

# CANADIAN MENNONITE

October 14, 2019 Volume 23 Number 18

## Lessons from Narnia

Focus on Education,  
pgs. 25 to 37



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### INSIDE

- A disarmed heart 4
- KGB archives in Ukraine now open 16
- Moving and changing 22

## EDITORIAL

# Stories told and untold

VIRGINIA A. HOSTETLER  
Executive Editor



**T**his past summer I attended an event focused on Mary Magdalene, at which guest speaker Amanda Witmer reviewed what scholars know about this early follower of Jesus—not very much. In addition, over the centuries, the Christian church has perpetuated misinformation about Mary: No, she was not the “sinful woman” in Luke 7.

The Gospel of John tells us Mary was present at Jesus’ empty tomb and that she announced his resurrection to the other disciples. We get glimpses of her elsewhere in the gospels, but very little of her life story is told. (You can read a report on this event at [bit.ly/2KLnLZZ](http://bit.ly/2KLnLZZ).)

A storyteller I know recently alerted me to an incomplete story in Acts 21:8-15. The setting is Caesarea, where the Apostle Paul and other Christians gather at the home of Philip the evangelist. The writer of Acts informs readers that Philip had four unmarried daughters with “the gift of prophecy.” A prophet named Agabus comes from Judea and offers a prediction of the unpleasant fate for Paul if the apostle proceeds on to Jerusalem. Some of those present urge Paul not to go. Did any of them ask the unnamed female prophets what they saw? What might those women have said? The rest of their story is untold.

We at *Canadian Mennonite* have the responsibility and the honour to help tell stories of Mennonites, particularly those within the denomination called Mennonite Church Canada. Our correspondents and the rest of the staff

keep their eyes open for events and people whose stories will inform and inspire. Every two weeks, and more often than that on *CM*’s website, we publish some of those stories.

Our team doesn’t say this enough to you, our readers: Thank you for allowing us to share these accounts about your congregation, your personal life and the causes you support. Thank you for sharing your opinions, your concerns and your gripes. (We like your praises, too!) We aim to treat them all with accuracy and respect.

This storytelling provides connections between readers in many different places in Canada and beyond. As members of our nationwide church get to know each other better, it’s easier to cheer each other on, pray for each other, cooperate and share resources.

Like the biblical writers, the *CM* team is bound by limits of time, space, resources and perspective. Sometimes, the information offered to us is incomplete, and sometimes we may not dig deeply enough. Surely, there are many untold stories out there. So we continue to ask: What stories are waiting for us to tell? Whose perspectives are we missing? Are the quiet voices getting missed?

Readers of the Oct. 14 print issue will notice that there is lots to tell. Check out the Focus on Education section that highlights people and programs of numerous educational institutions. There are reports related to Mennonite actions on climate change. See what’s happening in Congo and Ukraine. We’re glad to help tell these stories.

## New perspectives

*CM*’s roster of columnists includes a mother of young children in British Columbia, a prison volunteer/pastor/storyteller in Saskatchewan and a pastor in Ontario. In today’s issue, we welcome Randy Haluza-DeLay to that list. Randy lives in Edmonton, where he teaches at The King’s University and attends First Mennonite Church. In his column “Mind and Soul,” that appears on page 10, Randy aims to show “that good information (such as that produced by the social sciences) can be valuable in living an informed life of faith and commitment.” Welcome, Randy!

Still on the subject of opinion writers, here’s a plug for our blog on *CM*’s website. This online-only content curates writings of Mennonites from across the country, with updates every Thursday. There you will find personal reflections on a wide variety of topics Canadian Mennonites are considering. Check it out at [canadianmennonite.org/blog](http://canadianmennonite.org/blog).

## Goodbye

Rachel Bergen’s name is familiar to our readers; over the years, she has written for *CM* in a variety of roles. Most recently, she served as contributing editor, writing news articles and people profiles, particularly of younger Mennonites. We’ve appreciated Rachel’s honed journalistic skills and her attention to people and events across the church. Rachel has left to take on a full-time position as a journalist with CBC Manitoba. We wish her well. ✎



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# CONTENTS

OCTOBER 14, 2019 / VOL. 23, NO. 18

## ABOUT THE COVER:

Peter (Zach Pearce), left, the White Witch (Ella Hinz), and Aslan (Charlie Krahn) battle for control of the land of Narnia in Menno Simons Christian School's performance of *The Lion, the Witch and the Wardrobe* earlier this year. Focus on Education begins on page 25.

PHOTO: MENNO SIMONS CHRISTIAN SCHOOL

## Hope in a dark world

Edmonton Mennonites help organize and support interfaith climate-change vigil.

11

## Striking for the future

Manitoba Mennonites join global climate strike in Winnipeg.

12

## '... our children will die of climate change'

In a single photo, **Leona Dueck Penner** captures the spirit of the climate strike in Uptown Waterloo, Ont.

14

## Hope comes from action

Grebelits strike for climate change.

32

## A disarmed heart

**John D. Rempel**, in his Peace Sunday sermon, asks two questions posed by "In Flanders Fields": "How do we 'take up our quarrel with the foe?' What does it mean to 'break faith with those who die?'"



## Regular features:

For discussion 6 Readers write 7 Milestones 7  
A moment from yesterday 8 ServiceLinks 23  
Online NOW! 24 Calendar 38 Classifieds 39

## Just say 'hi'

Brian Bauman

8

## A burning issue

Ed Olfert

9

## Informed ethics

Randy Haluza DeLay

10

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## FEATURE

# A disarmed heart

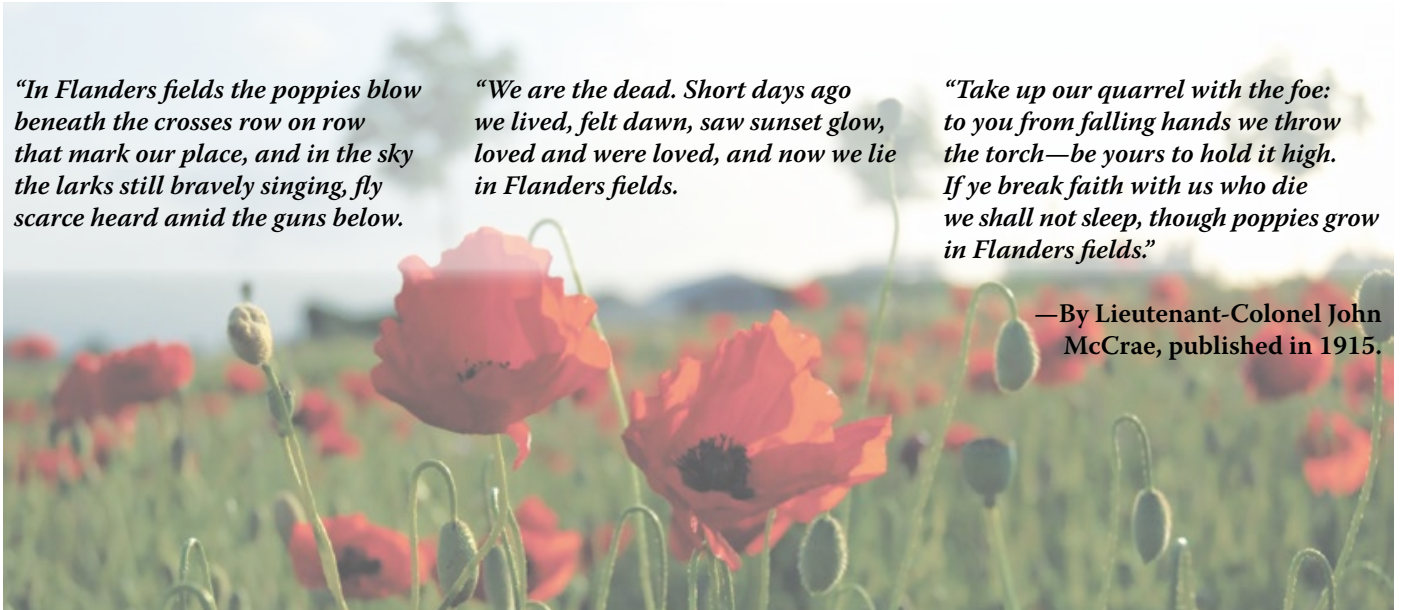
By John D. Rempel

*“In Flanders fields the poppies blow  
beneath the crosses row on row  
that mark our place, and in the sky  
the larks still bravely singing, fly  
scarce heard amid the guns below.*

*“We are the dead. Short days ago  
we lived, felt dawn, saw sunset glow,  
loved and were loved, and now we lie  
in Flanders fields.*

*“Take up our quarrel with the foe:  
to you from falling hands we throw  
the torch—be yours to hold it high.  
If ye break faith with us who die  
we shall not sleep, though poppies grow  
in Flanders fields.”*

—By Lieutenant-Colonel John  
McCrae, published in 1915.



**H**ow do we “take up our quarrel with the foe”? What does it mean to “break faith with those who die”? Those are the questions before us, especially on a Peace Sunday.

John McCrae’s poem is at once tender and passionate as he mourns the hundreds of thousands of grave markers of soldiers killed in the First World War. For McCrae, taking up their quarrel with the foe meant to defeat by military might those who threaten our way of life. For him, breaking faith with those who died meant to fight to the last man to destroy the enemy to the last man. We respect soldiers who suffered, yet we cannot remain silent about going to war: It is the greatest scourge on earth, the overwhelming folly of humanity, the ultimate outworking of Original Sin.

If we are true to the spirit of Jesus, we will not want to escape the hardships soldiers endure. We will also want to “take up the quarrel with the foe,” which is hatred, bigotry and oppression. The question is, How do we do that? We, too, do not want to “break faith with those who die.” We are called to make sacrifices for justice, freedom and equality. The burning question is, How do we do that?

To address the question, we have to start with our

estrangement from one another and from God.

## Christ broke down the wall of hostility

In Ephesians 2:12-19, Paul is writing to a congregation made up of Jews and gentiles who confess Jesus as the Messiah. He reminds the gentiles that at one time they were without Christ, alienated from his people and strangers to the covenant (2:12).

On the cross, Christ broke down the wall of hostility between enemy camps in order to create a new humanity. On the cross, God started over again with creation by fashioning a new community of former enemies, like Jews and gentiles.

Think of the wall that ran through Berlin and the one that now runs through Palestine. In his death, Christ broke down such a wall. He pried loose the grip of evil on humanity so that evil can no longer compel us to hate. A new humanity that we are part of is gathering where the wall once stood; it is the church, the place where God is visibly at work reconciling enemies. At the same time, God’s embrace is not confined to the church: Wherever forgiveness is offered, wherever love is attempted, God is at work.

The most important aspect of peacemaking is that God has made the first move. We cannot break the vicious circle of violence ourselves. In the life, death and resurrection of Jesus, God has broken the power of evil

to compel us to do evil. We become peacemakers, not in our own strength, but in God's.

Paul reminded the Christians in Rome of this: While we were weak, while we were sinners, while we were still God's enemies, Christ died for us (Romans 5:6-10). In other words, it was God who took the first step to overcome our alienation from him and one another. We can love others only because God first loved us.

### **God's love makes our love possible**

Luke 6:27-32 needs to be read and obeyed in light of God's love making our love possible. Earlier in this account, Jesus had just blessed the poor, the

hungry and those who were reviled because they are followers of Jesus.

This is his breathtaking message: Love as God loves. God loved us, the church, while we were still his enemies. That is what he asks of us now in his most awesome commandment, his hardest saying. Only someone whose heart has been disarmed can begin this apprenticeship as a reconciler.

We—and I include myself—find it irresistible to blunt the sharpness of Jesus' challenge. We can barely muster the courage to love people who love us. Could God expect more than that? "Yes!" Jesus answers. He goes on to explain why: *"If you love those who love you, what credit is that to you?"* (6:32) In

other words, if you want to love without taking risks, you love only to the extent that someone loves you. Acting that way follows from the fear that there will not be enough love to go around.

Lines from *Enchanted April*, a movie I once saw about two women in loveless marriages, still haunt me. Rose and Lottie go on a trip together to try to figure out what went wrong. Suddenly Rose has a moment of truth. "I loved my husband legally," she confesses. "I refused to love him an inch more than he loved me. And he did the same to me."

Risking love when you have no assurance that it will be reciprocated is possible only if you believe, through



2007 FLANDERS FIELDS PHOTO BY TIJL VERCAEMER (BIT.LY/CCLICENCE2-0)

**If we are true to the spirit of Jesus, we will not want to escape the hardships soldiers endure. We will also want to 'take up our quarrel with the foe,' which is hatred, bigotry and oppression.**

Christ, that there will be enough love to go around. This is an overwhelming thought: To love someone who hates you or curses you, especially for people who know what it is like to be persecuted and tortured.

No matter how many times we hear this summons, it overwhelms us.

### The example of Michael Sharp

Now let's apply the command to love our enemies beyond personal relationships, to political ones. In early 2017, a Congolese rebel group kidnapped and killed Michael Sharp, an American Mennonite and a United Nations investigator of inter-tribal violence in the Congo.

*The Washington Post* said the following about Sharp: "He had impressed many with his cultivation of trust among eastern Congo's rebel leaders in his three years there with Mennonite Central Committee."

Sharp and a Swedish colleague risked loving soldiers who had raped and pillaged. From earlier conversations, Sharp and his colleague took a chance on desperate people they believed were war weary enough that they might risk peace negotiations with their tribal enemies. They weren't, heartbreakingly enough.

Yet listen to what John Sharp, Michael's father, said sometime after his son's funeral: "We teach that violence solves nothing, as history proves. My son's death should not be an excuse to cut and run from the Congo."

The hard fact, the brutal fact, is that Michael Sharp and his colleague were killed. They died refusing to hate or give up on those who hated them. Perhaps it was an act of God's providence that something about Michael's tragic story captivated a reporter in the second-most prominent American newspaper. And, because of that, hundreds of thousands of people have heard about a man with a disarmed heart, who risked entrusting himself to those who hated him, who did so because he knew that the wall that divides people into enemy factions had already been broken down. That is how we "take up our quarrel

with the foe," how we keep from breaking faith with those who die.

### Back to the source of nonviolence

Entering the world nonviolently calls for us to be wise as serpents and innocent as doves. I don't look down on peace and conflict studies or the complicated dynamics of getting foes to the negotiating table. But, by themselves, these processes can put the whole weight of peacemaking on technique. So it seems urgent to me on Peace Sunday to go back to the source of nonviolence. That is the boundless love of God, who in Christ took on our flesh, who died with us and for us, while we were still God's enemies.

Once we enter the lifelong apprenticeship of learning to trust that we will

## In the life, death and resurrection of Jesus, God has broken the power of evil to compel us to do evil. We become peacemakers, not in our own strength, but in God's.

not be abandoned by God, ever, in any circumstance, and once we trust that the embrace of divine love on our life is for keeps, then we are on the path of overcoming evil with good, of dislodging curses with blessings.

