.

The editorial outlined that *The Canadian Mennonite* was to be a paper published in the interests of all Mennonite church groups in Canada. In its contents the paper was to present “articles of information,” such as news items from the various Mennonite districts and correspondence from readers, alongside “articles of instruction and inspiration,” like book reviews, stories, sermons and devotional material.

“In doing this, [the paper] will seek to present the pure teachings of the Bible as interpreted and proclaimed by the Mennonite church, reaching out to many Canadian Mennonite young people and others who do not, or cannot, read our German-language periodicals, and also presenting a united witness to our Canadian neighbours,” the editorial said.

“In a dominion-wide Mennonite community which is multiply divided, and in a Christian community which



has often not felt the gospel testimony and the uncompromising peace position of a united Mennonite brotherhood, we believe that this new weekly has an important part to play," the editorial continued. "To this end, we ask our readers to be prayerfully considerate and actively cooperative in this, a new venture."

That issue featured Jesus' words from John 8:31: "If you live what I teach, you are really my disciples," on the front cover under the magazine's name. The paper included news articles about a new church in Winkler, Man., a preview of an upcoming peace conference in Ontario and an item about David Schroeder, then the pastor of Bethel Mennonite Church in Winnipeg, contracting polio.

The paper featured short news items from the wider religious community in Canada, including a piece about movies, which "continued to gain popularity in Canada during the year of 1952." A piece of fiction for youth, as well as a poem, filled subsequent pages, as did a short news item about a thief entering the campus of Canadian Mennonite Bible College and making off with approximately \$200.

Letters from a handful of readers were published, congratulating the creators of *The Canadian Mennonite*.

"I can only express my appreciation that someone has finally seen it as his duty to publish one such paper," wrote Nicholas W. Dick of Brandon, Man.

Launching *The Canadian Mennonite* was an immense task, Ted Friesen, one of D.W. Friesen's three sons, recalled years later.

During a talk given at the *Canadian Mennonite* annual meeting in Altona, Man., in February 1999, Friesen said, "The church was changing. It was a period of

flux, with the old trying to maintain the status quo and the new looking for change to meet the needs of the times. That was the situation facing the birth of this new paper."

"To speak to the young people, to speak prophetically to the issues of the day, was urgent," he added. "Most conferences were somewhat defensive, seeing the paper as a threat to their control. It is not surprising that many of the older generation were less than enthusiastic. But there were also many of that generation who saw the need and supported the paper."

To guide *The Canadian Mennonite*, the Friesens hired Frank H. Epp, who was 24 years old at the time.

"Frank Epp's contribution to Mennonites in Canada can hardly be measured,"

Margaret Loewen Reimer wrote in *Canadian Mennonite* in 2003. "He became a courageous journalist, record-keeper of our history and a visionary leader."

Epp's editorials, Friesen noted, "challenged the Mennonite people of Canada to come to terms with being either separate, or being light and salt in Canadian society."

In the beginning, a subscription to the paper cost \$2. The publisher wrote that "such a periodical will not be a financially profitable enterprise, but we pray that it will be a worthwhile service to our Mennonite brethren everywhere."

Friesens would have been happy if the paper had broken even financially, but that did not happen. Every year saw a substantial deficit.

In October 1962, subscribers totalled



CANADIAN MENNONITE FILE PHOTO

*Editor Dave Kroeker gets in close to correct a typo in 1973.*



3,500. That same month, Friesens transferred ownership of the paper to the Canadian Mennonite Publishing Company Ltd. The company was made up of 200 shareholders from eight Mennonite groups, who purchased shares at \$100 each.

In June 1963, the publishing company changed to a non-profit corporation, the Canadian Mennonite Association.

Frank Epp left the paper in 1967, and was replaced by Larry Kehler as editor. In 1970, the board and staff looked carefully at the paper's financial viability. That November, at the annual meeting, the members in attendance decided to close the paper in March 1971. The paper reported the news in an "obituary" published in the Nov. 13, 1970, issue.

"*The Canadian Mennonite*, 17, still mentally vigorous but suffering from a decided shortness of breath, has been given only four months to live. . . . The 60 members

and friends of the association who gathered at *The CM's* bedside last Saturday to take its pulse and to ponder its prognosis, decided that its ailment was terminal. . . . It is not an easy matter to judge when an institution has completed its mission, but . . . the trends in *The CM's* operation were sufficiently clear."

The trends cited included that "both religious and secular periodicals which cater to general audiences are losing readers, and also advertisers." Readers "prefer something which is slanted specifically to their age group, vocation or hobby interests, etc."

The last issue of *The Canadian Mennonite* was published on Feb. 19, 1971.

"The closing of *The Canadian Mennonite* was painful for the staff and board, and for its readers," Kehler recalled in 2003. "Many sent notes of thanks and condolence. We offered to refund unused portions of subscriptions, but few accepted this offer."

A few months after *The Canadian*

*Mennonite's* demise, a new national paper, the *Canadian Mennonite Reporter*, was introduced to serve Canadian Mennonites.

Spearheading the effort was Aaron Klassen, chair of Mennonite Central Committee Ontario. Klassen found a group of 65 people ready to pledge funds to begin a new publication. An every-home plan supported by the Mennonite Conference of Ontario and the Western Ontario Mennonite Conference added about 3,000 subscribers.

Frank H. Epp was hired as editor of the new biweekly paper, David Kroeker was hired as managing editor, and the first issue of *Canadian Mennonite Reporter* was published in Waterloo, Ont., on Aug. 3, 1971. "Canadian" was dropped from the name the following year.

In 1973, Kroeker became the editor, with Loewen Reimer as assistant editor. Three years later, the Conference of Mennonites in Canada began promoting every-home circulation of the paper. Circulation was around 10,000.

In 1979, Ron Rempel took over the editor's role at the *Mennonite Reporter*. Under his leadership, the paper transitioned from being an independent, inter-Mennonite periodical to becoming more closely linked to the Conference of Mennonites in Canada (now Mennonite Church Canada). This process eventually led to the beginning of a new magazine and a new circulation plan.

The first issue of *Canadian Mennonite* was published on Sept. 15, 1997. It was in a magazine format with colour added. The Conference of Mennonites in Canada and its area conferences agreed to buy subscriptions for all members. This added 9,000 new subscribers.

In 2003, Rempel ended his role as



CANADIAN MENNONITE FILE PHOTO

***Mennonite Reporter* staff circa 1990 include, from left to right: Karen Bowman, office and circulation manager; Ron Rempel, editor; Margaret Loewen Reimer, associate editor; and Ferne Burkhardt, editorial and production assistant.**



editor/publisher. Loewen Reimer served as interim editor/publisher for 2003-04. Timothy Miller Dyck became editor/publisher in August 2004, a role he held until March 2009.

Loewen Reimer retired from *Canadian Mennonite* in January 2005, and was succeeded by Ross W. Muir as managing editor.

Miller Dyck was succeeded in March 2009 by Dick Benner, a journalist from the United States, who served as editor/publisher until March 2017. When Benner retired, the role of editor/publisher was replaced with two positions: executive editor and publisher Virginia A. Hostetler, who previously served as the magazine's web editor, and Tobi Thiessen, were hired to fill the roles, respectively.

Today, *Canadian Mennonite* continues to serve readers with a biweekly magazine whose mission is "to educate, inspire, inform and foster dialogue on issues facing Mennonites in Canada as it shares the good news of Jesus Christ from an Anabaptist perspective. We do this through an independent publication and other media, working with church partners."

The magazine names Hebrews 10:23-25 under its guiding values: *"Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the day approaching."* ❧

For more historical photos, visit [canadianmennonite.org/cm-history](http://canadianmennonite.org/cm-history).



2004 CANADIAN MENNONITE FILE PHOTO  
*Clockwise from front right: editor/publisher Tim Miller Dyck; editorial assistant Barb Draper; managing editor Margaret Loewen Reimer; office manager Natasha Krahn; and ad sales rep Barb Burkholder.*



*Dick Benner, left, was editor/publisher of Canadian Mennonite from 2009 until 2017. Virginia A. Hostetler has served as executive editor from 2017 until the present.*

## Quotes of affirmation over the years

"I feel much more connected to the larger church and what people are thinking. Even if I don't agree with what the people think, it is very good for me to understand their points of views."

"Latest issue of @CanMenno landed in my inbox today, with exceptionally good coverage on a number of fronts, including the jailing of @mennochurch staffer @heinrichs\_steve in B.C. and Toronto's Danforth shooting. First-rate church journalism."

"Glad to be getting both electronic and hard copy here in South Africa. It's a good way to keep up with MC Canada and the whole Mennonite world. Glad also to be able to share particular articles with folks here."

"Your paper enters our home faithfully every week like an old friend and talks with us. It brings people like Ron Sider, Phil Wagler, Brother De Boers, and others who encourage us to greater faithfulness. . . . It connects the body of Christ across this nation."

See related resources at [www.commonword.ca/go/1617](http://www.commonword.ca/go/1617)

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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.

## ✉ A call for more conscientious coverage of abuse disclosures

RE: "DECADES-OLD SEXUAL abuse comes to light," Sept. 10, page 13.

It is with concern and disappointment that we write regarding Ruth-Ann Klassen Shantz's disclosure of abuse perpetrated by Lawrence Pentelow, a man in power at a Mennonite institution. The way we talk about sexualized abuse has very real ramifications for those who have survived, or continue to experience, abuse and its effects. We want to draw attention to the ways in which this article harms others who have experienced abuse by perpetuating harmful myths about sexualized abuse.

Pentelow's framing of his egregious abuse of power as a "relationship" is a deeply problematic distortion.

## FROM OUR LEADERS

From 'I think'  
to 'We think'

AL REMPEL

What do you do when you're not sure what to do? This was the topic of conversation as a friend and I met around his table this summer. He was talking about his children who were starting out in life. They were facing the usual challenges of children, mortgage and jobs. We remarked on how in our own lives we had faced similar challenges and were grateful for what was possible when we were able to work with our spouses on these circumstances. The persistence, energy and innovation that came from understanding a common challenge and simply working together was a shared memory.



