

CANADIAN MENNONITE

September 28, 2020 Volume 24 Number 20

An eye for beauty

Natalie Stevanus wins
'My Perspective' photography
competition, pg. 16-17

INSIDE

Copyright matters 4
COVID curtails Sunday school 12
Cheering for the Leafs! 24

EDITORIAL

The allure of horror films

AARON EPP
Online Media Manager



Halloween is a few weeks away, and I don't know about you, but I can't wait to watch some horror movies to get into the spirit.

I just stopped and re-read that first sentence and I can't help feeling like a deviant. This is *Canadian Mennonite* after all, a magazine in which you're more likely to read about *The Passion of the Christ* than you are about *The Shining*. Horror movies have historically been considered taboo for many Christians and non-Christians alike.

They were certainly *verboden* in my household when I was growing up. I didn't believe in ghosts, vampires, werewolves, UFOs, astral projection, mental telepathy, ESP, clairvoyance, spirit photography, telekinetic movement, full-trance mediums or the Loch Ness monster, but I believed in the devil and hell. Whatever I learned at home and in church left me with the impression that, much like listening to the "riffalicious" rock 'n' roll of Ozzy Osbourne, watching horror movies was akin to sending Beelzebub a handwritten invitation to be my Dark Lord.

I no longer think that way. And, at this very moment, I'm not particularly interested in whether or not my pop culture choices are wise. Ultimately, I don't know that the average horror movie is any more transgressive of Mennonite values than the average action film.

What I am interested in is this question: Why do I enjoy watching horror movies?

In thinking about my answer, I reached out to two people. One of them is a horror aficionado named Joey Penner. He's my cousin and one of my best friends. We were born a month apart, we went to Sunday school and youth group together, and we were baptized on the same day. All that's to say, we had very similar upbringings. I thought hearing about his experiences might help me articulate my own feelings.

"There's so much to be said for just the atmosphere [horror movies] create," Joey said. "I don't know what it is about momentarily living in these dark shadowy worlds but, I guess, because it's so different from my reality, there's something thrilling about it."

He went on to explain that the horror movies he gravitates toward involve a ghost of some kind. Usually this ghost is haunting a house belonging to a white, upwardly mobile suburban family. "This middle American family thinks they're doing all the right things by living the way the textbooks tell them to . . . and that's taken away from them in the form of this haunting they can't escape."

That concept intrigues Joey, although he couldn't name why. "These really traditional [North] American values that everyone's trying so hard to uphold are kind of useless, ultimately, in the face of a power that's way beyond their control," he said. "The haunting becomes a symbol for chaos being always present, and you can't just avoid it forever. The things we've come up with to be our safety nets [could] fail at any given moment."

Prior to calling Joey, I talked to Murray Leeder, a lecturer in the University of Manitoba's Department of English, theatre, film and media. He holds a PhD from Carleton University in Ottawa and his books include 2018's *Horror Film: A Critical Introduction*.

I asked him why people who watch horror movies enjoy being scared.

"I think, in actuality, people don't like to be scared," he replied. "If you're in a [real-life] circumstance that would really scare you, you would avoid that."

Horror movies, however, give viewers "the physiological circumstances of being scared—it induces reactions [like] making people scream or making their hair stand up—but in an environment you know is safe," he said. "So I think it's a way of sampling those extreme kinds of versions of human experience in a way that ultimately is free of consequences."

So why do I enjoy horror movies? Like Joey, I get some thrills from spending time in shadowy worlds that, at first glance anyway, are different from my own. I'm not sure I need another reminder of how chaotic life can get and, God knows, there are enough real-life scenarios that frighten me, whether it's the COVID-19 pandemic, fascism or the climate crisis.

I suppose one of the things I like about horror movies is that, no matter how intense the action gets, everything gets resolved in 90 minutes. If only that were true of real life.

Correction

An editing error led to an incorrect rendering of a quote by Robert Spence in the article "Evangelical path to truth and reconciliation," Sept. 14, pg 19. It should read, "They are used to create a norm." *Canadian Mennonite* regrets the error. ❧

CONTENTS

SEPTEMBER 28, 2020 / VOL. 24, NO. 20

ABOUT THE COVER:

Natalie Stevanus, who loves dogs, shot this award-winning photograph she calls "Companionship" on an early morning walk. With it, she won the Judges' Choice Award at this year's international "My Perspective" photography competition for people with Down Syndrome. For more photos and article, see pages 16-17 and the back cover.

PHOTO: NATALIE STEVANUS

From pew to pulpit

14

Valeri Alipova arrived in Canada for the first time five years ago, on a one-year Mennonite Voluntary Service assignment. Earlier this month, she became associate pastor of Bethel Mennonite Church in Winnipeg.

'I can see this church coming'

18

MC Eastern Canada's intercultural mission minister, **Fanosie Legesse**, says of bridging cultures, "It is hard work to begin to understand each other."

Navigating reopening

20

MC Saskatchewan church leaders share their experiences and insights regarding reopening church during a Zoom meeting. Correspondent **Donna Schulz** sat in to listen.

'Engaging missionally with neighbours'

22

MC British Columbia uses its Mountainview Fund to revitalize community outreach efforts by congregations, reports correspondent **Amy Rinner Waddell**.

Copyright matters

4

Singer/songwriter Bryan Moyer Suderman, pictured, hopes that the church would see copyright as less of an obligation and more as an opportunity and invitation to relationship.



Regular features:

For discussion 6 Readers write 7 Milestones 8
Calendar 29 Classifieds 29 Online NOW! 30
Schools Directory 30-31

Our need for community Christina Bartel Barkman 9

'A little mercy now' Arli Klassen 10

Grinding gears Troy Watson 11

CANADIAN MENNONITE

490 Dutton Drive, Unit C5,
Waterloo, ON, N2L 6H7

Phone: 519-884-3810 Toll-free: 1-800-378-2524 Fax: 519-884-3331

Website: canadianmennonite.org

Facebook.com/Canadian.Mennonite @CanMenno

Please send all material to be considered for publication to

General submission address: submit@canadianmennonite.org

Readers Write: letters@canadianmennonite.org

Milestones announcements: milestones@canadianmennonite.org

Calendar announcements: calendar@canadianmennonite.org

PUBLICATIONS MAIL AGREEMENT NO. 40063104 REGISTRATION NO. 09613

RETURN UNDELIVERABLE ITEMS TO: Canadian Mennonite,
490 Dutton Drive, Unit C5, Waterloo, ON, N2L 6H7

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

Published by Canadian Mennonite Publishing Service. Regional churches and MC Canada appoint directors to the board and support 38 percent of Canadian Mennonite's budget.

Board Chair, Henry Krause, hakrause@telus.net, 604-888-3192

Canadian Mennonite Staff

Publisher, Tobi Thiessen, publisher@canadianmennonite.org

Executive Editor, Virginia A. Hostetler, editor@canadianmennonite.org

Managing Editor, Ross W. Muir, managinged@canadianmennonite.org

Online Media Manager, Aaron Epp, onlinemgr@canadianmennonite.org

Editorial Assistant, Barb Draper, edassist@canadianmennonite.org

Graphic Designer, Betty Avery, designer@canadianmennonite.org

Circulation/Finance, Lisa Jacky, office@canadianmennonite.org

Advertising Manager, D. Michael Hostetler, advert@canadianmennonite.org,
toll-free voice mail: 1-800-378-2524 ext. 224

Senior Writer, Will Braun, seniorwriter@canadianmennonite.org

B.C. Correspondent, Amy Rinner Waddell, bc@canadianmennonite.org

Alberta Correspondent, Joanne De Jong, ab@canadianmennonite.org

Saskatchewan Correspondent, Donna Schulz, sk@canadianmennonite.org

Manitoba Correspondent, Nicolien Klassen-Wiebe, mb@canadianmennonite.org

Eastern Canada Correspondent, Janet Bauman, ec@canadianmennonite.org

One-Year Subscription Rates

Canada: \$44 + applicable sales tax (depends on province where subscriber lives)

U.S.: \$66 / International (outside U.S.): \$91.10

Subscriptions/address changes

(e-mail) office@canadianmennonite.org

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

FEATURE

Copyright matters

Should the church care if anyone's paying the piper?

By Joanne De Jong

Alberta Correspondent

Life is funny. When something breaks down in the church, whether an oven or an elevator, we fix it. And if we can't fix it, we buy a new one. We understand that physical property must be paid for.

But what about intellectual property? What if we have no one who can write songs, worship materials or a Christmas play? Why do churches often resist getting out their chequebooks when it comes to paying composers, photographers and artists?

Until recently, many Mennonite churches had never pre-recorded their services, used Zoom, or livestreamed anything. But then COVID-19 hit. Suddenly everyone was struggling to learn the copyright laws, and questions and frustrations began to arise as people discovered that they needed permission to use people's work, whether it was a song, musical arrangement or worship material. What had previously been done in the privacy of the church was now online for the world to see, which meant new rules and accountability.

According to Ev Buhr, Edmonton First Mennonite Church's office administrator, "It's hard for people to understand that just because we own 300 hymnals, we don't have permission to print 300 copies of a song in that book."

Copyright regulations explain that purchasing a song book means you have paid for the permission to sing from it, but not for permission to photocopy, project, record that music, or use it online, even if you are just using the material in a private Zoom meeting or service. Anything online requires a streaming licence, which can be purchased from CCLI (ccli.com) or One License (onelicense.net).

Another thing to note is that those who write the hymns and those who compose the music may have their own separate copyright permissions.

Bible translations published later than 1925 are copyrighted material. Copyright permission for the RSV, NRSV and Common English Bibles currently allows livestreaming.

Buhr has spent countless hours figuring out what the church can and cannot do. She encourages worship and song leaders to submit their songs and worship materials

a week-and-a-half in advance, so she can have time to obtain the permissions. She recommends that churches consider designating a copyright point person.

Not long ago, she had to email the Church of Scotland to get permission to use a worship resource at the back of *Sing the Journey*, a supplement to *Hymnal: A Worship Book*. That takes time. She has created multiple documents explaining copyright guidelines for her community.

'Invisible victims'

It hasn't been easy for many churches to figure out how to get permissions, and with that comes the questions: "Should the church care?" and, "Why bother?"

For some, it is as simple as being committed to obeying the law. In Canada, the minimum penalty for non-commercial copyright infringement is \$100 and the maximum is \$5,000. Commercial copyright infringement fines start at \$20,000.

"We are not above the law," Buhr says.

Darryl Neustadter Barg is director of communications for Mennonite Church Manitoba, the media production coordinator for Canadian Mennonite University (CMU) in Winnipeg, and a musician. He has received many calls from churches trying to understand the copyright rules, and they are often surprised by the requirements. He says he is not an expert but he tries his



PHOTO BY JANE GRUNAU

Musician Darryl Neustadter Barg is MC Manitoba's director of communications and CMU's media production coordinator. He is pictured leading worship with Bruno Cavalca at the 2019 MC Canada assembly in Abbotsford, B.C.



SCREENSHOT BY JOANNE DE JONG

An example of how to properly acknowledge a song by naming the creator, arranger and publishing company, and providing a statement of permission from the licensing company (complete with licence number). Taken at an Edmonton First Mennonite Church online service on July 26.

best to help.

In Neustaedter Barg's opinion, "This is not as much a legal issue as an ethical issue." Some question, "You mean I have to pay to photocopy two pieces of paper?" He frames it this way: "Where do we draw the line? What if someone steals one tomato from your garden? Or 10 tomatoes? Is there a difference?"

Whether professional or amateur, the appropriation of any work is not considered ethical. Once something is created, it is automatically copyrighted, and the intention of the copyright holder cannot be assumed. Some freely give their work away because it is not their main source of income, but others are trying to make a living serving the church and should be able to receive a just and living wage for their work. Shouldn't they?

Donita Wiebe-Neufeld, Mennonite Central Committee Alberta's development coordinator and writer, describes many musicians, writers, and artists as "invisible victims." "So many are just trying to survive," she says.

Another group that is disadvantaged are those in the Global South, who rarely have any copyright protections. Stories are told of musicians using folk songs from other countries, assuming the owners can't be found, and then creating their own arrangements, which are then copyrighted.

Karla Braun, editor of the Mennonite World Conference (MWC) communications team, says MWC endeavours to

properly credit contributions from any artist, no matter what country they are from. In her experience, Mennonites from the Global South are generous when sharing their creative work, as are those from North America and Europe.

