



CANADIAN ANNONITE

April 27, 2015
Volume 19 Number 9

An urgent search for water in Mozambique

PM40063104 R09613

inside

- Mennonite me 4
- Those Mennonites! 13
- Focus on Books & Resources 24

EDITORIAL

The practical side of discernment

DICK BENNER
EDITOR/PUBLISHER

“Discernment” has been a much-used word and concept in interpreting the Bible over the past number of years. Mainly we have defined it as a working tool to determine what God, in the person of Jesus, would have us do about difficult issues facing us in the 21st century.

There is no doubt that we, as Anabaptist followers of Jesus, desire first and foremost to be faithful. So the intent is honourable. What we often struggle with is a framework within the congregation, area church or denomination that can give us both some systematic processes and parameters to carry out our best intentions.

I have recently come across the writings of Richard Robert Osmer of the Presbyterian faith that give some practical handles to work at discernment, reflections that I found helpful in forming such a framework. I am indebted to his thoughts as I pass them on. These are by no means exhaustive, but rather a smattering of ideas that could help us.

Osmer draws on the work of James Fowler, who has developed a model for discernment. First is the need for dialogue—a conversation that is capable of holding in tension multiple truths that cannot be easily integrated into a logical coherent system of thought.

Writes Fowler: “It is precisely this style of faith that is necessary for genuine participation by a congregation and its members in the teaching process. They must open themselves to the insights of multiple authorities at various levels of the church’s life and be willing to live with the tensions generated



by the interaction of differing perspectives—perspectives that cannot be easily reduced to a single ideology or theology.”

Next, a faith development perspective is needed, one that allows us to see that transitional periods are a necessary part of growth in faith. Fowler writes: “It allows us to accept and affirm persons in such times, communicating to them that doubt and struggle can be a legitimate part of faith, and not necessarily its antithesis. It provides congregational teachers and leaders with insight into the sorts of issues that persons in transition from one stage to another typically face.”

Another important dynamic Fowler names is: pay attention to what he calls a “mythic literal faith,” especially as it manifests itself in the lives of a congregation’s children. “At the heart of a congregation’s culture is a myth in the sense of a common story shaping the identities of its members and teaching them to view the world in relation to God. One of the most important tasks during this stage is providing

opportunities for children to hear and see this story rehearsed with such power that they begin to identify with it and the community that lives by its meaning.”

The next phase of a person’s development is what Fowler calls a “synthetic conventional faith,” a stage in which a congregation pays close attention to its young people as a relational form of ministry and the projection of a “clear set of theological and moral norms.”

Those who work with young people, he writes, “have long known the importance of educational opportunities that can stretch them: regional youth retreats, multi-church service projects that take young people into a different community, summer leadership seminars and cross-cultural exchanges—all teaching opportunities to initiate youth into the broader conversations by which the church struggles together to determine what it believes about God and how it can best serve God in the contemporary world.”

Central to all of this is to establish and foster a friendly environment in which all congregants can feel comfortable asking questions about their faith in an increasingly post-Christendom world.

That, it seems to me, is the practical side of discernment—a friendly and open environment in which persons are not held in judgment by their peers or elders in expressing and living out their faith—at whatever stage.

It seems to me that it is only in this setting, however ideal, that faith can be developed into a hermeneutic that serves us during these uncertain times.

Our churches are at a crossroad, concludes Osmer in an epilogue. The path we choose to travel today will be of great consequence well into this century. Its continued diminishment cannot help but diminish the whole of our life together and our witness to society.

ABOUT THE COVER:

Lydia Pensar of Mozambique waters her garden by flinging water from a jug. Sand dams result in not only water, but also food. Built in 2013, the dam supplies 54 families with fresh water for irrigation and other uses. Read ‘An urgent search for water in Mozambique’ online at canadianmennonite.org/mozambique-water-search.



PHOTO: MATTHEW SAWATZKY, FOR MENNONITE CENTRAL COMMITTEE

Circulation: Please contact Lisa Jacky toll-free at 1-800-378-2524 ext. 221 or by e-mail at office@canadianmennonite.org for subscriptions and address changes. Subscriptions can also be ordered at our web site. We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund for our publishing activities. ISSN 1480-042X

Canada

CANADIAN MENNONITE

PUBLICATIONS MAIL AGREEMENT NO. 40063104 REGISTRATION NO. 09613

RETURN UNDELIVERABLE ITEMS TO CANADIAN MENNONITE
490 DUTTON DRIVE, UNIT C5

WATERLOO ON N2L 6H7

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

Web site: canadianmennonite.org

Please send all material to be considered for publication to:

General submission address: submit@canadianmennonite.org

Readers Write: letters@canadianmennonite.org

Milestones announcements: milestones@canadianmennonite.org

Obituaries: obituaries@canadianmennonite.org

Calendar announcements: calendar@canadianmennonite.org

Material can also be sent "Attn: Submissions/Readers Write/Milestones/Obituaries/Calendar"
by postal mail or fax to our head office.

Reprint requests: reprints@canadianmennonite.org

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

Guiding values:

Hebrews 10:23-25 • Accuracy, fairness, balance • Editorial freedom •

Seeking and speaking the truth in love • Open hearts and minds in discerning God's will •

Covenantal relationships and mutual accountability

Area churches and MC Canada financially support 38 percent of Canadian Mennonite's annual budget.

Board of Directors (by appointing body):

MC Canada: **Les Klassen Hamm, Doreen Martens, Henry Krause, Bryan Moyer Suderman,**

MC B.C.: **Linda Matties,** MC Alberta: **Kuen Yee;**

MC Saskatchewan: **Marianne Harder;** MC Manitoba: **Ken Reddig**

MC Eastern Canada: **Tim Reimer;**

CMPS: **Carl DeGurse, Roger Epp, Tobi Thiessen**

Board Chair: **Tobi Thiessen,** tobi.thiessen@sympatico.ca, 416-622-7850

Head Office Staff:

Dick Benner, Editor/Publisher, editor@canadianmennonite.org

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

Barb Draper, Editorial Assistant, edassist@canadianmennonite.org

Dan Johnson, Graphic Designer, designer@canadianmennonite.org

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

Aaron Epp, Young Voices Co-editor, youngvoices@canadianmennonite.org

Rachel Bergen, Young Voices Co-editor, rachel.bergen19@gmail.com

Virginia Hostetler, Web Editor, webeditor@canadianmennonite.org

Advertising Manager: D. Michael Hostetler, advert@canadianmennonite.org,

toll-free voice mail: 1-800-378-2524 ext. 224

Correspondents:

Will Braun, Senior Writer, seniorwriter@canadianmennonite.org, 204-822-8288;

Amy Dueckman, B.C. Correspondent, bc@canadianmennonite.org, 604-854-3735;

Donita Wiebe-Neufeld, Alberta Correspondent, ab@canadianmennonite.org, 780-436-3431;

Donna Schulz, Saskatchewan Correspondent, sk@canadianmennonite.org, 306-232-4733;

J. Neufeld, Manitoba Correspondent, mb@canadianmennonite.org, 204-221-8022;

Dave Rogalsky, Eastern Canada Correspondent, ec@canadianmennonite.org, 519-577-9987.

One-Year Subscription Rates

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

U.S.: \$66

International (outside U.S.): \$89.10



contents

Mennonite me 4

Self-described atheist **ROBIN A. FAST** asks, 'Where do I fit into my own [Old Order] community when the community is inseparable from the beliefs I have rejected?'

God is at work in the church in China 15

MC Canada Witness workers **GEORGE** and **TOBIA VEITH** provide an insight into the church in China, Macau, Hong Kong and Taiwan, during their visit to Saskatchewan.



Welcome to Canada . . . because of Jesus 19

Alberta correspondent **DONITA WIEBE-NEUFELD** reports on how Edmonton Mennonites and Muslims have worked together to welcome a Syrian refugee family.

Ethical businesses make good money 20

Senior writer **WILL BRAUN** profiles Toronto's Fresh From the Farm and Rosthern's Peasant's Pick Market Gardens.



Cookbook reflects old-style Menno cooking 24

Books & Resources editor **BARB DRAPER** reviews the 65th-anniversary edition of *Mennonite Community Cookbook*, whose author set out in 1950 to preserve recipes from the past.

Young Voices 34

'Interaction/Isolation' and 'Countercultural mountain music' by **AARON EPP**. 'Living in limbo' by **RACHEL BERGEN**.

Regular features:

For discussion **6** Readers write **7** Milestones **14** Pontius' Puddle **14** Yellow Page **33** Calendar **38** Classifieds **39**

The practical side of discernment 2

DICK BENNER

A unique synergy 7

ARLYN FRIESEN EPP

What kind of God do you believe in? 8

MELISSA MILLER

Developing our generosity skills 9

MARLOW GINGERICH



Online NOW!

at canadianmennonite.org

Web first:

- How much is a volunteer worth? (MDS)
- Part-time registration opens for PA 2015 (MWC)
- Siera Vercillo's passions guide her choices (MEDA)
- When vacation becomes vigil: watch and pray (creation care)

The complete online Calendar covers events across Canada and can now be easily viewed on mobile devices.

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



Mennonite me

An atheist 'comes home' to the Old Order

BY ROBIN A. FAST

SPECIAL TO CANADIAN MENNONITE

I have long accepted these identifiers as founded in Christianity. It seems clear to me now, however, that these traditions and values are founded in shared history, driven not by religious belief but by the responses these beliefs evoked from the societies Mennonites encountered along the way.

My grandmother's church is, like all Old Order Mennonite churches, plain. The white walls are bare. There are no stained-glass windows, no gilded altars and no images of saints or martyrs. Pews of hard, blonde oak sit in tight rows on worn linoleum.

Today, the small chapel is filled with people. Women, unadorned, wearing simple, modest dresses, their long hair tucked under black caps, sit with their daughters on one side. Men and boys sit across the aisle. A man sporting a beard, and wearing a black suit and white dress shirt stands behind the pulpit and preaches off the cuff. (No notes are required with God's inspiration.) The sermon sounds like a throwback from a different age, focussed on the "evil one," the reality of hell fire and the importance of vigilance against temptation.

Most of the people around me are my relatives. I sit with one of my mother's brothers on my left, his son to my right. I sit with family and with the deep sense of connection hoped for in family. I sit with belonging.

I also sit as an outsider. I am, for lack of a better word, an atheist.

I am home for a family reunion. My mother and her seven siblings, their spouses, children and grandchildren gather around the matriarch, my grandmother, who is closing in on 100, and who is watching and smiling in the midst of all that has come after her. We're here from all over. I have come from British Columbia. There are others from B.C., too, aunts and uncles from Alberta

PHOTO BY MARYLOU DRIEDGER



and Minnesota, cousins from Kansas, New York and other parts of Canada and the U.S.

And, of course, most come from their homes right here in southern Manitoba, where our ancestors settled in the late 1800s. This is a rare, nearly complete gathering of the clan. A meal of fried chicken, another of *vereneki* (stuffed dumplings) and farmer sausage; a baseball game; the trip to church; shared stories interspersed with emotional greetings, hugs and tears, and laughter. It is good to be home.

According to my mother, my grandmother has wondered why she is still alive, why God hasn't yet taken her to heaven. Her conclusion: He needs her to be here to pray for her family.

I imagine myself at the top of her list. I would like to be there, to be in her thoughts, but I know if I do top the list it is because I am seen as the most in need of prayer, the furthest of my family from Mennonite beliefs and traditions. This is one of many dichotomies that tease my brain. Where do I fit into my own

community when the community is inseparable from the beliefs I have rejected?

The a cappella harmonies of the hymns sung by the small group of women and men at the front of the chapel are hauntingly beautiful. A chill runs up my spine as I listen to voices that are simultaneously alien and familiar. This sect of Mennonites shuns musical instruments—as well as things like radios, televisions, photographs and fashion—a practice that until recently seemed to me archaic and meaningless. I now better understand it as one of the requirements of more harrowing times and an important reminder of a deep, dramatic history.

Nearly 500 years ago, a Catholic priest from the Netherlands named Menno Simons, who had been questioning church practices and re-thinking his own beliefs, joined the Anabaptist movement after his brother, who was part of the movement, was killed. The Anabaptist beliefs in believer's baptism, the freedom to choose church membership, and the separation of church and state were a threat to Protestants and Catholics alike.

The resulting persecution left most of the movement's leadership dead and its followers scattered and disorganized. Menno was soon a leader in the community, organizing many of those who remained and embracing the pacifist principles that helped his group survive, since those who stood their ground and fought, died. Out of this struggle, the Mennonites emerged.

A central theme in Mennonite history has been the necessity of movement, of seeking refuge in places where they would be allowed to practise their religious beliefs undisturbed. These sanctuaries have never been permanent, as governments have shifted from inviting them when labour was in short supply, to expelling them or revoking exemptions from military service or other expectations when the economic or political landscape changed.

As a result, Mennonites are a diasporic population, strewn across Europe and the Americas. Even after immigrating to Canada, when the government insisted

(Continued on page 6)

Any remnants of what I would call magical thinking—the metaphysical beliefs of Christianity—fell off me long ago without ceremony, like a blanket slipping from my shoulders.

(Continued from page 5)

all children attend public school, a small group of Mennonites moved yet again, leaving for South America, recognizing that this policy would eventually result in their assimilation.

One more time, Mennonites chose freedom over comfort and movement over conflict. Their actions were prophetic. My ancestors remained and I am the product of that assimilation, “passing” into mainstream Canada, embracing an evidence-based view of the world and its problems, spending my Sundays not in church but more likely watching reruns on TV and eating sushi.

Over the course of five centuries, a unique culture developed:

- A **CULTURE** seen in its food influenced by Germany, Ukraine, Canada, Paraguay and many other regions, but also by necessity; food that is basic, evolved from meagre rations and long winters.
- A **CULTURE** that values simplicity, community, family and the freedom of belief.
- A **CULTURE** that rejects other attachments and is ready to move and adapt.
- A **CULTURE** of pacifism and a willingness to help those trying to survive on the edges of our global community.

