


CANADIAN MENNONITE

June 30, 2023 Volume 27 Number 13



feed the hungry
heal the sick
make peace, not war

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The poofy blue MCC couch

WILL BRAUN

editor@canadianmennonite.org



When I worked at the Mennonite Central

Committee (MCC) office

in Winnipeg 20 years ago, I took pride in showing up early. Occasionally I even arrived before Norm, the custodian, who turned the lights on at 7 a.m.

Sometimes, I was also the last to leave.

I was doing advocacy with a Cree community and there was no shortage of passion or work.

I can also say that the poofy blue couch in the little room near the front desk at MCC offered a sound night's rest, though I was sure to be at my desk before Norm arrived, as I felt sheepish about sleeping at work.

Before that, I served with MCC in an Indigenous community on Vancouver Island. As I walked the streets of Tsulquate village, I would often hear someone call out a window in a friendly voice: "Where's the fire?" In other words: "Hey white boy, nice to have you here, but what's with the purposeful gait? Is your time really so important that you can't tune into our pace?"

Before that, I served with MCC in Brazil as an 18-year-old. I worked at a large daycare where I drove kids around and ran errands. I spent a lot of time in a beige VW Kombi and a lot of time standing in line at banks, trying hard not to do anything to somehow upset the armed guards and feeling a deep, antsy, unsettled need to do something more important than wait in line.

Years later, when I read a prominent Anabaptist academic's use of the term "compulsiveness of purpose," it hit me

in the gut. A spiritual indictment. I was driven. I was compulsive. I was restless, and not in a good way.

Though directed toward good, my compulsion had hold of me.

Eventually, I moved to a mini-farm with old buildings, big gardens and endless possibilities. Here I learned another form of compulsion—project addiction. Treehouses, barn restoration, crooked fence gates, crooked everything, leaky roofs, leaky ego . . . high on Home Depot.

Projects can be ethical, necessary and creative—you should see our new all-natural (almost) grape trellis—but they can also be the rot of restlessness.

The feature in this issue explores rest and restlessness (page 6). Over my restless years, I was also taught the ways of silence, solitude, stillness and rest. The learning is slow. The best I have to offer are confessions.

Rest is scary. True rest—not indulgent spa-style rest—requires humility, surrender, letting go, weaning from digital distraction.

I recall—hopefully correctly—Old Testament theologian Waldemar Janzen telling a class of young Mennonites that the Sabbath, the day of rest, is a day to let God be God, a day to cease from striving, to recognize that it is God's goodness, not our efforts, that count (I'm paraphrasing).

Control freaks can't rest. People caught in the supposed importance of their own productivity will miss God's gift.

Jesus did not say: "Come to me all you who sleep at the office, and I will teach you to survive on even less sleep. Take

my wireless yoke upon you and you'll be even more effective."

He gently offered rest.

Thanks: With this issue, Anneli Loepp Thiessen concludes her worship-centred column, "Voices and Stories" (page 13). We express gratitude for the uncommon degree of giftedness and dedication Anneli brings to the church. And we offer best wishes as she focusses on completing her studies.

Correction: In our June 16 issue, we said Dan Driediger is a "licensed" cartographer. While his business is licensed to print maps, Driediger is not a licensed cartographer. The error was ours.

Digital: CM will publish three digital-only issues this summer, including the next one. Email office@canadianmennonite.org to be put on the list.

Welding for peace: We put a fighter jet on the cover of our Jan. 30 issue, and reflections about government arms spending inside that issue. Ken Loewen responded in his workshop, creating the sculpture pictured on the cover. Thanks for sharing Ken. ☘



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Ken Loewen of Altona, Manitoba, made this sculpture in response to the fighter jet on the cover of our January 30 issue and the piece titled "Conscientious" in that issue. See the editorial for more.

PHOTO BY KEN LOEWEN

Three ordinations

Read about the ordinations of Reuben Tut, Cheryl Braun and Carrie Lehn.

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Aaron Epp writes about the famous Kroeger clocks.

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Whether you resist rest or crave it, whether you are addicted to work or love to lie on the grass and gaze at the sky, our six mini-reflections on rest will hopefully stir your soul.



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Heated pilgrimage

Saudi Arabia wants to welcome 30 million pilgrims annually to Islam's holiest sites. This major increase would mean more air travel, more infrastructure and more people spending more time outside in the hot desert, all of which are complicated by climate change.

Source: Associated Press



PHOTO BY OMAR CHATRIWALA/
AL JASEERA ENGLISH

Muslim pilgrims in Saudi Arabia, 2009

Bus 666

Since 2006, bus 666 has taken tourists to Hel (pronounced "hell"), a town on Poland's Baltic coast. But the bus will change to 669 after pressure from Christian groups who said joking about eternal damnation is "plain stupidity."

Source: HuffPost News



PHOTO BY LARS CURFS, WIKI COMMONS
Swiss guards at the Vatican.

Vatican sentences activists

Vatican judges sentenced two activists to nine months in prison for gluing themselves to a statue in the Vatican Museums while holding a sign reading "No gas and no coal." The sentence was suspended on condition the accused commit no further crimes for five years.

Source: National Catholic Reporter

Catholics 20 percent more bored

When asked about the sermons they hear, 82 percent of regularly attending Protestants said they are "extremely or very satisfied." Only 61 percent of Catholics said the same.

Source: Pew/Religion News Service

Catholic buying the Amazon

For over 25 years, Giovanni Onore has organized the purchase of parcels of Amazon forest for the sake of preservation. The Ontoga Foundation, which the Catholic monk founded, owns over 1,000 hectares of forest. It also operates a nursery for thousands of plant species used in reforestation.

Source: Vatican News



Amazon Flower

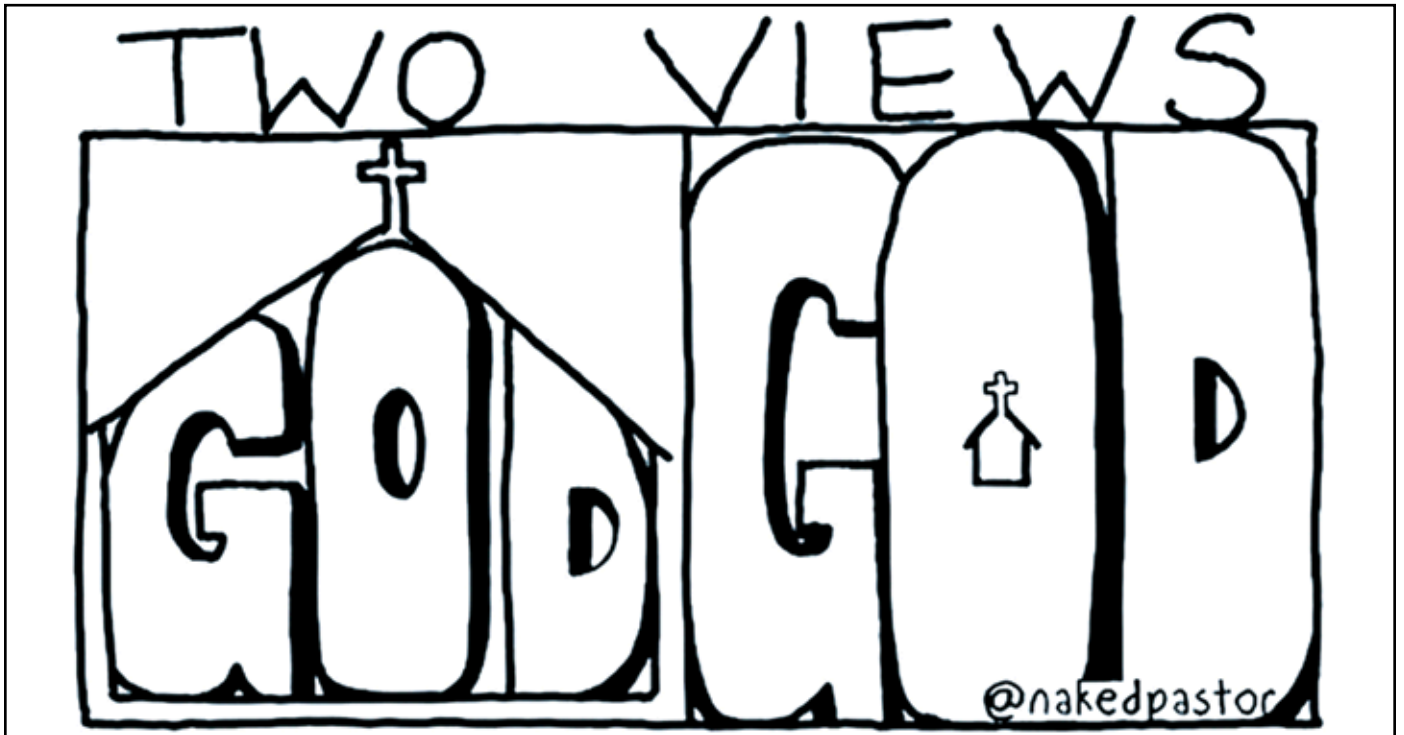
50 YEARS AGO

Hippies: A lesson to Anabaptists

The characteristic for which both groups have gained considerable attention is their talk about peace, love and brotherhood.

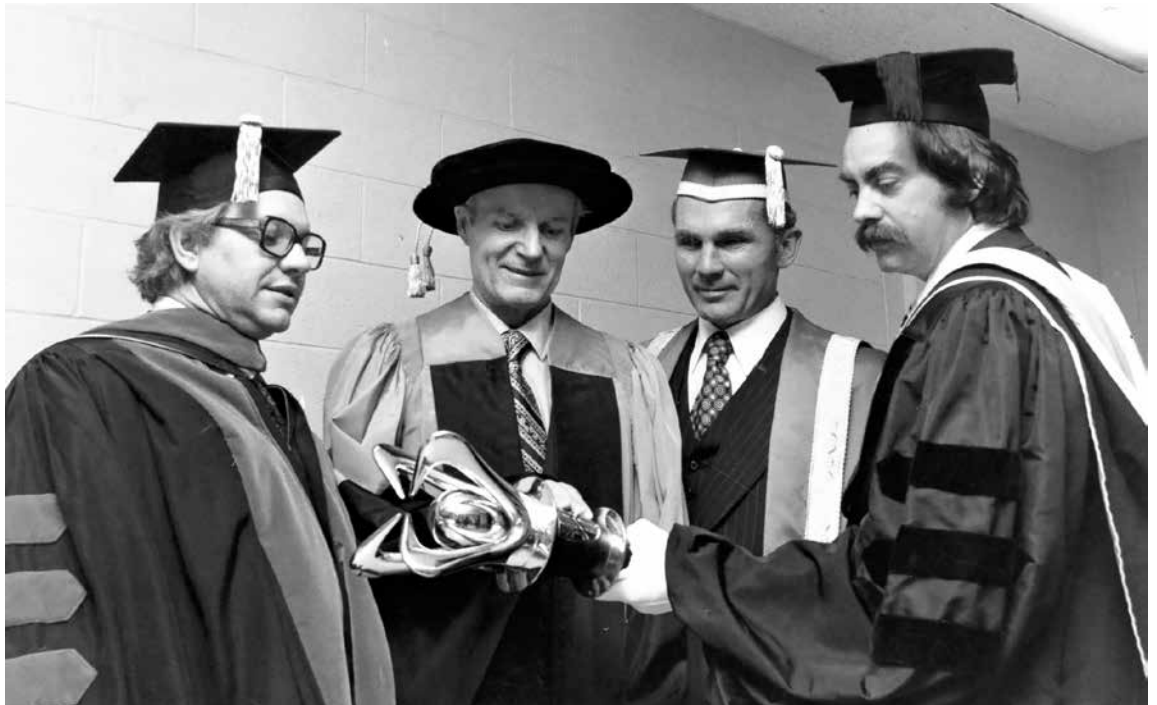
We concluded that the rhetoric of peace, love and brotherhood in the hippie youth culture is not consistent with their behavior and that the rhetoric may indeed reflect a need for love rather than the ability to give it.

Mennonite Reporter, July 9, 1973



A moment from yesterday

Peter J. Dyck was recognized with an honorary doctorate from the University of Waterloo on Oct. 18, 1974. Dyck was born in 1914 and immigrated with his family to a farm near Laird, Saskatchewan, in 1927. During World War II, he and his wife, Elfrieda were part of the MCC work in Europe helping refugees emigrate. Dyck studied and served as a pastor in the U.S. but in 1957 went back to Europe to work for MCC. In 1968, he returned to the U.S. and worked



in the MCC offices in Akron. He was nominated by University of Waterloo past president J. Winfield Fretz, who stated that Peter Dyck symbolizes compassion and helpfulness to many millions of Canadians who want to help the underprivileged

throughout the world. (Left to right): Frank H. Epp, president of Conrad Grebel College, Peter Dyck, Burt Matthews, President of the University of Waterloo, and Professor Ron Eydt, bearer of the ceremonial mace.

Text: Conrad Stoesz
Photo by Central Photographic



FEATURE

Rest and Restlessness

We asked the *Canadian Mennonite* community to reflect on rest and restlessness.

Where do you find rest for your soul?
 • **What do you need rest from?**
 • **How does Jesus' promise in Matthew 11 connect with your experience?** *"Come to me all who are weary and heavy laden and I will give you rest. Take my yoke upon you and learn from me for I am gentle and humble in heart and you will find rest for your souls."* Matthew 11:28-29

Below are some responses.

Gift

Our heart is restless until it finds rest in you. –Augustine

After years of volunteering, and then working, at The Hermitage, a contemplative retreat centre in Three Rivers, Michigan, I eventually learned that the most important gift we had to offer our guests was rest.

I would tell retreatants: It is in rest that we most make ourselves available to God. Rest is a gift to receive and not a state that can be achieved. In rest, we let go of ambitions and the desire to control. We learn to improvise with the Spirit. Silence is often a catalyst to rest.