If we are willing, like Michael Sharp was, to spend our life knowing that we can't ever lose it, then we are set free from fear, set free to love without boundaries on whom we love. ❧



*John D. Rempel is a Senior Fellow at the Toronto Mennonite Theological Centre. This reflection is adapted from a Peace Sunday sermon he*

*preached at Grace Mennonite Church, St. Catharines, Ont., on Nov. 12, 2017.*

### ❧ For discussion

1. What memories or associations pop into your mind when you hear the poem "In Flanders Fields"? What is the central message of this poem? How should followers of Jesus respond to this message?
2. John D. Rempel reminds us that "Christ broke down the wall of hostility between enemy camps." What are some examples of modern walls that serve to maintain hostility? How can the church help to break down these walls and to reconcile enemies?
3. Rempel says, "We are called to make sacrifices for justice, freedom and equality." Can you think of examples of people who have done this? Why is it so challenging to risk love without the assurance that it will be reciprocated?
4. What can we learn from the story of Michael Sharp? What did Sharp's father mean when he said his son's death is no excuse to "cut and run from the Congo"?
5. How do you respond to Rempel's idea that to "take up our quarrel with the foe" is to fight hatred, bigotry and oppression, and to overcome evil with good?

—By Barb Draper

See related resources at  
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## /// Readers write

### ✉ Queer hymns cause deep concern for Ontario churchgoers

Re: “Queer hymns now online,” Aug. 19, page 35.

The undersigned from St. Catharines (Ont.) United Mennonite Church are deeply concerned about directions our Anabaptist faith is going in.

Are we audacious enough to change scripture, the Holy Word of God, and eject the names of our Lord God—he, her, kingdom and probably Father—words Jesus himself used? Should we not be afraid to stand before the righteous God?

Our Lord Jesus said to his followers: *“At that time many will turn away from the faith and will betray and hate each other, and many false prophets will appear and deceive many people. Because of the increase of wickedness, the love of most will grow cold, but the one who stands firm to the end will be saved”* (Matthew 24:10-13).

The Apostle Paul, the greatest teacher of the gospel of Jesus, challenged readers in his day and today:

*“Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will”* (Romans 12:2).

And, *“For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear”* (II Timothy 4:3).

ELLY BAERG, HELEN BRAUN, MARG AND JOHN BUTSCH, KAREN DOHERTY, KATIE FAST, MARTHA FRANSEN, RUTH HEIDEBRECHT, RUSS AND HILDA KAMADA, LORI McMULLEN, ELAINE AND RUDY REIMER, ERNA SCHROEDER, CARLA WATSON, ALL OF ST. CATHARINES, ONT.; CAROLYN COPLEN, THOROLD, ONT.; AND WALT AND BETTY KLASSEN, FONTHILL, ONT.

*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.*

### ✉ Reader appreciates learning more about pronouns and trans Mennonites

Re: “It just feels right,” Sept. 30, page 26.

I appreciated the article by Rachel Bergen, which focused on the challenges we face regarding use of pronouns for individuals who do not fit within the gender binary: non-binary and trans Mennonites.

I have learned that with greater knowledge I have a better chance of understanding. This article was educational and helpful. That can only lead to better understanding and appreciation for all of God’s children.

Thanks for the good journalism.

ALF REDEKOPP, ST. CATHARINES, ONT.

## /// Milestones

### Marriage

**Sarkes/Wiebe**—Maral Sarkes and Brendan Wiebe, Douglas Mennonite, Winnipeg, July 6, 2019.

### Deaths

**Dirks**—Otto, 85 (b. March 27, 1934; d. Sept. 23, 2019), Charleswood Mennonite, Winnipeg.

**Kaye**—Susan, 63 (b. Nov. 15, 1955; d. Sept. 12, 2019), Niagara United Mennonite, Niagara-on-the-Lake, Ont./

**Rempel**—Hans, 93 (b. Feb. 3, 1926; d. July 9, 2019), Sargent Avenue Mennonite, Winnipeg.

**Schapansky**—Joan, 68 (b. April 15, 1951; d. Sept. 7, 2019), Rosthern Mennonite, Sask.

**Siemens**—Henry, 87 (b. May 19, 1932; d. Sept. 10, 2019), First Mennonite, Saskatoon.

**Siemens**—William (Bill), 78 (b. Dec. 20, 1940; d. Sept. 1, 2019), Mount Royal Mennonite, Saskatoon.

**Stoesz**—Rod, 73 (b. April 26, 1946; d. June 12, 2019), Bergthaler Mennonite, Altona, Man.

**Wiens**—Lily (Klassen), 82 (b. July 27, 1936; d. June 17, 2019), Waterloo-Kitchener United Mennonite, Waterloo, Ont.

**Willms**—Louise (Siemens), 83 (b. March 13, 1936; d. July 20, 2019), Waterloo-Kitchener United Mennonite, Waterloo, Ont.

**Winter**—Larry, 70 (b. June 24, 1948; d. May 13, 2019), Bergthaler Mennonite, Altona, Man.

*Canadian Mennonite welcomes Milestones announcements within four months of the event. Please send Milestones announcements by e-mail to [milestones@canadianmennonite.org](mailto:milestones@canadianmennonite.org), including the congregation name and location. When sending death notices, please also include birth date and last name at birth if available.*

## FROM OUR LEADERS

## Just say 'hi'

Brian Bauman

**W**e live in a fearful world. People persecute, slander, ignore, bully and oppress other people.

It can be depressing catching the news of yet another hate crime, whether it's on the other side of the globe, the other side of the border or the other side of town. It's difficult to know how to respond in the face of growing white nationalism, institutional racism or those among us who are wary of welcoming more immigrants to the neighbourhood.

Of course, there is no magic wand to make it all go away. There is no simple fix to fear and prejudice.

As a well-educated, middle class, Eurocentric male, I have a lot of power and privilege. As a white guy in North America, I'm part of the dominant culture. I'm not always as aware of this fact as I'd like to be as I go through my day, but I do endeavour to keep it on my radar screen.

Since I have power and privilege, how

does God want me to use it? The Swiss Mennonite in me wants to deny that I have any power, because weakness and humility should be my thing. But it's been more than 200 years since my family experienced any persecution or were disadvantaged, so I really have to admit that I've garnered some power and privilege along the way.

What I've observed over the past 31 years of living and working in North American multicultural settings might provide a tiny step forward towards some societal healing. It's not much, but it is something the majority of us can do each and every day. Just say hi.

You, the reader, can do this. The next time you are out in public, and the doctor, dentist, receptionist, store clerk, mechanic, bus driver, police officer, nurse, teacher, neighbour, beggar or paper boy/girl is of a different culture, ethnicity or race than you, say "hi." Take courage, make eye contact, smile and be the first to give this simple greeting and then go on with your daily routine.

Whether you are shy or outgoing, this isn't a big deal for any of us, but this tiny act of rebellion in the face of fear and prejudice does manage to say that we are one humanity. I see you. For a moment, I will lay my busyness and world worries down, and I will give you recognition. We are in this together.

In today's world—which is your world, our world—initiating this one act of rebellion with a stranger is truly being a little more Christ-like. It's a radical act of restoration that God smiles upon. So, "hi." ❧



*Brian Bauman, MC  
Eastern Canada's mission  
minister, retires at the end  
of 2019. His care over the  
last 16 years positions the  
regional church well to continue to form  
a vibrant, intercultural and multilingual  
community of congregations.*

## A moment from yesterday



Text: Conrad Stoesz

Photo: Conference of Mennonites in Canada / Mennonite Pioneer Mission Photo Collection

According to CBC, Canadian households buy four times as much clothing as they did 30 years ago, and throw away 46 kilograms of clothing per year, of which 85 percent ends up in the landfill, where it creates greenhouse gases as it decomposes. We are addicted to cheap and cheaply made clothing, the report claims. Helena Kruger of Steinbach, Man., loved to teach sewing classes for many years. She is pictured, seated third from left, with some of her students in the 1950s. Learning how to make, mend and reuse clothing could reduce costs, reduce our environmental footprint and increase self-worth for having learned a useful skill.





## IN THE IMAGE

# A burning issue

Ed Olfert

In Elise Epp's "Clothes to match your values" *Canadian Mennonite* Viewpoint piece, Sept. 16, page 17, she pointed out the ecological harm posed by the overuse of highly processed leather products. I immediately felt warm . . . and righteous.

That bears explanation. I have a small business venture called Blind Guy Welding. I create whimsical metal sculptures for fun and occasionally for profit.

My leather welding gloves are quite old. I was not so aware of the ecological harm in replacing them frequently. But I keep them, you see, even though the left glove has a hole in the thumb, a hole about the diameter of a large Sharpie pen. When I pick up hot iron, I invariably burn my thumb. This typically happens a number of times in a day. While you might understandably think this fellow is not bright, hear my reasoning.

The right glove is still in good repair. If I were to throw the pair away and reach for new gloves—of which there are several pairs on a shelf, bought on sale somewhere—that perfectly functional right glove would be rubbish—ecological waste and harm to the earth.

Welding is typically carried out wearing shorts, Dawgs boots, and a T-shirt festooned with many burn holes. Yes, there are leather products that could protect me from head to toe, and I own most of them, but where is the adventure in that? It's much more delightful to sit in church during sermon time while a grandchild counts the scars on my arm.

This is not a new attitude, developed in response to recent ecological concerns. When I was a child, and the task du jour involved rolling up rusty barbed wire, we were given leather winter mitts to protect our hands, but we were told to wear them backwards, so as not to damage the critical front surface. The

actual concept of work gloves was totally foreign to me. It wasn't until adulthood that I realized work gloves were a thing.

This was not the only childhood training in careful and efficient living that has impacted me for the last 60-plus years. I recently viewed a *Law & Order: SVU* television program, where the villain was ordered out of the house he had been holed up in, and was called to "throw down his gun." I winced.

That did not jibe with how I was taught to treat guns. Could the villain not lean over and set the weapon gently against the house or lay it on a carpeted area? Otherwise, the mechanism might be damaged, varnish scratched or dirt enter the barrel. And the sound of weapons clattering onto cobbled or concrete surfaces always causes unease.

Rifles were common and comfortable in our childhood home, but respect was taught and enforced. The user understood where a gun could be pointed, and where not; when it could be loaded, and when not. Guns were never to be dropped.

My father died 25 years ago, before the church spoke about creation care, climate change, carbon footprints and recycling. But he taught and lived lessons of respect and appreciation for the simpler, humbler things that surrounded him. Farm auction sales were times to scoop up pieces that no one else could make work and turn them into a challenge.

Somehow, that translates for me into a lesson that what is created can become holy learning. Even, perhaps, a burned thumb. ☿



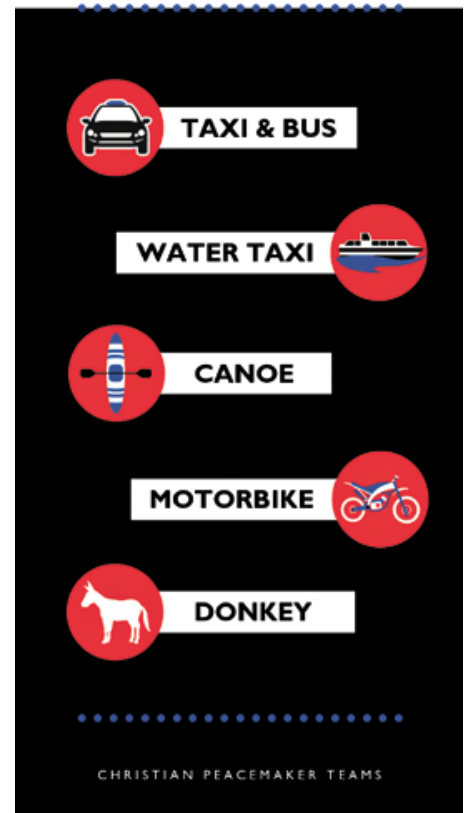
*Ed Olfert (p2ptheo@sasktel.net) has discovered that God is encountered more readily when the jaw is not so rigid.*

## Et cetera

## How CPT gets around

**IN 2018, CPT  
COLOMBIA TRAVELED  
11,405 KILOMETERS  
(7087 MILES) TO  
ACCOMPANY  
PARTNERS!**

**HERE'S HOW THEY  
GOT AROUND:**



Members of the Christian Peacemaker Teams (CPT) in Colombia travel regularly to be present with rural communities caught in the crossfire of decades of war. In the city of Barrancabermeja, they work with local human rights organizations to highlight the effects of the conflict that has permeated the urban social structures through organized crime, micro-trafficking and displacement from rural areas. In 2018, CPT members travelled 11,407 kilometres to accompany their Colombian partners.

Source: Christian Peacemaker Teams

## MIND AND SOUL

# Informed ethics

Randy Haluza-DeLay

A man saw the title of the book I was reading with my morning coffee. It was something religious-sounding, so he engaged me about faith. Eventually he asked what I did, and I said I teach at the nearby Christian university. I teach sociology. “Oh, sociology?” he said. “Then you can’t really be a Christian.”

This column has its genesis in that event. That man is not alone in the Christian community in thinking that the social sciences—and the natural sciences and other academic disciplines, for that matter—are a threat to faith. While I don’t think many of us are anti-intellectual, maybe we can think more clearly about some of the issues of our times. The mind is a gift that can benefit the church. My own training as a social scientist was to apply the coolest, most analytical methodologies to the hot issues of the day.

We have hot issues. Climate change is one. (Okay, that was too easy.) But so is settler-Indigenous relations. And church divisions. And political disagreement about how to create that peaceful, just and faithful world that Jesus called “the kingdom of God.”

Then there are capitalism and social inequality. And sexuality. And whether Mennonite Church Canada staff should

oppose pipelines, even to the point of getting arrested. (I come from Alberta; that’s a pretty hot issue here!)

Current social science does challenge some traditional positions on some matters. In this column I want to show how it can help us work through those issues. Can one serve in both Athens and Jerusalem? And use the tools of the mind and the life of faith?

Some years ago, I attended an evangelical church. It launched a program of “gift discernment,” asking participants to name their gifts that could benefit the church community. Of course, I knew what was being sought, as the congregation had embarked on a major building project. I didn’t have money to contribute, so I said “my mind.” The pastor approached me, laughed, and said, “We don’t really need that gift around here.” Really. Really?

If we ignore the mind and the different ways of using it, we are a weaker fellowship. After all, Paul wrote in Romans that we will be transformed by the renewing of our mind, not by ignoring or losing it.