This summer, I also spent time doing a personality trait analysis. It was an interesting exercise of answering close to 300 questions—some of which I thought were odd—that generated a most helpful self-portrait. Knowing oneself is very

significant to maximizing your ability and opportunities. This exercise was a step in a much longer journey of knowing how to understand myself and what can be helpful in different situations and contexts.

These two vignettes shed light on why Mennonite Church Eastern Canada has invested time, energy and funds into the development of a process for congregations that attempts to capture the benefits of self-analysis alongside the energy of a group that unites in common perspectives toward agreed-upon ends. It's called Informed Conversations.

There would be much to say about the structure of the survey tool that sits at the heart of this process. It would be interesting to examine the 10 aspects of analysis, and the origin of and importance of each. In this brief column, I would rather focus on the outcome. The outcome for each congregation is a unique picture of who it is and how it sees itself.

Fundamentally, this information moves congregational conversations from "I

think" to "We think," which is a large step forward. The survey is meant to provide a building block to congregational process that allows leaders and congregants to shift from individual perspective to a group vantage point. Knowing ourselves—like knowing oneself—gives us tremendous advantage in meeting the challenges of the time. It could help us to recognize that God has been at work within us for some time to prepare us for such a time as this.

It is evident that we have entered a time of significant anxiety for the church, which feels ill-equipped to respond and minister in this current milieu. The question, "What do you do when you're not sure what to do?" is prevalent among established congregations. If we could change the conversation, I wonder if we could possibly feel less anxious and see how God has already begun to shape and mould us for the ministry that is ours. Knowing ourselves and seeing how we can work together will lessen our anxiety and gather our energy and faith in God for opportunities and ministry we have before us.

*As MC Eastern Canada's regional minister, Al Rempel ([arempel@mceec.ca](mailto:arempel@mceec.ca)) supports pastors and congregations. Informed Conversations ([mceec.ca/informed-conversations](http://mceec.ca/informed-conversations)) is one of MC Eastern Canada's newest initiatives to empower congregational ministry.*



Individuals who attempt to justify their abusive actions and prevent victims from seeking help often engage in this type of manipulation. Such distortions must be challenged in order to call perpetrators of abuse to account, and to send a clear message to victim-survivors that they will be taken seriously if they come forward and that they are not responsible for the abuse they experienced. Repeating abusive rhetoric in print without commentary

perpetuates harmful myths that must be dismantled in order to prevent and heal from such abuse.

It is rare that survivors are willing to share experiences publicly. *Canadian Mennonite's* coverage of this case of abuse has done little to reassure other victim-survivors that their experiences will be treated with the dignity and respect that they so deserve. We sincerely hope that CM

*(Continued on page 10)*

## IN THE IMAGE

# Glimpses of a holy heritage

ED OLFERT

**M**y name is Ed Olfert. I live in Laird, Sask., and currently serve as part-time minister of Grace Mennonite Church in Prince Albert. Some time ago I critiqued *Canadian Mennonite*. The executive editor called my bluff and offered me a column.

I inherit a double helping of storytelling tradition. My parents immigrated to Canada as young children from Ukraine in the 1920s. On my maternal Warkentin side, we are tall, have large feet, are well educated, and are equally comfortable slipping behind a pulpit or a boardroom table. Storytelling here is about keeping our history alive, rereading and retelling the Russian exodus, being moved by the story of the large gate at Riga, the impromptu bursting into song, "Now Thank We All Our God."

On my paternal Olfert side, our feet tend toward wide, our bodies the same, and education is calculated by the shortest route to employment. We have a fascination with internal-combustion engines and the possibilities they offer. Storytelling cares little about facts or history or information. Rather, stories present themselves as an explosive and passionate release of emotion. If you

want to hear how the Olferts are doing, listen to their stories. They will roar or giggle, tease or weep.

As my own style developed, it certainly incorporated gifts from both gene pools. I thank the Warkentins for a love of words used well, and the Olferts for passion expressed strongly. I have limited use for facts or information.

My life has been family, farming and pastoring, mixed with great gobs of trucking, welding, operating heavy equipment and pulling wrenches. It has been a delightful cacophony of roles, all of them good.

I serve as a formally untrained minister. During a few seminary classes, God offered the message, "If you need to know this, your congregation and your commu-



*I thank the Warkentins for a love of words used well, and the Olferts for passion expressed strongly. I have limited use for facts or information.*

nity will teach you." At least I think I heard that. God has delivered. At some point, I became convicted of the centrality of the Genesis 1 words that suggest "we are all created in the image of God." I propose, in this column, to offer snippets of my life where I have glimpsed that holy heritage.

Take today, Sept. 23. I sat in my church

office, printing out my sermon, rereading the central scripture from Mark 9: "Anyone who gives you a cup of water in my name will not lose his reward." The church door opened and a fellow strode in, carrying a large box. Into my office he marched and set his heavy load down on my coffee table. It was filled with almost 200 cans of flaked ham and chicken. The man, "John," is an inmate from the minimum security penal institution in Prince Albert. John receives a pass to attend our services. He announced, "This is a gift from the Inmate Committee."

John is aware that our small church includes a street ministry that offers food and counsel to impoverished people who stop by. He informed me that his term as chair of the committee was soon over, and he was determined that the remaining funds in the coffers should go to a good cause.

Then John engaged in making our morning worship good, salting ice on the step, handing out bulletins, circulating the offering plate, informing the congregation

that he was inviting a friend who hadn't felt comfortable in another congregation.

"Anyone who offers a cup of water in my name will certainly not lose their reward." Indeed.

*Ed Olfert is a "should-be-retired" Opa who finds much which to be hopeful about.*

*(Continued from page 9)*

will seize the opportunity to learn more about best practices in reporting sexualized abuse in ways that contribute to supporting survivors and making our institutions safer for everyone.

**EMILY MARTIN, LEAH MARTIN, CLARE SCHELLENBERG, JESSIE COSTELLO, ANNA WIEBE, DANIEL GOOD, JONATHAN MOYER AND BARRETT BENDER (FORMER SILVER LAKE MENNONITE CAMP STAFF, CILT LEADERS, HEAD COUNSELLORS, BOARD MEMBERS OR ASSISTANT DIRECTORS)**

## /// Milestones

### Births/Adoptions

**Penner**—Luke Alexander (b. Aug. 24, 2018), to Brad and Candice Penner, Springfield Heights Mennonite, Winnipeg.

**Reimer**—Connor John (b. Aug. 1, 2018), to Kyle (Whitewater Mennonite, Boissevain, Man.) and Nicole Reimer.

### Baptisms

**Libby Dufton**—Avon Mennonite, Stratford, Ont., at Hidden Acres Mennonite Camp, New Hamburg, Ont., Sept. 9, 2018.

**Isabelle Yuan, April Qin**—Markham Chinese Mennonite, Ont., Sept. 9, 2018.

### Marriages

**Iutzi/Wagler**—Nyle Iutzi (Steinmann Mennonite, Baden, Ont.) and Laura Ann Wagler (Crosshill Mennonite, Ont.), at Crosshill Mennonite, Sept. 8, 2018.

### Deaths

**Bartel**—Eugen, 82 (b. July 17, 1936; d. July 25, 2018), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

**Bartel**—Roy Orville, 88 (b. June 14, 1930; d. Sept. 10, 2018), North Star Mennonite, Drake, Sask.

**Dyck**—Paula (nee Regier), 105 (b. Feb. 6, 1913; d. Sept. 16, 2018), Rosthern Mennonite, Sask.

**Friesen**—Helen (nee Boehr), 85 (b. June 21, 1933; d. Aug. 26, 2018), Mount Royal Mennonite, Saskatoon.

**Hamm**—Helen, 94 (b. Dec. 2, 1923; d. Sept. 1, 2018), Vineland United Mennonite, Ont.

**Janzen**—Elizabeth (nee Bergen), 86 (b. Dec. 1, 1931; d. July 22, 2018), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

**Kerber**—Gunter Reinhold Paul, 88 (b. Aug. 27, 1930; d. Sept. 7, 2018), First Mennonite, Calgary.

**McKee**—Allen, 90 (b. July 11, 1928; d. July 23, 2018), Breslau Mennonite, Ont.

**Neustaedter**—Katharina (nee Pauls), 94 (b. March 1, 1924; d. Aug. 12, 2018), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

**Paetkau**—Peter, 90 (b. Sept. 9, 1927; d. Sept. 1, 2018), Vineland United Mennonite, Ont.

**Rempel**—Helen, 89 (b. May 3, 1929; d. Aug. 30, 2018), Springfield Heights Mennonite, Winnipeg.

**Sawatsky**—Lorraine (nee Skryba), 57 (b. Dec. 18, 1960; d. Aug. 24, 2018), Grace Mennonite, Steinbach, Man.

**Steckley**—Arnold Moses, 77 (b. May 5, 1941; d. July 12, 2018), Brussels Mennonite, Ont.

**Steckley**—Ezra Mervyn, 78 (b. May 26, 1940; d. July 6, 2018), Brussels Mennonite, Ont.

**Tiessen**—Jessie (nee Unger), 89 (b. Oct. 23, 1928; d. Sept. 2, 2018), Bethany Mennonite, Virgil, Ont.

**Unger**—Tony, 81 (b. Oct. 18, 1936; d. Sept. 1, 2018), Grace Mennonite, Steinbach, Man.

## A moment from yesterday



“Groups keep pleading for Peace Factory,” said a Mennonite Central Committee memo in 1996. An interactive exhibit, Peace Factory was a cooperative Mennonite project. Its goal was to “help all Christians connect their faith in God with a life of peacemaking.” In 1997, it toured southwestern Ontario. Pictured at Rockway Mennonite Collegiate in Kitchener, a group of boys play the Partnership Game that requires them to work together for success. How has children’s peace education changed in the last 20 years?

