

# CANADIAN MENNONITE

September 24, 2018

Volume 22 Number 18



Food for thought!  
(Continued on the back cover)

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## EDITORIAL

## The long path

VIRGINIA A. HOSTETLER  
EXECUTIVE EDITOR

In a recent adult Sunday school class, a member of my church spoke about her quarter-century journey of relating to Indigenous people. Twenty-five years and still learning, she admitted.

Given the centuries of injustice and pain our neighbours have experienced, that doesn't seem like such a long time.

Mennonites in Canada have shown an interest in righting wrongs perpetuated on the first inhabitants of our land. We have tried to make a difference in places where we felt called. As individuals and as groups, we have been involved in education, church planting, community development and advocacy. Perhaps reflecting our growing understanding of colonialism, the names of Mennonite outreach programs have changed over the years: Mennonite Pioneer Mission, Native Ministries, Aboriginal Neighbours, Indigenous Neighbours, Indigenous Relations, and Indigenous-Settler Relations.

This issue's feature on page 4 tells the story of Henry Neufeld, who began his journey of reconciliation back in the 1950s, as a teacher in an Indian Day School. The obituary of Oliver Heppner on page 21 includes his involvement as a pastor in an Indigenous community in the 1980s.

*Canadian Mennonite* has helped to tell stories of Partnership Circles between Manitoba churches and their northern neighbours. Mennonite farmers in Saskatchewan are learning about the

original inhabitants of the land where their farms now stand and are building relationships with their descendants. On the Walk for Indigenous Rights in Ontario, Indigenous and non-Indigenous participants called attention to the UN Declaration on Indigenous Rights. In British Columbia and Alberta, Mennonites are responding to concerns of Indigenous communities along the route of the Trans Mountain pipeline.



In spite of our good intentions, it's easy to get impatient: Let's just fix the problems! But our mentors in this process remind us not to get stuck in the European ways of solving problems. As guests in societies that are quite different from ours, we must allow our hosts to guide us on the path.

We are learning the importance of building respectful relationships with people in Indigenous communities. That requires us to listen, observe and learn from our Indigenous sisters and brothers. We are learning to let our actions flow out of those relationships, at the invitation and guidance of the ones we walk with.

The task of reconciliation with our Indigenous neighbours comes with persistent and intentional cycles of learning, action and reflection—over the long haul.

There is no instant reconciliation. It takes time. And commitment. We educate ourselves about the past and present realities, we apologize, we offer gestures of support, we falter, and we try again. We celebrate the small successes.

On the path of reconciliation with our Indigenous neighbours, let's take advice from the Apostle Paul and bring along the fruit of the Spirit: "love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control" (Galatians 5:22-23). It will be a long road.

**Possible late arrival**

As we prepare this issue of *CM*, a postal strike is looming; we don't know if the magazine will arrive on time after we mail it on Sept. 24. If it doesn't reach you at the usual time, we apologize. If you're reading this editorial online, please check out other selected content on the *CM* website at [canadianmennonite.org](http://canadianmennonite.org). Our digital subscribers already received the entire issue of the magazine by email, as a PDF document. If you would like to make sure not to miss future issues, you can add a digital subscription to your current print subscription, at no cost. Visit [canadianmennonite.org/subscribe/subscribe](http://canadianmennonite.org/subscribe/subscribe) and sign up for the digital version, using the subscription number on the mailing label from your past issues.

**Introducing Virginia A. Hostetler, Executive Editor**

For as long as she can remember, the church has been a part of Ginny's life—from the days of little magnetic church toys to worship planning and leading, biblical storytelling and teaching in a congregation as an adult. In addition to worshipping at Stirling Avenue Mennonite Church, she finds that books, podcasts and films help feed her mind and soul. Ginny has lived in Virginia, Indiana, Brazil, Pennsylvania and Israel. She now lives in Kitchener, Ont., with her husband and enjoys time with their two young-adult children and their partners.

**ABOUT THE COVER:**

Every so often a photograph is worthy of a wrap-around cover. This one—an aerial shot of the fledgling Mennonite Central Committee Alberta Grow Hope North harvest in aid of the Canadian Foodgrains Bank—is such a photo.

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Award-winning member of the Canadian Church Press



## GOD AT WORK IN THE WORLD FEATURE

# From ‘never a teacher’ to ‘why not?’

*Reluctant educator recalls his Indian Day School experience*

BY HENRY NEUFELD



PHOTOS COURTESY OF HENRY NEUFELD

*Henry Neufeld learned to fly this two-seater ‘bush plane,’ obtained in 1961 by the Mennonite Pioneer Mission.*

“**N**ever a teacher,” I declared from the time I was in public school, growing up in the Leamington district of southwestern Ontario. When I finished high school in Ontario, I enrolled at Canadian Mennonite Bible College (CMBC) in Winnipeg, and the “never a teacher” assertion played a prominent role in my mind through college, even though I openly claimed I was ready to do whatever the Lord wanted me to do.

During my college years (1949-52), I became very interested in Elna Friesen, who was taking teacher training to be able to teach in northern Manitoba. Her brother was already teaching in the North and brought home exciting adventure stories. When my relationship with Elna developed to the point where we were not willing to go our separate ways, I relented and finally said, “Why not a teacher?”

Even before graduation in June 1952, Elna and I signed a contract to teach in a two-room school at Moose Lake, Man. Because she was a certified teacher, Elna taught the upper grades, while I only had a teaching permit and taught the lower three grades.

The Moose Lake school was part of a provincial school division, so all teaching supplies were provided, but the community had no electricity. We each had 40 names on our class registers, but some families would go out trapping with their children, so they were not always present. This was fine with us because we did not have enough desks to seat them all at the same time.

We followed the direction of the school inspector in all areas of curriculum—except language. He wanted us to force the children to speak only English, but we respected the local Cree language. While we encouraged the students to become as fluent as possible in English, we did not discourage the students from also speaking Cree. The inspector was not happy with us.

During our second year at Moose Lake, Elna became pregnant. The prospect of boarding another teacher the following year in our small residence while Elna stayed home with our soon-to-be-born child concerned us. We found a new teaching assignment for me at a one-teacher school in Little Grand Rapids, a community located 281 kilometres northeast of Winnipeg by air and 16 kilometres west of the Manitoba-Ontario border.

The treaty in that area between the federal government and the Indigenous peoples had been signed in 1876 and included provisions for schools in each community that wanted one. The first school at Little Grand Rapids was established in 1906. When we



*In northern Manitoba, winter travel in the 1960s was by snowmobile and summer travel was by boat. This early snowmobile was made by Ingham Brothers of Lanigan, Sask. The seat and steering at the front were connected to the frame and motor at the back by hinges on the runners. It was propelled by a metal cleat track.*



*Henry Neufeld's first classroom in Pauingassi in 1956.*

arrived there in the fall of 1954, the day school was run by the United Church, and I was expected to conduct Sunday and midweek church services as well as teach at the school. We were happy with that arrangement.

As I recall, the Little Grand Rapids school had fewer students and only five grades. At Moose Lake, we had learned some Cree, but here the language was Ojibwe. Little Grand Rapids was more isolated than Moose Lake, and the cultural assimilation was considerably less. I again got my knuckles rapped for using a bilingual approach.

Being a school under the federal government's Department of Indian Affairs, all the supplies—textbooks and notebooks—were supplied. Here, too, there was no electricity, so there was no electronic equipment. Life at the school and in the community was very enjoyable, and we felt fully accepted by the people.

We had heard of an outlying community just 16 kilometres north of Little Grand Rapids, called Pauingassi, that had never had a school, even though it had asked for one. Its children did not attend

school at Little Grand due to the long distance and the two sets of rapids between the settlements.

Besides teaching and ministering, I was also asked to tag furs for the Hudson's Bay Company. Ontario trappers could not sell their furs unless they were tagged. One winter day, an elder from Pauingassi came to get his furs tagged. He and the other elders had been observing how we operated the school and that we were learning the Ojibwe language.

The elder made the following request: "Our way of life in the past has been very adequate for us; we did not need English nor the outside world. However, this world is now crowding in on us, and for tomorrow our children will need the English language. Come and set up your tent with us, teach our children English, and have services with us."

With this three-point invitation and a distinct nudging from the Lord, it was impossible to refuse. As a result, I resigned my position in the spring of 1955 and set wheels into motion to move our family to Pauingassi in the fall.

Because the 129 inhabitants of

Pauingassi were registered under treaty, I requested assistance from Indian Affairs. I was not a stranger, but the inspector was not pleased with me because I had resigned from the Little Grand Rapids school. When Indian Affairs realized that I was beginning to learn Ojibwe, they clearly said: "You are crazy to learn Ojibwe; no Indian will ever respect you if you learn their language."

I left the Indian Affairs office without a penny of assistance, but not the least bit discouraged. Our invitation had come from two different sources, which was all we needed. We moved to Pauingassi in October 1955, and the churches from southern Manitoba that were connected with Mennonite Pioneer Mission gave us monthly support and provided a sawmill to construct the necessary buildings.

After we completed the buildings for the school, we offered to help the townsfolk improve their own dwellings. Their homes were situated in family clusters all around Fishing Lake, so we requested that when they built a new house, they build it on the same shoreline as the school, to facilitate the children getting to

and from school without having to cross the water.

Because I had agreed to make all the desks and benches from the lumber we sawed at the mill, I had set aside the fall weeks for the project. Many of the townspeople had already moved out to the trapline for the winter trapping season, but the children that were around in town kept bugging me that they wanted to start school as soon as possible. As a result, I pushed myself and we started two weeks before Christmas.

Since the community had never had a school, they were not used to sitting in a classroom, so I conducted school during the afternoons only. This gave the children and their families a chance to get used to the rhythm of school life, and it gave me some breathing space to get many other projects done.

Regardless of age (7 to 16), all students started at the same place, and I let each one advance through grade levels at their own pace. Mennonite Pioneer Mission gave us the basic educational supplies, and we started with a bilingual approach. If I knew the equivalent word in Ojibwe, I would give them both words. Math was by far the easiest subject to teach biligually because they were always dealing with the number of rabbits or squirrels they had snared. When the families returned from their trapping areas in the spring, that meant starting over with the new students while the others moved ahead to another grade.

After Indian Affairs observed for a couple of years what we were doing, they decided to come on board and assist us. With their help, we were able to change to full days of school. They also paid Mennonite Pioneer Mission \$12 a month for every child in attendance and covered the rent for the building and all the school supplies.