I have long accepted these identifiers as founded in Christianity. It seems clear to me now, however, that these traditions and values are founded in shared history, driven not by religious belief but by the responses these beliefs evoked from the societies Mennonites encountered along the way.

As I age I discover the importance of this history and how much it has created and continues to shape who I am. The story I have had of myself as independent and self-determining has all but disappeared.

I also see that dominant Canadian culture has less of a hold on me than I have even recently imagined. I may have completely rejected my family’s religion, but somehow the culture—the important bits, the values that have guided and shaped this unique religious group—is inside my bones, mixed into my marrow, not embraced by me but embracing me from the inside out.

There is no way around it, whether I like it or not. Any remnants of what I would call magical thinking—the metaphysical beliefs of Christianity—fell off me long ago without ceremony, like a blanket slipping from my shoulders. But the values and the cultural connections show up in me more every year, oozing up into my consciousness, each new morsel a pleasant revelation reminding me of my intimate tie to this community.

I live in a small apartment and increasingly find myself rejecting material attachments. I work at a college and the courses I teach focus on family,

community social services and social justice. I thought I was brought to this work by my own autonomous choices, but I now realize how far that is from the truth.

My son wants to play military-themed video games. I am repulsed. Like any parent? Or like a Mennonite parent? I’m not sure.

When friends describe characteristics they see in me, more often than not I am surprised by how much those characteristics, at least the good ones, mirror what I see in that strange, distant, shrugged-off culture.

Outside the chapel after the service, my uncle embraces me. He puts his forehead to mine, breathes in deeply and without words tells me I am loved. He, his children and grandchildren belong to my grandmother’s church, the most traditional church in this community. On the outside, other than the hairline and bulb on the end of the nose, we couldn’t be more different. But we share the same marrow.

I am an atheist. I am also a Mennonite. ☘

Robin Fast is an instructor in community, family and child studies at Camosun College in Victoria, B.C.



☘ For discussion

1. Have you experienced a loving “welcome home” after a time away? What contributed to the feelings of love and being embraced? What things inhibited a feeling of being welcomed and at home? How is a visit home different from a return home?
2. Robin Fast asks, “Where do I fit into my own community when the community is inseparable from the beliefs I have rejected?” Is there room in a church community for someone who does not share the faith? Can “Mennonite” refer to culture, separate from faith?
3. Fast describes his grandmother’s church as a group separate from the world. How important is that sense of separateness for developing a distinctive family culture? What are the advantages and pitfalls of strong separation from the world? Will Fast’s children be able to experience a similar sense of homecoming?
4. How much do our congregations foster a Mennonite in-group mentality? Is it important to work at welcoming those without family connections into our congregations? How do you interpret Jesus’ story of the great banquet (Luke 14:15-24)?

—BY BARB DRAPER

VIEWPOINTS

/// Readers write

We welcome your comments and publish most letters sent by subscribers intended for publication. This section is largely an open forum for the sharing of views. Letters are the opinion of the writer only—publication does not mean endorsement by the magazine or the church. Keep letters to 300 words or less and address issues rather than individuals. We do not countenance rancour or animosity. Personal attacks are inappropriate and will not see the light of print. Please send letters to be considered for publication to letters@canadianmennonite.org or by postal mail or fax, marked "Attn: Readers Write" (our address is on page 3). Letters should include the author's contact information and mailing address. Letters are edited for length, style and adherence to editorial guidelines. Preference will be given to letters from MC Canada congregants.

✉ Would'n't it be nice if the Bible's answers were 'cut and dried'?

WHILE I HAVEN'T got any answers, I have been reading with interest the articles and letters about sexuality issues in *Canadian Mennonite*. All seem to be written with a biblical base by Spirit-led Christians but with widely differing and sometimes polar opposite points of view.

I think it's good that God sometimes sends us questions like this that show us that we are not really up to the task of figuring everything out, hard as we try and as well meaning as we can be.

I think of past issues—genocide, slavery, women in ministry—that theologians can argue both for and against based on biblical principles. And even though "all Scripture is breathed out by God and profitable for teaching, for reproof, for correction and for training in righteousness," I come to the conclusion that maybe

(Continued on page 8)

FROM OUR LEADERS

A unique synergy

ARLYN FRIESEN EPP

"Yep, I have to get an annual membership." That customer comment reflects growing excitement over CommonWord, the new resource venture of Mennonite Church Canada and Canadian Mennonite University (CMU), launched in January.

While retail bookstores and service ministries within the wider church have experienced stress over the last decade, MC Canada's online Resource Centre garnered wide international attention and CMU's Bookstore sales grew. Together now as CommonWord and situated in a public venue at CMU, we have the opportunity to interact with a diverse local population. In February alone, more than 40 people beyond the MC Canada/CMU constituency signed up for an annual membership with CommonWord.

The CommonWord vision is based on a unique synergy between borrowing and

buying, consulting and downloading—developing a diverse one-stop shop for Anabaptist resources. Where else can you purchase a book, borrow a DVD, buy bags of fair-trade coffee, download a podcast, make a unique query or share your own sermon, all from one location? We're thrilled that people are embracing the concept: buying frozen perogies onsite while also borrowing Sunday school curriculum during a single visit!

In the first two months of operation, CommonWord has experienced a wide array of customer responses, from conversations about Anabaptism and expressions of gratitude for a local Christian bookstore, to appreciation for Ten Thousand Villages' fair trade products and the surprise of stumbling into a wealth of loan resources at their disposal.

We've heard many warm comments about our space, a place to gather in a beautiful sunlit, friendly atmosphere. Recently, an older customer confided, "I love this place . . . and the books you

recommended. There's something sacred here. It's got me thinking about going back to school."

Although we can't replicate the entire experience online—www.commonword.ca—or over the phone—1-877-846-1593—there is still a lot in this unique partnership for pastors or parishioners located beyond Winnipeg, services like a curated Christian/Anabaptist inventory at competitive prices (or for loan), thousands of free electronic materials, free consulting and regular updates of resources in the CommonWord Curator.

"I know that the resources have been carefully looked at before they're offered," wrote one out-of-province customer. "So it's not like looking at a sales flyer filled with junk, but a resource cupboard filled with everything that I'll need to do ministry."

"You operate—and develop—an excellent interconnected resource centre," wrote another.

Buy, borrow, download, link, consult. All from one location available onsite and online. We look forward to serving you.

Arlyn Friesen Epp is a resource person at CommonWord.



(Continued from page 7)

God is even too big for the box we call the Holy Bible.

Wouldn't it be nice if we could just go to the Bible and read out the answer, cut and dried, end of discussion? But God doesn't seem to work that way. We "see through a glass darkly," and I don't want to be too quick to "judge another man's servant."

ART BAST, SUDBURY, ONT.

✉ Is gay celibacy a form of sexual abuse?

RE: "A BIBLICAL and better way" feature, Jan. 19, page 4.

Ron Sider makes a strong and passionate appeal for the church to demand celibacy of those gays who desire full participation in the Mennonite church, and the feature has elicited many favourable letters to

FAMILY TIES

What kind of God do you believe in?

MELISSA MILLER

On a lovely summer day while walking down the street, a young woman approached me and politely asked if she could show me a magic trick. Given a host of cues, I assumed she would lead into a conversation on Christian faith. Sure enough, after the magic trick with cards had been successfully, if a bit awkwardly, performed, she asked, "Do you mind if I ask you some questions?" And then when I confirmed my willingness to participate, she asked, "May I ask you questions about religion?" Given her sweet and respectful attitude, how could I decline? Partly because of her earnestness and partly because of my curiosity, I assented.

Her questions continued gently, "Do you believe in God?" Yes, I affirmed. And then she asked, "What kind of God do you believe in?" Wow! That's a great question, I thought. And then, "How much time do you have?" I also briefly recalled seminary courses, where we pondered God's nature, sometimes in dry, intellectual tedium.

My answer, though, steered us towards the direction I believed she wanted to go. "I'm a Christian," I replied. At this confession, she smiled broadly and relaxed noticeably.



I continued, "So that shapes my understanding of God. Through Jesus, I get a picture of who God is, of God's love and mercy and vision for the world."

She inquired further about my stripe of Christianity and I identified myself as Mennonite. She knew a bit about Mennonites and offered those points of connection.

She explained that her street evangelism was a requirement for a course she was taking at a nearby Christian college. I asked about the school and we made a few additional points of connection. We ended our interaction on this pleasant

'How does my picture of God shape my life and my relationships?'

note, and I made my way down the street with a smile of bemusement.

I took note of her soft approach, very different from the scare tactics of other evangelists I've encountered. I thought about stories in the Book of Acts, and wondered if sweet-voiced young women carried the gospel forward at the same time that the fiery Peter and Paul were boldly proclaiming Jesus Christ in synagogues and prisons. I admired her bravery. I wondered how she would respond to someone who didn't share some of her

understandings of God.

Mostly, though, I kept coming back to her question, "What kind of God do you believe in?" Perhaps it is a question we can answer only in part. Certainly it is a question that has different answers at different times. Perhaps it is a question that is best lived with, rather than concluded with, a definitive answer. Perhaps there is another question that accompanies it: "How does my picture of God shape my life and my relationships?"

Part of my answer to the question was given to my street friend. Jesus shapes my understanding of God. Jesus was sent by God to teach us about God, to reveal God to us. Jesus' life, teachings, death and resurrection all point us to better understandings of God.

Different parts of the Jesus' story are salient at different times. When I am pondering questions of hospitality and inclusion, I turn to Jesus' life and his model of welcoming those on the fringes. When I am wrestling with anger or

anxiety, his teachings in the Sermon on the Mount hold sway. When I am labouring through the valley of the shadows, I am upheld by his crucified body and his suffering for the sins of the world. When I am grieving, stripped of a loved one's presence, I claim his resurrection promises.

What kind of God do you believe in?

Melissa Miller has a passion for helping people develop healthy, vibrant relationships with God, self and others.

Canadian Mennonite.

Although celibacy for gays is already the de-facto, unwritten policy of many Mennonite churches and institutions, Sider's article nevertheless strikes a disturbing note. Were celibacy to become official church policy, it would be a clearly discriminatory policy, targeting lesbian/gay/bisexual/transgender/queer (LGBTQ) people only.

Furthermore, as same-gender sexual attraction is widely accepted by the scientific community as a normal variation of human sexuality, the policy proposed by Sider is more than discriminatory. To place the hurtful, even inhumane, demand of celibacy on a narrowly prescribed group of persons, makes such a demand a form of emotional abuse with potentially

(Continued on page 10)

GOD, MONEY AND ME

Developing our generosity skills

MARLOW GINGERICH

An early sign of spring in southern Ontario is seeing sports teams move their practices outside.

The sight of children and youth in colourful uniforms on the soccer pitch is a sure sign that May is here. I am actively involved in our local soccer club and both my children have played for years. I have enjoyed watching youngsters develop their skills over time. For the very young, this is a time of learning fundamentals from patient coaches and parents. More experienced players receive instruction to help fine-tune their skills and tactics. The players' relationship with the coach is significant in their development.

How do we develop our skills in the area of generosity? Perhaps a parent modelled faithful giving to the church. Maybe a friend or colleague challenged you to stretch your giving to support an important one-time project. Along the way, many of us recognize the importance of open-handed kindness and the sharing of our resources.

At Mennonite Foundation of Canada (MFC), we work alongside and coach individuals, helping them understand that giving is an act of worship. We believe God invites us to give of the first and the

best of whatever we have; this is a critical component of God's call to us.

During private consultations, MFC clients sometimes share their story, explaining how they developed their level of generosity. They express gratitude that someone taught them to give of their time, talents and resources. Some also express concerns for future generations: Who will speak to our teenagers, young adults and newly married couples about becoming faithful givers? Who will help them recognize an opportunity to challenge themselves and grow in their commitment to living generously?



MFC clients sometimes . . . express gratitude that someone taught them to give of their time, talents and resources.

Many Canadian families rarely talk about money in any constructive way. It is a tough, uncomfortable topic that often feels too personal. But in the right context, sharing those concerns and feelings about money can open the door to new insights about the true value of money and the joyful experience of sharing.

In the soccer community, we are always looking for coaches who are caring and patient, but who also have the ability to challenge players to develop new skills and strategies. In our church community,

we also need mentors who can nurture, encourage and gently challenge others to develop their giving. We need people who are willing to begin those awkward and uncomfortable conversations with a desire to help others grow in their understanding and practice of faithful stewardship.

Do you have experience and knowledge you can share with others? Are you willing to step forward to coach the next generation, teaching them the skills of generosity? Perhaps you know someone who is passionate about kingdom work, but needs a little nudge to help them consider how they can support their passion.

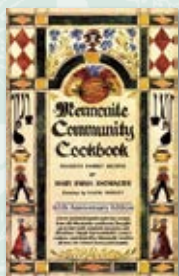
Proverbs 22:6 instructs: *"Start children off on the way they should go, and even when they are old they will not turn from it."* Who will step forward to coach the next team of cheerful givers?

Mennonite Foundation of Canada has several resources to help you begin

the conversation on faith and finances, including *God, Money and Me*. These resources are free to download at MennoFoundation.ca.

Marlow Gingerich is a stewardship consultant at Mennonite Foundation of Canada (MFC), serving generous people in Ontario and provinces to the east. For more information on generosity, stewardship education, and estate and charitable gift planning, contact your nearest MFC office or visit MennoFoundation.ca.

Something for Every Mom



Mennonite Community Cookbook, 65th anniversary edition. Traditional cover, text, and recipes. New color pictures and history section

Called to Be Amish. The true story of one woman who joined the Old Order Amish.

Lamentations, Song of Songs (BCBC). Highly readable commentary. First in the series written by female authors.

Other gift ideas: *Meditations for the Expectant Mother, the New Mother, and New Parents.*

Order today at your local bookstore, by calling 1-800-245-7894, or online at www.Mennomedia.org



Siaka Coulibaly

is a Mennonite farmer in Burkina Faso. With the help of a Mennonite Church Canada micro-loan, Siaka and others like him are building sustainable families, church communities, and villages in over 20 countries around the world.