Even if an artist or musician is a professional, there is a shared motivation to serve Christ and build up the church.

Adam Tice, a professional Mennonite hymn writer, who served as text editor for the new *Voices Together* hymnal, was initially motivated to write Mennonite hymns because he realized a lot of the theology expressed in worship was coming from other traditions. A desire grew to bring Mennonite theology to Mennonite singing.

Surprisingly, he discovered that other denominations had a real appetite for songs with Anabaptist theology. His No. 1 hit on One License is "The Church of Christ Cannot Be Bound," a song inspired by a Menno Simons quotation: "True evangelical faith cannot lie dormant . . ." The song is now part of at least eight denominational hymnals and has been translated into multiple languages.

Carol Penner, a Mennonite writer and assistant professor of theological studies at Conrad Grebel University College in Waterloo, Ont., describes serving the church as an artist as "a labour of love."



Adam Tice

Her passion to write worship material for the wider church came when she realized there were not many Mennonite resources online. She says she "strongly believes that if you read good resources, you'll be more thoughtful when you write your own."

Wiebe-Neufeld wonders if the complexity of copyright practices will actually push more congregations to write their own material: "I would like to see more creativity bubbling up in our congregations. Even if it is not as professional, that's okay."

While freely offering her material online, Penner's only request is that the work be acknowledged. She does not want people to mention her name in a church service, but rather prefers the acknowledgement to be in the bulletin or projected discreetly. She wants her work to be used and says feedback motivates her to keep creating.

A better question

Perhaps a better question than "Should the church care about copyright?" could be, "How can the church show appreciation to those who serve the church tirelessly through the creative arts?"

According to Bradley Kauffman, *Voices Together's* general editor, the committee members found it really meaningful when a group in the Eastern United States started a GoFundMe page to show appreciation for all the volunteer work, thought and prayer the committee did on behalf of the church.

Other ways of showing appreciation can be through an encouraging email or call, or by offering to sponsor further training for the creator. And, of course, to report usage. Tice says a large portion of his royalties come from the required reporting of song use on One License. Very little comes from hymnal sales, which amounts to 12.5 percent of the sale price divided between all of the contributors.

Kauffman says the church should care “because we care about relationships. All songs and materials are born out of relationships. Songs and words chosen for worship are the foundation of the church’s ministry; because it’s so central to worship and identity, we should value these relationships.”

Professional singer/songwriter Bryan Moyer Suderman agrees. He hopes that the church would see copyright as less of an obligation and more as an opportunity and invitation to relationship. He tells the story of a United Church of Christ minister who came across his music, contacted him for permission to use it, and subsequently built a relationship that has lasted many years. The friendship has grown through calls and emails, and he has even been hosted at least three times in the woman’s home in Boston.

Because Moyer Suderman cares about his relationships with his faith family, he has placed these words on his website (smalltallministries.com): “Please know that my approach to ‘permissions’ for congregational use of any/all of my songs is this: ‘That’s what songs are for! Please use them, if you feel they may be



PHOTO BY JULIE MOYER SUDERMAN

Bryan Moyer Suderman is a Mennonite singer/songwriter.

useful! I give my permission gladly and enthusiastically!”

Seeing copyright through the lens of faithful discipleship, relationship and justice can motivate us to joyfully do our best to follow the copyright rules and support those who work in creative ways to build up the church.

Practical advice

Knowing that all creative work is meant to be relational, here are some practical rules to follow in support of the church’s creators:

- **Pay for the licences you need.** According to Kauffman, One License will cover at least 90 percent of the *Voices Together* hymnal, including worship resources. CCLI covers more modern songs. Cost is based on congregational size. A streaming licence must be added if doing anything online.
- **Report the material you use.** One License requires regular reporting for each song used, while CCLI does sampling.
- **Permission must be sought out for**

material not covered by the One License and CCLI licences. Most song books have some contact information inside their covers. Permission to use videos, images and other forms of art may require more investigation.

- **Songs in the public domain** do not need licensing. The song is in the public domain if the composer or writer has been dead for over 70 years, or if the copyright has expired. To learn more, visit bit.ly/bc-copyright-laws.

Our song writers, composers, musicians, artists, writers and photographers are not looking for accolades or big bucks. They are working hard to use their gifts in service to the Body of Christ. Prayerfully considering ways to show appreciation, beginning with due diligence in reporting and following copyright laws, will go a long way.

Should the church care? Yes, because copyright matters. ❧

See online links to free resources at canadianmennonite.org/copyright-matters.



/// For discussion

1. How often do you think about copyright when making a photocopy or a scan? What are some things the church does without realizing that copyright laws apply? Have we become more aware of copyright concerns because of more online worship services?
2. What is your response to Joanne De Jong’s question: “Why do churches often resist getting out their chequebooks when it comes to paying composers, photographers and artists?” Do you think Mennonite churches are worse than others?
3. What are the advantages and disadvantages of using professional music and worship resources rather than amateur offerings? How much are you willing to pay for a wide variety of music and worship resources? Are you eagerly awaiting what the new *Voices Together* resources will add to our worship?
4. De Jong suggests that churches should try to show appreciation to those who serve the church through the creative arts. Who are the creative artists in your church community? What are some ways to encourage them and to foster new creativity?

—By Barb Draper

See related Copyright resources at www.commonword.ca/go/2128

CommonWord
Bookstore and Resource Centre

/// Readers write

✉ **Pandemic provides ‘extra bonuses’ for elderly congregant**

Re: “In a time of uncertainty: COVID-19 prompts churches to rethink gatherings,” March 30, page 15.

The Japanese Mennonite Christian Fellowship meets in Surrey, B.C., at Living Hope Church every Sunday afternoon. I would love to attend but cannot make that drive of 45 minutes on the freeway.

However, now the church is meeting virtually online, and not only can I attend via my computer, but we also see each one’s face and can connect that way. What a blessing.

This wouldn’t be possible without the virus disrupting our lives. So God gives me extra bonuses, attending the meeting every Sunday and seeing each person face to face!

I hope we can find ways of continuing after the virus bug is gone.

MARY DERKSEN, ABBOTSFORD, BC.

✉ **Nobody left to share Mennonite theology on the airwaves**

Re: “The twilight of Mennonite radio,” June 22, page 4.

In my opinion, the beginning of the end for Mennonite radio programs in Manitoba started in 1999, the year Victor Sawatzky was forced out of the leadership role he had at Faith & Life Communications, a division of Mennonite Church Manitoba.

He was instrumental in expanding the radio outreach of MC Manitoba, which had produced radio programs since 1957, the year CFAM 1290 started broadcasting in Altona. At the high point, he was overseeing and producing four weekly radio programs—all heard on CFAM, AM1250 in Steinbach and CJRB in Boissevain.

In addition, some of these programs that Faith & Life produced were also aired on radio stations in Ontario, Saskatchewan, Alberta, and as far away as Paraguay and Mexico.

Not only did Sawatzky have a keen ear for what made sense to the radio listener, he was able to bring donors to the table, so that he had a substantial cash reserve to carry on the activities of Faith & Life. But, for some reason, the MC Manitoba board wanted Victor out of the picture, and he was unceremoniously pushed out in 1999.

So, even though the last MC Manitoba program, *Frohe Botschaft*, aired on June 28, the seeds of the

demise of Mennonite radio were sown a long time ago.

The sad part for me is that MC Manitoba has seen fit to not be heard on Golden West Radio, the only Mennonite-owned radio organization in Canada, leaving it, as of now, entirely up to other faith groups to share their theological understandings to our listeners.

ELMER HILDEBRAND, ALTONA, MAN.

The writer is CEO of Golden West Radio, headquartered in Altona, Man.

✉ **Termination of pastor’s ministerial credentials story gets mixed reviews**

Re: “MC Eastern Canada terminates retired pastor’s ministerial credentials,” July 20, page 22.

Thank you very much for this excellent, and much needed, article.

MARION ROES (ONLINE COMMENT)

While the outcome of Mennonite Church Eastern Canada’s actions did result in a positive step for the victims, it’s not clear how the past trauma, the most-certainly re-emergent trauma, and the ongoing needs of the victims of this abuse were treated in coming forward, communicated with and cared for during the process, and how they will be cared for ongoing.

While this article clearly does not, nor is able to, convey all the actions taken by the various institutions, the only proactive action noted is that of Habitat for Humanity, which has set up a confidential process for other possible victims to reach out.

I know it took much courage for the Erb Street Mennonite Church victims to bring this to light. I hope there is more than just “prayers” for them, but that, additionally, their community is treating them with care, consideration and an attempt to understand the impact the past and the current events have had and are once again having on them.

Rather than the accused, please consider the victims first. It is they who are the courageous ones, but they are also the vulnerable ones.

RICK SHANTZ (ONLINE COMMENT)

✉ **Accusations should not keep hymns out of *Voices Together***

Re: “Songs removed from *Voices Together* after allegations of sexual misconduct against David Haas made public,” July 20, page 23.

After reading this news brief, I was compelled to ask which psalms (songs) should be removed from

the Scriptures because of King David's indiscretions.

I also find myself with John, in Mark 9:38-41, asking, "*Teacher, . . . we saw a man driving out demons [writing hymns for worship] in your name and told him to stop, because he was not one of us [because of his sexual indiscretions]. 'Do not stop him,' Jesus said. 'No one who does a miracle [writes a song] in my name can in the next moment say anything bad about me, for whoever is not against us is for us. I tell you the truth, anyone who gives a cup of water in my name because you belong to Christ will certainly not lose his reward.'*" (Bracketed comments are those of the letter writer.)

Haas's hymns selected for *Voices Together* should stand on their own merit. The strong Christ-centred character of the author is an added support for the hymns' selection.

I grew up as a Mennonite but now practise my Christian beliefs through the Roman Catholic Church. There I found Haas's music to be as a cup of water for the thirsty.

HERB JANZEN, GRAND PRAIRIE, ALTA.

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 and include the author's contact information and mailing address. Preference is given to letters from MC Canada congregants.

/// Milestones

Births/Adoptions

Campbell—Rebecca Irene (b. Aug. 6, 2020), to Zoe Cressman and Ian Campbell, Fort Garry Mennonite, Winnipeg.

Schellenberg—Sylvie Giesbrecht (b. Aug. 13, 2020), to Niko Schellenberg and Breanne Giesbrecht, First Mennonite, Calgary.

Baptisms

Nathan Burgess, Margo Ratzlaff—First Mennonite, Calgary, in the Little Red Deer River at Camp Valaqua, Water Valley, Alta, Aug. 23, 2020.

Emma Ellison White, Ethan Ellison White, Carly Gerber, Craig Weber—Crosshill Mennonite, Millbank, Ont., Aug. 9, 2020.

Jaxsen Lubbers—Crosshill Mennonite, Ont., Aug. 16, 2020.

Amy Wiens—Ebenfeld Mennonite, Herschel, Sask., Aug. 9, 2020.

Kennedy Martens—Fiske Mennonite, Sask., June 21, 2020.

Marriages

Groetelaars/Redekopp—Trevor Groetelaars and Victoria Redekopp (Niagara United Mennonite, Niagara-on-the-Lake, Ont.), Aug. 29, 2020.

Martens/Weber—Heidi Martens and Marlin Weber, North Star Mennonite, Drake, Sask., at Guernsey, Sask., Aug. 22, 2020.

Weber/Yantzi—Leanne Weber and Nathan Yantzi, Crosshill Mennonite, Ont., at the bride's home, Aug. 22, 2020.

Deaths

Brolsma—Gerrit Klaas, 85 (b. May 4, 1935; d. Aug. 21, 2020), Calgary First Mennonite.

Dick—Dennis, 67 (b. Feb. 25, 1953; d. Aug. 21, 2020), Bethany Mennonite, Virgil, Ont.

Dick—John H., 98 (b. Dec. 26, 1921; d. Aug. 7, 2020), North Leamington United Mennonite, Leamington, Ont.

Epp—Gilbert Menno, 84 (b. Oct. 9, 1935; d. July 26, 2020), Trinity Lutheran, Lanigan, Sask., formerly of North Star Mennonite, Drake, Sask.