My twenty-first century self, however, is trained in anxiety and striving. Rest, we're told, is a luxury available for purchase by the rich. The capitalist rest they sell is only a tool for you to "recharge" and return as a more effective producer/consumer.

My Mennonite self is trained in the virtues of hard-working service, and the sense of never doing enough. Is a well-rested Mennonite an oxymoron?

Tricia Hersey's wonderful book *Rest is Resistance*, reminds me that the pinnacle of God's week of creation is not humanity, but rest. Rest reclaims our bodies and our time from being mere economic tools serving the idol of productivity. "Much of our resistance to rest, sleep and slowing down is an ego problem," writes Hersey. "You believe you can and must do it all because of our obsession with individualism and our disconnection to spirituality."

As attractive as the gift of rest is, we find it so hard to receive. Our restless hearts are addicted to self-validating busyness. Yet, God continues to extend the gift of rest,

waiting for us to empty and extend our hands. May we learn to value the liberating quality of our rest more than the quantity of our productivity.

–Kevin Driedger, Winkler, Manitoba

Grief

The journey of a thousand miles begins with a single step. Rest if you must, but never quit. –St. Theresa of Avila

As a church youth leader who works nights at an emergency youth shelter and lives in a group home for teenage boys who have no other housing options, rest can seem both a privilege and necessity.

I talk faith and play with youth whose joy and kindness show me a glimpse of the Kingdom of God, and still, the work inevitably strips away my emotional energy. Acts of solidarity with the marginalized Christ too often do the same for my hope, as one young person after another falls to the demonic force that is the unregulated toxic drug supply.

Yet, in the midst of the anger, helplessness, grief and consuming unfairness of my two worlds, continually turning to Christ creates space to refresh and find hope to keep loving and serving. The hope is the hope that all those who've passed are not truly gone, because Christ has really overcome death.

The Israelites sat on the shore, with the chaos of the sea in front and the incoming slaughter of the empire behind them, and were called to sit and be still, to know that Yahweh is Yahweh.

I, too, can sit in the chaos of fear and confusion of what is in front of me, and a growing grief behind me, and know that Jesus is Jesus.

It is in this mysterious stillness that I may find rest and hope for my wearied soul as Jesus softly whispers that the act of reconciling all things to him is still in process, that I'm just one tiny piece on a trajectory in the great-grand redemption story, and that in the end all shall be well.

—Brett Mathews, youth ministry leader, Highland Community Church, Abbotsford, B.C.

Water

Often in my life, I struggle with the restless delusion that I need to wake up tomorrow morning and dismantle systemic racism and solve the climate crisis with my own bare hands. My soul finds rest from this exhausting and silly way of thinking when I'm invited by Anishinaabe *kwe* (women) to listen and learn in water ceremonies on the Grand River watershed where I live.

These Indigenous women pray and care for the water and teach us that she (water) has spirit and original instructions from Creator to cleanse and care for all of creation. I cannot move, digest, heal or even breathe without the help of water, carrying out her original instructions in my body in many small ways every day.

As the Anishinaabe *kwe* always remind us, water is life. Humans have original instructions from Creator too. Jesus articulates them simply and powerfully: Love one another.

My soul finds rest when I give up my impossibly grand delusions and simply carry out my original instructions to love and work for justice, in small ways every day on this land, with the help of water, the gift from Creator.

—Scott Morton Ninomiya, Grand River Watershed, Anishnaabe and Haudenosaunee territory (Kitchener, Ontario)

Psalm for Silence

By Carol Penner

I crave silence like water.
In this noisy non-stop fast-paced high-powered injection-fueled people-filled emotion-packed day, I say,
“I crave silence like water.”
Drop, drop, drop
into my soul, soul, soul.
I will listen for the drip and the echo.
I will look, look, look
for the dropper of silence
and wait, wait, wait to be filled.
Silence expands noiselessly.
It blossoms unexpectedly,
beautifully, completely,
and it doesn't leave when you open
your eyes.
Silence is companionable,
it likes your company,



PHOTO BY KEVIN DRIEDGER

The Hermitage, a place of spiritual rest.

and wants you to stick around.
 Silence is the long-term friend of pause,
 and is acquainted with
 catch-your-breath.
 Close cousins with sleep.
 Wait's uncle.
 Silence swoops over the world,
 its wings brush our hair.
 Silence outdistances all takers.
 In the vast reaches of space,
 supernovas explode in silence.
 Silence seeps into the world
 through the night sky.
 I open my mouth
 as round as the moon
 and breathe in silence.

Come to me

Jesus' most memorable words about rest are found in Matthew 11: "Come to me all you who are weary and heavy laden and I will give you rest."

We know rest and healthy life-balance is essential for our spiritual, physical and emotional wellbeing. Without rest, our mind and body do not function as God designed.

To receive Jesus' promise of rest, first consider what it is you need rest from.

Do you need rest from "too much"? In a culture that promotes fast living and full schedules there is always another project to tackle, another item on the to-do list, another goal to accomplish. It's enough to leave us weary. And weary doesn't just look like a 3 p.m. caffeine crash. It's the incessant inner voice that tells us we will never do enough or be enough. In response, we do more and try harder until there is nothing left to give.

"Come to me..." Jesus invites, you who struggle under a load of unreasonable expectations, feel the burden of trying to be all things to all people, or work overtime to not let anyone down, and "I will give you rest."

It is only when we become fully aware of our deep weariness that Jesus' promise of rest becomes not just welcome but renewing.

The rest Jesus offers is unlike any other, reaching the depths of our being. While the world demands performance, Jesus gives us rest that comes from



PHOTO BY KEVIN DRIEDGER

The Hermitage, a place of silence and stillness.

abiding in his presence.

Called into intimate relationship with the One who will help us bear the burden and carry the load, Jesus says, "take my yoke upon you..."

Can you identify how Jesus' accompaniment has helped you bear a heavy load? Jesus invites us to come to him with all our anxiety, fears, weariness and restlessness. In Jesus, we find rest, the deep rest that allows us to take a break, recover and renew our strength.

—Kara Carter, lead pastor of Wellesley Mennonite Church, Wellesley, Ontario

Rest

By Annika Krause

Rest is the breath of God in you
 exhaling

It is so deep and so vast that it settles
 the chaos in your blood

It slows a frantically beating heart
 And releases the tightness in your chest

Turning a tempest into a summer
 breeze

That whisks away through the brush
 What you worried was a permanent
 furrow on your brow

Rest is discovering again your ties to the
 natural world

Lying so still on the ground that your
 hair intertwines with mycelium
 And you feel the pulse of the earth
 below you

Light breaking through the canopy
 nourishes the soul

Your mind sinks so far into the dirt and
 tree roots

It is absorbed into the ecosystem

Your chest opens with new life
 Lungs expanding and contracting in
 symbiosis

Breathe deeply, Beloved, and deeper still

When you dare to rest like this

Everything called good exhales with
 you. ☘

See related resources at
www.commonword.ca/go/3515

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 Bookstore and Resource Centre

/// Readers write

Be in Touch

- Send letters to letters@canadianmennonite.org. Our mailing address is on page 3.
- Please keep it concise and respectful. Any substantial edits to letters will be done in consultation with the writer.
- If you have feedback not intended for publication, please contact editor@canadianmennonite.org or at 1-800-378-2524 ext 5.

Column about Holy Land draws response

In response to Randy Haluza-DeLay's June 16 column, "Not talking politics in the Holy Land," *Canadian Mennonite* received over 70 identical copies of the letter below. The form letter was posted on the website of HonestReporting Canada, which describes itself as, "an independent grassroots organization promoting fairness and accuracy in Canadian media coverage of Israel and the Middle East." According to its website, the organization has 45,000 members. The website also includes a longer critique of Haluza-DeLay's column. EDS.

✉ Israel is not a 'settler-colonial' state

In a recent column in your magazine, funded by the Government of Canada, columnist Randy Haluza-DeLay

shares his recent experience visiting Israel and the Palestinian territories, but he takes issue with the alleged selective choosing of history by the tourism industry in the region, arguing that "the story of the Indigenous People of the Holy Land before the return of Jews in the past century is concealed."

In true ironic fashion, Haluza-DeLay is doing his own concealing of Jewish history by claiming that Israel is a "settler-colonial" state and by failing to mention the Jewish People's ancient connections, instead relegating it down to "the past century."

It is imperative that your magazine recognize and acknowledge the Jewish people's 3,000-plus-year history in the land of Israel, their indigenous homeland.

✉ Appreciation for column

I'm writing on behalf of Canadians for Justice and Peace in the Middle East (CJPME) to express appreciation for the column, "Not talking politics in the Holy Land."

I'm aware that the article has come under attack by HonestReporting Canada. Our organization firmly disagrees with, and contests, their characterization of the article.

I believe Haluza-DeLay's piece is an honest, fair assessment of his experience and I applaud his courage in speaking openly about it.

I was particularly struck by the conclusion of the article,



PHOTO BY CHRISTYN FLICKR

which compares Canada's settler-colonial history with Israel's: "We Canadians are familiar with our own history claiming *terra nullius* (empty land), and the Doctrine of Discovery, that legitimized oppression of Indigenous residents." Perhaps, in a similar vein, *Canadian Mennonite* would be interested in covering CJPME's recent report "Heartbreaking Disparity: Child Detainees in Canada vs. Israel."

The erasure of Palestinian narratives should be challenged. We applaud this effort, which succeeds in raising the Palestinian perspective in a critical context.

JASON TONEY

Director of media advocacy, Canadians for Justice and Peace in the Middle East

✉ Heavenly herbicide

The letter from Len Block (June 2) certainly brought a smile to my face. Apparently his mother's vision of heaven is a "field of yellow dandelion flowers and blue sky." My working career was in horticulture, and my vision of heaven is green grass and blue sky with no dandelions in sight! At least we can agree on the blue sky in heaven. Different strokes for different folks.

BUDDY ANDRES, NIAGARA-ON-THE-LAKE, ONTARIO

/// Online Feedback

✉ Pilgrim vs. tourist

I appreciate Randy Haluza-Delay's honest reflection ("Not talking politics in the Holy Land," June 16). In my experience also, tourism seeks to sanitize much and to package up a story that is comfortable, palatable and asks little in return.

Being a pilgrim is much different than being a tourist. A pilgrim seeks to be enlightened and to know the truth of a place and in so doing to know perhaps some truth in oneself.

Tourism is consumption; pilgrimage is transformation.

I suspect being an honest pilgrim in the Holy Land today is hard work—holding many truths, sometimes opposing ones, together at the same time and being open to hearing multiple narratives. Thanks for leading the way.

RON BERESAN

✉ Beyond touristy

Thanks for the frank and insightful column ("Not talking politics in the Holy Land," June 16). So many friends and acquaintances who go to the Holy Land, especially pastors, return with touristy comments, and miss the suffering and injustice. Christians need to contribute to the de-escalation of ideological distortion at play there, and to just solutions

that reflect Gospel healing for all. Thanks for pointing in this direction.

JOHN HIEMSTRA

/// Milestones

Births /Adoptions

Duff—Alexander George (b. May 16, 2023) to Matt & Krystal Duff, Poole Mennonite Church, Poole, Ont.

Ropp—Sullivan John (b. May 17, 2023) to Scott & Callie Ropp, Poole Mennonite Church, Poole, Ont.

Baptisms

Madilynn Cressman, Owen Kropf, Alexis Leis, Julia Zehr—East Zorra Mennonite Church, Tavistock, Ont., June 25, 2023

Adam Fast, Sophia Lobe—Charleswood Mennonite Church, Winnipeg, Man., May 28, 2023

Owen VanderMeer—Breslau Mennonite Church, Breslau, Ont., June 4, 2023

Katie Wiens—Steinbach Mennonite Church, Steinbach, Man., May 28, 2023

Deaths

Bartel—Peggy Fay, 55 (b. May 16, 1968; d. June 19, 2023), North Star Mennonite Church, Drake, Sask.

Friesen—Marie (nee Zacharias), 98 (b. March 9, 1925; d. June 2, 2023), Bethel Mennonite Church, Winnipeg, Man.

Jutzi—Nelda Brenneman, 83 (b. July 19, 1940; d. May 23, 2023), Wilmot Mennonite Church, New Hamburg, Ont.

Krueger—Victor, 84 (b. Oct. 1, 1938; d. May 28, 2023), Elmira Mennonite Church, Elmira, Ont.

Lage—Louise (nee Kritschen), 84 (b. May 23, 1939; d. June 9, 2023), North Kildonan Mennonite Church, Winnipeg, Man.

Roth—Katherine (nee Lebold), 85 (b. Sept. 7, 1937; d. Apr. 5, 2023), East Zorra Mennonite Church, Tavistock, Ont.

Schlegel—Paul, 84 (b. Oct. 22, 1938; d. Mar. 5, 2023) East Zorra Mennonite Church, Tavistock, Ont.

Siemens—Alice (nee Friesen), 92 (b. April 11, 1931; d. June 17, 2023), First Mennonite Church, Saskatoon, Sask.

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

FROM OUR LEADERS

A plastic chair partnership

Jeanette Hanson

I was recently tasked with writing a “giving catalogue” that will highlight various activities of Mennonite Church Canada International Witness. For some organizations, this would be easy—one goat costs \$15—but how do you reduce leadership development and mentoring, relationship building and the development of Asian-based, post-colonial peace theology into easy bite-size, or wallet-size, pieces?

Part of me rails against this reductionist way of viewing our relationships with the global church, but another part of me knows the fun of giving to something specific with tangible results.

Church (Mennonite). With the education system in chaos following the military coup in February 2021, and increased pressure put on youth to join the armed resistance to seek revenge for atrocities and bombing campaigns in many communities, Mennonite church leaders wanted to gather youth together to discuss these life and death issues. They wanted to dig deep into Jesus’ way of peace as outlined in scripture.