Read the story of Siaka and a generous Canadian donor at www.mennonitechurch.ca

Your gift to Mennonite Church Canada today will keep on giving the hope and light of Christ to someone in need.

Go to donate.mennonitechurch.ca to support the whole church, *click on*

Give Where Most Needed

(Continued from page 9)

serious repercussions for any LGBTQ person who takes such a prescription seriously. Since celibacy directly challenges the legitimacy of human sexual activity for LGBTQ persons, required celibacy is arguably a form of sexual abuse.

It is difficult to see how the Mennonite church can strive to be a compassionate community of hope and healing, and require celibacy for gays at the same time. It would seem to be a blatant violation of our own values.

The Mennonite church is responding with appropriate concern to issues raised by the alleged misconduct of John Howard Yoder. How can the institutions and church leaders of our day show any less concern when today's reputable theologians propose church policies which, if implemented, would hurt a large number of already marginalized persons, potentially driving trusting victims to depression, self-hate and even despair? **VICTOR FAST, LONDON, ONT.**

✉ Who speaks for the wisdom of the past?

IF NO BISHOPS or elders represent the wisdom of the past or tradition, then the interpretation of Scripture will come from the media and academia. Only writers who support reinterpretation of the traditional sexual ethic have been published in *Canadian Mennonite* since the current editor/publisher took over, with the one notable exception of Ron Sider's highly criticized feature article, "A biblical and better way," Jan. 19, page 4.

Constant barbs about intolerance and unloving attitudes appear in articles and some letters. This repeats the pattern followed by the United and Anglican church magazines prior to those denominations changing their sexual ethics.

In the media and academia, new is always preferable and more captivating, while individual freedom constitutes the ultimate value. But when one excludes the voice of critical thought based on older wisdom, society can turn quickly to political correctness as the arbiter. Groupthink rules while stable families and parental responsibility crumble.

Those aged 40s and above have generally heard the rationale for the tradition and sometimes know the formulations of statements of faith. But those in their 20s have rarely heard or read of this, and may be unaware that virtually all religions and all cultures share similar views on sexual promiscuity and gender differentiation. They only hear the newer wisdom without the context of the established bases for our society and the church.

Mennonites have no Pope, no regular repetition in liturgy of a creed, no catechism. Instead, they have community gatherings, some attendance at

Mennonite schools and *Canadian Mennonite* to foster unity. If all those institutions are questioning the statements of faith, and primarily or exclusively providing voices for those who contest these, then change will be swift but shallow, not having to struggle with the reasons why previous generations and other cultures thought otherwise, not having to look carefully at Scripture, not having to read the products of Willard Swartley and other Mennonite authorities.

The Mennonite church needs urgently to name some body to defend the faith as traditionally given and to ensure that *Canadian Mennonite* provides a more balanced coverage of these issues. Then there will be fewer hostile letters from those who have felt that they were being brainwashed out of their traditional views.

RICHARD LOUGHEED, MONTRÉAL

Richard Lougheed is a church history professor at the École de Théologie Évangélique de Montréal.

✉ 'Mennonite' credit union perceived as 'exclusive'

RE: "'MENNONITE' NAME should stay" letter, March 30, page 10.

I would like to thank Albert Isaac for his keen interest and engagement in the future of Mennonite Savings and Credit Union (MSCU). His current contributions to this process are appreciated and his past work as a committed board member is invaluable.

Our journey is enriched with a diversity of committed voices in our membership.

For more than 50 years, MSCU has had to balance the pressures of the marketplace with its Mennonite faith commitment. This commitment remains central when issues of growth, sustainability and marketing are raised. Our ongoing desire is to provide current and future generations a unique and compelling way to live out their faith and values through their finances.

With this in mind, it has become clear that increased levels of growth and profitability are needed to sustain the important work of this credit union. The broader financial services marketplace continues on a pace of rapid change and increased competition fuelled by shifts in demographics, technology and consumer preference. In this context, slightly higher growth rates are a necessary component of achieving our mission and offering our members the breadth of competitive products and services they expect.

We have grappled with Isaac's question of why MSCU is not being actively promoted and championed as an option for people of faith. While our marketing already reaches a faith-based audience outside our

traditional Mennonite constituency, many potential members who share our values are not aware that they can join. We understand they don't feel welcome due to the perceived exclusivity of our name, and increased marketing alone will not bridge this gap in perception.

Rather than "scrapping Mennonite from the name," we are currently hard at work consulting with members in a thorough and transparent process of change. As a credit union owned by its members, we invite all members to join this conversation and provide input in a number of ways as we continue to plan for the future. In the end, I believe that Isaac and I want the same thing for our children and grandchildren: a vibrant credit union built in community, that offers a way to live out our faith with our finances.

BRENT ZORGDRAGER, KITCHENER, ONT.

Brent Zorgdrager is chief executive officer of Mennonite Savings and Credit Union.

/// Clarification

Re: "A less safe environment for everybody," March 30, page 18. Due to an e-mail glitch, a response from the office of Stephen Blaney, the minister responsible for Correctional Services Canada, ended up in senior writer Will Braun's spam folder. Ministerial spokesperson Jeremy Laurin stated: "Our government believes that dangerous sex offenders belong behind bars. That is why we have put forward a number of important measures to ensure our streets and communities are safe for our children. However, we also believe that those who have an interest in rehabilitating themselves should have support. Funding for this particular program has run its course, but we are always interested in partnering with other programs in the future. . . . It is important to point out that our government is not 'cutting' funds to Circles of Support and Accountability [CoSA]. A grant or contribution that has a specified end date, as part of the contract, that runs its course is not a 'cut.' . . . CoSA was well aware of the time-limited nature of their funding when they signed the agreement, and were made aware of the need for any recipients of these funds to find community partners to work with, to have sustainable funding moving forward beyond their five years of funding from the federal government."

/// Correction

Tofield Mennonite Church, Alta., began with Russian Mennonite immigrants. It was named the Schoenseer Mennoniten Gemeinde zu Tofield until the name changed to Tofield Mennonite Church in 1960. In 1957, Abe Baergen was designated to serve the congregation with an English service once per month. Incorrect information gleaned from the Global Anabaptist Mennonite Encyclopedia Online (www.gameo.org) appeared in "Unity has been broken," March 16, page 16. *Canadian Mennonite* regrets the error.

LIFE IN THE POSTMODERN SHIFT

Thin places (Pt. 3)

TROY WATSON

One of the many fascinating events to occur in the Book of Exodus is God “leaving” the mountain of God (Mount Sinai) to travel with the Hebrews to the Promised Land in a portable sanctuary called the tabernacle.

Yahweh tells Moses: *“Have the people of Israel build me a holy sanctuary so I can live among them. You must build this tabernacle and its furnishings exactly according to the pattern I will show you”* (Exodus 25:8-9).

What a peculiar notion that God demands an earthly dwelling place to “reside” in—with precise materials, measurements and patterns—to journey with the Hebrews to the Promised Land. Let’s explore this intriguing voyage of God.

The Israelites are now carting around a mobile “thin place” and once they reach the Promised Land the journey of this portable thin place gets a little confusing. Moses’ tabernacle was set up in Shiloh and Nob, and eventually moved to Gibeon. The ark of the covenant—a tabernacle centrepiece that routinely demonstrated supernatural power and was a type of thin place in its own right—ended up in a small village named Kiriath-Jearim, a few miles northwest of Jerusalem. It arrived there after taking a strange and wild ride through Philistia after the Philistines captured it in a battle described in I Samuel 4-6.

Around 1000 B.C., King David constructs a new tabernacle in Jerusalem, where the ark of the covenant is re-located. This site is presumably where Solomon builds the temple shortly after David’s death. The Israelites then bring



Moses’ tabernacle tent and its contents into Solomon’s temple, where the tent is “decommissioned” and stored, being replaced by the temple itself as the new “permanent” dwelling place of Yahweh.

So Yahweh’s curious journey in a tent is finally finished and I notice some obvious parallels with the earthly journey of Christ: Infinite God

leaves a high place (Mount Sinai) and “lives” in a temporary “vessel” for 40 years, leading oppressed humans out

Thin places in the Bible include locations where God is uniquely present and locations that are anointed with spiritual significance or supernatural energy.

of bondage through the wilderness to a place of promise and freedom, and then returns to a high place (the Temple Mount). Yahweh’s journey in Exodus is a puzzling yet prophetic paradox to contemplate.

From this point on, the temple in Jerusalem was regarded by the Israelites as the ultimate thin place. It was the dwelling place of almighty God. Of course, the Israelites did not believe God exclusively lived in the Temple. The Israelites believed God was infinite and omnipresent, and could not be contained within space and time. Their view of sacred sites, especially the temple, was that God—or supernatural power—was especially or uniquely present there. In other words, they believed the temple was a thin place.

There are thin places mentioned in the New Testament as well. One example is found in John 5, where Jesus heals an invalid at the pool of Bethesda in

Jerusalem. Many ill and disabled people would congregate there because they believed the pool was anointed with supernatural healing power. In John 5:4 we read: *“At certain times, an angel of the Lord would go down into the pool and stir up the water, and whoever stepped in first after the stirring of the water was healed of whatever disease he had.”*

Although many scholars believe this verse was not part of the original manuscript, it is clear in John 5:7 that the invalid whom Jesus heals—and presumably the others gathered there—believed the pool of Bethesda was a thin place with miraculous power.

Of course, the primary thin place for Jews during Jesus’ ministry was still the temple. Their belief that the temple was the dwelling place of God was a thousand-year-old tradition by then. And millions of people still believe the Temple Mount is a thin place today. It is considered the most sacred place in the world for religious Jews and is regarded as the third holiest site on

earth by Muslims.

So what does the Bible teach us about thin places?

- **BELIEF IN**, and experiences of, thin places are evident throughout the biblical narrative.
- **THIN PLACES** in the Bible include locations where God is uniquely present and locations that are anointed with spiritual significance or supernatural energy.
- **THIN PLACES** in the Bible include mobile and constructed objects.
- **SOME THIN** places in the Bible are thin for other religions as well.

Of course, none of this proves thin places actually exist, but it’s clear to me the idea of thin places is very biblical.

To be continued . . .

Troy Watson (troydw@gmail.com) is pastor of Avon Mennonite Church, Stratford, Ont.

VIEWPOINT

Those Mennonites!

RYAN DUECK

In late February, the southern Alberta town of Taber implemented a community standards bylaw that outlawed swearing in public, instituted a nightly curfew for youth and granted local law enforcement the power to break up any assemblies of three or more people. The bylaw made national, even international, headlines. The unflattering adjectives flew across the channels of social media. Many called the bylaw “draconian,” “egregious,” “embarrassing,” “unconstitutional,” and plenty of other less-flattering adjectives. Adjectives that might get you fined in Taber.

What many of us who live in southern Alberta knew—and what a recent article from *Maclean’s Magazine* described for a broader audience—was that the bylaw was, in many ways, an attempt to deal with the “Mennonite problem.”

Taber and the surrounding area are home to anywhere from 20,000 to 30,000 Low German-speaking Mennonites, many of whom have moved here from Mexico, some of whom continue to go back and forth for seasonal work. It is a community that is plagued by a wide array of social problems associated with adapting to a new culture with different assumptions and expectations than the one they are familiar with.

Many who live in Taber describe the Mennonites as rude and destructive. There are regular reports of Mennonite kids fighting, drinking and driving, littering and being verbally abusive to other residents. If you add to these perceptions the stories about links between Mennonites and vicious Mexican drug cartels, the overall picture becomes a very unflattering one indeed.

As pastor of a Mennonite church in a city half an hour west of Taber, this makes things a bit tricky. For many in our city, the word “Mennonite” connotes “culturally backward people who dress funny, speak a strange language and work

on farms.” And now, thanks to media coverage of Taber and area, we can add “drug runners” and “unruly thugs” to the mix of perceptions. It’s a head-scratching combination, to be sure. And it doesn’t do much to enhance the Mennonite “brand” in our area.

And so lately when people ask me, “Hey, aren’t you a Mennonite pastor?” the apologies and qualifications come tumbling out of my mouth almost before the question is finished. The truth is, I don’t in any way want to be associated

While my lineage is traced to the Mennonite Brethren colonies of Ukraine, for me the word ‘Mennonite’ primarily describes a set of theological convictions about the primacy of the way of Jesus, not an ethnic label.

with “those Mennonites.”

While my lineage is traced to the Mennonite Brethren colonies of Ukraine, for me the word “Mennonite” primarily describes a set of theological convictions about the primacy of the way of Jesus, not an ethnic label. I’m not like those Mennonites, I often want to say. Our church isn’t like them! We’re safe, don’t worry!

One of my professors at graduate school talked about how we frequently use names to “label, limit and liquidate.” We put people in categories that shrink them down to the size of our willingness to engage and understand them, and then write them off. As I was writing this piece on the label “Mennonite,” I came across two other stories in the news that illustrate this well, if in different ways.

The first was about cultural perceptions of homeless people. A campaign by the non-profit organization Raising the Roof featured people dealing with homelessness reading the mean things people have said about them on social media aloud. It was heartbreaking to watch

how people responded to being lumped together under a label and written off.

The second was an angry piece by an indigenous author about the experience of attending a Winnipeg Jets game and seeing an indigenous fan of the opposition Chicago Blackhawks wearing a large feathered headdress at the game. “How dare he participate in such crude caricatures?” the author demanded to know. You might expect that kind of ignorance from a non-indigenous person, but from one of our own! For the author of the article, the indigenous man in the headdress wasn’t representing the “brand” very well at all.

Few of us appreciate being squeezed

into a label that doesn’t fit our understanding or experience. Few of us enjoy having the complexity of our own set of circumstances, convictions and identity reduced to the behaviour of a few. Whether it is “those Mennonites” in Taber, those homeless people or those indigenous people, and whether we are the ones struggling to dissociate ourselves from the label or the ones woodenly applying it to others, as followers of Jesus we are called to better modes of engagement. We are called to love people as people, not to reduce them to labels that are often more about us and our need to be seen as the “right kind of x” than about those our labels are used to inadequately describe. ❧

Ryan Dueck is pastor of Lethbridge Mennonite Church, Alta.