Epp—Jacob W., 86 (b. Jan. 21, 1934; d. May 31, 2020), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Epp-Stobbe—David, 67 (d. Aug. 9, 2020), Breslau Mennonite, Ont.

Fast—Marlene (nee Boldt), 83 (b. Dec. 18, 1936; d. Aug. 28, 2020), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Fast—Susan (nee Willms), 79 (b. Dec. 20, 1940; d. Aug. 14, 2020), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Gingerich—Marjorie Marie (Ropp), 78 (b. Dec. 4, 1941; d. Aug. 29, 2020), Steinmann Mennonite, Baden, Ont.

Hiebert—Erwin (Erv), 83 (b. Feb. 17, 1937; d. Sept. 5, 2020), Morden Mennonite, Man.

Janzen—Margaret (nee Kopp), 94 (b. March 20, 1926; d. Aug. 19, 2020), Vineland United Mennonite, Ont.

Krause—Dietrich, 91 (b. Jan. 13, 1929; d. Sept. 6, 2020), Sherbrooke Mennonite, Vancouver.

Kuepfer—Katherine, 96 (b. March 21, 1924; d. July 3, 2020), St. Jacobs Mennonite, Ont.

Martin—Mildred Erlene (nee Steckle), 88 (b. July 27, 1931; d. June 30, 2020), Floradale Mennonite, Ont.

Martin—Sylvan B., 81 (b. Feb. 4, 1939; d. Aug. 15, 2020), Floradale Mennonite, Ont.

Nickel—Helene (nee Foth), 99 (b. July 19, 1921; d. Aug. 23, 2020), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Petkau—Alvin Henry, 80 (b. Aug. 29, 1939; d. Aug. 3, 2020), Fort Garry Mennonite, Winnipeg.

Canadian Mennonite welcomes Milestones announcements within four months of the event. Please send Milestones announcements by e-mail to 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.

THIRD WAY FAMILY

Our need for community

Christina Bartel Barkman

In my work with high-risk single mothers, I've been meeting one-on-one this summer with women, as our weekly group program was put on hold due to the pandemic. Over and over, I've seen the positive effects that a caring community has on individuals and how vastly important it is.

One remarkable woman that I've been meeting with was a drug addict for nearly 30 years after a very unstable and unloving childhood. When she told me her story of recovery, she attributed it all to finally having a caring community supporting her.

She moved into a transition home for women who have experienced abuse in intimate relationships and started attending the weekly single-mothers program where I work. The community she gained from these two supportive and interconnected groups was the perfect recipe for her to find the healing and transformation she had longed for.

She strongly feels that, above any specific treatment plan, anti-depressant or other medication, what is needed is a loving community. The constant and caring support she received helped her stay off drugs and parent her child well. She now gives back to her community as an outreach worker in the downtown

area.

I've also been meeting with several women who have deeply felt the loss of their community during our current COVID-19 pandemic. Some high-risk women, after losing their weekly support and routine, were unable to parent their children. For those living with depression or addiction, the pandemic has been especially devastating. Relying on a community is healthy and necessary, but when those social structures are taken away, as they were during the lockdown, it is catastrophic, especially for those in more vulnerable situations.

One woman told me that she had been working all year to be more social, learning to trust others and to ask for help, and then all of a sudden we are all told to stay away from others! When a supportive community is no longer easily accessible, it is very unsettling and unfortunate.

My work this summer has especially focused on reaching out to the women in our program who have felt isolated and alone. I have met on front steps or backyards of many homes, hoping to offer support and love where there is a lot of loneliness and fear. I have lifted up these women in prayer as I hear their

stories and offer guidance and care. We all need to feel connected to people we trust in a safe and caring environment. For many, it has become even harder to find that safe community, and we need it now more than ever.

How can we, as the church, support our families, our friends and those most vulnerable during these challenging and strange times? How can we ensure that no one is forgotten, alone or unsafe? As schools, churches and various programs are reopening, what can we do to help build authentic and safe communities?

Our church has started a program called Family Fusion through which we've connected young families/couples/singles with older people in our congregation. The goal is to build meaningful intergenerational relationships within the church and to be a support network for each other. I am excited to see how this helps people feel connected and cared for in creative and life-giving ways.

Many churches are in a stage of restructuring how we gather. As we make plans for this new season, I pray that we put priority on how we can build meaningful community to support and care for one another. ☞



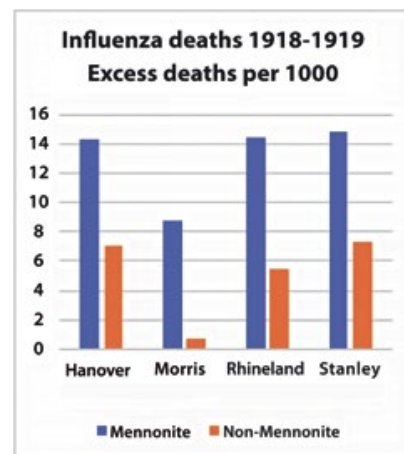
Christina Bartel Barkman, with her four little ones and her pastor husband, seeks to live out Jesus' creative and loving "third way" options.

Et cetera

Mennonites died at higher rate in 1918

During the 1918-19 Spanish flu pandemic, Mennonites in southern Manitoba rural municipalities died at twice the rate of their neighbours, according to research done in 2008 by Glen Klassen and Kimberly Penner. Klassen speculates that an important factor in spreading the flu then was the extensive visiting and rotating worship services that brought many Mennonites into contact with each other.

Source: "Now it's here" by Glen R. Klassen, in *Mennonite Historian*, June 2020.



THE CHURCH HERE AND THERE

'A little mercy now'

Arli Klassen

In early August, I heard about the devastating impact of floods and a landside on a Mennonite congregation in Kerala in southern India, with mud covering the building and many church members missing. Paul Phinehas, head of the Anabaptist conference there, asked for prayers for:

- **People to be safe**, with loss of lives avoided;
- **Relief work to start soon**;
- **Those trapped in mud and debris** to be rescued miraculously; and
- **Rains to stop** and further damage avoided.

Mennonite World Conference put out a call for prayer, which began with Psalm 57:1: *"Have mercy on me, my God, have mercy on me, for in you I take refuge. I will take refuge in the shadow of your wings until the disaster has passed."*

I was struck by these prayers for mercy, because that is not a comfortable part of my language of prayer. I regularly and often pray for blessing for specific people, and I even regularly sign off my emails with "blessings." I intentionally foster in myself an attitude of wishing wellness and good

things on all the people I interact with and pray for.

But I don't pray for mercy. I am not often in settings where prayers for mercy are spoken aloud in our churches. We pray for blessings. Does your church also pray for mercy beyond the phrase, "In your mercy, hear our prayers"?

Do you see blessing as the good things in our lives and attribute them to God? What then is mercy: Avoiding or having minimal impact from bad things in our lives? Or Brother Phinehas's request for prayers for the congregation in Kerala?

I began to reflect that praying for blessings too often reflects a place of privilege, asking for, wanting—and even expecting—good things in our lives from God. It does not reflect perspectives from a place of marginalization or oppression, seeking mercy from causes of pain and suffering.

I am learning to pray for mercy these days for Black people, people of colour and Indigenous people, who experience police violence and discrimination; mercy for health-care workers, teachers and others who are on the front lines of this COVID pandemic; mercy for people who struggle with mental-health

issues and are vulnerable to losing resilience in this pandemic; mercy for those who suffer from abuse and sexual misconduct; and mercy so that certain trouble might be avoided.

Maybe that is one of the silver linings in this pandemic journey. As Canadian churches, many of us are more privileged than churches in other countries. Some of us are learning to live with daily uncertainty and worry, while others with more experience of living with fear can share from their wisdom.

In looking through our soon-to-be former hymnal, I find that most songs about mercy relate to salvation, that God's mercy for sinners is extended to all. There are very few songs that encourage us to pray for mercy in our own current broken situations and for mercy for others in broken situations.

And so I turn to a song that my husband Keith includes in his "pandemic repertoire," a song by Mary Gauthier from 2005, called "Mercy Now," a song we have listened to often in these months: "Yeah, we all could use a little mercy now / I know we don't deserve it but we need it anyhow / . . . / Every single one of us could use some mercy now." ❧



Arli Klassen lives in Kitchener, Ont., with her husband, Keith Regehr, praying through songs about mercy.

Et cetera



MCC helps remove bombs from Laos

MCC worker Titus Peachey, left, and national bomb removal project coordinator Boua La are pictured with a collection of unexploded bombs in Xieng Khouang Province in the early stages of the MCC bomb removal project in Lao People's Democratic Republic (Laos) in 1994.

Source: MCC / Photo courtesy of Titus Peachey



LIFE IN THE POSTMODERN SHIFT

Grinding gears

Troy Watson

This summer, our neighbours had a total of four trees taken down that bordered either side of our property. I really miss those big, beautiful trees. One tree was at least 50 years old, the other three were probably closer to 100, but it took only a few hours to reduce them to small piles of stump shavings scattered on the ground. It takes much longer to develop things than it does to tear them down.

A number of things have happened this summer that have made me wish life could go back to the way things were. Like many people, I wish we could go back to our pre-COVID-19 lives, when we didn't have to wear masks to sing together and stay two metres away from people we cherish. I've gained a deeper understanding and empathy for people who don't like change and are always wishing we could go back to the way things were. I get it now. I feel that lament in my own life.

Grieving loss is important and healthy, but one of the goals of grieving well is acceptance of "what is." Denying or resisting change is futile and it sets you up for disappointment, bitterness and resentment. Life is not going back to the way things were. Those trees are gone, and I need to accept it.

My neighbours will hopefully plant new trees, but those big beautiful trees are gone. So is our pre-COVID-19 way of life. The pandemic will permanently change many aspects of society and how we live. Even after it has passed, things aren't going back to the way they were before. That includes how we do and be church. We need to mourn what is lost, accept "what is," and respond to this new season with courage, creativity, wisdom and faith.

Ecclesiastes is one of my favourite books in the Bible. Its most famous passage is Chapter 3, where the teacher declares: "There is a time for everything,



PHOTO BY WAYNE BISHOP ON UNSPLASH

and a season for every activity under heaven." The teacher tells us that "there is a time to tear down and a time to build."

We seem to be experiencing a season of deconstruction right now, tearing down old power structures, institutions, cultural systems and societal norms. I believe Divine Spirit is inviting the church into this deconstruction process both to be transformed and to become transforming agents in our world. We won't stay in this season forever. There will be a time for rebuilding soon enough—but we can't rush, deny or resist this season of tearing down.

The teacher also says "there is a time to embrace and a time to refrain from embracing." We've entered a season of refraining from embracing. This has been hard on many, but we must accept this season, not only because it's appropriate right now but because there is meaning in each season. Each season has value in its time.

Wisdom is being able to discern what season we're in and adjust accordingly. We cannot simply pine for the old times. It's foolish to insist that things return to the way they were. That isn't an option. Wisdom grieves the loss of the old while adjusting to the new with courage, creativity and faith.

Last week, I was biking with my sons on the hydro-cut trails in Kitchener and Waterloo., Ont. I'm not into biking, and some of these trails were pretty intense. I used my lowest gear for the first time in my life. I've never needed it before, but when you're going up a really long, steep, winding hill with lots of rocks and roots, you need first gear. Most of the time, first gear is useless; it would be the worst gear to be stuck in. You wouldn't get very far. But sometimes you need it.

I was discussing this with a good friend, and he said, "That's like life. You've got to find the right gear for the part of the journey you're on."

I think the church is struggling to find the right gear for the season it finds itself in. That's okay. Everyone is. What's important is that we're willing to switch gears and try out gears we've never tried before. You move really slowly in first gear, but sometimes it's the only way to keep moving forward. Right now, the focus of my spiritual growth journey is finding the right gear—instead of grinding them. ☼



Troy Watson (troydw@gmail.com) is grinding gears right now.

VIEWPOINT

COVID curtails Sunday school

Amy Gingerich
MennoMedia

As schools have reopened during the COVID-19 pandemic, it's a different educational landscape than anyone has seen before. The same is true for church worship and faith-formation classes.