Christian social scientists use the research-based tools of their trade to probe the issues of the day, then combine them with theological tools. Only

together do they serve the goal of figuring out how to live so that God’s will be done on earth as it is in heaven. This is what I mean by “informed ethics.”

Not long ago, I heard a Mennonite pastor preach on caring for the poor. It was disheartening to hear the sermon settle into a call for charity—to “help those who can’t help themselves”—without any attention to the social structures that shape lives. The conditions in which any of us live are not entirely of our own making. An “informed ethics” could help us do faith, commitment, discipleship and shalom-creating better.

I am an immigrant to Canada. I served with Mennonite Central Committee in an Indigenous community 30 years ago and stayed in this amazing country. I’m not a cradle Menno. When I came to faith in Jesus as an adult, I was attracted to the Anabaptist commitments. Once upon a time I was a wilderness guide. I try to cycle to work, watch birds and sit on community organizations that do anti-racism and interfaith work. And I am a social scientist, trying to think coolly and faith-fully about the hot issues of our day. Hopefully you will find that perspective helpful in my upcoming columns. ☺



*Randy Haluza-DeLay teaches at The King’s University in Edmonton and attends First Mennonite Church there.*

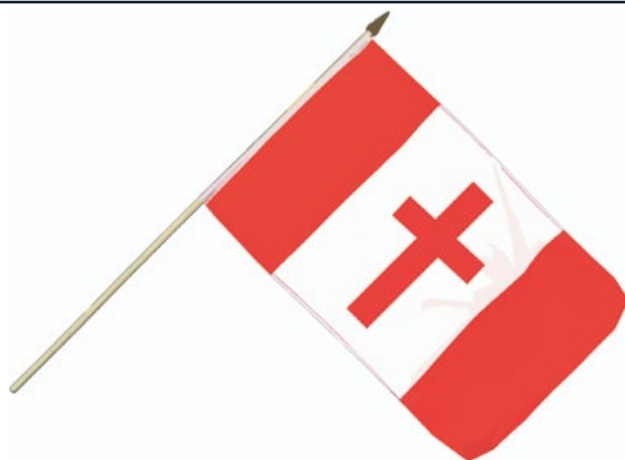
## Et cetera

### Is Canada a Christian nation?

According to 2018 data:

- 67 percent say it’s not necessary to believe in God in order to be moral.
- 55 percent of Canadians identify as Christian.
- 49 percent seldom or never go to worship services.
- 29 percent of Canadians say religion is very important in their lives (higher than most western European nations).
- 29 percent of Canadians say they pray daily.
- 29 percent identify as religiously unaffiliated.

Source: Pew Research Center



# Hope in a dark world

*Edmonton Mennonites help organize and support interfaith climate-change vigil*

By Joanne De Jong  
Alberta Correspondent  
EDMONTON

**B**eefier barley: Climate change will boost Alberta's barley yields with less water, and feed more cattle," said a big billboard appearing to promote the benefits of climate change. It was produced by the University of Alberta last month. Jacqui Tam, vice-president of university relations, resigned, with the school announcing that it had not approved the ad.

Oil and gas is a major industry in Alberta and therefore a major concern for environmentalists.

According to Joanne Moyer, one of two Canadian representatives on the North American Mennonite Creation Care Network, and assistant professor of environmental studies and geography at King's University in Edmonton, "Living in Alberta makes it that much harder for those who understand and care about environmental issues."

The network, a joint venture of Mennonite Church Canada and MC U.S.A., claims that "God was green before being green was popular," and that part of being an Anabaptist disciple is reconciling all things through the cross, including the Earth.

Being brought up as a child of Mennonite missionaries in Tanzania and then receiving a strong sense of God as creator at summer camp each year, meant "my faith is wrapped up in nature. I was taught that if we hurt creation, we are hurting God," she said.

Moyer and Edmonton-area Mennonites participated in, and helped organize, an interfaith climate-change prayer vigil on Sept. 22 at the Alberta legislature. The event was initiated through Citizens for Public Justice, a non-profit faith organization whose vision is to "seek human flourishing and the integrity of creation as our faithful response to God's call for love



PHOTO BY BRIAN LADD

**Suzanne Gross, right, of First Mennonite Church in Edmonton, hangs out with Joanne Moyer, who biked to the Interfaith Climate Change Prayer Vigil on Sept. 22 at the Alberta legislature in Edmonton.**

and justice." The current executive director is Willard Metzger, former executive minister of MC Canada.

The event included approximately 300 people from many different faith backgrounds, including Christians, Jews, Muslims and Buddhists. Indigenous drumming, singing and praying by candlelight were all part of the evening. Participants walked through four stations representing mourning, repentance, gratitude, and hope and action, on the front steps of the legislature, where they were joined by all the children, for a shared liturgy.

Working in the area of creation care can become discouraging, but Moyer said

it was life-giving to get together with people of faith, "who have a common understanding that there is something sacred about the Earth, and that we all feel a deeply moral obligation to do something about it."

Brian Ladd of Holyrood Mennonite Church in Edmonton said he was particularly struck by the comment: "For many of us, it's easier to imagine the end of the world than the end of capitalism."

Randy Haluza-Delay, a vigil organizer from Edmonton First Mennonite and *Canadian Mennonite's* newest columnist (see "Informed ethics" page 10), attended multiple events throughout the Week of Climate Action. He said that one of the main goals was to get people to realize the world is already starting to experience the serious impacts of climate change: "We are already 30 years past awareness. The world needs to take action, and as long as we keep delaying it, it becomes harder and harder to take any effective action."

Young people today are very concerned about this issue, and many participants expressed their desire to support the movement. Moyer said that, while the older generation will soon pass away, youth are frightened because they will be in the middle of their lives when the planet will be affected: "Young people were born into a world with a problem they didn't cause."

The vigil "gave me a lot of hope and was a light in the darkness," said Moyer, who also attended the Edmonton climate strike on Sept. 27. She said that it felt so different from the prayer vigil, with more yelling, shouting and even swearing. ☸



# Striking for the future

*Manitoba Mennonites join global climate strike*

Story and Photos by Nicolien Klassen-Wiebe  
Manitoba Correspondent  
WINNIPEG

**M**ennonites took to the streets of Winnipeg on Sept. 27 with more than 12,000 others to strike for the climate. The rally was one of thousands happening around the world as part of the global youth-led movement that has seen millions protesting the climate crisis and advocating for environmental justice.

People waved signs saying, “There is no planet B,” “Respect our mother,” and “You will die from old age, we will die from climate change,” as they gathered at the Manitoba legislative building and marched in the streets of downtown Winnipeg.

Among them was Kyle Penner, associate pastor of Grace Mennonite Church in Steinbach, Man. On his sign was the famous image of Dirk Willems reaching out to help his captor who had fallen through the ice—only this time, instead of a drowning human, Willems is saving a polar bear. The placard also proclaimed, “Mennonites on climate strike.”

“I’m here because God called us to care for the Earth,” he said. “And because the wise [Franciscan friar] Richard Rohr says the point of life is to give back that which we have received. We have received a bounteous Earth that has given us an opportunity to thrive and to prosper, and part of our job is to ensure that those opportunities are there for our children, our grandchildren and everyone on the entire planet.”

Those children and youth were present too, fighting for their future. Around 100 students from Westgate Mennonite Collegiate showed up at the rally, in addition to Mennonite youth from many other schools.

Laurel Smith, 14, who attends Kelvin High School and Charleswood Mennonite Church, said she was striking because she wants people to realize they need to take better care of the climate.

Lena Klassen, 14, a Westgate student who attends First Mennonite, agreed: “I’m here because we only have like eight-and-a-half years left, so we need to start now.”

This is the repeated message of Greta Thunberg, the 16-year-old Swedish climate activist: The Earth has only a few years before it passes the point of repairable damage and the planet enters an irreversible chain reaction of climate disaster. Thunberg inspired this global mass movement by leaving school every Friday, initially alone, to sit outside the Swedish Parliament to advocate for climate action. She has inspired not only children and youth, but all ages, to stand up for creation and strike.

“I realized earlier this year that as much as I do little actions for climate change, like carrying my cutlery, my straw, my bag, my thermos, I need to do something big in order to make an actual big difference,” said Sarah Janzen, 26,



*Kyle Penner, associate pastor of Grace Mennonite in Steinbach, and Paul Loewen, a member of Douglas Mennonite in Winnipeg, with Penner’s sign of Dirk Willems with an environmental twist.*



*From left to right: Laurel Smith and Juniper Giesbrecht, both of Charleswood Mennonite, Lena Klassen of First Mennonite, and Alayna Smith of Charleswood Mennonite, attend the Winnipeg climate strike.*





*The Westgate Mennonite Collegiate Concert Choir performs at the morning prayer service at Broadway Disciples United Church.*



*A sign made by a Canadian Mennonite University student is carried during the march along the streets of Winnipeg.*

who attends Home Street Mennonite in Winnipeg. “So I’m here [at the strike] and joining the climate action group at my church to make a bigger difference.”

The rally was full of useful information, motivational speakers, musicians, a march and other activities.

But before the crowds flooded the lawns, the day had already begun elsewhere in a spirit of prayer.

Hundreds of people from all faiths filled two houses of worship close to the rally grounds—Broadway Disciples United Church and All Saints’ Anglican Church—to offer prayers of lament, repentance and hope for the Earth.

A Buddhist chant, references to the Qur’an, words of wisdom from an Indigenous elder and French prayers from the Roman Catholic Church rose up in the sacred space of Broadway Disciples United Church. The Westgate Mennonite Collegiate Concert Choir sang an “Earth song” and Lynell Bergen, pastor of Hope Mennonite, hosted the service. Those gathered beat their hearts in lament singing Pete Seeger’s “Which Side Are You On,” led by a Jewish *rabbina*t

(wife of a rabbi) who sang Hebrew words above the melody. Representatives from the United, Baptist and Christian Reformed churches and the Hindu community were also involved in the service.

Steve Heinrichs, director of Mennonite Church Canada’s Indigenous-Settler Relations program, helped organize the prayer services and was a strong advocate for the climate strike.

He wrote online shortly before the strike, “Because the Earth is in crisis, because tens of thousands of youth have called us—that is why we should strike. Because God so loves this world, and God calls us to be peacemakers who stand against the powers that devour and consume—that is why we strike.”

“It’s an issue of faith because it’s one of our core beliefs that creation was made by God and God gave it to us as a gift,” said Natasha Neustaedter Barg, 21, of Douglas Mennonite, at the strike. “To be here and to be destroying God’s gift is not cool! So we’re here to make a difference for good.” ☞

*For more photos and videos of the Winnipeg climate strike, visit [canadianmennonite.org/winnipeg-climate-strike](http://canadianmennonite.org/winnipeg-climate-strike).*





PHOTO BY LEONA DUECK PENNER

*Former Canadian Mennonite staffer Leona Dueck Penner writes in a Facebook post on Sept. 27: 'It was deeply moving to be present at the climate change demonstration in Waterloo Square [in Waterloo, Ont.] at noon today, rubbing shoulders with a large crowd of today's youth and a smattering of grey-haired ones like us. Also, there were so many young parents tenderly holding their tiny babies, it simply broke my heart. One pre-school girl held up a sign she'd clearly helped to make, with the words "Please help to save me." Thank God for all the youth of the world who are out there calling for change.'*



## AMBS provides more details on presidential discernment

Mennonite World Review

The chair of the Anabaptist Mennonite Biblical Seminary (AMBS) board of directors on Sept. 20 offered additional information about concerns raised about the appointment of David Boshart as president.

After announcing Boshart as its candidate of choice, the search committee heard both affirmations and concerns, and entered a time of “extended discernment” in early July.

AMBS announced Boshart’s appointment on Sept. 10, and he will begin serving Jan. 1. He was the unanimous choice of the search committee and received unanimous support from teaching faculty.

In an email to “friends of AMBS,” board chair Bruce Baergen of Edmonton said the board looked into two areas of constituent concern: Boshart’s “preparedness” to lead AMBS in being inclusive for LGBTQ+ students and employees, and his commitment to improving policies and training for preventing and responding to sexualized violence.

The concern about inclusivity was tied to Boshart’s involvement with Mennonite Church U.S.A. polity and decision-making based on his leadership roles as conference minister of Central Plains Mennonite Conference and as MC U.S.A. moderator.

“Some constituents have expressed that his candidacy [now appointment] symbolizes the hurt caused to LGBTQ+ communities in the church through processes that have excluded them,” Baergen wrote. “We, and David, recognize this deep pain. Constituents have also questioned whether AMBS’s commitment to LGBTQ+ inclusion will continue under David’s leadership.”

Baergen cited the search committee’s confidence in Boshart’s commitment to “undo systemic violence and oppression,” including his support for the seminary’s policies to be “a safe and inclusive place for LGBTQ+ students and employees.”

Concerns about Boshart’s perspective on sexualized violence were based on an anonymous letter the search committee

received the evening before Boshart’s June 17-18 candidate visit to AMBS. It alleged that Boshart did not act on a report of sexual assault that was brought to him when he served in a staff role in another setting in the late 1980s.

“Speaking to the campus community, David noted that while he did not remember the incident, he believed the letter writer and named deep regret for his own apparent failure to act,” Baergen wrote. “He supported the use of a third party to revisit the incident. During the extended discernment period, a subgroup of the search committee worked with an outside consultant to do so in a confidential process.

“The search committee and AMBS teaching faculty both expressed appreciation for David’s yieldedness to the extended discernment process, as well as his non-defensive posture and willingness

to be vulnerable.”

Based on additional feedback from constituents and members of the AMBS community received during the extended discernment period, Baergen said the search committee gained further confidence in Boshart’s “integrity and alignment with AMBS’s commitments in the two areas of inquiry.”

Baergen said that Boshart and the AMBS board had expressed affirmation of, and commitment to, the values and actions outlined in a “Statement of renewed institutional commitment regarding sexualized violence prevention, reporting and response,” released in June by the seminary’s Administrative Cabinet, and the seminary’s sexual misconduct policy and procedures. ☸

*Reprinted with permission of Mennonite World Review.*

### NIH RESEARCH STUDY



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10 Center Drive, MSC 1264, Bethesda, Maryland 20892-1264

Department of Health & Human Services  
National Institutes of Health



National Institute of Mental Health

[www.clinicaltrials.gov](http://www.clinicaltrials.gov) Protocol No. 80-M-0083

# KGB archives in Ukraine now open

*Info available on some Mennonites arrested in Ukraine in 1930s and '40s*

By Will Braun  
Senior Writer

**F**amily members of the tens of thousands of Mennonites detained in Ukraine during the 1930s and '40s can now request further information through a new program at the Centre for Transnational Mennonite Studies.

Many of the Mennonites arrested were sentenced to death or hard labour based on false charges under the Stalinist regime. Many were never seen again, their families left grieving and wondering, with little or no information.