Because of the heavy workload in teaching, community involvement, medical dispensing and church work, I discontinued my teaching responsibilities in 1960 in order to focus on other aspects of the mission. A teacher was then appointed to carry on the classroom work, while she boarded in our home. By 1963, we were able to build a teacher's

residence and Indian Affairs paid the first salary directly to the teacher.

And so, my "never a teacher" statement was proven wrong, as I did serve seven years as a classroom teacher. It was a good experience, however, and taught me valuable lessons along the way. ❧

*Henry (b. 1929) and Elna Neufeld (1930-2011) served with Mennonite Pioneer Mission (later called Native Ministries) at Pauingassi from 1955 to 1970. Henry then became an itinerant minister to Pauingassi, Little Grand Rapids, Bloodvein, Hollow Water, Manigotagan and Cross Lake until 2013, when the Native Ministries department of Mennonite Church Canada was downsized. He still goes to Pauingassi to visit and encourage friends there once or twice a year, but now travels with his son. He also serves as chaplain at Winnipeg's Indigenous South East Care Home and leads a monthly woodworking class at the Indian Metis Friendship Centre*

*First published in the June 2018 issue of Mennonite Historian.*



*Elna and Henry Neufeld are pictured in front of the Moose Lake School in 1952.*

Read more about his experiences online at [canadianmennonite.org/neufeld-reflects](http://canadianmennonite.org/neufeld-reflects).



### /// For discussion

1. Henry Neufeld declared he would never be a teacher, but ended up in that profession after all. Have you ever had a similar experience? Why do you think he didn't want to be a teacher when he was young? Do you think he felt called by God?
2. Neufeld and his wife defied the school inspector and did not discourage the children of Moose Lake from speaking Cree. Why would the inspector have had an "English-only" policy? What were the implications of the Neufelds refusing to follow that policy? Can you think of a situation today where an "English-only" policy might be enforced?
3. In earlier times, the government of Canada tried to assimilate Indigenous people without regard for preserving their language and culture. What harm has been caused by that strategy? Is it also important for immigrants to preserve their language of origin?
4. In the 1950s and '60s, Mennonite churches were excited about supporting church plants in remote Indigenous communities. Since then, these projects have been downsized. How do Mennonite churches relate to Indigenous communities today? Where might dedicated young people serve today?

—BY BARB DRAPER

See related resources at [www.commonword.ca/go/1561](http://www.commonword.ca/go/1561)

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## VIEWPOINTS

## /// Readers write

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

## ✉ Supporters of Ruth-Ann Klassen Shantz speak out on her behalf

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

We have known Ruth-Ann Klassen Shantz for 20 years as a strong, confident woman, not knowing that underneath she was trapped in the living hell of a traumatized teen.

We have supported Ruth-Ann as she chose to make her account of grooming and sexual abuse public, to encourage others to break the silence that the perpetrator skillfully manipulates in his victims. We have been privy to emails and documents along the way which we hold in confidence.

(Continued on page 8)

## FROM OUR LEADERS

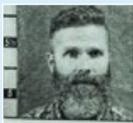
## Peter's Letter to Canadian Christians

STEVE HEINRICHS

To the friends living in the colonized lands of the Salish, Mi'kmaq and Innu. This is Peter, follower of the poor Christ, in prison on the West Coast. I write because the time is urgent. Some say, "*The end of the world is at hand*" (I Peter 4:7).

Some say, "Eternity is being determined now." Some say, if the idols of capital continue unabated, we'll "exceed the threshold of 1.5 degrees in 10 years."

I'm not sure. But what I know is that we are not "*aliens and strangers*" to God's love and the world's grace (I Peter 2:11). What I know is that we are citizens of creation, and we must defend "*the heavens and earth that are reserved for fire*" (II Peter 3:7). What I know is that the plans of the proud need to be dismantled and history launched into holiness—for it is written, "*Seek justice and correct oppression*" (Isaiah 1:17).



The crucified across "Canada" have sounded the alarm. Host peoples and waters, trees and fish have lifted their voices in united lament: "Our common home is in peril!" They have summoned big business and urged the affluent: "Cease and desist your extractive ways!"

Yet the establishment, driven by voracious visions of growth, have shut down ears and suspended hearts. And so have most Christians. Addicted to the throw-away culture, numbed by Netflix, distracted by dreams of the next marvelous vacation, they sit idly by, offering tacit blessing to the status quo.

Is there hope? Can God move us out of climate darkness and into a measure of light? (I Peter 2:9) Will a remnant of the church join the bruised and battered who are standing up for Sister Earth?

For Christ's sake, we pray: "*Move us! Into his steps, into his example*" (I Peter 2:21).

He came preaching peace, good news

of God's reign. He came preaching challenge, contesting the reign of death. "*He was put to death by the powers, but made alive in the spirit*" (I Peter 3:18).

Remember, friends, our Lord was killed not because he helped the poor, not because he showed mercy to the suffering, but because he confronted the ruling authorities. You simply can't go around saying hard things like he did and expect to live long.

Remember, friends: God has called us to do good in the form of this Christ. Earth is being uncreated, and the forces of the fossil economy—oil corporations, near-sighted governments, free-market churches—must be challenged. Yes, we do good through gentle lifeways. Yes, we do good by living simply and alternatively. But we also do good by denouncing the gods that are consuming God's world.

If we do, we will suffer. We will get pushed out of our churches. We will get pushed into prisons. Yet if we endure, we will receive the approval of the One who raised Christ from the dead (I Peter 1:21).

"*Stand fast in God's grace, beloved*" (I Peter 5:12). And stand up.

Steve Heinrichs is Mennonite Church Canada's Indigenous-Settler Relations director.

(Continued from page 7)

This was not a relationship. This was sexual abuse! The perpetrator was in a position of power, and was married with a family. Ruth-Ann was a minor. We would have liked to have seen a photo of the perpetrator included with the story, along with an invitation for others to come forward and a list of resources available to survivors.

We applaud Silver Lake Camp for honouring her story, providing support, updating its policies and developing an educational program.

We have great empathy for all families who are themselves victims of the secrecy and manipulation of a perpetrator, someone they have known and loved as quite a different person. However, we believe that in order to stop the abuse, these important stories must

## FAMILY TIES

# Can we talk politics?

MELISSA MILLER

Some years ago, when Canada was in the midst of a federal election, my husband proposed that our church “talk politics.” Specifically, that we set aside time in the adult Sunday school class to examine the issues and the options being offered by different parties and candidates. The proposal was originally met with hesitation; people worried about an unholy mixing of faith and government, and that such discussion might cause unnecessary division within the church.

In the end, people decided to give it a try, and the result was one of meaningful, thoughtful dialogue. We were helped by a resource from Mennonite Central Committee (MCC) that served to guide voter discernment. MCC was unapologetically promoting Christian Anabaptist values, such as peace, justice for the poor and food security for the hungry. The resource included questions for people to ask candidates, both to help determine one’s vote, and to let candidates know that Canadians care about such values and want the government to do so as well. I remain grateful to MCC for its support in helping us talk politics.

When talking politics, it is necessary to identify our perspective and our values, as MCC did. I come to such a discussion as a woman, a baby boomer with a few university degrees, and a CBC

listener. My Christian Anabaptist faith is shaped by these personal characteristics. Recently, I talked politics with a family member who shares none of these qualities except for being Christian. In addition, my conversation partner has served in the U.S. marines, an experience that has shaped him at least as much as my pacifist values have shaped me.

I was a little surprised, then, when at a family reunion last month, I found myself alone with my brother-in-law, easing into a conversation about politics. All of my extended family members live in the United States; its current political situation is nearly impossible to ignore and highly polarizing. Like many families, though, we prefer to focus on the pleasantries and bonds that unite us rather than our political differences.

I don’t remember how it started, although I’m sure I didn’t venture there

*Between the two of us, with such respect and give-and-take, there was room for our differences.*

first. Once my brother-in-law opened the door, I went through, reminding myself that I am seeking such opportunities. I am concerned that increasing polarization is tearing apart families and faith communities, and weakening the social fabric of the two countries I call home. By accepting my brother-in-law’s offer to talk, I hoped to send a necessary, albeit

small, corrective to the corrosive “us vs. them” dynamic.

He talked and I listened. I talked and he listened. This is the essence of a healthy conversation. I expressed a willingness to hear his perspective and he did the same. Between the two of us, with such respect and give-and-take, there was room for our differences.

Within God’s unpredictable grace, we also found areas of agreement. We agreed that war harms civilians in unspeakable ways; that war harms soldiers as well, individuals who are often young and uninformed; that elected officials should not use their positions for financial gain; that leaders should not undermine their national agencies; and that systemic forces are at work that privilege the rich and disempower the poor.

I encourage you, Gentle Reader, in your attempts to talk with, and listen to, someone whose political views are at variance with yours. Christian peacemakers often advocate for dialogue between opposing parties. The pages of *Canadian Mennonite* speak to such advocacy—in Israel and Palestine, between Indigenous and settler peoples, and in the expansion

or protest of the Trans Mountain pipeline, to name a few. Might each one of us take a few steps toward engaging with the other?

*Melissa Miller (familyties@mymts.net) has a passion for helping people develop healthy, vibrant relationships with God, self and others.*



be told, so that victims can seek help without having to suffer for decades, so that the rest of us have greater understanding of the pain they are suffering, and so that perpetrators know their despicable behaviour will not be tolerated.

We applaud Ruth-Ann for her strength and courage to speak her truth and break the decades of silence. It is a sacred privilege to walk with her on this journey.

We know that one day she will not just survive, but she will thrive.

**DOREEN AND DALE GOOD,  
WATERLOO, ONT.**

**MARIE AND CLARE JANTZI,  
WATERLOO, ONT.**

## GOD, MONEY AND ME

# A wise decision

SHERRI GROSZ

**F**rom the time we are young, most of us are taught that decisions about money are not to be taken lightly. Through experiences like saving up to buy a new bike, purchasing our first car and choosing a new home, we become familiar with budgeting, saving and praying about the big financial decisions in our lives.

However, when it comes to making large-scale donations to charity, we tend to see little beyond oversized cheques being handed out on TV. And yet, as Abundance Canada clients Fred and Sally MacDonald (pseudonyms) taught me, taking the time to make the right decision when we're giving is just as important as when we're spending.