/// Milestones

Births/Adoptions

Andrews—Kennedy Hannah (b. Feb. 9, 2015), to Tracy and Tyler Andrews, Listowel Mennonite, Ont.

Bergen—William Isaac (b. March 27, 2015), to Bill and Emily Bergen, Leamington United Mennonite, Ont.

Boldt—Ava Karoly (b. March 31, 2015), to Merel Kriegsman and Keith Boldt, Osler Mennonite, Sask.

Cook—Jocelyn (b. Feb. 6, 2015), to Andrew and Linda Cook, North Leamington United Mennonite, Leamington, Ont.

Ellison—Emmett Michael (b. March 19, 2015), to Mike and Kayleen Ellison, Listowel Mennonite, Ont.

Erb—Ivy (b. March 21, 2015), to Jeremy and Janice Erb, Crosshill Mennonite, Millbank, Ont.

Jantzi—Leo Stanley Ronald (b. Oct. 21, 2014), to Kaitlyn and Luke Jantzi, Hawkesville Mennonite, Ont.

Krueger—Sasha Rae (b. March 19, 2015), to Craig and Lindsay Krueger, North Leamington United Mennonite, Leamington, Ont.

Lepp—Magdalen Wren Schmidt (b. March 30, 2015), to Brad and Jana Lepp, Toronto United Mennonite.

Ruby—Oliver Henry (b. March 20, 2015), to Ross and Bethany Ruby, Nith Valley Mennonite, New Hamburg, Ont.

Schlumpf—Priska Elizabeth (b. Jan. 22, 2015), to Heidi and Remo Schlumpf, Listowel Mennonite, Ont.

Stephens—Mischa Aaliyah (b. Feb. 3, 2015), to Sean and Cristin Voth-Stephens, Altona Bergthaler Mennonite, Man., in Mexico.

Marriages

Clement/Francis—Crystal Clement and Chris Francis, at Waterloo-Kitchener United Mennonite, Waterloo, Ont., Nov. 22, 2014.

Deaths

Braun—Abe, 59 (b. June 30, 1955; d. March 29, 2015), Osler Mennonite, Sask.

Dettweiler—Beatrice Lillian (nee Rabe), 86 (b. March 18, 1929; d. April 4, 2015), Breslau Mennonite, Ont.

Fretz—Anna Mae (nee Charles), 97 (b. July 24, 1917; d. March 7, 2015), The First Mennonite, Vineland, Ont.

Friesen—Katie (Kay) (nee Wiebe), 91 (b. Dec. 1, 1923; d. March 31, 2015), Altona Mennonite, Man.

Friesen—Laura (nee Klassen), 92 (b. Aug. 11, 1922; d. March 26, 2015), Bethel Mennonite, Winnipeg.

Horst—Melvin, 88 (b. July 14, 1926; d. March 31, 2015), St. Jacobs Mennonite, Ont.

Kehler—Eva (nee Dueck), 80 (b. July 4, 1934; d. March 29, 2015), Altona Bergthaler Mennonite, Man.

Kornelsen—Jacob (Jake), 92 (b. Nov. 2, 1922; d. March 28, 2015), North Star Mennonite, Drake, Sask.

Penner—Helena, 97 (b. July 19, 1917; d. March 30, 2015), Morden Mennonite, Man.

Weber—Ruby, 91 (b. May 15, 1923; d. March 8, 2015), Listowel Mennonite, Ont.

Weise—Maria (nee Penner), 87 (b. Nov. 10, 1927; d. April 2, 2015), Sargent Avenue Mennonite, Winnipeg.

Wiebe—Anne (nee Hiebert), 85 (b. March 3, 1930; d. March 24, 2015), Altona Bergthaler Mennonite, Man.

Wiens—Eric, 68 (b. Oct. 16, 1946; d. March 30, 2015), Nutana Park Mennonite, Saskatoon.

Canadian Mennonite welcomes Milestones

announcements within four months of the event.

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

Pontius' Puddle



GOD AT WORK IN THE CHURCH

God is at work in the church in China

MC Canada Witness workers tell stories of faith from China, Macau, Hong Kong and Taiwan

STORY AND PHOTOS BY DONNA SCHULZ

Saskatchewan Correspondent
ROSTHERN, SASK.

“This is about what God’s doing,” said George Veith. “We want all the glory to go to God.”

He was referring, during a series of four presentations hosted by Rosthern Mennonite Church and Mennonite Church Canada on April 10 and 11, to the vibrancy which he and his wife Tobia have witnessed in the Chinese church from their vantage point as Witness workers in Macau for the past 18 years.

The Veiths shared stories with congregants from various MC Saskatchewan churches of God at work in the church in China, Macau, Hong Kong and Taiwan, and introduced the Chinese church as challenging, complicated and exciting, but also as Christ’s body.

With a geographical area roughly equivalent to Canada, but with a population of 1.35 billion people, China is a huge place that isn’t easily pigeonholed.

“Anything that you hear about China could be true somewhere in China,” said

Tobia. But, countered George, “what is true in one part of China may not necessarily be true in another part.”

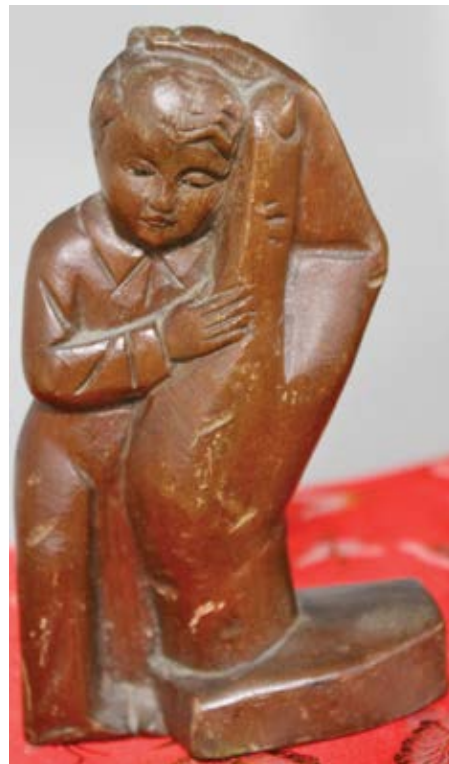
What is true, they said, is that the church is alive and growing in China, with an estimated 130 million believers nationwide. There are Catholic and Protestant congregations, but there are no denominations.

While Macau reverted to Chinese administration in 1999, it still enjoys religious freedom, as does Hong Kong. Although many practise a mixture of Buddhism, Confucianism and ancestor worship, many others profess no religion at all. Protestant churches in Macau are very small. Macau Mennonite Church, with which the Veiths were affiliated, has an average Sunday attendance of 35 to 40 people.

While small in number, these believers have great faith stories, according to the Veiths. Paul, for instance, was an insurance salesman who came to Christ while going through difficult times. In his baptismal testimony, he confessed that if it hadn’t been for Jesus he would have taken his life. Today, Paul enthusiastically shares what God is doing in his life with anyone who will listen.

In Macau, Asia’s gambling capital, being a Christian can be lonely. Because they are so few, one of the Veiths’ greatest challenges is encouraging members to stay true to their faith. But Macau Mennonite now has a Chinese pastor and the Veiths feel confident the congregation they nurtured is in capable hands.

The three Mennonite congregations in Hong Kong, like the church in Macau, are small but vibrant. Each has its own pastor



A carving underscores the fact that the church in China is in God’s hands, say missionaries George and Tobia Veith.

and together they are preparing to send a mission worker couple to southwestern China.

In 2014, Taiwanese Mennonites marked the 60th anniversary of Mennonite missionaries first coming to their country. There are no longer Mennonite missionaries in Taiwan, but the church the Veiths helped establish enjoys the strong leadership of local pastors.

Although there are no Mennonite churches in China per se, there is a growing interest in Anabaptism there. Until now, believers in these areas have been isolated from one another. To foster communication and support, the Veiths established the Chinese Anabaptist Network. Through this network, they hope to provide Chinese translations of Anabaptist resource materials, and to facilitate pastoral exchanges and youth cultural exchanges.

“They don’t know each other,” said George, “and it is very interesting for them to get together.”

MC Canada’s pastoral exchange trip
(Continued on page 16)




George and Tobia Veith, left and right, visit with Denise Epp following one of the Veiths’ presentations on the church in China held at Rosthern Mennonite Church recently.

MC Alberta Women's Retreat


We were made to
thrive

May 22.23.24 2015



Sunnyside
Christian Retreat
Centre,
Sylvan Lake, AB

www.mcaawomen.com



(Continued from page 15)

to China in 2013 and a reciprocal visit by Chinese pastors to Saskatchewan in 2014 provided a welcome learning opportunity.

"Mennonites in Saskatchewan have created a lot of good will with the church in China," said George.

To a large degree, this has been because Mennonites have been willing "to spend time building relationships and not just programs," added Tobia. "For the Chinese people, building relationship is very important and takes a long time," she said.

In August the Veiths will embark on a new relationship-building experience, teaching theological English at a seminary near Harbin, in northern China. The Veiths will serve under MC Canada Witness, but at the invitation of Chinese church leaders.

"We feel good about moving on to the next place God is calling us to," said George.

"I'm looking forward to interacting with young adults and being an encouragement to the next generation of leaders," added Tobia. ❧



Core.

Your values are at your very core. They determine how you act, love and live. And how you give. Mennonite Foundation of Canada enables faithful, joyful giving. To develop a plan that represents your core, call any time for a free and confidential consultation.

1-800-772-3257
MennoFoundation.ca



MENNONITE
FOUNDATION
OF CANADA

/// Staff change

Pastoral transition in Ontario

• **KEN DRIEDGER** was installed as interim supply pastor of Wideman Mennonite Church, Markham Ont., on April 12. He previously served at Calvary United Methodist Church, Albion, Pa., and Edinboro United Methodist Church, Pa., and was a campus minister at Edinboro University of Pennsylvania. Most recently, he served as pastor of Zion Mennonite Fellowship, Elmira, Ont., with his wife Dawne. Driedger earned an undergrad degree from Ontario Bible College (now Tyndale College and Seminary), Toronto, and a master of theological studies from Conrad Grebel University College, Waterloo, Ont.



**Ken
Driedger**

—BY DAVE ROGALSKY

/// Briefly noted

German language nursery celebrates 50 years

WINNIPEG—On April 19, Springfield Heights Nursery School celebrated 50 years of stories, games and language learning. In the early 1960s, German-speaking families of Springfield Heights Mennonite Church decided they wanted a nursery school that would give their children the opportunity to strengthen their German before being immersed in English language schools. At the time, no bilingual English-German programming was available in Manitoba public schools. The nursery school opened in the basement of the church in 1965. Today, more than half of the children don't understand any German when they arrive, says director Renate Dueck. The nursery advertises itself as an introductory program for the two German-English elementary schools that now exist in North Kildonan. Dueck says most of the children come from families with some kind of German connection. Either the parents or grandparents speak German and they want their offspring to learn the language of their heritage. An estimated 2,000 children have attended the nursery over the years.

—BY J. NEUFELD

SPRINGFIELD HEIGHTS NURSERY SCHOOL PHOTO



Jillian, left, and Bella play at Springfield Heights Nursery School, Winnipeg, which is celebrating its 50th anniversary this year.

Residential Mortgage Special
2.99%*
 5 Year Term

Lending is different at MSCU

“ We encourage responsible use of credit, apply faith-based stewardship principles, and seek to live out our values every day. When you choose co-operative banking you're more than a customer. You're a Member and an Owner. ”

Call your local **Personal Lending Specialist** today and experience the MSCU difference.



Welcome to co-operative banking
Credit Unions of Ontario



Mennonite Savings and Credit Union

www.mscu.com | 1.888.672.6728

*Rate subject to change. Rate includes relationship pricing. Annual Percentage Rate (APR) is equivalent to the Annual Interest Rate. APR assumes no fees or charges apply. If fees or charges apply, your APR would increase.

Experience the Mennonite Story with Your Children & Grandchildren

My grandkids splashed in the Dnieper River where my mother and siblings played.

— Elizabeth Stauffer went on a custom heritage tour to Ukraine



In 2015 and 2016 choose from heritage tours to Europe, Russia/Ukraine, Central Asia and North America or request a custom tour. Cruises, Educational, Eco-Adventure, Holy Land, and Fellowship tours also available.



Book your life-changing journey today!
 (800) 565-0451 | office@tourmagination.com
www.tourmagination.com

TICO#50014322

PHOTO BY ROY DRAPER



Ray Martin, left, reaches into his pocket for his pitch pipe to lead another song in the hymn-sing marathon held at Elmira (Ont.) Mennonite Church from March 14 to 17. **Sonya Martin, right,** organized the fundraiser to help 12 youth from the church attend the Mennonite World Conference assembly in Pennsylvania this summer. For 20 hours over four days, youth and adults sang through the entire *Hymnal: A Worship Book* from cover to cover. They used piano accompaniment only if the song was unfamiliar. The event raised more than \$850 through participation from about 50 singers.

SHORT and Sweet!

With a rate this sweet, now is a great time to invest with MSCU!

Speak with our **Investment team** today.

GIC Special

1.60%*
14 Month Term
*Rate subject to change



...Psst. You don't have
to be Mennonite!

 Mennonite Savings
and Credit Union

www.mscu.com | 1.888.672.6728

/// Staff change

Pastoral transition in Ontario

• **KARA CARTER**, was ordained at Wellesley Mennonite Church, Ont., on April 12. Carter grew up at nearby Listowel Mennonite Church and served as youth pastor at Poole Mennonite Church, Milverton, Ont., from 2001-08. She graduated with a bachelor of arts degree in religious studies from the University of Waterloo, Ont., in 2008, and received a master of divinity degree from Waterloo Lutheran Seminary at Wilfrid Laurier University in 2011. She accepted a call from Wellesley Mennonite and began full-time ministry in late 2011.