Located at the University of Winnipeg, the Centre “wants to help families of thousands of missing Mennonites find closure,” says a Sept. 24 news release. It has personnel at the former KGB archives in Ukraine and is welcoming requests about specific people.

The KGB files will not include information about all Mennonites who went missing, though.

Aileen Friesen, the Centre’s co-director, said via email that the files include only those who were arrested, as opposed to rounded up in mass deportations, and then “rehabilitated” or officially cleared of past charges. The available files cover people arrested between 1933 and 1947.

She added that there are also some files of women who were repatriated from Europe after the Second World War, having been charged with collaborating with Germany.

In some cases, the Centre will be able to provide basic information on when the person in question was arrested, what the charges were and the sentence. Sometimes there is a photo. In some cases there may be an additional file with further information. There are, of course, no guarantees.

“In some cases, families will learn nothing,” Friesen said. “If we can’t find



PHOTO COURTESY OF THE CENTRE FOR TRANSNATIONAL MENNONITE STUDIES

***Peter Giesbrecht was one of thousands of Mennonites detained and never heard from again in Ukraine under Stalin. New information is now available about some such people.***

them, then we can’t find them.”

But the Centre is offering to look, so long as those making requests can provide a name, date and place of birth, and names of the person’s parents. Staff will then search the KGB files and pass on any available information. The offer applies to the specific set of KGB files, not to general genealogical work.

Friesen said that response times will depend on how many inquiries come in. There is no cost for people to submit a request, although the Centre has a set budget for the project. Once funds run out, the project will be re-evaluated. Donations toward the project are welcome and will receive tax receipts.

In addition to responding to individual requests, the Centre’s press release says it “wants to create an archival repository of these stories at the Mennonite Heritage Archives in Winnipeg.” It is requesting donations of relevant “family stories, photographs, letters and diaries from the 1930s and 1940s,” in order to “preserve the experience of Mennonites during this tumultuous period in history.”

To learn more, visit [thecmts.org](http://thecmts.org).  
Email personal information requests to [ctms@uwinnipeg.ca](mailto:ctms@uwinnipeg.ca).

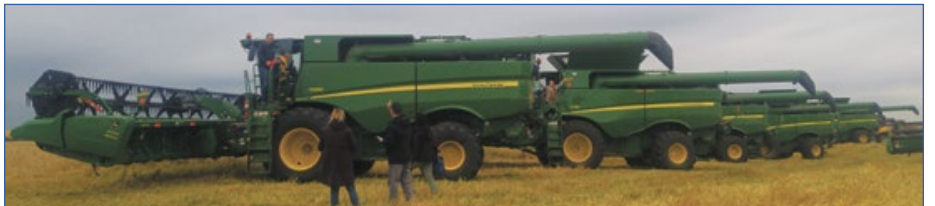


PHOTO BY JIM SHANTZ / TEXT BY JOANNE DE JONG

***More than 50 people came on Sept. 14 to watch and celebrate the 17th annual harvest to end world hunger. Share the Harvest, a local group of area farmers from Fort Saskatchewan and Grow Hope, Alta., an initiative of Mennonite Central Committee Alberta, joined together to harvest 120 hectares of tea barley near Gibbons. The tea barley will be sold in Japan and Korea, where it is considered a speciality crop, with 100 percent of the proceeds going to the Canadian Foodgrains Bank to help hungry people in Africa, Asia and Central America.***



# An experiment in generosity

*Church community garden offers free food to anyone*

Story and Photo by Amy Rinner Waddell

B.C. Correspondent  
ABBOTSFORD, B.C.

It's been said "there's no such thing as a free lunch," but it turns out there is at Emmanuel Mennonite Church.

Passersby at the church on Clearbrook Road this summer saw a thriving community vegetable garden along with signs inviting them to help themselves to whatever they wish. In addition to English, the signs were in Punjabi, to accommodate residents in the neighbourhood around the church, predominantly immigrants from India.

The idea for a community garden came from church member Al Friesen, a retired teacher who has always enjoyed gardening and had heard of similar gardens in Los Angeles, the United Kingdom and other places.

"I wanted to plant food for the community, to see where it goes," he said. "We're Mennonites and have a farming background. Why don't we grow food?"

Earlier this year he wondered if the space containing juniper bushes at the

front of the church property couldn't be put to more practical use. He approached Emmanuel's Missions, Peace and Justice Committee with his idea to replace some of the bushes with a garden. When the church council eventually okayed the idea, he set to work clearing out the bushes and then planning and planting the garden.

The church assisted with costs, and Friesen also got donations of compost from farmers and an irrigation system from a church member. People from the congregation got on board with the garden, including a children's group, and two neighbours also responded enthusiastically by donating seeds and volunteering to help maintain the garden.

Response to the community garden has been interesting, said Friesen, who acknowledged that such a project is a risk. Would people coming by either vandalize the plants or take all the produce, leaving nothing for others? The opposite proved to be true, he said. Some people were reluctant to take anything from the garden, despite the sign that read "Free food." People came to the church door, asking, "Is it really free?" said Pastor Bob Boehr.

Nevertheless, Friesen feels the project has been a success. Most of the vegetables were picked as they ripened. Sometimes passing motorists honked their horns and gave Friesen a "thumbs up" sign as he worked in the garden. A neighbour across the street saw some homeless people in the area helping themselves to the food. Non-gardening church members also took advantage of the garden's bounty.

This year's crops included cucumbers, potatoes, radishes, peas, beans, spinach, lettuce and more. Friesen said that he might add some plants more familiar to the cultural background of those living in the neighbourhood next year. ☼



*Al Friesen prunes tomatoes in Emmanuel Mennonite Church's community garden in Abbotsford, B.C., which offers free vegetables to anyone who wants them. 'It's been fun,' says Friesen of the experiment.*



# Literacy program in demand

*Congolese teacher leads his whole class to Christ and the church*

By Nancy Myers and Charlie Malembe  
Africa Inter-Mennonite Mission

A campaign by Mennonites in the Democratic Republic of Congo to use literacy education as a tool for evangelization is bringing hope to educators and learners alike—and unearthing tales of suffering and repression.

In its first two years of operation, the Congo Mennonite Literacy Project has trained about 200 educators who are reaching more than 3,000 illiterate adults of all ages, the majority of them women.

Word-of-mouth publicity has stirred such a demand that the program has shifted to a train-the-trainers phase. After a July workshop in Kinshasa, 16 of the experienced teachers received certification to become trainers of other teachers and are now preparing teacher-training sessions in their regions.

The demand follows violent conflicts in the nation, both longstanding and recent. It was the plight of educators like Yamba Katembue Patrice that prompted program leaders and their North American partner, Africa Inter-Mennonite Mission, to launch this new phase.

Yamba, a primary school teacher, described what happened when he returned to his hometown in Eastern Kasai after being trained as an adult literacy educator in March 2018.

“As soon as I returned to Kamiji,” he said in a July 2019 interview, “I made an announcement in church to alert illiterate persons. . . . I myself also passed the announcement about this project to our local radio-television station, Mont-Carmel. As a result, 242 people registered.”

Rather than turning people away, Yamba divided them into three classes.

“I hold two classes in the morning, from 6 to 7 and from 7 to 8,” he said. “One of the classes is held in the afternoon. Each meets three times a week. My principal, who is also a member of my church, allows me to favour my literacy classes, because,



AFRICA INTER-MENNONITE MISSION PHOTO  
BY NANCY MYERS

*Yamba Katembue Patrice, Godelieve Tshikaya and Hélène José Mbombo study in Kinshasa during a train-the-trainers workshop.*

according to him, this project contributes to the development of the Mennonite church in particular and the Democratic Republic of Congo in general.”

The project took on additional importance when many other chiefs began asking him to start classes in their villages.

“In most of these villages, there are no Mennonite churches,” Yamba said. Half a dozen villages are waiting for the teachers he planned to train after the recent Kinshasa workshop.

There is currently no Mennonite church building in Kamiji, where he teaches. “Our church was burned down by the Kamwena-Nsapu militias,” he said. “We hold these classes in the temporary shelter that we built after this evil destruction of our church.”

## Reign of terror

The Kamwena-Nsapu conflicts took the lives of many in the Kasai region in 2016-17.

Yamba described how Kamiji came under the influence of the Kamwena-Nsapu rebels, who used decapitation and witchcraft as instruments of terror when local traditional chiefs appealed to

the group for support against a corrupt administrator.

“One night we were awakened suddenly because the followers of Kamwena-Nsapu had arrived at Kamiji,” he said. “We fled that same night, all my family and other Mennonite families of Kamiji. We walked to Mwene-Ditu [about 65 kilometres away], where we took refuge with the Mennonites of Mwene-Ditu.

“We stayed there four months, March to June 2016.”

Those who stayed in Kamiji lived with the followers of Kamwena-Nsapu, who established themselves there.

“The camp of Kamwena-Nsapu programmed every Friday as a day of youth and prayers. The leader gave the order that all the habitants of Kamiji, Christian or not, must submit to the order to pray to their mysterious gods,” Yamba said.

“If you refuse, you are beheaded on the spot and your flesh is dried to be fed to new recruits. Most of

the Christians, especially the pastors of the [independent] Church of the Awakening, were decapitated because they refused to bow to the mysterious gods of Kamwena-Nsapu.”

## A small house of straw

As for the Mennonites and other families who were refugees in Mwene-Ditu, “the Kamwena-Nsapu burned our houses, our churches and everything that belonged to us. Personally, I lost everything,” Yamba said.

“On my return to Kamiji with my family, I built a small house of straw. I still live in this little house in bad conditions with my family. I am unable, without financial means, to build a house of permanent materials.

“Despite our suffering,” he said, “we will remain Mennonites all our lives.”

He expressed gratitude to the initiators of the literacy project, in which he, like other educators, serves as a volunteer. “Note also that through this project, all my participants have accepted Jesus Christ as Lord and Saviour, and now understand the Word of God,” he said. “Most of them have become members of our congregation.” ❧



PHOTO BY VERONICA MORALES / TEXT BY JOANNE DE JONG

**Wendy Baergen tees it up at this year's Mennonite Central Committee Alberta fundraising golf tournament in Tofield. The Sept. 7 event raised \$112,000, which was designated for projects where funds 'were most needed'; Flaman Fitness matched donations up to \$50,000. A two-day tournament in La Crete, held on Sept. 13 and 14, raised \$50,000 for water projects in Nepal and Ethiopia.**



PHOTO BY ANNE SATORY

**Tim Snider serves up some corn at the 30th community cornfest hosted by Wanner and Preston Mennonite churches in Cambridge, Ont., on Sept. 7. The annual event builds community while raising money for the Cambridge Self-Help Food Bank. It was a time to connect with people, eat some local sweet corn and listen to music by Menno Valley Sound. This year it attracted some 375 people and raised \$4,224 and 312 kilograms of food.**



## PEOPLE

# 'You have to do the little things that you can'

*Senior inspires others with his desire to give*

By Donna Schulz  
Saskatchewan Correspondent  
OSLER, SASK.

The small group of cyclists cheered as Irvin Driedger set off on his walking bike, kicking off the 2019 Shekinah Bike-paddle-hike-a-thon. His participation was inspiring on many levels.

Eight years ago, he suffered a massive stroke. He could only move his eyes and one foot. The doctor told Irvin's wife Donna that he likely wouldn't survive.

But the doctor underestimated Irvin's determination. With the help of many caring medical professionals, family members and friends, he regained the use of his left hand and learned to walk again. Although unable to speak, he can still communicate. Regular music therapy has brought him much joy and taught him to sing again.

Back in the 1980s, Irvin served on the board of directors of the Shekinah Retreat Centre. When Shekinah was short of cash, he organized a bike-a-thon as a fundraiser. The event went on to raise funds for the camp over the next 20 years, but its popularity eventually waned.

In 2018, the board revived it, but this year supporters called for more participation options. So this year's event was dubbed a bike-paddle-hike-a-thon. Participants could choose one of three options:

- **Cycle** 70 kilometres from Saskatoon north to Shekinah.
- **Canoe down** the North Saskatchewan River for two to three hours from the Petrofka Bridge to the camp.
- **Hike some** of Shekinah's many scenic trails.

In the summer, board member Jeff Olfert approached Irvin to ask if he and Donna would like to pilot the cyclists. He indicated that he was interested.

Around the same time, Irvin purchased an adult walking bike. One Sunday, he

and Donna would find sponsors for him.

It wasn't difficult getting people to sponsor him. "I would tell people, 'Irvin's kicking off the bike-a-thon!' and they would just get out their chequebooks," she says.

Each time they received another donation, Irvin would reach for the calculator to keep track of the monies they had raised. "It was so good for his brain," says Donna. By Sept. 14, the day of the event, Irvin and Donna had raised \$5,000.

Irvin walked his bike from the parking lot, where the cyclists mustered, to the highway, a distance of about two blocks. Prior to getting the bike, he had been unable to walk anywhere without assistance.

He and Donna travelled the rest of the distance to Shekinah by car. When they arrived, he walked his bike from the parking lot to the picnic area, where the paddlers, who had arrived earlier, also greeted him with cheers.

The Shekinah Bike-paddle-hike-a-thon raised a total of \$8,320 for the camp, with the 84-year-old Irvin raising the lion's share. He acknowledges with a nod and a tear that it's good to be able to make a contribution, and when Donna asks whether he enjoyed the event, he gives her a thumbs up.

"You have to do the little things that you can," says Donna. Participating in the bike-a-thon is just one of many little—and not-so-little—things that help make life worthwhile for Irvin.

Each day he helps around the house by setting the table and loading the dishwasher. They may not seem like big accomplishments to most people, but, for Donna, they are meaningful contributions.

She understands her husband's desire to give and to contribute to the lives of others, and she supports him in making that desire a reality. "Each day is a new blessing and chance to lighten and brighten somebody else's day," she says. "Irvin has taught me about gratitude and acceptance and joy for the day." ❧



PHOTO BY JEFF OLFFERT

*The oldest and the youngest participants in the Shekinah Bike-Paddle-Hike-a-thon both rode walking bikes. Irvin Driedger, 84, poses with Finnegan Fast, 3, and his mom Sarah Unrau.*

rode the bike into the fellowship hall at Nutana Park Mennonite Church in Saskatoon, where he and Donna attend. His appearance on the bike generated a lot of interest, says Donna, and gradually an idea took shape.

Irvin would kick off the bike-paddle-hike-a-thon on his walking bike



# Dave Wall inducted into sports wall of fame

By Maria H. Klassen  
Special to *Canadian Mennonite*  
VIRGIL, ONT.

