

# CANADIAN MENNONITE

October 3, 2022 Volume 26 Number 20

## Celebrating



## years of CM

See pages 2, 4 to 14.

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## EDITORIAL

# Giving thanks for 25 years

## Tobi Thiessen, publisher

Your church may have a tradition of creating a Thanksgiving display of bounty from the summer's harvest. Perhaps it includes pumpkins, sheafs of wheat or baskets of apples. In my congregation, people add health cards and family photos to our display. Canadians have much for which to be grateful. What is on our Thanksgiving table this year?

We at *Canadian Mennonite* are thankful for 25 years of publishing as a magazine. *The Canadian Mennonite* was originally a newspaper, founded in 1953. In 1971, it became *Mennonite Reporter*. In 1997, after an extensive consultation process with readers and church leaders, the magazine under the present title was born. This issue contains a special anniversary section in thanks for the gifts we have received covering church news over the last quarter century.

We are thankful for board members who help the magazine stay focused on our mission to educate, inspire, inform and foster dialogue on issues facing Mennonites in Canada. In these 25 years, 65 people in B.C., Alberta, Saskatchewan, Manitoba, Ontario and Quebec have served on the board. They bring valuable questions and local knowledge of the church community to board decisions.

We are thankful for Mennonite Church Canada and the regional churches who joined a publishing covenant with Mennonite Publishing Service in 1997. The covenant includes an every-home subscription plan that allows people across the church to subscribe to the magazine at very low cost.



We are thankful for church administrators who manage subscription lists, send address updates and notices of births, adoptions, baptisms, marriages and death.

We are thankful for the *CM* staff members whose work week after week has produced 608 issues since September 15, 1997.

We are thankful for the many donors and advertisers, and for government grants. Your gifts sustain this publication and let *CM* reach out to print and online readers across the country and around the world.

At *Canadian Mennonite*, our Thanksgiving table overflows with the bounty of gifts received. We give thanks to God for these blessings and are reminded of Colossians 3:17: “*And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.*”

## Virginia A. Hostetler, executive editor

Tobi Thiessen has reviewed some of the key people who have helped sustain *Canadian Mennonite* over 25 years. I co-sign her statement of gratitude.

For the past five years, I have given oversight to the content that appears on *CM*'s pages and website screen. Looking back, I see another list of people whose contributions elicit gratitude.

In this issue, you'll see brief reflections by people who, over the years, wrote articles that you read on these pages. They represent a much longer list of regular writers who reported from their own regions or gave attention to the



church in its broader geography. If all those contributors could write about their experiences, what a rich collection of stories that would be! In any case, those correspondents were the faithful eyes and ears of *CM*, attending countless events, interviewing hundreds of people, snapping many photos, and writing it all up in articles that informed and inspired readers throughout Canada. And they did it week after week, meeting regular deadlines and dealing with—sometimes—cranky and demanding editors. Thank you.

Then there are the columnists. Those writers have brought their personal experiences to the page, sharing their faith as well as their doubts. They have sometimes challenged readers to new ways of being and doing. We all say: “Thank you.”

And where would *Canadian Mennonite* be without the contributions of readers? Your letters and comments help keep the conversations going. Readers have also submitted their own articles and pointed us to stories that should be told. They—you—have agreed to be the subject of articles and have allowed photos of you to show up in the magazine. You have shared stories of your family, your church, and the organizations you are a part of. Many stories have been about successes, but some have included the challenges and even the failures you've faced. The whole church has been enriched by your generosity of sharing. Thank you.

As this magazine launches into its next quarter-of-a-century, what new stories of faith will we all bring to the table? And how will *Canadian Mennonite* help tell them? ☸



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# 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](http://canadianmennonite.org)

[facebook.com/Canadian.Mennonite](https://www.facebook.com/Canadian.Mennonite) [@CanMenno](https://www.instagram.com/CanMenno) [@canadianmennonite](https://www.twitter.com/canadianmennonite)

### Please send all material to be considered for publication to

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**Board Chair,** Henry Krause, [hakrause@telus.net](mailto:hakrause@telus.net), 604-888-3192

### Canadian Mennonite Staff

**Publisher:** Tobi Thiessen, [publisher@canadianmennonite.org](mailto:publisher@canadianmennonite.org)

**Executive Editor:** Virginia A. Hostetler, [editor@canadianmennonite.org](mailto:editor@canadianmennonite.org)

**Managing Editor:** Ross W. Muir, [managinged@canadianmennonite.org](mailto:managinged@canadianmennonite.org)

**Graphic Designer:** Betty Avery, [designer@canadianmennonite.org](mailto:designer@canadianmennonite.org)

**Online Media Manager:** Aaron Epp, [onlinemgr@canadianmennonite.org](mailto:onlinemgr@canadianmennonite.org)

**Editorial Assistant:** Barb Draper, [edassist@canadianmennonite.org](mailto:edassist@canadianmennonite.org)

**Circulation/Finance:** Graham Aberdein, [office@canadianmennonite.org](mailto:office@canadianmennonite.org)

**Advertising:** [advert@canadianmennonite.org](mailto:advert@canadianmennonite.org)

**Senior Writer:** Will Braun, [seniorwriter@canadianmennonite.org](mailto:seniorwriter@canadianmennonite.org)

**B.C. Correspondent:** Amy Rinner Waddell, [bc@canadianmennonite.org](mailto:bc@canadianmennonite.org)

**Alberta Correspondent:** Jessica Evans, [ab@canadianmennonite.org](mailto:ab@canadianmennonite.org)

**Saskatchewan Correspondent:** Emily Summach, [sk@canadianmennonite.org](mailto:sk@canadianmennonite.org)

**Manitoba Correspondent:** Nicolien Klassen-Wiebe, [mb@canadianmennonite.org](mailto:mb@canadianmennonite.org)

**Eastern Canada Correspondent:** [ec@canadianmennonite.org](mailto:ec@canadianmennonite.org)

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(e-mail) [office@canadianmennonite.org](mailto:office@canadianmennonite.org)

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

## FEATURE

# A defining moment revisited

By Ron Rempel  
Special to *Canadian Mennonite*

In the summer of 2003, as I pondered how to say farewell to a 24-year career as editor of *Canadian Mennonite* and its predecessor, *Mennonite Reporter*, a friend suggested I reflect back on some defining moments.

I could think of many such moments, but the one that loomed the largest was what happened in 1997. The last issue of the tabloid newspaper *Mennonite Reporter* was dated Sept. 1, 1997. It was succeeded on Sept. 15 by *Canadian Mennonite*, the magazine that is now marking its 25th anniversary.

How and why did that happen? What was significant about this transition 25 years ago? What can be learned from that history, given all the changes in the publishing world since then?

“At the risk of sounding melodramatic,” I wrote in a 1992 memo to the board of Mennonite Publishing Service (MPS), the publisher of *Mennonite Reporter*, “we’re facing a watershed moment.” A Conference of Mennonites in Canada (CMC) task force on communication had just proposed that the conference establish its own publication, rather than continue to promote and subsidize subscriptions to *Mennonite Reporter*.

I couldn’t help but take this news somewhat personally. Since becoming editor in 1979, I—along with the staff and board team—had worked hard to provide a newspaper for Mennonites in all parts of the country. We transitioned from an Ontario-based board to one



Ron Rempel started at *Mennonite Reporter* in 1979.

with representation from across the country. We appointed regional correspondents to gather stories and explore issues of the day. Through commentary and letters, we provided a forum for exchanges of opinion on key issues.

We offered special insert pages for conferences and church organizations that wanted to frame their own stories in addition to having their news and stories told by a reporter. We took steps to bolster circulation across the country. The paper had strong Ontario circulation, with an every-home plan funded by several Ontario Mennonite conferences. But circulation numbers in the four western provinces weren’t as strong.

Progress on a broader Canada-wide uptake of *Mennonite Reporter* seemed stalled. CMC’s resolve to start its own publication—which it did with the publication of a newsletter called *Nexus* from 1994 to 1997—served as a jolt in the conversations about the future of *Mennonite Reporter*. It was becoming clear that we needed to look not only at better marketing, but at the publication itself, at its content and editorial policies.

During this same period, the conversation between MPS and CMC intensified. In 1995, a publication steering committee—with representatives from both entities—was formed to test “the feasibility of making *Mennonite Reporter* the primary printed communications vehicle within the Conference of Mennonites in Canada, for distribution to every household.”

**It was becoming clear that we needed to look not only at better marketing, but at the publication itself, at its content and editorial policies.**

**‘A covenant is an agreement that establishes a relationship and implies a commitment to: dialogue with each other; know and understand each other better; discern God’s will together; encourage the full use of our gifts to edify and build up the church; search for truth together; mutual encouragement and exhortation. This new periodical will function as a communications instrument which promotes covenantal relationships.’**

The process was intense. Numerous meetings culminated in an October 1995 consultation in Winnipeg involving around 40 people. Information from more than 20 focus groups from across Canada helped to inform the discussion and decisions.

At the consultation, *Mennonite Reporter* brought ideas, such as expanding its longstanding attention to news with a wider variety of articles, such as profiles of people living out their faith; inspirational and instructional articles offering practical spiritual help; and birth, marriage, baptism and death notices. Also discussed was a change of format from a newspaper to a magazine, which some folks said is

easier to handle, especially on the bus or in the bathroom.

The consultation agreed to “recreate” *Mennonite Reporter* into a periodical for all conference households. There was broad support for the proposed expanded content and a switch from newspaper to a magazine format.

An early prototype was circulated in April 1996. For three months in the fall of 1996, I devoted a third of my time on planning for the anticipated new publication. During this time, I and Jack Suderman, at that time executive secretary of the CMC Resources Commission, held face-to-face discussions in each of the five area conferences, from Ontario west to B.C.

Less easily resolved, however, were questions about ownership, accountability, editorial policy and finances. Would a new publication have to be owned and operated as a department of the conference for it to be accepted? Could there continue to be a partnership between the conference and MPS as a separately incorporated publishing entity, with a cost-sharing arrangement, and room for the practice of editorial freedom? If not, should the new publication go completely independent?

In follow-up meetings of the publication steering committee, I presented a draft statement of editorial mandate and philosophy: “While guided by the church’s confession of faith and its policies, the magazine maintains that the welfare and vitality of the church are best served through a policy of editorial openness and balance. This means that the magazine has the responsibility and the freedom to seek out information and insight in the service of the reader and the common good, and to permit voices from across the conference continuum and the larger Mennonite community to be heard.”

At one meeting, a few of us worked late into the night to consider how the editorial mandate could elicit broader acceptance and trust, and also help the proposed new publication embody its best intentions. Suderman proposed a theological formulation based on an understanding of the church as a “covenanted community of believers.”

Informed by this perspective, the committee embraced the following framework for an editorial mandate: “A covenant is an agreement that establishes a relationship and implies



PHOTO BY AIDEN ENNS

**CMC-MPS steering committee members meet at St. Charles Retreat Centre, Nov. 1996. The group helped shape the future directions for a churchwide publication. Front, left to right: Waldo Neufeld, Ruth Braun, Sam Steiner, Ron Rempel. Back: Marg Neufeld, Lawrence Burkholder, Jack Suderman, Ted Regehr. Missing: Otto Driedger.**



*The transition from a 12-page newspaper to a 32-page magazine happened in Sept. 1997.*

a commitment to: dialogue with each other; know and understand each other better; discern God's will together; encourage the full use of our gifts to edify and build up the church; search for truth together; mutual encouragement and exhortation. This new periodical will function as a communications instrument which promotes covenantal relationships."

The statement seemed to resonate in enough places that a path forward opened up. A full prototype of *Canadian Mennonite* was widely distributed in early 1997. In the 1997 spring and summer sessions of all conferences, the proposal "for a *Canadian Mennonite* periodical to help build an informed and faithful church" was approved.

And the first issue of *Canadian Mennonite* was published Sept. 15, 1997.

In 2003, as I prepared to leave the editorial post at *Canadian Mennonite*, I editorialized on the 1997 defining moment: "We gave up an old familiar name and took on a new identity. We gave up the familiar tabloid format and took on the form of a magazine. . . . We expanded the content . . . .

"The conferences in turn also had to give and take. They got more representation on the board. But they also agreed to some limitations on that control. They agreed to leave the paper as a separately incorporated entity. They agreed to an editorial policy which says

that the practice of editorial freedom can be a good thing when exercised in the service of the truth which the church itself espouses. They agreed to discontinue their own publication and support the newly emerging *Canadian Mennonite* with a cost-sharing formula."

I concluded: "As all the issues were clearly identified and laid out on the table, the bonds of trust were being strengthened"

Trust. Covenant. These were some of the key understandings that helped launch a revitalized publishing partnership 25 years

ago. These core values and commitments proved to be foundational, as they were revisited and renegotiated often in the ensuing years.

In 1997, print still ruled and online publication was just beginning. The *Canadian Mennonite* website was not interactive. Social media were not widely in use. Church attendance and institutional loyalty were still relatively high. Changes in these areas would mark the communication opportunities and challenges of the subsequent years. Those chapters are best written by others. ✎

**Trust. Covenant. These were some of the key understandings that helped launch a revitalized publishing partnership 25 years ago. These core values and commitments proved to be foundational, as they were revisited and renegotiated often in the ensuing years.**

### ✎ For discussion

1. What are some of the biggest changes you have experienced in your lifetime? Have you ever ended something that was sputtering and then courageously tried to create something new to replace it? Under what conditions is it important to take that kind of risk?
2. *Mennonite Reporter* had been primarily a news organization, but the proposal for *Canadian Mennonite* was to include a wider variety of inspirational articles. How well has CM managed to balance news and inspiration? What kinds of articles do you find most encouraging? Do you have suggestions for improving the content?
3. Ron Rempel writes that the church conferences "agreed to leave the paper as a separately incorporated entity." Can you think of times when church bodies were frustrated by CM's editorial freedom? Does an independent press work differently in church circles than it does in secular politics? How important is it to have an independent press?
4. What role does CM play in providing communications between Mennonites across Canada? Where else do you get information about what is happening in the Mennonite churches? Has the pandemic changed how your congregation distributes information?
5. As paper and postage get more expensive, should CM put more energy into online content? How do you think church communications might change in the future?