MennoMedia surveyed congregations in Mennonite Church Canada and MC U.S.A. in July to determine what kind of reopening plans churches were making, discovering that:

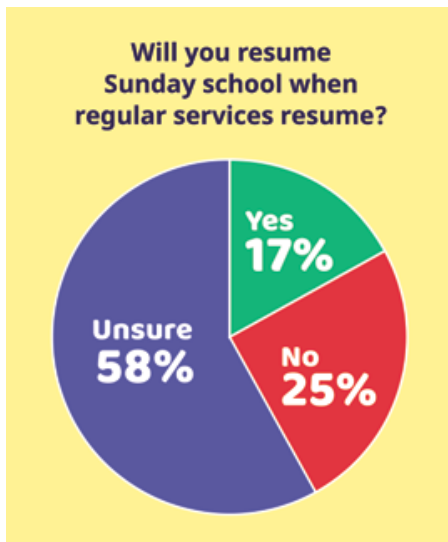
- **Most churches are** meeting online (58 percent) and are unsure (55 percent) of when they will resume in-person services.
- **36 percent** of congregations are not offering any classes for children.
- **Only 17 percent** of churches said they will definitely resume Sunday school when regular services begin.
- **Nearly 40 percent** of churches do not plan to offer nursery services when their regular services resume.

This indicates a sea change in the role of children in the church and suggests that the landscape of Sunday school as we have known it may never look the same.

MennoMedia sees the biggest impact in sales of our *Shine* children's Sunday school curriculum. It's very likely our *Shine* revenue for the year will be one-third or less of what it was last year.

This significant loss in sales could have many explanations. Perhaps churches are focused on worship and haven't yet figured out their children's programs. Perhaps giving is down and churches are not able to purchase what they normally would. Perhaps they are using products other than *Shine*. Perhaps churches are ordering late, as they wait to see how the pandemic develops. Perhaps there aren't enough volunteers willing to teach in hybrid or digital formats.

The reality we must face, however, is



that when churches do not provide faith formation curriculum and programming—no matter the reason—the work falls solely on parents and families.

And yet many parents feel ill-prepared to do this on their own in the midst of a pandemic. One of the main reasons that parents choose to attend a congregation is because of what it offers their children—ranging from nursery care during worship to children's Sunday school classes. If, suddenly, congregations stop providing these supports, we will begin to see families leaving our churches. Church growth experts remind us that these services really matter. As one pastor shared with me, "The church is cutting off its own foot right now."

We, as a church, need to be grappling together with who shoulders the responsibility for children's faith formation. It's neither all on parents nor all on the church. How can congregations reimagine faith formation to meet the needs of children and families in such an unusual time? How can we equip already-tapped-out parents with the language and habits of faith? What does it mean for your church to love Jesus,

grow in faith, and change the world during this season?

At MennoMedia, curriculum is core to our mission of engaging and shaping church and society with resources for living Christian faith from an Anabaptist perspective. This fall, we debut a completely new version of our children's curriculum called *Shine*, built around a tagline that says we want children to love Jesus, grow in faith and change the world.

Yet everything we had planned around delivery this fall has had to be completely reimaged. We now recognize that this pandemic has sped up seismic generational changes throughout the church. The products we developed last year to be used in Sunday-school classrooms this fall with teachers teaching in person just aren't what much of the church needs right now. The church needs—and expects—different kinds of products and new methods of delivery to meet new realities.

There is no quick fix to this problem. At the moment, MennoMedia staff are doing everything we can to revamp existing products to make everything as online- or Zoom-friendly as possible (*Shine Connect*) and to create new digital products for family faith formation (*Shine at Home*).

But is there enough of a market to sustain us? If *Shine's* sales numbers continue their downward trend, it's difficult to imagine it would be sustainable to keep producing *Shine* for the long term.

And that would be a huge loss for the church. *Shine* privileges certain biblical stories and themes, such as using a heavy dose of the gospels and continually naming the love of God, the goodness of this world, the value of life, and the ability to work toward a better future.

Ultimately, though, the church needs to decide what the long-term effects will be if our denomination no longer has use for Anabaptist children's Sunday school curricula. What will fill the void? What is the impact on the church if we lose this tool to teach children our unique Anabaptist ways of talking about Jesus and God? ❧

VIEWPOINT

'Deconstructing race'

Understanding the breadth of our diversity

Jeanette Hanson

When we lived in Nanchong, China, our three-year-old daughter, Claire, came home from Kindergarten quite indignant that some of her classmates had said her hair was blond. "My hair is black!" she declared. I looked at the golden curls on her head and had to break it to her, "No, your hair is not black."

Years later, a neighbour in that same city looked at me closely and declared, "When you first came here, you looked like a foreigner, and now you look really Chinese; your nose has even gotten smaller."

In *Deconstructing Race: Multicultural Education Beyond the Colour Bind*, Jabari Mahiri, a professor of education at the University of California Berkeley, suggests that our socially constructed concepts of race limit our understanding of one another. He argues that our continually evolving "micro-cultural identities" provide a more helpful understanding of diversity. Categories like white, Black or Latino don't capture the breadth of the experiences, emotions and moments in our lives that make us who we are.

Claire's lived experience didn't align with others' perception of her hair colour. My neighbour's perception of my foreignness changed once I became familiar to her.

Deconstructing "race" as we know it is crucial as we reflect on the racist and white supremacist roots of the institutions around us. We must grapple with the implications of being part of systemic racism. It seems too big a task. It is difficult to see where healing can start.

Yet, in my work in Mennonite Church Canada's International Witness program, I reflect on this reality all the



PHOTO BY JEANETTE HANSON

The Friends of Grace Church Association in Thailand celebrates the opening of its office.

time. How do we cross cultural barriers in life-giving ways? How do we form relationships that build up everyone? How do we all share our God-given gifts in the global Body of Christ?

As a Witness worker in China, I thought at times that I would never fit in alongside my Chinese colleagues until a local pastor gave me some advice: "We don't need you to be Chinese; we need you to be who you are in relationship with us."

Here are some examples of what this looks like in the ongoing work of International Witness:

- **George and Tobia Veith**, Witness workers in China, collaborate with Pastor Yin Hongtao, a Chinese graduate of Anabaptist Mennonite Biblical Seminary in Elkhart, Ind., and several church leaders to provide Anabaptist discipleship-training to interested churches.
- **Tany Warkentin represents** International Witness in our work with Africa Inter-Mennonite Mission, which brings leaders from Burkina Faso, Congo, France and the United States together to share financial and human resources for ministry in Africa.
- **During her studies** at Eastern Mennonite Seminary in Harrisonburg, Va., a Chinese youth pastor worked with

local pastors to minister to the many Chinese students in the city through our partner organization, Mennonite Partners in China. She now pastors in China but has left a legacy of caring for Chinese students in that American community.

Building relationships is central to the work of International Witness. We live and work with each other across the broad categories of race, ethnicity, language and politics. Through this work, both our Canadian congregations and our international sisters and brothers receive the gift of a rich understanding of the diversity of the Body of Christ. We see God through the eyes of the other, experience God's gifts together, and spread the hope and healing of God's love to the world. ✎

International Witness Sunday is being celebrated on Oct. 18. For worship resources and more information on how to learn, participate and give, visit mennonitechurch.ca/IW-Sunday. Jeanette Hanson (@mennonitechurch.ca) is director of MC Canada's International Witness program. This blog originally appeared on the MC Canada website at bit.ly/deconstructing-race.



PEOPLE

From pew to pulpit

New pastor came to Canada five years ago as volunteer

Story and Photo by Nicolien Klassen-Wiebe

Manitoba Correspondent

WINNIPEG

Valerie Alipova arrived in Canada for the first time five years ago, on a one-year Mennonite Voluntary Service (MVS) assignment. In September, she became an associate pastor of Bethel Mennonite Church in Winnipeg.

“The craziest part is that the first day I arrived here [at Bethel] . . . I remember walking past this office, and I thought, ‘Oh these offices are pretty nice. Who knew that five years from now I’d be sitting in one of those offices!’” she says.

Alipova, 22, was born and raised in Zaporozhye, Ukraine. She grew up attending Zaporozhye Mennonite Church, where her mother was a lay minister and her father was a custodian, both volunteering their time in addition to working and raising three children. Faith was an important pillar of Alipova’s upbringing.

She came to Winnipeg in the summer of 2015 to do MVS at the Carter Early Learning Centre, a daycare run out of Bethel, and at Camps with Meaning.

When she first arrived, she thought she had God figured out. “He’s in this small box with all these right answers,” she remembers thinking. “And I remember my first five months I felt like I had to protect that box, so that nobody would get in [and] plant any seeds of doubt in this little box.”

But being exposed to new perspectives prompted many questions. She says it was difficult to be 17 years old in a new country and questioning her beliefs.

At Christmas, she was talking with a friend about her many faith questions. He suggested that she study at Canadian Mennonite University (CMU), a place he thought would help her work through her questions. She enrolled at CMU in the fall and became a member of Bethel. She graduated this spring with a bachelor of arts degree.

“It was challenging, but now I see how that actually strengthened my faith a lot more,” she says. “I feel like now I can rest in his mystery, when before it was so hard to not know all the answers. I feel like a lot of young adults may be struggling with that not knowing, not understanding everything. But I think I became more comfortable with saying, ‘I don’t know,’ and that’s the beauty of it. God cannot be fitted in one box. . . . And I think CMU helped me to go through that process of opening my box and then critically assessing what’s in the box.”

After being a pastoral intern at Bethel twice through Mennonite Central Committee’s Summerbridge program, a summer internship for young adults of diverse cultural backgrounds to serve in their home congregations, she realized pastoral ministry gave her a lot of joy, hope and energy, and she wanted to continue this work.

She became Bethel’s interim associate pastor last September, and served in the part-time, one-year role while also being a full-time student. This year, on Sept. 1, she became the full-time associate pastor of children, youth, young adults and young family ministry.

This had never been her plan, though. Before crossing the ocean, Alipova’s plan was to return to Ukraine and become a mother, keeping a home and raising three children.

“All the girls in my family got married when they were 17,” she says. “So that’s what I saw and that’s what I wanted to do. . . . I think it’s also because of the cultural expectations in Ukraine. If you’re a female, you should stay at home, you probably shouldn’t work, your job would be to take care of the kids and your husband. There’s not many options.”

She certainly never thought she would



Valerie Alipova never imagined that one of the Bethel Mennonite Church offices would be hers when she first came to Canada with Mennonite Voluntary Service in 2015.

work as a pastor. “I think, growing up, I never thought of it, because of the social pressure of females should not be in leadership positions,” she says. As a teenager, she felt she had to hide parts of her life from her friends because, when they discovered her mom was a pastor, they said vehemently that it was a sin.

Alipova says her mother was “such a great example in that time of discrimination against her,” seeing her stand up for what she believed in. “It inspired me. But then I’ve also seen my mom crying a lot of times because of that, and I just didn’t know if I could go through this.”

Being welcomed into ministry by Bethel for who she is—a young Ukrainian woman—inspired Alipova and gave her hope that she could have a future as a pastor. Despite the challenges COVID-19 continues to pose, she is excited for the opportunity to make deeper connections with the people in her congregation.

“Bethel became my family; friends became my chosen family,” she says. “A lot of support and a lot of hospitality, a lot of God’s love that was just shined on me through these five years has made Winnipeg my home.” ❧

/// Staff changes

Pastoral transitions in Ontario



Glyn Jones began in May as the shared pastor of Community Mennonite Church, Stouffville, and Rouge Valley Mennonite Church, Markham. He has been involved in ministry with Mennonite Central Committee (MCC) in Egypt and Mennonite Church Canada Witness in Botswana. He has served in MC Eastern Canada as a conference youth minister, a pastor of Wilmot Mennonite and Wanner Mennonite churches, and interim pastor of Hamilton Mennonite and North Leamington United Mennonite churches. He is excited to work with two churches that are risk-takers, partnering with each other in their communities to be faithful in their walk with God.



Emily Rempel began in April as Elmira Mennonite Church's youth worker. She grew up attending East Zorra Mennonite Church in Tavistock, Ont., where she enjoyed engaging in music. She graduated from Canadian Mennonite University, Winnipeg, with a bachelor of music degree, which included a practicum at First Mennonite Church in Winnipeg. She also considers her summers as a camper and staffer at Hidden Acres Mennonite Camp and Ontario Mennonite Music Camp as profoundly formative. She is passionate about connecting with young people and creating space to nurture faith.