Fred and Sally worked together for many years, slowly building their company up from a part-time project into a successful business. When they decided to retire, they set about building their dream home and selling the company to their children. What a stressful time!

Conversations with contractors about exterior finishes, paint colours and kitchen layout options were interspersed with business transition meetings with accountants, lawyers and financial planners. Early in the process, Fred and Sally had decided to give the money from the sale of their business to charity. However,

when they finally received the funds, they were completely exhausted.

They had put so much energy into all of the other decisions around the house and the sale of the business, they didn't have the energy left to work out the details of their giving. The pressure of a looming tax deadline pressed down on them. They knew God was calling them to reflect and make a wise decision, but they felt completely overwhelmed by it! Then, one of Fred and Sally's friends from church suggested that Abundance Canada might be able to help them.

When I met with the MacDonalds, they were relieved to find out that they could make their donation into a donor-advised gifting account. They would get



*It's worth the time to thoroughly explore each charity's website or call it with questions.*

their charitable receipt to meet income tax deadlines but could still take as much time as they needed—even years—to decide how they wanted to distribute the money to charity. What a relief!

Making a large donation may happen only once or twice in a lifetime, so it's important to approach it with the same careful consideration as any other important financial decision. Choosing where to give starts with deciding what impact you want your money to have in the world. Once you have identified a

cause you're passionate about, you need to spend some time researching the various charities working in that sector. With 86,000 registered charities operating in Canada, there is no lack of places to give.

It's worth the time to thoroughly explore each charity's website or call it with questions. Talk to friends or tap into social media to find out what people have to say about the different organizations you're considering. Look into public records of charity finances. This combination of information will help you to decide whether an organization is one you want to support.

It's been a couple of years since I first met with Fred and Sally. They're enjoying their new home and the freedom of retirement, and they are excited about disbursing their donation to charity. Working with their donor-advised

account, they have the time to reflect, research and pray about how and where God is calling them to give. Now that's proving to be a very wise decision.

*Sherri Grosz is a gift planning consultant with Abundance Canada. For more than 40 years, Abundance Canada has effectively helped Canadians with their charitable giving in their lifetime and through their estate. To learn more, visit [abundance.ca](http://abundance.ca) or call 1-800-772-3257 to arrange a free no-obligation consultation.*

## ✉ Church needs to find ‘language’ to support sexual abuse survivors

RE: “**BROKEN BOUNDARIES**” editorial, Sept. 10, page 2, and “Decades-old sexual abuse comes to light,” Sept. 10, page 13.

Regarding the Facebook comments on the language used in the article, I don’t think people were calling on *Canadian Mennonite* to “condemn the accused perpetrator.” Rather, I think they were drawing attention to the imbalance between couching the reported abuse—using words like “claim” and “allegation”—when the response from Lawrence Pentelow is not presented in similar terms. His response has not been tested in court either, but it is handled differently.

I can understand some of the tensions in walking the line of what language might expose *CM* to legal issues, and I’m very glad *CM* has shared this story, and the associated resources in the editorial.

As a church body, I think we have important work to do in finding language that expresses our steadfast support for the survivors of sexual abuse in the vast majority of cases that will never go to court.

**MATTHEW FROESE, FACEBOOK COMMENT**

## ✉ Correction

The letter, “It’s important for a pastor to be married, not just living with a partner,” Aug. 27, page 7, was written by the Orly Friesen living in London, Ont., not the one living in Winnipeg. *Canadian Mennonite* regrets the error.

## /// Milestones

### Births/Adoptions

**St-Onge**—Roland Isaac (b. Aug. 26, 2018), to Alysha (Pealo) and Frank St-Onge, Rosthern Mennonite, Sask.

### Marriages

**Barker/Penner**—Breanna Barker and Tobian Penner, at Bethel Mennonite, Winnipeg, Aug. 11, 2018.

**Ens/Peters**—Lynette Ens and Matthew Peters, at Bethel Mennonite, Winnipeg, Aug. 4, 2018.

**Horst/McDonald**—William Horst (St. Jacobs Mennonite, Ont.) and Emily McDonald, in Thamesville, Ont., Sept. 1, 2018.

**Luis/Mueller**—Andrew Luis and Amy Mueller (Breslau Mennonite, Ont.), in Kitchener, Ont., Aug. 31, 2018.

**Mavin/Pavilonis**—Jessica Mavin and Andrew Pavilonis, Wellesley Mennonite, Ont., at Revival House, Stratford, Ont., Aug. 11, 2018.

### Deaths

**Denk**—Anna (nee Klassen), 101 (b. June 18, 1917; d. Aug. 25, 2018), Rosthern Mennonite, Sask.

**Dueck**—Bernhard (Ben), 77 (b. April 20, 1941; d. Aug. 17, 2018), Bergthaler Mennonite, Altona, Man.

**Hiebert**—Ben, 89 (b. Sept. 5, 1928; d. Aug. 14, 2018), Bethel Mennonite, Winnipeg.

**Klassen**—Andrew, 85 (b. May 1, 1933; d. Aug. 29, 2018), Bergthaler Mennonite, Altona, Man.

**Switzer**—Donna, 75 (b. May 2, 1943; d. Aug. 29, 2018), Rosthern Mennonite, Sask.

**Weber**—Gordon, 93 (b. Dec. 27, 1924; d. Sept. 3, 2018), Floradale Mennonite, Ont.

## A moment from yesterday



A lonely bridge over a creek near Winkler, Man., in 1907. A humble structure, but so very important. Bridges connected farmers to markets, children to schools, families to church, and pregnant women to midwives. Many of the everyday things that we use are humble pieces that someone has expended effort to make. We would do well to be thankful for the people who were involved in making the chair we are sitting on, the dishes we eat off of, the clothes we wear, the tools we use and the bridges we traverse.

Text: Conrad Stoesz

Photo: Jake Peters Photograph Collection / Mennonite Heritage Archives



archives.mhsc.ca

## LIFE IN THE POSTMODERN SHIFT

Finding worthiness  
in weakness

TROY WATSON

In II Corinthians 12:9, Paul shares a message he received from God in response to his personal struggles: *“My grace is sufficient for you, for power is made perfect in weakness.”*

It’s no small thing to trust that God’s grace is sufficient for us regardless of what we’re going through. To accept that God’s grace is enough—no matter how difficult or painful our circumstances—is a radical way of life that completely changes how we perceive and interpret everything.

It’s what opens our eyes to see that *“all things work together for good.”* It enables us to stop judging experiences as negative or positive, because we know everyone and everything has a gift to offer us that will help us to grow and experience deeper peace, joy and communion with God. We slowly see that all of the things we thought we needed to be happy are illusions or prisons.

History demonstrates again and again that people with the least power and most suffering tend to understand this more than those of us with privilege, wealth, comfort and power. There is something about weakness that seems to increase the flow of God into our lives.

There are many opinions on what Paul means by weakness in this passage, but I believe he means the absence of power to do what we want to do, need to do or feel we ought to do. Our weaknesses are what we tend to despise about ourselves because we can’t control or fix them. They’re not choices we make or habits we develop. They are inherent inadequacies within our very beings. They are what’s wrong with who we are, in our eyes. They are where our shame lives.



To be naked and ashamed is the epitome of our fallenness and weakness. To be naked is to see our weak and vulnerable parts and realize how easily we can be hurt. Our default response is to pile on the fig leaves, to put on the protective armour to cover the tender parts. Out of sight, out of mind. We deny, hide and avoid our shame.

Some of our cultural attempts to mitigate shame may be making things worse. Being bombarded with mantras

*Being ordinary is now perceived as a weakness you can—and should—transcend, because you are so amazing. This mindset makes accepting our weakness much more difficult.*

like “You can be anything you want to be” is inadvertently setting people up for disappointment and more shame in the end.

Research professor Brené Brown says that she sees a rising epidemic of narcissism rooted in the fear of being ordinary. She writes, “I see the fear of never feeling extraordinary enough to be noticed, to be lovable, to belong, or to cultivate a sense of purpose. . . . I see the culturing messaging everywhere that says an ordinary life is a meaningless life.”

Being ordinary is now perceived as a weakness you can—and should—transcend, because you are so amazing. This mindset makes accepting our weakness much more difficult. It depicts weakness as obstacles we can power through rather than realities we must accept and grow with. It also results in projecting our

weakness onto others. Instead of dealing with our own shame, we shame others.

Brown observes that when we feel good about who we are, we don’t feel the need to judge or shame others. However, we tend to judge people in areas where we’re vulnerable to shame ourselves.

When we deny or avoid our weakness, we end up judging others and ourselves as unworthy, which only leads to more shame. Shame is essentially rooted in the belief “I’m not enough.” I’m not good enough, smart enough, attractive enough or spiritual enough. Most of us don’t feel worthy of love and acceptance as we are. Yet Brown observed that some people do feel deep love and belonging in their lives, and she was surprised to discover that the only difference between these people and the rest of us who struggle to experience worthiness, is belief. The difference

is that they believe they are worthy of love and belonging.

The value of belief has been overvalued in the church for centuries, but we would be foolish to dismiss it entirely. One of the greatest gifts God’s Spirit gives us is the power of belief. Not only beliefs about God, but about ourselves. Like the belief we are worthy of love, acceptance and belonging, just as we are. Yet we only experience this sense of “worthiness” through weakness, by entering our shame and accepting the areas in our lives where we are powerless.

I didn’t learn this from the church, though. I learned this through addiction recovery. 卐

*Troy Watson is a recovering addict and pastor of Avon Mennonite Church in Stratford, Ont.*

## GOD AT WORK IN THE CHURCH

## VIEWPOINT

# One in the Spirit of evangelism and service

BARBARA HEGE-GALLE

MENNONITE WORLD CONFERENCE

People who are involved in service are typically practical, caring people; in other words, people of action. Of course the motivation for doing service is to follow Jesus and his teaching, to reach out to the weak, to the orphans and widows, and so on, according to Jeremiah 22:3 and James 1:27.

People who have a heart for evangelism may be called people of proclamation. They are concerned with pointing the way to Jesus. They follow the command to go into the world, teach and make disciples.

When accused of not caring about peoples' souls, the first group might say, "But you have to feed an empty stomach first before giving spiritual nutrition." The others might reply, "What good is it to feed people and yet do nothing for their

lost souls?"

I know this description is oversimplified and polarizing, yet it holds some truth, based on my experience.