—By Barb Draper



**Sept. 15, 1997**

**First issue:** 32-page magazine on newsprint paper, with colour photos on front and back covers, and one-colour accents on other pages. Major sections: DeskTop, UpClose, Faith&Life, InConversation, WiderChurch, LocalChurch, TheConferences, ToMorrow, BackPage. Led by editor/manager Ron Rempel, with office staff in Waterloo, Ont., and provincial correspondents.

**April 13, 1998**

Six-month anniversary issue includes photos of current staff; CM's editorial policy and mission statement; photo of the board; circulation and budget details.

## 'We declare to you ...'

*Editor/Publisher, 2004-2009*

By Tim Miller Dyck  
Special to *Canadian Mennonite*

A particular joy this year has been the restarting of events cancelled in 2020 and 2021 due to the COVID-19 pandemic.

At my local Mennonite Central Committee relief sale in New Hamburg, Ont., a few months ago, the excitement was thrumming in the air as we all thronged together along the dirt paths and in the arena building: "So good to see you again!" "Tell me how things are with you." and "How have you been coping?" Even more than for the spring rolls (oh, the long line!) or the pork-on-a-bun, we were hungry for reconnection with each other.

This publication—in print and online—has a unique role in our church body as that place where we can cross paths and share of our lives with each other across this vast land. Often the updates are happy and joyful. Sometimes they are raw and grief-filled. They show us stumbling towards the light, seeking to be the body of Christ together and helping us to see more clearly God's work in the world.

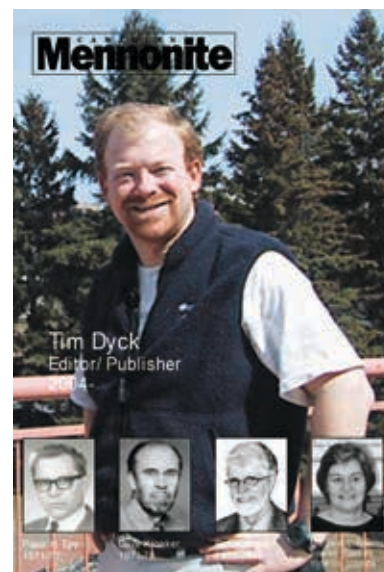
It was a great privilege to be part of this up close when I was editor and publisher of the magazine from 2004 to 2009. When I was at church gatherings or visiting congregations, camps, schools, and being billeted in homes across the country, I was welcomed not because of me specifically, but because of the good will towards, and appreciation for, this shared project that we create together.

Thinking of things that changed at the publication during my tenure, one of

these is visible every time you receive the printed magazine or visit the web site. At *Canadian Mennonite's* 10th anniversary in Sept. 2007, we launched a full redesign of the publication, including the new logo with its distinctive sturdy handwritten feel. (For typography fans, this font is named in honour of the 12th-century Saint Sava, who was famous as a peacemaker in his time.) Like the logo, that overall design, with its fonts, visual language and design cues (including the subtle small box that ends articles) has also proven itself sturdy and long-lasting.

During these years, we also made a switch to a new printer and a new printing process—finally, the ability to print many more photos in colour! We adopted new desktop publishing and website management software, significantly automated the layout process, launched the digital delivery of each issue in full via e-mail and the web site, and developed new subscriber administration, donor receipting and article/author/topic databases.

My thanks to the dedicated head office staff, regional correspondents, columnists and contributors across this country helping us tell our stories, especially those long-serving staff members that have been part of the publication, in several cases, for a decade or more. I'm very grateful to CM board members, with whom I worked so closely, and to the members of the Canada-wide advisory group I formed that helped me work through the thorny



*A card introducing the (then) new editor/publisher used at the Winker, Man., national church assembly in 2004.*

problems that come with this role.

The opening verses of I John were a lodestone for me as editor and publisher. If I had the good fortune to visit your congregation, I very likely mentioned these verses: "We declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete" (I John 1:3-4).

The longevity of this publication (and its predecessors *Mennonite Reporter* and *The Canadian Mennonite*) is ultimately due to the many, many Canadian Mennonites who have declared through it what they have seen and heard. In this, we all grow in our relationship with the Father and Jesus Christ, and with each other so that our joy is made complete. ☘

**Feb. 15, 1999**

Editorial tells about the new *CM* website; magazine masthead includes the URL [www.canadianmennonite.org](http://www.canadianmennonite.org).

**Aug. 2003**

Editor/publisher Ron Rempel departs. Margaret Loewen Reimer assumes the position of interim editor/publisher.

**Aug. 2004**

Timothy Dyck begins as editor/publisher.



## Still happening

By Donita Wiebe-Neufeld  
Alberta Correspondent  
(SEPT. 2000 TO MARCH 2019)

I travelled to Israel/Palestine in the spring of 2008 and wrote about it for *Canadian Mennonite*. It was, however, the follow-up article where I related the issues



to my own backyard that sticks with me. A social worker in my church told me home demolitions and illegal land seizures were happening to Indigenous people in Alberta and we weren't hearing about it. So, I began to research. I read up on Canadian history, talked to an Indigenous band councillor, and read news papers and reports by groups like Amnesty International and Kairos.

"Pipeline pressure," a reflection on what was happening to the Lubicon Lake Cree Nation, was published in *CM* on Nov. 24, 2008. Band councillor Dwight Gladue

told me that, because of heavy industry, his community had gone from healthy and self-sufficient in 1978 to a point where the land was polluted, the animals gone, and 90 percent of the people needed social assistance. All this was still occurring alongside broken government promises, lack of consent from the Indigenous people, and ignorance from the general Canadian population.

Fourteen years later, in the wake of the Truth and Reconciliation event, the commission on Missing and Murdered Indigenous Women, and the discovery of the unmarked graves of children at residential schools, Canadians are arguably better informed. But has more knowledge moved us to stand with our Indigenous brothers and sisters?

At the 2020 MC Canada gathering in Edmonton, Cheryl Bear of the Nadleh Whut'en First Nation told the crowd that "our grandchildren need to be friends."

Writing "Pipeline pressure" was the beginning of my journey with the reconciliation process. It's still happening, and I so hope to someday see my grandchildren play with Cheryl's. ✎

*Other correspondents from Alberta: Neil Funk-Unrau, Joanne De Jong, Jessica Evans (current).*

## Two stories about my son

By Angelika Dawson  
British Columbia Correspondent  
(JULY 1995 TO SEPT. 1997-MENNONITE REPORTER / SEPT. 1997 TO MAY 2005)

Having been the B.C. correspondent for two publications over 10 years, it's hard to choose only one story to highlight. So, I chose two, both involving my son Aaron:



• **"Going to Afghanistan? Better stop at Zellers first"** (January 28, 2002): When seven-year-old Aaron and his friend Logan discovered that there was a reward offered for the capture or killing of Osama bin Laden, they decided to go for it. Logan had

received a duplicate gift for his birthday and decided he'd return it at Zellers to get some money for supplies. They decided they'd fly to Europe and take a cab to Afghanistan. When I suggested that, instead of killing bin Laden, they might capture him instead, maybe try to change his mind about things, Logan said, "I don't think that's going to happen, Mrs. Dawson." The whole conversation was a look into the mind of children as they engaged with world politics. Also, this may have been the only headline that I ever wrote that was used unedited.

• **"Big fan of Jesus... the church, not so much"** (June 5, 2017): Fast-forward a decade and a half, and I interviewed Aaron about his faith. He had stopped attending church by this time, and I knew he was not enamoured of organized religion. He was asking a lot of big questions. Doing this interview was one of the hardest, but also most satisfying, ones of my career as a writer because of the obvious challenge of having to write objectively. A bit tough as a mom. It was hard, but also necessary, to hear how the church had failed my son so spectacularly and how that had impacted his faith. It was also an opportunity to reflect on my own faith development and a good reminder that we're all on a journey. ✎

*Other correspondent from B. C.: Amy (Dueckman) Rinner Waddell (current).*



**Jan. 9, 2006**

Editorial informs of a new phone system and the addition of dedicated phone extensions and email addresses for staff at the head office.

**Jan. 2006**

In a “trial of electronic delivery,” subscribers can receive, via email, a digital replica of the print magazine. Subsequent issues will be delivered in this manner.

**Sept. 3, 2007**

A re-designed full-colour magazine is unveiled, with new sections: God at Work in Us, God at Work in the Church, God at Work in the World.

## Visiting congregations

By Dave Rogalsky

Eastern Canada Correspondent  
(JULY 2006 TO AUG. 2018)



As I wrapped up my time in 2018, I realized that I had always seen the correspondent’s job as an extension of my calling as a pastor, a calling I’ve now been following for more than 40 years. I can’t reduce it to one article, but there are groups of articles that I enjoyed very much.

I enjoyed the yearly task of visiting congregations and their leaders new to Mennonite Church Eastern Canada. Going to events or a regular service, eating food with folks, and interviewing leaders with some very specific questions allowed me to try to help congregations grow and

mature.

I would meet with both administrative leaders, like council and committee chairs, and spiritual leaders, like deacons, elders and spiritual caregivers. I hoped that both paid and volunteer leaders would take part in these conversations that could last up to an hour.

Questions I came with included: What are things that you as a congregation can celebrate? What are things that give you hope for the future? What are concerns you have for the future of your congregation? Why have you joined MC Eastern Canada? What do you bring to regional church?

Because of language differences,

sometimes the only thing I could understand in the service was the passing of the peace at the end. But later conversations with leaders were a joy to take part in.

I also enjoyed visiting congregations that were celebrating anniversaries. There would be three to five congregations to visit each year. I would ask similar questions of the congregational leaders there, excepting the second to last. Some congregational leaders said that they had never thought about these things. Some congregations were filled with joy and hope, while others wondered about the future.

I have never counted the congregations I visited, but each had riches of story, experience and examples of God at work in the world, which inspired and encouraged me. ❧

*Other correspondents from Eastern Canada: Ferne Burkhardt, Maurice Martin, Janet Bauman.*

## Tragic story ends in reconciliation

By Evelyn Rempel Petkau

Manitoba Correspondent  
(NOV. 1997 TO APRIL 2015)

In 2013, I wrote about the Old Order Mennonite community near Gladstone, Man., after 13 of its adults were charged with child abuse and 40



children were removed from their homes by Child and Family Services (CFS). The community of 12 families had moved to Manitoba from Ontario only six years earlier, in order to live out their faith free from the incursions of society.

Now they found themselves enmeshed in the law, government, the RCMP and national media. (“Old Order Mennonite community in turmoil, July 8; “Old Order community waits for children to return,” Oct. 28; “Old Order community begins to get children back, Nov. 25.)

I took an interest in this story because I had visited the community and written about it in 2007, impressed by the deep-rooted faith and their practice of a simple life.

When faced with the abuse charges in 2013, they reached out to Peter Rempel who, as executive director of Mennonite Central Committee Manitoba at the time of their arrival, had welcomed them and offered friendship and support.

With Rempel’s assistance, the community willingly embraced counselling and other supports.

Today, Rempel recalls, “The community leaders wrote a letter to everyone they could think of—crown prosecutors, judges, the

**March 2009**

Editor/publisher Tim Miller Dyck departs, and Dick Benner assumes the role.

**June 2011**

Four pages near the back of the magazine are dedicated to a new section, Young Voices, under the leadership of student intern Emily Loewen. This section would acquire other editors and it continued until Dec. 2018.

young  
voices 

RCMP, counsellors—expressing remorse for what they had done and the trouble they had caused.”

After at least a year in care, the children returned home. A memo of understanding between CFS and the Old Order group ensured that if there were future allegations

of abuse, leaders would be consulted prior to children being taken away.

The depth of their commitment to faith and community enabled this group to acknowledge their wrongdoing, learn from it and come through it even stronger.

I have been impressed by a story that

began as sad and tragic turned into a story of healing, reconciliation and forgiveness. ❧

*Other correspondents from Manitoba: J. Neufeld, Beth Downey Sawatzky, Nicolien Klassen-Wiebe (current).*

## Inspired by The Land and its caretakers

By Donna Schulz  
Saskatchewan Correspondent  
(NOV. 2013 TO NOV. 2021)



I met Wayne and Carry Dueck in my hometown of Rosthern one morning in August 2019 and followed them out to a property they owned west of Duck Lake, Sask. They

had invited me to write a story about this 32-hectare property and their relationship with it in the 38 years since they purchased it (“Planting trees, nurturing a dream,” Sept. 13, 2019). The Land, as they called it, was where the Duecks camped with their growing sons, gathered with friends and hosted their church family on many occasions, and, most of all, it was where they planted trees. Wayne and his sons planted just over 38,000 trees on the property over the years. Today, an estimated 10,000 second-growth trees have added to the number.

The Land is home to many species of plants and animals, in addition to the conifers the Duecks planted. While we walked across the property that morning, we spotted squirrels, a variety of birds and a small garter snake.

Both Wayne and Carry spoke of their deep desire to care for The Land and make reparation for harm done in the past. Their goal was not just to preserve it for future generations, but also to improve it by

fostering the growth of diverse plant and animal life.

Stories of climate crisis and weather-related catastrophes seem to be plentiful these days, but stories of faithful people lovingly caring for their small corner of the world, leaving it in better shape than when they first encountered it, are harder to come by. Wayne and Carry’s story inspired me and filled me with hope, and it was a privilege to write it for *Canadian Mennonite*. ❧

*Other correspondents from Saskatchewan: Jake Nickel, Karin Fehderau, Emily Summach (current).*



PHOTO BY DONNA SCHULZ

*Wayne and Carry Dueck appreciate the wild beauty of the place they have come to call The Land.*

**Oct. 2013**

*CM* creates the new part-time position of web editor, with responsibility for web and social media content.

**Feb. 2015**

The newsletter “*CM Now*” is launched containing links to selected content posted on the website. It’s delivered at no charge and sent to subscribers via email.

**July 2015**

“Moment from Yesterday” begins appearing in each issue. This historical photo and brief description are published in cooperation with Mennonite archivists.

## Wonderful gifts

By Ferne Burkhardt  
Special to *Canadian Mennonite*

*Canadian Mennonite* has been a gift to Mennonites across Canada and beyond since the first issue rolled off the press 25 years ago. And it has generated gifts for me!