*Text: Laureen Harder-Gissing*

*Photo: MCC Ontario / Mennonite Archives of Ontario*



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

## WOMEN WALKING TOGETHER IN FAITH

# Gathering and sharing seeds of faith

BY SHIRLEY REDEKOP



Some years ago, a seed was planted in my heart to take a group of intergenerational North American Mennonite women to share faith and life stories with other Mennonite women in an international setting.

This summer, after much planning with TourMagination and excellent guidance from our Tanzanian connector and translator, Esther Muhagachi (presently studying at Anabaptist Mennonite Biblical Seminary), that seed sprouted when 16 Mennonite women from across Canada and the United States joined me as their tour leader on a caring, sharing safari.

We arrived in Arusha in early August, eager to meet Esther and the rest of our Tanzanian sisters. Following are a few gleanings from our journey:

- **SUNDAY MORNING** worship at Arusha Mennonite Church was especially exciting. We happened to be there on the one Sunday of the year when the women planned the service. But where were the women? As we sat waiting, we heard singing behind us and were soon caught up in the joy of seeing the women process down the aisle dancing and singing Swahili praise songs. After that, we were graciously welcomed as I brought greetings from Mennonite Women Canada and MW U.S.A.

When the service ended, we were warmly greeted by the congregants who waited in line to shake our hands. And following a delicious lunch, we met for a time of sharing. My heart became full as I watched the women comfortably relating to and encouraging each other despite language differences, realizing that seeds of connection were sprouting. One woman said she'd participated in Mennonite Central Committee's International Visitor

Exchange Program in Pennsylvania years ago, in an area from which two tour participants came. It was exciting to see email addresses being exchanged to strengthen those relationships.

- **THE NEXT** day we learned about the many mission projects that the Arusha women supported financially through crafts they created and sold. They asked us to pray that they'd be able to get more sewing machines and open a market so they'd be able to generate more income for a variety of programs, including sewing, pre-school, and computer classes for youth.

Later, we drove to a rural church plant, Newland Mennonite Church, that is led by a woman pastor, Mary Chikawe, one of a growing number of women leaders in the Tanzanian church who feel called to be ordained and are praying that the church constitution will soon be reviewed. In this village, they're teaching the youth carpentry and sewing, run a small fish hatchery and a tomato greenhouse, and tend beehives, with dreams of adding more projects!

We laughed, prayed and danced together with our new Arusha "sisters in faith," and when we said farewell, we promised to carry their stories back to our countries like fresh new seeds to spread among our women's groups, creating a better understanding of how Tanzanian Mennonite women are witnessing and planting God's Word in our world.

Travelling on, we visited a Maasai family who run a small school and library for neighbourhood children, started by a Canadian woman from London, Ont. We learned the art of beading, helped cook the Tanzanian village way, and spent time reading with the village children. When we left, they told us that we are now members of their family and are welcome back anytime.

There's not enough space to share about our safaris and other places we visited. But for me, the highlight was that the "seeds of faith" we carried with us, and those we gathered from our Tanzanian Mennonite sisters on this trip, bloomed during our time together. And I pray that they will continue to spread and multiply as we seek to bring reconciliation, healing and hope to each other and the world. ☯

PHOTOS COURTESY OF SHIRLEY REDEKOP

*Shirley Redekop, the president of MW Canada, is pictured with a Maasai student from Monduli Village. More photos online at [canadianmennonite.org/arusha](http://canadianmennonite.org/arusha).*



*'Mama' Milka, left, and another Monduli Village woman teach the Maasai way of beading to Liz Koop of Ontario and Linda Rush from Oregon during their TourMagination excursion to Tanzania this summer.*

## GOD AT WORK IN THE CHURCH

## COVER STORY

# Modern ghosts of a horse-drawn scandal

## Part I: Justice

BY WILL BRAUN

Senior Writer

*Eight men went to prison, the media gaze moved on and colony life resumed. But the saga of mass rape in the Bolivian corner of our family of faith is far from over.*

The crime could not have been more salacious, nor the scandal more sensational. And the truth of it all could not trace a more complicated path right back to our own enlightened hearts.

The “ghost rapes” at the Manitoba Colony in Bolivia stand as one of the most shocking episodes in the annals of Anabaptism, a history that includes barbarous torture of martyrs, mass murder by Russian anarchists, and serial sexual abuse by our most noted modern thinker.

The 2011 Bolivian trial, which drew international media attention, resulted in seven colony men being convicted of spraying an anesthetic through the windows of colony homes, sedating entire families, and raping a total of at least 130 women and girls repeatedly between 2005 and 2009. Another man was convicted of supplying the spray. The case came to a head when one or two men—depending on the account—were caught outside a home in 2009.

The saga raises many questions:

- **HOW COULD** such violations happen among peaceful people?
- **HOW COULD** it have been prevented?
- **GIVEN BOLIVIA’S** pliable justice system, was justice served?
- **HOW ARE** the women now?
- **MORE GENERALLY**, where is the line between healthy concern for suffering sisters and a gossipy gaze at the dysfunction of others?
- **AND WHAT** does it mean to be part of the same extended faith family as our

horse-drawn, kerchiefed cousins?

Henry Braun knows both worlds. The social media-savvy, truck driving, Low German gospel musician from Springfield, Ont., grew up on a colony in Durango, Mexico. When he heard of the Mennonites sent to Bolivia’s Palmasola prison for the rapes, he couldn’t help but imagine the lecture he would give them if ever he had the chance.

Then, in July 2017, while Braun was on a concert tour in Mexico, his phone lit up with word from Palmasola. One of the men wanted his recordings. But Braun never delivered his lecture. During subsequent phone calls with the men, he became convinced they were innocent and he took on their cause.

In two phone interviews he tells me he

*Henry Braun’s use of the Low German corner of the internet has gained noteworthy traction. He has posted phone interviews with the men, as well as an original song telling their story, which has been viewed more than 15,000 times on YouTube.*

attempted to get Amnesty International to intervene. While Amnesty has not replied, Braun’s use of the Low German corner of the internet has gained noteworthy traction. He has posted phone interviews with the men, as well as an original song telling their story, which has been viewed more than 15,000 times. He even raised \$1,500 to send to the men last Christmas.

Two of the men were released this year;

one—the provider of the spray—as a result of legal technicalities, and the other, who Braun terms “mentally challenged,” because both of his parents died while he was in prison and he now has terminal cancer.

### **The case for innocence**

Braun, and others, believe the men’s accounts that they were threatened by fellow colonists into confessing. One man reportedly confessed upon threat of being put through a silage chopper. The men recanted their confessions once off the colony.

Braun also says that the science of the alleged spray, another key point in the trial, is dubious. How could a spray that would render adults unconscious for hours not kill small children in the same room? He further wonders why no valuables were stolen.

Braun, who has not been to Bolivia, believes colony leaders had community members of lesser repute rounded up, detained and threatened. Colony leaders, he believes, then paid justice officials to incarcerate these “scapegoats” in order to cover up widespread sexual abuse and incest. He does not claim to know exactly how the rapes happened, but suspects some of the abuse was perpetrated from within the homes, perhaps by using a “date rape” sedative. One of the men detained on the colony said he was given such a substance in his coffee by his captors.

Braun could not explain exactly why he

believes the accounts of the accused but he raises questions not easily dismissed. People with experience of colony life say threats of violence between members are within the realm of possibility.

Still, Braun’s position is risky. If wrong, he is advocating for the release of serial rapists and pedophiles.

At the other end of the spectrum is Helmut Isaak, who grew up on a colony



PHOTO BY NOAH FRIEDMAN-RUDOVSKY (NOAHR.COM)

*The eight Bolivian Mennonites convicted in the 'ghost rape' case, pictured at the infamous Palmasola prison. Not all were convicted of rape per se; one was an accomplice. Two have since been released. Not all were members of the Manitoba Colony.*

in Paraguay and later became a seminary professor, author and pastor, working in Europe, Canada and South America. Like many other Canadians connected to Bolivia, he has both great affection for colony Mennonites and sharp critique of the colony system. Speaking by phone from his home in B.C., he tells of the threats he received from Mennonite men after he played a role in the 2012 conviction of two colony men—not from the Manitoba Colony—for incest.

But Isaak accepts the assertion of the bishop of the Manitoba Colony, whom he spoke with in 2012, that the confessions of the men in Palmasola were not coerced. He believes the men should stay behind bars.

### **Divergent anecdotes**

There are few credibly, independently established facts in the case, and the Bolivian justice system is notoriously susceptible to financial influence. I heard many accounts, all unverified, that colony officials paid authorities up to US\$3.5 million to ensure convictions.

Additionally, the fact that all the men were tried in a single trial is not something that would meet judicial standards in

Canada. While officials produced a can of spray as evidence, the circumstances were dubious.

That leaves conflicting assertions, divergent anecdotes, and a decision of who to believe. Many of the dozen people I interviewed were hesitant to comment on the record. But people who have had direct contact with involved parties on both sides of the prison bars say we may never fully know who is responsible. Few people seem to believe that all the men in jail are guilty or that all perpetrators were caught.

A 2013 Vice Media article and video by sister and brother Jean and Noah Friedman-Rudovsky reported that numerous colony members said the same style of rapes were continuing. While I have no reason to doubt that reporting, I could find no one to corroborate these accounts currently.

Unfortunately, I was not able to travel to Bolivia to attempt to interview colony women, and my attempts to interview two women who had considerable contact with the victims were unsuccessful.

This leaves numerous critical questions without answers. The only indisputable fact is that the rapes took place.

And thus, the story lives on, fuelled by questions, conjecture and a particular interest, whether healthy or not, in conservative groups.