**D**ave Wall, who was an active member of Grace Mennonite Church in St. Catharines and an ardent supporter of Silver Lake Mennonite Camp fundraising dinners, was honoured by his local community for the many roles he played there and for his enduring legacy.

fundraising for building the two arenas in town. He was one of the original members of the Wallbangers Hockey team that is still playing today. He sponsored many sports teams in the area and was directly involved in the slo-pitch league.

In 2018, Wall's memoirs were compiled into a printed book, *Wall's of Virgil: Dave Wall's Story*, to commemorate his 90th birthday the year before.

Born in Manitoba in 1927, Wall moved to Virgil with his family in 1936. His father died when he was 12, and, with the insurance money, his mother bought a small fruit farm and had a small house built. She managed to send her son to Rosthern Junior College in Saskatchewan for several years of high school, as well as a year at Niagara Christian College in Ontario.

Upon finishing high school, he worked in the car industry, at a local canning factory and as a truck driver, before going into the electrical business. He later opened a home

appliance store in Virgil in 1956, which developed into a furniture store that he owned for the next 60 years, until it closed in 2016.

In 1950, Wall was baptized at Niagara United Mennonite Church in Niagara-on-the-Lake. He and his family became active at Grace Mennonite Church in St. Catharines, when it opened its doors in 1956. He was a Sunday school teacher, youth leader and church board chair. He organized the fundraising for the addition of a gym to the church building. He also initiated the fundraising dinners to help support Silver Lake Mennonite Camp, the last of which was held in 2011 on the 50th anniversary of the camp.

A year of major changes occurred in 2016. In March, the Walls sold their home in Florida; in April, the furniture business was sold; and in May, their house burned down. This event prompted their move into Pleasant Manor Retirement Village in Niagara-on-the-Lake, where they currently reside.

Although his health is failing, Wall says, "We are here where we belong." ❧



PHOTO BY RANDY KLAASSEN

*Son Richard, left, is pictured with his parents Dave and Helen Wall at the awards ceremony in Virgil in August.*

On Aug. 23, Wall was inducted into the Sports Wall of Fame in Virgil, where he was lauded for being instrumental in

## ❧ Staff changes

### Pastoral transitions in Saskatchewan



• **Kevin Koop** was installed as pastor of Carrot River Mennonite Church on Sept. 15. He graduated from Bethany College, Hepburn, Sask., in 2009, with a BA in pastoral ministry. Most recently, he served as lead pastor of Crestwood Mennonite Brethren Church in Medicine Hat, Alta.

• **Eileen Klaassen** has transitioned from interim to permanent half-time pastoral ministry at Wildwood Mennonite Church, Saskatoon. She serves alongside lead pastor Joe Heikman. Klaassen holds a master of divinity degree from Emmanuel and St. Chad College, at the University of Saskatchewan. Prior to being called to pastoral ministry, she was employed as a chaplain at Saskatoon City Hospital. The congregation welcomed Klaassen to her new role with an installation service on Sept. 22.



—BY DONNA SCHULZ

# Moving and changing

By Rachel Bergen  
Contributing Editor

**A**nna Wiebe is on the move again. The singer-songwriter from New Hamburg, Ont., released her second album, *All I Do is Move*, this summer, bringing her listeners a more complex album complete with a band backing her strong vocals.

For Wiebe, who grew up attending Steinmann Mennonite Church in nearby Baden, this album is a culmination of three years of thinking intentionally about growth.

“I started thinking about cycles and how I’ve grown and how I’ve lived through patterns—patterns of behaviour, patterns of going away and coming back to different places, and learning the same things more than once in different ways,” she says.

One of the singles, “Fortune,” delves into this. She says she wrote it after

moving away briefly and working at a lodge on the West Coast. “The chorus is, ‘Take me somewhere new.’ It’s all about



PHOTOS BY CARLY HUNT

*All I Do Is Move* is Anna Wiebe’s second album.

wanting to get a change,” she says.

Once again, she is seeking a change and an opportunity to learn, having spent the summer in Montreal after “burning the candle at both ends” as a student and a musician this past year. She says this is another one of her patterns in which she learns the same thing again.

“I don’t know if it’s an explicit learning, but being in a new place helps me discover my own centre and my own self,” she says.

Part of Wiebe’s self-discovery brought her to a place of growth in terms of her music. That change is obvious from her first album, *New Behaviour*, which she released in 2016. It’s simpler, softer and has a classic folk music vibe.

“Artistically, I’ve wanted to challenge myself a bit and do things that are a little bit more complicated than my last record,” she says. “I think I did that just by having a band, working with more musicians and creating more complex musical arrangements. I see it as a step up from my last album.”

Wiebe credits her Mennonite background and 16 years at Silver Lake

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Mennonite Camp for getting her music to where it is today.

“My growing up in the Mennonite church, obviously the singing and the harmonies, singing hymns are such a huge part of my growing up,” she says. “At Silver Lake, I met so many of my best musician friends there, and the opportunity to sing with so many talented people was really special. It helped in developing my music to what it is today.”

Wiebe isn't a full-time musician, nor would she really consider herself part of the music industry.

She's a master of social work student at Wilfrid Laurier University in Waterloo, Ont., and is planning to graduate next April.

Where she goes from there, she isn't sure, but it's likely to include lots of

moving and changing, if her lyrics are any indication. ✎

To listen to Anna Wiebe's latest album, visit [annawiebe.bandcamp.com](http://annawiebe.bandcamp.com).



Anna Wiebe is a singer-songwriter from Guelph, Ont.



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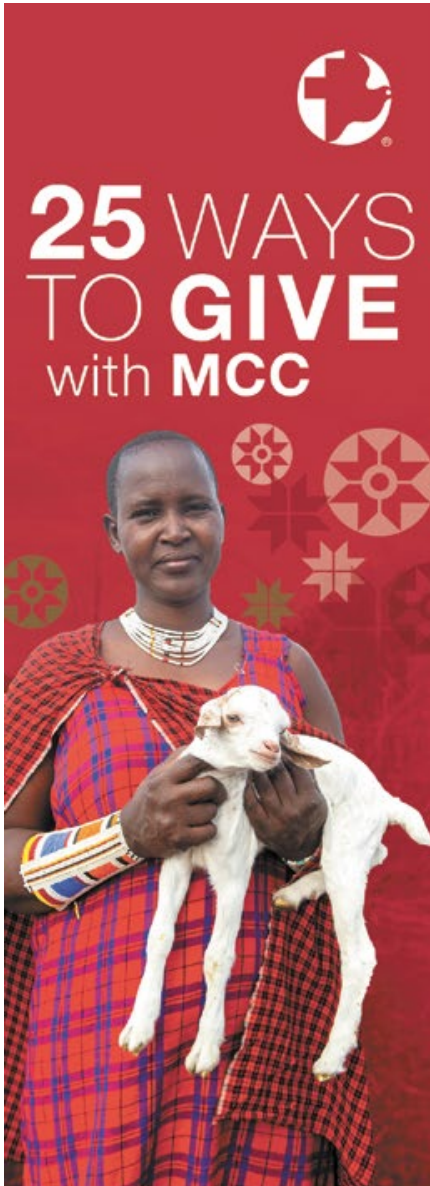
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### A planet-friendly move to university residence

For Andre Wiederkehr, cycling the 90 kilometres from home to move into residence at Conrad Grebel University College in Waterloo just made sense.

[canadianmennonite.org/studentbikes](http://canadianmennonite.org/studentbikes)



### Watch: MEDA helps Colombian car company

Mennonite Economic Development Associates is helping a car rental company in Bogotá reduce its environmental impact.

[canadianmennonite.org/video/filters](http://canadianmennonite.org/video/filters)



### Why appreciate a pastor?

October is Pastor Appreciation Month. On the CM blog, Ryan Dueck lists six reasons why pastors deserve recognition.

[canadianmennonite.org/blog/rd-pam](http://canadianmennonite.org/blog/rd-pam)



### Camp Squeah fundraiser reaches million-dollar mark

Camp Squeah's annual paddle-a-thon reached its goal, bringing the total amount raised over the past 21 years to more than \$1 million.

[canadianmennonite.org/squeahpaddles](http://canadianmennonite.org/squeahpaddles)

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**CANADIAN  
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## COVER STORY

## Lessons from Narnia

By The White Witch, aka Ella Hinz  
Menno Simons Christian School  
CALGARY



MENNO SIMONS CHRISTIAN SCHOOL PHOTO  
*Ella Hinz is pictured in her 'White Witch' makeup and costume.*

**M**enno Simons Christian School put on an amazing performance of *The Lion, The Witch and The Wardrobe* earlier this year.

It's an adventurous story about four children who find themselves travelling through a frozen land to reach a great lion named Aslan while being hunted by an evil witch.

I was lucky enough to be that White Witch they were trying to escape from. However, just as the White Witch pretended to be a wonderful queen with her kingdom all together, our cast and crew were also hiding some unintended excitement. My magical wand repeatedly got lost among the many props; some actors ended up with accidental bruises from the

fight scenes; and multiple cast members—specifically me—tripped over cords.

However, amidst all this chaos, there was something amazing that happened onstage as everything came together before our eyes. The stress of dress rehearsal mistakes and missing props faded away, our nerves and anxiety levels lowered, and we looked out on the audience to see all the amazing people supporting us.

The greatest lesson I learned from *The Lion, The Witch and The Wardrobe* storyline is to have faith in what is not always seen. Memorizing lines over and over again caused me to look deeper into the story of Narnia. I realized that the beavers were counting on Aslan's return, even though it had been decades since he had last been seen.

Their land was being ruled by the White Witch, who pretended to be a kind queen. But, as Lucy spoke, "She is an evil witch who makes it always winter and never Christmas!"

The White Witch influenced her kingdom to believe that Aslan was a lie and that he was a monster. But some of the animals had faith that there is a better way; they knew that he cared and would return to save them.

I believe that we can learn from their example as well. The animals focused on Aslan to lead them through hard times. In the same way, we can focus on Jesus to guide us to a Narnia lamppost in the darkness. ❧

*Ella Hinz was a Grade 9 student when the play was performed in the spring of this year.*

## ❧ News brief

## MCI receives grant for student bursaries



**Eve Toews**

GRETNA, MAN.—Mennonite Collegiate Institute (MCI) was awarded a major grant from the Eve Toews Foundation earlier this year. The grant provides \$25,000 for student bursaries on an annual basis. Eve Toews (Class of '64) was deeply grateful for the start in life she received at MCI. Paying for MCI was a significant challenge for her parents, as they raised a family of eight on a small farm near Gretna. After graduating from MCI, Eve (then known as Eva) went on to earn her certified general accounting certification and spent most of her working life in Willowdale, Ont. Prior to her death in 2017, Toews established a foundation operated by Gift Funds Canada. The annual grant reflects her concern for future generations and her eagerness to see MCI thrive. The annual grant will make it possible for five to 10 students to attend MCI whose families could not otherwise afford to send them. With additional fees and provincial grants, the Eve Toews bursaries will multiply up to five times that amount in the school's revenue stream. "The generous creativity and vision shown by Eve Toews is simply inspiring," says Harold Schlegel, MCI's director of donor development.

—MENNONITE COLLEGIATE INSTITUTE



## FOCUS ON EDUCATION

## VIEWPOINT

# Embodying knowledge

Matthew Bailey-Dick

**K**nowledge is truly amazing. When you really know something, it can light you up, it can discombobulate you, it can put you in touch with your body or it can make you feel connected to a much bigger body.

In the 21st century, we invent new professions in the service of “knowledge translation” and “knowledge mobilization,” and we develop vast infrastructures for multilateral exchange within the “knowledge economy.” We talk about knowledge as something to be constructed, deconstructed, crowd-sourced and “stored in the cloud.” In the context of the church, how can we “store” knowledge about the Word who became flesh?

In the last few years, I have been involved in a project of knowledge embodiment. On the surface, the project is known as the Anabaptist Learning Workshop, a program of Mennonite Church Eastern Canada in cooperation with Conrad Grebel University College. Launched in 2015,

our program offers workshops, conferences and other learning events in various locations throughout Eastern Canada. The goal of the workshops is to bring people together to explore the intersection of Anabaptist-Christian faith and contemporary life, and to do this through participatory and experiential learning.

Workshops have included many ways of inhabiting and being inhabited by knowledge. Participants have explored spiritual caregiving strategies by making and comparing Play-Doh sculptures. They have reflected on community development ministries by thinking with their hands—and with their whole bodies—as they weave bands of cloth together. They have grappled with theological differences by chopping vegetables, filling jars with kimchi, and letting the kimchi fill them with new insights about Christian diversity. They have learned about faith by baking bread, canoeing through the wilderness, and practising new song-leading

techniques. They have read the Bible as a community of interpreters and, therefore, they have been “em-bodied”—made into a body—by the Word.

Of course, non-academic educational programs like the Anabaptist Learning Workshop are not the only ones doing this sort of knowledge embodiment. There are academic courses in which students examine key concepts by moving away from their desks and doing interactive activities. Artists, musicians and actors learn their respective trades in a very embodied fashion. And, of course, there are many workplaces in which employees receive on-the-job training through hands-on learning.

In the context of the church, embodied learning is way more than skin deep! The Book of Ephesians contains a bewildering prayer for each follower of Jesus, namely, that you would “*know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God*” (3:19).

ANABAPTIST LEARNING  
WORKSHOP PHOTO

**Workshop participants in Petitcodiac, N.B., reflect on community development ministries by thinking with their hands—and with their whole bodies—as they weave bands of cloth together.**





## FOCUS ON EDUCATION

Amazing enough that you are supposed to know something that goes beyond knowledge, but also that you should be jam-packed with the fullness of God? Sounds very good, but overwhelming!

This takes us back to the body again, but in the sense of the body of learners, the group of learners. In our program, one of the consistent pieces of feedback we receive is appreciation for being able to learn together as a community. When people feel like they are working together, playing together or puzzling their way through difficult questions, they have a keen sense of camaraderie and, therefore, they usually do not get overwhelmed.

What is the role of the instructor in this situation? When a workshop goes

particularly well, participants often give credit to the instructors for sharing their knowledge and experience while also enabling participants to learn from their own wisdom. The role of instructors becomes one of listening and reflecting back what they have heard, facilitating interactive learning activities and tailoring the workshop to the interests of those who are present.

Can embodied knowledge lead us to do church in new ways, especially in the face of such things as the climate crisis?

In our program, we have experimented with different curricula and with various ways of doing experiential learning. Embodying knowledge can sometimes be as simple as standing up and moving the chairs out of the way;

indeed, the simple act of standing up can increase the flow of blood to the brain by more than 10 percent!

Nevertheless, being faithful involves more than being invigorated! Ephesians 3 talks about the love of Christ that surpasses knowledge. On the local level, I wonder what lessons your congregation has learned about embodying that love. At the planetary level, what lessons do we need to learn about standing up, increasing the blood flow and following Jesus in a changing world? ✎

*Matthew Bailey-Dick is the coordinator of the Anabaptist Learning Workshop and a member of Erb Street Mennonite Church, Waterloo, Ont.*

## Seminary short course offers congregations tools for engaging conflict

Anabaptist Mennonite Biblical Seminary  
ELKHART, IND.