The magazine’s predecessor, *Mennonite Reporter*, had built community across the country with its news reporting, features, profiles, discussion pieces, letters, photos and more since 1971. In a cross-Canada consultation, *Reporter* readers called for change from a tabloid to a magazine format with more emphasis on inspirational and faith reflections. The new *Canadian Mennonite* was born in response.

My long association with both periodicals, aside from reading them, began after a freelance submission led to my appointment as volunteer “conference editor” (Ontario and Quebec) from 1974 to 1987. A variety of interim staff positions during associate editor Margaret Loewen Reimer’s maternity leave, and sabbaticals for both Marg and editor Ron Rempel followed. Finally, in 1989, came the appointment to a permanent half-time position as editorial and production assistant. It took me 15 years to get that real job!

I was there when Tony *Ferne Burkhardt*

Bender patiently walked staff, who had never used a computer, through a few hours of intense tutorials. Somehow, we managed the switch from pasting measured, typeset strips of copy onto tabloid-size sheets, to creating and laying out text and photos on a computer. I

remember that first issue, a mishmash of mostly computer-generated copy with a few leftover strips of glued text. Did readers notice?

Then, in 1997, came the shift to *Canadian Mennonite*, Glenn Fretz’s new magazine design. It was exciting. It was

a gift to Mennonite households from coast to coast. Of course, conferences and some individual subscribers paid, but the news and inspiration the magazine brought were a gift. Being a part of it was a gift for me.

There were other gifts: working with the exceptional and dedicated *CM* staff; getting acquainted with regional editors and columnists nationwide; connecting with journalists through gatherings of the Canadian Church Press (where *CM* won many awards!), and Meetinghouse, an association of Canadian and American Mennonite editors and publishers.

And, after I retired in December 2000, my background opened the door to volunteering with Mennonite World Conference communications for nearly a decade. Wonderful gifts!

May *Canadian Mennonite* continue to be a gift to our nationwide community and beyond for many more years. ☺



CANADIAN MENNONITE ARCHIVE PHOTO

**March 2017**

Editor/publisher Dick Benner retires. Tobi Thiessen (right) assumes the role of publisher and Virginia Hostetler (left) assumes the role of executive editor.

**Dec. 2017**

Senior writer Will Braun launches and stars in a video series, 'Once Round the Barn.' In the coming months, a total of five episodes are produced and posted online.



# Fanning Anabaptist fame

By Aiden (Schlichting) Enns  
Special to *Canadian Mennonite*

A photograph I took dominated the cover of the first issue of *Canadian Mennonite* 25 years ago. I took it on a Sunday morning, with the camera propped on the ledge of an empty balcony, overlooking the backs of people standing in prayer in a small church in a farming community half an hour outside of Winnipeg.

I was famous! I had a full-page photo on the cover of a magazine. Three more pages of photos served as a visual essay inside the magazine: "A week in the life of a local church."

At the time, I was an aspiring photographer. I was working as the provincial correspondent for the *Mennonite Reporter*, writing, assigning and editing stories about congregational life in Manitoba.

Editor Ron Rempel, in Waterloo, and the board of directors were deep into talks about merging their bi-weekly church newspaper with the publications from the Conference of Mennonites in Canada, then edited by Roma Quapp.

Turns out, that edition of the magazine was a just a prototype; the actual first issue came out months later, with a different cover photo. But my cover and photo essay gave me a big opportunity to explore and expand my aspirations. I took several rolls of film, selected prints, wrote captions and sent a thick courier package to Waterloo for editing and publication.

Why am I even telling this story? Because, when I look back at my years working with the *Mennonite Reporter* (1992-97) and *Canadian Mennonite*

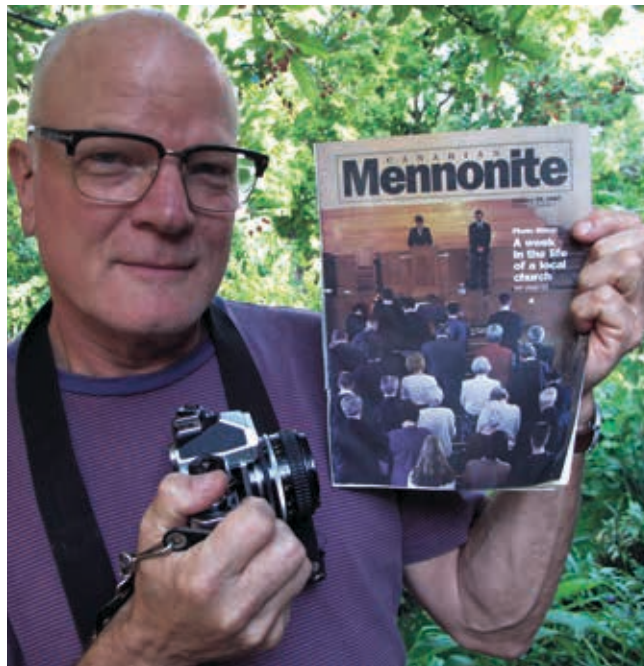


PHOTO BY KAREN SCHLICHTING

**Aiden (Schlichting) Enns holds a prototype of the original issue of *Canadian Mennonite* magazine.**

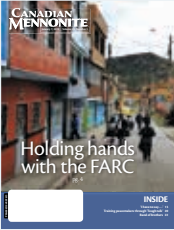
(1997-2000), I realize it helped shape my vocation and even my character.

As a national correspondent I interviewed top leaders on the merger between the General Conference Mennonite Church and the Mennonite Church, which would become the new Mennonite Church Canada and MC U.S.A. This may sound dry and institutional to some readers but, at the time, this was my whole world. At best, I was a vessel, used by God, to seek out and report on the good news of the Christian church.

I had many other opportunities to explore topics such as Indigenous-settler relations, support for Anabaptist families with LGBTQ+ children, and other social justice issues.

Always doubting my credentials as a journalist, I went back to university for a degree in journalism. I discovered that *Canadian Mennonite*, and early mentors, like Wilma Derksen, Brenda Suderman and John Longhurst in Manitoba, and Margaret Loewen Reimer, Ron Rempel and Tim Dyck in Ontario, had prepared me well for my future endeavours as a writer, editor and creative director, for which I am so very grateful. ☺

*Aiden Enns lives in Winnipeg and is a member of Hope Mennonite Church. During his stint with the Mennonite Reporter, he worked as the western correspondent and national correspondent, and marketing representative. For CM, he worked as the national correspondent and later co-wrote the New Order Voice column. He also served as a Mennonite Publishing Service board member for six years.*



**Jan. 7, 2019**

A redesign by designer Betty Avery is revealed, with attention to more legibility and whiter paper. Content is organized into new sections: Opinion, News, People.

**Jan. 2019**

Aaron Epp is hired for the new full-time role of online media manager.



## A sampling of significant stories

Aug. 16, 1999 **“Delegates lay foundation for Mennonite Church Canada,”** By Aiden Enns and Ron Rempel

At the joint Mennonite conference in St. Louis, Mo., the General Conference and Mennonite Church congregations of Canada voted to integrate. In 2000, the Conference of Mennonites in Canada officially became Mennonite Church Canada.

July 15, 2002 **“Finances in the spotlight at Saskatoon assembly,”** By Ron Rempel

At this assembly in 2002, a plan was presented to deal with the \$5 million debt owed by Mennonite Publishing House, and the delegates also heard about a \$450,000 oversight in budget planning for Mennonite Church Canada.

Jan. 23, 2006 **“Mennonite groups oppose land speculator,”** By Ross W. Muir and Tim Miller Dyck

A land speculator from the U.S. was trying to get Mennonites of Ukrainian descent to join a class action lawsuit in Ukraine to get their expropriated land back. Mennonite organizations opposed this project.

Aug. 23, 2010 **“How complicit are Mennonites in Residential School Abuse?”** By Evelyn Rempel Petkau

The feature in this issue provided coverage of the beginning of the five-year Truth and Reconciliation Commission, and it examined the Mennonite role in residential schools.



PHOTO BY DAVE ROGALSKY

**Usher Pat Gerber-Pauls gathers the ballot bags from delegates during the vote on same-sex marriage at the 2016 MC Canada assembly in Saskatoon.**

Jan. 24, 2011 **“Building up God’s kingdom together”** By Joe Neufeld

This feature explored the secular/religious divide in the social and behavioural sciences. It was part of a package of articles on mental illness that won the A.C. Forrest Memorial Award, presented annually by the Canadian Church Press, for excellence in socially conscious religious journalism.

Sept. 14, 2015 **“Alleged sexual misconduct against Vernon Leis, deceased pastor,”** By *Canadian Mennonite* staff

This allegation of sexual misconduct was levelled against a pastor who was deceased, reflecting the church’s increasing awareness of the serious consequences of sexual abuse.

July 25, 2016 **“Delegates vote to allow space for differences,”** By Dan Dyck and Dick Benner

After nine years of the Being a Faithful Church process, 85 percent of MC Canada delegates voted in favour of “creating space” for congregations to differ on same-sex marriage.

Nov. 26, 2018 **“Modern ghosts of a horse-drawn scandal: Part IV: Humility,”** By Will Braun

Will Braun wrote a four-part series about rapes in a Mennonite colony in Bolivia. Part IV won the A.C. Forrest Memorial Award for socially conscious journalism, from the Canadian Church Press.

Oct. 25, 2021 **“Tending the cairn: The role of church apologies for historical wrongs,”** By Jeremy M. Bergen

Examining the purpose and implications of church apologies, this article won the A.C. Forrest Memorial Award for socially conscious journalism, from the Canadian Church Press.

Feb. 7, 2022 **“FAQs: MC Canada sexual misconduct policy,”** By Doug Klassen and Marilyn Rudy-Froese

The authors, who both serve in leadership positions in the church, addressed commonly asked questions about investigations into misconduct by Mennonite leaders. ❧

### Summer and Dec. 2019

CM begins offering four digital-only issues each year: three emailed to subscribers in the summer and one at the end of the year.

### Oct.-Nov. 2022

Virginia A. Hostetler retires as executive editor and Will Braun assumes the position.



## Sparking thought and conversation

In columns, writers share their insights, questions and challenges on a variety of topics related to Christian living. Columnists generate a following among readers, spark conversation and build relationships. Readers respond through letters for the print magazine and comments on CM's website and

social media feeds—and occasionally in live conversation with the columnists they meet in person.

Here is a sampling of the columns that have appeared in *Canadian Mennonite* over the past 25 years. Which ones have you especially connected with? ✎

### Family Ties

Melissa Miller  
Sept. 2002-June 2019

### From Our Leaders

Various writers  
Jan. 2000-present

### Gathering Around the Table

Various writers  
Nov. 2016- Oct. 2021

### God, Money, Me

Menn. Foundation of Can./  
Abundance Can.  
April 2006-Nov. 2018

### Groundings

Ann Weber Becker  
Jan. 1998- Nov. 1999

### In the Image

Ed Olfert  
Oct. 2018-present

### Kingdom Yearnings

Ryan Jantzi  
Feb. 2017-Sept. 2018

### Life in the Postmodern Shift

Troy Watson  
Jan. 2011-present



### Living the Word

April Yamasaki  
Sept. 1997-April 2000

### Mind and Soul

Randolph Haluza-DeLay  
Oct. 2019-present

### New Canadian Voice

Various writers  
Feb. 2014-Dec. 2014

### New Order Voice

W. Braun, A. Enns, K.D. Sawatsky  
April 2005-Sept. 2016

### Outside the Box

Phil Wagler  
Jan. 2005-Jan. 2017

### Pilgrim Pieces

Tim Wiebe  
Jan. 2000-Aug. 2004

### Shoes For Your Feet

Matthew Bailey-Dyck  
Sept. 2005-March 2006

### Signs and Symbols

Margaret L. Reimer & guests  
Nov. 1999-March 2003

### Tales From the Unending Story

Josh Penfold  
Jan. 2020-present

### The Church Here and There

Arli Klassen  
Oct. 2019-present

### This Preacher Has 22 Minutes

Allan Rudy-Froese  
Jan. 2010-Nov. 2011

### Third Way Family

Christina Bartel Barkman  
Jan. 2019-Nov. 2020

### Women Walking Together in Faith

Various writers  
March 2010-Sept. 2019

### Young Prophets

Various writers  
April 2006-May 2011

## /// Readers write

### ✉ Indigenous gifts to the world

**Re: “Get over being called a ‘settler’” letter, June 27, page 7.**

This letter writer suggests those of us who are descendants of settlers should ask ourselves how we have “benefited from colonialism.” We do indeed need to ask ourselves this question.

But the letter writer has inspired me to ask a related question: Of all the benefits, are there among them free gifts from Indigenous Peoples, and the results of simple commerce or trade? Well, there are plenty of both.

Perhaps the greatest contributions to the world, in the form of free gifts and trade goods, from the Indigenous Peoples of the Americas are agricultural in nature. Corn, potatoes, cassava, most beans, peanuts, tomatoes, blueberries and pecan nuts come to mind immediately, as also do hot peppers, everyday food items now consumed around the world.

Yet the free gifts and trade goods were not only foods and food enhancers. Tobacco and medicines have been important contributions, too. Acetylsalicylic acid (ASA), originally derived from willow bark and taken for headaches, was used by Indigenous people for generations before they ran into settlers and told them about its benefits. Quinine was derived from a South American tree, long useful for controlling malaria, the world’s greatest killer disease.

Indigenous Peoples have also provided us with worldview wisdom. Descendants of the settlers tend to view humans as separate from, and superior to, nature, but Indigenous Peoples do not make that mistake. Their worldviews give them a head start on a better relationship with the land and life.

All peoples sometimes abuse the land or environment, of course, but Indigenous worldviews give their children a head start in addressing this that the rest of us could well emulate.

HENRY EPP, CALGARY

### ✉ Increased drought caused by climate crisis

**Re: ‘We have no safe area under the sky,’ Sept. 19, page 22.**

Disaster relief for Ethiopia (and the rest of the Horn of Africa) is an absolutely vital response to the misery, helplessness and disempowerment of the present crisis. But we also need to look at the root

causes. It is now clear that the increase in both the frequency and the intensity of droughts in that part of the world is primarily a function of the climate crisis, and therefore a result of our fossil fuel dependency. Love for our Ethiopian brothers and sisters must include taking urgent action, not only to reduce our personal and church carbon footprints, but also engaging in the advocacy and direct action necessary to achieve real government policy changes to drive down the over 60 percent of emissions from Canadian heavy industry. For the sake of our neighbours, we cannot afford to hide from our responsibility as citizens to work for transformational change.