**Kara
Carter**

—BY DAVE ROGALSKY

GOD AT WORK IN THE WORLD

Welcome to Canada ... because of Jesus

STORY AND PHOTO BY DONITA WIEBE-NEUFELD

Alberta Correspondent
EDMONTON

Ahmad Al-Jamal, his wife Ghada, and their three young children were visibly excited as they waited at Edmonton International Airport on the evening of March 31.

Ahmad hadn't seen his brother Mohamed for seven years, and now they would finally be reunited and able to meet each other's children. As they waited, they were surrounded by approximately 60 other people, including 30 Mennonites. A few family members circled around to offer baklava, take pictures, and Skype family in Lebanon who were waiting for news of the arrival.

When a tired but happy-looking family of four entered the lobby, hugs, handshakes and tears of joy filled the room, and the Al-Jamal family graciously invited everyone to their home to celebrate.

The family is the first of several Syrian refugee families jointly sponsored by a partnership between Mennonite Central Committee (MCC) Alberta and the Islamic Family Social Services Association. MCC's role in the fledgling partnership is as the primary sponsorship agreement holder with the government, while the Islamic association is in charge of settlement arrangements. The newcomers, along with several more Syrian families scheduled to arrive in May, will live with relatives already in Canada for the first year.

One of the important reasons for the partnership between MCC and the association is to build bridges of understanding between newcomers and mainstream Canadians.

"The partnership speaks positively to the advantages and enthusiasm for partnership," said Rick Enns of Edmonton First Mennonite Church's Service and Outreach Branch. "It challenges the dominant

narrative about Muslims in Canada today."

Enns went on to say that it is good for the two groups to be seen as doing good together, and that it helps to build a sense of public safety, instead of fear.

Friendship matches between Mennonite families and the new arrivals are being arranged to help ease integration into Canadian society and to build healthy community connections.

Donna Entz, Mennonite Church Alberta's outreach worker with the North Edmonton Ministry, was at the airport and at the celebration afterward, where, she said, some intense and positive conversation occurred. One of the relatives "was trying to figure out who we are as Mennonites, why 30 would show up when we were not related to the newcomers. As I walked out the door, he asked me if I really go to church on Sunday. I said yes and this week several more times because it is Holy Week. Then he asked if what we do is all paid for by us or the government. I said



A sign greets Syrian refugees at Edmonton International Airport, where approximately 60 Mennonites and Muslims were gathered to welcome them to their new home on March 31.

that what MCC does is paid by people in the churches. Then he said he wanted to send a donation to us."

Entz explained that Mennonites reach out to newcomers because of Jesus and because many Mennonites also have a history that involves refugee experiences. ❧

/// Briefly noted

PeaceWorks Technology Solutions receives a 'B' and celebrates

WATERLOO, ONT.—"B Lab is a non-profit organization that serves a global movement to redefine success in business so that all companies compete not only to be the best in the world, but the best for the world," says a media release from PeaceWorks Technology Solutions of Waterloo. To that end, PeaceWorks recently completed its recertification, having first been certified in 2011. The designation is awarded to organizations that use the power of business to solve social and environmental problems, and meet higher standards of social and environmental performance, transparency and accountability. PeaceWorks states that its goals are to provide "first-rate services and technology solutions that enable organizations to achieve their mission with increased ease and efficiency." PeaceWorks has been the choice for hundreds of not-for-profit and small- to medium-sized business clients for nearly 20 years.

—BY DAVE ROGALSKY

GOD AT WORK IN US

Ethical businesses make good money

STORY AND PHOTOS BY WILL BRAUN
Senior Writer

If you want Tamworth heritage bacon or Golden Guernsey milk, Jacqui Schmucker can provide them. If you want maple syrup from a horse-and-buggy farm or honey from a black-bumper Mennonite farm, she's got that too. If you want to know who grew your food, where and how, she can do that too, with an energetic smile to boot.

For most of two decades, Jacqui and her husband Tim have run Fresh From the Farm, an alternative grocery store that serves as a bridge between Toronto consumers and Amish and Mennonite farmers.

I showed up at their Toronto store on a Tuesday in March. From the outside, it is just one of a strip of little old shops on an ordinary big city commercial street. Inside, Jacqui greets customers as friends. She explains to me why a children's play area is important. She tells me I should have come



Jacqui Schmucker at the alternative grocery store she and her husband Tim run in Toronto.



the business of faith

on a Thursday when the shelves and aisles would be fuller.

That's because the store's truck goes out on Wednesday afternoons to 10 or more farms, depending on the season, most in Waterloo Region west of the city. As their customers know, the following day the shelves will brim with top-quality, locally grown goodness, along with a range of fair-trade products from farther afield.

Tim talks about their friendship with some of the farmers, four of whom have been with them since 1996, when the Schmuckers founded their business on principles of ecological, as well as economic, sustainability.

That means farmers need to get a price that works for them. He recounts a recent negotiation with a farmer over meat prices. The farmer asked if it would be okay if he raised the price he charged the Schmuckers by about a dollar a kilogram. Tim said "okay." Done deal.

Similarly, Tim says, "If we make a good living, our employees should too." That means the eight adult employees get approximately double the minimum wage. Teenagers receive up to 60 percent over minimum wage.

The story of Fresh From the Farm is not only about principled business. It is also about a thriving venture. I was there on the first day of business after a significant expansion, the first phase of a \$400,000 renovation.

Another Mennonite-run business that



One of the products available at Fresh From the Farm.

combines passion with business savvy is Peasant's Pick Market Gardens, run by the father and son team of Eric and Tim Yoder of Rosthern, Sask. Like the Schmuckers, they provide premium quality, unbeatable freshness, old-fashioned personal service and the one option that no supermarket can offer: a sense of wholesomeness and connection.

The Yoders sell a full range of vegetables directly to their customers at the Saskatoon Farmer's Market. They have their operation down to a science and an art.

Tim starts the plants, handles the retail end, keeps records and tracks weather systems, all with meticulous attentiveness. Eric transplants, weeds and waters, with a precision honed over 35-plus years. They share harvesting and prep of vegetables. Eric emphasizes the efficiency of their system—which they continue to tweak, refine and clearly delight in.

Their selling points are quality and aesthetics.

"We go out of our way to put out the most beautiful produce we can," Eric says. "We don't need gimmicks, just the real

thing.” They also charge the highest prices at the market.

Their approach works. Eric has been selling at the market since 1977. Tim came on board in the mid-1990s. The business is going strong, providing a good income off a remarkably small land base of just over 0.2 hectares. It clearly provides a high quality of life as well. Their enthusiasm runs

deep and broad, from soil science, agricultural history and plant chemistry, to non-motorized farm tools, creative market displays and ecological health.

At 68, Eric says that growing vegetables is “an entirely pleasurable activity,” hailstorms excepted. “I want to see how long I can do it.” ☞

Seeking peace in Iraqi Kurdistan

Winnipeg woman gets over her fear of going beyond ‘cheap peace’

By J. NEUFELD

Manitoba Correspondent

Refugee camps around the city of Suleimani in the Kurdish region of Northern Iraq have become pressure cookers of cultural and religious tension. Thousands of people displaced by Syria’s civil war and the violence of Islamic State (IS) are living shoulder to shoulder, unable to return to their homes.

“Many of them, their homes are trashed or there’s landmines and unexploded ordinances all over the place,” says Kathy Moorhead Thiessen, a Winnipeg woman who works with Christian Peacemaker Teams (CPT) in northern Iraq. “They’re stuck here, so how do you live together?”

Recently, she co-facilitated a series of workshops in Suleimani. Eighteen people from different ethnic backgrounds listened to each other’s stories and developed a sense of understanding and trust for each other. Among them were a Yazidi man, a Shia Muslim woman from Baghdad, some refugees from Syria, several Iraqi Kurds, a couple of Iraqi Christians and a few Europeans. The participants were trained to lead similar workshops in their own communities.

Right now, Thiessen, who attends Hope Mennonite Church, is home in Winnipeg, taking a six-week break from her work and spending time with her spouse and her two married daughters. She’ll return to Iraqi Kurdistan in early May. Typically, she completes a three-month stint in Iraq followed by three months at home in Winnipeg.

The life she’s chosen isn’t an easy one.

Kathy Moorhead Thiessen, centre, with a group of workshop participants in Suleimani, Northern Iraq.



PHOTO COURTESY OF KATHY MOORHEAD THIESSEN

Spending half the year apart from her spouse is hard on both of them, and the regular transitions between cultures is often mentally and emotionally taxing. Coming back to Canada is the most difficult part, Thiessen says: “This is supposed to be a place that I know, and I come back and I don’t know it as well anymore, and I don’t like some things about it.”

Last summer, when Thiessen was in Winnipeg, she witnessed women camping out in front of the Manitoba Legislature. They were grieving the senseless death of 15-year-old Tina Fontaine and asking the government to launch an investigation into missing and murdered indigenous women. Meanwhile, a group of Kurdish women in Iraq took to the streets to publicize the plight of women from the Yazidi ethnic group who had been captured and enslaved by IS in the city of Mosul. “Women from minority cultures in both places were being treated like worthless trash,” Thiessen says. “I keep seeing correlations

between the two communities.”

Many of the Kurdish people in northern Iraq are currently facing another kind of oppression unrelated to IS, according to Jennifer A. Yoder, communications director for CPT. The local government has authorized U.S.-based oil company Exxon Mobil to drill for oil in the area. Many Kurdish families have seen their orchards, vineyards and grazing lands confiscated by Exxon Mobil without compensation, she says, adding that in some cases their land has been fenced off and villagers are forced to pass through military checkpoints just to reach their homes.

CPT members are looking for ways to support village organizations affected by the oil drilling. Some people want compensation, others want Exxon Mobil to leave, still others simply want someone to witness the injustice.

Last fall, Thiessen and some other team members accompanied a Kurdish man who showed them his vineyards, now fenced off and guarded by security personnel. Seven hectares of 50-year-old vine trees that the man’s village had cultivated for generations had been bulldozed.

Thiessen decided she wanted to get involved with CPT eight years ago, after she met Norman Kember, one of the four CPT members who were kidnapped by insurgents during the Iraq war and held hostage in Baghdad for 119 days. Kember spoke at the Greenbelt Festival in the U.K. about how he had grown tired of doing “cheap peace”—signing petitions and joining marches. Afterwards, Thiessen approached Kember and asked him, “What do you say to someone who’s too afraid to go beyond cheap peace?”

She remembers his response: “He said that was between me and God, and he could not answer that.”

Two days later, Thiessen was among 20,000 people who shared communion on a hillside. “We were commemorating the end of slavery in the U.K. and we were singing a song from South Africa that translates as ‘What is our sin? What have we done to deserve this oppression?’ It just struck me that I don’t experience oppression like that,” Thiessen says. “It was like this ‘God moment’ in my life. I tested my brain and my fear wasn’t there anymore.” ☞

Canadian Mennonite University



Welcome to Marpeck Commons

“For years we dreamed of a Library and Learning Commons as the hub of the CMU campus. This is precisely what Marpeck Commons has become. The architectural design makes spectacular use of natural light, and it is in the many gifts and truths of light that students, faculty and community members are being drawn together through this space. Here students are engaged in concentrated study, dialogue and collaboration with one another and with faculty. Marpeck Commons is named for Pilgram Marpeck, an early Anabaptist church leader who was also an engineer and civil magistrate. His example and the quality of this space are calling forward the mission entrusted to CMU, of inspiring and equipping women and men for lives of service, leadership and reconciliation in church and society.”

Cheryl Pauls, President

Library and Mezzanine

When the project began many people asked, “Why do you need a library in the 21st century? Can’t students just download all the resources they need onto their phones?” Yes, students today are accessing many e-resources, even as many important items are not available on the web. Also, while a library’s hard copy collection has been garnered with care, students need the

expertise of librarians to discern which e-materials are worth reading. Moveable shelving for the library’s hard copy collection of 110,000 volumes affords ample flexible space for individual study carrels and large oak tables. Hundreds of people in the surrounding community are picking up library cards, which are available without charge. The mezzanine area of the Commons provides large and small group study and meeting spaces, and facilitates many of CMU’s research and writing support services.

Bridge

A bridge, featuring indoor stair and elevator access at both ends, spans a major thoroughfare and affords safe passage for those with mobility challenges. The Bridge also ensures warm access during Winnipeg’s harsh winters, connects our campus and gives CMU a presence within the broader community.

CommonWord Bookstore and Resource Centre

CMU and Mennonite Church Canada have partnered to create CommonWord, an integrated Book and Resource Centre serving the university, the church and the broader ecumenical community, with arguably the best collection of Anabaptist Christian resources in the country and the province’s largest Christian bookstore, including a Ten Thousand Villages kiosk.



Space sponsored by:

ft3

Architecture
Landscape
Interior Design



ONCORD
PROJECTS LTD.

folio café

Serving an array of coffees and other beverages, gelato, croissants, muffins, and cinnamon buns, along with daily soup and bread, this public café serves the university and has opened CMU to the broader constituency and local community.

Environmental Sustainability

At the end of one Winnipeg winter, the building’s HVAC engineers expressed amazement at how little energy was used to heat the building, even as outdoor temperatures hovered in the mid -20° C. A host of smaller and larger initiatives has had a significant sustainability impact. These initiatives include, among other things, a high-efficient R-Factor building envelope, natural light design with high glazing performance windows, light sensors and timers, ventilation heat recovery with high efficiency condensing boilers, and waterless urinals and low-flow fixtures, all reducing electrical

energy and water consumption. Also included are a naturalized retention pond and land-drainage storm-water management system, *rain gardens* in low drainage areas and site plantings that include over 120 trees.

Marpeck Commons has become a preferred space where ‘learners’ of all kinds—students, faculty, staff, church, and community members—encounter one another. Already we have hosted vital community and church conversations accommodating crowds of 300 people and more. Increasingly, CMU’s constituents and neighbours see Marpeck Commons as a great gathering place and a valued resource destination.

CMU is appreciative of the expertise and good working relationship with both ft3 and Concord Projects throughout the construction of Marpeck Commons.