**B**etty Pries, a conflict management specialist based in Waterloo, Ont., provides mediation, coaching and consulting services for businesses, nonprofit organizations, governments and congregations. For six weeks each year, she also leads an online short course of Anabaptist Mennonite Biblical Seminary (AMBS) as a sessional faculty member.



**Betty Pries**

In Transforming Congregational Conflict and Communication, Pries and her students draw on biblical, theological, practical and spiritual sources in examining difficult experiences that pastors and lay leaders encounter while in ministry. While conflict can be painful, Pries teaches that courageously engaging in differences within congregational life builds congregational cultures that nurture the tender balance between honesty and kindness, which, in turn, generates faithfulness and joy.

“We explore models to help us

understand conflict more clearly and reflect on how we can meaningfully engage the conflicts in which we’re involved,” Pries says. “We also explore how Christian spirituality offers a unique foundation that deepens and strengthens the models found in conflict-transformation theory.”

A chartered mediator, Pries has worked with conflict transformation, congregational renewal and organizational change since 1993, both nationally and internationally. She received much of her early training, including a diploma in mediation, through Mediation Services in Winnipeg. In addition, she holds several theology degrees, which help to ground her work with congregations.

Pries, who notes that differences are a natural and necessary part of human life, says she enjoys meeting with people who are sorting out together “what it means to live faithfully amidst the complex reality of human relationships.”

“None of us is perfect at managing conflict,” she says. “This makes the course a

wonderful meeting ground where each of us is on a learning journey.”

While AMBS is known for its master of divinity and master of arts degree programs, the seminary has also offered online short courses since 2012. These six-week discussion-based courses offer participants an opportunity to deepen their understanding of Anabaptist history, thought and witness, as a source of inspiration and guidance for daily life and ministry.

Pries’s short course will be offered from April 15 to May 26, 2020.

Other AMBS short courses include Understanding Anabaptist Approaches to Scripture: What’s Different and Why?, with Loren Johns; Exploring Peace and Justice in the Bible, with Safwat Marzouk and Drew Strait; and Exploring Anabaptist History and Theology, with Jamie Pitts. ✎

To learn more, visit [ambs.edu/shortcourses](http://ambs.edu/shortcourses).



## FOCUS ON EDUCATION

## 'Can I kiss you?'

*Straightforward talk on sex, power and spirituality impacts Rockway students*

By Janet Bauman

Eastern Canada Correspondent  
KITCHENER, ONT.

**R**ebecca Hiller-Ranny, a Grade 12 student, affirmed the blunt tone taken to address sex, power and spirituality at her school. "It was so important," she said. "It was so impactful."

And Micah Neufeld, in Grade 11, said he was glad for the open communication, noting how it sparked good conversations with his parents.

"Let's talk about power, sex and spirituality" was the topic for Spiritual Emphasis Week at Rockway Mennonite Collegiate in Kitchener from Sept. 24 to 26. The annual event tackles a current and timely issue confronting teenagers from a biblical, faith-based perspective.

Over three days, guest speaker Carol Penner, an experienced pastor and assistant professor at Conrad Grebel University College in Waterloo, used a straightforward, matter-of-fact style, interspersed with stories and anecdotes, to engage students from grades 7 to 12.

She began by exploring the biblical story of Joseph in the Book of Genesis from the perspective of power and abuse. She helped students see how power was misused to hurt Joseph on several occasions, including by people who should have loved and cared for him.

She addressed the relationship between sex and power, stressing the importance of seeking consent before engaging in touch, even having students practise saying out loud, "Can I kiss you?"

Penner described spirituality as "who we are on the inside," which gets expressed as "who we are on the outside," based on people's values and actions. She challenged students to make healthy choices in line with values that seek to take care of themselves and others. She repeatedly asked students, "Do you want to be someone that helps people, or someone that hurts people?"

She addressed the use of social media, noting that, while it is a great tool for connecting, people can get addicted to the positive feedback of "likes" and "loves" but deeply hurt by being overlooked or bullied. She encouraged students to ask questions like, "Is this making me feel better about myself?" "Is this helping me build friendships?" or "Is this helping or hurting others?"

In the case of pornography, she described how normal curiosity about sex can become distorted by unrealistic, often violent and degrading images, particularly of women, affecting teens' expectations and understandings about sex, and how they see their own bodies and the bodies of others. She said that using pornography means supporting an industry that hurts people.

She also took time to describe the reaction of human brains and bodies to trauma, and assured students that they can heal if they have experienced abuse. She emphasized that talking to someone about what happened can be the first step towards healing.

Theatre of the Beat, a touring company that creates original social-justice theatre, led interactive workshops called "Safe hands." Artistic director Johnny Wideman and others helped students learn about consent, power and sexual assault, and to practise saying "no." They also unpacked a difficult story of abuse from the Bible, noting the presence of shame and misogyny, and explored alternative scenarios and endings.

Senior students also participated in a workshop facilitated by the local sexual assault support centre, to help them understand the spectrum and seriousness of inappropriate sexual behaviour.

Supported by Mennonite Church Eastern Canada, Rockway hosted an



*Sara Wahl, left, Rebecca Hiller-Ranny and Micah Neufeld take part in a panel discussion on 'Let's talk about sex, power and spirituality' during the evening session for parents and pastors that was part of Rockway Mennonite Collegiate's Spiritual Emphasis Week, held from Sept 24 to 26.*

evening session for parents and pastors. Penner provided an overview of her presentations and then facilitated discussion with a five-member panel, that included Wideman, as well as Pastor Jonathan Brubacher, teacher Sara Wahl and students Hiller-Ranny and Neufeld. The discussion was wide-ranging and thoughtful.

Drawing parallels to the process of getting a driver's license, Wahl encouraged parents to have children take a readiness course, such as "My life online," before getting a smartphone.

Wideman noted how the need to belong is so strong, that many seek affirmation and attention from outside of themselves, instead of learning how to love themselves.

Brubacher emphasized how important it is for churches to offer positive messages about "our belovedness as God's children."

Penner stressed that if parents and churches don't address these topics, children will learn about them from popular culture, which is not realistic or accurate.



## FOCUS ON EDUCATION

Reflecting on Penner's input, Hiller-Ranny said, "She spoke a truth," noting that fellow students, especially girls, were "feeling it strongly . . . it was validating for so many people" to have their experiences named as sexual harassment or abuse. People will need opportunities to debrief, but "it was important," she added.

Neufeld said he was struck by how many

people, especially women, are affected by sexual harassment and assault. One takeaway for him is that "everyone is coming from somewhere," and you don't know their story, so it is important to "approach people from a place of love, not judgment."

✎

### ✎ News brief

#### Canadian post-secondary schools announce enrolment figures

WINNIPEG—Preliminary fall enrolment numbers at Canadian Mennonite University (CMU) indicate an overall 3 percent increase in students in the university's undergraduate and graduate degree programs. This increase reflects both headcount and full-time equivalent (FTE) course registrations. Anticipated full-year registrations for 2019-20 total 955 FTEs for all CMU programs. This includes 670 FTEs through CMU's main campus on Shaftesbury Boulevard, and an enrolment of 285 FTEs at Menno Simons College, CMU's downtown program centre. Seventy-three percent of CMU students are from Manitoba, evenly split between Winnipeg and other communities, while 13 percent are from other regions of Canada. Seven percent of students identify as Indigenous, while international students comprise 14 percent of the student population, representing 31 countries. Final enrolment numbers will be confirmed in the upcoming weeks as registrations continue to be processed.

—CANADIAN MENNONITE UNIVERSITY

ABBOTSFORD, B.C.—Columbia Bible College's fall 2019 enrolment figures show a slight decline from a year ago. This year, 398 students enrolled, with 167 of them new students; FTE students number 357. This year's student body includes 264 students from B.C., 49 from Alberta, 17 from Manitoba, 22 from Ontario, two from Quebec, one from the Northwest Territories, and 29 from the United States and the rest of the world. In 2018, there were 419 total students, 191 of them new, and 373 FTEs. There are 20 students from Mennonite Church Canada congregations, and 37 percent of students are from Mennonite denominations.

—BY AMY RINNER WADDELL

WATERLOO, ONT.—This September, Conrad Grebel University College at the University of Waterloo became home to 288 students from across Canada, the United States, Indonesia, Sudan, Vietnam and Singapore; 124 are new to Grebel, where upper-year students make up more than half the population. This year, 34 percent of Grebel residents come from Mennonite traditions, while others represent more than 30 other Christian denominations and several other religions. Grebel faculty and instructors are teaching 50 courses to 1,500 undergraduate and 74 graduate students. There are 110 majors and 55 minors in peace and conflict studies, and 36 majors and 25 minors in music. Grebel also offers courses in Mennonite studies, history, religious studies, church worship and music, and sociology. There are 14 new students, for a total of 35 in the master of theological studies program; and 19 new students, for a total of 39, in the master of peace and conflict studies program.

—BY JANET BAUMAN



### ✎ News brief

#### CMU/Bethel College launch joint research journal



BETHEL COLLEGE PHOTO BY TAYLOR BROWN

*Robert Milliman, standing centre, Bethel College academic dean, gives brief remarks to Bethel faculty and staff in the room, and to Canadian Mennonite University faculty, administrators and students joining via Zoom, to mark the launch of the Marpeck Undergraduate Research Journal, a new, cooperative undergraduate research publication.*

With the help of the internet, students, faculty and administrators from two Mennonite colleges in two different countries met earlier this year to launch something brand new in Mennonite higher education. The groups from Canadian Mennonite University in Winnipeg and Bethel College in North Newton, Kan., were celebrating the first issue, now live, of the Marpeck Undergraduate Research Journal (MURJ). The name is derived from a major source of financial support, the Marpeck Fund, set up by Robert S. Kreider and Gerald Kreider to foster cooperation between Mennonite colleges and seminaries in North America. The inaugural issue of MURJ comprises essays by six students—four from CMU and two from Bethel—in literature, philosophy, biblical studies, psychology and history. Leah Friesen, a 2018 Bethel graduate, and Alec Loganbill, a current Bethel senior, along with CMU students Isaac Schlegel and Allegra Friesen Epp, spoke briefly about their experiences with this kind of scholarly publication; CMU students Micah Enns-Dyck and Emily Stobbe-Wiebe were not able to attend. The first issue can be accessed at [marpeckjournal.bethelkels.edu/ojs/index.php/Journal](http://marpeckjournal.bethelkels.edu/ojs/index.php/Journal).

—CMU/BETHEL COLLEGE

## FOCUS ON EDUCATION

# The 'small school' advantage

Rockway Mennonite Collegiate  
KITCHENER, ONT.

**D**o you remember your high-school graduation?

Matthew Tiessen does. He was part of Rockway Mennonite Collegiate's Class of 1994. He is one of more than 4,000 Rockway alumni. He now lives in Toronto, working as a professor at Ryerson University.

He began attending Rockway in Grade 11. A number of his friends from church, as well as a bunch of new friends, all seemed to be going to Rockway, and he wanted to play basketball with his buddies. "I heard them calling my name," he says.

Rockway had a great basketball team that year and went to the Ontario Federation of School Athletics Associations championships. Chapel, favourite classes, so many new friends . . . and endless hoops! He recalls that it felt like home.

That is still part of the Rockway "small school" advantage. Last year, 57 percent of students in grades 9 to 12 participated on one or more sports teams.

It's the same with the arts. Next year's

all-school musical, *The Sound of Music*, will happen from June 3 to 6, during Rockway's 75th year.

But it was in Grade 12 that Tiessen believes his Rockway experience had the most lasting impact on him. That year (1993), he and 20 peers travelled to China for six weeks. Their leaders were Rockway alumni Marcus Shantz, now president of Conrad Grebel University College in Waterloo, Ont., and Gail Snyder, a recently retired Rockway faculty and alumna.

The experience was a culture shock. Tiessen kept a journal. By the end of those six weeks, he was a different person. He had lost 13 kilograms due to the change in diet. But, more than that, he had changed—had grown up a bit—and had his eyes opened to the world in ways that shone new light on his rich Mennonite upbringing.

He has travelled a lot since then, but that trip to China was the learning experience of a lifetime. He finds it hard to put a value on the impact of the relationships—and

insights—that grew out of that time. But, every day his Rockway experiences and relationships inform him and his view of the complex world that humanity shares.

Tiessen and his alumni friends still play hoops at the school most Sunday nights. They may have gone their separate ways since high school, but the bonds they were able to form by learning, playing and travelling together at Rockway remain as strong as ever. ❧

## ❧ Staff change

### Innovative scholar appointed visiting PACS professor

• **Eric Lepp** has been named visiting assistant professor of peace and conflict studies (PACS) at Conrad Grebel University College, Waterloo, Ont., for a two-year appointment.



Lepp recently completed a doctorate at the Humanitarian and Conflict Response Institute at the University of Manchester, England. He previously attended the Kroc Institute for International Peace Studies at the University of Notre Dame, where he earned an MA in peace studies, and the University of Waterloo, where he earned a bachelor's degree in social work. "I was drawn to the position . . . because it offered an opportunity to teach, research, and work with students and staff at Grebel and Waterloo who strive to actively build a world that is better than the present state of things," Lepp says. "Dr. Lepp has wide variety of teaching experience at Wilfrid Laurier [University, in Waterloo] and the University of Manchester, where he is known for his enthusiasm for peace and engaging with students," says Grebel dean Troy Osborne. "Grebelites know Eric as a bright and inviting colleague and are eager to welcome him back."

—CONRAD GREBEL UNIVERSITY COLLEGE



ROCKWAY MENNONITE COLLEGIATE PHOTO BY CHRISTINE RIER

After Sunday night alumni basketball in Rockway's gym, Alumni Matthew Tiessen ('94), Matt Snider ('94), and Jamie Yantzi ('96) show their school spirit for Rockway's Founders' Day.



## FOCUS ON EDUCATION

# CMU recognizes distinguished alumni with 2019 awards

Canadian Mennonite University  
WINNIPEG

**A** former teacher dedicated to building relationships with Indigenous peoples, a former Mennonite Church Canada Witness worker invested in intercultural relationships, a long-time pursuer of justice with Mennonite Central Committee (MCC), and a priest and canon theologian in the Anglican Church are the recipients of the Canadian Mennonite University (CMU) 2019 Distinguished Alumni Awards.

The Distinguished Alumni Awards celebrate alumni who, through their lives, embody CMU's values and mission of service, leadership and reconciliation in church and society. The awards are presented to alumni from CMU and its predecessor colleges: Canadian Mennonite Bible College (CMBC) and Mennonite Brethren Bible College (MBBC)/Concord College.