They gathered in several locations to worship and study the Bible together. Multi-generational groups studied with the youth, who designed and signed pledges to reject armed resistance and

services were held.

No Mennonite Church Canada teachers were involved in this training. We didn’t organize or train trainers. Our role was rather mundane: we bought the chairs. Meeting under a woven bamboo roof in an outdoor space, they needed chairs. Lacking a consistent electricity supply, they needed solar lights. We bought the chairs; we bought the lights—that’s it. Yet they would say that we are partners with them in this peace training.

In a recent edition of *Africa Journal*, a publication of Africa Inter-Mennonite Mission, Bruce Yoder describes what it means to be partners.

“With the partnership paradigm, the advancement of God’s reign on earth was to be through the creation of new partners and the subsequent collaborative ministry through which together they could contribute to what God was doing in the world. It was . . . about being the global church in mission together. . . . We do not know what tomorrow will look like. At present, we start by sitting together around the table, worshipping, testifying to what God is doing in our midst, and as we move forward envisioning what God is calling us to.”

It is hard to put this into a giving catalogue. It doesn’t add up to a neat ledger. It is sometimes a web of connections and relationships seated around a potluck table of gifts and resources. We contribute what we have, and sometimes that is only chairs and lights.

The 2023 Giving Catalogue, and other resources for International Witness Sunday (October 15), are coming soon to mennonitechurch.ca/IW-Sunday. ☯



SUPPLIED PHOTO

Mennonite youth gathering in Myanmar, April 2023.

One example is the series of youth peace conferences recently held in Myanmar by the Bible Missionary

to refuse to bear arms, even for self-defence. Many young people asked for baptism, so impromptu baptism



Jeanette Hanson serves as director of International Witness for Mennonite Church Canada.

THE CHURCH HERE AND THERE

Unity and uniformity

Arli Klassen

As a preteen more than 50 years ago, I remember asking my mom about the difference between Baptists and Mennonites, given that we were members of a Fellowship Baptist church while all our relatives were Mennonite Brethren. My mom stumbled to find an answer. She finally gave me a response that focused on confidence in one's salvation, and that Baptists preached "assurance of salvation" more than the Mennonite Brethren church where she had grown up. I later learned that this question of assurance of salvation troubled my Mennonite Brethren father-in-law and his preacher father for much of their lives. That is not a doctrinal issue that we talk about these days!

Some denominations are focused on different doctrinal issues. The Southern Baptist Convention (SBC) is the largest Protestant denomination in Canada and the U.S. The SBC president, J.D. Greear, indicated in his address to their June convention that Southern Baptists can hold different opinions on matters not essential for salvation.

Rick Warren, the founder and retired pastor of Saddleback Church, which was expelled from the SBC in June because of its women pastors, said, "In essentials, unity, in nonessentials liberty. . . . Messengers voted for conformity and uniformity rather than unity."

The Manitoba and Ontario provincial bodies of the Canadian Conference of Mennonite Brethren Churches (CCMBC) recently expelled some of their member congregations because they are pro inclusion of people who are LGBTQ+. The CCMBC hold all their congregations accountable to their Confession of Faith, which they say, "describes a shared understanding of the teaching of Scripture, which we have discerned and publicly confessed together as a community."

The key question, always, is what is essential and what is nonessential for faith? Most denominations have a lengthy "Confession of Faith." I think there are very few people in any denomination who agree with everything in their church's Confession of Faith, but maybe I'm too cynical.

Does believing in a specific set of doctrines make one a Christian? I don't think so.

I suppose membership in a specific congregation that is a member of a specific denomination is different from faith, and that requiring belief in specific interpretations of the biblical text can be a membership requirement.



PHOTO BY GILBERT MERCIER, FLICKR

Our Mennonite Church Canada *Confession of Faith in a Mennonite Perspective* is shared with Mennonite Church USA. It was approved in 1995, and likely needs revising to reflect today's issues, just like my mom's understanding 50 years ago does not reflect current issues. Our confession of faith says it serves several purposes, of which the first three include:

- **Guidelines for the interpretation of Scripture,**
- **Guidance for belief and practice, and**
- **Foundation for unity within and among churches.**

I like our emphasis on guidelines instead of insisting on a single interpretation, and our emphasis on unity. I am glad to be part of the Mennonite Church Canada communion through my local congregation and regional church, and through Mennonite Church Canada, we are members of Mennonite World Conference (MWC).

MWC has a one-page Statement of Shared Convictions, getting a little closer to essential ideas of what it means to be an Anabaptist/Mennonite Christian. This statement does not say anything about the gifts of the Holy Spirit, mode of baptism, ordination of women, or inclusion of people who are

LGBTQ+, all areas of great diversity in MWC.

I'm with Rick Warren: "The only way to have unity is to love diversity." Uniformity requires holding the same beliefs and ethical standards, without any space for difference. I pray daily that we might experience unity, requiring a constant effort to treat each other with respect, even and especially when we disagree. ☿



Arli Klassen is a member of First Mennonite Church, Kitchener, and can be reached at klassenarli@gmail.com.

VOICES AND STORIES

Worship through visual art

Anneli Loepp Thiessen

If you have flipped through *Voices Together*, you have likely found that visually it looks like many other worship and song collections, with one noticeable difference: the inclusion of visual art. Unlike previous collections, the new hymnal contains 12 works of art which are interspersed throughout the collection, depicting acts of worship and aspects of the Christian story.

The first piece of visual art found in *Voices Together* is called “Tree of Life” (#12). It was created by Saejin Lee, who studied visual art at Goshen College alongside courses in Bible, religion and philosophy. Lee, who is now pursuing a master’s at the School of the Art Institute of Chicago, is a gifted song leader and worship leader who served on the *Voices Together* committee, participating in the Intercultural Worship and Worship Resources sub-committees.

Together with Sarah Kathleen Johnson, Lee also provided leadership to the collection and curation of visual art in *Voices Together*. After an open call for submissions from Anabaptist artists, “Tree of Life” was among several works of art commissioned for the collection to better align the visual art with the diversity of visual expressions found in Mennonite Church Canada and Mennonite Church USA.

“Tree of Life” was created with watercolour paint and coloured pencils. It depicts a range of creatures and people gathering at the tree of life: a panda playing the trumpet, a farmer napping against the tree trunk, a duo of dinosaurs, a child with a balloon. It is full of details that spur imagination and creativity. Each look can reveal something new.

Lee collaborated on an essay in the *Worship Leader Edition* (WLE) of *Voices*



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“Tree of Life,” by Saejin Lee.

Together (#44) on visual art. It suggests several ways of engaging visual art in worship. It can be displayed during a specific act of worship like the reading of scripture, printed as a visual in an order of worship, or reflected upon as part of the process of planning or preparing for worship. It can also become the basis for *Visio Divina* (WLE 46), a practice of slow reflection on visual art. *Visio Divina*, which shares roots with the ancient practice of *Lectio Divina*, invites participants to gaze upon a work of visual art while following a series of prompts, noticing the emotions, words or phrases that different aspects of the image evoke. An image like Lee’s may also be particularly meaningful for reflection with children,

as it shows creatures that children may know, in a scene that is inviting and expressive.

In *Voices Together*, works of visual art are always on the flip side of a page that includes scripture verses. The art, scripture and songs on facing pages were selected to be in dialogue with each other. “Tree of Life” is on a facing page with the song “Mountain of God” by Phil Campbell-Enns, which similarly describes the gathering of God’s people, who come as they are. It can also be paired with scriptures such as Psalm 1:1-3 which describes those who delight in God’s law as being like a flourishing tree, or Isaiah 11:6-9, which depicts the peaceful reign of God.

In the artist statement that accompanies “Tree of Life,” Lee writes: “We gather at the Tree of Life, which was in the garden and will be with us in the restored creation. Around the tree we rest and play; under its branches we belong. It is our source of wisdom, and its leaves are for the healing of the nations. By the tree we need not fear, for the lamb rests in the bosom of the lion, and the child and the adder play together. By the tree we meet our friends—old and new, forgotten and familiar. And when we have gathered, we realize the tree has been with us all along. So come, friends: rest, play and belong.” ❧

For a range of resources related to *Voices Together*, see voicestogetherhymnal.org.



Anneli Loepp Thiessen is a PhD candidate, co-director of the Anabaptist Worship Network and was a committee member for *Voices Together*.

LIFE IN THE POSTMODERN SHIFT

Let's talk about spiritual experiences

Troy Watson

In my April column, I invited *Canadian Mennonite* readers to email me their experiences, thoughts and questions about the Holy Spirit. I'm humbled and grateful to the many people who took the time to formulate responses and send them to me. Thank you for trusting me with your stories. I have been encouraged.

The vast majority of responses recounted moments with the Holy Spirit and being changed as a result. Many shared detailed descriptions of the new life, spiritual gifts and experiences they received in the Spirit. These varied greatly. Some spoke of near-death experiences, miracles, speaking in tongues, being healed or receiving visions or dreams. Others focused on powerful times of prayer or worship. Some elaborated on their intimate relationship with the Spirit and the fruit of the Spirit increasingly flowing into their lives, through the good times, as well as the difficult and painful seasons of life.

One of the consistent themes that impacted me the most, however, was an expressed hesitation to share the particulars of one's spiritual experiences with others. This often included the church community. One person wrote, "I have never told anyone this before." Another wrote, "I cannot practice this gift in our Mennonite congregation, so I do it in private."

I found this interesting and relatable. I too am apprehensive to talk about my experiences and encounters with the Spirit. After doing a bit of research, I've concluded this reluctance is not unique or rare. Here are some common reasons people are reluctant to talk about their spiritual experiences and relationship with the divine.

They are often difficult to put into words.

- **We don't want** to be perceived as boasting, or that we think our faith or spirituality is better or deeper.
- **We don't want** to be misunderstood, labelled or put into certain spiritual or theological boxes.
- **We fear we** will come across as unintelligent or naive.
- **We don't want** to offend, cause division or start debates.
- **We assume other** people aren't interested or open.
- **On some level,** we have doubts. Was that really the Spirit? Or was that some kind of psychological manipulation, projection or motivated perception?
- **It makes us** feel vulnerable. It's risky to share such personal things with others.
- **There are already** too many people talking or shouting about God. Why add to the noise?

Spiritual people naturally desire to be part of a group where they can be open to the Spirit and talk honestly about their spirituality.

There are many reasons we hesitate to share our spiritual experiences and divine encounters with others, but we must find the courage to do so. Our spirituality and faith are intended to be communal, shared realities. We need to process these experiences with other people, including people who may challenge us. This is how we grow. But we need to start with people we trust, people we feel safe with.

Spiritual people naturally desire to be part of a group where they can be open to the Spirit and talk honestly about

their spirituality. Ideally, we would find this kind of spiritual community in the church. Unfortunately, and ironically, the church isn't always the safest place for this. I know a number of people who have left the church in order to find a group of people they could talk to, openly and honestly, about their spiritual experiences. This saddens me.

Many churches are trying to reinvent themselves to be relevant in the modern world; meanwhile, plenty of people around us are looking for what we were intended to be, namely, a safe space for genuine, open, Spirit-infused conversation and worship.

I'm well aware of the risks of overemphasizing experiential spirituality, but I'm convinced the dangers of excluding or limiting experiential spirituality far outweigh these risks. A community open to the Spirit will be messy, for sure, but as one of my Spirit-filled friends often says, "You usually get the mess before you get the mess-age."

The early Anabaptist movement was a Spirit-led movement. So was the early church. The early Anabaptists believed there was no rebirth, no Christian, no church, without the Holy Spirit. I agree. The church is intended to be "safe space" for the manifest presence of the Holy Spirit, and for open, honest conversation about our spiritual experiences, struggles and desires. I would argue, any group where you find this is your church.

I hope you all have a group like this. If you don't, I pray you will seek one out, remembering Jesus' promise, "if you seek, you will find." ❧



Troy Watson is a pastor at Avon Church in Stratford, Ontario. He can be reached at troy@avonchurch.ca.

RIDING THE WAVES OF INTERCULTURAL CHURCH

Four models of multiracial church

Joon Park

In his 2003 book, *One Body, One Spirit: Principles of Successful Multiracial Churches*, George Yancey shares the results of a major study funded by the Lily Endowment and conducted by Michael Emerson, Karen Chai and Yancey.

The researchers discuss four distinct types of multiracial churches. Below, I analyze these types from a Mennonite perspective.

1) “Leadership Multiracial Churches” are the result of the visions of strong charismatic leaders—whether pastors, lay leaders or both—and their unswerving commitment to creating multiracial churches. In 1998, Pastor Russell Rosser of First Baptist Church in Flushing, New York, captured something of this ethos when he wrote: “Intentional and supernaturally empowered local churches under the guidance of the Spirit of God will establish the people of God in ethnic and racial reconciliation.”

With a firm supernatural belief that their skills and gifts are directly endowed by God, and God is behind their every move, these leaders are graced to wield their great influence upon their congregants for the success of creating multiracial churches.

Mennonite perspective: This model lies at the far opposite end of the spectrum of the typical Mennonite congregational church in which a leader’s charismatic leadership tends to be regarded as a direct antithesis to communal leadership. Since congregational leadership puts more emphasis on the democracy of process than the utilitarian result, the leadership-centred model is not generally appealing to Mennonites. Yet the majority of successful multiracial churches are indebted to this model.

2) “Evangelism Multiracial Churches” set their primary and

strategic goal as winning new people—immigrants, refugees, other people of colour—to Christ by hosting community outreach programs. These could include English classes, counseling, Alpha courses or food pantries. Despite their evangelical zeal to embrace all ethnicities and all different styles of worship, the theology of these churches remains innately conservative and apolitical.

As Yancey noted in *One Body, One Spirit*, “This model of church is more likely to oppose homosexuality than other types of multiracial churches.”