### **Why discuss it?**

The August release of *Women Talking*, a fictional response to the Bolivian rape saga by celebrated novelist Miriam Toews, has thrust the story back into the spotlight. In interviews and previous writing about the actual events behind her novel, Toews reiterates the official clear-cut story and a less complete understanding of colony life than what I heard from the people I spoke with.

What do we actually know about life among our Anabaptist cousins on colonies in Bolivia? I will turn to this question in Part II of this series, to be published in the Oct. 22 issue of *Canadian Mennonite*. Part III will look at how mainstream Mennonites responded to the rape crisis; and Part IV will consider who tells the story, and why, including a look at the acclaimed Toews' novel. ☞

For more online resources, visit [canadianmennonite.org/ghost1](http://canadianmennonite.org/ghost1).



# Exploring God's call

*Couple feel the tug between pastoral ministry in Canada and seminary work in Africa*

BY DONITA WIEBE-NEUFELD

Alberta Correspondent

Werner and Joanne DeJong faced a challenging decision. After many years of pastoral ministry with Edmonton's Holyrood Mennonite Church, they felt called to consider ministry in East Africa. The call, however, was not equally clear for each of them or for their congregation.

In many ways, the call was not surprising. In the last 15 years or so, the Mennonite Church Alberta congregation has been enriched by a growing and vibrant African—mostly Liberian—membership. Liberian refugees sponsored by Holyrood in 2000-01 have slowly been joined by family members and a few others.

The DeJongs, who came to the church a few years after the first Liberians, were a vital part of working with both the existing, more “traditional” Mennonite congregation and the growing contingent of African congregants.

In addition, Werner pursued master of divinity studies, which was spiritually invigorating, helping to fuel his passion for teaching. The DeJongs travelled to Liberia twice, meeting with relatives of Holyrood church members. Werner was also invited to speak about Anabaptist peace theology while in Africa.

While the call to teach in Africa was perhaps not surprising, the decision was difficult for the DeJongs and their congregation. Werner had a clear invitation to a teaching position at Meserete Kristos College in Ethiopia, but Joanne's role was uncertain. The couple decided to pull others into their discernment process.

Patrick Kukanu is from Ghana and is



PHOTO COURTESY OF JOANNE DEJONG

*Werner and Joanne DeJong enjoy the company of new friends in a coffee shop across from Meserete Kristos College in Ethiopia. 'In a communal-based society like Ethiopia there are more opportunities to sit, visit and sip coffee under the trees,' says Joanne, who is impressed with the strong emphasis the college places on peace, justice and community development.*

chair of the elders board at Holyrood. Before Kukanu accepted the role as chair, Werner shared this looming decision with him. Kukanu said, “My question was, ‘What if this time at Holyrood was to prepare them for this ministry?’” There were “mixed feelings for sure. People were afraid that they might want to leave.”

The process of meeting with friends, elders and the congregation, to discern together what God might be doing with the DeJongs, helped allay fears and look toward what God is doing. Kukanu said the process “led us to a more comfortable ground. . . . [They will] experience Africa, where many of us are from, and it will give them understanding to what we have experienced.” Kukanu believes this experience will be beneficial to Holyrood, no matter what is eventually decided about where the DeJongs will end up serving God.

The congregation and the DeJongs

together decided that a four-month sabbatical in Africa, followed by a one-year return to ministry at Holyrood, would be a good way for the discernment process to continue.

During Werner's absence from the pastorate, Kukanu and the elders board will take up the pastoral care work, while Joyce Baergen coordinates worship and administrative duties. “When Werner sat down to meet with us and tell us what all he does, I was amazed,” Baergen said.

Funding for the short-term ministry was a challenge for the DeJongs, as they were entering into it at the same time as MC Canada structures were changing. New ministries were on hold and all Witness workers were moving into a relational funding model that requires workers to be responsible for raising some or all of their own funds.

Support for the DeJongs' work at Meserete Kristos College is channelled through Eastern Mennonite Missions in the United States, with Canadian donors able to send funds through MC Canada. Having to raise 100 percent of their own support was a concern for the DeJongs. However, Werner writes, “We are discovering it can be a positive thing, as it involves including the community, who helps to discern God's call and to send members out.” He acknowledges that this may be daunting, and perhaps unworkable, for those involved in long-term missions.

At the time of this writing, the DeJongs had been in Ethiopia for two weeks. Students were arriving on campus, but classes had not started.

“We are enjoying eating meals with them and visiting a popular coffee tent across the street from the college, where we sip strong Ethiopian coffee from small cups under the trees,” Werner writes. “We have been inspired by the many stories we have already heard of students who are persecuted for their faith, through being beaten, arrested and imprisoned, yet who remain passionate to follow Jesus.”

Werner is teaching spiritual formation and Anabaptist history and thought at Meserete Kristos College and Joanne's assignment focuses on mentoring students. They will return to Edmonton in January 2019. ❧

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## GOD AT WORK IN THE WORLD

# Building friendships and breaking down walls

*One volunteer's experience with Parkland Restorative Justice*

STORY AND PHOTO BY DONNA SCHULZ

Saskatchewan Correspondent  
ROSTHERN, SASK.

It has been 30 years since Ed Olfert first set foot in the federal penitentiary in Prince Albert, Sask., but he wasn't there to serve time!

Speaking at a Parkland Restorative Justice information meeting held in Rosthern, Sask., on Sept. 15, Olfert told the audience how, in 1988, he sat on the Conference of Mennonites of Saskatchewan (the former name for Mennonite Church Saskatchewan) committee that was responsible for Person to Person (P2P), a prison visitation program. Dale Schiele, the program's director at the time, challenged committee members to make a one-time visit to the penitentiary. Olfert accepted the challenge, and he and his wife Holly made the four-hour drive to Prince Albert to visit Bob, an inmate serving a 10-year sentence.

"We connected well with Bob and inquired of Dale about continuing our visits," said Olfert. Some time later, the Olferts experienced a family crisis. "We received a card from Bob that was very warm," he said. "He was thinking of us. This reinforced for me that this was a two-way relationship."

Olfert, who is now pastor of Grace Mennonite Church in Prince Albert, is inspired by Jesus' words in Matthew 25:36: "I was in prison and you came to visit me." He said, "Every person in the institution, I see they have that of Christ within them."

In 1997, Olfert also began volunteering with Circles of Support and Accountability (CoSA). The program helps sexual offenders reintegrate into society after serving their sentences. By providing them with support and keeping them accountable

for their behaviour, CoSA strives to ensure that ex-offenders are not isolated.

"Volunteers form a circle around [sexual offenders]," explained Heather Driedger, Parkland's director. These circles "support them in their strengths and uphold their dignity," she said, adding that the program's goals are that there be no more victims and that former offenders know they are not disposable.

Olfert was part of a circle supporting Raymond. He said that while Raymond didn't appreciate being told he was spending his money unwisely, he did appreciate the care and support of his friends in the circle. Once deemed unemployable, Raymond now operates a forklift and manages a team of forklift operators in a warehouse owned by a large grocery chain. "It's about befriending," said Olfert, "reminding these people that they are normal and loved of God, and as valuable as you or I."

Andy (a pseudonym) is a former sexual offender who has received care and support through CoSA. Olfert was part of his circle. Andy had served about three-and-a-half years of a five-year sentence for viewing and downloading child pornography when he heard about CoSA. The program offered him hope. A sexual offender is at the bottom of the prison hierarchy, Andy said. "Think of the loneliest place in the world and double that. People don't want to be seen associating with you."

Andy observed that inmates with addictions received a lot of support, while sexual offenders received none, unless they were part of a CoSA circle. "A lot of these guys have nothing. They need help," he said. "If



*Blake Rooks tells Patricia Shabbits how much he enjoys his volunteer experience with Parkland Restorative Justice.*

you can be their friend, it can keep them from going back." And he thinks CoSA could do even more. "I would like to see CoSA be able to go behind the wall, to have programs before release."

Today, Andy is rebuilding his life. It took him a year-and-a-half to find employment, but he has been working for the past year. He and his wife have hosted the Olferts at their cabin at a Saskatchewan lake.

Parkland Restorative Justice continues to offer friendship and support to those who have found themselves on the wrong side of the law. About 60 inmates receive monthly visits from volunteers through P2P. They represent about one-fifth of the prison's population.

Parkland also currently has three CoSA circles. The Micah Mission in Saskatoon and CoSA South Saskatchewan in Regina each have 15 to 20 circles.

Driedger said that Parkland is always looking for more volunteers, as it has a list of inmates waiting for visits. She estimates that upwards of 70 percent of Parkland's volunteers are from MC Saskatchewan churches, with the remainder coming from the Roman Catholic or United churches, or from no church.

Olfert spoke highly of volunteer experience. "It has been life-changing for me," he said. "It has reminded me of the goodness in every person." One of his granddaughters refers to the men her grandfather has visited as "Opa's jail friends." The Olferts have seven grandchildren. He said, "I'm doing what I can to make their world a little gentler, a little bit safer, a little bit more holy." ❧

# 'It's time for the next generation to step up'

*Annual Toronto Mennonite Festival raises more than \$50,000 for MCC*

STORY AND PHOTOS BY JOELLE KIDD

Special to *Canadian Mennonite*  
TORONTO

Despite summer temperatures, the leaves on the trees surrounding Black Creek Pioneer Village were tipped with autumn red on Sept. 15, the day of the annual Toronto Mennonite Festival.

Traditionally known as the Black Creek Pioneer Village MCC Relief Sale, the event began in 1967 and has raised more than \$1.3 million.

This year, the festival raised \$51,299, according to Karen Barber, the Festival board chair. After expenses, about \$50,000 will go to Mennonite Central Committee (MCC).

Under the canopies of tents and stalls, visitors perused a range of traditional foods—back bacon sandwiches, smoky chicken legs grilled over a fire, sweet waffle “rosettes”—and handicrafts.