MARK BIGLAND-PRITCHARD (ONLINE COMMENT)

### ✉ Reader objects to ‘giving away’ church property

**Re: “Bethel Mennonite leaves MC B.C.,” Aug 22, page 22.**

Instead of giving away the Bethel property, which must be quite valuable now, it might have been prudent to offer it for sale on the condition that it be used for religious or humanitarian purposes. Maybe someone would use it for seniors accommodation. That way, at least some money could be recovered and used for broader regional church purposes.

HENRY NEUFELD, DELTA, B.C.

### ✉ The queen’s reverence for the King of kings lauded

**“Throughout my life, the message and teachings of Christ have been my guide, and in them I find hope. It is my heartfelt prayer that you will continue to be sustained by your faith in times of trial and encouraged by hope at times of despair.”**

These words from Queen Elizabeth II were part of a letter that she sent to the Lambeth Conference of the Anglican Communion on Aug. 3, just weeks before her death.

As we remember the queen and her family, we pause. Over the years, many people bowed and curtsied before her. Now it is her turn to bow and give reverence to the King of kings. I believe that she has bowed before Christ all her life. In death, as her soul and spirit have returned to God, there she has bowed and worshipped the Lord as King of kings and Lord of lords with genuine love and humility.

In our home in the 1950s I remember how our dad would insist that we listen to the queen’s radio broadcast, a Christmas greeting to the Dominion of Canada. I remember her accent, perhaps more than

what she said.

Over the years, with the powerful invasive news service, the royal family was hounded, exposing all their problems and failures. We will never know the depth of her sorrow as she saw her children slipping and sliding around as ships without a rudder.

What we do know is that she understood Christ as the source of her hope and forgiveness. There is no greater demonstration of love, authority and sovereign power for which she could be remembered.

DAVID SHANTZ, MONTREAL

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

## /// Milestones

### Births/Adoptions

**Fitchett-Climenhaga**—Anne Marie (b. May 31, 2022 in Melbourne, Australia), to Nevin and Alison (Fitchett) Climenhaga, Steinbach Mennonite, Man.

**Gerber**—Ryder Dakota (b. Aug. 15, 2022), to Tony and Cathy Gerber, Poole Mennonite, Milverton, Ont.

**Hiebert**—Lillian Jane (b. Sept. 4, 2022), to Lee and Rachel Hiebert, Steinbach Mennonite, Man.

**Raimbault**—Ezra and Emily (b. Nov. 29, 2021), to Danielle and Justin Raimbault, Wanner and Preston Mennonite, Cambridge, Ont.

### Baptisms

**Mariah Gorecki, Mikka Kostanecki**—First Mennonite, Calgary, in the Little Red Deer River at Camp Valaqua, Water Valley, Alta., Aug. 28, 2022.

**Ilja Sawatzky**—Foothills Mennonite, Calgary, Aug. 28, 2022.

### Deaths

**Dyck**—Peter Harold, 93 (b. Feb. 18, 1929; d. July 17, 2022), First Mennonite, Calgary.

**Friesen**—Lydia Cathern (nee Koop), 87 (b. July 18, 1935; d. Sept. 7, 2022), Vineland United Mennonite, Ont.

**Guenther**—Denita, 47 (b. April 23, 1975; d. Aug. 27, 2022), Osler Mennonite, Sask.

**Janssen**—Jonathan (Corey) Rudolf, 48 (b. June 20, 1974; d. Sept. 11, 2022), First Mennonite Church, Calgary.

**Sawatzky**—Harold, 94 (b. May 11, 1928; d. Aug. 3, 2022, Altona Berghaler Mennonite, Man.

**Thiessen**—Agatha (nee Hildebrand), 95 (b. Dec. 29, 1926; d. Aug. 13, 2022), Morden Mennonite, Man.

**Wiebe**—Jacob (Jim) Edwin, 86 (b. Jan. 16, 1936; d. June 1, 2022), Ottawa Mennonite.

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



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## FROM OUR LEADERS

## A new chapter?

Mary Barg

**M**y family and I entered a new chapter this past week. Shortly after our fourth child was born, I stepped away from my career as a nurse to focus on our family and our family farm.

It has been more than 20 years since I have been employed outside of the home, and our family was equal parts excited and nervous as I accepted a full-time position with Fraser Health to work as a spiritual health practitioner in the long-term care setting. Caring for the “least of these” has looked different for me at different times of my life, and I feel ready to dedicate my time to living this out in this new context.

It has been somewhat of a circuitous route that has brought me to this new chapter. As I approached the completion of my seminary degree in 2021, I was uncertain what the future held for me. I have been involved in church leadership since I was a teenager, and this continued during my years at home with my children and while in seminary.

Was pastoral work in a church setting the inevitable outcome of going to seminary? I found myself browsing jobs in healthcare settings, wondering if

pursuing a degree that deepened my understanding of my Anabaptist faith had entirely been an exercise for my personal spiritual growth without

**While I was not convinced that I wanted to extend my study period for the necessary training, I knew that this was the right direction.**

providing a clear path towards a job.

When I stumbled across clinical pastoral education, the way forward became clear: I was being drawn to return to the healthcare setting, but in a new capacity. As a spiritual care practitioner, I would provide care for the spiritual needs of the “least of these” in a hospital/long-term care setting.

While I was not convinced that I wanted to extend my study period for the necessary training, I knew that this was the right direction. The past year-and-a-half of classes and various practicum placements have reinforced that this is the ministry that I have been preparing for even before I knew that this job existed.

My work as a nurse, mother, community volunteer, church leader

and student have equipped me to expect to encounter people who are experiencing spiritual pain and to expect to experience the Divine as I partner with

them for a little while on their journey. My love for Jesus and my earnest desire to live out my faith in a way that brings the peace of Christ to those who are suffering, are what give me the joy for this sacred ministry.

I have heard “the church” described as people who are living their lives as those who have been changed and are being changed by their experience of the call that the love of Jesus has on their lives.

I am excited to do this in a new place, but maybe it’s not an entirely new chapter after all. ☸



*Mary Barg attends Eden Mennonite Church and has served as secretary of the MC B.C. Executive Committee since 2017.*

## A moment from yesterday



You are looking at one of the oldest original photographs in the Mennonite Archives of Ontario, likely taken in 1867. The father and daughter are John (or Jean) and Anna (“Annie”) Kennel. John was an Amish immigrant from France, like many of the first Amish settlers in Canada, who began arriving here 200 years ago. This image is probably a daguerreotype, one of the earliest photographic processes. Elaborate cases not only made these photos look special, they helped protect the fragile metal material from light and scratches. Despite the long exposure time required to capture this image, John and Annie look relaxed and comfortable together.

Text: Laureen Harder-Gissing  
Photo: Christian and Annie Bender Collection /  
Mennonite Archives of Ontario



archives.mhsc.ca

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 THE CHURCH HERE AND THERE
 

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# 50 years of change

Arli Klassen

I was in Ottawa recently for the anniversary of the church that my parents started 50 years ago. In 1972, we were five families eager to start a new—and different—church in the east end of Ottawa. I was the oldest child among the five families, sometimes the babysitter for the others, and sometimes with the adults in creating a new church.

My father says: “Those first years linger in my memory as very exciting, as new ways of living our faith emerged and our roles in making them developed. Key decisions were: no permanent building for Sunday worship, regular gatherings in small groups in homes, and intentionality in helping anyone with a need. There was joy and unity in the group, and it grew rapidly.”

The pastor’s anniversary sermon used the same Isaiah 43 text that Mennonite Church Eastern Canada has been using for its visioning process, “Behold, I am about to do a new thing,” while basing the sermon on the purpose statement from 50 years ago. His point was that God’s purpose doesn’t change, but how we gather as church must change, often, and in a big way at least every decade. That 50-year-old purpose statement sounded a lot like the Great

Commandment to love God (worship God), and to love your neighbour as oneself. Those things don’t change.

But other things do change. This particular church now looked and sounded nothing like what I was part of as a teenager 50 years ago. It meets in a permanent building. Worship was in Arabic and English. The song leader led a Christian hip-hop song with his 12-year-old daughter, which thrilled the young adults sitting in front of us. The service was broadcast to faraway participants, a ministry that began well before COVID-19. The services were full with racially mixed young families. Even the pastor said that his theology is not the same as it was 10 years ago! I came away impressed with what this church has become 50 years later.

Church and change. God’s purposes do not change, but how we look and what we do must keep changing. That is not easy. Change is always both loss and opportunity.

COVID-19 has brought many changes to church, some of which we experience as loss and some of which are new opportunities. Our numbers are fewer. Sunday school is a program of the past for some churches. Many of us are learning what it means to be settlers

on this Indigenous land, and about racism today. We are learning about fluidity in gender and sexuality. We are learning to sing new songs. Many of us are not interested in returning to a “programmatic” church, with activities for each age group, but are looking for ways to strengthen intergenerational relationships. Lots of change.

One of my pastors ended the service recently with a benediction from French Jesuit Pierre Teilhard de Chardin: “Trust in the slow work of God. . . . Give our Lord the benefit of believing that his hand is leading you and accept the anxiety of feeling yourself in suspense and incomplete.” Given that during de Chardin’s lifetime, the Catholic Church issued a warning against his teachings, he knew what it meant to trust in God for change.

Change must come. COVID-19 has brought change about more quickly than we wanted or anticipated. There is so much change that we are tired, but with big change come big opportunities. Let us notice those opportunities, and be intentional about continuing to change in ways that make the church evermore relevant to society around us. ❧



*Arli Klassen is now a member of First Mennonite Church, Kitchener, Ont., long after being nurtured and shaped by Greenbelt Baptist Church in Ottawa.*

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 Et cetera
 

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## Condolences at the death of Queen Elizabeth

The Evangelical Fellowship of Canada expressed its sorrow at the death of Her Majesty Queen Elizabeth II and thanksgiving for her life of faithful service. During her first Christmas message as Queen in 1952, she said: “Pray for me . . . that God may give me wisdom and strength to carry out the solemn promises I shall be making, and that I may faithfully serve him and you, all the days of my life.” Queen Elizabeth shared often that her Christian faith was a central part of her life and her ability to serve the Commonwealth with such steadfastness and dignity. The statement said, “We join with our fellow Canadians and the rest of the world in expressing our condolences to Queen Elizabeth’s family and in offering our prayers during this time of grief as well as thanksgiving for her life and legacy marked by grace and wisdom.”



## VOICES AND STORIES

# Water music for the soul

Anneli Loepp Thiessen

“Come to the water, living water. Come to the water, come all, singing.” These are the words of *Voices Together* No. 35, “Come to the Water.” For its composer, Carol Ann Weaver, the experience of finding living water has not only been metaphorical but also profoundly tangible.

She explains: “In 2018, Lyle Friesen and I were in South Africa’s Kalahari Desert for 40 days and 40 nights, watching, listening to, following the birds and animals: drongos, korhaans, Marshall eagles, pied barbets, lions, brown hyenas, cheetahs, gemsboks, leopards, springboks, barking geckos and so many more. Our only audible music was that of the desert and its inhabitants, with each drop of water being crucial, life-giving. However, music ran non-stop through my head in response to the desert—sequences which were lovely but long; delightful but diverse.

“Then, at exactly one moment, as we followed a cheetah along the dry Auob River bed, all the tunes merged into one: “Come to the Water/Desert Alleluia” was born! I was filled with joy and awe, immediately sensing the song wanted to travel beyond me. In a brief flash, I even envisioned the music being sung by

Mennonite congregations. Then, back to the scramble of finding where that cheetah was going!”

Weaver is professor emerita at Conrad Grebel University College, Waterloo, Ont., where she taught ethnomusicology and composition, and organized Sound in the Land conferences, which were focused on Mennonite music. Her music addresses themes of injustice and struggle, as well as hope and celebration. She has composed music based on the texts of Mennonite writers and has also written her own lyrics, as she did with “Come to the Water.”

“Come to the Water” is written with an opening “Alleluia,” to be sung by tenors and basses. Four verses follow, which are written with three soprano/alto parts (as opposed to the standard two parts) and two tenor/bass parts. Weaver has taught and led this piece frequently at her home congregation, Rockway Mennonite Church in Kitchener, Ont.

As a pedagogue and song leader, she has suggestions for how it can best be used in congregations: “I would suggest everyone starts with the opening “Alleluia” pattern, singing it repeatedly, in their own octave, letting it flow with

its own South African, almost Taizé-like energy, as it represents the pulse of life. Once that is established, I would then suggest everyone sings just the melody in unison, again in their own octave. The bass part and the melody can then be brought together, with the harmonies added to allow the music to fill out and swell.

“Although a piano part is indicated, the piece is possibly best done totally a cappella [without piano]. In the many times I’ve heard South Africans singing their own traditional worship songs, it’s often outdoors or in bare-bones structures with no instruments available, nor would they need them. Voices are all they need! We Mennos haven’t invented four-part a cappella harmony!”

Weaver views the verses of “Come to the Water” as a storyline that reflects her own journey and aspirations: seeking living water, finding ways to express gratitude, releasing burdens, and “singing ‘alleluia’ for the sheer exuberance of being alive.”

For communities that sing this song in worship, she hopes they are able to identify with these sentiments and find resonance with the song. ❧



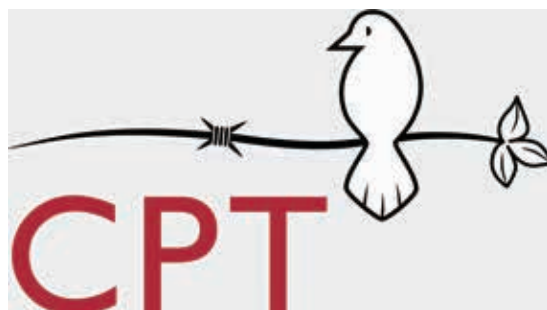
*Anneli Loepp Thiessen is a PhD candidate in interdisciplinary music research at the University of Ottawa. She is co-director of*

*the Anabaptist Worship Network and was a committee member for Voices Together.*

## Et cetera

### CPT recipients of the International Peace Award 2023

Community of Christ and the Shaw Family Foundation have announced Community Peacemaker Teams (CPT) as recipients of the International Peace Award 2023. The two organizations recognize CPT’s 35 years of commitment to “the transforming power of nonviolence through activism grounded in partnerships with grassroots peace movements.” The award is presented annually, and recipients are individuals or organizations doing work that seeks avenues of peace amid conflict, injustice and suffering. Administrative director Muriel Schmid says CPT “is honoured for the recognition this Peace Award represents,” and that it “receive[s] it on behalf of all [its] partners.”