Mennonite perspective: This model is also less appreciated by the Mennonite church, in that there is still a tacit and widespread bias against both evangelism and programization, which Mennonites tend to link with colonialism and humanism.

3) “Demographic Multiracial Churches” are created according to demographic circumstances in a neighborhood and a church’s embrace of its local demography. These churches are the result of where they are located. Birthed as a natural adjustment and response to external changes, in such churches, interactions among members can be limited because no communal and consistent intentionality is demonstrated to the whole congregation. In other words, this model ends up being “performative” rather than truly, intentionally integrated.

Mennonite perspective: I have observed that almost all of the Mennonite “intercultural” churches in Canada belong to this model. They begin with the natural embrace of local diversity but remain somewhat static in terms of finding creative ways to embody equitable integration.

4) “Network Multiracial Churches” are created through the expansion of social networks. The interracial and

intercultural families and friends of church members become part of the church. Through these human networks and by the power of word-of-mouth, new people are introduced to the church. The church exhibits characteristics of shareability, flexibility and hospitality to people of all ethnicities and races.

Out of the four models, Yancey says, “these Network Multiracial churches are the most likely to grow.”

Mennonite perspective: The Mennonite church has evolved not in a vacuum of culture but in ceaseless interactions with cultures near and far. Yet when it comes to a moment of evangelical encounter with strangers, a moment to declare what we have seen and heard, we, Mennonites, tend to become reticent.

This model challenges us to go beyond our generic reservedness, bravely utilizing our human networks and chiseling away to further the intercultural Kingdom of God here and now. As the words of the hymn say, “How can we be silent?”

Even though the network model emerged as most promising in this survey, what is more important to know is that these four models are not mutually exclusive. A multiracial church cannot be built on an island. It always interacts and evolves.

Any type or level of hybridization is inevitably permeable unless we are culturally blind and inflexible. For example, a demographically multiracial church can intentionally turn into an evangelism or network-based church. Why not the Mennonite church? ❧



Joon Park serves as intentional interim co-pastor at Holyrood Mennonite Church in Edmonton.

A voice for peace

Reuben Tut ordained in Edmonton

Story by Emily Summach

Alberta Correspondent
EDMONTON, ALBERTA

Pastor Reuben Tut and his church, Edmonton South Sudanese Church, celebrated God's calling of Tut at his ordination on May 13. God's call has pursued Tut through doubts, civil wars and across two continents.

Tut, a member of the Nuer tribe from South Sudan, describes his journey into pastoral ministry as "a long story." Tut spent many years following Jesus and serving others in his home country. When the topic of further Bible training would come up, Tut would refuse, saying he was not ready, or his language skills needed more work. Yet, time and time again, people saw and affirmed his gifts.

In 1983, civil war broke out in Sudan between the predominantly Muslim northern regions and the majority-Christian regions to the south. By 1985, the war arrived in Tut's home village. The situation grew dire. The Tut family eventually fled to Kenya as refugees in 1995.

Tut said in a phone interview that it was in Kenya that God called him more fully into ministry. His cousin said to him, "Reuben, you do not want to work for God; one day, you will work for him."

In 2004, the Tut family arrived in Canada and settled in Edmonton. He became involved with the large South Sudanese Christian population in the city. Tut was representing a group of Nuer believers looking for a space to worship, and a larger body to connect with. After a lot of searching, someone said to Reuben: "Why haven't you contacted the Mennonite Church?" A quick online search led Tut to First Mennonite Church in Edmonton and to the office of Tim Wiebe-Neufeld, who was pastor at the time.

"Out of the blue I get this phone call, and the person on the other side of the line asked about how to start a Mennonite



PHOTO BY RUTH BERGEN BRAUN

Pastor Reuben Tut at the 2023 Mennonite Church Alberta annual gathering.

church," Wiebe-Neufeld recounts fondly via video call. "We set up a meeting and in came Reuben, along with three other church leaders."

Wiebe-Neufeld asked why they sought out the Mennonite denomination. They gave two reasons. "They knew the Mennonite church helped people and they believed in peace," recalls Wiebe-Neufeld.

Mennonite World Conference is not aware of Anabaptist churches in South Sudan, though Mennonite Central Committee has personnel there.

Tut immediately stood out as a steady, central voice. His leadership style is not forceful, but more quiet, reflective.

He and the other leaders worshipped with First Mennonite Church for a year and then planted their own congregation, South Sudanese Mennonite Church.

In 2014, the church was incorporated as part of Mennonite Church Alberta. Tut has served as pastor and key leader in the

congregation since then. His reputation as someone who helps and loves Jesus is known throughout the Sudanese community in Edmonton.

The congregation, which consists of about 40 people and worships in the Nuer language, currently rents space from Emmanuel Community Church, which is located in the northeast part of Edmonton, an area home to many South Sudanese people.

Wiebe-Neufeld speaks of the gift that Tut is to the broader Mennonite family. "It's neat to see his strong commitment," Wiebe-Neufeld says. "He helps people. He believes in peace, even through all of Sudan's tribal conflicts, tensions. He's always keen to think about the peace aspect."

Wiebe-Neufeld is grateful for the witness of someone who has gone through that much personal suffering and experienced that much violence, yet still has a desire to lead.

Strong leadership and commitment are important in the case of a new church plant, which cannot rely on institutional momentum. Wiebe-Neufeld says Tut provides that leadership with great faithfulness.

For Tut himself, his hope for the future of the church is with his sisters and brothers in South Sudan, which is again embroiled in violence and conflict. "South Sudan is [a] land where something can grow," he says. "I want us to be one of the denominations that can change life for the people of South Sudan."

Tut says: "We grew in war. We grew in violence. We can grow in the way [the] Mennonite church is—a peaceful denomination."

Tut implores the greater Mennonite Church to remember the people and churches of South Sudan in their prayers. ❧

Cheryl Braun ordained in Manitoba

By Tammy Rempel, Glenlea Mennonite Church

The Glenlea Mennonite Church family was thrilled to ordain Cheryl Braun on June 11, in the presence of not only the local congregation but also many of Cheryl's friends and family who came to show their support.

Cheryl grew up in the North Kildonan area of Winnipeg and worked for years at Mennonite Collegiate Institute in Gretna, Manitoba. She has served Glenlea church—located just south of Winnipeg—for several years following her time at the collegiate. In that time, she has shared many gifts with our church as well as the wider Mennonite church. These gifts include leadership abilities, administrative skills, a passion to serve others and a great sense of humour.

The ordination event was full of laughter, tears, hugs and, of course, food. The morning began with the singing of some of Cheryl's favourite worship songs. Worship leaders Jon and Rachel Regehr were joined by a company of strings. Collectively, we raised the roof of our little church. Our small, but powerful, children's Sunday school group sang "This Ground," a familiar camp song, to Cheryl.

The ordination was led by Jeff Friesen, co-director of Leadership Ministries for Mennonite Church Canada. Friesen's co-director, Karen Schellenberg, was unable to attend but was instrumental in walking with Cheryl along the journey to this important day.

Three key women in Cheryl's life spoke words of affirmation: Lucy Epp, a mentor at Glenlea Mennonite; Kathy Giesbrecht, friend and director of Congregational Ministries at MC Manitoba; and Jen Baerg, Glenlea Mennonite council chair. This was followed by an anointing led by Friesen. The attendees broke into applause as Cheryl was welcomed into the MC Manitoba group of ordained pastors.

A journal was placed in the foyer for people to write words of encouragement and congratulations.

Nothing says celebration like pulled pork, coleslaw and homemade dessert

squares, so after the service, we pulled out lawn chairs and enjoyed the warm sun, tasty homemade food and fellowship. There were lawn games available and the chatter with guests, old and new, was invigorating. Cheryl's face was beaming and the joy in the occasion was evident.

It was an honour to celebrate this

significant milestone in Cheryl Braun's spiritual journey. We delight to have her as our lead pastor at Glenlea Mennonite and look forward to what comes next. ✎

Tammy Rempel is a member of the Glenlea Mennonite Church council.



SUPPLIED PHOTO

Ordination celebration outside Glenlea Mennonite Church.

Carrie Lehn ordained at Ottawa Mennonite

By Jan Schroeder, Ottawa Mennonite Church

Carrie Lehn, associate pastor of Ottawa Mennonite Church, was ordained in the Sunday morning service on June 18. For Carrie, it was a sacred and special moment, and a milestone affirmed and celebrated by Ottawa Mennonite Church (OMC), where she has worked for the past decade.

It is also a historic moment for the denomination, as Carrie is the first openly gay minister to be ordained in Mennonite Church Canada.

The ordination was led by Cathrin van Sintern-Dick—regional ministry associate for Mennonite Church Eastern Canada—and Lou Bruno, who serves as council chair at Ottawa Mennonite. Several friends and colleagues shared greetings and blessings, including Marilyn Rudy-Froese of MC Eastern Canada; Sara Erb, of Steinmann Mennonite Church, and Anthony Siegrist, former lead pastor at OMC.

The service featured many well-chosen songs played and sung with gusto, as well as a video compilation of OMC youth and young adults sharing their appreciation of Carrie's numerous pastoral gifts and skills. Carrie was described as fun, "chill," caring, inclusive, thoughtful and a community builder who offers great snacks and meaningful sermons. Rainbow colours and spring flowers graced the sanctuary.

The sermon was delivered by Michele Rae Rizoli, a pastor at Toronto United Mennonite Church. Rizoli talked about the story of the burning bush and what it shows about how God invites leaders. First God reminded Moses of the sacred ground on which he stood, then called him to lead his people, knowing he was imperfect, but seeing that a passion for justice and liberation motivated Moses.

Rizoli said Carrie's qualities as a minister are rooted in this same leadership tradition. Humility, passion, curiosity, authenticity, generosity and resistance to power are the characteristics Carrie brings

to both OMC and the wider communities she serves.

Quoting a mutual acquaintance, Rizoli described Carrie by saying, "basically, she's a badass." Rizoli added that according to the internet this term is not considered vulgar when used as a compliment, so she felt okay about saying it out loud in a sermon. Her listeners were delighted.

Another theme of the service was the many shoulders of others, particularly other women in ministry, upon which Carrie stands. From references to Sarah,

including her partner Sarah Garland, all those present were reminded that a call to church leadership is not just between God and one person, but is a group effort of the past and the present.

Carrie's ordination is not just God's blessing on Carrie but on all of us. It is also another holy step towards true justice for all those who have been called to serve but were (and still are) turned away or marginalized because of their gender or sexual orientation.

It was a day for celebration and a service



PHOTO BY DENNIS GRUENDING

Cathrin van Sintern-Dick (left), Carrie Lehn and Lou Bruno, at Lehn's ordination.

Hagar, and Mary in Stephanie Burgetz's opening remarks, to Lois and Eunice, mentioned in the scripture passage read from 2 Timothy, to the midwives and mothers who rescued and nurtured young Moses, to the female mystics and martyrs Anthony Siegrist referenced, to the women in Carrie's life who have supported her,

OMC will cherish in its collective memory. ❧

Jan Schroeder is a member of Ottawa Mennonite Church.

From postman to pastor

Seminary graduate recommends program

Story and photo by Amy Rinner Waddell

B.C. Correspondent
LANGLEY, B.C.

After eight years of study, Ian Funk was thrilled to finally receive his Master of Divinity degree in May, albeit in absentia.

Funk, pastor of Langley Mennonite Fellowship, completed his MDiv courses from Anabaptist Mennonite Biblical Seminary (AMBS), located in Elkhart, Indiana, through the seminary's distance education program, which combines online and hybrid classes.

He enthusiastically recommends the program, which brought together students from countries including Canada, the U.S., Ethiopia, Zimbabwe, Thailand and Japan.

Funk, who grew up in Kelowna, B.C., studied theology at Canadian Mennonite Bible College (now Canadian Mennonite University) 1985-88. Later he worked as a letter carrier for Canada Post and performed opera on the side. After the Funk family moved to B.C. from Ontario in 2009, they became part of Langley Mennonite Fellowship, which called Funk to be pastor in 2015.

As a pastor, Funk wanted to improve his theological education. He first chose to study locally at the Vancouver School of Theology (VST), which has Anglican, Presbyterian and United Church roots. "I took a course called Pastoral Identity and Practice, where they talked about being a pastor," Funk recalls during an interview at Langley Mennonite. "It was an excellent class, but I thought, 'That's not quite how my people do it.'"

Mennonites, he realized, had different



Ian Funk, pastor of Langley Mennonite Fellowship, recently graduated from AMBS.

ways of ministering and relating than what he was learning at VST. With the full support of his congregation, he decided to complete his master's degree through AMBS. He began classes in 2015 while continuing pastoral work. Twice a year he would travel to Indiana to attend week-long classes in person, an experience Funk found rewarding, particularly for the relationships he formed.

"In a hyper-individualized society,

people really crave connection," he says. "When you study together, you make good, solid connections."

By the end of the program, Funk felt "very comfortable" at the seminary.

"One thing AMBS does really well is hospitality; it's very much in their DNA," he says. "They really bring you in and draw you in to the community."

Funk was able to participate in the graduation by watching an online broadcast of the ceremony on May 27, along with friends from his congregation.

Though it was challenging to be taking classes in theology, Hebrew, Greek, spiritual formation and ethics while continuing in his pastoral role, Funk said he had the advantage of being able to apply some of the learnings "instantly." He appreciates the strong support from his congregation for the past eight years. "I am very grateful; I knew it was going to take some hard work on my part," Funk says. "I think they've noticed how it's shaped me to be the pastor I am now."