Barber estimates 250 volunteers helped with this year's sale. Around 40 whipped up 500 pies in two days, which volunteers from Rouge Valley Mennonite Church in Markham sold whole or in slices. Volunteers from Danforth Mennonite Church in downtown Toronto sold more

than 200 meat and vegetarian sloppy joes for \$4 apiece.

Several participants in MCC's International Volunteer Exchange Program (IVEP) also helped clean up and take down tents after the festival.

Seventy-eight quilts were auctioned off this year, bringing in \$27,065. A box of chocolate bars that was also auctioned off brought in \$200.

Dennis Grey and Anne Nikkels have been helping out at the sale for about 15 years, stationed at the jams and jellies table. “When we were first married . . . the women running the jams and jellies were all in their 60s and 70s,” said Grey. “They were looking a little tired. So we thought, ‘Okay, it's time for the next generation to step up.’”

Now, the couple gathers their family and friends each year to help at the sale. “It's great fun, Grey said, adding, “We used to be jams and jellies assistants, now we're specialists. And now we're looking to pass it on to the next generation.”

This year, they added a new item to the mix: zwieback (traditional buns). Their table featured a basket stuffed with three styles of buns—one round and plump, another with a second bobble of dough baked on top, and a third twisted to form a braided ring—for 50 cents apiece.

Nikkels helped organize the zwieback baking through a connection with a group of Old Colony Mennonites visiting from Mexico. “We brought all these people together, some from Toronto and some from there, and they taught us how to [bake zwieback],” she said.

Nikkels enjoyed seeing the women empowered by their knowledge as they taught Canadians how to bake the buns. “I think women's art hasn't been well appreciated, not in the way men's work traditionally has,” she said.

She added that the women in the colony don't usually get together to bake. “They were like, ‘Wow, that was fun,’” she said. “Doing something in a group like this . . . to have other people their own age, to chat and talk about how life is.”

The Festival offers a similar opportunity, Grey noted. “Toronto's Mennonite community is a bit spread out. It's a big city. So this is kind of like going home. You get to see people you don't often see, in a nice social setting,” he said.

This is true for Dave Burkholder, president of the Ontario chapter of the Pennsylvania German Folklore Society of Ontario, and vice-president for York County.

“I've been coming here since I was 6,” he



About 1,600 people attended this year's Toronto Mennonite Festival at Pioneer Village on Sept. 15.



said. On the day of the festival, he stood at a table before a massive pile of pork shoulder, which he and several others chopped then passed off to be seasoned with salt and pepper, ground and stuffed into sausage casings.

The Society exists to record Pennsylvania German history, stories, practices and folklore, Burkholder said. Proceeds raised by the Folklore Society's booth at the festival go toward researching and producing its publications, as well as backing some art projects, such as plays mounted by the travelling Canadian theatre company Theatre of the Beat.

Many of the society's members are also supporters of MCC, Burkholder added.

For him, the event is a family affair. "My mom has chaired the sale here for years. . . . My siblings are all here today, my kids are running the back bacon on a bun [booth]."

Approximately 1,600 visitors attended the Festival this year.

Jane Pfeil, visiting with her husband and children, had never been to the Festival before but saw the event on the Black Creek Pioneer Village website.

"Over the summer we went to St. Jacobs and we did a tour of a Mennonite farm, so we were interested in the Mennonite culture," said Pfeil. "And we'd heard of Mennonite Central Committee and were interested in the work they're doing, so we thought we'd come support it."

Highlights for her two young children included watching the quilt auction and playing old fashioned games, Pfeil said. ❧



*Leonard Dyck, left, and Len Friesen display quilts during the Toronto Mennonite Festival auction on Sept. 15. Seventy-eight were sold for a total of \$27,065.*



*Dave Burkholder, left, and other members of the Pennsylvania German Folklore Society prepare pork shoulder to be seasoned, ground and made into fresh sausages.*



*Dennis Grey and Anne Nikkels have been helping out at the Toronto Mennonite Festival fundraiser for Mennonite Central Committee for about 15 years.*





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## ARTBEAT

## THEATRE REVIEW

# 'This is a holy and good thing'

#ChurchToo.

A Theatre of the Beat production. Director: Matt White. Dramaturg: Johnny Wideman. Starring Robert Murphy, Meghan Fowler, Lindsey Middleton and Brendan Kinnon.

REVIEWED BY EMILY HUNSBERGER  
SPECIAL TO CANADIAN MENNONITE

**W**hat does “turn the other cheek” mean when you’re abused by your pastor? What does “the spirit is willing but the flesh is weak” mean when you’re dealing with gendered power imbalances within your group of friends? What does “made in the image of God” mean when you’re an LGBTQ member of a church experiencing alienation?

Theatre of the Beat’s #ChurchToo tries to answer these questions. How does such toxic theology create and uphold power imbalances within the church?

The atmosphere before the premiere at the Conrad Centre in Kitchener, Ont., last month, was expectant and hesitant.

We all knew we were about to see something important but we weren’t sure we wanted to see it. With no intermission, these seven short plays broach issues of sexual assault, abuse and power imbalances within the church today with unapologetic anger and reverent respect towards the stories they are telling.

Written by playwrights from across North America, #ChurchToo was commissioned by Mennonite Church Eastern Canada in response to the wider #MeToo movement and revelations of sexual assault and abuse within the church. The pieces were workshopped by the creative team over this past summer before the formal premiere on Sept. 21.

The cast is made up of four Toronto-based actors who play multiple roles, including being their own stage hands and introducing each of the short plays. Meghan Fowler, Brendan Kinnon, Lindsey Middleton and Robert Murphy approach the subject matter with courage and sensitivity, with a strong priority to speak truth in their portrayal of a diverse cast of characters.

When asked what it was like to play characters who’ve been victimized, Middleton said that she “found these emotions scarily easy to access,” suggesting that the problems of sexual assault and power imbalances are extremely pervasive in our society and our psyche.

Kinnon stressed the importance of creating an intentionally safe space among the cast and crew.

Each play focusses on individual experiences of power imbalances within the church. The first, “Eighteenth,” is told from the point of view of a 14-year-old girl who begins by telling us that she was rated 18th-most-attractive in her class (out of 18 girls). Full of spunk and naiveté, she goes on to talk about how she discusses this with “Pastor Drew,” her church’s charismatic minister. She goes on to describe the long period of grooming and abuse she experienced at the hands of lovable, trustworthy, and influential “Pastor Drew.”

Another involves a conversation



PHOTO BY SAUL TAHUITE  
A scene from #ChurchToo.

between a bishop and a pastor, in which the bishop is stressing how hard it is to accommodate short pastors in the church. The set features a pulpit that dwarfs the short pastor. The bishop says, "Are you sure the pulpit is too big? It's always been like this. It's never been a problem before." This is a pointed, tongue-in-cheek allusion to the struggle of creating a culture of inclusivity within the church with regards to people of diverse gender and sexual expressions.

Jonathan Brower's "Good Hands" is the story of a gay father reflecting on his coming-out journey when he was a teenager. The final indictment of the audience hits like a brick as he looks straight at us and says this is "your fear, not mine." He refuses to be afraid anymore.

The final play, "Lodged in the Body," is a conversation between two women who have been abused by the same man. Punctuating this conversation are moments when these women seem to choke and retch on words that have been used to abuse and manipulate them.

"God made this beautiful," they repeat,

while hitting themselves and making themselves retch. "This is a holy and good thing." These positive words have been perverted by their abuser to preserve his power over them.

The topic of hope came up in the talk-back session after the show: Do we see hope in this play?

The moment of hope for me comes at the very end of "Lodged in the Body." The women come together, join hands and say to each other: "This is a holy and good thing." They reclaim the words spoken to control them, and speak them in encouragement and community.

It is a picture of victims of sexual assault coming together bravely, and choosing themselves instead of others. Choosing courage over seemingly insurmountable fear.

"This is a holy and good thing." ❧

*#ChurchToo will be on tour in western Canada during October, November and December.*

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## FOCUS ON EDUCATION

# Grebel sings to bridge gaps and build community

STORY AND PHOTO BY JENNIFER KONKLE

Conrad Grebel University College  
WATERLOO, ONT.

At the beginning of the school year, students, staff and faculty at Conrad Grebel University College took a deep breath and sang together, first in unison, and then in several different parts to build a new melody. The piece called “We All Sing” was written by Karen Sunabacka, a Grebel prof, and commissioned for the College’s 2018-19 integration initiative.

Organized around the theme of “Grebel sings,” the school community will find and share their voices in song over numerous occasions as they explore issues of diversity, justice, hospitality, faith and peace.

“Singing together requires people to listen and cooperate,” says Sunabacka. “When we are singing, we are all working together towards a common goal. When many people sing together often, friendships and community are built!”

“Grebel is both a living and learning community, and we have much to learn from one another,” explains Mary Brubaker-Zehr,

director of student services. “All-college activities, like Grebel Sings, provide an opportunity to bring us together in intentional and meaningful ways. We are enriched when we come together through song.”

The need for listening and cooperation was illustrated at commencement, as 200 Grebelites learned “We All Sing” by rote, layering line upon line in a canon to show the complexity and beauty of community.

As the year progresses, Grebel will host four musical events for the public:

- **“SING FOR WATER”** on Oct. 25 will focus on water, the environment and Indigenous reconciliation, expressed through singing together.
- **ON NOV. 17 AND 18**, the UWaterloo Chamber Choir and Grand Philharmonic Chamber Choir will perform “Considering Matthew Shepard,” that tells the story of a university student who was murdered because of his sexuality.