## LIFE IN THE POSTMODERN SHIFT

# The Paradox of Enoughness

Troy Watson

In an episode of the television show *The Simpsons*, Homer complimented his boss, Mr. Burns, on being the richest person he knew. Mr Burns replied, “Ah yes, but I’d trade it all away . . . for a little more.”

This desire for more, no matter how much we have, is part of the human condition. Regardless of how much we experience, learn, achieve or possess, it never seems like enough.

The concept of the hedonic treadmill refers to the observation that people consistently return to their default level of happiness, regardless of what happens to them. Our happiness levels rise and fall temporarily, with positive and negative experiences and events, but they quickly return to our baseline level. This is why the boost of happiness we experience when we finally get that new job, car, house or relationship, is short-lived. Before we know it, we’re feeling the same discontentment and desire as before, looking forward to the next new thing or event to bring us another boost.

Another theory, called Parkinson’s Second Law, proposes that expenses always increase in proportion to income growth, because our expectations and desires rise in tandem, resulting in no permanent increase in happiness. Our lifestyles rise in proportion to our cash flow, and our financial baseline—or what we “need” to live—increases to match our income.

Yet another theory, Parkinson’s (First) Law, states, “Work expands to fill the time allotted for its completion.” Just as our desires and expenses increase proportionally with our income, the time it takes to complete our work increases to match how much time we have.

British journalist Oliver Burkeman elaborates on this theme in his book *Four Thousand Weeks*: “It’s the definition of ‘what needs doing’ that expands

to fill the time available. Rendering yourself more efficient—either by implementing various productivity techniques or by driving yourself harder—won’t generally result in the

feeling of having ‘enough time,’ because, all else being equal, the demands will increase to offset any benefits. . . . The technologies we use to try to ‘get on top of everything’ always fail us, in the end, because they increase the ‘size of the everything’ of which we’re trying to get on top.”

All this is to say, there’s a reason you feel like there’s never enough time or money. Because, on one level, it’s true. None of us have enough time (and 99 percent of us don’t have enough money) to do, see, experience and accomplish everything we would like to do.

When we accept this reality, that we will never do or have “enough,” we are liberated to see the pursuit of “enough” for the Sisyphean task it is. This awareness opens us up to the other side of what I call the Paradox of Enoughness. It not only frees us from trying to live up to the impossible expectation of doing and having enough, it also frees us to experience the “enoughness” of the present moment—the “enoughness” of what is.

In Psalm 23, David declares, (my paraphrase): “When God is my companion and guide, there is nothing I want. I don’t experience desire. I lack nothing, because God’s presence helps me notice the beauty of ‘what is,’ the beauty of nature, rivers, trees and

meadows around me, and appreciate the ‘enoughness’ of the moment.”

David is not alone. Many people have experienced this profound “enoughness” of life that comes with the awareness of

**Another theory, called Parkinson’s Second Law, proposes expenses always increase in proportion to income growth, because our expectations and desires rise in tandem, resulting in no permanent increase in happiness.**

God with us, within us and all around us.

Paul declares in II Corinthians (my paraphrase): “God’s grace is more than enough for you. For God’s power is perfected in your vulnerability.”

Embracing our vulnerability is, in part, accepting that we will never have, do or be enough to satisfy our own expectations and desires, or the demands others place upon us. When we accept this reality, we engage our vulnerability, which is the wellspring through which God’s power flows into our lives. As a result, we are paradoxically liberated to discover the “enoughness” of everything, including ourselves, in the present moment.

This new awareness does not eradicate our desire and need to learn, grow and become our best self possible. Quite the opposite. For it is only as we accept our “enoughness,” as we are, that we are truly free and able to grow and change. And it is only through our awareness of the “enoughness” of our present reality, as it is, that we experience a sustainable increase of happiness, peace and contentment. ❧



Troy Watson ([troydw@gmail.com](mailto:troydw@gmail.com)) is the Pastor of Paradoxy.

## BOOK REVIEW

# Finding redemptive peace in Revelation

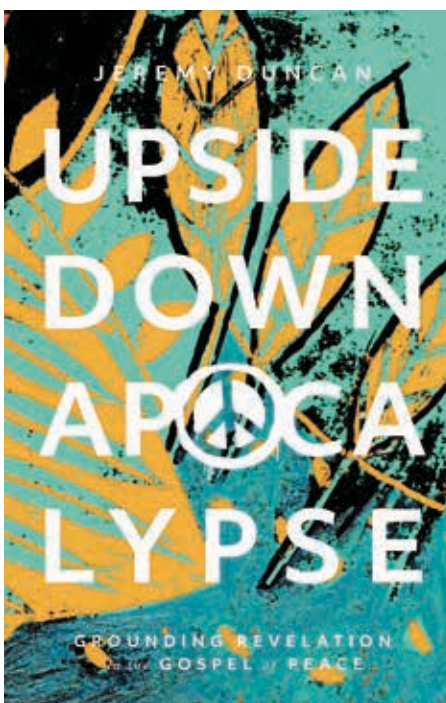
*Upside-Down Apocalypse: Grounding Revelation in the Gospel of Peace.*  
Jeremy Duncan. Herald Press, 2022, 208 pages.

Reviewed by Barb Draper  
BOOKS & RESOURCES EDITOR

The idea that Christ will return someday “riding on a horse, galloping through town and lopping off heads, is a blatant misreading of what is going on here,” writes Jeremy Duncan about the Book of Revelation. He argues that this final book of the New Testament must be read through the lens of Jesus as portrayed in the gospels. Contrary to the pop theology of the Left Behind series, Revelation is not a story of redemptive violence; it is a message of peace.

Revelation is written in an apocalyptic style, full of bizarre images and supernatural happenings that suggest it is a coded message. Many commentators read it as a blueprint for a cosmic cataclysm that will bring the end of the world, but Duncan says this is an incorrect interpretation. He says that Revelation is actually subversive storytelling; it is full of coded messages, but they tell a story of prophetic hope. It was written to bring encouragement during a time of insecurity and anxiety for the church.

“Revelation is not a map of history,” he writes. “It is, in fact, a profound statement about the goodness of God and the unfolding of time.” Duncan argues that Revelation is something like a painting that uses weird imagery to help us look at our world from a different perspective. While many of the images and metaphors seem bizarre and violent to us, they would have been better understood at the time when the book was written.



This apocalyptic style is not linear and does not predict the future, says Duncan. It borrows familiar images from the Old Testament prophets and then repeats and recycles the message that God’s love will triumph in the end. It is also about the renewal of the world, not its destruction.

Most of the pages of *Upside-Down Apocalypse* explain the meaning of the symbols and metaphors in Revelation,

which have roots in Hebrew culture but are also borrowed from the Greeks and Romans. For example, the four horsemen are borrowed from Zechariah’s image of the four chariots pulled by horses of different colours. Duncan methodically explains each of the images and why the traditional interpretation is not correct.

“These riders are not meant to be seen as agents of the Lamb carrying out God’s plan,” writes Duncan. Instead, they represent the Roman Empire, which is not as powerful as it appears. “In revealing God as the one who conquers through love alone, we finally begin to see how our borders, our violence, and our wealth have no ability to save us.”

An interesting fact that Duncan points out is that the words “rapture” and “antichrist” do not appear in the Book of Revelation, although “antichrist” is used in I John.

Duncan’s writing is uncomplicated and easy to follow. He gives simple explanations for the various images, but his explanations depend on historical context so that the various layers of meaning build a complexity that can become a bit overwhelming. But for someone who wants to understand how Revelation is grounded in the gospel of peace, this book is a good place to start. ❧

**Revelation is actually subversive storytelling; it is full of coded messages, but they tell a story of prophetic hope.**

## NEWS

# Adding friends and funds

*Annual Move-A-Thon fundraiser grows through new partnerships*

By Emily Summach  
Saskatchewan Correspondent  
NEAR WALDHEIM, SASK.

Shekinah Retreat Centre, located in the North Saskatchewan River Valley, hosted its annual Move-A-Thon fundraiser on Sept. 17, with 120 people participating in the volunteer-led event.

Participants were invited to walk, bike, hike, paddle and even compete in a spartan style obstacle course event. More than \$500 was raised for Shekinah. The eight-member planning committee has been preparing for the event since April.

“Shekinah is a very special place for all of us on the committee, that’s why we’re motivated to plan this event,” said Hamilton Fast, the head of the committee. “I spent my whole life there, as a camper, a counsellor-in-training and working there. That’s true for a lot of the people on our planning committee.”

The very first Move-A-Thon was held many years ago, according to Fast. Originally, it was a Bike-A-Thon from Saskatoon to Shekinah. Over the years, there have been many iterations of the event, including a virtual Move-A-Thon in 2020. For the past two years, the committee has been partnering with community groups to help introduce people to all that Shekinah has to offer.



PHOTO BY TAYLOR SUMMACH

**A Fury Road participant makes the climb up Quill Hill.**

“We certainly have our tried-and-true Mennonite supporters, the people who have been coming here and supporting Shekinah for years”, said Kirsten Hamm Epp, a member of the planning committee. “But we’re also welcoming people who may have never been to Shekinah or

even heard of Shekinah, through our new partnerships with Freedom Functional Fitness and the Saskatoon Canoe Club.”

Rob Bleanger, the owner of Freedom Functional Fitness in Saskatoon, first learned about Shekinah through one of the members of his gym, Larry Fast, who invited Bleanger out to see the retreat centre, thinking that it might be a good location for Freedom Functional Fitness to host its annual obstacle-course race, Fury Road.

After touring the camp, Bleanger agreed that the location was ideal. More than 25 people participated in the Fury Road event, in which competitors climbed over walls, ran up Quill Hill, crawled under barbed wire and threw spears, among other challenges. Bleanger is excited about continuing to hold the race at Shekinah in future years.

Yvonne Lander, Tayna Dedelley, and Randi Dueker participated in the obstacle



PHOTO BY TAYLOR SUMMACH

**A racer attempts to ‘army crawl’ underneath barbed wire as part of the Fury Road Race.**



PHOTO BY TAYLOR SUMMACH

### ***Spear throwing proves challenging.***

course.

“It was awesome,” said Dedelley. “Such a good event.”

The women had never heard of, or been to, Shekinah before. They noted what a beautiful location the camp was, especially with the fall colours starting to come out.

When asked what the most difficult challenge of the course was, the three women responded: “Quill Hill!”

Another growing partnership for

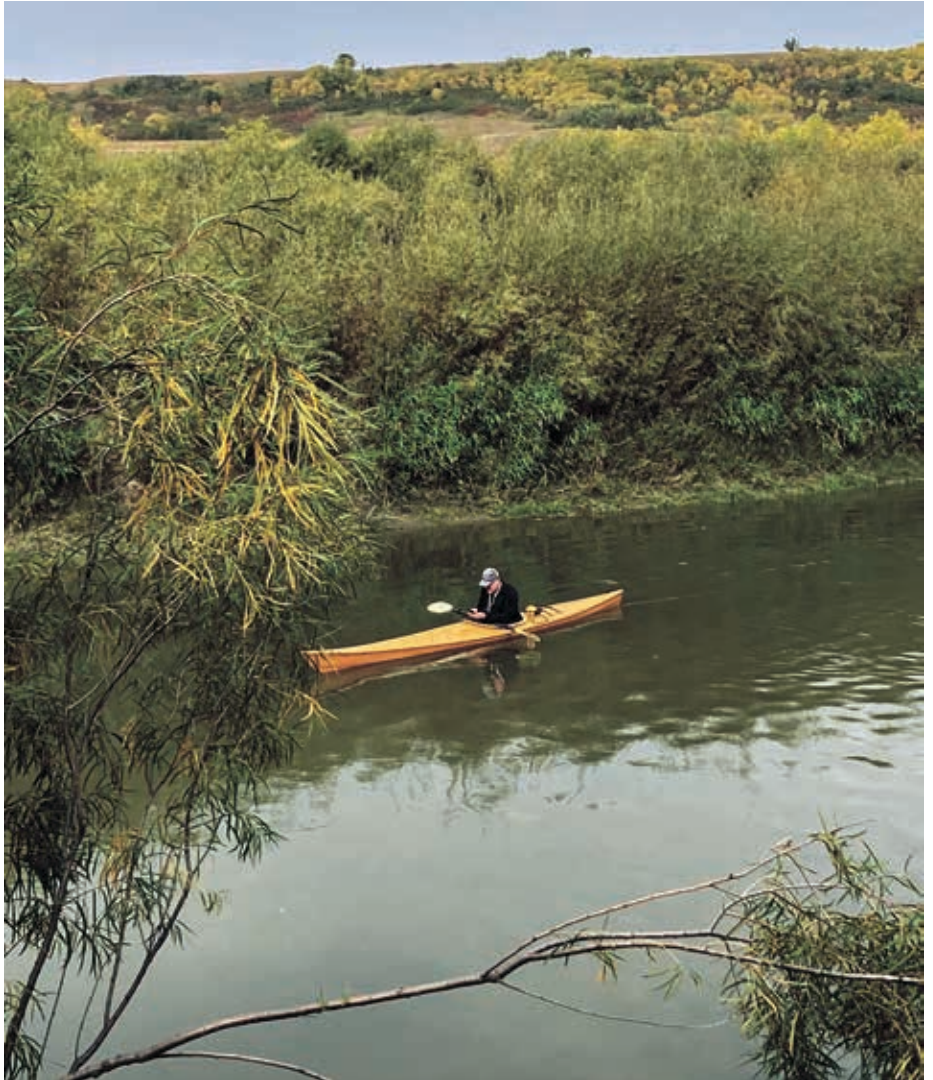


PHOTO BY EMILY SUMMACH

### ***A kayaker heads out for a paddle on the North Saskatchewan River.***

Shekinah is with the Saskatoon Canoe Club.