Bev Suderman-Gladwell began in June as interim pastor of Stirling Avenue Mennonite Church, Kitchener. She completed her master of divinity degree at Anabaptist Mennonite Biblical Seminary, Elkhart, Ind. She has served Vineland United Mennonite Church as a youth worker, and as pastor of Erie View United Mennonite Church, Port Rowan. Most recently, she spent 16 years as spiritual

caregiver at Parkwood Mennonite Home, Waterloo, Ont.



Erwin Wiens began in May as a supply pastor of Elmira Mennonite Church. After graduating from Wilfrid Laurier University, he began teaching high school in Ontario, then in Kenya and Zambia. After that, he served as interim director for MCC Ontario. During that time, he received a call to pastoral ministry. Since then, he has served as a pastor in Breslau and Windsor, Ont., as well as in South Korea and Calgary. He has also served as an interim pastor of two other Ontario churches: Hawkesville and Mannheim. Most recently, he was on the revenue development team at MCC Ontario.

—BY JANET BAUMAN

Worker transitions in Alberta

Louisa Adria began on Aug. 25 as Foothills Mennonite Church's new congregational support worker. In addition to supporting multiple church programs in the Calgary congregation, she will focus on faith formation, especially with youth and young adults. "What excites me about this new position is that it focuses on creating opportunities for meaningful connection with one another and with the story into which God longs to draw us," she says. Adria graduated with a bachelor of music degree from the University of Calgary in 2019, with a focus on classical voice performance (soprano).



Bethany Johnson began on Sept. 1 as Foothills Mennonite Church's new half-time youth worker. She will be organizing events for youth in grades 7 to 12. "I am most excited to hold events that create a space where youth can have fun through games and activities, and learn about their faith," she says. Johnson is majoring in history at Ambrose University in Calgary. She is currently in her second

year and hopes to get an education degree upon graduation. She has been playing competitive volleyball for the last seven years and currently plays on the Ambrose University team.

—BY JOANNE DE JONG

Pastoral ordination in Saskatchewan



Family members and congregants gather in prayer around Andrea Enns-Gooding, kneeling centre, during her ordination at Zoar Mennonite Church in Waldheim, Sask.

"It gives me affirmation that I didn't have before," says Andrea Enns-Gooding of her ordination to pastoral ministry. Ryan Siemens, Mennonite Church Saskatchewan's executive minister, ordained Enns-Gooding on Aug. 23. She has served as pastor of Zoar Mennonite Church in Waldheim, Sask., since 2018. Prior to that, she served as program director at Shekinah Retreat Centre, also in Waldheim, and as a residence dean at Rosthern (Sask.) Junior College. Enns-Gooding is a graduate of Canadian Mennonite University, Winnipeg, where she majored in music and minored in theological studies. The ordination service was originally planned for April, says congregational chair Liz Baerwald, but it had to be postponed due to COVID-19. Sixty-five people registered for the ordination service, with just over half of them being from the congregation and the rest coming from the broader MC Saskatchewan community. Enns-Gooding says that ordination "helps to crystallize the calling" to ministry. Baerwald adds, "It's a big step of obedience on Andrea's part, but also for us as a congregation."

—STORY AND PHOTO BY DONNA SCHULZ

PHOTO ESSAY

An eye for beauty

Natalie Stevanus wins 'My Perspective' photography competition

By Janet Bauman
Eastern Canada Correspondent



SCENERY PHOTOS BY NATALIE STEVANUS

Natalie Stevanus's shot of a sunset at Kincardine, Ont., was chosen as one of 25 finalists the first year she entered the "My Perspective" photography competition.



One of the first photographs that Natalie Stevanus took more than 15 years ago. The early-season snow storm inspired her eye for beauty. She has been taking award-winning photographs ever since.





PHOTO BY JANE VAN PELT

Natalie Stevanus, 36, of Bloomingdale, Ont., likes how her photographs bring joy to people, which inspires her to take even more.

BOTTOM PHOTO: Natalie Stevanus's photograph entitled, "Enchanted House" was a finalist last year in the "My Perspective" photography competition.



Natalie Stevanus has an eye for beauty. She loves to take photographs that make people happy. It is a winning combination!

Stevanus, 36, recently won the Judges' Choice Award at the United Kingdom's "My Perspective" photography competition that is open to people with Down Syndrome from around the world. She loves taking landscape and nature shots, and has been a finalist every year she entered.

Her photograph entitled "Companionship" won her top honours and was described as "so apt for what we're all going through." (See front cover.)

Stevanus says that winning was "a big surprise" and that she was "very excited."

Normally finalists go to the U.K. for an awards ceremony. She is disappointed that the event cannot happen this year, due to COVID-19, but she is excited to receive a new camera as a prize.

Stevanus got started snapping photographs more than 15 years ago, after an early-season snowstorm at a cottage with her family turned their surroundings into a winter wonderland. Her parents recognized her gift and encouraged her to take a course in photography.

Stevanus, who is part of Bloomingdale (Ont.) Mennonite Church, just down the road from her family's farm, likes how her photographs bring joy to people, which inspires her to take more.☺



RIGHT AND BOTTOM PHOTOS: Natalie Stevanus loves taking landscape and nature photographs, including birds and flowers.



'I can see this church coming'

Intercultural mission minister shares vision of the church

By Janet Bauman
Eastern Canada Correspondent

Part educator, part listener, part mentor and part bridge-builder. The mandate for Fanosie Legesse, appointed as Mennonite Church Eastern Canada's intercultural mission minister in March 2020, is broad. But, as someone who has always bridged cultural gaps, Legesse says, "I cannot help but think that throughout my whole life God was giving me an opportunity to grow, in preparation for this position."

The new role, the first of its kind in MC Canada, was established because intercultural awareness is a "growing edge" for the regional church, said David Martin, recently retired executive minister. "Over 20 percent of [MC Eastern Canada's] 104 congregations are newcomer or first-generation Canadian congregations."

Legesse, born to parents from different cultural groups in Ethiopia, grew up learning two languages and traditions. As an instructor at Meserete Kristos College there, he taught students from many nationalities and people groups. He married Dianne, a Canadian woman, and lived with his family in both Ethiopia and Canada.

Recently, he pastored at Zion Mennonite Fellowship in Elmira, Ont., and served on the regional church's mission council for six years. While bridging cultures has always been a way of life for him, he acknowledges that "it is hard work to begin to understand each other."

Legesse began his new role just as governments closed businesses, schools

and places of worship, in response to the COVID-19 pandemic. In this "unknown territory" he became a "reference point" for pastors who knew him through the mission council. He helped them navigate the crisis, and communicate with, and care for, each other.

Legesse connects with churches and pastors via Zoom, through one-on-one conversations, and through video recordings that can be shared in churches.

In the short term, he wants to listen and share a vision for interculturalism. He says, "Canada is a mini-globe. People from all over the world are here." Interculturalism is an "intentional endeavour to learn and to live together," he explains.

In the long term, he says, "all of my work is to help this 'mosaic of people' become the Body of Christ." He envisions a church that accepts, interacts and shares gifts and resources across languages, nations and tribes; that "shares each other's burdens and prays for each other"; and "allows the Holy Spirit to express worship, discipleship and proclamation in many, many languages, with joy, with expectation and with urgency."

He knows that this "is not an overnight happening," but insists, "we have the skills and ability through the Holy Spirit" to face the barriers of language, culture and theology.

Legesse grounds his vision in the Book of Revelation, where the Body of Christ is expressed through many languages, and in Jesus, who taught "without discrimination" and "proclaimed the good news for everybody."

Calling Canada a "gracious country," Legesse notes that "we were welcomed here in this abundant land," but part of the intercultural vision needs to include reconciliation with First Nations.

Like the Greek and Roman society of Jesus' day, Canada's culture is a mix of



PHOTO COURTESY OF NORM DYCK

Fanosie Legesse, right, is pictured in Ethiopia with Norm Dyck, MC Eastern Canada mission minister, left, and Desalegn Abebe, president of Meserete Kristos Church. Their traditional Oromo clothing was a gift from the Waajjira Waldaa Meserete Kristos Regional Church.

people, but, in that context, “the gospel was pretty powerful,” he says. “God is experienced in that.”

Legesse understands the tragic pain and reality of systemic racism that is rooted in fear and superiority. In the demands for justice from Indigenous and Black communities, he sees God at work. “God is speaking through a lot of activities, a lot of faces that are different,” he says. “God is saying, ‘Deal with it. Think interculturally.’”

Here, he says, the gifts of the Anabaptist tradition are helpful. He senses that God is calling Mennonites to “be the third way,” caring for all sides. They are called to “introduce people to the healing God,” and to help them have a “firsthand experience” of God’s love. They need to “see people as Jesus sees them,” and communicate that everyone is “loved by the same Lord, . . . the creator who created us in his own image.”

Many immigrants are coming from experiences of war, persecution and suffering. They are drawn to a Mennonite “theology of peace,” says Legesse, and in it they “find healing.” As a pastor, he bears witness to their pain, and to the



PHOTO BY MARILYN BRUBACHER

Fanosie Legesse, right, chats with Aaron Martin at Zion Mennonite Fellowship in Elmira, Ont., where Legesse formerly served as pastor.

forgiveness and reconciliation that is often part of the healing process.

“They are traumatized, battered, starting new, looking for belonging,” he says. It is a privilege and opportunity for Mennonites to support them with material resources. But, more than that, he adds, they are “looking for relationships with us.”

Part of the intercultural journey is teaching newcomer churches about Anabaptist history, theology and way of living out the Bible, without diminishing other

traditions. But newcomers can also show Mennonites “our blind spots.” There is a blessing in this, he says.

Legesse says he wants to “take every opportunity to be an “agitator of this agenda,” processing, struggling, studying and asking questions together.

“I can see this church coming,” he says. New churches are another stream of water, coming into the pool and stirring things up. That can be unsettling. Some people fear the church is going to be divided. But everyone needs to remain “focused on the centre—Jesus Christ,” he says.

Legesse says there are several MC Eastern Canada congregations that already experience intercultural relationships, some through sharing facilities. And he identifies the regional church’s Transition into Ministry program, where “a group of pastors from every background . . . still under the Mennonite tent are learning together, being coached as leaders together, processing and studying together. “It’s just incredible! Very amazing things are happening,” he says. ☘

MENNONITE CHURCH CANADA STUDY CONFERENCE 2020
Saturday Oct 24

Table Talk:

Does the church still have legs?

Join our nationwide community of faith as we discern what it means to be the church together. Faculty from our four affiliated schools share from across their tables...

Register:
mennonitechurch.ca/tabletalk2020
CONFERENCE HOSTED ON ZOOM

PLENARY SPEAKER:

Sara Wenger Shenk
President Emerita, Anabaptist Mennonite Biblical Seminary

HOST:

Kim Penner
Christian Ethics, Conrad Grebel University College

GUEST SPEAKERS:

Jeremy Bergen
Religious and Theological Studies

Bryan Born
Missiology

Irma Fast Dueck
Practical Theology

Gerald Gerbrandt
Biblical and Theological Studies

Sheila Klassen-Wiebe
New Testament

Jesse Nickel
Biblical Studies

Mennonite Church Canada

AMBS
Anabaptist Mennonite Biblical Seminary

CMU
CANADIAN MENNONITE UNIVERSITY

COLUMBIA
BIBLE COLLEGE

Conrad Grebel
University College

NEWS

Navigating reopening

MC Saskatchewan church leaders share experiences and insights regarding reopening church

Story and Screenshots by Donna Schulz
Saskatchewan Correspondent

Across the nationwide church, there are likely as many approaches to reopening as there are congregations. Mennonite Church Saskatchewan recently hosted an online conversation about how congregations are meeting the challenges of reopening.

Josh Wallace, the regional church's interim church engagement minister, hosted the Sept. 3 event, dubbed "Navigating reopening." Pastors and lay leaders from across the province participated. Wallace used James 1:2-8 as a scriptural foundation for the discussion to follow.

Several participants offered thoughts on the passage.

"We often think we need to be over-comers," said Sharon Schultz of Eyebrow Mennonite Church, "but James says the opposite. We need to learn from [our adversity]."

Similarly, Phyllis Goertz of Wildwood Mennonite Church in Saskatoon said, "Usually we pray for God to lift our burdens rather than praying for strength to endure."