FOCUS ON BOOKS & RESOURCES

BOOK REVIEW

Cookbook reflects old-style Menno cooking

Mennonite Community Cookbook: 65th Anniversary Edition.

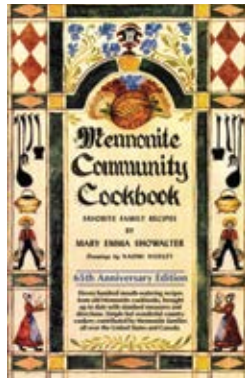
By Mary Emma Showalter. Herald Press, 2015, 506 pages.

REVIEWED BY BARB DRAPER
BOOKS & RESOURCES EDITOR

In the 1940s, Mary Emma Showalter began a cookbook project, collecting old Mennonite recipes that were handwritten in notebooks because she feared that soon the notebooks would be discarded. As Mennonites began moving beyond their home communities during the Second World War, they were learning to cook new foods and were less apt to use the old recipes learned from home. She also noticed that Mennonite communities in various states and provinces had similarities, so she assumed they had common roots and were old favourites.

By the mid-20th century, Mennonites were indeed learning new recipes and not necessarily keeping their mother's old handwritten notebooks. I remember my mother having an old notebook without a cover in her recipe drawer, but she rarely used it. The old familiar things she could whip up without a recipe, while other dishes usually came from printed cookbooks. Like all cooks, Mennonites have always borrowed recipes from their friends and neighbours. As we've come into contact with more cultures, the scope of Mennonite food has broadened.

The recipes in the *Mennonite Community Cookbook* are primarily from Swiss Mennonite communities. There are a few recipes from the Russian Mennonite tradition, but they are few and far between. While there are 112 recipes from Canadian contributors, most are from Amish and Swiss Mennonite communities in Ontario (Kitchener-Waterloo, Markham, Wellesley, St. Jacobs), with a significant number from



Tofield, Alta. There are a total of three recipes from Altona, Man., and none at all from the rest of Manitoba, Saskatchewan or B.C.

My older sister recently remarked that when she was young she didn't realize there was such a thing as a recipe for main course dishes. In her experience, recipes were for desserts like cookies, cakes or pies. Her experience is reflected in the

Mennonite Community Cookbook, as there are 65 pages of recipes for desserts, another 48 pages of cake recipes, 38 pages of cookies, and 30 pages of pies and tarts. That makes a total of 181 pages, compared to 132 pages for all vegetables, salads, meat, soup, egg and cheese dishes. I don't think traditional Mennonites ate more desserts than vegetables and meat, they just had more written recipes for sweets.

It's interesting to note that there are many recipes for corn, beans, cabbage and carrots, but none for broccoli or zucchini. Today it's hard to imagine Mennonites not eating zucchini! By the time the *More-With-Less* cookbook came along in 1976, things had changed.

Showalter acknowledges that some of the recipes are newer (to the late 1940s) but it's not clear exactly which those are. Some recipes indicate that they are very old, but 65 years later it would be nice to know exactly which recipes she considered to be old favourites.

Compared to Russian Mennonites, Swiss Mennonites have few classic recipes that remind them of home and grandma. This book has recipes for things such as cook cheese, egg cheese, shoo-fly pie and *rivel* soup, but the grandmas I know don't make them—except maybe egg cheese, which is still delicious with real maple syrup.

In my experience, old Swiss Mennonite recipes in Ontario used more maple syrup than can be found in these recipes. Especially during the 1930s, when farm families couldn't afford to buy sugar, they used a lot of maple syrup and maple sugar. In the Pennsylvania German dialect, the word for maple syrup is the same as molasses, so I wonder if some of the contributors wrote molasses, but intended the use of maple syrup.

This popular cookbook has gone through 52 printings in 65 years. This edition is similar to the original except for the addition of a few extra pages. It is available in comb binding or e-book ver-

Compared to Russian Mennonites, Swiss Mennonites have few classic recipes that remind them of home and grandma.

sions. The comb binding allows the pages to stay open, but there is not much extra space, and I found it challenging to turn the pages one at a time.

Reading these recipes was very interesting, especially since they were collected so many years ago. This cookbook is a historical document that can show how Mennonite cooking has changed over the years. ❧

Listening to the characters' voices

Carrie Snyder finds success with Girl Runner

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent

WATERLOO, ONT.

John Siebert had two things to say to Carrie Snyder as she finished her readings from her latest book, *Girl Runner*, at Conrad Grebel University College on March 4.

The executive director of Project Ploughshares, who had read the book while travelling on business, said, "First, you made me cry," referring to the ending of the book. "Second, can you imagine a male character with the same amount of clarity?"

Snyder's answer at the final 2014/2015 New Mennonite/s Writing event was that she "hasn't had a lot of male characters come knocking" at this point. Her writing process is to listen to the voices of the characters as they tell the story they want to tell. While she said that she had planned to write a novel about a runner, she had not planned to write about a 104-year-old woman. Aganetha Smart, a fictional character who ran in the 1928 Amsterdam Olympics, appeared in her imagination to tell her story.

Girl Runner, a finalist for the 2014 Rogers Writers' Trust Fiction Prize, is very much the story of a woman in the 20th century, inviting readers to experience those upheavals from a woman's perspective and opening a door for men to viscerally feel what women went through at the time. Populated mainly by women, the book has given men a gift of seeing the world through women's eyes.

Flipping back and forth through Smart's life, beginning in rural Ontario and then to Toronto and back, time and situations are fluid, as if being remembered by an elderly woman whose grasp of time is fragile. Smart, a woman with secrets, is taken from "the corner where they've arranged [my] wheelchair beside the window that is never

opened and that steams opaque with moisture on chilly days" by two young people with secrets of their own. Their story and Smart's flow through the day they spend together in places of memory.

Siebert's question about male protagonists was well met, in that some of Snyder's main male characters seem to be drawn without much detail. Smart's father, who appears often in the book, is distant from the very female household, while Smart's brother and a male love interest are only slightly more nuanced.

Is Snyder, through Smart, wondering about the mystery between male and female understandings of each other that persist to the present? If so, she has done men a service by opening up the female world for them to see.

Characters in Snyder's books have tended to be people living on the edges of society, choosing to be themselves in

spite of pressure to fit in. She would attribute this to her Anabaptist/Mennonite background, made up of generations who chose to make their own path through the world. She hasn't yet chosen to write about church experience, but she is interested in people who strongly believe in something and can't be stopped by forces acting against them. She noted that "all my books are about people who believe deeply"

Rob Zacharias, assistant editor of *The Journal of Mennonite Studies* and Banting Postdoctoral Fellow in the English Department at the University of Waterloo, moderated the Grebel reading series. He wondered how Snyder felt about writing a "page turner." Snyder noted that she likes reading plot-driven books, but still had to "give myself permission" to write one.

As *Girl Runner* was being promoted by her agent to publishers, Snyder found herself at a crossroads. Could she make a living with her writing? Another passion, midwifery, was also a possibility, as she was accepted into a highly competitive program to learn that art. As a wife and mother of four, she wanted to contribute financially to the family. When her agent called to let her know that the book was being sought after by several publishers, she had to decide. She is currently at home in Waterloo working on another book, populated by new characters who came to her, needing her to write about them. ❧



Author Carrie Snyder chats with the evening's moderator Rob Zacharias before her reading at the 2014-15 New Mennonite/s Writing series at Conrad Grebel University College on March 4.

Spring 2015 List of Books & Resources



Theology, Spirituality

Christian, Muslim, Friend: Twelve Paths to Real Relationship. David W. Shenk. Herald Press, 2014, 187 pages.

Using many examples from his own experience, Shenk gives advice on developing friendships with Muslims. He describes some of the teachings of Islam so that Christians can be respectful as they talk about the gospel. Each of the 12 chapters includes questions for discussion.

Discovering Forgiveness: Pathways Through Injury, Apology and Healing. Larry A. Dunn. Cascadia Publishing House, 2014, 122 pages.

This book explores various aspects of forgiveness from an Anabaptist perspective. The author is an experienced mediator and trainer in the field of conflict resolution and teaches at Fresno Pacific University. In the late 1990s he worked with Mennonite Central Committee in Labrador.

If Not Empire, What? A Survey of the Bible. Berry Friesen and John K. Stoner. Privately published, 2014, 348 pages.

Friesen and Stoner provide historical context for the biblical story and a concise analysis of each book of the Bible. Through it all they point out that political power is not what God's people are about. The book is available through amazon.ca and a free pdf version is available at www.bible-and-empire.net.

John Howard Yoder: Radical Theologian. J. Denny Weaver, ed. Cascade Books, 2014, 420 pages.

The essays in this collection, written by J. Denny Weaver, Earl Zimmerman, Zachary Walton, Gerald Mast, Ted Grimsrud and Glen Stassen, explore various aspects of Yoder's theology. They discuss Yoder's ideas in a broader context. The concluding chapters also ask the question of how to interpret Yoder given his sexual misconduct.

Lamentations, Song of Songs: Believers Church Bible Commentary. Wilma Ann Bailey and Christian Bucher. Herald Press, 2015, 303 pages.

This commentary series is designed for basic Bible study. The commentary on Lamentations was written by Wilma Ann Bailey, a Mennonite and a professor of Hebrew. The Song of Songs commentary was written by Christina Bucher from the Church of the Brethren.

Meditations for New Parents, Revised Edition. Gerald Shenk and Sara Wenger Shenk. Herald Press, 2014, 140 pages.

This 30-day collection of short meditations, prayers and quotations is designed to help new parents chart a course through the challenging and wonderful experience of welcoming a baby into the family. It was first published in 1996. Available in paperback or electronic version.

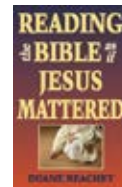
Mediations for the Expectant Mother, New Edition and Meditations for the New Mother, New Edition. Helen Good Brenneman. Herald Press, 2015.

These books have updated covers, but the meditations are similar to the original versions. They are available in paperback or electronic version.

Reading the Bible as if Jesus Mattered. Duane Beachey. Cascadia Publishing House, 2014, 165 pages.

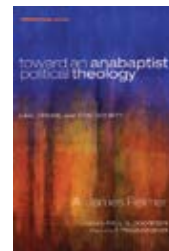
Beachey, a Mennonite pastor serving in Kentucky, compares the simple message

of Jesus to what the church is teaching. He raises serious questions about fundamentalism, creationism and the idea that modern Israel is the fulfillment of prophecy.



Toward an Anabaptist Political Theology: Law, Order and Civil Society. A. James Reimer. Wipf and Stock Publishers, 2014, 194 pages.

A. James Reimer believed that theology has political ramifications and did some writing about his perspective of political theology before his death in 2010. Paul G. Doerksen has edited some of these writings and brought them together in this collection.



History

California Mennonites. Brian Froese. Johns Hopkins University Press, 2015, 335 pages.

Mennonites moved to California looking primarily for economic opportunity, says Brian Froese, associate professor of history at Canadian Mennonite University. Among the topics he examines are labour tensions, assimilation, the role of women and Mennonite identity. This hardcover book is part of the Young Center Books in Anabaptist and Pietist Studies series.

Butch Martin: From the Dam to the World Stage. Del Gingrich. Self-published, 2014, 328 pages.

Butch Martin learned to play hockey on the dam (mill pond) in Floradale, Ont. This is the story of how he came to be the first Mennonite to play hockey for Canada in the Olympics in 1956 and 1960. He could have pursued a career in the NHL, but chose not to. The book can be ordered at mennonitestory@stjacobs.com.

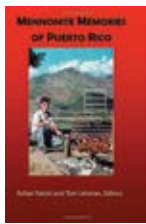


In Search of Promised Lands: A Religious History of Mennonites in Ontario. Samuel J. Steiner. Herald Press, 2015, 877 pages.

Sam Steiner has produced a thorough study of Mennonite groups in Ontario over the past 200 years. The large bibliography and extensive notes show the depth of the research, which allows Steiner to present some new and interesting interpretations of past events. He includes some valuable comparisons and contrasts among the various present-day Mennonite groups.



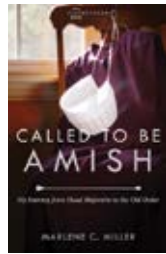
Mennonite Memories of Puerto Rico. Rafael Falcon and Tim Lehman, eds. Independently published, 2014, 216 pages.



Mennonites first arrived in Puerto Rico in 1943, serving as volunteers and conscientious objectors. They built schools, hospitals and churches. This book is a collection of essays and stories from 19 Mennonites. It is available through amazon.ca.

Other books

Called to be Amish: My Journey from Head Majorette to the Old Order. Marlene C. Miller. Herald Press, 2015, 255 pages.



Marlene Miller is one of the few people who have chosen to join an Amish community. She describes how she got involved with an Amish boy many years ago and her journey in becoming part of his family's horse-and-buggy group. This book is part of the Plainspoken Series.

Legacy of Worship: Sacred Places in Rural Saskatchewan. Margaret Hryniuk, Frank Korvemaker and Larry Easton. Coteau Books, 2014, 252 pages.

This coffee table book is full of colour photos and descriptions of churches in rural Saskatchewan. Among the Mennonite churches featured are Pleasant Point and Horse Lake, with historic photos of Laird, Tiefengrund Rosenort and Eigenheim. More than 60 churches representing 15 denominations are profiled.

Mennonite Community Cookbook: Favorite Family Recipes, 65th Anniversary Edition. Mary Emma Showalter. Herald Press, 2015, 506 pages.

This popular cookbook has gone through 52 printings in 65 years. The recipes were collected from a variety of Mennonite communities across North America in the 1940s in an attempt to preserve old recipes. The only change from the original version is the addition of some colour photos and a few pages at the end explaining the story behind the cookbook.



True Confessions of a God Killer: A Postmodern Pilgrim's Progress. Emily Hedrick. Cascadia Publishing, 2014, 155 pages.

This second volume of the DreamSeeker Fiction Series is an allegory of a young

woman's spiritual journey. In order to find truth, reality and wholeness, she needed to recognize and get rid of her shallow view of God. The author is a member of Souderton (Pa.) Mennonite Church.