“We’ve had this collaboration between the Move-A-Thon and the Canoe Club for the last two years,” said Hamilton Fast. “Scott Fieck, one of the planning committee members, is also a member of the canoe club, so he had contacts there. We invited the members out to experience the North Saskatchewan River. It’s an easy paddling trip, about 90 minutes to two hours, depending on the river conditions. They bring a whole bunch of paddlers, so it’s great to bring more people out to see and experience Shekinah. We had 20 participants from the canoe club this year, and that proves that this partnership

works, when people choose to come back for the second year in a row.”

The committee looks forward to future Move-A-Thons as the entry point for people to all that Shekinah can offer.

“I think just keeping the partnerships going and bringing out new people is our desire,” commented Hamilton Fast. “To keep showing the hidden gem of Shekinah. It’s so good to have the tried-and-true supporters and to welcome new people, too. We had 120 people this year, which is significantly higher than the 75 we had last year. We want to continue to make the event more accessible to more people. What else can we add? Shekinah really has something for everyone.” ❧

# Shortened meetings study unity, affirm new members

Mennonite World Conference  
Salatiga, Indonesia

As the Muslim call to prayer wafted on the air through open doors, the General Council worshipped, prayed, and considered the global fellowship of churches in Mennonite World Conference (MWC). The in-person triennial meetings of leaders of MWC national member churches in Indonesia in early July were cut short as COVID-19 positives put leaders into isolation.

After an unscheduled day of rest on July 3, the members affirmed the new commission chair appointments, new members on the Executive Committee (selected by regional caucus meetings), and the appointment of Lisa Carr-Pries of Canada as vice-president to finish the term of Rebecca Osiro, who stepped down due to family commitments.

The General Council authorized the Executive Committee to decide on the remaining proposals, with one member noting lack of support.

Earlier, the General Council affirmed the reception of two new national member churches: Communauté Mennonite de Kinshasa, Democratic Republic of Congo, and Mennonite Brethren Church in Malawi.

This brings global membership from 107 in 2018 to 109 national churches and one international association.



MWC PHOTO

*As the Muslim call to prayer wafted on the air through open doors, the General Council worshipped, prayed, and considered the global fellowship of churches in Mennonite World Conference (MWC).*

## 'We cling to your prayer'

Each evening during Assembly 2022, Sunoko Lin led "life in the global church" where leaders shared, and the body prayed.

"We feel that we are the forgotten people and the forgotten country," said Myanmar church leader Amos Chin when it was his turn to share. "The most difficult time and turmoil in Myanmar is the great door that God has opened for evangelization. This is the most rewarding time of our mission field. We don't request financial support, but we believe . . . prayer can make a difference. We cling to your prayer."

Former MWC general secretary Larry Miller offered a resourcing session on church unity based on Ephesians 1:9-10. "Nothing is outside the unity that will result from God's grace—no person, thing, nothing," he said. "May we in MWC be instruments contributing to, rather than stumbling blocks impeding, the unfolding and fulfilment of that divine plan."

## A strong rope

"Many small strings make a strong rope," said Canadian Arli Klassen, regional representatives coordinator, in her report on Fair Share, MWC's membership fees adjusted to national income levels and church size. Proposed changes to Fair Share include

lowering the assessed amount for large national churches and no longer counting individual contributions toward Fair Share.

"Negotiation is always possible," Klassen said, "but it helps the churches' feeling about the amount when commitment is not too

far away from assessment."

She gave an example: "Like other member churches, Vietnam always met the Fair Share amount that they negotiated and promised, which was not quite the assessed amount for this term."

MWC's work is not primarily project-based, said Canadian Jeanette Bissoon, chief operations officer, in her report, therefore administrative costs tend to be high in comparison to other expenses. In this triennium, development staffing was increased, with a new strategy to raise more funds.

"Increasing the strength of MWC allows us to better support our churches to allow them to grow," Bissoon said.

## Commissions proposals

"[The Declaration on Conscientious Objection shaped by the Peace Commission] arose from petitions from churches regarding the struggles they face in their contexts," said Andrew Suderman, Peace Commission secretary. "Conscientious objection is not foreign; we have a long history of Mennonites declaring themselves as conscientious objectors to war, to [military] service, to conscription."

"It shows a historic connection to another body," said Glen Guyton, executive director of Mennonite Church U.S.A., who withdrew from the military after becoming a Mennonite. "If I had something like that at my disposal, I would have put it in my packet. It helps."

Faith and Life Commission commended the reception of the baptism report from the 2013-2017 trilateral dialogues with Lutherans and Catholics. "You have a job," César García, MWC general secretary, said to the General Council delegates. "Study this document in your communities."

John D. Roth, Faith and Life Commission secretary, reviewed the name change proposal. "There was positive response from the churches that asked for name change when MWC explained this process," he said. General Council delegates are instructed to take the suggested name—Anabaptist-Mennonite World Communion—to their church leaders and to direct feedback to the Executive Committee. The name will come before the General Council in 2025 for final discernment. ❧



# MCC B.C. holds in-person Festival for World Relief

Mennonite Central Committee,  
ABBOTSFORD, B.C.

**M**ennonite Central Committee (MCC) B.C. held its annual Festival for World Relief on Sept. 16 and 17 at the Abbotsford Tradex, with more than \$600,000 raised so far, and more donations arriving through the following week, to support MCC's work of responding to the global food crisis.

The theme for this year's festival, "It starts with a meal," reminds people that more than 800 million people globally are currently experiencing food insecurity.

"It was a great experience for us to be together in person with MCC supporters after the hiatus of the past three years," says Jet Takaoka, MCC B.C.'s advancement director. "The energy of so many people in the room was infectious. . . . We are especially grateful for the faithful generosity of MCC donors, not just at this festival, but over the past two-and-a-half

years that have been marked by so much uncertainty."

Wayne Bremner, executive director of MCC B.C., says: "We are deeply humbled by the passionate support of volunteers and the generous support of donors who helped make this event a success. As a result, we will be able to increase our efforts to help vulnerable people impacted by the war in Ukraine and the resulting food crises in South Sudan, Haiti, Syria and Lebanon."

The MCC Festival began with hundreds of people streaming through the doors at 5 p.m. on Sept. 16 to join the food line-ups for perennial favourites like *rollkuchen* and watermelon, *vereniki* and sausage, and *portzelky*.

The official opening later that evening commenced with Bremner welcoming guests as well as Abbotsford's mayor,

Henry Braun, who brought greetings on behalf of the city. Bremner and Braun held a loaf of bread to depict the work of MCC meeting basic needs, especially the need for food.

Plenty of activity filled the Tradex over the two days.

Roads Unknown, an award-winning Fraser Valley folk ensemble, performed, followed by a routine from stand-up comedian Cliff Prang.

Sales were brisk at the vendor booths, which this year included MCC's quilt shop, a pop-up thrift shop, a fresh produce stand, a plant and flower stand, handmade wooden toys and much more.

Young families were welcomed with a large children's activity area, including a climbing wall and bouncy castle. And those athletically minded were given the opportunity to participate in a three-point basketball competition. ❧

## ❧ News brief

### Goshen College remains a Top 10 Midwest college

Goshen College was once again ranked among the Top 10 in the annual U.S. News & World Report list of the "Best Regional Colleges in the Midwest," due to factors including the college's high graduation rate, small class sizes, low student debt, and alumni giving rate. The college was also ranked 13th for social mobility, a measurement of how well schools graduate students from low-income households who receive federal grants. Goshen College, located in Goshen, Ind., is a private Mennonite liberal arts college affiliated with Mennonite Church U.S.A. This fall the college is made up of students from 31 different countries, including five from Canada.

—GOSHEN COLLEGE



PHOTO BY AMY RINNER WADDELL

**Holding a symbolic loaf of bread to begin the Sept. 16 evening program at MCC B.C.'s Festival of World Relief are, from left to right: MCC B.C. executive director Wayne Bremner, Abbotsford mayor Henry Braun, and MCC B.C. advancement director Jet Takaoka. Instead of having the loaf auctioned off, this year a prayer was offered over the bread.**

# A walk through Mennonite history

*Peace Trail in Manitoba follows first Mennonites' footsteps*

By Nicolien Klassen-Wiebe  
Manitoba Correspondent

**A** new trail, spanning almost 55 kilometres across southeastern Manitoba, has been created by a group of Mennonites.

The Peace Trail was dreamed up and implemented by the EastMenn Historical Committee, a group under the umbrella of the Manitoba Mennonite Historical Society, along with community members volunteering on the Peace Trail working group.

“It was seen as a pilgrimage, sort of retracing the steps of the early Mennonites,” says Glen Klassen, a member of the historical committee and a retired microbiology professor who attends Grace Mennonite Church in Steinbach.

The trail begins close to Ste. Agathe, where the first Mennonites to arrive in Manitoba landed in 1874, at the junction of the Red and Rat rivers. It concludes at the Dirk Willems Peace Garden at the Mennonite Heritage Village (MHV) in Steinbach.

The route travels mainly along gravel roads, with sections on paths in the bush

and alongside creeks, following the general route the first Mennonites would have used. It features more than a dozen waypoints, including Mennonite historical sites like the Chortitz Church and Cemetery, the oldest Mennonite church on the East Reserve; and the Shantz Immigration Sheds Cairn, marking where Mennonites first stayed when they disembarked from the International Steamboat.

The committee was inspired by another pilgrimage that took place in Manitoba during the COVID-19 pandemic. The Crow Wing Trail, which stretches from Winnipeg to the United States border, closely follows a former Red River cart trail. Many chose to walk a section of it that runs from St-Pierre-Jolys to St. Malo, in lieu of the Camino de Santiago, a famous pilgrimage in Spain.

“I heard about this and thought it was a great idea, and I figured that maybe we should have a pilgrimage for Mennonites,” Klassen says. “Hence the Peace Trail was born.”

Gary Dyck, MHV’s executive director, says it fits with the Mennonite narrative:

“As Mennonites, for centuries we’ve been on pilgrimage. It’s not very often that we are long in a country more than 150 or 200 years. . . . We know how it is to have to keep moving and finding . . .”

The Peace Trail isn’t just for Mennonites, though; it’s for everyone. People might travel the path for many reasons, whether as recreation, learning or a spiritual journey.

“It’s really exciting! We don’t have a lot of trails in our area, so I think this is right away going to be a signature trail,” Dyck says, adding that it feels reminiscent of the way Europe has cycling trails between villages.

He says, although one could drive the route in 20 minutes, it is important to slow down. “To walk through the land our ancestors first came to, at their pace, and to cherish it as we walk through it and notice the little things . . . creeks and wetlands, the wildlife. . . . The slower you get, the more you can appreciate life and others.”

Some waypoints have ecological focuses, like the Tourond Discovery Centre and Rosenthal Nature Park, while others are located in towns that offer many additional



PHOTOS COURTESY OF MENNONITE HERITAGE VILLAGE

*A cyclist rides the Peace Trail, which crosses almost 55 kilometres of southeastern Manitoba.*



*The Shantz Immigration Sheds cairn, one of the waypoints on the Peace Trail, marks where Mennonites stayed when they first landed in Manitoba.*

sites of their own.

The Crow Wing Trail River Lot Plaques waypoint highlights the Métis people, who first inhabited the land and were displaced

from it, and the points of intersection and relationship between Métis and Mennonite peoples.

The Peace Trek opened with a land

acknowledgment, and people were encouraged to reflect on it, but it was a minimal part of the day. The deeper work is happening at MHV, which is hosting reconciliation initiatives throughout the fall.

Klassen says the committee started planning the Peace Trail around a year ago, with hopes to dedicate it next spring. But the path has already experienced its first event: MHV and Eden Foundation's inaugural Peace Trek on Aug. 20. The collaborative fundraiser involved 35 participants cycling, walking and running the trail, raising more than \$14,000 for the two organizations to continue supporting the well-being and mental health of their community.

"People were often riding side by side and talking . . . there was a good kind of fellowship that way," Dyck says. The Peace Trail passes through many Mennonite villages, and it felt significant to remember the importance of each one in the community, he says. "You get that connection as you go and you feel it together."

Klassen says the committee has already done some fundraising for the Peace Trail and is hoping to get further financial support from the surrounding municipalities. The MHV is planning a two-day walking pilgrimage in 2024 that will be led by oxen pulling a Red River cart, to mark the 150th anniversary of the first Mennonites' arrival in Manitoba. ❧

## ❧ News brief

### 'Healing haunted histories' on the land

Fifty Indigenous and settler people gathered at Muskeg Lake Cree Nation in Saskatchewan on Aug. 27 to share stories and food and to wrestle with the impact of colonialism together. The event, "Decolonizing ourselves: Healing haunted histories," was hosted by Cree elders Harry and Germaine Lafond and explored teachings from Elaine Enns and Ched Myers' book of the same name. It was coordinated by the Kairos Prairies North Decolonization Working Group, with support from the Treaty Land



*Participants gather to share and listen to one another's stories.*

Sharing Network. Enns and Myers led the day's sessions during which the Lafonds imparted their wisdom. Elder Harry noted that, even coming to a reserve is a big—and possibly uncomfortable—step for some non-Indigenous people. The dialogue during the sessions challenged participants to think

about their personal and familial complications in settler colonialism and what this means for them today. The goal of the work was personal transformation, which moves people toward restorative solidarity with Indigenous peoples.

—STORY AND PHOTO BY AMANDA DODGE

# Praising God in our neighbourhood

*'One big block party celebrating Jesus'*

By Kevin Barkowsky  
Special to *Canadian Mennonite*  
VANCOUVER

Three Mennonite Church B.C. congregations joined together for the annual Neighbourhood Fall Festival on Sept. 11.

First United Spanish Mennonite, Vancouver Vietnamese Mennonite and Sherbrooke (English & Korean) churches invited the Punjabi and Tamil churches that rent Sherbrooke, and together they had one big block party celebrating Jesus.

from 11 a.m. to 2 p.m.

Sherbrooke Thursday Morning Food Bank volunteers and recipients were also invited. The festival included visits from the local fire rescue unit and Fin, the Canucks mascot, plus bouncy castles and Kingcrest International Neighbours.