*Grebel students, faculty and staff will spend this year intentionally singing together as a way of building bridges and exploring issues of diversity, justice, hospitality, faith and peace.*

- **ON MARCH 8 AND 9, 2019**, Ysaÿe Barnwell, a scholar, composer, choral clinician and vocalist, will offer the Sawatsky Lecture on “The power of music to create inclusive communities,” followed by a workshop on “Building a vocal community.”
- **FROM MARCH 28 TO 30, 2019**, the Grebel Student Council-sponsored musical, *Beauty and the Beast*, will showcase the vocal talents of Grebel students. ❧



ROCKWAY MENNONITE COLLEGIATE PHOTO

*Grade 8 Rockway students Alors Lin, foreground, and Ellery Ezekiel help plant one of 20 garden plots in the Courtland-Shelley Community Centre Garden.*

## Students gain out-of-school experience

Rockway Mennonite Collegiate  
KITCHENER, ONT.

This past spring, students from Rockway Mennonite Collegiate’s Grade 8 class began participating in a new project whose goal is to build character, skills and perspective; and to create opportunity for students to serve our larger community.

The students, led by science teacher Gail Snyder, extended their classroom learning by working alongside adults with intellectual challenges as an extension of KW

Habilitation’s Our Farm program. The expected outcome of this gardening project aligns closely with both Rockway’s mission and the vision of KW Habilitation, which is to foster “a community where everyone belongs and participates.” Sessions were planned and led by Jenny Weickert, the Our Farm coordinator; Stacey Mitchell, KW Career Compass Project supervisor; and other staff members.

Each week, from April 11 to June 6, a group of four to six Grade 8 students, accompanied by teachers or parent volunteers, travelled to one of the KW Habilitation sites, learning about gardening tools and practices, and working on projects with participants. Sessions were two hours long and involved a classroom component as well as hands-on work.

Some students had the opportunity to work in gardens at the David Fisher Residence or KW Habilitation's facility on University Avenue in Waterloo. Others assembled outdoor planter boxes, prepared

soil, planted seedlings or helped process vegetables at KW Habilitation's new facility in Kitchener.

Throughout, students were able to extend their perspective by seeing how a local community organization does good work, and they were able to see how their own knowledge and skills can be used to build a stronger community.

The KW Habilitation staff were impressed with the ability of Rockway students to quickly connect with their participants, showing little awkwardness and recognizing how they could be most helpful. KW

Habilitation participants were excited to share their knowledge and experience with the students.

When reflecting on their Our Farm experience, the only complaint shared by Rockway students was that they were not able to take part in the program more than one time each.

This school year, Rockway is planning to further expand the initiative, and students from all grades will participate in similar community-based learning opportunities, serving in a variety of settings within the local YWCA and Working Centre. ❧

## Canadian schools show slight student increases

COMPILED BY ROSS W. MUIR  
Managing Editor

### **Conrad Grebel University College, Waterloo, Ont.**

This September, more than 260 post-secondary school students made their way to Conrad Grebel University College on the University of Waterloo campus. Arriving from across Canada (primarily Ontario), the United States, and internationally from Indonesia, India, Sudan, Vietnam and

China, these students bring much energy, ambition and excitement to the Grebel residence program. Just over 30 percent of Grebel residents come from Mennonite backgrounds, giving the college a rich diversity with more than 30 other Christian denominations represented, plus several other religions.

In addition to being a residence, Grebel is home to UWaterloo's music, peace and conflict studies, and Mennonite studies departments. Undergraduate numbers for the Fall 2018 term are holding steady at more than 1,500 enrolments, while student interest in Grebel's graduate programs continue to rise. This year, the master of peace and conflict studies program admitted 20 new students, for a total of 41 current students. The master of theological studies program welcomed 14 new students, bringing the total to 34.



GREBEL PHOTO BY JENNIFER KONKLE

*Systems design engineering student Isaac Veldhuis was among 40 official Orientation Week leaders who welcomed new students and their families to Conrad Grebel University College this September on Move-In Day. The eager crowd was greeted with cheers and a song, and students soon got to know each other during a week of games, activities and an all-college retreat.*

### **Canadian Mennonite University, Winnipeg**

Preliminary fall enrolment at Canadian Mennonite University (CMU) reflects an overall 3 percent increase in degree programs, bringing anticipated full-time equivalencies (FTE) for 2018-19 to 675. Together with a steady FTE enrolment of 286 at Menno Simons College (CMU's downtown campus), total registration for



PHOTO COURTESY OF CMU

*Canadian Mennonite University students enjoy the sun and play games at the Welcome Festival on Sept. 4.*

CMU academic programs this year sits at more than 960. Seventy-five percent of CMU students are from Manitoba, evenly split between Winnipeg and other communities, while 13 percent are from other regions of Canada. International students make up 12 percent of the student population, representing 30 countries.

### **Columbia Bible College, Abbotsford, B.C.**

Assistant registrar Greg Thiessen says that new students this fall, including transfer students, number 192. This is a 12 percent increase over last year's fall enrolment of 171 new students. Total CBC student enrolment for 2018-19 is 420. ❧

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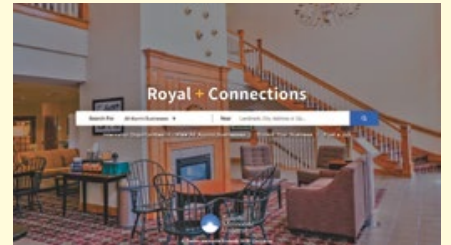
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/// Briefly noted

**New website locates EMU alumni businesses, internship opportunities**



Royal Connections, a new feature launching on the Eastern Mennonite University (EMU) website, showcases alumni-owned or -managed businesses all over the world, and helps students, parents and graduates find and connect with them. Do you live in Winnipeg, and need a mediation or conflict management specialist who loves EMU as much as you do? No problem. Just visit [emu.edu/royal-connections/](http://emu.edu/royal-connections/) and type “Winnipeg” in the “Near” box, and you’ll discover Facilitated Solutions, where David Dyck, a 2000 EMU alumnus, works. “People often want to connect with alumni businesses because of the value systems that our alumni adhere to and because they know the quality of education that they received at EMU,” says Jeff Shank, director of alumni and parent engagement. “That common ground is invaluable.” Searchable by business category, internship opportunities or region, Royal Connections is already populated with more than 125 businesses—well over the launch goal. The site also links users to EMU’s career services website, where business owners can recruit Royals. Developed by EMU’s web developer and analyst, Joshua Lyons, with input from Shank, the site integrates various Google Map features. Users can see all of the businesses at once on the map or search by region, business type or internship possibility, or just use the map to zoom in or out on an area to see what is nearby. —Eastern Mennonite University

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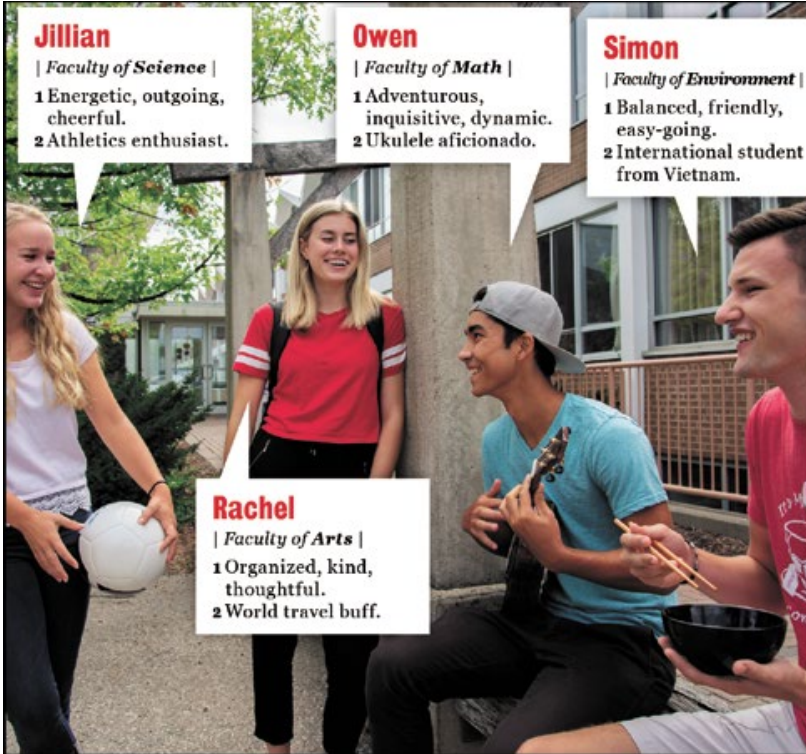
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 2 Athletics enthusiast.

**Owen**

| Faculty of Math |  
 1 Adventurous, inquisitive, dynamic.  
 2 Ukulele aficionado.

**Simon**

| Faculty of Environment |  
 1 Balanced, friendly, easy-going.  
 2 International student from Vietnam.

**Rachel**

| Faculty of Arts |  
 1 Organized, kind, thoughtful.  
 2 World travel buff.

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Katarina Dyck Steinmann – Rockway Class of '18  
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## /// Briefly noted

### Cast your vote in nationwide communications survey

Mennonite Church Canada and the new regional churches want to communicate better with their constituencies, in order to keep church members and adherents up-to-date with what God is doing in Canada and beyond. To help them do this, members and adherents from all regions are invited to participate in a communications survey being run by Barefoot Creative, a third-party service that will protect the privacy of respondents and maintain objectivity in the reporting of the findings. The three-part, 27-question survey asks respondents about their church life, faith and life issues, and their communications preferences. Seven of the questions specifically seek input about *Canadian Mennonite* and its place in a new communications structure, including whether it is “the best place to keep up-to-date with what is happening in Mennonite Church Canada”; whether it is the “best” place “to know more about theological conversations that are current in Mennonite Church Canada”; and whether congregations and regional churches “should support *Canadian Mennonite* financially, paying for the publication so all people who attend my church can receive it at no cost,” or if it “should be funded by direct subscription. . . .” The survey is available online at [mccanada.respondnow.ca](http://mccanada.respondnow.ca); the deadline is Oct. 31.