Garth Ewert Fisher of Saskatoon's Mount Royal Mennonite Church said what trips him up in the passage is the phrase, "*but when you ask [for wisdom] you must believe and not doubt.*" He said that he felt sure most church leaders would admit to feeling a mixture of faith and doubt.

Ben Buhler of Osler Mennonite Church spoke of opportunity. "We have the opportunity to become wiser as congregations and as individuals," he said.

Wallace then invited Ewert Fisher and Goertz to speak about how their respective congregations have approached reopening.

Mount Royal Mennonite Church

For Mount Royal Mennonite, Ewert Fisher said, the process of returning to in-person

worship has been relatively painless.

"When the protocols were changing in June, we acted pretty quickly and didn't spend a lot of time in debate," he said, adding that the congregation resumed meeting in person on June 21.

Although allowed up to 100 worshippers in the sanctuary, Ewert Fisher said that on most Sundays about 50 to 60 congregants attend. The congregation plans to resume Sunday school after Thanksgiving.

And although most are happy to be worshipping together again, Ewert Fisher said the church has been intentional about involving those who continue to worship from home.



Mount Royal Mennonite's Garth Ewert Fisher speaks about his church's reopening experience during MC Saskatchewan's 'Navigating reopening' virtual meeting.

Since schools no longer permit public access, a number of community groups have approached Mount Royal about using its building for their meetings. A new Alcoholics Anonymous group has already begun meeting there, and the congregation is in discussion with another community organization.

"We're not doing this cavalierly," said Ewert Fisher. "We're following the protocols as closely as possible."

Wildwood Mennonite Church

Goertz, on the other hand, said Wildwood

Mennonite has not resumed in-person meetings. When the congregation began worshipping on Zoom in March, it found people joining the meetings who seldom came to church prior to the pandemic. It also found some regular attenders never joined the Zoom services.

In June, Wildwood's church council appointed an ad hoc committee to determine how the congregation should approach reopening.

"We decided to check with the congregation to see what they wanted," said Goertz, adding, "The vast majority were in no rush to meet in person."

And so the congregation continues to worship online. Early in each gathering, congregants are put in breakout rooms for a 10-minute chat.

"You often talk to people you wouldn't ordinarily talk to," said Goertz. "It gives us a chance to check in and see how people are doing." She added that the breakout rooms have given congregants the sense of being part of a community.

Goertz said that Wildwood Mennonite is planning four in-person trial services, that began on Sept. 20 and will continue every two weeks. Because only 30 people will be allowed in the building, the congregation plans to continue offering Zoom links to those unable to attend in person.

Mount Royal or Wildwood?

Mount Royal's experience resonated with some participants.

Alan Laughlin of Fields of Hope Mennonite, near Glenbush, said that by June his congregation was "COVID-fatigued" and needed to resume in-person worship. Likewise, Margaret Ewen Peters said that Fiske Mennonite, one of two congregations she pastors, was happy to begin meeting again in June.

Others found their experience echoed



During MC Saskatchewan's "Navigating reopening" virtual meeting, Phyllis Goertz talks about Wildwood Mennonite's decision to continue with online worship through the summer months.

that of Wildwood Mennonite.

Rod Suderman of First Mennonite in Saskatoon said his congregation was not eager to reopen in June, but it now feels ready.

Ewen Peters's other congregation, Herschel Ebenfeld Mennonite, continued to worship online in summer. It will resume meeting in person this fall but plans to continue offering one online service each month.

Needs, concerns, opportunities

Finally, Wallace asked participants to consider the needs, concerns and opportunities facing their congregations in three areas: community, worship and mission.

Regarding community, Ryan Siemens, the regional church executive minister, noted that, as people began regrouping, they naturally got together with family. For Siemens and his wife, who don't have family in the province, this added a sense of loneliness.

Worship, said Ewert Fisher, is intended to create an alternate reality. "As we retell our story in alternate ways, this brings hope and endurance," he said.

With regard to mission, Schultz spoke of sensing that people outside the church are "looking for something stable and secure," and that the church "could provide a firm place to stand." ❧

News brief

House of Friendship opens new addiction treatment centre



PHOTO BY GAIL MARTIN

House of Friendship recently opened this addiction treatment centre in Cambridge, Ont. The building has accessible bedrooms, living room space, offices for staff, group counselling rooms and outdoor space.

CAMBRIDGE, ONT.—House of Friendship (HoF), which serves more than 42,000 people in Waterloo Region in southwestern Ontario who need food, housing, addiction treatment and vital community resources, recently opened an addiction treatment centre in Cambridge, Ont. The facility offers men's residential treatment and will add day treatment for men and women this fall. The programs mean that families dealing with addiction "can receive these services in a way that provides privacy, dignity and hope," a HoF release states. Launched in 2017 to address the growing opioid crisis, the project was delayed by a fire during construction and supply-chain issues during COVID-19. At the opening, John Neufeld, HoF's executive director, expressed gratitude for the support for this project that will benefit the community "for decades to come." Tara Groves-Taylor, the centre's addiction services director, describes it as "a place where lives can be rebuilt, where families can begin again."

—BY JANET BAUMAN

News brief

MCC Ontario partnering for Beirut with CIDO



Canadian International Development Organization

KITCHENER, ONT.—Mennonite Central Committee (MCC) Ontario and the Canadian International Development Organization (CIDO) have agreed to work together to bring more aid to the people of Beirut, Lebanon. Earlier this summer, the world watched as Beirut was devastated by a catastrophic explosion at a port in Lebanon's capital. Estimates indicate that 300,000 people are without homes, 5,000 to 7,000 have been injured and at least 220 people have died. In the aftermath of the explosion, MCC quickly connected with its team in Beirut to assess the damage and begin planning how it could help. Numerous organizations distributed food immediately after the explosion. However, MCC will address the need that will still be there when they are gone. "When noted humanitarian, Waterloo [Ont.] entrepreneur and founder of CIDO, Shawky Fahel, approached MCC Ontario, we were excited," says John Head, MCC Ontario's executive director. "Our shared values of promoting peace, change, conflict prevention and the creation of healthy environments make this partnership a great fit." Funds received through this MCC Ontario/CIDO partnership will be used for water, shelter, food, health, psychosocial support, education and peacebuilding. To learn more, visit mcco.ca/CIDO or call 519-745-8458.

—MCC/CIDO



'Engaging missionally with neighbours'

Revitalization funds help with community outreach

By Amy Rinner Waddell
British Columbia Correspondent
ABBOTSFORD, B.C.

Although Mountainview Mennonite Church in Vancouver closed its doors in 1996, its legacy lives on through several Mennonite Church British Columbia congregations. When Mountainview voted to disband due to declining membership, the remaining members decided that proceeds from the sale of the church property should be put into an endowment fund for future urban ministry in the region. The Mountainview Fund has been used since that time for revitalization purposes.

"Funding is intended to support the efforts of MC B.C. church planting initiatives, revitalization projects and new initiatives that extend the horizons of MC B.C. church's extension efforts," says Kevin Barkowsky, MC B.C.'s church engagement minister. "Our prayer for the revitalization projects is that God will open doors for people outside the church to be welcomed in."

This year, seven congregations applied for support through the Mountainview Fund. Among them are:

Mennonite Japanese Christian Fellowship

Mennonite Japanese Christian Fellowship, a small congregation in Surrey, had made plans for outreach to seniors, including an effort at a nursing-care facility and organizing meal delivery for seniors. Those plans were put on hold, however, because of COVID-19.

"The extra revitalization funds were very helpful in enabling us to continue to exist during the pandemic," says Pastor Gerald

Neufeld.

The Fellowship was able to prepare a website and begin regular Zoom worship services.

"It has been exciting to have people as far away as Calgary, Niagara and even Japan regularly attend," says Neufeld. "We even have a seeker who has faithfully attended for a number of months! For worship services, we play pre-recorded music, add the song lyrics and then mute everyone during the singing."

While online worship has the advantage



PHOTOS COURTESY OF TIM KUEPFER

Young adults from Chinatown Peace Church and Point Grey Inter-Mennonite Fellowship enjoy a midnight bike ride around Stanley Park in Vancouver. Crouching at right is Chan Yang, one of the interns being supported by the Mountainview Fund.

of more adults participating than were able to in the in-person services, a few have not been able to connect online, and children have not as easily been able to experience the worship services. To reach the younger generation, Neufeld says, "We have had regular online meetings on Sunday mornings for children, and Saturday evening online meetings

for youth. We only have a few participate in each of these meetings, but one youth regularly joins in from Japan."

The congregation plans to continue online Zoom worship services and will soon be experimenting with hybrid worship services at Living Hope Christian Fellowship, where the congregation used to meet, with the service broadcast on Zoom.

Neufeld says that if this is successful, the Fellowship will consider inviting others to register and come. "We may be using some funds to get equipment so that we can continue online services with good quality," he says.

Chinatown Peace Church

Chinatown Peace Church in Vancouver was awarded grant money for sponsoring interns for church work. Chan Yang, a member of Point Grey Inter-Mennonite Fellowship of Vancouver, and Ran Tsan, a member of Chinatown Peace, both preached during the summer.

"Our strange and disruptive season has thrown a bit of a wrench in our plans, but we're trying to make the best of what we have," says Tim Kuepfer, Chinese Peace's English pastor. "I meet with our two interns regularly for study and prayer."

Yang is primarily responsible for the youth and young-adult ministry. His group of about eight young people from Point Grey often joins Chinese Peace's group of about a dozen for bi-weekly activities. The goal is to help orient the group outward and to be more invitational.

Tsan helps with a spiritual friendship program that groups members into mentors and mentees.

"He keeps people informed of who they are meeting up with, welcomes new persons into these connections, and also keeps them on track with our curriculum," says Kuepfer. "He contacts people regularly to ask how the connections are going, and what resources they need, as well as to provide accountability."

Chinatown Peace has started meeting



Members of Chinatown Peace Church, one of the MC British Columbia congregations receiving a grant from the regional church's Mountainview Fund, gather for a summer worship service in a Vancouver park.

together outdoors as well as on Zoom. Currently, about two-thirds of the small congregation meets in person and the rest continue to connect through Zoom.

Peace Church on 52nd

Like many congregations, Vancouver's Peace Church on 52nd is shrinking in size while it grows older.

"This grant allows us to increase our pastoral staff, thus giving us greater capacity to discuss and implement revitalization strategies, as well as teach our congregation about what God's mission is and help them to engage missionally with their neighbours," says Pastor Lydia Cruttwell.

As Peace on 52nd continues to deal with the effects of COVID-19 restrictions, it is seeking to care for neighbours by supporting English-language classes, both online and in person, and by offering the church building as a distribution hub for a local mobile-food program.

Co-pastor Adam Back is especially focused on the revitalization process, as the church seeks to know the practical and social needs of its neighbours and to respond to them.

"We have learned that seeking revitalization is not about new programs or flashy advertising campaigns; it is about letting ourselves be renewed in our understanding of who Christ is, and what it means to follow and imitate him in our everyday lives," says Cruttwell. "It is only as our congregation learns to live as a 'church for the sake of others' that we will be renewed and revitalized, both in our own lives as Christians and as a congregation." ❧

MEDA partner shifts production focus to make cloth masks

Initiative targets elderly, frontline workers and vulnerable women

Mennonite Economic Development Associates

A partnership between Mennonite Economic Development Associates (MEDA), a Tanzanian manufacturer and the Government of Canada provided cloth masks to help vulnerable Tanzanians during the COVID-19 crisis.

MEDA partner WOISO Original Products Company, which produces leather and textile apparel products, shifted its operations to manufacture face masks for distribution in the Dar es Salaam region of Tanzania.

The three-way partnership between MEDA, WOISO and Global Affairs Canada to fund, produce and distribute reusable face masks came in response to the World Health Organization's guidance on the importance of face-mask use to limit and slow the spread of COVID-19, says Fiona MacKenzie, senior project manager for MEDA's work in eastern, southern and central Africa.

Given that MEDA was not working with people most vulnerable to the novel coronavirus—the elderly, people with compromised immune systems and frontline workers—new arrangements were needed.

"We worked through existing networks to establish partnerships to ensure these masks reached those most vulnerable and in need," MacKenzie says.

MEDA has been working with WOISO since 2017, as one of its local partners on the Strengthening Small Business Value Chains project in Tanzania. Funded by Global Affairs Canada and donations from MEDA supporters, the project aims to support 250 small, growing businesses and 10,000 small entrepreneurs over a six-year period.