For anyone considering the program, Funk says that if you want to study with people who want to see you grow into your vocation, whether as pastor or theologian, and if you want to learn from people who are interested in seeing you grow in your faith and in the acquisition of skills, then "seminary is a beautiful place to get into all the different dimensions of what your faith involves." And if you want to do that "amongst colleagues who are also very sincere, AMBS is great." ❧

Something to tock about

Gallery exhibit showcases the art and stories of Mennonite clocks

By Aaron Epp
Senior Writer
ALTONA, MANITOBA

Clockmaking was a skilled trade among certain Mennonites for more than two centuries, and a striking exhibit at Gallery in the Park in Altona, Manitoba, displays the art and heritage of the Kroeger clocks, as they are commonly known.

With the rise of the Industrial Revolution, clocks became a common feature in Mennonite homes in eastern Europe, bringing beauty, practicality and order. Today, over 475 Mennonite-made clocks are known to survive. The “Keeping Time” exhibit features more than 20 clocks made in what are now Poland and Ukraine.

The exhibit is presented by the Kroeger Clocks Heritage Foundation (KCHF) in partnership with the Mennonite Heritage Village (MHV).

“I think what [the exhibit] does for people is it ties together the migratory movements of Mennonites, but then it also gives them a different window into what types of things were cherished in early Mennonite life,” says Susie Fisher, curator at Gallery in the Park.

“Many people can’t believe someone leaving Ukraine at a time of unrest would think to take their clock, but then you recognize the sentimental value,” Fisher adds. “They didn’t have a lot of artwork . . . and this was the soul of the home in some ways.”

The KCHF aims to preserve the history of Mennonite clocks. It was founded by H. Elizabeth (Liza) Kroeger, a descendant of the Kroeger clockmakers. She wanted to continue the work of her father, Arthur Kroeger, who attended First Mennonite Church in Winnipeg and died in 2015. He documented and researched at least 250 surviving clocks and worked to restore some of them.

The foundation previously mounted an exhibit in 2018 at the MHV in Steinbach, Manitoba, and it hosts a virtual museum at kroegerclocks.com.

Canadian Mennonite spoke with five people who were involved with creating the exhibit in Altona about their favourite clocks.

The Makhno Clock

During the Russian revolution, marauding anarchists led by Nestor Makhno destroyed many Kroeger clocks. Makhno was in a home in the Chortitza Colony when a Kroeger clock struck the hour. Startled, Makhno tore the clock from the wall and trampled on it. When he left, the family collected the pieces, which survive to this day.

“I think it’s a really neat symbol for what this family experienced,” says Jenna Klassen, a KCHF board member and former curator at MHV. “The clock itself witnessed this history that was a big part of the Mennonite experience in Ukraine.”

The Rosenthal Clock

Created by Kroeger clockmakers circa 1815, this round clock features a crown, a black border, gold roman numerals and a floral image. The motif of a vase filled with flowers is a common one found in Mennonite fraktur (a form of folk art).

“It’s such a beautiful historic antique

PHOTOS COURTESY OF THE KROEGER CLOCKS HERITAGE FOUNDATION



The Makhno Clock



The Rosenthal Clock



The Housebarn Clock



The Cityscape Mandtler



The Schulz Clock



The Lilac Mandtler Clock

example, but it's also graphically stunning," says Anikó Szabó, a founding member of the KCHF. "The colours, the type of paint Arthur used when he restored it—it's just simply gorgeous."

Szabó served as graphic designer for the exhibit in Altona and the KCHF website, which includes many high-quality photographs.

"That's one of the delightful things about this project and the website," Szabó says. "We were able to reproduce and capture the beauty of these pieces."

The Housebarn Clock

Little is known about Gerhard Hamm, the clockmaker who created this piece in 1852. What *is* known is that the clock was brought to Manitoba, circa the 1870s, and then taken to Mexico in the 1920s or 1940s.

Jacob Wiebe of Hochfeld, Manitoba, went to Mexico around 1969 to visit family. He purchased the clock and brought it back to Manitoba. A collector purchased the clock from him a few years later and donated it to the Manitoba Museum in Winnipeg in 1975.

"It's really travelled around the world," says Roland Sawatzky, curator of history at the Manitoba Museum and friend of the late Arthur Kroeger.

The clock face depicts a pastoral scene that includes a house next to a lake, with mountains in the background. While the clock was still in Mexico, its face was

repainted and the movement repaired, likely in 1952.

"That's the thing about these clocks—they last so long that whatever frailties they might have get repaired or covered," Sawatzky says. "They're really living artifacts."

The Cityscape Mandtler

Gerhard Mandtler (1821-1904), who made this clock in 1865, was at least a fifth-generation clockmaker.

"I love it because it's beautiful and it's a bit of a mystery," says Alexandra Kroeger, a descendant of the Kroeger clockmakers and the KCHF's lead researcher.

The clock face is original and is painted in a wood-grain pattern, which was common in Mennonite-made furniture but unique for Mennonite clocks.

Adding to the clock's uniqueness is the picture at the top. The vast majority of the clocks Alexandra Kroeger is aware of depict flowers, but this one shows a cityscape.

"Arthur Kroeger thought it was Zurich, but I don't think so," she says. "The mystery of what place it's depicting really engages my curiosity."

The Schulz Clock

Created during the peak period of Kroeger clock manufacture, between 1890 and 1910, this clock was commissioned by a wealthy Mennonite factory owner and

would have been one of the most expensive models Kroeger clockmakers made.

The clock has special significance to KCHF board member Alexandra Olivia Zeitz, the daughter of Liza Kroeger and granddaughter of Arthur Kroeger. The clock belonged to Arthur's maternal grandparents, and it was the first clock that he restored, repaired and repainted.

"It's the clock I remember hanging in my grandparents' home when I was a child," says Zeitz, a political science professor at Concordia University in Montreal.

Liza Kroeger wrote an essay about the clock that appears on the KCHF website, which includes a photo taken at her 13th birthday party in 1967. She and her friends are dancing to the Beatles while the Schulz clock hangs on the wall behind them.

"It's such a great snippet of family life happening with this clock in the background," Zeitz says.

She fondly remembers her grandfather Arthur's encyclopedic knowledge of clocks, and the way the care and precision he brought to clock restoration carried over to the Christmas cards he created for his grandchildren.

"I saw the craft he brought to restoring the clocks in the rest of his life," she says. ☘

"Keeping Time: The Art and Heritage of Mennonite Clocks" is on display at Gallery in the Park until July 29. Visit galleryinthepark.ca.



Pastor adds music producer to his resumé

David Cramer talks about his tribute to Starflyer 59

By Aaron Epp
Senior Writer

Pastor, professor and rock music impresario—David Cramer’s CV is diverse.

The Indiana-based 40-year-old divides his work life between Anabaptist Mennonite Biblical Seminary (AMBS) in Elkhart, Indiana, where he is an adjunct professor and managing editor of the Institute of Mennonite Studies, and Keller Park Church, a Mennonite Church USA congregation in South Bend, where he serves as lead pastor.

But last year, Cramer made a foray into the music business when he helped create a compilation album honouring the music of acclaimed alternative rock band Starflyer 59.

Cramer was one of four executive producers on the album, titled *Major Awards*. It was released on Dec. 16, 2022, to coincide with the 50th birthday of Jason Martin, Starflyer 59’s songwriter, singer, guitarist and only consistent member.

Cramer first proposed the idea in September 2020, in a Facebook group for fans of the band.

“The notion of time and aging and adulthood—all that stuff has always been part of his [Martin’s] work, and his lyrics are really nostalgic,” Cramer says. “I just thought his 50th birthday would be a cool time to honour him, even though most of us don’t know him personally.”

Cramer and his co-producers solicited cover songs from musicians who have been influenced by Martin. They received nearly 50 submissions spanning diverse genres. Together, they chose 15 to include on the album’s vinyl release and an extra 20 for the digital release.

Cramer was a teenager attending an evangelical church when he was introduced to Starflyer 59 in 1997, when he bought the album from a friend for \$5.

“After a few listens, I was hooked,” he



PHOTO COURTESY OF DAVID CRAMER

David Cramer with his copy of *Major Awards*.

says. “To me they were charting new ground in the Christian music world.”

Founded in 1993, Starflyer 59 rose to prominence in the Christian rock subculture after signing to Tooth & Nail Records—a label that has been a strong force in Christian music circles for nearly 30 years.

Starflyer 59 distinguished themselves with a shoegaze sound that earned them comparisons to mainstream acts like My Bloody Valentine and Smashing Pumpkins.

After Martin’s father died, he stopped touring and took over the day-to-day operations of his father’s trucking business. The band has continued to record music, though, and released its 16th album, *Vanity*, in October 2021.

Martin’s Christianity hasn’t always been explicit in his lyrics, but it’s foundational to who he is. “I’m a man of faith, I believe in

Christ,” he told NPR shortly after releasing *Vanity*. “I hate being too Christian and preachy,” he added, “but this is a new day that the Lord has made. I’m just trying to make the best of it.”

Speaking to *Canadian Mennonite* via email, Martin says it’s flattering that people took the time to create *Major Awards*.

“I think the record turned out really cool,” he says. “I had not listened to some of these songs in a very long time. I thought a lot of them were better than the originals, to be honest.”

“Just want to say thanks to everybody that was involved,” he adds. “I appreciate it.”

For Cramer, making *Major Awards* was a way to honour a musician who has had a big impact on his life.

“Outside of my wife and David Bazan from Pedro the Lion, Jason Martin’s is the voice I’ve heard the most,” he says. “I’ve been listening to Pedro the Lion and Starflyer 59 for the majority of my life, and I keep coming back to them, so to contribute something back was pretty cool.”

The vinyl pressing of *Major Awards* is sold out, but digital copies are available to stream or download at pacifico.bandcamp.com.



Launching pad

New to Starflyer 59? David Cramer recommends these five songs.

“**Blue Collar Love**”

“It just hits you right in the face with a wall of guitars.”

“**A Housewife Love Song**”

“There’s all this feedback coming at you.”

“**I Drive A Lot**”

“It was so mind blowing for people who had listened to the first three albums that this was the same band.”

“**Gave Up the War**”

“He doesn’t wear his faith on his sleeve, but there are some times where the faith themes come out. This is one of them.”

“**Sunrise**”

“This song starts [out kind of depressing], but as with the sunrise, it comes out to a brighter place.”

News brief

Mennonites represented at Manitoba Book Awards



Jonathan Dyck won Book of the Year award.

Jonathan Dyck's debut graphic novel, *Shelterbelts*, won top prize at the 2023 Manitoba Book Awards. Dyck is an illustrator, designer and cartoonist who attends Hope Mennonite Church in Winnipeg. His book, published in May 2022 by Conundrum Press, won the McNally Robinson Book of the Year Award and co-won the Eileen McTavish Sykes Award for Best First Book at the provincial awards in June.

Shelterbelts tells a series of interconnected stories about Hespeler, a fictional town in rural Southern Manitoba that is facing change. The people of this Mennonite community wrestle with faith, freedom, pipelines and LGBTQ+ issues.

Dyck graduated from Canadian Mennonite University (CMU) in 2008 and has received numerous awards for his work, which has appeared in the *Walrus* and the *Globe and Mail*.

Mennonites were well-represented at this year's Manitoba Book Awards. Sarah Ens was also nominated for Book of the Year for her second volume, *Flyway*. Di Brandt's poetry collection, *The Sweetest Dance On Earth*, was nominated for the Carol Shields Winnipeg Book Award. *The Russian Daughter*, written by Sarah Klassen and published by CMU Press, was a contender for the Margaret Laurence Award for Fiction.

—PHOTO AND TEXT BY NICOLIEN
KLASSEN-WIEBE

News shorts

Holy Land pilgrimage 2024

Mennonite Church Canada invites you to encounter the land where Jesus walked and where the church was born. The May 11-26, 2024, tour will visit biblical sites and incorporate the experience and theology of Palestinian Christians. Pilgrimage participants will also attend the "Christ at the Checkpoint" conference organized by Bethlehem Bible College. Details at mennonitechurch.ca/pin/pilgrimage.

AMBS conference will address climate doom

"Climate doom has surpassed climate change denial as the main reason people don't take action to confront environmental crises," say organizers of the upcoming Rooted and Grounded conference to be held at Anabaptist Mennonite Biblical Seminary in Indiana, September 28 to 30. The conference is open to anyone interested in theological and pastoral responses to climate change. See ambs.edu/rooted-and-grounded.

Global number of displaced people hits record high

In 2022, 108.4 million people were forcibly displaced from their homes, the largest year-on-year increase ever. For every one refugee who returned to their home in 2022, 22 other people became refugees. Displacement in 2023 continues to increase, with violence and lack of access to food as main causes.

In the last fiscal year, Canadian Foodgrains Bank provided \$45 million—including government support—in humanitarian assistance to forcibly displaced communities.

SOURCE: CFGB

Refugee agreement upheld by court

The Supreme Court of Canada ruled that the Safe Third Country Agreement between Canada and the U.S. does not violate the Charter of Rights and Freedoms. The agreement means refugees must claim asylum in the first "safe" nation they arrive in. Arriving in Canada from the U.S. disqualifies refugee claims in Canada because the U.S. is a "safe" nation under the agreement.

The Canadian Council of Churches, Canadian Council for Refugees and Amnesty International argued before the Court that the U.S. should not qualify as "safe," due to inadequate medical care and threat of deportation, among other reasons. The Supreme Court ruled that the U.S. remains a safe country for would-be migrants.

SOURCE: CBC, CATHOLIC REGISTER

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 An advertisement for the 'CM Now' e-newsletter. It features a white tablet and a white smartphone, both displaying the newsletter's content. The text above the devices reads: 'Get the latest news about Mennonites in Canada and beyond with CM Now. A free e-newsletter from Canadian Mennonite, delivered to your email 24 times a year. SIGN UP TODAY AT canadianmennonite.org/subscribe/cmnow'. The 'CM Now' logo is visible in the bottom left corner of the image.