—BY ROSS W. MUIR



**Canadian Mennonite invites elementary and high school students from Mennonite schools and churches to submit artwork for the Christmas 2018 issue.**

**Theme: “Peace on Earth”**  
**Due date: Oct. 23, 2018**

Works should be dark enough to reproduce in print. Digital versions (**at least 300 dpi**) can be submitted to [submit@canadianmennonite.org](mailto:submit@canadianmennonite.org). Paper artwork (**minimum 4 inches by 6 inches**) can be sent to:

**490 Dutton Dr., Unit C5, Waterloo, ON N2L 6H7.**

Submissions should include the student’s full name, grade and the name of the student’s school or congregation.

**Selected works will appear in the Nov. 26 print issue and online.**



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Schools Directory featuring Rockway Mennonite Collegiate

# ‘Rockway and the way of rocks’

Ann L. Schultz, Rockway Mennonite School Principal

“Down to earth: A focus on creation care” was the theme of Rockway Mennonite Collegiate’s 2018 Spiritual Emphasis Week.

Tom Hartzell and Jennifer Halteman Schrock were the guest speakers from Goshen (Ind.) College’s Merry Lea Environmental Learning Center.

Students enjoyed “meeting Jesus the hiker” on the first day, with a thoughtful address by Schrock, who, through skits, imagination and photographs of the ecosystems where Jesus lived, allowed students to encounter the Jesus who loved all of creation, not just humans.

“Big water, big God” was presented by Hartzell, who talked about the reliance we have on water for survival, and how God, as “living water,” provides sustaining love and grace.

Hartzell spoke about “Rockway and the ways of rocks” on the final day. Together, students and faculty investigated ways of knowing, valuing, utilizing and caring for these rocks with the purpose of building a stronger, more resilient community that looks not only to our own interests, but to the interests of others.

In the evening public session on Sept. 26, Schrock spoke on the topic of “Naming our temptations.” She spoke of how Jesus began his ministry with a gruelling experience that was both an extended time in the natural world and an encounter with the temptations that could have destroyed him. Today, it is difficult to contemplate environmental issues like climate change without falling into denial and despair. Recognizing these responses as temptations is a place to start.



PHOTOS BY D. MICHAEL HOSTETLER

Jennifer Halteman Schrock, left photo, and Tom Hartzell, right photo, share their vision for biblically rooted creation care in the classroom and in chapel during Rockway Mennonite Collegiate’s Spiritual Emphasis Week.



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# An exciting opportunity

*MCC worker Annalee Giesbrecht reflects on her first year in Haiti*

BY AARON EPP  
Young Voices Editor

Annalee Giesbrecht is getting more than she bargained for when she agreed to serve with Mennonite Central Committee (MCC)—and she wouldn't have it any other way.

When she arrived in Haiti to work with the relief organization, she planned to be away from Canada for a year. A few months later, however, she was offered the opportunity to extend her term to three years.

After giving it some thought, she decided to go for it. "I kind of realized that the work I was doing in Haiti was my dream job," she says.

Giesbrecht moved to Port-au-Prince in August 2017 to work as a communications assistant as part of MCC's Serving and Learning Together (SALT) program, a cross-cultural service experience for young adults from Canada and the United States.

In recent months, she has taken on the role of advocacy and communications coordinator for MCC's office in Haiti. It's a good fit for the 30-year-old, who was working as a graphic designer and communications coordinator in Winnipeg prior to joining MCC.

In her current role, she uses her skills as a writer, photographer and designer to tell stories and connect with supporters of MCC's work.

MCC partners with a number of local organizations in Haiti to work on projects related to food security, peace and restorative justice, education and support for vulnerable children and youth, and public health.

"I think the first thing that comes to mind for people when they think about Haiti is very extreme poverty and violence,"

she says. "In a lot of places, that is the case, but it's also a place that has a lot of beauty."

Serving with MCC is not without its challenges. Getting to know people and making friends in a new place have taken longer than Giesbrecht expected they would. "But I don't know if that's much more different in Haiti than it is any time you move to a new country or even a new city," she says.

There are sacrifices one makes when signing up for a three-year service term—being away from family and friends is one of them—but there are also benefits.

"The job is great and it's definitely a step forward in my career, I think, both because I'm in a communications leadership position, but also because I'm in a new area doing the advocacy side of things," she says. "In that way, I feel I'm benefitting from a really great career opportunity that will hopefully open doors in the future."

For someone used to experiencing Manitoba's gruelling winters every year, the change in climate doesn't hurt, either. "I live on a Caribbean island," she says with a smile, "so that part does not feel like a sacrifice."

In Winnipeg, Giesbrecht's home congregation is St. Margaret's Anglican Church. She started going there while studying English at Canadian Mennonite University (CMU). After graduating from CMU, and then earning a diploma in graphic design from Red River College, she worked at St. Margaret's part-time as its worship coordinator. The people at the church mean a lot to her.

"It's been hard to come to a place where I  
(Continued on page 28)



PHOTOS THIS PAGE BY ANNALEE GIESBRECHT

*Members of an agricultural collective in Haiti's Central Plateau start a meeting with a song. This agricultural collective, orgwoupman, is supported by PDL (Partnership for Local Development by its initials in French), an MCC partner that provides training on conservation agriculture and community development.*



*Jean Wesley blows bubbles at MCC partner Sakala, a community centre in the historically marginalized Cité Soleil neighbourhood of Port-au-Prince. At Sakala, kids learn about building peace through urban gardening and soccer.*



*The sun rises over the mountains of Haiti's Artibonite Valley, where MCC has been working in reforestation, agriculture and community development since 1982.*



*(Continued from page 27)*

don't yet have a church, and difficult to find a church community that feels like a good fit," Giesbrecht says of Port-au-Prince. "But it's also been great to see a lot of the work for social change that, for a lot of people, is coming from a strong Christian sensibility."

PHOTO LEFT BY ELIZABETH PETERS

*Manitoba native Annalee Giesbrecht is serving a three-year term with MCC in Haiti.*

PHOTO BELOW BY ANNALEE GIESBRECHT

*A view of the Caribbean Sea outside the city of Jacmel on Haiti's southern coast.*

"I've been thinking a lot about the role of faith in working for social change, about the way that so much of the Bible is really on the side of the oppressed [and] on the side of the poor," she adds. "That's become increasingly important for me—to find a community of faith that takes that seriously [and has a] social responsibility that's rooted in the Bible."

When she was in university, Giesbrecht says that she never would have imagined that she would one day live and work in Haiti. Today, she is thankful for the opportunity and is looking forward to the next two years of her term. "It's really exciting," she says of her work with MCC. "I get to travel a lot [and] I'm doing the kind of creative work I've always wanted to do." ❧



PHOTO BY SAM KATZ

*Experimental rock sextet Royal Canoe will release its new album at the end of January.*

## Thought-provoking pop

*Three songs worth listening to right now*

BY AARON EPP

Young Voices Editor

**L**ooking for new music? Check out these singles from three exciting Canadian acts:

**"RAYZ" by Royal Canoe**  
**Paper Bag Records ([royalcanoe.com](http://royalcanoe.com))**  
 Royal Canoe's fourth full-length recording,

*Waver*, doesn't come out until the end of January, but the Winnipeg-based sextet has already put out the album's first single.

Released during the dog days of summer, “RAYZ” is a bouncy, mid-tempo jam.

“The song is about trying to navigate through the constant flood of expectations: ‘Be more successful, always say the right thing, get fit, make goals, achieve them flawlessly, be better in every possible way,’” the band explained on its Facebook page following the single’s release. “But the higher you reach, the harder it is to stay grounded to yourself and those around you. In the chaos, all you want is some clarity.”

Accompanying the song is a striking video, which follows a day in the life of a morose, gold-covered cowboy street performer in Los Angeles.

*Waver* arrives on Jan. 25, 2019, via Paper Bag Records. A press release announcing the album states that “the sun-flared Polaroid life of previous albums is exchanged for a miraged-out, ominous landscape. . . . These songs play with the absurdity of modern life. When truth is optional, when the most volatile people have the most power, when reality becomes irrational—what do you anchor to?”

In 2011, Royal Canoe guitarist Bucky Driedger spoke with *Canadian Mennonite* about the importance of music, and art in general. “Good art should help people . . . imagine a new way of thinking about the world,” he said.

### “The Light” by Begonia Independent ([hellobegonia.com](http://hellobegonia.com))

Winnipeg singer-songwriter Alexa Dirks announced her soul-pop solo project, Begonia, in 2016 and released her debut, *Lady in Mind*, the following February. The five-song EP earned rave reviews from publications like *Exclaim!*, which said, “If you’re seeking out fresh musical voices, keep this lady in mind.”

Now, Dirks has returned with “The Light,” a three-and-a-half minute stomper of a single that showcases her powerful, soulful vocals. In the song, she explores what it means to grow up, and questions societal expectations put on women.

“We are told in many ways by many people to be some Hollywood version of gentle, to be more beautiful, to be soft but not too soft, to change our bodies but to be happy with the way they are, to be agreeable, to make ourselves desirable to the opposite sex and ultimately not to take up too much space

while doing it,” Dirks said in a news release announcing the single’s release. “It’s all very confusing, and frankly impossible to keep up with. I want to defy those ‘rules’ and I want to encourage others to do the same.”

A Juno Award winner with her former group, Chic Gamine, Dirks told *Canadian Mennonite* in 2015 why performing on stage is meaningful to her. “At the end of the day, it’s [about] communicating with people, unifying people through music and also just contributing to something beautiful in the world,” she said.

### “The Fool, Pt. 1 (Get It Got It Good)” by Shad Secret City Records ([shadk.com](http://shadk.com))

Canada’s most thoughtful hip-hop artist returns with the joyous first single from his upcoming concept album, *A Short Story About a War*. On “The Fool, Pt. 1 (Get It Got It Good),” the rapper, born Shadrach Kabango, introduces listeners to the album’s central character.