It was the Tamil church's first year joining the festival, and it added a joyful



*Ericka Hoajaca and Ruth Ramirez examine their autograph from the Vancouver Canucks mascot, Fin, while enjoying worship music from the Punjabi Masihi Church. Hoajaca is Pastor Jorge's wife and is a member of Sherbrooke and First United Spanish Mennonite Church. Ramirez attends Sherbrooke Mennonite.*

All five churches provided 25 minutes of Jesus-worship in their own language, and all six cultures gave out free finger food to the people who attended.

Twenty-four-hundred flyers were mailed out around the neighbourhood, and around 250 to 300 people attended

spirit of worship and celebration of Jesus.

Said one of the church leaders: "It is up to us as leaders to inspire our churches to seek God's direction in finding creative ways of reaching out. We must take Jesus' message of indefatigable love seriously, and never relent in finding new songs to sing,



PHOTOS BY WALTER TOEWS

*Erwin Heinrichs and Sandra Teran worship the Lord with dancing while enjoying worship music from First United Spanish Mennonite Church. Heinrichs is a member at Sherbrooke, while Teran is a volunteer at Sherbrooke's Thursday MCC Refugee Food Bank.*

new ways to reach out, and new forms to communicate the message of Christ in and around our neighbourhood." ❧

GREBEL PHOTO BY JENNIFER KONKLE

*The last two weeks of August are always a delight at Conrad Grebel University College in Waterloo, Ont., as the halls are filled—even more than usual—with music. Ontario Mennonite Music Camp welcomes youth who have finished grades 6 to 12 for a lively experience of playing, singing, dancing and performing, in addition to the usual camp activities. This year, campers put on a final performance that ranged from formal to fantastical, as they shared their polished orchestral, choir and piano pieces, plus an abridged performance of Shrek The Musical.*



PHOTO BY SALAI PASIN / TEXT BY JESSICA EVANS

*Members of the Calgary Chin Christian Church enjoy a train ride in Bowness Park, Calgary, during their Sunday school picnic on Aug. 19.*

# Jubilee Mennonite votes to become an affirming congregation

*MC Manitoba welcomes the decision, MB leaders note 'sharp disagreement' with statement of faith*

Story and Photo by John Longhurst  
Special to *Canadian Mennonite*  
WINNIPEG

**A**fter more than a year of discussion, a study and prayer, Winnipeg's Jubilee Mennonite Church—which is part of both Mennonite Church Manitoba and the Manitoba Mennonite Brethren Churches—has decided to welcome members of the LGBTQ+ community to become full members of the congregation.

The decision, which was made in June, affirms that “all people are made in the image of God and are equally loved by God,” and that everyone is welcome to join “regardless of gender identity, sexual orientation, race, ethnicity, social or economic status, or ability.”

Through membership, everyone is welcome to participate in the full life of the church, including communion, baptism and marriage, the statement goes on to say.

The discussion about welcoming members of the LGBTQ+ community was led by interim minister Ken Warkentin, who conducted interviews on the subject with everyone in the 50-person congregation.

As a result of those meetings, and through other congregational conversations, “it was clear the church wanted to make a statement,” he said.

Jubilee's church council came up with a statement, which was agreed to by the congregation on June 12.

“There wasn't a single voice against it,” Warkentin said.

After making the decision, the church informed leadership of both conferences.

Michael Pahl, executive minister of MC Manitoba, welcomed the news, noting the regional church is “committed to creating space for congregations to discern how the Spirit is leading them with regard to LGBTQ+ inclusion.”

With Jubilee Mennonite Church's



***Jubilee Mennonite, which is located in northeast Winnipeg, was founded in 1995 as a dual-conference congregation through the merger of MC Manitoba's Northgate Mennonite Fellowship and the MB Churches of Manitoba's Valley Gardens Community Church.***

announcement, 10 of 37 congregations in the regional church are now “fully affirming,” he said.

“I am grateful whenever any of our congregations diligently works through the challenging process of discernment around LGBTQ+ inclusion, reading the Scriptures, looking to Jesus, and sensing the Spirit's leading,” Pahl said. “Even when congregations come to different conclusions, this process leads to greater awareness of the challenges faced by our LGBTQ+ siblings and neighbours, and a greater compassion for these beloved children of God.”

In response to a request for comment from the Mennonite Brethren Church of Manitoba, that denomination sent a statement from its leadership board,

saying it was developing a response to Jubilee's decision.

In the statement, the MB board applauded Jubilee for the way it has intentionally worked to include LGBTQ+ people and said it could “affirm much of what is contained in the statement.”

However, it noted, “There are elements in sharp disagreement with our shared confession of faith.”

This would include belief about marriage, which the MB Confession of Faith affirms as being between a man and a woman.

If the disagreement results in Jubilee being required to leave the MB conference, that would “make me sad,” Warkentin said, noting that Jubilee has benefited over the years from support from that group.

As for the church's response to the decision to welcome and include LGBTQ+ people, members feel “satisfied with the process,” Warkentin said, adding that the statement is consistent with who the congregation is and wants to be.

He noted that when members of the community ask if they could be part of the church, even though they didn't believe or live like other members of the church, “Our answer always is ‘yes, you can be part of us,’” Warkentin said. “Our statement grows out of that. We want to be as free of restrictions and barriers as we can for everyone.”

Jubilee Mennonite, which is located in northeast Winnipeg, was founded in 1995 as a dual-conference congregation through the merger of MC Manitoba's Northgate Mennonite Fellowship and the MB Churches of Manitoba's Valley Gardens Community Church. ❧

# Stories by the shore

*MCC staffers, supporters share about their work 'In the name of Christ'*

Maria H. Klassen

Special to *Canadian Mennonite*  
NIAGARA-ON-THE-LAKE, ONT.

After a rainy day on Aug. 30, about a hundred guests enjoyed a balmy evening on the shore of Lake Ontario, listening to stories shared by various Mennonite Central Committee (MCC) Ontario staff.

Abe Epp, a longtime fruit farmer on Lakeshore Road in Niagara-on-the-Lake, invited MCC to use his beach-front property to host this event called "MCC stories by the shore."

As guests arrived, they enjoyed light refreshments, mingling and listening to music provided by John Sherwood on keyboard and Glendon Smith on saxophone.

justice for those leaving the prison system, walking with people in poverty, those coming through migration and resettlement journeys, and building awareness with the Indigenous Neighbours program.

Scott Morton Ninomiya, MCC Ontario's Indigenous Neighbours program coordinator, told how he reimagined the parable of the sower. He explained how important it is to send seeds, gardening tools, greenhouses and potato seedlings to northern Indigenous communities, and how these items help build community relationships, connect youth with the elders, improve health and strength, and increase cultural survival and build self-esteem. He

given school supplies at school, but these did not include pencil crayons. Later, when parents bought school supplies, she was buying items for her own children, always making sure to include pencil crayons. While buying for her own children, she bought extra and started donating to others. In the first year, she donated 12 kits. These donations kept growing and, over 20 years, have reached a thousand kits a year.

After a musical interlude with a vocal ensemble from Niagara United Mennonite Church in Niagara-on-the-Lake, Rick Cober Bauman, MCC Canada's executive director, told stories of people living in Ukraine amid the current war. In the midst of death and destruction, MCC's shipments of meat and comforters are bringing a glimmer of hope to a hopeless situation, he said. Transporting containers to Ukraine is more difficult now, not being able to use the port in Odessa but having to move goods overland.

He went back a hundred years in history, when many of those present had families in Ukraine who were helped through MCC.



PHOTO BY RANDY KLAASSEN

*Darlene Bartha, standing at the microphone, hosts the evening at the lakeshore.*

Darlene Bartha, manager of donor relations and major gifts, chaired the evening and introduced the various speakers.

John Head, MCC Ontario's executive director, brought greetings and thanked the crowd for all their efforts on behalf of MCC: working in thrift stores, sponsoring refugees, sewing kits and quilts, and making monetary donations.

Wendy Adema, MCC Ontario's program director, shared examples of personal stories from the five areas she works with: packing kits for flood victims, restorative

mentioned listening and learning tours to visit northern communities.

Dorothea Enns, a staunch MCC supporter, explained how she came by the name of Pencil Crayon Queen. She told the story of her mother distributing MCC care packages in refugee camps in Europe after the Second World War, and how her sister came to understand the meaning of the words "In the name of Christ," and the joy of opening an MCC package of clothes, books and trinkets.

When she was attending school in the Niagara Region in the 1960s, students were

And now, he said, "MCC is strong because of a deep investment in touching the needs of the world. MCC, at its best, is a thin membrane that allows each of you to feel need, to feel loss, and then, in your giving, to be changed by your encounter of sharing God's love."

He concluded by sharing prayers given to him by MCC's colleagues in Ukraine. He asked those in attendance what prayers they would like to share with their friends and neighbours in Ukraine. He said he plans to share these with partners in Ukraine in the coming days and weeks. ❧

# The sweet solace of polarization

*Part 1: An unlikely COVID conversion*

By Will Braun  
Senior Writer

I knew I would eventually have to interview my neighbours who staunchly resisted COVID-19 mandates and proudly supported the Ottawa trucker convoy. Actually I have many such neighbours. But it took a year of working through my pandemic enmity until I was ready to listen to them.

Some readers will see more danger than value in such interviews, so let me explain my motives.

I live in the Rural Municipality of Stanley, an area 18 miles square (we don't use kilometres here) in south-central Manitoba, adjacent to North Dakota, both geographically and ideologically. Stanley is home to big farms, bigger businesses and many Mennonites, some in villages more or less transplanted from Ukraine generations back.

It is also arguably the most right-of-Conservative corner of Canada. The vaccination rate here maxed out at 23.4 percent, lower than any other jurisdiction I could find. Furthermore, Stanley is the most libertarian niche of the federal riding in which the People's Party of Canada received a higher percentage of the vote than anywhere else (21.6 percent), although not enough to upend Candice Bergen, who later became interim leader of the Conservative Party.

## Angry in Winkler

For a CBC-listening lefty like me, Stanley was a tough place in which to ride out the pandemic.

I recall a too-typical moment in my year of indignation. As I made my way from the snow shovel aisle at the Canadian Tire in

Winkler—a city surrounded by Stanley but not part of it—to the check-out line, I wallowed in ill thoughts toward the many maskless shoppers around me. Even otherwise obedient Mennonite women in dark dresses and neat head coverings embraced full-blown civil disobedience.

I was surrounded by simple-minded, small-hearted and spiritually stunted people, and they were in the majority.

Where I live, maskless shoppers were common throughout the pandemic. At many farm or construction-related businesses I went to, most—or all—staff and customers would be unmasked.

## COVID conversion

At best, I'm prone to anger. And self-righteousness. Plus, I was at a low point in life going into the pandemic, so the fact that



PHOTO COURTESY OF ARTIST HANNAH RAE DIELEMAN

*Art displayed on a social media page of Will Braun's neighbour.*



most people around me were flagrantly ignoring the recommended precautions made my insides boil.

Among like-minded friends I joined the venting, ranting and recounting of stories of our neighbours' backwardness. The report of someone showing up at the local hospital with an ivermectin-diesel fuel poultice topped the list. Unverified, of course. And unhelpful.

This was not healthy. I would tell my wife I needed to find grace again.

Then, one day, my anger blew itself out. Mostly, anyway. Unvaccinated friends wanted to get together. My blood pressure spiked—another round of awkward negotiations with no good options.

In the moment, I just suggested we invite them over for supper. No caveats, no limitations. Just an open door and an open heart. That seemed more important than compliance. It was a turning point. I was tired of anger and the divisions and the unwavering, sometimes arbitrary, strictures.

This moment had been preceded by growing discomfort with the extent to which journalists stopped asking questions. I had also felt growing discomfort with the extent to which I had essentially started to defend governments, big pharma and the exceptionally expensive medical industry.

But more than anything, I was just tired of being mad.

### Crossing the divide

Not long after my shift, I contacted my favourite vaccine-resistant neighbours. I arranged an interview and got other leads. I started poking around the pro-convoys corners of the internet. I talked to one of the main organizers of the Winnipeg trucker convoy. I talked to a Winnipeg firefighter who was not a fan of vaccines or the truckers. I talked to a local hairdresser who hears it all. I called a neighbour for whom the COVID-19 shot was the first vaccine of her life. I emailed a highly regarded doctor who was one of very few voices on CBC that questioned "COVID orthodoxy." I listened to the 88-minute speech that Don Plett, leader of the Conservatives in the Senate, delivered in Ottawa.

In an era in which it has become increasingly acceptable to categorically cancel or write off people with views deemed regressive, I did the exact opposite. I sought to understand the people toward whom I felt enmity. I wanted to connect, understand and then accurately report their views, which I will do in Part II of this series.

I purposely mentioned my efforts to mandate-inclined friends, to test their responses. A few were intrigued. More were impulsively defensive: Why would I do this?

I did it for my heart. I knew that if I spoke with anti-mandate people I would realize I was less right and they were less wrong than my in-house narratives allowed. I would move toward grace.

Plus, I'm genuinely curious about what people believe, and why. And I like to be surprised. (I was not disappointed.)

Plus, we are to love our enemies. Whatever that means, it is surely a posture profoundly different than that of cancel culture, which is seeping into the church. Somehow we are to trust that God will honour a counter-intuitive approach to those toward whom we may have harsh thoughts.

I was nervous before each interview. Part of me resisted. Part of me wanted to dismiss all convoy supporters, reading too much into the white supremacist narrative that many media outlets jumped on. A blanket dismissal would have offered relief to my mind and comfort to my ego. Polarization always tempts us with such rewards.

### Unity in animosity

Upon dispersing from Ottawa, some truckers and supporters made their way west, holding small rallies along the way. And so the horns blared just outside the windows of the building in Morden, just down the road from Winkler, where I was participating in a meditation class. We stopped and watched the dozens of vehicles pass. The sign on one car window read, simply, "F--- you all!" Another read, "I love you, but f--- off already."