In April, as the COVID-19 pandemic formally reached Tanzania, WOISO began addressing dire needs in Tanzania for even the most basic protective equipment. MEDA, in support of WOISO, redirected



PHOTO COURTESY OF WOISO

MEDA, in support of WOISO, redirected \$35,000 to enable WOISO to re-tool its plant, purchase supplies and begin production of reusable cloth masks in Tanzania. This resulted in production and distribution of 43,000 masks by mid-summer.

\$35,000 of project funds to enable WOISO to re-tool its plant, purchase supplies and begin production. This resulted in production and distribution of 84,000 masks by the first week of August.

While the masks that WOISO produced were not surgical N95 masks, they were made of cloth and reusable, which made more economic sense in the Tanzanian context, for individuals who cannot afford single-use masks.

To ensure that these masks were also distributed to those most vulnerable to the risk of COVID-19, MEDA, in partnership with Global Affairs Canada, made \$200,000 available for the subsidization of 90,000 masks to the elderly, individuals with pre-existing conditions, and frontline workers who trade in local markets, most of whom are women.

In order to reach these groups directly and as rapidly as possible, MEDA also partnered with three new organizations: HelpAge, Médecins du Monde Tanzania and Equality for Growth. ❧

Cheering for the Leafs!

Caring for creation in practical ways

Joanne De Jong
Alberta Correspondent

Tim and Donita Wiebe-Neufeld of Edmonton First Mennonite Church own an electric Nissan Leaf car. Tim's cousin, Arlyn Friesen Epp, owns a Leaf. Another cousin, Kendall Jongejan Harder, owns a Leaf. Tim laughs, "I guess our family cheers for the Leafs!"

Being a Leaf fan is not always well received, especially in Alberta, where oil and gas are king. Tim says he gets the finger on a regular basis while driving around the city. On one occasion he came out of a building and couldn't get into the driver's side of his car because a big jacked-up pickup had blocked him in. They were the only two vehicles in the parking lot. Coincidence?

Brenda Tiessen-Wiens, Mennonite Church Alberta's moderator, and her husband, Trevor Wiens, drive a Chevy Volt. The Volt is a plug-in hybrid. Wiens has been in the oil and gas industry for most of his career. He recognizes that the industry has a large footprint but says that, in his experience, "Environmental impacts were always a high priority. Emission monitoring and reduction were a daily discussion and task. . . . I don't think the phrase 'environmental impact' is heard as much in any other industry."

He says they have received no pushback in Alberta for driving the Volt. Brenda says it's the first car she has ever loved.

So why are Mennonites buying electric and hybrid cars?

Wiens says they chose the Volt because they "wanted an environmentally friendly car that addressed the problem of range anxiety." They often drive it to Manitoba.

Wiebe-Neufeld says the electric car made sense from both economic and faith perspectives. On the economic side, there is a long-range financial benefit—he calculates that they save \$5 for every 100 kilometres in the road. With regards to faithful discipleship, he says, "We have a



PHOTO BY DONITA WIEBE-NEUFELD

Nissan Leaf fan Tim Wiebe-Neufeld and his solar arrays in Edmonton.

calling to care for the Earth as God would care for it." He says that reducing the use of fossil fuels is key in caring for the planet and its people. Other benefits include no oil changes, no transmission flushes and no waiting in line at the gas station. And it is fun to drive!

Buying electric or hybrid cars is only one way Albertan families are expressing their care for the planet, and therefore for the vulnerable people who are affected globally by climate change.

Every year the Wiebe-Neufeld family tries to implement a new environmentally friendly practice. These practices have included upgrading the insulation in their walls, installing an on-demand water tank that only heats up water as needed, replacing their gas furnace with a high-efficiency

one, and installing solar panels with the help of grants from the city and province.

Marie Moyer and husband Dave Neufeldt of Lethbridge Mennonite Church built their net-zero home through a contractor who specialized in environmentally friendly construction practices and energy-efficient homes. Marie needed a home that was wheelchair-accessible, so it seemed more practical to start from scratch. They used recycled building materials and good insulation, installed solar panels, and heat their home with geothermal energy.

Solar panels can be expensive, so the couple were excited when Moyer's sister, Joanne Moyer, offered to invest. Joanne lived in an apartment and was unable to make the changes she wanted in her own

housing, so she helped pay for the panels and, in return, she receives dividends from the calculated savings each year.

Another factor in building the house was location. To avoid using their Volt vehicle, the Moyers built their home within biking distance of Dave's work and, on a nice day, within wheeling distance of Marie's work.

Marie talks about the two main driving forces behind her passion for creation care. "First of all, God has created a beautiful, rich and diverse world for us to live in," she says. "To show gratitude towards the Giver means to take good care of the gift. Second, the climate chaos we are currently experiencing is disproportionately affecting people in poorer countries. . . . How can I claim to love my neighbours if I don't care about how my choices contribute to their suffering?"

Tim also talks about the importance of exploring social and economic impacts when looking at environmental sustainability. He hopes the government will consider alternative forms of energy, like geothermal energy. "We know how to drill

wells in Alberta," he says. "We could be leaders in the geothermal energy market if the government was open."

Many environmentalists see the world as on fire, stating that people have waited too long and need to focus on changing structures, not on recycling and consumption.

But Wiebe-Neufeld, who just completed his master's degree in environment and business from the University of Waterloo, Ont., says that people can also change the trajectory by not only focusing on small token acts but by exponentially increasing substantial changes. ☘



PHOTO BY BETH MOYER

Marie Moyer and Dave Neufeldt in front of their net-zero energy home in Lethbridge, Alta.



Anabaptist Short Course Bundle

Four courses • Fully online • Six weeks each

Save with the bundle! Courses include:

- Exploring Anabaptist History and Theology
- Exploring Peace and Justice in the Bible
- Understanding Anabaptist Approaches to Scripture
- Transforming Congregational Conflict and Communication

Only \$995 USD total (a \$1400 value)

CEUs available. Get started: ams.edu/bundle

Anabaptist Mennonite Biblical Seminary • Elkhart, Indiana • ams.edu/lifelong-learning

VIEWPOINT

Pressing for the peace of Jesus

Chapter 3: Mennonite Central Committee in the next century

By Rick Cober Bauman

One hundred years ago, in 1920, Mennonite Central Committee (MCC) began in response to drought, hunger and violence. Canadians were quick to answer the pleas of their global neighbours, although they themselves were recovering from a deadly flu pandemic at the time.

Now we are marking our centennial at a time when the globe is on the brink of a food shortage, induced by COVID-19, and facing another pandemic.

I say “marking” because to say “celebrate” would ring rather hollow in a year where “postponed due to COVID-19” is a more-common refrain in the MCC lexicon than “centennial party.” Who



could have known that our centenary celebrations would be squelched by quarantine and cancellations brought about by the world's worst pandemic since the one at MCC's founding?

As we examine the similarities between these two centuries, I'm struck by the fact that the world continues to be haunted by grotesque disparity. Certain groups are more vulnerable to disease and hunger than others. And yet, thanks be to God, there are generous, compassionate Canadians who care. MCC's vital Jesus-following

ministry continues into another century by sharing God's love and compassion for all in the name of Christ.

When the COVID-19 shutdown began in Canada, MCC was within days of approving a multi-year strategic plan. At first, there were chuckles and smiles at the sheer audacity of believing we could see so far ahead, and around so many corners, as to plan five years into the unknown future.

But as the weeks passed and we dug deeper into our plan, we found that it stood up rather well, even under the test of COVID-19. Our daring plan calls for us to:

- Deepen our spiritual grounding as



MCC PHOTO BY DAVE KLASSEN

In 1994, bean seeds helped Burundians displaced by ethnic conflict toward a more hopeful future. MCC, with local Mennonites and others, assisted people (such as the unnamed woman and her child) affected by the genocide against the Tutsis by providing food, seeds, blankets and clothing, and by organizing peace and reconciliation seminars.



MCC PHOTO BY PAUL SHETLER FAST

Louie Vivra, left, Melise Michaline and Karin Florvil plant a breadfruit tree in a demonstration garden in Wopisa, Haiti, in 2016. The children participated in a kids club supported by MCC and Canadian Foodgrains Bank that focused on environmental conservation and sustainable agriculture.



MCC PHOTO BY AMANDA TALSTRA

Issa Ebombolo, MCC's peacebuilding coordinator for Zambia and Malawi, unloads cooking oil in the village of Tomali as part of MCC's Cyclone Idai flood relief project in Malawi in 2019.

Jesus-following communities, sharing our maker's love with the world.

- **Strengthen the capacity** of partners, especially Anabaptist church partners, with an emphasis on those working with displaced and uprooted people.
- **Improve communication** with churches and constituents.
- **Respond to the impact** of climate change on vulnerable people. And address our own operations and the ways we contribute to the harming of a good creation.

And then there is peace

Our plans call us to do more peacebuilding, and we will integrate peace into more and more of our work. It hasn't always been so clear, but in recent decades we have learned how core biblical peace is to MCC's work. *"Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid"* (John 14:27).

Following Jesus leads on paths of peace. There is no need to choose between faith-grounded peace, on the one hand, and rigorous standards of professional peacebuilding, on the

other. We can embrace both. In the many forms it takes, we know peacebuilding will be the foundation of what we do. For MCC, peace isn't just a wish for a better future. It's our work.

Looking forward

This is the MCC I see moving into our next century:

- **Deepening our gospel roots.**
- **Strengthening Anabaptist communities.**
- **Communicating with supporters** with excellence and transparency.
- **Helping the uprooted.**
- **Combating climate change.**
- **Pressing for the peace** of Jesus Christ.

Would this MCC be recognizable to our founders, like Anna Janzen Funk, director of the first MCC relief kitchen in southern Russia (present-day Ukraine), who was forced to cook gophers and bake with thistles before MCC's help arrived?

In some ways, the MCC of the next

(Continued on page 28)

Give a special gift to help

Celebrate 100 Years

Your support is needed now more than ever. Join us to bring hope, dignity and peace for the next 100 years.

mcccanada.ca/our-faith-our-future





Thank you for
sharing your heart
this Christmas

This year, choose Christmas gifts that share comfort and joy with our neighbours around the world.

Find the MCC Christmas giving catalogue in your next issue of *Canadian Mennonite*.

100 YEARS | MCC

For 100 years, MCC has shared God's love and compassion for all in the name of Christ by responding to basic human needs and working for peace and justice, now in more than 50 countries around the world.



PHOTO COURTESY OF THE CENTRE FOR
MENNONITE BRETHREN STUDIES

Anna Janzen Funk, pictured here in 1920 just before her wedding, was the director of the first MCC relief kitchen in southern Russia (present-day Ukraine).

(Continued from page 27)

century may look unfamiliar to her. MCC will be found online and on multiple platforms as we embrace new ways of truly being with partners and supporters—even when we need to do it from a distance.

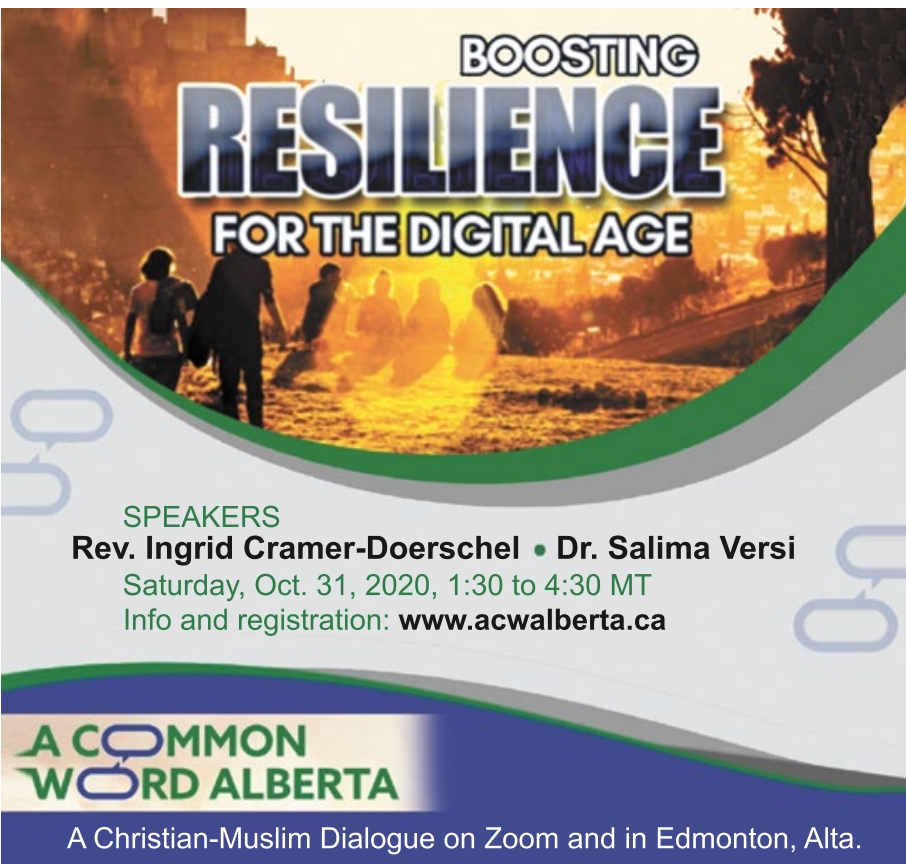
And she probably wouldn't recognize many of the names or faces of MCC. There are Reimers and Martens, to be sure. However, there are increasing numbers of Ciptadis and Ebombolos and Mayasandras who provide leadership and vision.