## A tension

In the past, I sensed a tension between these two groups: the people of proclamation and the people of action. Both would claim their mission to be holistic. Sometimes conflicts developed. Often there was a lot of judgement passed.

When we established the Global Anabaptist Service Network within Mennonite World Conference (MWC), there was much discussion regarding the commission in which it should be hosted: Mission or Deacons. The arguments for one or the other reflected this tension.

It was decided to host it in the Mission Commission, a decision supported by the desire to overcome the gap between proclamation and service, word and deed.

I was not very happy. As part of the coordinating committee of the Network, I was named as a specialist in the Mission Commission. I do not feel that I am a missionary. I am a servant. Now I had to identify with missions.

## A transformation

I was a little lost at first. But over time, I realized that a change was taking place in me. I began to see that my gifts as a servant are as valuable as the gifts of others who are church planters, evangelists and teachers.

God wants all of us in his mission. Only together are we complete.

Since then, the Network has met twice. We had joint meetings with the Global Mission Fellowship, at which we shared stories and teachings with the two groups together, and we also had separate sessions.

Particularly as the two groups met separately, I could sense that we still need the Spirit to teach us that together we are called to work in God's mission according to our gifts, convictions and views.

Empowered by God's breath (both "spirit" and "breath" are translations for the Hebrew word *ruach*), we will see change and see God at work.

During the meetings in Kenya back in April, one sign of that unity for me was the prayer map. Members of the Network and the Fellowship were invited to take time to identify a country, place a candle on that spot and pray for that country, for its people or for someone we knew there.

During this time of silent prayer around that large map, it was obvious that we are one in the Spirit. ❧



PHOTO BY BARBARA HEGE-GALLE

*Members of Mennonite World Conference's Global Anabaptist Service Network and Global Mission Fellowship pray together around a large world map during meetings in Kenya.*

*Barbara Hege-Galle is a member of the MWC's Mission Commission; she served with Christliche Dienste for 32 years and lives in Bammental, Germany, where she serves the local church. The Mission Commission is one of four MWC commissions serving the global community of Anabaptist-related churches; the others are Deacons, Faith and Life, and Peace.*

# MDS volunteers build second cabin at Shekinah

BY DONNA SCHULZ

Saskatchewan Correspondent  
WALDHEIM, SASK.

Ike and Priscilla Epp aren't quite sure how many people volunteered to help build the second timber-frame cabin at Shekinah Retreat Centre, but they know there were many.

The project took place during the month of August at the Mennonite Church Saskatchewan-owned camp north of Waldheim, and was designated a Mennonite Disaster Service (MDS) Family Project.

Each week saw a different group of families participating. Children, ranging in age from three to 16, worked alongside their parents. Ike, who is the MDS Saskatchewan unit chair, said volunteers

came from as far away as Baltimore, Md., to help with the construction.

In addition to MDS volunteers, Shekinah staff and some of the campers pitched in to help, as did local Shekinah supporters.

The MDS Family Project wasn't all work, however. Each day included one fun activity, such as a ride on the camp's zip line or an attempt at the climbing wall.

MDS supporters are invited to the Saskatchewan unit's awareness event, which will be held on Oct. 26 at 6:30 p.m. at the Waldheim Mennonite Brethren Church. Call 306-342-4344 to reserve a seat. ❧



*MDS volunteers worked alongside Shekinah campers and counsellors to carry all the lumber to the building site during the MDS Family Project held at Shekinah Retreat Centre in August.*



*From left to right, volunteers Ryan Siemens, Curtis Wiens and Gord Siemens cut a board to be used in the timber-frame cabin constructed during the MDS Family Project held at Shekinah in August.*



*Volunteers raise the timbers of the second timber-frame cabin to be built this year at Shekinah Retreat Centre.*



PHOTOS COURTESY OF PRISCILLA EPP

*These volunteers helped with construction of the second timber-frame cabin at Shekinah Retreat Centre from Aug. 12 to 17 during Week 3 of the MDS Family Project.*



PHOTO COURTESY OF GARRY JANZEN /

TEXT BY AMY DUECKMAN

*A heavenly ride to Hell's Gate. In the 11th annual Mennonite Church British Columbia motorcycle ride, six bikers embarked on Sept. 9 to the Hell's Gate canyon, east of Hope. The event is organized every year by Garry Janzen, MC B.C.'s executive minister, and this year had been postponed from August, when fires in the province forced the riders to wait for a more suitable day. Once at Hell's Gate, the group decided to travel down the tram at the canyon for lunch. Pictured from left to right, Jim Niebuhr, Rick Smith, Garry Janzen, John Neufeld, and Peter and Kathe Krahn, all regulars from previous rides, pause at the Agassiz Delicatessen for a coffee before returning to the Vancouver area.*

## God at Work in the Church Snapshots



PHOTO BY JONATHAN PANKRATZ / TEXT BY NICOLIEN KLASSEN-WIEBE

*Junior campers in grades 2 to 5 got psyched about peace this summer at Camp Koinonia! Around 650 campers came to Mennonite Church Manitoba's Camps with Meaning (Koinonia and Assiniboia) during the summer and were served by approximately 65 volunteers and 80 staff.*

## GOD AT WORK IN THE WORLD



GOVERNMENT OF BRITISH COLUMBIA PHOTO

## Burns Lake 'in the thick of' B.C. fires

*Relocated evacuees worship at Mennonite church*

BY AMY DUECKMAN  
B.C. Correspondent

As the month of August drew to a close, British Columbia found itself dealing with rampant wildfires for the second consecutive year.

In mid-August, there were 566 wildfires burning in the province, with 29 evacuation orders affecting approximately 3,050 people. As of Aug. 31, there were still 46 "wildfires of note" burning across B.C., according to *Global News*. Smoky skies were visible in the Fraser Valley in mid-August, far away from the affected fire area.

One of the affected communities was Burns Lake, home of First Mennonite Church, which, until earlier this year, had been affiliated with Mennonite Church B.C.

"This year, we are in the thick of it," wrote John Rempel, a member of First Mennonite Church, on Aug. 29. "We have four major wildfires on three sides—east, south, and west—totalling roughly 235,000 hectares."

Rempel reported that so far Burns Lake had not been directly affected, other than supporting the firefighting effort, including

operating evacuee reception facilities and billeting evacuees. Fire departments from all over the province sent crews and trucks to the area in an attempt to protect buildings and people in the area.

The fire to the east of Burns Lake had moved away, coming within 20 kilometres at the closest. The fire to the west ran through the Southside, Grassy Plains—the area between François and Ootsa lakes—causing the whole area to be evacuated. Evacuees were relocated to Burns Lake, Smithers and Prince George, with some homes lost and much timber burned.

"Grassy Plains church members that relocated to Burns Lake are worshipping with us for the duration," said Rempel. "Parts of the fires are still very active, although somewhat cooler weather the last few days has slowed them down a little. The fight will not be over until we get substantial rain."

2018 is considered the worst wildfire season in B.C.'s history. A provincial state of emergency due to fires was extended to Sept. 12. ☞

### ☞ Briefly noted

#### New administrator welcomes church into school

CHILLIWACK, B.C.—A year ago, the Chilliwack School District asked Crossroads Community Church, a Mennonite Church B.C. congregation, to consider moving its Sunday morning service to a different school. Although it meant considerable adjustments, the church obliged, in order to show a cooperative spirit to the public school community. The move to Vedder Middle School proved to be trying, as the administration seemed to feel uncomfortable with the church using its classrooms and gym. It became increasingly territorial, but then a breakthrough occurred when a new administrator, Gabe D'Archangelo, whose name epitomizes the pivotal role God played in changing the dynamics of the relationship of the school and church, came on board. He invited Crossroads to partner with the school and even offered to cross-promote the church's youth ministry. In turn, Crossroads agreed to serve the school with Afternoon Adventures, an after-school care program, and Friday Night Basketball League, an Athletes in Action program. Rob Ayer, Crossroads' pastor, says, "It feels like when the Spirit of God moved the king of Cyrus in the Bible to cross-promote the return of the Jews back to Jerusalem. We are receiving green lights everywhere. They have us in the school four out of seven days. This is a shift for us toward the neighbourhood because of what God has done."

—BY KEVIN BARKOWSKY  
(FROM MC B.C. CONNECT)



CROSSROADS WEBSITE PHOTO

*'Kidzone' is one of many Crossroads Community Church ministries that take place at Vedder Middle School in Chilliwack, B.C., during the week.*

# Equipping leaders at home and around the world

COMPILED BY RACHEL BERGEN  
Mennonite Central Committee

People often say that young people are the future. Mennonite Central Committee (MCC) is working with partners in Canada, the United States and around the world to invest in opportunities for young people to serve. It is committed to nurturing and developing the leadership skills of a new generation, with a focus on Anabaptist values such as peacebuilding and servant leadership. Here are just a few of the ways MCC is helping to equip young changemakers to make a difference in their home communities across the globe.

## Peace camps

Through peace camps and clubs, MCC supports partners as they work to develop peacebuilding skills.

Discrimination and division on the basis of religious identity in Laos is an important driver of conflict. Religious identity can affect a person's access to the labour market, particularly in government employment; treatment in schools; and membership in

civil society organizations.

In response to this, MCC established the Mittaphab (Friendship) Group, and the Youth Solidarity and Peacebuilding Project to get young people focussed on leadership development and combat issues leading to ethnic and religious tensions.

## Summerbridge

Last year, Vancouver's Lydia Cheung took part in MCC's Summerbridge program, an 8- to 12-week service program for people over 17 who are attending a Mennonite or Brethren in Christ church, with an emphasis on young adults of diverse cultural backgrounds.

Cheung helped with children's programming, including a carnival and two weeks of day camp at her home congregation, South Vancouver Pacific Grace Mennonite Brethren Church. She also helped with youth devotions and worship.

Her biggest lesson thus far? "It's more than just completing tasks and knowledge

that needs to be shared with the kids. God calls us to be able to carry the weight of the ministry you're entrusted with."

## International Volunteer Exchange Program (IVEP)

MCC's IVEP program helped contribute to 27-year-old Rorisang Moliko's career trajectory.