Khortitsa oak art installation

By A.S. Compton

I sat in the shade of an oak tree on the first day of summer outside Conrad Grebel University College in Waterloo and listened to a recording of the sounds of a spring morning at the site of that oak tree's parent in Ukraine. A bird I couldn't identify called repeatedly, dogs barked, vehicles rushed past, some of them headed to or from the frontline of the war, only 40 kilometres away when the recording was made.

The audio is part of an art exhibit by Kandis Friesen. The exhibit includes

installations at Grebel, Waterloo Park and outside the Mennonite Central Committee office at 50 Kent Street in Kitchener. The exhibit bridges centuries and continents.

When Mennonites first settled in what was then the Russian Empire, a huge oak tree in Zaporizhzhia, Ukraine, became a centre and gathering place for the community. They named it the Hundred Year Oak, though it was already well over 100 years old. It was, as Friesen puts it, "a prediction, a wish—they would be with the oak for the next one hundred years."

When persecution came for this community and they began to flee, they took acorns from the great oak to plant in their new settlements. The oak at Grebel and the sapling at 50 Kent both grew out of acorns from the Khortitsa oak in Zaporizhzhia.

The 45-minute recording from Ukraine is available through an app only when standing within the circle of either of these younger oak trees. The audio closes the space between Ontario and Ukraine, and for a moment, I could believe myself there



PHOTOS BY A.S. COMPTON

An image of part of the famous Khortitsa Oak, part of an art installation by Kandis Friesen at Waterloo Park.

by the great oak.

The second part of Friesen's installation, a billboard in Waterloo Park, shows an enlarged photo of the old Khortitsa oak, which is now dying, bleached and held together with cement and rusted wire. The image reinstates the distance.

I stood before the billboard, knowing my safety from active war, my own separation from the persecution my ancestors experienced. I was reminded of my own complacency in colonialism, in trees as monuments planted on the Indigenous land my forefathers and mothers settled.



An offspring of the Khortitsa Oak at Conrad Grebel University College.

The exhibits are free and will remain available until July 22. ☘

A.S. Compton serves as interim production assistant with Canadian Mennonite.



AMBS window

Summer 2023 | Volume 33, Issue 2

Soto Albrecht urges AMBS graduates to “be where it matters”

Elizabeth Soto Albrecht, DMin, encouraged participants at AMBS’s April 29 Commencement Service to be the kind of spiritual leaders who are needed today.

“We need to speak mostly outside the church — to be prophetic and pastoral in a priestly manner,” said the author, former seminary professor and chaplain-interpreter in her commencement address. “I want to challenge you to dress the part and show up.

That’s what Christianity looks like today. Go to the courthouses; be where it matters. In the schools; be where it matters. Don’t stay in the four walls of the church. Make the church move.”

Around 140 people attended the service in the seminary’s Chapel of the Sermon on the

Mount in Elkhart, Indiana — including 10 of the 20 members of the Class of 2023. Seven of the 20 made up the first cohort of Ethiopian students to complete their degree entirely from Ethiopia.

Soto Albrecht, who is from Arecibo, Puerto Rico, and Lancaster, Pennsylvania, is an ordained minister

and the first Latina to have served as Moderator of Mennonite Church USA (2013–15). In her address, she focused on the Apostle Paul’s farewell letter to his disciple Timothy (found in 2 Timothy), encouraging the graduates “to present yourselves to God as approved” (2 Timothy 2:15).

“Today this institution has said, ‘You are approved.’ The communities that sent you here blessed you to be here,” she said. “But the ultimate approval that we need to achieve is from God. Paul is saying to Timothy, ‘Whatever you have achieved as a church planter, as a pastor, as my disciple, be sure that you present yourself to God.’ In that moment, no [seminary] degree matters; nothing else matters. It’s just you and the Creator God.”

She described three levels of faith formation seen in the life of Timothy, the son of a Jewish mother and a Greek father (Gentile). He was shaped by the influence of the faith of his grandmother, Lois, and

(continued on p. 2)



Top: Ten of the graduates celebrate in the AMBS Library following the Commencement Service.

Above: Elizabeth Soto Albrecht delivers the commencement address.

(continued from p. 1)

his mother, Eunice. He was formed by learning from his mentor, Paul. And he had his own experiences, which were reflected in his learnings and witness to others. Soto Albrecht emphasized Paul's charge to Timothy to pass his faith on to others.

"Today we want to charge all of you for what is coming," she said. "I know that with your skill sets, having mastered these disciplines and competencies will help you translate this gospel into a world that needs a lot of translation, and I'm not talking about language translation but about

life translation. The gospel is not only about accepting it and joining the church, but it is also about one's capacity to share with others the truth we have learned and live by."

She noted that the type of spiritual leaders needed today are "those who are not full of religious language."

"We need multilingual leaders, multicultural navigators who are not afraid to use their prophetic imagination inside and outside of the church," she said. "Grab your people from the church, and let's go to where it matters. Those are the spiritual leaders we need today — who can speak the language of politics, of social media, of mental health ... who can speak many languages and translate this to society and to the church."

"We can never be church the way it used to be," she continued. "We need to face a different way of being the *iglesia*, the body of Christ."

After the graduates received their degrees and certificates, **Andy Brubacher Kaethler**, PhD,

Associate Professor of Christian Formation and Culture at AMBS, charged them to "go forth, into the world, and boldly engage in holy mischief." He clarified that "holy mischief" is not physical violence and does not perpetuate economic, political or social injustice. Rather, it reveals the kingdom of God, witnesses to Jesus' good news of justice and reconciliation for all, exposes injustice to persons and to creation, and nurtures hope and joy for those who need it most.

"Holy mischief disrupts systems of oppression by intercepting hate and transforming it into empathy, by reforming anger into righteous indignation, by redirecting violence into well mannered frivolity — in short, in confounding the principalities and powers," he said. "You will know you are succeeding when you see systems changing, if ever so slowly."

Allan Rudy-Froese, PhD, Associate Professor of Christian Proclamation at AMBS, gave examples from Jesus' life and ministry as he modified a blessing for the graduates from *Voices Together* 1058 (MennoMedia, 2020). He asked God to bless them with restless discomfort about easy answers and half-truths; holy anger at injustice and oppression; the gift of tears for all who suffer pain, rejection and trauma; foolishness to believe they can make a difference in the world; play and playfulness; and "out-of-the-box thinking."

A video of the service is available at amsb.ca/graduation. • — *Annette Brill Bergstresser*

Go forth, into the world, and boldly engage in holy mischief.

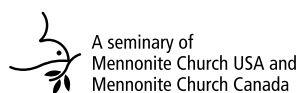
"We need multilingual leaders, multicultural navigators who are not afraid to use their prophetic imagination inside and outside of the church.

AMBS Window
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The Class of 2023

Graduates by degree

- 8* Master of Arts: Theology and Global Anabaptism
- 6 Master of Divinity
- 3 Master of Arts: Theology and Peace Studies
- 3 Graduate Certificate in Theological Studies

*Seven of the MATGA graduates made up the first cohort of Ethiopian students to complete the program entirely from Ethiopia through a partnership between AMBS and Meserete Kristos Seminary (see p. 6).

Graduates by ministry

- 8 serving in pastoral ministry roles or seeking pastoral assignments
- 4 serving in a church organization or institution
- 3 pursuing or seeking to pursue further graduate studies
- 2 serving in mission or evangelism
- 2 seeking work in peacebuilding and social justice
- 1 pursuing further chaplaincy education
- 1 seeking a teaching assignment
- 1 working in mental health
- 1 working with children's spiritual formation
- 1 discerning future plans

Meet our new graduates!

Each graduate received one of the following degrees or certificates at AMBS's April 29 Commencement Service.

- MDiv* Master of Divinity
- MATGA* Master of Arts: Theology and Global Anabaptism
- MATPS* Master of Arts: Theology and Peace Studies
- Certificate* Graduate Certificate in Theological Studies

- * Candidates who have six or fewer credits left to complete toward their degree
- Candidates who completed part or all of their degree or certificate at a distance



Debbie Renee Bledsoe (most recently from Raleigh, North Carolina). *MDiv: Pastoral Ministry.* Debbie is serving as a licensed pastor at Southside Fellowship in Elkhart. She is discerning a call to a pastoral position within Mennonite Church Canada. Her home congregation is Raleigh Mennonite Church.



*➤ **Girma Gelaye Bossen** (Chiro, Ethiopia). *MATGA.* Girma will continue to serve as General Secretary of the Meserete Kristos Church office in the West Hararghe Zone of the Oromia Region of Ethiopia,

leading and overseeing 17 local churches and 30 new church plants. His home congregation is Asebe Teferi/Chiro Meserete Kristos Church.



*➤ **Felecia Calloni** (calls many places home). *MDiv: Chaplaincy.* Felecia plans to spend the next year in residency as a hospital chaplain, working towards Board of Chaplaincy Certification through the Association of Professional Chaplains. She then plans to pursue chaplain educator training through the Association of Clinical Pastoral Education. Her home congregation is Portland (Oregon) Mennonite Church.

The members of the Class of 2023 who were present for the April 29 Commencement Service.

Graduates by demographic

- 12 men
- 8 women
- 5 countries represented — Canada, Colombia, Ethiopia, United States, Zimbabwe
- 10 completed part or all of their seminary studies at a distance
- 7 lived on campus for at least part of their studies
- 4 previously earned graduate degrees from other schools
- 11 affiliated with Mennonite Church USA
- 8 affiliated with the Meserete Kristos Church (Ethiopian Mennonite Church)
- 2 affiliated with the Brethren in Christ
- 1 affiliated with Mennonite Church Canada

AMBS's pedagogy of knowing, being and doing helped me to examine my toxic embedded theology and reconstruct it into a mission of shalom. — Felecia Calloni



*➤ **Desta Gadisa Debele** (Adola, Oromia Region, Ethiopia). *MATGA.* Desta anticipates working in pastoral ministry and exploring cross-cultural mission work. He serves as chair of the Adola Town Evangelical Fellowship and as Coordinator of the Education Committee of the East Guji Zone Meserete Kristos Church. His home congregation is Adola Town Meserete Kristos Church.



► **Ian Funk** (Surrey, British Columbia, Canada). *MDiv: Pastoral Ministry*. Ian will continue to serve as a pastor with Langley (British Columbia) Mennonite Fellowship.



Fred Longenecker (South Bend, Indiana; Hatfield, Pennsylvania). *Certificate*. Fred plans to continue working part time as a mental health recovery coach with Oaklawn Psychiatric Center in Goshen,

Indiana, while increasing his work with children's spirituality and formation. His home congregation is Kern Road Mennonite Church in South Bend.



Sibonokuhle Ncube (Bulawayo, Zimbabwe). *MDiv: Theological Studies: Peace Studies*. Sibonokuhle is serving as Regional Director for Africa and Europe with Mennonite Mission Network in Elkhart.

Her home congregation is Brethren in Christ Community Church in Bulawayo; locally, she has attended Eighth Street Mennonite Church in Goshen, Indiana.



Ben J. Graber (Goshen, Indiana). *Certificate*. Ben plans to continue his seminary studies in the Master of Arts in Christian Formation program at AMBS. His home congregation is East Goshen Mennonite Church.



Abby Hershberger (Millersburg, Ohio). *MATPS*. Abby is currently working as the Storyteller with Mennonite Life (formerly Lancaster Mennonite Historical Society) in Lancaster, Pennsylvania.

She attends James Street Mennonite Church in Lancaster.

My time at AMBS has been worthwhile for strengthening my inner and outer call through the virtuous co-creative tension inherent in study, service, community and renewed spirituality. — Sibonokuhle Ncube



* **Julieta Orrego** (Bogotá, Colombia). *MATPS*. Julieta plans to apply to do a term of Optional Practical Training in the United States, working in a peacebuilding and/or social justice-related organization.

Her home congregation is the former Veraguas Brethren in Christ Church in Bogotá; locally, she has attended Prairie Street Mennonite Church in Elkhart.



* **Andrew Ray Hudson** (Portland, Oregon; Sarasota, Florida; Elkhart, Indiana). *MDiv: Pastoral Ministry*. Andrew is developing a ministry of helping congregations grow in their sense of

sacred belonging to place and land, drawing especially on biblical wisdom to do so. His home congregation is Covenant Mennonite Fellowship in Sarasota; locally, he has attended Fellowship of Hope in Elkhart.

AMBS was a space to learn about multiple perspectives, cultures and worldviews from my professors and classmates. It also allowed me to discern my further vocation as a peacebuilder deeply rooted in my faith as an Anabaptist. — Julieta Orrego

AMBS is a diverse and increasingly global community that understands that there is no one way to be Anabaptist. This community has allowed me to do the difficult and gratifying work of learning where I fit within the Anabaptist mosaic and why Anabaptism matters to me, my community and the world. — Ian Funk

I grew in empathy and appreciation for the wide global church and for the small communities I get to be a part of. I also learned to fully embrace the role of creativity and imagination in theological interpretation. — Abby Hershberger



***Anna Ressler** (Kidron, Ohio). *MDiv: Pastoral Ministry*. Anna is pursuing a pastoral ministry assignment. Her home congregation is Sonnenberg Mennonite Church in Kidron; locally, she has attended Sunnyside Mennonite Church in Elkhart.



Deanna Risser (Goshen, Indiana). *Certificate*. Deanna will continue in her role as Vice President for Administration and Chief Financial Officer of AMBS. Her home congregation is Assembly Mennonite Church in Goshen.



Anteneh Setegn (Addis Ababa, Ethiopia). *MATPS*. Anteneh plans to serve somewhere in the United States for a limited time in peace and justice-related work while also preparing peace and justice Bible study materials for the Meserete Kristos Church.



***Teferi Beyene Setena** (Dire Dawa, Oromia Region, Ethiopia). *MATGA*. Teferi is a pastoral minister, focusing on peacemaking and discipleship in Christ. He also would like to pursue additional studies in peace theology. His home congregation is Mehal Dire Dawa Meserete Kristos Church.