• **Randy Klassen** (MBBC '84) of Saskatoon taught at Bethany College from 2002 to 2015, before becoming the national restorative justice coordinator for MCC Canada for more than three years, until the office was closed this spring. He has dedicated more than 10 years to building relationships with Indigenous communities, first through Bethany College in Hepburn, Sask., and then Lakeview Church in Saskatoon; he has taken young adults to Beardy's and Okemasis Cree Nation, where they connect with youth, get involved in the community and learn from Indigenous elders. He also spent this summer with MCC Saskatchewan as the event coordinator of the Spruce River Folk Festival, a one-day event that raises awareness for landless Indigenous bands.

• **Donna Kampen Entz** (CMBC '86) of Edmonton has worked with MC Alberta since 2010, building interfaith

and cross-cultural relationships with Muslims, many of whom are immigrants and refugees, in North Edmonton. The ministry strives to connect people with services, build community and be a witness of Christian faith. She and her husband Loren were Witness workers in Burkina Faso from 1978 to 2008, an experience that shaped her passion for fostering interfaith dialogue and relationships "so that diverse peoples live together peacefully. Transformation happens to us as individuals and communities when we connect deeply with those who are different than us religiously and culturally." Kampen Entz has been supported by the Mennonite church her whole life, even when her work was not necessarily considered successful by societal standards.

• **Eileen Klassen Hamm** (CMBC '86) of Saskatoon is the executive director of MCC Saskatchewan. She began working for MCC in 1992, taking on various program coordinator roles and becoming program director in 2007, before being appointed as executive director in 2016. "I continue to be passionate about the ministry of MCC because this organization weaves together a diverse constituency of generous donors and volunteers and church communities with the beauty and brokenness of the world," says Klassen Hamm. "Through MCC, we are invited to step into local and global realities and offer our resources and our love, and, in turn, we are formed and transformed by the courage and teachings from many places around the globe." Klassen Hamm and her husband Les attend Wildwood Mennonite Church in Saskatoon, where she participates in leading worship and preaching.

• **Jeffrey Metcalfe** (CMU '09) of Quebec City was recently installed as the Canon Theologian for the Anglican Diocese of Quebec. He facilitates theological reflection in decision-making processes, helps congregations engage in vocational discernment and creates programs to further clergy education. Metcalfe was ordained in 2013 and began his PhD in theological studies at the University of Toronto's Trinity College in 2015. His research focuses on developing an ethnographic theological methodology to explore how the Anglican church in Quebec City can resist and push back against the racism in their context. "As disciples of Jesus, the Spirit calls and empowers us to join together with those who come to dwell with us from other lands, not as a duty, but as a joy," he says. ☼



## ☼ Staff change

### MCI announces next principal

• **Gerald Barkman** became the new principal of Mennonite Collegiate Institute (MCI) in Gretna, Man., in August. He brings a wealth of experience in teaching and administration to the role. After finishing secondary school in Landmark, Man., he went on to complete degrees at Goshen (Ind.) College, the University of Manitoba and the University of Indiana. He has completed degrees in Bible, education, physical education/recreation and administration. Early in his career, he spent time as manager of the Mennonite Village Museum in Steinbach, Man. Barkman has a deep appreciation for his Mennonite heritage and is passionate about his Christian faith, which is reflected in his leadership style. Barkman says he was drawn to MCI because of his deeply held belief that "Christian education is one of the greatest ways to positively influence our world."



—MENNONITE COLLEGIATE INSTITUTE

## FOCUS ON EDUCATION

# Hope comes from action

*Grebelites strike for climate change*

By Katrina Steckle

Conrad Grebel University College  
WATERLOO, ONT.

According to the United Nations, “Climate change is the defining issue of our time.”

On Sept. 27, around 80 Grebel students, staff and faculty took part in the Global Climate Strike in Waterloo, at which more than 4,000 people gathered for three hours of singing, chanting and speeches.

Mark Vuorinen, a Grebel music professor, led the KW Symphony and local choirs in performing Beethoven’s “Ode to Joy,” with much of the crowd joining in. This powerful performance evoked an emotional response from many climate strikers.

Speakers from the Indigenous community, local professors, students from every level of education, and others urged the crowd to make changes on an individual level, to fight for change on a systemic level, and to vote for change in the upcoming federal election.

Grebel students attended the strike for a variety of reasons.

“I was motivated to come to the strike because of my privilege,” said Madeleine Neufeld, a fourth-year peace and conflict studies student. “Friends of friends have died in floods in Indonesia this past rainy season because of climate change. They can’t speak up, so I will.”

“Hope comes from action,” remarked Katie Goerzen Sheard, who is in her second year of

social development studies. “The actions of people today in K-W and all over the world make me hopeful that we can continue to act and make changes towards living sustainably and justly. This strike was a reminder that we are surrounded by others and we can support each other in making change.”

Grebel has a history of early adaptation for environmental changes. Recycling was introduced in the 1980s, before the blue box recycling program even came to the University of Waterloo, and, in the early 2000s, Grebel’s student council created the

position of environment representative.

In 2009, students initiated the installation of solar panels on Grebel’s roof to pre-heat the school’s hot water. The next year, the college was the first participant in a highly successful pilot project that tested institutional-level organic waste collection through the Region of Waterloo’s green bin program.

Last year, a team of students successfully applied for grants to add a green roof to the college’s current kitchen expansion.

Most recently, the Mennonite Archives of Ontario, located in the Milton Good Library at Grebel, closed as a part of the strike to raise awareness of the effects of climate change on cultural heritage and community memory. ❧

To view the “Ode to Joy” performance, visit [youtube.com/watch?v=92neUttq-mw](https://youtube.com/watch?v=92neUttq-mw).



CONRAD GREBEL UNIVERSITY COLLEGE PHOTO BY MARGARET GISSING

On Sept. 27, Grebel students, staff and faculty took part in the Global Climate Strike in Waterloo, Ont., at which more than 4,000 people gathered for three hours of singing, chanting and speeches.



**FOCUS ON EDUCATION**

CONRAD GREBEL UNIVERSITY COLLEGE PHOTO BY MARGARET GISSING

*Upper-year students at Conrad Grebel University College, clad in their purple shirts, enthusiastically welcome each new first-year student—including Nathan Toews, pictured—in an effort to make the transition to university an easy one. Activities and games help students get to know each other during Orientation Week, which culminates in an all-college retreat.*



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## FOCUS ON EDUCATION

# Reclaiming the value of health-care assistants

By Rachel Bergen  
Contributing Editor

The head of a Columbia Bible College diploma program is seeking to prove the value of health-care assistants and help raise up a new generation of them in B.C.

The eight-month program is starting this month and is provincially recognized. According to the Abbotsford college, it will follow an approved curriculum for training and will integrate a Christian perspective.

Trish Giesbrecht, the program director, said Columbia is aiming to meet a need in the province. The current demographic of health-care assistants in the province is aging. They are in their 50s and will be seeking retirement soon.

"They are going to be aging out of this role and we don't have people coming in to pick up the torch and carry on," she says.

Part of that is because people don't really know what a health-care assistant or care aide is. "They are the people who

do the hands-on care for patients and residents, and they often will work in hospital settings, in home support, in care homes, assisted living and group homes," she explains.

It is also due to the fact that people don't respect care aides as much as they do doctors and nurses.

"It's been a vocation that hasn't received honour," Giesbrecht says. "There's a lot of negative publicity and it

needs people to reclaim the value and the virtues of this particular role. We devalue this particular vocation, and it shouldn't be, because it's such an integral part of caring for people."

Part of the new program is a mandatory class called Foundations of Christian Vocation. Through the class, instructors will give students the tools to connect their Christian faith with their work.

"In this program we're not only going to teach students to bathe patients, feed them and dress them, but also how to connect with people on a deeper level, too," Giesbrecht says.

## 'Serve and comfort people with Jesus' heart'

Eun Hei has always wanted to work for people in need, which is why she applied to be in the program. "I am hoping to learn how to serve and comfort people with Jesus'



PHOTOS BY REBEKAH BIELEFELD

*Brenda Klassen, a health-care assistant, helps Carolyn Grove-Seely, a resident of Menno Place.*

heart through this program," she says. "I am hoping to grow spiritually, so that when I work, I please people and God."

Katherine Klassen is another prospective student. She decided that she only wanted to study at Columbia. "I applied to this specific program and not any other programs because I felt that my faith was essential in choosing this career, that it was important to include my Christian values in my studies, and this is what this program provides," she says.

She hopes to promote the value of health-care assistants as well as advocate for the value of older adults. "By shifting the mindset of society from stigmatizing our older adults, to people that are worth respect and to be valued, we are able to learn from the past, and older adults are able to find purpose in their older age," she says.

Abbotsford's Menno Place, a member of the Mennonite Benevolent Society, is part of the program's advisory committee, along with Tabor Village, a Mennonite Brethren-owned organization, and Baptist Housing.

Menno Place is also providing a dedi-



*Health-care assistant Frank Bond helps resident Esther Unrau with her walking.*

**FOCUS ON EDUCATION**

cated laboratory space on its campus where Columbia students will gain hands-on skills.

Karen Baillie, the chief executive officer of Menno Place, says it is involved in the program because of a lack of health-care aides in the province. "In 2019, long-term care, assisted living, and home health-care providers are facing an alarming . . . human resources crisis," she says.

Baillie thinks the involvement fits with Menno Place's mandate and will help in "the development of future employees who exhibit our values."

Giesbrecht adds that she thinks this program is an important one for a Christian college. "I just feel we're called to be the hands and feet of Jesus," she says. "This is that in a practical way." ✎

To learn more about the program and apply to be in the 2020 class, visit [columbiabc.edu/aca/health-care-assistant](http://columbiabc.edu/aca/health-care-assistant).



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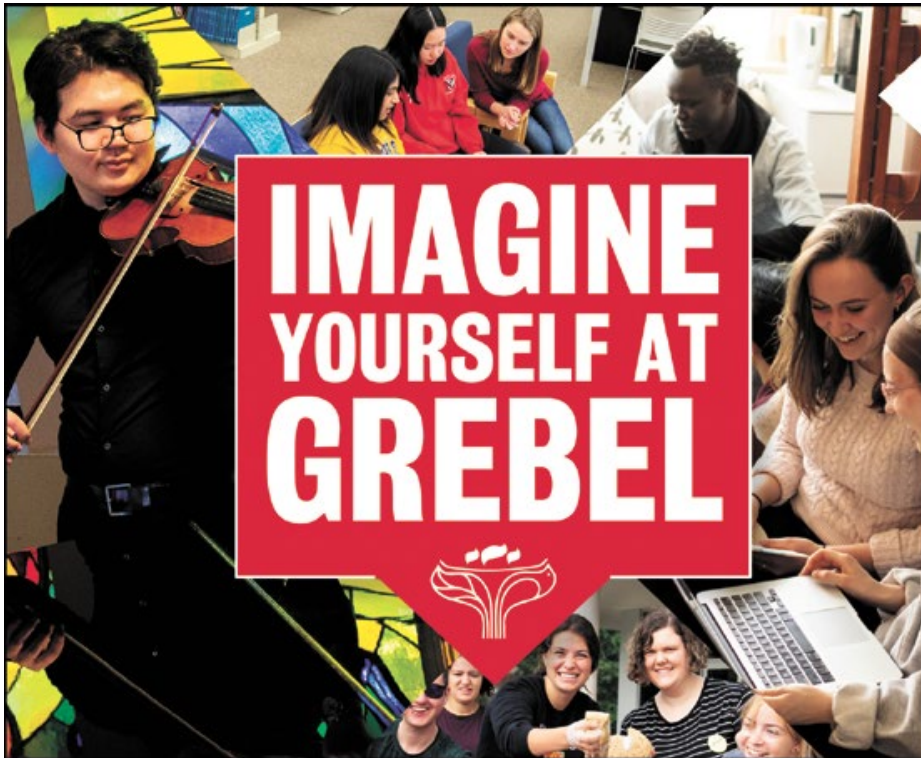
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(above) Incoming students visit the Kelby Love "Peace Mural" on the corner of Prairie and Main streets in Elkhart, Indiana.



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## Calendar

### British Columbia

**Until Feb. 8, 2020:** "Faces of Jesus," A Metzger Collection exhibit, at Columbia Bible College, Abbotsford. Open Wednesdays, Fridays and the second Saturday of each month from 11 a.m. to 4 p.m.

**Nov. 8-9:** Mennonite Historical Society of B.C. genealogy workshops, at the Mennonite Heritage Museum, Abbotsford.

**Nov. 9,10:** "Symphony of hymns 4," featuring Calvin Dyck, Crystal Hicks and Gail Suderman, in support of MC B.C. outreach ministries: (9) at Peace Mennonite Church, Richmond, at 7 p.m.; (10) at Level Ground Mennonite Church, Abbotsford, at 3 p.m.

**Nov. 18-22:** Annual Christmas market, at the Mennonite Heritage Museum, Abbotsford.

**Dec. 7,8:** Advent Vespers with Abendmusik Choir: (7) at Emmanuel Free Reformed Church, Abbotsford; (8) at St. Philip's Anglican Church, Vancouver. Both concerts at 7:30 p.m. In support of the Menno Simons Centre.

### Alberta

**Oct. 26:** Seventh annual Christian Muslim dialogue, "Heart of hospitality," at the ACCA Centre, Edmonton, at 9:30 a.m.; featuring Neveen Ayad and Scott Sharman. For tickets, visit [acwalberta.ca](http://acwalberta.ca).

**Nov. 1-2:** "Vision 20/20 Phase IV: Incarnating God's call," at Calgary First Mennonite.

### Saskatchewan

**Oct. 26:** RJC homecoming banquet and corporation meeting. Theme: "Gymn sing," a celebration of the musical legacy of RJC. Dinner and show start at 6 p.m. For tickets, email [office@rosthernjuniorcollege.ca](mailto:office@rosthernjuniorcollege.ca).

**Oct. 29-31:** Rural church leadership conference, at Horizon College and Seminary, Saskatoon. Featured speaker: Jarred Siebert of the New Leaf Network. To register, visit [eventbrite.ca](http://eventbrite.ca) and search for "rural church leadership conference."

**Nov. 13:** RJC kielke supper fundraiser, at Bethany Manor, Saskatoon.

**Dec. 19,21:** RJC Christmas concerts: (19) at Knox United Church, Saskatoon; (21) at RJC at 7 p.m.

### Manitoba

**Until Nov. 9:** Mennonite Heritage Centre Gallery, Winnipeg, presents two exhibitions on Hutterites: "Voices of conscience: Peace witness in the Great War," and "Our (Hutterite) life in art."