Moliko, who hails from Lesotho,



MCC PHOTO BY RACHEL BERGEN

*Lydia Cheung was a participant in MCC's Summerbridge program last year. She helped with children's programming, including a carnival and two weeks of day camp at her home church, South Vancouver Pacific Grace Mennonite Brethren Church, where she also helped with youth devotions and worship.*



MCC PHOTO BY MATTHEW SAWATZKY

*Rorisang Moliko, 27, is a former IVEPer currently working as the demonstration farm manager at Growing Nations Trust in Maphutseng, Lesotho.*



PHOTO COURTESY OF APED

*Youth from Soroti Town, Uganda, learn about pig farming at Arapai Agricultural College.*

volunteered in Abbotsford, B.C., between 2012 and 2013, when he worked with Murray and Cheryl Siemens at Willow View Farms. He refers to his work on the farm as a mentorship, during which time he learned to farm apples and winter vegetables, but also more about what it means to take initiative and lead others.

Moliko now works as a farm manager at Growing Nations Trust, an MCC partner in Maphutseng, Lesotho. The Trust promotes conservation agriculture through a Christian lens called “farming God’s way.” It has demonstration fields that show the difference between conventional farming and “farming God’s way.” It also does outreach in the community to promote better farming practices, including a resident students program.

### **Peacebuilding institutes**

Since 2001, MCC has invested in the African Peacebuilding Institute in order to engage leaders across the continent in the powerful energy of peace and reconciliation in the name of Jesus Christ. MCC has been sponsoring participants and funding its administration, as well as providing oversight of the Institute.

The four-week residential program includes participants from all over Africa. They take part in classes ranging from conflict transformation and trauma awareness to the theory and practice of peace clubs.

MCC also supports the Mindanao Peacebuilding Institute, the Northeast Asia Regional Peacebuilding Institute and the Great Lakes Peacebuilding Institute.

### **Practical skills**

Sometimes leadership development can look as simple as supporting young people in building their livelihoods.

Youth from Soroti Town, Uganda, learn about pig farming at Arapai Agricultural College. The youth are participants in a project that MCC supports through its

partner, Action for Peace and Development (APED), to increase food security and income for vulnerable youth. Some participants have dropped out of school and some are heads of households. APED provides training in pig farming, beekeeping and entrepreneurship, and helps project participants with start-up costs. Through the project, youth also gain practical conflict-resolution skills by learning to share responsibility and resolve project-based conflicts among themselves. ☿



YSPP PHOTO BY ALOUNY SOUVOLAVONG

*Peace campers practise their listening skills by responding to commands during an ice-breaking session.*



MCC PHOTO BY ZACARIAS ZIMBA

*Participants from several African countries are pictured at the 2017 Africa Peacebuilding Institute in Johannesburg, South Africa, at the eMseni Christian Conference Centre.*

## PROMOTIONAL SUPPLEMENT

# CREATING ART *in Pursuit of Justice and Peace*

Kindred Credit Union is excited to sponsor this four-part series featuring the Kindred Credit Union Centre for Peace Advancement at Conrad Grebel University College. This third segment highlights the Grebel Gallery, a unique space for artists whose work expresses peacebuilding values. The gallery bridges art, academia, and community, inspiring conversation and action. The final segment in this series will showcase the Kindred Credit Union Centre for Peace Advancement's engagement with peacemaking in research.

## *Hope Through Art: AN EXHIBIT THAT CROSSES CONFLICT LINES*

Hostilities on the Korean peninsula have run high since the end of WWII. But in the Grebel Gallery's current art exhibit, the potential for peace is on full display.

The show features 15 artists from the four countries involved in the Korean conflict: North Korea; South Korea; the United States; and China. The artists eagerly agreed to participate in this joint exhibit of their work, entitled *A New Era of Peace and a Peaceful Land*, on display in the Grebel Gallery until October 5.

Gallery visitors have the rare opportunity to discover artists who are famous in North Korea but little known outside of it, and to glimpse an isolated society through its art.

The show explores themes of people and landscapes interpreted through varied cultural lenses. Styles are diverse, ranging from an oil painting of Mt. Paektu, below, which is considered by many as the birthplace of the Korean nation, to pencil sketches of a festival in Pyongyang, to an ink-on-paper depiction of an elderly woman.

Curator Heng-Gil Han says the exhibit emphasizes that "peace is not just an absence of war, it is an active interaction among people from the countries in conflict."

Han, who is Director of the Korea Art Forum in New York City, worked with Doug Hostetter, Director of Mennonite Central Committee's office at the United Nations, to mount elements of the exhibit in October 2017. When Paul Heidebrecht, Director of the Kindred Credit Union Centre for Peace Advancement, learned about this unique project, he arranged for the installation to come to Waterloo.

Han's favourite piece in the show is the large photo collage that was a collaboration by five artists, three from North Korea, one from South Korea who is based in the U.S., and one from China. Han assigned them the task of photographing specific urban and cultural settings, including museums, galleries, and parks, in various major cities.

This work is an outcome of true interactions among people from countries in conflict, Han notes. It shows commonalities and differences between viewpoints. Also, it pulls in the viewer for close engagement simply because the photos are small. "This work makes me think," he says.

Han believes the exhibit fosters peacebuilding through art, and inspires people to engage in dialogue with others despite their differences. As he says: "Art is not necessarily quiet. Art can be a powerful tool to build peace, and to interact with other people."



## PROMOTIONAL SUPPLEMENT



### *Grebel Gallery:* A PLACE TO EXPERIMENT AND ADVOCATE

The Grebel Gallery has a unique mandate. “We want to distinguish it from traditional art galleries as a space for artistic experimentation in pursuit of justice and peace,” says Michelle Jackett, Coordinator of the Kindred Credit Union Centre for Peace Advancement. The examples below show how the Grebel Gallery fulfills this purpose.

- **Artist Kandace Boos** created a visual exploration of the United Nations Declaration on the Rights of Indigenous Peoples when she walked from Kitchener to Ottawa in 2017 as part of a Pilgrimage for Indigenous Rights. Along the way, she drew fellow walkers, scenes, and landscapes using a technique called urban sketching. She displayed her art in the Grebel Gallery and hosted a “decolonization circle” conversation there, as well. For Kandace, the gallery provided a unique space in which to merge art and awareness-building.
- **Curator Bryce Kanbara and photographer Mina Ao** created a community art project that showcased 20 photographs of First Nations people in their homes, along with a feature painting by Mohawk artist Shelley Niro. The exhibit invited viewers to engage with the realities depicted in the photos in contrast to preconceived ideas they may have of Indigenous life. Students from Peace and Conflict Studies classes at Conrad Grebel University College engaged with the exhibit, and they reflected on ways to heal historical harms and on their interactions with Indigenous peoples.
- **An exhibition of four quilts and 10 photographs by Colombian women** revealed how quilting can help recover the past and weave a better future. This display sparked an emotional conversation among women from First Mennonite Church in Kitchener when they gathered in the Grebel Gallery to share their own experiences of displacement.

#### HOW YOU CAN CONNECT:

- **Drop by** to view the current exhibit. Free admission.
- **Join the exhibit celebration** on September 20 at 4 p.m., during Waterloo Region Peace Week.
- **Artists can submit exhibit proposals** online at <https://uwaterloo.ca/centre-peace-advancement/grebel-gallery/submit-exhibit-proposal>.
- **Consider renting the gallery** for your event.
- **Donate to the Grebel Gallery Fund** to support its unique commitment to peace and artistic expression. Give online at [uwaterloo.ca/centre-peace-advancement](https://uwaterloo.ca/centre-peace-advancement).
- **Follow @GrebelCPA on Twitter**

## /// Briefly noted

### Grand opening for Edmonton MCC Thrift Shop

On Sept. 1, the Edmonton Mennonite Central Committee (MCC) Thrift Shop held the grand opening for its new location at 12343 149th Street. In a busy area across from a Costco, the new location includes extra space for sorting and storage, as well as a large display area, while cutting previous rental costs in half. Joyce Doran, Thrift Shop coordinator for MCC Alberta, helped with some busy last-minute preparations before the celebration. "I congratulate the staff and all the volunteers in the work they took on with these huge renovations," she said. "The change from Aug. 1 to Sept. 1 was astounding!" Store manager Edmund Lee was pleased with the opening event. "We had about 350 customers come through the door," he said. "Sales were good. We made more than \$4,500." Opening a new location, however, has presented significant challenges beyond transforming a dirty warehouse into an attractive store. In the first month, during the "soft opening," Lee dealt with continual internet connection issues, system glitches and equipment breakdowns. On opening day, everything worked until noon, and then the system crashed because of the volume of sales. The staff, with their month of breakdown experience, were able to work around the issues. The store looks forward to serving the needs of its new community as well as providing funds for the work of MCC.

—BY DONITA WIEBE-NEUFELD



PHOTOS BY WALLY FRIESEN

*The new Edmonton MCC Thrift Store is located at 12343 149th Street, Edmonton.*



*Thrift store manager Edmund Lee, left, and staff person John Francis work the till as approximately 350 customers made the Edmonton store location's grand opening a success.*



*Board member Gordon Baergen entertains the crowd in the entrance of the new Edmonton MCC Thrift Store during its grand opening celebration on Sept. 1.*

## /// Briefly noted

### Mennonite Healthcare Fellowship goes global

Sixty Anabaptist healthcare professionals and their families gathered at Bluffton University in Ohio on June 22-24 for the annual gathering of the Mennonite Healthcare Fellowship (MHF), at which doctors, nurses and other healthcare professionals and administrators share stories from their lines of work around the world. As the children shared time together reading stories, doing artwork and working together on a service project, the adults spent the day learning and networking, and getting to know representatives from Mennonite World Conference's new international health initiative, the Global Anabaptist Health Network. Among the stories told was that of William Swartley, a nurse-anesthetist from Newton, Kan., who talked about serving as a pacifist Mennonite in a forward surgical hospital with Samaritan's Purse in the war zone of Mosul, Iraq. Nurse-midwife Miriam Godshall, recently retired from a lengthy career in Aibonito, Puerto Rico, shared about her experience of living through Hurricane Maria, and an offering was received to assist in a cooperative project to address post-traumatic stress issues on the island. MHF was formed in June 2011, when the Mennonite Medical Association and Mennonite Nurses Association joined to form a new organization open to all Anabaptist healthcare professionals.