Yet I believe she would still recognize the heart of the MCC she knew. She would recognize us as a person-centred ministry, a thin membrane through which supporters can touch and be touched by the needs in the world. She would recognize an MCC rooted in the ever-changing, radical Anabaptist Christian community, even with arms wide and welcoming to other compassionate Canadians who share the values of MCC.

And I know she would recognize you, heirs of the faithful, generous Jesus followers a century ago who said “yes” when asked to share with their cousins and aunts and uncles starving in Ukraine.

We are grateful for your generous support over the last century! And we hope you will feel invited into a second century of MCC ministry, rooted in the peace Jesus gave us. ☞

Rick Cober Bauman is executive director of MCC Canada.



**BOOSTING
RESILIENCE
FOR THE DIGITAL AGE**

SPEAKERS
Rev. Ingrid Cramer-Doerschel • Dr. Salima Versi
Saturday, Oct. 31, 2020, 1:30 to 4:30 MT
Info and registration: www.acwalberta.ca

**A COMMON
WORD ALBERTA**

A Christian-Muslim Dialogue on Zoom and in Edmonton, Alta.

Calendar

Nationwide

Oct. 24: Registration is now open for "Table talk: Does the church have legs?" Mennonite Church Canada's virtual study conference. Join the nationwide community of faith as it gathers for a virtual study conference on the nature and identity of the church and the role of worship. Plenary speakers from MC Canada-affiliated universities and colleges will speak on themes of ecclesiology and worship. For more information or to register, visit mennonitechurch.ca/tabletalk2020.

UpComing

MHC Gallery hopes to reopen in 2021 with two new exhibitions

The Mennonite Heritage Centre Gallery, located on the campus of Canadian Mennonite University in Winnipeg, is on pause, possibly until the summer of 2021, when the gallery hopes to reopen with a timely exhibition featuring works by Karen Cornelius and Patricia Eschuk. Cornelius's "Growing, Going, Gone" exhibition of printmaking memorializes the abrupt ending of the century-old tropical garden at the Conservatory in Assiniboine Park while addressing the larger human experience of grief, sadness and loss. Eschuk is a Manitoba artist whose oil painting and mixed media drawings have been inspired by the natural world for many years. Her new body of work, "Root Dialogues," delves into the interface between the natural world and her own imagination and inner landscape. Since the gallery closed earlier this year because of COVID-19, curator Ray Dirks says he has remained busy with *The Leap in Faith* book project. "Manju Lodha and I will finish the book in the next few months," he says. "It is a massive undertaking that will highlight and reveal our city's and province's diversity as nothing has previously."

MENNONITE HERITAGE CENTRE GALLERY



Artist Karen Cornelius's 'Growing, Going, Gone' project, left, and 'Root Dialogues' by Manitoba artist Patricia Eschuk, right, will be on display when the MHC Gallery reopens.

Nov. 12: Digital launch of MennoMedia's new Voices Together hymnal, from 2 to 5 p.m. EST. For more information, visit VoicesTogetherHymnal.org.

Alberta

Oct. 31: A Common Word Alberta hosts its annual Christian-Muslim Dialogue on Zoom and in person at the Al Rashid Mosque's gymnasium in Edmonton, from 1:30 to 4:30 p.m. MST. Theme: "Boosting resilience for the digital age." Speakers: Ingrid Cramer Doerschel and Salima Versi. For more information and

to register, visit acwalberta.ca.

Every Monday to Thursday: Congregants from across Mennonite Church Alberta are invited to join a Zoom group for morning prayer on Mondays and Wednesdays at 7:30 a.m. MDT, and evening prayer on Tuesdays and Thursdays at 9 p.m. MDT, for about 15 to 20 minutes, using Take Our Moments and Our Days.

Register online at mcab.ca/events.

Manitoba

Oct. 16: Canadian Foodgrains Bank's "Singin' in the Grain" virtual fundraising concert, featuring the Quonset Brothers, Kristel Peters & Korey Peters, and Steve Bell, on World Food Day, at 8 p.m. (Central Standard Time). To watch, visit foodgrainsbank.ca/singing.

Classifieds

Employment Opportunities



Employment opportunity Advancement Associate

Seeking an Advancement Associate in Canada for Anabaptist Mennonite Biblical Seminary (AMBS). This half-time staff member will inspire donors, congregations, and Canadian regional church leaders.

The successful candidate will be committed to the mission of AMBS as it becomes a centre for global Anabaptist theological education. Preferred qualifications: Previous fundraising experience; Bachelor's degree with some graduate level study; superior communication skills – interpersonal, written, and spoken; AMBS alum; Canadian citizen and resident.

See a full job description at www.ambbs.edu/jobs.

FACULTY POSITION IN PEACE AND CONFLICT STUDIES

Conrad Grebel University College at the University of Waterloo invites applications for a full-time tenure-track faculty position in Peace and Conflict Studies that involves undergraduate and graduate teaching, scholarship, service, and community education. The successful candidate will have general teaching and scholarship expertise in Peace and Conflict Studies or related fields. The appointment will begin July 1, 2021. The College will begin reviewing applications on November 1, 2020.

The College is committed to employment equity and welcomes applications from all qualified persons. Canadian citizens and permanent residents will be given priority. For further information about the College, department, position description, and application procedures, see www.grebel.ca/positions



CONRAD GREBEL UNIVERSITY COLLEGE



ONLINE NOW!

at canadianmennonite.org



Watch: *The Imperfectionist*

This documentary follows Winnipeg artist Curtis L. Wiebe as he creates a thrift shop that comes to life.

canadianmennonite.org/video/imperfectionist



Palestinian advocacy persists amid pandemic, Middle Eastern turmoil

Here's an update on the latest work of the Mennonite Church Canada Palestine-Israel Network.

canadianmennonite.org/pin



COVID-19 response fund helps more Global South churches

Read about some of the pandemic relief proposals approved by the Mennonite World Conference COVID-19 Inter-agency Task Force.

canadianmennonite.org/gcsfupdate



The land of my belonging

A Winnipeg writer reflects on her place of origin and what it means to her.

canadianmennonite.org/land

CALL FOR ART

Theme: *Hope*

Due date: *November 12, 2020*

Canadian Mennonite invites elementary and high school students from Mennonite schools and churches to submit artwork for the Christmas 2020 issue by Nov. 12, 2020.

Digital versions (*at least 300 dpi*) can be submitted to submit@canadianmennonite.org. Paper artwork (*minimum 4 inches by 6 inches*) can be sent to: 490 Dutton Dr., Unit C5, Waterloo, ON N2L 6H7.

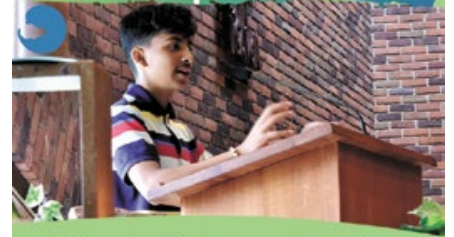
Submissions should be high resolution and should include creator's full name, grade and the name of the student's school or congregation.

Selected works will appear in the Dec. 7 print issue and online.

CANADIAN
MENNONITE

Promotional Supplement

explore



A theological experience for youth (grades 10 to 12) who want to develop their leadership gifts. More at ambs.ca/explore



University

Arts Dialogue Faith Science
Community Music Mentorship
Business Character Practica Vocation
Social Enterprise Peace-Justice

CMU | CANADIAN MENNONITE UNIVERSITY cmu.ca



CMU | GRADUATE SCHOOL OF THEOLOGY AND MINISTRY

Master of Arts

Concentration in Christian Ministry
Concentration in Theological Studies

Master of Divinity

Graduate Certificate in Christian Studies

CMU | CANADIAN MENNONITE UNIVERSITY cmu.ca/gstm



THE COLLABORATIVE
MBA

Leadership for the common good
Enrol now for August 2020

CMU | CANADIAN MENNONITE UNIVERSITY cmu.ca/mba

Schools Directory featuring Conrad Grebel University College

Spotlight on the Grebel kitchen

By Abby Rudy-Froese
Conrad Grebel University College, Waterloo, Ont.

It has been almost a year-and-a-half since Conrad Grebel University College broke ground on its "Fill the Table" construction project.

This ambitious fundraising campaign raised \$4.2 million to expand and renovate the College's kitchen and dining space to accommodate Grebel's entire community at once. Construction continues on the staircase and elevator connecting the dining area to the chapel, as well as renovating the old kitchen into a private meeting room and a pantry for residents.

The new kitchen finished just in time for students to move into the residence on Sept. 6. At almost twice the size, with large windows and a skylight for natural lighting, the new kitchen is spacious and open.

"I'm most excited about the design,"

says Justin Nickel, a second-year resident.

"I personally love the way it looks from the outside. I like that it's more open."

Paul Penner, director of operations, notes that the open design "allows you to easily see and talk to the kitchen staff."

With so much more space, the kitchen has many new features, like a separate area to prepare and serve food for those with dietary restrictions, and height-adjustable counters.

"My favourite piece of new equipment is the charbroiler," says Cheri Otterbein, the food services manager. "It can grill burgers, vegetables and flatbread. "It's like having a barbecue in the kitchen!"

Now that the kitchen has been revealed, the whole community waits in anticipation to see the rest of this community-building project come together.



PHOTO BY HANNAH KAETHLER

First-year kinesiology student Sydney Fehr, right, was among the first residents to enjoy Grebel's spacious new kitchen on Move-In Day this year.

ROCKWAY
MENNONITE COLLEGIATE

BOOK YOUR TOUR TODAY

admissions@rockway.ca

RJC High School ADMISSIONS@RJC.SK.CA
306.232.4222

IMAGINE. THRIVE. EXPLORE. BELONG.

MENNONITE
WESTgate
COLLEGIATE

Find your place.
Find it together.
Find it here.

Now accepting applications for 2020-2021
Learn more at westgatemennonite.ca 204-775-7111

IMAGINE YOURSELF AT GREBEL

APPLY NOW grebel.ca/futurestudents

UNIVERSITY OF WATERLOO Conrad Grebel University College

Integrating sound academic learning with growth in character, faith and service to God.

MSCS
MENNO SIMONS CHRISTIAN SCHOOL

AN EDUCATION 4LIFE

403.931.0742 | 7008 Elken Drive SW Calgary, AB T2M 0Y7 | mennonitechristianschool.ca

COLUMBIA BIBLE COLLEGE

EXPLORE YOUR CALLING

COLUMBIABC.EDU

EDUCATION ROOTED IN FAITH.

MENNONITE COLLEGIATE INSTITUTE

Come for a visit and discover the difference!

WWW.MCIBLUES.NET | 204.327.5891

WINNIPEG Mennonite
Elementary & Middle Schools
WMEMS.CA

Building a foundation for **SUCCESS**

From Natalie's perspective



PHOTO BY NATALIE STEVANUS

Natalie Stevanus's photograph of a tractor on her family's farm was a finalist two years ago in the 'My Perspective' photography competition. See photo essay on pages 16 and 17.

Photo finishH