**Oct. 25:** CMU open house for prospective students, in the Marpeck Commons, Winnipeg, at 10 a.m.

**Oct. 25-26:** "Mennonites and anthropology: Ethnography, religion and global entanglements," a Centre for Transnational Mennonite Studies conference, at the University of Winnipeg. Keynote speaker: James Urry. For more information or to register, visit [mennonitestudies.uwinnipeg.ca/events](http://mennonitestudies.uwinnipeg.ca/events).

**Oct. 26,27:** Camps with Meaning's celebration banquets: (26) at Emmanuel Mennonite Church, Winkler, at 5:30 p.m., with musicians Kim Thiessen and Darryl Neustaedt; (27) at Douglas Mennonite Church, Winnipeg, at 5:30 p.m., with the Faith and Life Women's Chorus.

**Oct. 26,27:** Canadian Foodgrains Bank's "Singin' in the grain" fundraising concerts, featuring the Encore Quartet and Canzona: (26) at Springfield Heights Mennonite Church, Winnipeg, at 7 p.m.; (27) at Emmanuel Mennonite Church, Winkler, at 3 p.m.

**Nov. 2:** "Infuse 2019," MC Manitoba's "learning, inspiring, connecting" event, at CMU, Winnipeg.

**Nov. 2:** CMU Festival Chorus and the Mennonite Community Orchestra present works by Leonard Enns and others, at Jubilee Place, at Mennonite Brethren Collegiate Institute, Winnipeg, at 7:30 p.m.

**Nov. 5:** "Reading the Bible with the excluded," a public lecture with Bob Ekblad, at the CMU Chapel, Winnipeg, at 7 p.m.

**Nov. 13-15:** Westgate Mennonite Collegiate's senior-high students present "A Christmas Carol," at the Gas Station Arts Centre, Winnipeg. For more information, visit [westgatemennonite.ca](http://westgatemennonite.ca).

**Nov. 15:** "Discover Outtatown,

an off-campus visit day for interested students, at the CMU campus, beginning at 8:30 a.m.

**Nov. 19:** Westgate Mennonite Collegiate hosts an "Evening of the arts," at 7 p.m. Includes music by school bands and choral groups, and a gallery of student artworks.

**Nov. 22:** CMU campus visit day for prospective students, at 8:30 a.m.

**Nov. 25:** Westgate Mennonite Collegiate holds its annual general meeting, at 7 p.m.

**Nov. 28:** CommonWord book launch of "Peaceful at Heart: Anabaptist Reflections on Healthy Masculinity," at CMU's Marpeck Commons, Winnipeg, at 7 p.m.

**Nov. 29-30:** Out-of-province campus preview for prospective students, at CMU, Winnipeg.

**Nov. 30:** "Christmas at CMU," Winnipeg, showtimes at 2 and 7 p.m.

**Dec. 7:** "Choose your own adventure trip" raffle, in support of Mennonite Heritage Village. Five trip options to choose from. To purchase tickets online until Dec. 6, visit [bit.ly/mhv-affle](http://bit.ly/mhv-affle).

**Dec. 7:** CMU Festival Chorus and the Winnipeg Symphony Orchestra present Handel's "Messiah," at the Winnipeg Centennial Concert Hall, at 7:30 p.m. For more information, visit [my.wso.ca/messiah](http://my.wso.ca/messiah).

**Dec. 9:** Westgate Mennonite Collegiate holds its Christmas concert, at Westminster United Church, Winnipeg, at 7 p.m.

### Ontario

**Until Oct. 25:** "New Fraktur," featuring recent works by Meg Harder, at the Grebel Gallery at Conrad Grebel University College, Waterloo.

**Oct. 18-19:** "I am not alone" church planters workshop, in Hamilton. For more information, visit [bit.ly/i-am-not-alone](http://bit.ly/i-am-not-alone).

**Oct. 18, 19:** "A mile in my moccasins," a moccasin-making workshop, at 50 Kent Avenue, Kitchener, led by Madelaine Kioko: (18) at noon, (19) at 9 a.m. For more information or to register, visit [mcco.ca/moccasin](http://mcco.ca/moccasin).

**Oct. 19:** "Empty bowls for Haiti" fundraiser to support MCC Ontario's commitment to sustainable change in Haiti, at Steinmann

Mennonite Church, Baden; seatings at 5 and 7 p.m. For more information, visit [mcco.ca/events](http://mcco.ca/events).

**Oct. 20:** MCC Ontario presents "Across rivers and oceans," a celebration of the 40th anniversary of Canada's private sponsorship program, at Steinmann Mennonite Church, Baden, at 3 p.m. For more information, visit [mcco.ca/rivers-and-oceans](http://mcco.ca/rivers-and-oceans).

**Oct. 22-23:** Credence & Co. presents "Healthy boundaries in the context of ministry," a two-day workshop, at St. Catharines United Mennonite Church, from 9 a.m. to 5 p.m. each day. Keynote speaker: Marg Van Herk-Paradis. For more information or to register, visit [bit.ly/2kwLyEd](http://bit.ly/2kwLyEd).

**Oct. 26:** Multicultural worship service and MC Eastern Canada celebration to bless mission minister Brian Bauman on his retirement, at First Mennonite Church, Kitchener, at 3 p.m., followed by a potluck meal.

**Oct. 26:** "School for laypeople: Doing spiritual care," An Anabaptist Learning Workshop event, Toronto United Mennonite Church/Mennonite New Life Church, from 9 a.m. to 4 p.m. For more information or to register, visit [bit.ly/school-laypeople](http://bit.ly/school-laypeople).

**Oct. 27:** Bluegrass group Rescue Junction performs at the Detweiler Meetinghouse, Roseville, at 2:30 p.m. For more information, call Laurence Martin at 519-504-4591.

**Oct. 29:** "100 inches of rain: Redefining youth ministry in a post-Christian world," a youth worker webinar, with Michele Hershberger. Live location at Conrad Grebel University College, Waterloo. For more information or to register, visit [mccc.ca/mccc-events](http://mccc.ca/mccc-events).

**Oct. 29-30:** Credence & Co. presents the workshop "Giving and receiving feedback: Speaking truth in the love," at Conrad Grebel University College, Waterloo, from 8:30 a.m. to 4:30 p.m. each day, featuring Betty Pries. For more information, visit [bit.ly/credence-feedback-workshop](http://bit.ly/credence-feedback-workshop).

**Oct. 30:** "How to put on a drama or pageant at your church (and still be happy when it's over)," and Anabaptist Learning Workshop webinar, from 7 to 8:30 p.m. Resource people: Joanne Bender, Chris Steingart, Ruth Boehm and Sara Garnet. For



more information or to register, email [alw.grebel@uwaterloo.ca](mailto:alw.grebel@uwaterloo.ca).

**Nov. 2:** Pax Christi Chorale presents "The Sun, the Wind and the Man with the Cloak," a new cantata by Stephanie Martin and Paul Ciufo, and works by Vaughan Williams and Elgar, at Yorkminster Park Baptist Church, Toronto, at 7:30 p.m. For more information, visit [paxchristichorale.org](http://paxchristichorale.org).

**Nov. 8:** "One baptism? A symposium on baptism and the Christian life," an Anabaptist Learning Workshop, at Waterloo North Mennonite Church, from 8:30 a.m. to 3:30 p.m. For more information or to register, visit [bit.ly/2nPw8Ms](http://bit.ly/2nPw8Ms).

**Nov. 8-10:** Fall youth retreat, at Silver Lake Mennonite Camp, Hepworth. Theme: "Escape the ordinary: Make our mark." For more information or to register, visit [bit.ly/2nOVhXE](http://bit.ly/2nOVhXE).

**Nov. 9:** Menno Singers perform "Mothering God: Choral works by spiritual minimalists," at Trillium Lutheran Church, Waterloo, at 7:30 p.m. For more information, visit [mennosingers.com](http://mennosingers.com).

**Nov. 10:** "Following Jesus together as Anglicans and Mennonites, Pt. 2," at Renison Institute of Ministry, Waterloo, from 9 a.m. to 4 p.m. Instructor: Pablo Hyung Jin Kim Sun.

**Nov. 11:** Fairview Mennonite Home hosts its annual handicraft sale, at the home in Cambridge, beginning at 9 a.m. Includes a bake sale and tea room, and much more.

**Nov. 12-13:** Credence & Co. presents "Forming peaceable congregations," at Conrad Grebel University College, Waterloo, from 8:30 a.m. to 4:30 p.m. Speaker: Tom Yoder Neufeld.

**Nov. 15-17:** "Grounding: Discovering our sacred gifts in climate emergency," a contemplative prayer retreat hosted by the Student Christian Movement and Pastors in Exile, at Loyola House, Guelph. For more information, visit [pastorsinexile.org/grounding](http://pastorsinexile.org/grounding).

**Nov. 16:** Nithview Christmas bazaar, featuring a bake sale, silent auction, community vendors and a tea room, in New Hamburg, from 2 to 4 p.m.

**Nov. 16:** MCC peace conference, at Bethany Community Church, St. Catharines, begins at 9 a.m.

**Nov. 16:** "Innovate networking day," at Floradale Mennonite Church, from 9 a.m. to 4:30 p.m.

A ReLearning Community event.

For more information or to register, visit [bit.ly/2nIxOXV](http://bit.ly/2nIxOXV).

**Nov. 22-23:** Annual "Spirit of Christmas" event, at Nairn Mennonite Church, Ailsa Craig, featuring juried craft show, Ten Thousand Villages booth and tea room: (22) from 6:30 to 9 p.m.; (23) from 10 a.m. to 4 p.m.

**Nov. 23,24:** Soli Deo Gloria Singers present "Longing," a choral concert: (23) at UMEI, Leamington, at 7:30 p.m.; (24) at Leamington United Mennonite Church, at 3 p.m. For tickets, call UMEI at 519-326-7448 during school hours.

**Nov. 27-29:** Credence & Co. presents "The art of mindful mediation," with Betty Pries, at Conrad Grebel University College, Waterloo, from 8:30 a.m. to 4:30 p.m. For more information or to register, visit [bit.ly/2m8IbUM](http://bit.ly/2m8IbUM).

**Dec. 1:** Lifted Voices will sing Christmas music at the Detweiler Meetinghouse, Roseville, at 2:30 p.m. For more information, call Laurence Martin at 519-504-4591.

**Dec. 8:** Menno Singers perform "Haste ye!—Christmas anthems," with the Menno Youth Singers, at Trillium Lutheran Church, Waterloo, at 3 p.m. For more information, visit [mennosingers.com](http://mennosingers.com).

**Dec. 15:** Pax Christi Chorale presents jubilant choral masterworks by Bach, Vivaldi and Durante, at St. Andrew's Church, Toronto, at 3 p.m. For more information, visit [paxchristichorale.org](http://paxchristichorale.org).

**Dec. 15:** "Sing-along Messiah," with Menno Singers, orchestra and soloists, at St. Jacobs Mennonite Church, at 3 p.m. For more information, visit [mennosingers.com](http://mennosingers.com).

**Dec. 21,22:** St. Jacobs Mennonite Church presents "The Worst Best Christmas Pageant Ever," a Christmas comedy for the whole family, at the church at 2:30 p.m. each day. For tickets, call 519-664-2268.

**To ensure timely publication of upcoming events, please send announcements eight weeks in advance of the date by email to [calendar@canadianmennonite.org](mailto:calendar@canadianmennonite.org). For more Calendar listings online, visit [canadianmennonite.org/churchcalendar](http://canadianmennonite.org/churchcalendar).**



## Classifieds

### Employment Opportunities



#### Employment opportunity

**Professor of Pastoral Care and Director of Contextual Education open.** Anabaptist Mennonite Biblical Seminary, Elkhart, Indiana, is hiring a full-time professor to start July 1, 2020.

Preferred qualifications: Ph.D. or equivalent; expertise in pastoral care, strong organizational, interpersonal, intercultural, and communication skills; preparedness to oversee ministry placements and chaplaincy requirements, and the ability to inspire students in face-to-face and online learning environments. See a full job description at [www.ambs.edu/jobs](http://www.ambs.edu/jobs).



#### Employment opportunity Executive Director

Camp Arnes is located north of Gimli Manitoba on Lake Winnipeg and is seeking a full-time Executive Director.

Camp Arnes was founded in 1949 with a vision to share the gospel with and provide training in discipleship for children and youth with a firm conviction that the retreat setting was an effective tool to this end. Camp Arnes provides year round services/ministry including children and youth camps in July and August as well as outdoor education to school groups for the balance of the year.

Camp Arnes offers rental facilities to churches, families and the community throughout the year. The Executive Director of Camp Arnes functions as the Chief Executive Officer. In this capacity, the incumbent is responsible for carrying the vision of the organization with the Board, implementation of policies set by the Board as well as to set strategic annual goals and direct financial status, programs, and administrative management of the organization. Guidance and direction is provided by the President of the Board, and by the Board's Executive Committee.

The Executive Director provides leadership and mentoring and will be committed to the Camp Arnes Statement of Faith and to living a lifestyle consistent with the Bible and the example modelled by Jesus Christ.

For more information; please visit our website at <https://www.camparnes.com/year-round-employment>. Interested applicants should review the job description on the website and submit a resume with references to the Camp Arnes Search team at [hanseb@boge-boge.com](mailto:hanseb@boge-boge.com).

## Advertising Information

Contact D. Michael Hostetler

1-800-378-2524 x.224 / [advert@canadianmennonite.org](mailto:advert@canadianmennonite.org)





PHOTO AND TEXT BY AMY RINNER WADDELL

*Mennonites in Abbotsford, B.C., along with about two thousand elementary and secondary students, took part in Orange Shirt Day on Sept. 30, with the theme of 'Every child matters.' Participants walked through Mill Lake Park in central Abbotsford, many wearing orange shirts. Pictured, Indigenous drummers open the ceremonies, which included speeches by officials from local First Nations. Orange Shirt Day is a legacy of the St. Joseph Mission residential school in Williams Lake, B.C., commemorating a student who had her orange shirt taken away from her on the first day of school at the mission. The date in September is chosen each year to remember the time of year when Indigenous children were taken from their homes, and to encourage anti-bullying and anti-racism for the new school year.*

# Photo finish



PHOTO COURTESY OF SANDY YUEN / TEXT BY JOELLE KID

*Youth from Toronto Chinese Mennonite Church spent a week in July volunteering with Mennonite Disaster Service's Save the Evidence campaign ([canadianmennonite.org/building-relations](http://canadianmennonite.org/building-relations)), which is restoring a former residential school in Brantford, Ont. On Sept. 29, the youth (pictured) shared lessons from their trip and raised \$2,000 for the project by selling shirts for Orange Shirt Day, hosting a soup and bread fundraiser, and taking a special collection.*