—BY EMILY SPATEHOLTS

CANADIAN  
MENNONITE

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## GOD AT WORK IN US

## OBITUARY

# Reflecting the image of Christ

*Oliver Heppner*

*Feb. 11, 1929 - Aug. 12, 2018*

BY LORETTA GIESBRECHT, VALERIE PANKRATZ  
AND MICHAEL HEPPNER

Special to *Canadian Mennonite*

Oliver Heppner was born on Feb. 11, 1929, to Cornelius and Gertrude Heppner, the fourth of their six children. In a written reflection on his early life, he said, “I search my past to try to find strands of events constituting the fabric of my faith and life journey. If there is a warp and woof comprising my patchwork quilt of faith, I sense the two components would be love and trust.”

Oliver grew up near Waldheim, Sask. He wrote that his home “could, by today’s standards, be considered to border on austere, pioneer, primitive,” and that most of the family’s near neighbours were relatives. He attended the nearby Danzig school until Grade 8, when he was needed at home to help on the family farm.

Jacob J. Nickel baptized Oliver on the confession of his faith on June 8, 1947, at Zoar Mennonite Church in Waldheim.

Oliver went on to complete his Grade 12 as an adult in 1956, after he had been working for some years. His résumé included work experience with CN Rail and a job as a concrete builder, where he lost a few of his fingers. He spent numerous summers working as camp manager and maintenance person at Mennonite Church Saskatchewan’s Camp Elim.

He also found employment at the Herbert (Sask.) Nursing Home, where he met Hulda Guenther, whom he married on July 1, 1958. Both Oliver and his bride had teaching certificates and they began their married life as teachers in Iris, Sask.

Their daughter Loretta was born in Swift Current, Sask., in 1961. A second daughter,

Valerie, followed in 1962.

In 1963, Mennonite Pioneer Mission invited the Heppners to teach on a reserve at Cross Lake, Man. This first experience with Indigenous people was the first step in a life-long journey alongside the friends he met there and in future involvements with Native Ministries.

In 1965, the couple moved back to Swift Current, where their son Michael was born.

For the next 17 years, Oliver taught and worked in various capacities at Swift Current Bible Institute (SCBI). Over the years, he served as an instructor of Old Testament, family life, sociology and practical theology. During these years, he continued to pursue studies in Winnipeg at Canadian Mennonite Bible College and the University of Manitoba, where he eventually acquired both bachelor of theology and bachelor of arts degrees.

In 1973, the Heppners purchased an acreage outside of Swift Current, where they planted an organic market garden. They saw this as an opportunity to share the gifts of the earth with others.

Oliver resigned his position at SCBI in 1982 and took a job at McKerracher House, a Mennonite Central Committee-sponsored care institution in Swift Current.

In the fall of 1985, the couple left Swift Current to serve with Native Ministries in Manitoba. They spent six years in Manigotagan, where Oliver pastored the Community Fellowship, and another six months in Riverton. In both places Oliver served the church in the community and



PHOTO COURTESY OF RUTH HEPPNER

*Oliver Heppner working the garden that he loved.*

in the garden.

In the summer of 1992, the couple moved to Oliver’s childhood home near Waldheim. Soon after, Hulda became ill. She died in 1994.

Farming alone was difficult for Oliver, and in 1995, while attending a Living in Faithful Evangelism symposium in Edmonton, he became reacquainted with Ruth Quiring of Calgary. They were married the following year.

With Ruth by his side, Oliver continued to put energy into gardening and living a simple organic lifestyle. They prepared together for the changes of life and aging, gracefully adapting their living arrangements while still gardening and being involved in the community they both loved.

In 2002, Oliver reflected on his life at an SCBI reunion. “Life is good—even when it’s bad,” he quipped, adding, “The Alpha and the Omega is our guide and security. He is our assurance and our hope. We seek to reflect the image of Christ in our coming and our going.”

Oliver Heppner died on Aug. 12, 2018. He is survived by his wife, Ruth Quiring Heppner; children Loretta Giesbrecht (Gordon), Valerie Pankratz (Doug) and Michael Heppner (Donna Wiebe); and 10 grandchildren. ❧

## ARTBEAT

# One writer, many dreams

*Young writer releases book promoting education rights*

STORY AND PHOTO BY NICOLIEN KLASSEN-WIEBE

Manitoba Correspondent  
WINNIPEG

Alliana Rempel has raised thousands of dollars to support inner-city shelters in Winnipeg, the Children's Hospital and the Malala fund. Most recently, she published her first book, the proceeds of which will support education around the world.

Alliana, of Arborg, Man., is also just 11 years old.

Her book *One*, which she illustrated and wrote, is about a young girl in a war-torn country and her magic school supplies that come to the rescue when her school is shut down by terrorists. She was inspired to write it after she read *I Am Malala* when she was 8. The author, Malala Yousafzai, is a Nobel Peace Prize recipient who was shot by the Taliban in Pakistan in 2012 for her activism around girls' education.

"What inspired me to do the book was Malala's quote, 'One book, one pen, one

teacher and one child can change the world,'" Alliana says.

She discovered the book when her mom, Carissa Rempel, read it after hearing Ziauddin Yousafzai, Malala's father, speak at the Mennonite Economic Development

Association (MEDA) conference in Winnipeg in 2014. Alliana started Battle the Bad with Beauty, a project to sell her artwork online and raise money for the Malala fund.

When Carissa saw all the ambitious projects her daughter wanted to take on, she says at first that she felt compelled

to protect Alliana from disappointment. As an adult, Carissa saw how much work there would be, and sometimes it was hard to prevent her realism from making Alliana doubtful. Something Yousafzai said when asked how he supported his daughter stuck with her, though. "When he was asked about Malala, he just said, 'I just didn't clip her wings,'" says Carissa. So she let go and accepted that her daughter's projects would be important life experience regardless of the results.

Within six months of starting Battle the Bad with Beauty, Alliana had reached her goal of \$2,000.

Perhaps her experience in philanthropy work helped her with this. She was just five years old when she started selling

*"What inspired me to do the book was Malala's quote, "One book, one pen, one teacher and one child can change the world," Alliana says.*

her art to fundraise for various causes. While most children her age were watching TV or shooting hoops, at age nine Alliana was joining the Canadian Refugee Association and teaching English to the young newcomers her church sponsored. The Rempels attend The ConneXion, an Evangelical Mennonite Conference church



Alliana Rempel wrote and illustrated her book *One* when she was just 10 years old.

in Arborg.

She's even spoken at a MEDA conference in San Antonio, Texas, and recently won the Young Humanitarian of the Year Award given by the Manitoba Teacher's Society.

"Honestly, she just blows me away all the time," says Carissa. "You have so many negative thoughts as an adult, you always think of all the obstacles, right? And she never does, she never sees those barriers."

The ideas behind *One* had been percolating for a while, but when her class at Arborg Early Middle Years School started working on stories, the project came to life.

"Ali is a go-getter," says Tanya Harding, her fifth and sixth grade teacher. "She is very sweet, very considerate of others, but a perfectionist in herself. . . . [The book] was just supposed to be a classroom project, but it wouldn't have mattered to her, she always has to give 110 percent."

When Harding read Alliana's draft of *One*, she applauded the story and told her it should be published. To her delight, when Alliana returned to school in the fall, she excitedly told her teacher that her book

*While most children her age were watching TV or shooting hoops, at age nine Alliana was joining the Canadian Refugee Association and teaching English to the young newcomers her church sponsored.*

was indeed going to a publisher! What Harding loves the most is seeing how inspiring Alliana and her book are to the new students entering her Grade 5 class, showing them they can actually be authors and make a real difference. "I'm very very proud of her."

Alliana launched *One* at McNally Robinson Booksellers in Winnipeg on Aug. 30 to an audience of more than 60 people. The book cover includes an endorsement from Malala herself and additional praises

*(Continued on page 24)*

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### Voices Together committee seeks input

Baptism, communion, child blessing, marriage, healing, funerals, membership rituals—worship resources for these will be part of the new Mennonite hymnal.

[canadianmennonite.org/worship-rituals](http://canadianmennonite.org/worship-rituals)

*(Continued from page 23)*

from her father and Jahan Zeb, co-founder of Global Peace Centre Canada. “I strongly recommend this inspiring book. . . . Alliana tells children to believe in the power of education and change the world,” writes Malala.

After addressing the audience and reading her book, Alliana encouraged those gathered to find what they like to do and use it to help others. And to other young people wanting to make a difference, she has an empowering message: “I think everyone can make a difference no matter how young they are or wherever they come from, and that everyone has something unique to offer, just like the characters in *One*.” ❧



### Education equips Ethiopian leader to serve

The distance education director at Meserete Kristos College is grateful to God and to the people who helped her on the journey to leadership.

[canadianmennonite.org/education-equips](http://canadianmennonite.org/education-equips)

### Anabaptist Peace Network creates space for relationships

After years of planning, the steering committee of the emerging Global Anabaptist Peace Network met for its first face-to-face meeting.

[canadianmennonite.org/peace-network-meets](http://canadianmennonite.org/peace-network-meets)

### ‘I need to go to school’

Two years after violence erupted in the Democratic Republic of the Congo, Anabaptist churches and organizations continue distributing aid to people forced from their homes.

[canadianmennonite.org/need-school](http://canadianmennonite.org/need-school)

One by Alliana Rempel of Arborg, Man., can be purchased online at [chapters.indigo.ca](http://chapters.indigo.ca). Proceeds will



go towards building a school in Nicaragua with WE Villages.

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

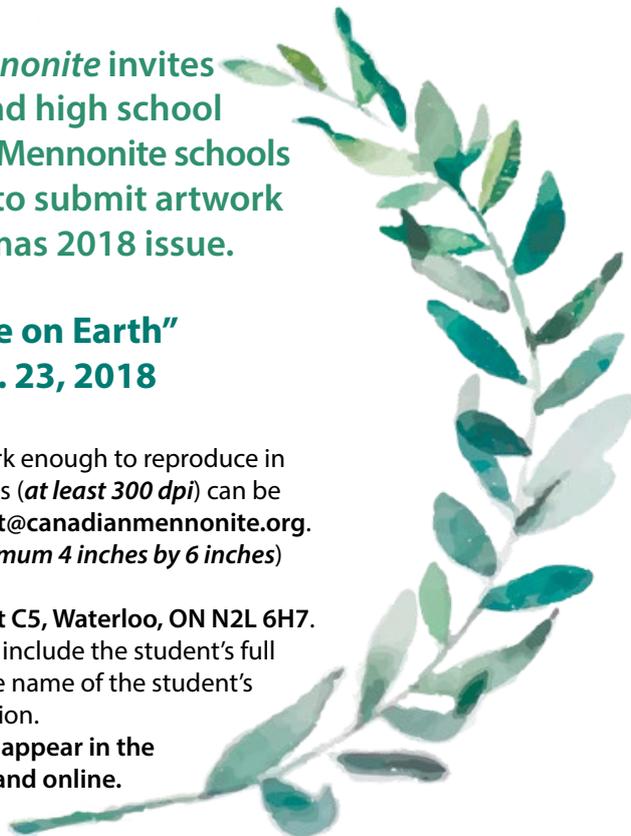
**Theme: “Peace on Earth”**  
**Due date: Oct. 23, 2018**

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

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

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

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



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For inquiries or to apply, contact: [pastoraltransitions@mcec.ca](mailto:pastoraltransitions@mcec.ca)

## Evening the score

*Young writer creates sports news website to put female athletes in the spotlight*

BY AARON EPP  
Young Voices Editor

When Jessa Braun observed a dearth of media coverage for professional female athletes, she decided to do something about it.