***Getachew Tegegne** (Gondar, Amhara Region, Ethiopia). *MATGA*. Getachew is a full-time evangelist with Gondar Meserete Kristos Church.



***Frew Zinna Tuke** (Adama, Oromia Region, Ethiopia). *MATGA*. Frew has begun teaching at different Bible colleges and seminaries and hopes to obtain a permanent teaching position. He also

would like to prepare himself for further advancements in theological studies. His home congregation is North Nazareth Meserete Kristos Church in Adama/Nazareth, the first Mennonite congregation in Ethiopia.

My seminary experience has been valuable particularly in terms of Christian leadership, understanding the concepts of peace and reconciliation, knowledge of theology, developing hermeneutical skills, and understanding Anabaptist-Mennonite history and theology. — Frew Zinna Tuke



Sandra Vielman (Plantation, Florida). *MATGA*. Sandra is discerning future plans. Her home congregation is Hively Avenue Mennonite Church in Elkhart.



***Tariku Delelew Wondimu** (Shinshicho, Southern Nations, Nationalities and Peoples' Region of Ethiopia). *MATGA*. Tariku is a full-time pastor with East Shinshicho Meserete Kristos Church.

God used the professors and community of AMBS to satisfy my long-standing thirst for the Word, and by opening my spiritual eyes through his Word, made my whole being and my personality ready for more service. — Tariku Delelew Wondimu



***Sisay Gizaw Worku** (Dire Dawa, Administration Council, Ethiopia). *MATGA*. Sisay plans to continue serving as a pastor with Mehal Dire Dawa Meserete Kristos Church, where he has served since 2001.

My time of learning with AMBS has prepared me to develop biblical teachings that are fundamental for peacebuilding and conflict transformation processes. — Sisay Gizaw Worku

MKS honors first Ethiopian MATGA cohort

Seven AMBS graduates made up the first cohort of Ethiopian students to complete the **MA: Theology and Global Anabaptism** (MATGA) entirely from Ethiopia through a partnership between AMBS and **Meserete Kristos Seminary** (MKS) in Bishoftu/Debre Zeit that began in 2019.

The MATGA graduates — all MKS alumni — were honored along with 94 undergraduate MKS graduates

during MKS's Commencement Service on May 20. At the service, Meserete Kristos Church (MKS) President **Desalegn Abebe** encouraged them to take risks, broaden their horizons and adopt an open-minded and tolerant attitude towards others.

"A crucial challenge of education is to transform skills and intelligence into wisdom," he said. ●

— *Henok T. Mekonin, Annette Brill Bergstresser*



(l. to r.): MATGA graduates Teferi Setena, Tariku Wondimu, Sisay Worku, Getachew Tegegne, Frew Tuke, Desta Debele and Girma Bossen ring their AMBS bells in celebration. (Credit for both photos: Mercy MH Abiy)



Girma Bossen (at left) receives his diploma from MKC President Desalegn Abebe. At right, Daniel B. Grimes, former Administrative Faculty member, and Beverly Lapp, Vice President and Academic Dean, represented AMBS, with Lapp serving as keynote speaker.

Graduates receive awards

AMBS Teaching and Administrative Faculty members presented awards to selected candidates for graduation at the Dean's Luncheon on April 28. This year's recipients (l. to r.):

- **Abby Hershberger**: Award for Excellence in Theological Studies
- **Sibonokuhle Ncube**: Award for Excellence in Missional Leadership
- **Debbie Bledsoe**: Award for Excellence in Preaching
- **Anna Ressler**: Award for Excellence in Biblical Interpretation
- **Felecia Calloni**: Award for Excellence in Chaplaincy
- **Ian Funk**: Award for Excellence in Pastoral Ministry and Christian Formation (*not pictured*)
- **Frew Tuke**: Award for Excellence in Theological Studies (*not pictured*)

Additionally, **Andrew Hudson** received a Commendation in Garden Leadership, **Julieta Orrego** and **Anteneh Setegn** each received a



Commendation in Global Peace Studies, and **Sandra Vielman** received a Commendation in Intercultural Peace Studies.

Graduates also received two issues of *Vision: A Journal for Church and Theology* from the Institute of Mennonite Studies; access to a religion database from the AMBS Library; a free Leadership Clinic registration from the Church Leadership Center; and an Admissions Application fee waiver to share with a prospective student. ●

Practical Leadership Training program to launch in August

In 2021, AMBS leaders entered into a deep listening process with church leaders, asking, “What is the most meaningful thing that AMBS can do to support current and future leaders for the church?”

Many leaders shared that seminary had prepared them well for Bible study, preaching and pastoral care — but that they needed more. Specifically, they needed practical leadership skills to meet challenges resulting from the pandemic, polarization, shifting church commitments and an unpredictable future.

In response, AMBS is launching a new **Practical Leadership Training** program to help pastors, lay leaders, community leaders and leaders of nonprofit organizations increase their capacity to provide effective Anabaptist leadership in a variety of settings. The program consists of modules of varying lengths and formats focusing on **administration, leadership, contextual engagement** and **well-being**. Participants can select the modules that are best suited to their interests and needs, and program leaders will adjust the offerings along the way — based on feedback from students, churches and organizations.

Luis Tapia Rubio (MDiv 2021), Director of Practical Leadership Training, is drawing on his



experiences in pastoral ministry, administration, research and teaching in Chile, Ecuador and the U.S. to develop and implement the new modules, in consultation with an external advisory team of organizational, nonprofit, church, mission and business leaders.

“I’m excited about the leadership education these modules will offer to existing and future leaders,” said **David Boshart**, PhD, President. “In developing this program, we’re finding that leaders in every sector of society are asking for the same leadership skills to meet the same basic challenges. The leadership education that AMBS has to offer is not just for pastors!”

Modules to be offered in 2023 include:

- Guide Your Congregation through Polarization
- Intercultural Inclusion: From Symbolic to Shared Power
- Leading Congregations in Transition
- Liderazgo que edifica (taught in Spanish)
- Practices and Principles for Effective Boards
- Practicing Resilience in Response to Trauma
- and more!

Learn more: ambs.ca/plt •

(l. to r.): AMBS students Dee Awoke, Chialis Thuan and Melika Kauffman Hershberger in Leah Thomas’ Pastoral Care 1 class in April. (Credit: Brittany Purlee)

Boshart reappointed

The Boards of Directors of AMBS and Mennonite Education Agency and the Mennonite Church Canada Joint Council have reappointed **David Boshart**, PhD, for a second four-year term as AMBS President, beginning July 1, 2023.

“David has proven to be an exceptional leader for AMBS,” said AMBS Board Chair **James Gunden**. “Faculty and staff have been energized by his leadership and have valued his humble nature as he has built relationships within and outside of AMBS. His many years of experience in church leadership have served to strengthen the seminary’s domestic and international partnerships.”



Employee transitions

The AMBS learning community marked the following transitions in 2022–23. Others were reported in the Winter 2023 *AMBS Window*.

- **Norm Cender** was promoted to Director of Maintenance and Campus Safety on Aug. 1, 2022, following Jeff Marshall’s retirement from the role on July 31. Cender first joined AMBS’s Maintenance and Campus Security Team in February 2012 and took on the role of Assistant Director of Maintenance later that year.
- **Ben Parker Sutter**, MA, ended his time as Digital Marketing Manager on April 13, 2023, after nearly five years of service.



JOURNEY: A Missional Leadership Development Program

Do you want to explore a call to ministry?

Our distance-friendly Journey program will equip you for ministry in your local church and community as a leader centered in Jesus Christ — whether you're an active member of a congregation, a pastor with or without formal education, a church planter or a lay leader.

Nurture your leadership abilities, grow in spiritual practices and deepen your understanding of Anabaptist theology and ministry with the guidance of a dedicated pastoral mentor, experienced facilitators and a supportive community of peers.

Program components

- Five 20-week online courses (undergraduate-level)
- Meetings with your mentor every two weeks
- Two in-person Weekend Learning Events each year
- Length: two and a half to three years

Learn more: ambs.ca/journey



(l. to r.): Journey participants Bikash Shankhar, Ly Vang, Bethany Yoder and Bill DeVries pray together at a Weekend Learning Event in 2022. (Credit: Peter Ringenberg)

UPCOMING OFFERINGS

Online Short Courses

- **Exploring Peace and Justice in the Bible**
Sept. 13 – Oct. 24, with Drew Strait, PhD, and Jackie Wyse-Rhodes, PhD
- **Exploring Anabaptist History and Theology**
Oct. 25 – Dec. 12, with Jamie Pitts, PhD

ambs.ca/online-short-courses

Transition to Leadership

This program guides new pastors during the crucial first years of ministry. Apply by Oct. 8 to start Nov. 8.

ambs.ca/transition-to-leadership

Ministry Integrity Circles

Pastors, need help with ministry transitions or significant challenges? This program provides the support of consultants within a community of peers. Two cohorts will begin this fall.

ambs.ca/integrity-circles

Pastors & Leaders 2024

Feb. 19–22: Save the date!

ambs.ca/pastors-and-leaders

Invite AMBS

Faculty members are available to speak on trauma-informed caregiving, non-violent communication, intercultural competence, confessional Bible study, and more. Ask about virtual visits!

ambs.ca/invite

Rooted and Grounded Conference on Land and Christian Discipleship

Sept. 28–30: This conference on Pathways through Climate Doom: Resistance and Resilience will examine theological, biblical and pastoral care responses to climate doom. Attend in person or online! Keynote speakers: Kaitlin Curtice; Leah Thomas, PhD; Jackie Wyse-Rhodes, PhD.

ambs.ca/rooted-and-grounded

Free journals online

- *Vision: A Journal for Church and Theology* 24.1 (Spring 2023) on “Uncertainty”: ambs.ca/vision
- *Anabaptist Witness* 10.1 (April 2023) on “Mission and Education”: anabaptistwitness.org

Practical Leadership Training modules

Strengthen your skills and capacity for effective leadership (*see p. 7*).

ambs.ca/plt

Semester One courses

(Aug. 29 – Dec. 8) Distance-friendly options include Faith Formation and Spirituality: Children; The Hebrew Bible and Its Contexts; History of Christianity in Africa; Luke-Acts: Gospeling Peace Amid Empire; Reading Cultural Contexts; Somatic Spiritual Practices; and more! Campus courses are also available. Some courses may be audited. Nonadmitted students get 50% off their first three credit hours.

ambs.ca/upcoming-courses

You can afford seminary!

Learn about AMBS's generous need-based financial aid, scholarships and church matching grants that can help you study either on campus or at a distance, full time or part time.

ambs.ca/affordability

Ojibwe tour of Mennonite reserve

Canadian Mennonite Staff

Standing at an intersection of mile roads on the more-or-less open prairie near Neuberghal, Manitoba, David Scott explained how members of the Ojibwe Grass Dance Society once called that area home.

“This landscape has changed so much,” he said, noting that he came to the area in his youth for ceremonies.

That spot was one of four stops on a June 17 day-long tour of significant Ojibwe sites on the Mennonite “West Reserve,” an area allotted for Mennonite settlement by the Canadian government in 1873.

The outing, which drew 20 participants, was organized by a grassroots group of Mennonites, in collaboration with Scott, who is an historian and ambassador from the Swan Lake First Nation. The tour was part of ongoing work related to the oral history of a “handshake treaty”—since broken—between the Ojibwe and early Mennonite settlers. ☞



PHOTO BY WILL BRAUN

David Scott (centre) talks about an important Ojibwe gathering and ceremonial site on the banks of what is known in English as the Dead Horse Creek near Morden, Manitoba.

If you want to be informed of upcoming related events, or assist in organizing

them, contact Jonathan Hildebrand at jg.hildebrand@gmail.com.

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meda.org/business

MEDA

Cape Breton church hosts disaster responders

By John Longhurst
Mennonite Disaster Service

“Everyone is excited—there’s a buzz in the air.”

That’s what Dana Feltmate, the minister at Sydney River Protestant United Church in Sydney, Nova Scotia, said about hosting the Mennonite Disaster Service (MDS) response to Hurricane Fiona in Cape Breton.

“Hosting MDS is another way for us to do our mission,” he said of the church, which was founded in 1952 by people from Anglican, Baptist, Lutheran and United Church denominations.

Last fall, and again since March this year, MDS has been hosted by Camp Bretondean, an Anglican Church camp. Since the camp needs its facilities back for summer programs, MDS needs to move.

“We are very appreciative of the camp for being such a great host,” said Roman Heuft, who directs MDS’s response in

Cape Breton. “We have really enjoyed being here.”

Heuft decided to ask Feltmate about using the church after a Sunday morning visit in spring. In May, he was informed the church would be happy to host.

To make it suitable as a base of operations, MDS will convert four Sunday school classrooms into accommodations for long-term volunteers. The gym will be divided into double rooms for weekly volunteers, and meals will be made in the church’s commercial kitchen.

Samaritan’s Purse is providing a shower trailer, while a large parking lot will provide plenty of room for MDS vehicles, tool trailers and RVs.

“We are blessed,” said Heuft. “It’s going to be a great summer home.”

For Feltmate, the feeling is mutual.

“We are glad to share what we have with



SUPPLIED PHOTO

Sydney River Protestant United Church in Sydney, Nova Scotia.

MDS, especially since MDS seeks to serve the most vulnerable,” he said. “That’s what we want to do as well.”

Everyone who is part of the church was impacted by the hurricane in some way, Feltmate noted. Some had damage to their homes, trees knocked down in their yards or were without power for a few days or weeks. “It was nothing like we had ever seen before,” he said.

Where possible, MDS seeks to partner with local churches in communities where it is serving. ❧

SUPPLIED PHOTO.

Mennonite Central Committee (MCC) Saskatchewan raised \$88,000 at its relief sale on June 17 in Saskatoon. Over 900 plates of vareniki, roll kuchen and watermelon were served by 130 volunteers and MCC staff.