Resources

Mennonite Quarterly Review. Anabaptist Mennonite Biblical Seminary, Goshen College and the Mennonite Historical Society, January, 2015.

This journal carries the story of how the Mennonite church has tried to deal with sexual abuse. It includes Rachel Waltner Goossen's article "Defanging the beast: Mennonite responses to John Howard Yoder's sexual abuse." It is available as an e-book from MennoMedia.

—Compiled by Barb Draper,
Books & Resources Editor

Further east of Edensville

Author Maurice Martin provides a glimpse into Swiss Mennonite changes

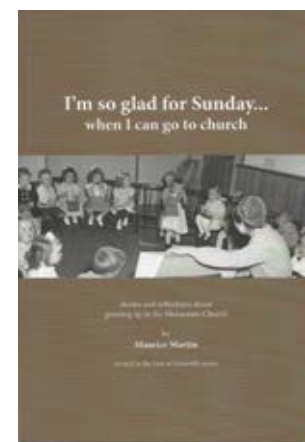
BY DAVE ROGALSKY

Eastern Canada Correspondent

Spurred by requests from his thoroughly modern children to tell them stories of his growing-up years in the Ontario Swiss Mennonite homeland of Waterloo County, Maurice Martin, a retired pastor and area church worker, wrote *One Mile East of Edensville* and self-published it in 2013. His home on the farm was "the centre of innocence," as he remembers it.

He has now added *I'm so Glad for Sunday . . . When I can go to Church*. The title is based on a song the Mennonite Media Network used as part of its curriculum in the 1950s, when Martin was growing up in the changing and modernizing Mennonite Church of Ontario and Quebec.

Together, the two books open a window into a time about which Russian Mennonite and new Mennonite congregants know little. The whole split between Conservative Mennonites, with their distinctive straight-cut coats and cape



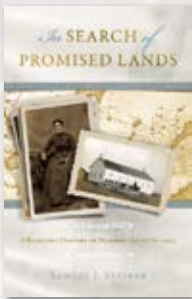
dresses, and the Swiss Mennonites, now a part of Mennonite Church Canada, and the internal forces at work leading to that split, are a mystery to most.

Martin does a fine job in this latter book, which is grittier, digging deeper into the
(Continued from page 33)

Great

new & upcoming resources

from your church publisher



In Search of Promised Lands A Religious History of Mennonites in Ontario

The wide-ranging story of Mennonite migration, theological diversity, and interaction with other Christian streams is distilled in this engaging volume, which tracks the history of Ontario Mennonites.

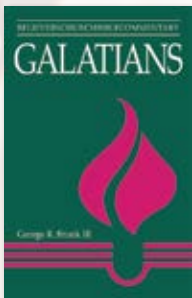
Written by Samuel J. Steiner, former archivist at Conrad Grebel University College and director of the Mennonite Archives of Ontario.



Spark Igniting Your God-Given Creativity Women's Bible Study

Rediscover the joys of being created in God's image and nurture your own creative spirit with these 12 sessions that encourage fostering divine gifts.

Written by April Yamasaki, author, teacher, and lead pastor at Emmanuel Mennonite Church in Abbotsford, British Columbia.



Galatians

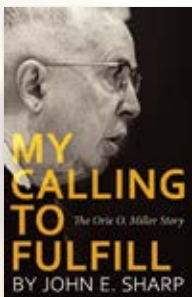
This highly readable Biblical commentary for pastors and lay leaders from an Anabaptist perspective tracks the important role that this epistle played in Christianity's shift from Judaism to a Gentile-dominated religious movement. Written by George R. Brunk III, dean emeritus and professor emeritus of New Testament at Eastern Mennonite Seminary.



Changing Lenses Restorative Justice for Our Times 25th anniversary edition

Now with valuable author updates on the changing landscape of restorative justice and a new section of resources for practitioners and teachers.

Written by Howard Zehr, widely regarded as the "grandfather" of restorative justice, with influence worldwide.



My Calling to Fulfill The Orie O. Miller Story

Offers a lens through which readers can explore and understand the theological and cultural movements of the 20th century that affected and were affected by Anabaptism, and discusses the formation of many Mennonite institutions. Written by John E. Sharp, history professor at Hesston (Kansas) College and former director of MCUSA Historical Committee and Archives in Goshen, Indiana.



Fully Engaged Missional Church in an Anabaptist Voice

Features the voices of missional Mennonite leaders and offers stories and analysis about how mission is taking shape in local congregations and contexts.

Written by Stanley W. Greek, Executive director of Mennonite Mission Network, and James R. Krabill, senior executive for global ministries at MMN.

Order today from your local bookstore, by calling 1-800-245-7894, or online at www.MennoMedia.org



MennoMedia

An agency of Mennonite Church USA
and Mennonite Church Canada



Spring 2015
VOLUME 25 ISSUE 2

- 2 Engaging Scripture through artful response
Alumni News
- 3 Art assignments open Scripture in new ways
Your gifts at work
- 4 President's Window

AMBS window

Responding to Scripture with art

Karl Stutzman, MLS, Assistant Director of Digital Library Services

When I started Mary Schertz's Biblical Spirituality course in Fall 2014, I thought that biblical spirituality had mostly to do with being well-read in the Bible: reading it as regularly as possible in a devotional fashion. It took me until partway through the class to realize that I was equating biblical spirituality with a kind of biblical consumerism: reading more of the Bible, more regularly, as a magic solution to my inner need.

The class began to chip away at my biblical consumerism through our weekly practice of artful response to the "quest stories" in Luke's gospel. We used a variety of art supplies—pens, paints, markers, colored paper—to write down the text we were studying. There was a kind of repetition and slowing down in this process that flew in the face of my desire to consume.

We worked with the same text multiple ways. First, we would read it before class and write about it in our journals. Then we would work with the text in a class discussion. Then we would write it down, and discuss what

new angles we saw in the text after we wrote it. Inevitably, through this careful chewing on the text as a class, we would arrive at fascinating, creative new insights.

Following a mid-semester trip to visit family in Canada, I did a make-up artful response from the class session I had



missed. I did it together with Silas (age 6) and Junia (age 3). We were focusing on the Zacchaeus story from Luke's gospel.

Doing artful response with children was an eye-opening experience. Engaging children in the biblical text helped me as an adult see it with more wonderment and joy. After experiencing the creativity of children writing and

drawing in response to the text, I was able to see Zacchaeus in a new way. Zacchaeus was short, but he wanted to see Jesus. He worked around that restriction in a joyful, childlike, creative way by climbing the sycamore tree.

Children's creativity comes from their daily knowledge of their limits—of physical stature and capability, of cognition, of power in the family system. Jesus recognized this childlike character in Zacchaeus immediately. I needed to allow room for a more childlike appreciation of faith and the Bible.

The Spirit of God moves when we slow down and begin reading and responding to Scripture together with people of various ages and abilities. ●

Top: Sara Wenger Shenk (left), AMBS president, explores a book with Karl Stutzman's family: Karl and Twilla Epp-Stutzman, his wife, and their children, Silas and Junia. Karl is a part-time AMBS student, pursuing a Certificate in Theological Studies, in addition to his role in the library. Twilla earned a Master of Divinity at AMBS in 2005. **Inset:** Artwork by Karl, Silas and Junia.

Engaging Scripture through artful response



Mary Schertz

Brené Brown is a professor of sociology at the University of Houston who has done research on vulnerability. Those who let themselves be vulnerable are those who are wholehearted. It is the opposite of perfectionism, an ability to be creative, playful and courageous. It is messy—and life-giving.

I suspect that wholeheartedness has a lot to do with the gospel. I suspect it has a lot to do with Jesus's encouragement to consider the lilies and the birds of the air. It also has a lot to do with artful response to the text. In my Biblical Spirituality class at AMBS, we spend time in conventional Bible study, but we always reserve time to respond to the text artfully.

That means writing the text, taking it in hand, illustrating it, experimenting with it. Or it means singing, composing, woodworking, drama or storytelling. The medium is not as important as getting into the spirit of artful response. Responding artfully means wading into our discomfort zone. It means playing

in ways we have not let ourselves do for decades. It means giving up product for process. It means letting the Spirit have sway in our moment.

Finally, artful response returns us to the biblical text, with new insight and appreciation—new insight and appreciation for God's word, to be sure, but also new insight and appreciation for what we have learned from those who share our pilgrimage on this voyage into the Word. — *Mary Schertz, PhD, is professor of New Testament at AMBS. She also is director of the Institute of Mennonite Studies at AMBS and co-edits Vision: A Journal for Church and Theology.* ●

Rachel Miller Jacobs

Artful response in congregations can involve side-by-side individual work with a biblical text and art supplies. Another mode—one that's especially suited for *communal* work—is acting out the biblical text.

There are many ways to do this, depending on the size of the group, its joy in movement and/or improvisation, and its age composition (a few lively children are a real boon!). Costumes and props, even “bad” ones (whatever's lying around the house or the church will do), are a great help.

1. While the text is read, people “sculpt it” (find a pose and hold it). You can take photos for a slide show that can be viewed while the text is read.

2. Act out the text while it is read.
3. Actors embody the text and speak words from the text.
4. A group is given a brief text and acts it out or tells the story or riffs on it. The literal text is released and the “artful response” is a comment on it.
5. Using a well-known story, interview characters in it. Brainstorming beforehand will help, so people have



some place to start.

Artful response is valuable for congregations because it helps slow down our reading. It invites us to rehydrate the Bible's beautifully spare words and claim them as our own. It encourages us to laugh with each other and to learn how much we need each other—this is very clearly a group project! It cultivates an imaginative, playful and curious attitude toward the Bible, which is key in its becoming real to us and us becoming good conversation partners with it. — *Rachel Miller Jacobs, DMin, is assistant professor of congregational formation. Her thesis grew out of her experience with and passion for reading the Bible in community.* ●

AMBS Window Fall 2014 Volume 25 Issue 1

Distributed three times a year as a supplement to *Canadian Mennonite* and *The Mennonite*. Editor: Mary E. Klassen
Designer: Nekeisha Alayna Alexis.
Photo credits: Jason Bryant, Mary E. Klassen.

3003 Benham Avenue
Elkhart, IN 46517
574.295.3726
advancement@ambs.edu

www.facebook.com/followAMBS
www.ambs.edu/news-events/iTunesU.cfm
www.ambs.edu/news-events/



A seminary of
Mennonite Church USA and
Mennonite Church Canada

ALUMNI NEWS



Titus Oyeyemi (Master of Arts: Peace Studies 2003) visited AMBS recently, announcing that he has published a new book, *Evaluating Peace Education: A Study of Nigerian Jr. Secondary Schools*, available from Lambert Academic Publishing.

Daniel Liechty (Master of Arts: Peace Studies 1978), professor of social work at Illinois State University, serves as a founding board member for the Victim Offender Restoration Program (VORP) of McLean County.

Rick Stoner (Master of Arts in Mission and Evangelism 2009) was installed as pastor at Sharon Mennonite Church, Plain City, Ohio, Sept. 7.

Jeff Hochstetler (Master of Divinity 2014) was installed as family life pastor at Berlin (Ohio) Mennonite Church, Sept. 28. ●

Art assignments open Scripture in new ways

Two fall classes at AMBS asked students to engage artfully with Scripture or biblical themes. Biblical Spirituality, taught by Mary Schertz, and Art in Worship, taught by Malinda Berry, gave students opportunities to discover new insights or dimensions by working with paper, paints, crayons, fabric and other artistic tools.

Two of the students in the Art in Worship class reflect on their experiences. ●



“I never considered myself as an artist and I immediately experienced intimidation in the face of a blank sheet of paper while in thought of offering a sketch. The Art in Worship class allowed me to realize the need to become centered in God to experience God as the Creator of the cosmos and to discover the gifts given to creation to experience the possibilities of producing that which is made to inspire us through scriptures. Robin Jensen’s “The Substance of Things Seen” text in the Art in Worship class, with Malinda Berry, inspired me when it suggested arts are one of the ways we understand our world and one of the ways we express ourselves. This offered me the courage to trust what is inspired by the Spirit, whether the art becomes attractive or unattractive. And that settled my fears and offered me encouragement.” – Ann Jacobs, Master of Divinity student and staff member of Mennonite Mission Network ●



“One benefit in using artistic expression with Scripture is that familiar words and stories can reveal new impressions and understandings. I was challenged to slow my pace of life and engage with the passage in a more deliberate way, not worrying about getting the art “right,” but instead being encouraged to listen, respond creatively, then see what new insights stood out to me.” – Rhonda Yoder, Master of Arts in Christian Formation student and assistant in the AMBS admissions office ●

YOUR GIFTS AT WORK

Pastors Week, an annual gathering of pastors and other congregational and church leaders, explored what defines us as Anabaptist Mennonites and how we can be the church of Jesus Christ today.

Your gifts to AMBS help to make resources like the January 26–29 event possible, bringing to AMBS leaders like Drew Hart (right), pastor, blogger and doctoral student, who spoke at Pastors Week. Other presenters during that week were Janet Plenert, Elizabeth Soto Albrecht, Greg Boyd and David Miller.

AMBS Church Leadership Center coordinates Pastors Week and many other resources—webinars (online seminars), workshops, Anabaptist Short Courses (six-week, non-credit, online courses) and undergraduate ministry study programs. People in long-term ministry, people wanting to enhance their work in the church and people exploring ministry all benefit from your gifts. ●



AMBS PANORAMA

Webinar examines funerals

Funeral Planning: An Anabaptist Approach is a webinar (online seminar) scheduled for Wednesday, April 22, 2:00-3:30 p.m. EDT. The presenter is Janice Yordy Sutter, pastor of worship and preaching, Kern Road Mennonite Church, South Bend, Ind.