Braun is the founder of SheScores.ca, a website that aims to raise gender equity in sports and empower women in sports by shining a light on female athletics.

"I was just becoming infuriated at the thought that there was absolutely no attention on women's sports in [newspapers] and on TV and any type of media," says Braun, who lives in Kitchener, Ont.

She adds that the majority of the media's coverage goes to organizations like the National Hockey League and National

Football League, which feature only male athletes.

that this is because young female athletes aren't exposed to substantial role models because women's sports are never in the spotlight.

"It's really tough to stay motivated and work toward your goals, and even know what goals to work toward, when you don't have those role models to carve that path and show you the way," she says.

A committed athlete, Braun's first love is soccer. She has played the sport for her entire life. Braun also played volleyball, field hockey and badminton in high school, and enjoys snowboarding in the winter.

She currently competes on the women's cross-country team at Wilfrid Laurier



PHOTOS COURTESY OF JESSA BRAUN

*Jessa Braun is the founder of SheScores.ca.*

*'I was just becoming infuriated at the thought that there was absolutely no attention on women's sports in [newspapers] and on TV and any type of media.'*  
(Jessa Braun)

Football League, which feature only male athletes.

"This frustrated me because there are professional women's teams out there," she says. "How come nobody cares about them?"

The 21-year-old launched SheScores.ca last December. The site includes news articles, features and blog posts covering a variety of sports, created by a team of 10 predominantly female volunteer writers and videographers.

The website notes that women's sports receive just 4 percent of all sports media coverage, and that girls drop out of sports at six times the rate of boys. Braun believes

University's Brantford campus, where she is in her fourth year of a degree in community health.

She says her father, who played football briefly with the CFL's Calgary Stampeders, instilled in her a love of sports.

She credits sports with making her into who she is today. In addition to shaping her physical abilities and talents, competing in sports has taught her how to work with a team, how to manage her time and how to lead, all of which are skills that transfer to other aspects of life.

At the same time, she has experienced her share of sexism. In Grade 8, she



*A lifelong athlete, Jessa Braun currently competes on her university's cross country team.*

(Continued on page 28)



*Jessa Braun, right, says that playing sports has shaped her character.*

*(Continued from page 27)*

overheard a boy saying, “I would never date Jessa because she can do more push-ups than me.”

“I felt bad about myself,” she says. Now she knows better. “I shouldn’t feel bad about the fact that I can do lots of push-ups and run really fast. I shouldn’t feel bad about that at all. Thankfully, I didn’t drop out of sports because of insecurity, but a lot of girls do.”

She remembers playing soccer at the age of 13 with a girl who quit the team because her boyfriend didn’t approve of her involvement in the sport. “Girls shouldn’t feel bad about their athletic abilities,” Braun says. “I don’t think it should be seen as masculine to be a good athlete.”

When asked how she’s enjoying running SheScores.ca, Braun replies, “I love it.” She initially entered Laurier to study journalism, and working on the site is a great way to build a portfolio in case she wants to continue down that path in the future.

Running the site has provided her with the opportunity to give presentations about women in sports, and it’s introduced

her to people she wouldn’t have otherwise met.

For Braun, a member at Breslau (Ont.) Mennonite Church, running the site is also connected to her faith. “Mennonite values are pretty rooted in serving the community and helping others,” she says. “I’ve always very much believed in [that].”

In some sports, the tide is starting to turn. The World Surf League (WSL), surf’s governing body, announced earlier this month that it will award equal prize money to male and female athletes for every WSL-controlled event in the 2019 season and beyond.

There is a long way to go before gender equity in sports is realized, though. Until then, SheScores.ca will be there, spotlighting female athletes and empowering girls to play sports.

“I really feel fulfilled by being involved in this movement,” Braun says. “It’s not the type of service that Mennonites typically do, but I feel like I’m helping a cause that really needs to be addressed and serving female athletes who deserve recognition.”

✎



*Jessa Braun and other members of Breslau (Ont.) Mennonite Church pose for a photo with the Toronto Furries soccer team.*



## Following the signs

*Teenage interest in American Sign Language leads to career for Winnipeg woman*

**BY AARON EPP**  
Young Voices Editor

**W**hen Canadian students learn an additional language, it’s typically French or Spanish. Not Rachel Braul,

though. As a student at Queen Elizabeth High School in Calgary, she learned American Sign Language (ASL).

In addition to its program for students who are deaf and hard of hearing, the school offers ASL courses to the hearing population as an elective, so that they can converse with deaf students.

“Looking back on it, that’s actually a pretty unique experience that not a lot of people have,” says Braul, now 31 and living in Winnipeg. “It spurred on a new interest.”

The experience proved to be formative. A few years ago, while working part-time in a bakery and part-time as a nanny, Braul was considering what she wanted to do next in life. She decided to pursue her interest in ASL and enrol in the ASL-English interpretation program jointly offered by the University of Manitoba (UM) and Red River College. Only about 12 students are typically admitted to the program in any given year. Of the 12 that started in Braul’s cohort, only five graduated.

She graduated from the four-year program this past June with a diploma in ASL-English interpretation from Red River and a bachelor’s degree in linguistics from UM.

“It’s a very challenging program because you’re doing two full-time programs at once, and people often drop out,” she says, adding that while she has graduated and is currently pursuing work as an ASL interpreter, she is by no means an expert.

“You’re honing a skill,” she says of working as an interpreter. “It’s never going to be perfect, it’s never going to be 100 percent. . . . [That’s] what pushed me to keep going. It’s never finished. After four years, I’m still a rookie. I’m a straight-up rookie and I’ll be one for a while.”

According to information released by the Canadian Association of the Deaf in July 2015, there are approximately 357,000 profoundly deaf and deafened Canadians, and possibly 3.21 million hard-of-hearing Canadians.

Interpreters like Braul are available to aid people in a variety of settings, from school lectures and business meetings to religious services and medical appointments. A small but growing number of musicians are also starting to offer ASL interpretation at their concerts.

Braul has a number of things to consider when working with a client, including where best to position herself so that she can both hear the person who is speaking

and be seen by the person she is interpreting for.

She also has to check her biases at the door and ensure that she stays composed throughout the booking.

“Advocating for yourself as an interpreter is really important,” she says. “You want to provide the best service possible so that everyone is understood.”

Braul grew up attending Calgary Inter-Mennonite Church in Calgary. She worked as a counsellor at Mennonite Church Alberta’s Camp Valaqua and holds a degree in psychology from Canadian Mennonite University in Winnipeg.

These experiences helped teach her to think critically and consider the experience of others, she says, which helps make her a better interpreter.

“Critical thinking and being able to self-analyze are two huge pieces to being an interpreter, because you’re going into a situation that isn’t yours,” she says. “You’re a third party, and you can affect how people respond to questions. You have to be careful and ask: How am I influencing this situation? You want [the deaf consumer] to have an authentic conversation with whoever they’re talking with.”

“Checking your power, bias, ethics, privilege and power—all of those things I learned through all of my life experiences and through my [CMU] experience,” she adds. “It makes you a trustworthy person as well, if you have all those things in check, and the deaf consumer knows you’re going to do the best job possible.”

Prior to high school, Braul had never met someone who is deaf. That’s not unusual. Typically, hearing people have little or no experience interacting with people who are deaf, so they are intimidated when they do.

“Some hearing people just stare at [them] like a deer in the headlights and then walk away,” Braul says.

Her advice for hearing people who are interacting with a deaf person is straightforward: Consider that person’s feelings and do what you can to accommodate the person who is deaf.

“The everyday barriers a deaf person faces are endless,” she says. “Take the time to recognize that . . . [and] treat everyone the same.” ॥



PHOTO BY AARON EPP

*Rachel Braul is an American Sign Language-English interpreter.*



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## Calendar

### British Columbia

**Oct. 9,11:** Mennonite Heritage Museum, Abbotsford, presents "The Burden of the Soviet Star," a film produced by Otto Klassen, at 1:30 p.m. each day.

**Oct. 12-14:** MC B.C. Women's retreat, at Camp Squeah. Theme: "Contagious joy."

**Oct. 16,18:** Mennonite Heritage Museum, Abbotsford, presents "Through the Red Gate," a film directed by Moyra Rogers, at 1:30 p.m. each day.

**Oct. 23,25:** Mennonite Heritage Museum, Abbotsford, present the film "The Birth of Anabaptism," as taught by Abraham Friesen, at 1:30 p.m. each day.

**Oct. 27:** Columbia Bible College fundraising dinner, at the college, Abbotsford.

**Oct. 30, Nov. 1:** Mennonite Heritage Museum, Abbotsford, presents "Menno's Reins," a Dueck film production, at 1:30 p.m. each day.

**Nov. 6,8:** Mennonite Heritage Museum, Abbotsford, presents "Remembering our Mennonite Heritage," a film produced by Otto Klassen, at 1:30 p.m. each day.

**Nov. 10,11:** MC B.C. Symphony of Hymns 3, with Calvin Dyck: (10) at Sherbrooke Mennonite Church, Vancouver, at 7 p.m.; (11) at Level Ground Mennonite Church, Abbotsford, at 3 p.m.

**Nov. 13,15:** Mennonite Heritage Museum, Abbotsford, presents "The Last Objectors," a Refuge 31 film, at 1:30 p.m. each day.

**Nov. 16-18:** Senior youth Impact retreat at Camp Squeah.

**Nov. 19-24:** Christmas at the Musuem, a Christmas market at the Mennonite Heritage Museum, Abbotsford.

### Alberta

**Oct. 27:** Sixth annual Christian-Muslim Dialogue, at the ARCA banquet hall in Edmonton, from 10 a.m. to 2:30 p.m.. Tickets available online at Eventbrite.ca.