Shad’s faith has shaped the content on his previous four hip-hop releases. *Pitchfork*, the venerable online music publication, once described him as “spiritual without being preachy, righteous without being self-righteous, and human without sounding mundane.”

“The Fool, Pt. 1” is no different. “Mama said killin’ is not where the healing is,” Shad raps in the song. “She said a human is not who the villain is / She said it’s fear, it’s greed, and it’s pride / You see it inside / That’s what this system is built on / And what it instills in us / Man, I’ve been feeling this vibe! / Honestly the haters can hate / Just let the creators create / And let the creator be judge.”

The song ends with Shad asking listeners, “Wanna be free? Just answer one question, but answer honestly: What are you afraid of?”

In addition to conflict and fear, the album address themes of “migration, environment, economics, politics and, most critically, the deepest parts of our spirit,” according to a release.

*A Short Story About a War* is sure to give listeners a lot to think about when it arrives in stores and online on Oct. 26. ☘



PHOTO BY LEEOR WILD

Begonia’s new single ‘The Light’ showcases singer Alexa Dirks’s powerful, soulful voice.



PHOTO COURTESY OF SECRET CITY RECORDS

On the first single from his new album, Shad asks listeners, ‘What are you afraid of?’

## Calendar

### British Columbia

- Oct. 27:** Columbia Bible College fundraising dinner, at the college, Abbotsford.
- Oct. 30, Nov. 1:** Mennonite Heritage Museum, Abbotsford, presents "Menno's Reins," a Dueck film production, at 1:30 p.m. each day.
- Nov. 6,8:** Mennonite Heritage Museum, Abbotsford, presents "Remembering our Mennonite Heritage," a film produced by Otto Klassen, at 1:30 p.m. each day.
- 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. 13,15:** Mennonite Heritage Museum, Abbotsford, presents "The Last Objectors," a Refuge 31 film, at 1:30 p.m. each day.
- Nov. 16-18:** Senior youth Impact retreat at Camp Squeah.

### Alberta

- 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.
- Nov. 24:** Mennonite Historical Society of Alberta fall conference, at Lendrum Mennonite Church, Edmonton; annual general meeting at 10 a.m., keynote address at 1 p.m. Speaker: Dr. Tim Janzen. Theme: "DNA and genealogy." For more information, call 780-218-7411.

### Saskatchewan

- Oct. 25-26:** "Deepening our walk with Christ: Habits, habitus and habitation," an MC Saskatchewan continuing education event, at Bethany Manor, Saskatoon. Speaker: Rachel Miller Jacobs of AMBS.
- Oct. 27:** MC Saskatchewan Equipping Day, at Warman Mennonite Church, beginning at 9 a.m. Speaker: Rachel Miller Jacobs of AMBS. Seven workshops to choose from.
- Oct. 27:** RJC corporation and homecoming banquet and auction.

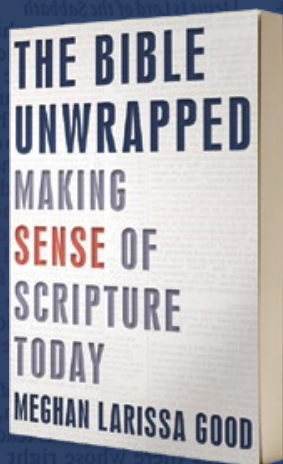
- Nov. 14:** RJC Kielke and sausage fundraising supper, at Bethany Manor, Saskatoon.

### Manitoba

- 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.
- Oct. 28:** Mennonite Community Orchestra performs at the CMU Chapel, Winnipeg, at 3 p.m.
- Nov. 4:** Crystal City Mennonite Church celebrates its 70th anniversary with morning worship and an afternoon program.
- Nov. 7:** "Whose neighbour am I? Newcomers in Canada," a Face2Face discussion, at CMU's Marpeck Commons, at 7 p.m.
- Nov. 14:** Jane Coop recital, featuring the music of Beethoven and Rachmaninov, at CMU's Laudamus Auditorium, at 7:30 p.m.
- 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. 21:** 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. 24:** Christmas at CMU concerts, Winnipeg, at 2 and 7 p.m.
- Nov. 26:** Westgate Mennonite Collegiate annual general meeting, at 7 p.m.
- Ontario**
- 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. The official launch takes place on Oct. 23 at 4:30 p.m.
- Oct. 19-20:** "Empowered Women Preach" conference, at Conrad Grebel University College, Waterloo.
- Oct. 20:** "How to lead a dynamic Bible study," an Anabaptist Workshop event, at Vineland United Church, from 9 a.m. to 4 p.m. Speaker: Professor Derek Suderman of Conrad Grebel University College.
- 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. 24:** "Prayer and preparedness for local tragedies," an Anabaptist Learning Workshop event, at Elmira Mennonite Church, from 1 to 4 p.m. Speaker: Reverend Brenda Curtis.
- Oct. 25:** Sing for Water, an event for people who love to sing and care about water, the environment and Indigenous reconciliation; at Conrad Grebel University College, Waterloo, at 7:30 p.m. Event includes a water blessing; bring your own small vessel of water.
- Oct. 27:** "Reflecting on teaching practice (current or future), an Anabaptist Learning Workshop event, at the Toronto School of Theology, from 10 a.m. to 4 p.m. Speaker: Matthew Bailey-Dick, ALW coordinator.
- Oct. 27:** The Mennonite Historical Society of Ontario presents "Living history: Indigenous and Mennonite stories of encounter," at Conrad Grebel University College, Waterloo, from 10 a.m. to 4 p.m.
- 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.

# THE BIBLE UNWRAPPED

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by MEGHAN LARISSA GOOD

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[canadianmennonite.org](http://canadianmennonite.org). For more Calendar listings online, visit [canadianmennonite.org/churchcalendar](http://canadianmennonite.org/churchcalendar).



## Classifieds

### Employment Opportunities



**East Zorra Mennonite Church  
Employment Opportunity**

East Zorra Mennonite Church is inviting applications for half-time Faith Formation Pastor starting this fall. East Zorra is a vibrant, multi-generational, rural congregation of approximately 250, located just outside of Tavistock, Ontario. We are a welcoming, family-based congregation with a heart for growing as disciples and joining God's mission in the world.

The Pastor of Formation would join our collaborative, three-person pastoral team. The primary focus of the Faith Formation Pastor would be to provide vision and direction to Christian faith formation and discipleship across the ages, with attention given to junior and senior youth ministry. We invite persons with a commitment to Anabaptist theology and values, and who have a passion for mentoring leaders, teaching and relationship building. Musical gifts would be a blessing.

For a full job description and to apply visit:  
<https://mcec.ca/jobs/faith-formation-pastor>

To view a congregational profile contact Marilyn Rudy-Froese:  
[pastoraltransitions@mcec.ca](mailto:pastoraltransitions@mcec.ca)



**Mennonite Central Committee**  
*Relief, development and peace in the name of Christ*

**British Columbia**

**Director of Development and Advancement**

This full-time position will provide leadership in developing and implementing strategies that generate awareness, relationships, engagement, support from the MCC BC constituency and the broader public.

Qualifications: 3 years senior management, 5 years fundraising or related experience; excellent communication and interpersonal skills; effective strategic planner and entrepreneurial attitude; servant leader, strong networking ability and familiarity with MCC constituency.

All MCC workers are expected to exhibit a commitment to personal Christian faith, active church affiliation and non-violent peacemaking.

For full job description and to apply visit:  
[mccbc.ca/openings](http://mccbc.ca/openings)

For more information, contact Sophie Tiessen-Eigbike, MCC BC HR Manager at 604-850-6639, Ext 1129.



**Employment opportunity  
Communications officer**

Mennonite Church Canada is looking for a Communications Officer able to provide collaborative leadership for communications needs, especially in the lead up to Assembly, 2019. This is a ½ time contract position available immediately and ending July 31, 2019.

**Purpose of the Position**  
Working with the communication staff of the five Regional Churches, the Communications Officer is responsible to fulfill the communications needs of Mennonite Church Canada focusing on preparation for the Assembly in July 2019.

**Supervision**  
Executive Minister, Mennonite Church Canada

**Key Duties**

1. Work with the Executive Minister and regional church communication staff to help develop and implement a comprehensive communications plan to support the vision and mission of nationwide community of faith.
2. Provide creative communication needs for the lead up to Assembly 2019.
3. Assist the Executive Minister and program staff (including Witness director and workers; and director Indigenous/Settler Relations) with communication needs.

**Qualifications**

- Excellent oral, written and interpersonal communication skills
- Experience with copy writing and editing
- Experience in content development for web
- Creativity, ability to generate ideas on how to communicate effectively
- Able to offer graphic and design skills (i.e. Adobe Creative Suite)
- Awareness of current trends and issues in the field of communications
- Excellent computer skills
- Able to work well in a team
- Familiarity and commitment to Mennonite Church Canada's mission, mandate and values

The position will remain posted until a successful candidate is acquired.

**Submit resumes to [abrown@mennonitechurch.ca](mailto:abrown@mennonitechurch.ca)**

## Announcement

**Mennonite Fellowship  
of Montreal  
Welcomes you!**

A small Anabaptist church  
in the heart of Montreal  
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### Bachelor of Arts

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- Business and Organizational Administration
- Communications and Media
- English
- Music
- Geography
- Arts and Science
- History
- Humanities
- Biblical and Theological Studies
- Psychology
- International Development Studies
- Philosophy
- Mathematics
- Peace and Conflict Transformation Studies
- Political Studies
- Social Science

## Graduate Programs

### GRADUATE SCHOOL OF THEOLOGY AND MINISTRY

- Master of Divinity
- Master of Arts in Christian Ministry
- Master of Arts in Theological Studies
- Graduate Certificate in Christian Studies

### MA | Peacebuilding and Collaborative Development

### THE COLLABORATIVE MBA

Offered in partnership with Bluffton University, Eastern Mennonite University, and Goshen College