“We certainly aim to raise money for MCC’s many projects, but even more so it’s about gathering together and learning more about the work of MCC,” said Karla Koehn, one of the organizers.

—By Emily Summach



Train trip to mark 100th anniversary of Mennonites coming to Canada from Soviet Union

Memories of Migration release, with files from CM Staff

One hundred years ago, the first of 21,000 Mennonites who left the former Soviet Union boarded a train in Quebec City for new lives across Canada. On July 6, some of their descendants, along with others, will replicate that journey. Over 120 people have signed up for all or parts of, “Memories of Migration: Russlaender Tour 100,” a three-stage train trip from Quebec City to Abbotsford, B.C.

The tour is the brainchild of Winnipegger Ingrid Riesen Moehlmann. She came up with the idea when her father made a last request to her before he died. “He asked me to organize an event to commemorate the Mennonite migration to Canada from Russia,” she said. “That story was an all-consuming passion for him. He was afraid it was being lost and forgotten.”

The cross-Canada train tour is the result. Through it, participants will retrace the historic migration of the thousands of Mennonites who left communities decimated by violence and tragedy in the

former Soviet Union between 1923 and 1930.

The tour will include stops in Montreal—for a gala, sponsored by the Canadian Pacific Kansas City Railway—Kitchener, Winnipeg, Saskatoon, Rosthern and Edmonton, before ending in Abbotsford on July 25.

Organized under the auspices of the Mennonite Historical Society of Canada, together with Canadian Mennonite scholars and heritage enthusiasts, the tour will celebrate the faith of these newcomers, memorialize the challenges they faced and acknowledge their impact on Indigenous people.

For Katie Harder, chair of the Mennonite Historical Society of Alberta, the tour is a chance to show “thankfulness and gratitude for the fortitude and the faith of our forebears, the things they accomplished, their efforts and sacrifice.”

The tour will include visits to Mennonite-related sites in the Kitchener-Waterloo area and a public hymn festival

on July 10. In Manitoba, there will be an academic conference and another Sängersfest hymn festival on July 15.

In Saskatchewan, tour participants will spend a day in Rosthern, headquarters for the migration effort, and attend a performance of the Mennonite Piano Concerto. In Alberta, they will tour the Ukrainian Cultural Heritage Village and visit Didsbury for a presentation of Russlaender stories.

In B.C., they will visit Yarrow, Greendale and Arnold—the three earliest Mennonite settlements in the Fraser Valley—tour a Russlaender village and museum and finish with a public Sängersfest on July 23.

Tour participants will also have opportunities to learn about interactions between the Mennonite immigrants and Indigenous people, including the impact of their migration on Indigenous communities in western Canada.

“Canada saved these Mennonite families from the horrors of Stalinism, but also made them part of the settler colonialism system,” says Aileen Friesen, co-director of the Centre for Transnational Mennonite Studies at the University of Winnipeg and part of the organizing committee. “This element of the story can’t be ignored.”

For Friesen, a key to the tour’s success are the young people who have been sponsored to participate. “For many, this is part of their heritage that they may not be aware of, so it’s important to pass along this history to younger generations,” she says.

The tour will cost between \$11,800 and \$15,500 (plus airfare) per person, depending on accommodation, for all three stages. ☘



PHOTO BY BILLY WILSON, FLICKR

The Fairmont Château Frontenac, first stop on the Russlaender 100 tour.

Canadian Mennonite will be posting daily reports from the trip by John Longhurst at canadianmennonite.org.



Tactile land acknowledgment

By Nicolien Klassen-Wiebe
Manitoba Correspondent

Land acknowledgments are usually spoken, but Angela Hildebrand was curious how they could be expressed in other mediums. “Being a very visual person, I resonate a lot with things I can see, touch,” she said. “So I began to think about, what would that look like for me, for our fellowship?”

Hildebrand is a member of Fort Garry Mennonite Fellowship (FGMF) in Winnipeg and calls herself a “closet quilter.” She’s been creating quilts and fabric art since the early 2000s, but she hasn’t shown her creations to many people. That changed, however, during the pandemic, when she was inspired to quilt a land acknowledgment banner for her congregation.

Her daughter, who teaches at a school in Winnipeg’s inner-city and works with an Indigenous elder, encouraged Hildebrand to connect with an elder to ask for permission and guidance on her project.

But Hildebrand didn’t have a personal connection with any Indigenous elders. “My first aha moment came with realizing how small my relationship circle really was,” she said. She reached out to Dorothy Fontaine of Mennonite Church Manitoba, who connected her with Melvin Swan, an elder of Fontaine’s late husband, Vince.

Swan passed on his blessing and affirmation, offering two suggestions: to incorporate actual words into her piece, which was initially only imagery, and to collaborate with an Indigenous artist.

Hildebrand again faced her limited network, but reached beyond it with a simple online search. Through this, she connected with Melanie Gamache, a Francophone Métis beadwork artist located in Sainte-Geneviève, Manitoba. Two weeks later, they met at a small rural restaurant and began collaborating on the project.

Gamache owns and operates Borealis Beading, a venture she started to create and sell beadwork art. It has grown to include hands-on experiences that have

included beading workshops, nature walks, sharing food and conversation—both on her property and in a travelling workshop.

For Hildebrand, collaborating was another new challenge, since she usually quilts independently. She had to practice patience, as the process took longer than she expected. She had to open herself to approaching things differently. “I’m actually grateful for the time it gave me to reflect and build relationships with the people involved,” she says.

When Gamache agreed to join the project, Hildebrand gave her some fabric and an image reference, then left her complete creative freedom to contribute as she wished. Gamache had never done anything like it before. She created two pieces of beadwork, containing five-petal flowers, fiddleheads and berries, which tell the story of the Métis people. Gamache explained that the Métis came to be known as the flower beadwork people, expertly embellishing all their clothing and bags, especially with five-petal flowers.

The seven berries on each motif represent the Seven Sacred Teachings of love, respect, courage, honesty, wisdom, humility and truth. Gamache said she would like to see more people following these teachings, not just in the church but everywhere. “These seven teachings are just life skills . . . you don’t have to be Indigenous to believe in them,” she said.

The intertwining plants also represent new growth. “The partnership they’re working on in doing this quilt is growth,” Gamache said, of FGMF. “They’re growing in how they’re opening up to acknowledge what’s been happening . . . churches and Indigenous people, there’s always conflict there, so to have that recognition in a church is growth.”

Hildebrand’s part of the banner (pictured on the back cover) begins in the centre with Turtle Island, an Indigenous name for North America and a reference to the widely held Indigenous

creation story. The tree on Turtle Island “symbolizes the longstanding presence of Indigenous people on this land.” Also depicted are the Treaty 1 flag, an orange sky of sunsets and sunrises for those who died or survived in the Indian Residential School system, and a dove, symbolizing Mennonite settlers arriving to the land.

“We offer our olive branch to the Indigenous community, acknowledging and asking for forgiveness of our past wrongs and our commitment to peace and reconciliation,” she said.

This is only some of the meaning Hildebrand has woven into the many components of the banner. There’s a small sign beside where it hangs in the church foyer that explains the different elements, but she also wanted to leave the quilt open to be interpreted differently by each person.

“Land acknowledgment and truth and reconciliation is as much an individual responsibility as it is a corporate or community responsibility,” she said.

At FGMF, land acknowledgments aren’t spoken in the same way every worship service, Hildebrand said. Rather, each worship leader does it in a way that encourages personal reflection and is meaningful to them.

For the banner’s text, she worked together with her congregation’s worship committee to try to convey the full idea well in only a few words. She shared the quilt with the congregation in a worship service and received much appreciation for her contribution. “It was very meaningful for me,” she said.

The project now complete, Hildebrand is left with the lasting impact of the people she met along the way. “It’s only two small connections, but it’s helped really broaden my understanding and responsibility to expand my circle of friendships and relationships.” ❧

Calendar

International

Oct. 22 – Nov. 1, 2023: Join Mennonite Central Committee Colombia on a 10-day learning tour to discover the peace and development work in Bogota and the countryside. For more information, please contact Rosie Steinmann at rosiesteinmann@mcccanada.ca, or fill out the form.

British Columbia

Oct. 20-22: MC B.C. women's retreat.
March 11-14, 2024: Mennonite Camping Association is hosting its bi-national gathering at Camp Squeah in Hope. More information to come.

Saskatchewan

August 12: The Spruce River Folk Festival returns to the Spruce River Farm at Spruce Home. The event is held to support indigenous land rights. For further information check www.spruceriverfolkfest.com.
Sept. 17: Shekinah Retreat Centre move-a-thon.

Manitoba

July 14-15: The Centre for Transnational Mennonite Studies and the University of Manitoba present "The Russlaender Mennonites: War dislocation and new beginnings" centenary conference to mark the arrival of Russlaender from

the Soviet Union to Canada.
July 15: "Singing our Journey: Sangerfest 2023," at the Manitoba Centennial Concert Hall. Sign up to sing in the mass choir celebrating the centenary of the Russlaender immigration to Canada. For more information, visit mhsc.ca/soj.
Sept. 17: Join us for a We Are All Treaty People Celebration from 1-4 pm at the Forks Centre Field in Winnipeg! For more information, contact MCC's Indigenous Neighbours program coordinator at 204-925-1911 or IndigenousNeighbours@mccmb.ca.

Ontario

July 10: "The Place of Memory: Reflections on the Russlaender Centenary," at Knox Presbyterian Church, Waterloo; at 7:30 p.m. The program of music, singing, reading and reflection features the premiere of "The Place of Memory" composed by Leonard Enns and performed by the DaCapo Choir. For more information, visit uwaterloo.ca/grebel/place-of-memory.
July 14: Cheryl Denise will read her plainspoken and often humorous poetry at RiverSong, on Hawkesville Road west of St. Jacobs, at 7 p.m. Her readings will be complemented with singing by Jim and Charlie Bauman. Doors open at 6 p.m. for food and beverages.
July 27: Music by No Discernable Key at Detweiler Meetinghouse at

7 p.m. (3445 Roseville Road, Ayr). Admission by donation. More info available at detweilermeetinghouse.ca or by email at mlroes@sympatico.ca.
Sept. 25: MCC Ontario Annual General Meeting at 7 p.m. For more information or to register, call 519-745-8458 ext. 238 or go to their website at mcccanada.ca/get-involved/events/2023-mcc-ontario-annual-general-meeting.
Oct. 21: MCEC Youth Event at UMEI, 1-5p.m. at UMEI Christian High School in Leamington, Ont.
Oct. 28: *Voices Together* Resource Day, 9 a.m. to 4:30 p.m. at Shantz Mennonite Church, in Baden, Ont., with hymn sing at 7 p.m.

Online

August 15: Resettlement info

session: Welcoming the stranger from 7 to 8 p.m. You're invited to learn more about the BVOR program and the profound impact you could have in welcoming the stranger in the upcoming information session. To register, visit mcco.ca/events for details.

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.

For more Calendar listings visit canadianmennonite.org/churchcalendar.



Upcoming Advertising Dates

Issue Date	Ads Due
July 14 <i>Digital Issue</i>	July 3
July 28	July 17
Aug. 11 <i>Digital Issue</i>	July 31
Aug. 25	Aug. 14
Sept. 8 <i>Digital Issue</i>	Aug. 28
Sept. 22	Sept. 11
Oct. 6	Sept. 25
Oct. 20 <i>Focus on Education</i>	Oct. 6
Nov. 3	Oct. 23



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Your gifts of \$40,000 this spring enable us to bring in differing voices that enrich our conversations about faith.

CANADIAN Mennonite

Classifieds

Employment Opportunity



Employment Opportunity Executive Minister

Mennonite Church Saskatchewan, a regional church of MC Canada, comprised of 22 congregations in covenant with each other, invites applications for an Executive Minister.

Those called to lead the church into the 21st century with its growing diversity and change are sought for this position.

Gifts of a pastoral nature and leadership skills are valuable attributes for those applying.

The ability to reach out in support of pastors, in both rural and urban congregations, is an important component of the position.

For the Executive Minister job description, with preferred qualifications and current responsibilities, visit www.mcsask.ca or contact Tim Wiens, Personnel Committee chair at 306-831-7970 or personnel@mcsask.ca. We will acknowledge receipt of all applications.

Employment Opportunity Executive Director

Shekinah Retreat Centre (www.shekinah.ca) has an opening for the Executive Director position. We are seeking a high energy person to grow our camping and facility rental programs.

The preferred candidate will have a commitment to the Anabaptist tradition, an entrepreneurial spirit, non profit leadership experience and excellent communication skills.

Preferred start date is **August 15**, but can be negotiated.

Position will remain posted until filled. Most salary and benefits follow MC Canada guidelines.

For further information contact Board chair, Phyllis Goertz: 306 242 8367 or p.goertz@sasktel.net.



Employment Opportunity Admissions Counselor

Anabaptist Mennonite Biblical Seminary seeks an admissions counselor to recruit and work with prospective students. Primary responsibilities include connecting with pastors and church leaders about AMBS programs and offerings, and relating with prospective students in the U.S., Canada, and around the world. (.5 FTE) Visit ambs.ca/jobs for a full job description and how to apply.



DIRECTOR OF STUDENT SERVICES

Conrad Grebel University College at the University of Waterloo is hiring a new Director of Student Services to build a community where students find belonging, form lifelong friendships, and develop as both successful university students and as whole persons, in alignment with the mission, values and identity of the College. The successful candidate will have significant leadership experience in university or college student affairs or in a similar setting. Applications will be reviewed beginning July 21, 2023.

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

CONRAD GREBEL UNIVERSITY COLLEGE

Advertising Information

Contact Ben Thiessen
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PHOTO BY DIETRICH SCHONWETTER
*Land acknowledgement quilt by Angela
Hildebrand and Melanie Gamache.
Story on page 37*