### Saskatchewan

**Oct. 12-13:** Women's retreat, at Shekinah Retreat Centre.

**Oct. 12-13:** RJC alumni volleyball and soccer tournament.

**Oct. 13-14:** Osler Mennonite Church celebrates its 90th anniversary.

**Oct. 27:** MC Saskatchewan Equipping Day, at Warman Mennonite Church.

**Oct. 27:** RJC corporation and homecoming banquet.

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

**Nov. 24:** MC Saskatchewan fall leadership assembly.

### Manitoba

**Until Nov. 10:** Mennonite Heritage Centre Gallery, Winnipeg, presents its 20th-anniversary exhibition.

**Oct. 7:** Springstein Mennonite Church 80th anniversary celebration; worship at 10:30 a.m., followed by lunch and an afternoon program of sharing a memory or story, music, or a word of blessing. For more information, email Randy Hildebrand at sprmench1@gmail.com.

**Oct. 11:** Westgate Mennonite Collegiate fall supper. Visit westgatemenonite.ca for more information.

**Oct. 27, 28:** Camps with Meaning celebration fundraising banquets, which include music, ministry highlights, food and fellowship, in aid of sending kids to camp: (27) at Emmanuel Mennonite Church, Winkler, (28) at Douglas Mennonite Church, Winnipeg; both banquets begin at 5:30 p.m. For tickets, call 204-895-2267.

**Oct. 27, 28:** Singin' in the Grain fundraising concerts for Canadian Foodgrains Bank: (27) at Springfield Heights Mennonite Church, Winnipeg, at 7 p.m., (28) at Emmanuel Mennonite Church, Winkler, at 3 p.m. Featuring the Faith and Life Male Choir and the CMU Men's Choir.

**Nov. 4:** Crystal City Mennonite Church celebrates its 70th anniversary with morning worship and an afternoon program.

**Nov. 15:** Evening of the Arts, at Westgate Mennonite Collegiate, Winnipeg, at 7 p.m. Music by the school's band and choral groups, plus art displays.

**Nov. 15-17:** The Mennonite Historical Society of Canada's 50th anniversary conference, "A people of diversity: Mennonites in Canada since 1970,"

will be hosted by the Centre for Transnational Mennonite Studies at the University of Winnipeg.

### Ontario

**Until May 2019:** Sites of Nonresistance: Ontario Mennonites and the First World War exhibit of letters, photographs and documents from the Mennonite Archives of Ontario, at Conrad Grebel University College, Waterloo.

**Oct. 11:** Dean Peachey, the 2018 Conrad Grebel Distinguished Alumni Service Award winner, will speak on "Backward/forward: Reflections on peace, conflict and human rights," in the Grebel Gallery, Waterloo, at 7:30 p.m.

**Oct. 12-13:** "Understanding conflict: Foundations" workshop, with Betty Pries, at Conrad Grebel University College, Waterloo, from 8:30 a.m. to 4:30 p.m.

**Oct. 13:** "Empty Bowls for Haiti" event, at Steinmann Mennonite Church, Baden, seatings at 5 and 7 p.m. Ontario potters donate the bowls, local restaurants and organizations donate the soup. In support of MCC Ontario and its commitment to sustainable change in Haiti. For tickets, call 519-745-8458.

**Oct. 13:** "Voices Together: Prepare the way," a resource day with members of the "Voices Together" hymnal team, at St. Jacobs Mennonite Church, from 9 a.m. to 4 p.m. Followed by an intercultural worship service and international meal, at First Mennonite Church, Kitchener, at 5 p.m. To register online, visit mcecc.ca.

**Oct. 14:** Hymn sing with the "Voices Together" hymnal team, at St. Jacobs Mennonite Church, at 3 p.m. Donations to the work of "Voices Together."

**Oct. 18:** 2018 Benjamin Eby Lecture, in the Conrad Grebel University College Chapel, Waterloo, at 7:30 p.m. Speaker: Grebel professor Alicia Batten. Topic: "Memory, identity and the Sermon on the Mount: The Case of André Trocmé."

**Oct. 18-Dec. 21:** "Cultural translation: Negotiated third spaces and those who live there" art exhibition, featuring the works of Iranian Canadian Soheila Esfahani, at the Grebel Gallery,

Waterloo. The official launch takes place on Oct. 23 at 4:30 p.m.

**Oct. 19-20:** "Empowered Women Preach" conference, at Conrad Grebel University College, Waterloo.

**Oct. 22:** Parkwood and Fairview Mennonite senior communities fundraiser for dementia care, at Bingemans, Kitchener, at 6:30 p.m. Speaker: Spencer West. Event includes silent auction. For tickets, call 519-653-5719 x4837.

**Oct. 27:** The Mennonite Historical Society of Ontario presents "Living history: Indigenous and Mennonite stories of encounter," at Conrad Grebel University College, Waterloo, from 10 a.m. to 4 p.m.

**Oct. 27,28:** Pax Christi Chorale presents Slavic Devotion, featuring works by Stravinsky and Rachmaninoff, at Grace Church on-the-Hill, Toronto; (27) at 7:30 p.m., (28) at 3 p.m.

**Nov. 3:** Conrad Grebel University College and University of Waterloo open house, from 10 a.m. to 5 p.m.

**Nov. 10:** MCC Ontario peace conference, at Forward Church, Cambridge, from 9 a.m. to 4 p.m. For more information, visit mcco.ca/peace-conference.

**Nov. 15:** "Aging as a natural monastery: Spirituality in later life," with Bill Randall, at Steinmann Mennonite Church, Baden, at 4 p.m., followed by supper. For more information, email jane.kuepfer@uwaterloo.ca.

**Nov. 16:** "Spirituality, aging and narrative: The sacred art of story listening," with Bill Randall, in the Conrad Grebel University College Great Hall, from 8:30 a.m. to 3:30 p.m. For more information, email jane.kuepfer@uwaterloo.ca.

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



/// Classifieds

**Employment Opportunities**



Employment opportunity  
CEO & General Manager

Mennonite Mutual Insurance Co. (Alberta) Ltd. and its subsidiary company, Mennonite Insurance Agency Ltd., provide a full range of personal and commercial insurance products to policyholders throughout Alberta. MMI is a growing company that serves its policyholders directly through a team of licensed insurance professionals located in offices in Calgary, Edmonton, Grande Prairie and La Crete, Alberta, and works cooperatively with churches throughout the province. Annual premiums for the two companies combined exceed \$15,000,000.

**Mennonite Mutual Insurance (MMI)** is seeking a CEO & General Manager who will lead the organization into its next chapter. The CEO will work with the board to cast the company's vision and will lead a team of staff and volunteers to achieve goals that support the vision. The successful candidate will bring business and financial skills, advanced organizational leadership experience and relevant education. The CEO will lead the organization in the development of advanced technology, progressive human resources and modern business practices.

MMI is guided by its mission statement "to provide mutual aid by meeting the property and casualty insurance needs of the Mennonite community and those of like faith, in Alberta" and a vision statement which is based on Galatians 6:2: "Bear one another's burdens and so fulfill the law of Christ."

In order to effectively lead the organization, the applicant must be of the Christian faith and be willing to promote the mission and vision of MMI.

Candidates should direct their resumes and expressions of interest by October 12, 2018, to: Kevin Neufeldt, Board Chair:  
**kneufeldt@mmiab.ca**

**Announcement**

**Remembering and Thanksgiving – Centennial of the Russian Revolution**  
Saturday, October 13, 2018, 7 p.m. Featuring historian Aileen Friesen, recently in Ukraine; Senator Peter Harder from Ottawa; Choral Music with special mass choir led by John Rempel; Soloist Russell Braun, and much more at St. Catharines United Mennonite Church, 335 Linwell Rd., St. Catharines, Ont. All are welcome! **For more information email gtdyck@gmail.com.** Opportunities to donate to University of Winnipeg retrieval of KGB victim files project or the ongoing work of the Mennonite Centre in Molochansk, Ukraine.

**Announcement**

**Mennonite Fellowship of Montreal Welcomes you!**  
A small Anabaptist church in the heart of Montreal close to McGill  
www.mfmntl.org  
fellowship.mtl@gmail.com

**For Rent**

**FOR RENT** Three bedroom, two bath, bungalow with garage, fenced back yard, and garden for rent in the Breithaupt Park area of Waterloo. Near the expressway and walking distance to uptown Waterloo. November 1st. Rent \$1700/mo plus utilities.  
**mjreesor@sympatico.ca**  
**416-529-9133**



**Mennonite Church Canada**

**Employment opportunity  
Communications officer**

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

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

**Supervision**  
Executive Minister, Mennonite Church Canada

**Key Duties**

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

**Qualifications**

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

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

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

**Upcoming Advertising Dates**

Issue Date	Ads Due
Oct. 22	Oct. 5
	<i>Focus on Books &amp; Resources</i>
Nov. 5	Oct. 22
Nov. 26	Nov. 12
Dec. 17	Dec. 3

PHOTO BY ARMIN HASENBANK

/ TEXT BY DONITA

WIEBE-NEUFELD

*Food for thought! There is something awe inspiring about big machines and, when used for a good cause, the 'awesome factor' is exponential. On Sept.*

*9, 14 massive combines completed a 135-acre barley harvest in two hours, just beating the rain. The 'big field' harvest on land donated by Pembina*

*Pipelines East of Gibbons, Alta., was one part of the new Grow Hope North project of Mennonite Central Committee*

*(MCC) Alberta. The project encourages donations of \$300 an acre to pay the input costs of farming the land. A group of local farmers near*

*Fort Saskatchewan and Gibbons volunteer their time and expertise to raise the crops. Profits from grain sales are matched 4 to 1 by the Canadian government, and the money goes to the Canadian*

*Foodgrains Bank to alleviate hunger around the world. The Grow Hope North project is a partnership of local farmers, agriculture businesses, and various Christian denominations and organizations. MCC Alberta*

*helped to sponsor 100 of the 135 acres. This was MCC Alberta's first year partnering with the groups in Grow Hope North.*

*Another MCC project, Grow Hope South, is in its second year of sponsoring 100 acres on Richard and Esther Goerzen's farm near Carstairs.*

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# God at Work in the World Snapshot