Unlike my sharp feelings in Canadian Tire a couple months prior, I could chuckle at the bits of unfocused hostility, knowing that my heart was capable of similarly

### News brief

#### Hyejung Jessie Yum wins A. James Reimer Award



TORONTO— **Hyejung Jessie Yum** is the recipient of the 2021 A. James Reimer Award. She is a PhD candidate and adjunct instructor at

Emmanuel College, the University of Toronto. Of receiving the award, she says, "It is especially meaningful to become the first Mennonite woman of colour to receive this award, given that I have sought peace in a multicultural society. [Toronto Mennonite Theological Centre (TMTC)] has provided me with a rich Mennonite theological environment to develop my scholarship, reflecting my voice as a Korean migrant Mennonite woman. In my dissertation entitled 'Planetary Peace,' I am constructing a postcolonial and intersectional Mennonite peace theology applicable for multicultural contexts... Alongside my research on a decolonizing and developing an intercultural understanding and practice of peace, I have made efforts to cultivate a peace culture in Toronto through Sowing for Peace, an intercultural peace ministry affiliated with Danforth Mennonite Church." The A. James Reimer Award is given annually to a student completing an advanced degree program at the Toronto School of Theology or another university who actively participates in TMTC programming. The award was established to recognize the work of the late A. James Reimer in establishing TMTC.

—TORONTO MENNONITE THEOLOGICAL SEMINARY

indiscriminate animosity. I admit I reverted to a touch of mockery—I'm no saint—but something inside me had shifted. And I knew in my soul that that shift was of God. ❧

*Part II of this series will appear in the next issue of Canadian Mennonite.*



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### A business built almost by accident

Kitchener, Ont.-based entrepreneur Chris Steingart talks about his journey from youth pastor to web designer.

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



### Meetings study unity, affirm new members

The General Council worshipped, prayed and considered the global fellowship of churches in Mennonite World Conference at in-person meetings this past July.

[canadianmennonite.org/mwcm meetings](http://canadianmennonite.org/mwcm meetings)



### A 2022 take on Jesus calling his first disciples

For Mennonite Church Canada's latest gathering, Winnipeg dramatist Arlyn Friesen Epp created "About those Fish...", a short film reimagining Luke 5:1-11.

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



### Watch: "Mennonites Put the Oba in Manitoba"

Watch a video by a band of Mennonites from Manitoba that has been viewed more than 156,000 times since it was uploaded to YouTube in October 2020.

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

## News brief

### A back-to-school blessing



PHOTO BY HELENA BALL

**Suzanne Gross** began her term as interim pastor at Holyrood Mennonite Church in Edmonton, on Aug. 28. As part of the celebration, and in recognition of the return to school, the church had a blessing for the students. Gross made a card for each student with *fraktur* art (a German style of black-letter type) and two verses from a Christopher Dock hymn.

—BY JESSICA EVANS

## Call for art

# The Christmas Story

Canadian Mennonite invites elementary and high school students from Mennonite schools and churches to submit artwork for the Christmas 2022 issue by **November 10, 2022**.



The theme is *The Christmas Story*.

- Digital versions (at least 300 dpi) can be submitted to [submit@canadianmennonite.org](mailto:submit@canadianmennonite.org).
- Paper artwork (minimum 4" by 6") 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 November 28, 2022 print issue and online.

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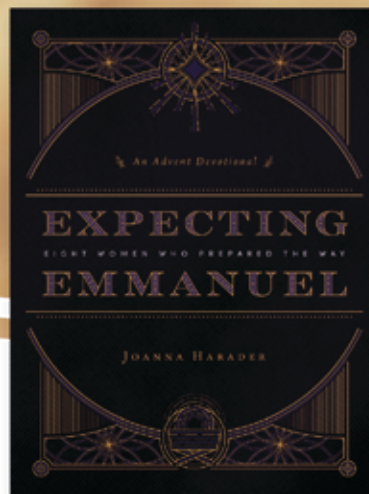
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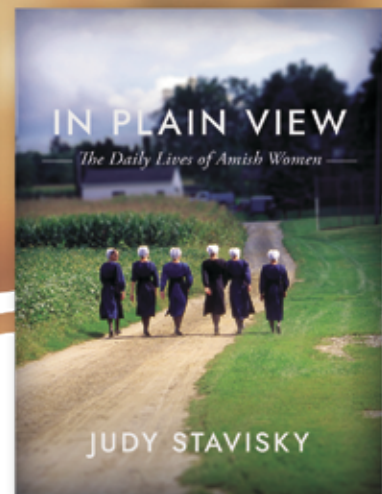
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# Students consider responsibilities in reconciliation

By Kristen Mathies  
Rockway Mennonite Collegiate, Kitchener, Ont.

What does it mean to attend school on land where Indigenous Peoples lived and live?

In 2021-22 the Rockway Mennonite Collegiate Social Concerns Committee began learning about Indigenous Peoples who lived here, and who continue to live, work and excel in Waterloo Region. Indigenous Peoples are not residents of a history museum but community members with pasts, presents and futures.

Rockway was built on traditional territory of the Haudenosaunee, Anishinaabe and Chonnonton nations. Settlers, including Mennonites, still benefit from actions that harmed and killed Indigenous people. We must be truthful about our involvement in harm continuing today. As Rockway's chapel theme for 2021-22 proclaimed: "Love does no harm."

In small steps toward reconciliation, we learned about treaties and local history. Indigenous Peoples have been in this area

for more than 13,000 years, and Doon Road, where Rockway is located, was likely an Indigenous road leading to agricultural, hunting or fishing grounds.

We took the entire school on a virtual trip to the Woodland Cultural Centre, touring the Mohawk Institute Residential School in Brantford, Ont., and hearing powerful stories from survivors.

We read works by contemporary Indigenous writers and created land acknowledgment videos for Spiritual Emphasis Week.

Our final action this past June was leading a walking tour of Indigenous history, available from the Kitchener Public Library, and adding research about the leadership and innovation of current Indigenous residents.

Contemplating Indigenous history and contemporary Indigenous communities leads us to face our responsibilities.

*The author is a Rockway teacher and social concerns faculty advisor.*



SOCIAL CONCERNS COMMITTEE PHOTO

*The Social Concerns Committee enjoys the shade of a tree in Victoria Park, Kitchener, during their walking tour.*



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**Schools Directory featuring Rockway and Westgate Mennonite collegiates**

# Creation and a bit of the Divine

Heidi Koop  
Westgate Mennonite Collegiate, Winnipeg

What joy we had at Westgate as the students and staff packed up and headed out in all directions for our Alternative Education Week last June!

Everyone came back with awesome stories: the glories of cycling through the Rocky Mountains, paddling through pristine lakes, gourmet and also less-than-gourmet meals, making it to the top of a mountain after a day of hard climbing, and maybe some tent adventures and misadventures.

For many students this was their first outdoor foray, and it seems to have been a great success!

Going out into nature has been what Westgate has done for many decades. It is freeing, something grounding for our bodies and minds. But it goes beyond simply taking in the sights, sounds, textures and smells of nature; it is about building connection with God's creation.

Diana Butler Bass writes that by experiencing God's creation, the soil, water, sky and rock, we are embracing God in the world around us.

And at Westgate, we have seen this as a call to care for creation; to be stewards of the water, air, plants, animals and our fellow human beings; and to work for social and ecological justice. And that is what it means to be part of God's work.

We view our outdoor time with the staff and students as something unique and special that helps to foster leadership, and build camping and social skills. But we also hope that, by looking out over the valleys, by dipping paddles into the water, by listening to loons, by spotting creatures great and small, and by laughing with fellow human beings, we might experience a bit of the Divine and participate in the care of all creation around us.



WESTGATE MENNONITE COLLEGIATE PHOTO

*Westgate students and staff take a photo break in the Rocky Mountains last June during the school's Alternative Education Week activities.*

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## Calendar

### British Columbia

**Oct. 29:** Arts festival fundraiser for MC B.C.'s Indigenous relations ministry, featuring MC B.C. and Emily Carr student artists, in Vancouver, at 2 p.m., location TBA.

### Manitoba

**Until Nov. 12:** MHC Gallery, Winnipeg, presents "In the world, but not of it," a photo exhibition of Hutterites by Tim Smith. Masks recommended.

**Oct. 18-19:** CMU hosts the 2022 J.J. Thiessen Lecture: "Picturing the Bible: How artists tell the story": (18) at 11 a.m. and 7 p.m.; (19) at 11 a.m. Speaker: Robin W. Jensen, the Patrick O'Brien Professor of Theology at the University of Notre Dame.

**Oct. 21:** CMU open house, from 10 a.m. to 3 p.m.

**Oct. 21-22:** "Departing Canada, encountering Latin America" a conference reflecting on the centenary of Mennonite emigration from Canada to Mexico and Paraguay," at the University of Winnipeg. To register for free, visit [ctms.uwinnipeg.ca](http://ctms.uwinnipeg.ca).

**Oct. 22, 23:** Camps with Meaning fundraising banquets: (22) at Emmanuel Mennonite Church, Winkler; (23) at Douglas Mennonite, Winnipeg. For more information, visit [campswithmeaning.org](http://campswithmeaning.org).

**Oct. 23-Nov. 13:** First Mennonite Church in Winnipeg hosts a series of four Sunday evening adult education session on "Queer theology and the church: After the affirmation," at 7 p.m. Live streaming available at [firstmennonitechurch.ca/services/](http://firstmennonitechurch.ca/services/). Speakers include Jude Claude (Oct. 23), Melanie Kampen (Oct. 30), Tim Wenger and Matthew Froese (Nov. 6), and David Driedger (Nov. 13).

**Oct. 29, 30:** Canadian Foodgrains Bank hosts its "Singin' in the Grain" fundraising events featuring CMU singers and the Faith and Life Women's Choir. (29) at Douglas Mennonite Church, Winnipeg, at 7 p.m.; (30) at Emmanuel Mennonite Church, Winkler, at 3 p.m. All funds raised go to addressing food

insecurity where presently needed.

**Nov. 4:** CMU campus visit day, at 1 p.m.

**Nov. 25:** CMU campus visit day, from 9:30 a.m. to 3 p.m.

### Ontario

**Until Dec. 16:** The Grebel Gallery, Waterloo, presents "Unmasking, breathing, moving forward," an exhibit of 17 Indigenous, Black and racialized artists responding to their experiences of COVID-19. Gallery hours: Monday to Friday 8:30 a.m. to 10 p.m.

**Oct. 14:** "Diverse Paths," A Low German networking conference to learn and explore cultural nuances of Low German-speaking community, at Conrad Grebel University College, Waterloo.

**Oct. 15:** Mennonite Historical Society of Ontario holds its annual meeting at Conrad Grebel University College, Waterloo, at 1:30 p.m. Speaker: Richard Lougheed. Topic: "The call to Quebec: Anabaptist mission strategies and results in a rapidly changing society." A book launch of *Menno's Descendants in Quebec* is part of his presentation. For more information, visit [msho.org/events](http://msho.org/events).

**Oct. 18:** "Ministering in a liminal space" workshop, at 50 Kent Avenue, Kitchener, from 7 to 9 p.m. Leader: Al Rempel. For more information, or to register, visit [bit.ly/3q0iq6c](http://bit.ly/3q0iq6c).

**Oct. 20:** Conrad Grebel University College, Waterloo, hosts the 2022 Bechtel Lecture, in the Great Hall, at 7:30 p.m. Speaker: Mark Loudon of the University of Wisconsin-Madison. Topic: "Reconstructing linguistic history: What did Ontario's earliest Amish speak?" Reception to follow.

**Oct. 25:** "Pastoral conversations: Compassion fatigue," with speaker Wanda Wagler-Martin, on Zoom, from 2 to 3:30 p.m. For more information, or to register, visit [bit.ly/3KBcs5k](http://bit.ly/3KBcs5k).

**Oct. 27:** MCC hosts "The power of partnership: An evening with Malcolm Gladwell," at Bingemans Conference Centre, Kitchener, at 6 p.m. Visit [mcccanada.ca/get-involved/](http://mcccanada.ca/get-involved/) events for more information. Tickets can be purchased online at [powerofpartnership.ca](http://powerofpartnership.ca).

**Nov. 5:** Conrad Grebel University

College and University of Waterloo open house, from 10 a.m. to 5 p.m.

**Nov. 25-26:** Nairn Mennonite Church, Ailsa Craig, hosts its annual Christmas event featuring live music, crafts and a tea room. (25) from 6:30 to 9 p.m.; (26) 10 a.m. to 4 p.m.

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



## Classifieds

### Employment Opportunities

Employment  
Opportunity  
Children's  
Ministry Leader

Love God and have a heart for families?  
Have energy to share and care to give?  
**Douglas Mennonite in Winnipeg is hiring a part-time Children's Ministry Leader.**  
Start date is January 2023 or earlier.  
Be a part of a fantastic team and apply today!  
[douglasmc.ca](http://douglasmc.ca)

Employment opportunity

### MCEC Financial Manager

MCEC seeks an organized, detail-oriented person with experience in accounting and bookkeeping to serve as Financial Manager. Reporting to the Operations Director, you will oversee the finance responsibilities and ensure all accounting procedures, record-keeping, budget reporting and payroll functions are effectively managed adhering to best industry standards and charitable law.

Strong financial management undergirds all of MCEC ministry. You will play a key role in supporting MCEC's call to energize congregations, encourage leaders and embody God's reconciling ministry.

This is a .8FTE permanent position with potential to increase to full time. Visit [www.mcec.ca/careers](http://www.mcec.ca/careers) to see the full position description and to apply.

Mennonite  
Church  
Eastern Canada

# Camping with A Rocha Manitoba



PHOTO BY ZOE MATTIES

*A Rocha Manitoba day camp coordinator Kara LeBlanc, far left, rewards campers with a good soaking on a hot summer day at Jubilee Mennonite Church in Winnipeg. A Rocha Manitoba, a Christian environmental stewardship organization, runs a summer day-camp program out of various churches across Winnipeg for children aged 5 to 12. Campers spend each day outside in their own neighbourhoods, playing in and learning about God's creation around them.*



## Photo finish

PHOTO BY THEO SORENSON-KURTZ

*A Rocha Manitoba conservation science coordinator Graham Peters and campers examine some tree leaves near Jubilee Mennonite Church in Winnipeg. This year, A Rocha Manitoba day camps often included a visit from Peters, who would lead campers on a nature walk to discover the variety of plant life in their very own neighbourhoods.*