Pastors Week recordings

Listen to **Drew Hart, Elizabeth Soto Albrecht, Janet Plenert, Greg Boyd and David Miller** answer the Pastors Week theme question: "Where culture blurs theology: What is an Anabaptist Christian?" Recordings of presentations and sermons from the January 26–29 event are available on AMBS's iTunes U channel. Visit www.ambs.edu/news-events/iTunesU.cfm

Follow the Trail of Death

A summer course, available for credit or audit, will follow the Trail of Death, the path of native Americans forced to leave Indiana and settle in Kansas. David B. Miller, associate professor of missional leadership development, and several

members of the Potawatomi Nation will lead the experience. For information, visit www.ambs.edu/academics/Trail-of-Death.cfm

Summer classes

Hybrid classes, requiring only one week on campus, include:

- Greek Readings: Synoptic Gospels
- Biblical Foundations for Peace and Justice
- Economic Justice and Christian Conscience

On-campus classes, June 1–12, include:

- Islam and Muslim-Christian Relations, taught by Jacqueline Hoover
- Celebrating the Church Year, taught by Rachel Miller Jacobs

Visit www.ambs.edu/academics/course-descriptions-summer.cfm

Undergraduate ministry program Pastoral Studies Distance Education

is a college-level program for active leaders of congregations who don't have college degrees. Five units of study involve the students with mentors and

instructors. Discover more for yourself or encourage an emerging leader in your congregation. Visit www.ambs.edu/PSDE for details.

The Circle blog

The AMBS Church Leadership Center shares the thinking of people scheduled for workshops and other events on a new blog, The Circle. Pastors Week presenters Elizabeth Soto Albrecht, Drew Hart and Greg Boyd were among the first to share posts on the blog: www.ambs.edu/theircle

Tour Egypt next January

Explore Egypt—the biblical narrative and what challenges the church is facing today— with Safwat Marzouk, assistant professor of Old Testament who grew up in Egypt, and Sara Wenger Shenk. Next January, Sara and Safwat will lead a tour, Encountering Egypt: Past and Present, with opportunities to visit sites and meet people for whom the country is home. For information, visit www.ambs.edu/EncounteringEgypt ●

PRESIDENT'S WINDOW SARA WENGER SHENK

A friend took me along to an art show by a seminary student, Bethany Tobin, at James Madison University. I'd enjoyed conversations with Bethany, intrigued by how she integrated art and theology. But I was unprepared for how her art would move me.

The show included diverse themes and media. I came to a series called "In Him, all things consist." On a side panel, Bethany described how elaborate patterns, text and bright colors "express the energy, electricity and discovery I felt while making this work. I hope they carry the simple joy (and yes maybe fixation) I have about God, particles, patterns and ideas."

For the series, Bethany used verses from Colossians 1 that picture "the mysterious, cosmic Christ." She spoke of how she's drawn to geometry and physics as ways to "peer into the beauty of God's creation" and how numbers "with their ratios and harmonic proportions are... 'keys to the structure of the cosmos.'"

As I read the panel, glancing back and forth to the artwork, tears welled up.

I continued to read: "As patterns found in the natural world, [numbers] reveal intelligence and purpose embedded in creation. The circle symbolizes wholeness and unity. For me, it all flows from the one who made it all and for whom it all exists—revealed in Jesus Christ."

The Colossians text, she said, "is a 'philosophic constellation' circling the 'concept it would like to unseal, hoping that it may fly open like the lock of a well-guarded safe-deposit box; in response, not to a single key of a single number, but to a combination of numbers.'"

By this point the lock had flown wide open for me. I was weeping. The artwork itself was intriguing, but it was the interplay between artist, text and visual interpretation that stunned me; an "I wish I could build an altar" moment for sure. My husband promptly bought the piece.



How I long for more theologically attuned artists and artistically inclined theologians to break open our well-guarded safe-deposit boxes. ●

Learn more about Bethany Tobin and her work in relating Christian practice to art theory: www.jmu.edu/bethechange/stories/tobin.shtml

(Continued from page 27)

story, compared with the nostalgia-driven first book. He examines inclusion/exclusion in the community, both imposed and self-chosen, as well as his developing theological thought and influences. It includes photos by David L Hunsberger, one of which has Martin singing in a Sunday school choir.

Using the device of creative non-fiction,

he remembers his stories as Marvin, with whom he shares a birthday. In this way they are his stories and not those of his family or other community members who lived on a farm a mile east of Erbsville, now in the northwest corner of the city of Waterloo. Martin does not have to be accountable to his siblings who remember things differently. The stories, set in the late '50s and early '60s, trace Marvin's life from Grade 1


to the end of high school.

Martin doesn't think there will be a third book, as he doesn't feel moved to write about his years of becoming a pastor. "Others have done that already," he says.

All 150 copies of the first volume are sold out, but if 10 people ordered it, Martin would do a second printing. Copies of the second can be ordered by e-mail to mauricem@sympatico.ca. ☺

Yellow Page Directory

Financial Services



EBY FINANCIAL GROUP INC.
Listen. Understand. Plan.
Duane Eby, MBA, CFP, CLU Financial Advisor
410 Conestogo Road, Unit 208, Waterloo, Ontario N2L 4E2
tel 519.725.2006 fax 519.725.2003
email deby@ebyfinancial.com

**Charitable giving
can be fun and easy**

Let us show you how.



Faithful Joyful Giving

1.800.772.3257
MennoFoundation.ca



**Mennonite Savings
and Credit Union**

Investing • Lending • Daily Banking
Integrity • Compassion • Responsible Stewardship

Aylmer	519.773.9559	1.877.773.6728
Elmira	519.669.1529	1.800.265.1994
Kitchener	519.576.7220	1.800.565.6801
Leamington	519.326.8601	1.888.285.5501
Milverton	519.595.8796	1.800.952.2217
Mount Forest	519.509.6728	1.888.509.6728
New Hamburg	519.662.3550	1.800.567.4047
Waterloo	519.746.1770	1.800.265.4513

Your Values
Your Credit Union

www.mscu.com



Insurance

Roth Nowak
INSURANCE BROKERS

119 University Avenue East
Waterloo, Ontario N2J 2W1
Telephone: (800) 576-7166
E-mail: service@rothnowak.com
www.rothnowak.com

**Auto, Home & Business
Insurance**

Dennis Roth ♦ Ed Nowak
*Serving the Mennonite community
throughout Ontario.*

Legal Services




Russel Snyder-Penner
B.A., LL.B., M.A. Trademark Agent
Corporate/Commercial Law
Charities/Non-profits
Wills/Trusts, Real Estate




675 Queen St. S. Suite 100
Kitchener, ON N2M 1A1
519.725.2500
www.sutherlandmark.com
russ@sutherlandmark.com

Real Estate



640 Bayhampton Ct., Waterloo, ON N2K 3P1
Telephone 519-746-1714
Cell 519-580-5791
Website: www.hunsbergerrealtyltd.com
E-mail: merrillhunsberger@rogers.com



Merrill Hunsberger, P.S.D.
Broker of Record

"CHINESE ALSO SPOKEN" 中文服務

Retreat/Accommodations


house of friendship
www.residencema.ca
experience@maisondelamitie.ca



Student residence and
summer guestrooms

120, rue Duluth est
Montréal, QC
(514) 843-4356

Service Opportunities



Responding
Rebuilding
Restoring

Ways to volunteer with MDS:
Short-term (1-3 weeks): 800-241-8111
Long-term (1 month+): 866-261-1274
RV Program volunteers
Youth volunteers

Volunteers needed Jan 2015 - Mar 2015:
High River, AB; Far Rockaway, NY;
Crisfield, MD; Jamestown, CO
Hattiesburg, MS, and Pensacola, FL
(RV Projects)

<http://mds.mennonite.net>

young voices



The WhizBang Shufflers returned to Mennofolk after first performing at the event in 2005. From left: Donald Willms, Luke Enns, Curtis Wiebe and Rick Unger.



'Living in the Fast Lane,' an acrylic painting by Danielle Fontaine Koslowsky. Twenty visual artists ranging in age from 18 to 55 displayed artwork at Mennofolk 2015.



Jaymie Friesen and Davis Plett of Well Sister perform at Mennofolk 2015.

'Interaction/Isolation'

Annual event celebrates art and music from southern Manitoba's Mennonite community

STORY AND PHOTOS BY AARON EPP

Young Voices Co-editor
WINNIPEG

When Jordan Weber began making visual art four years ago, he wanted a new way to express himself.

"I never expected my art to be on display for anybody to see," the 24-year-old said. "It's super exciting that people have been coming up to me and saying they like my work."

Weber was one of 20 artists who displayed their work at Exchange Community Church in downtown Winnipeg as part of Mennofolk, an annual display of art and music stemming from the Mennonite

community," he said, pointing to one of Weber's two pieces, a mixed-media artwork called "Mennofag," as a prime example.

Consisting of a cracked white mask laid on top of a canvas covered in Bible verses written out in black paint, "Mennofag" depicts Weber's struggle with being a gay man in the Mennonite Brethren church he grew up in. "It took [the theme] in a different direction than I would have taken it," Retzlaff said. "It's one of the more hard-hitting pieces we have this year."

'I like when people submit stuff that's not in [a] traditional medium. (Brent Retzlaff, Mennofolk 2015 chair)

community in southern Manitoba.

Held on April 10, the 2015 edition of the event featured artwork relating to the theme, "Interaction/Isolation."

Brent Retzlaff, chair of Mennofolk's six-member organizing committee, said they chose "Interaction/Isolation" because they felt it was a theme that all Mennonites could relate to, and at the same time would allow participants to interpret in various ways.

"Every year we present a new theme," said Retzlaff. The committee chose the "Interaction" portion because Mennonites have historically often formed tight-knit communities in which they interact with each other. At the same time, the committee chose the "Isolation" portion because Mennonite beliefs, behaviours and dress can isolate them from the wider culture.

"We wanted to kind of explore the ways in which Mennonites feel isolated from

The artwork encompassed a vast array of media, including acrylic, oil and water-colour paints, as well as linocuts.

Jesse Krause, a Winnipeg musician and artist, submitted two homemade instruments, including a "psaltree," a harp-like instrument made of wood, metal, plastic foam, hardware and duct tape. Krause has participated in Mennofolk for the past 10 years, both as a visual artist and a musician, and described the annual event as a community-bonding experience. "It's a proving ground for young Mennonite artists," Krause said.

The exhibit also featured a reading nook where people attending the event could sit down and read short stories that had been submitted to the exhibit.

As well, the organizing committee created an isolation booth similar in shape and size to a telephone booth. People could

walk inside, one at a time, isolating themselves from the people around them. Once inside the booth, they could put on headphones and hear ambient noise that was being picked up by a microphone placed at the opposite end of the room.

“I like when people submit stuff that’s not in [a] traditional medium,” Retzlaff said. “We’re trying to showcase as many mediums as possible.”

More than 150 people attended the event, which also featured *faspa*—a traditional, light meal consisting of bread, cheese and farmer sausage—as well as musical performances.

Tyson Priebe, an acoustic guitarist who performs solo instrumental music, kicked off the musical portion of the evening. Well Sister, the latest project from folk singer-songwriter Jaymie Friesen, performed next, followed by a set from the WhizBang Shufflers, a folk/bluegrass quartet that first performed at Mennofolk Manitoba in 2005.

Clare Schellenberg, one of Retzlaff’s colleagues on the organizing committee, said she was pleased with the diversity on display. “Every year, there’s new talent,” Schellenberg said. “We have a lot of great artists and musicians, and I think we have to celebrate that.”

She added that the committee chose the downtown venue to make the event as accessible as possible, and also to draw in people of all ages.

Any artist who identifies with being Mennonite in any way was invited to submit work for the show, and the exhibit was meant to draw in people of all ages, from all walks of life, Retzlaff said. “The show is meant to showcase [Mennonite art] to the public,” he said. “We hope everyone feels comfortable here.” ❧

For more photos, visit canadianmennonite.org/mennofolk-2015.



‘To a Mad Farmer’s Manifesto,’ a linocut by Laura Tait.

Living in limbo

A Colombian family struggles to gain permanent residency in Canada

BY RACHEL BERGEN
Young Voices Co-editor

Hundreds of families in Canada live in limbo, not sure if they’ll ever be granted permanent resident status.

That’s the story for the Mata family. Jacobo Mata, who is now 17, moved from Colombia to Toronto with his mother and father when he was 4. Luis, his father, was an author and a human rights activist in Colombia. After years of working for peace and justice in their home country, the family felt their lives were in danger and sought refugee status in Canada, where the family now attends Toronto United Mennonite Church.

Jacobo received his permanent resident status early on, but his mother Diana was only approved last year. Luis is still “in limbo,” as he calls it, after nearly 13 years. “Living in this limbo is definitely a sad situation,” Luis says.

He believes it’s because of his peace and

human rights work in Colombia, where he documented human rights abuses and named several perpetrators in books he wrote, and his involvement with the Patriotic Union, a democratic political party, that made him a target of the Colombian government, which calls the Patriotic Union a front for a guerrilla group.

The Canadian government took this seriously and for a while considered Luis a threat to Canada’s security. Amnesty International says Canada’s inadmissibility legislation is so wide and broad-sweeping, anybody can be inadmissible for permanent resident status.

Over the years, Luis has accomplished a lot, even just with his refugee status.

“In these 12, almost 13 years, in Canada, we have demonstrated that we can provide, share, live, produce, we can support the

(Continued on page 36)

PHOTOS COURTESY OF LUIS MATA



A poster from the campaign.



Diana, Luis, and Jacobo Mata

(Continued from page 35)

society,” Luis says. “We have been doing this by working and being committed to a community through volunteer work.”

Jacobo is inspired by his father and wants to do whatever he can to help him. “I love my dad, and if there’s anyone who deserves his permanent resident status, it’s him,” Jacobo says. “He’s a great man and he’s given me a great life.”

‘No lives in limbo’

The family is launching its campaign website (<http://nolivesinlimbo.org>) at Toronto United Mennonite to advocate on behalf of the hundreds of people in Canada—like Luis—who are stuck without permanent resident status, especially those who haven’t been as lucky to have a church family and good jobs.

Jacobo is helping to organize the campaign by making posters and coming up with ideas, which include plans for future protests.

Luis says he’s committed to Canada, and loves his life here, but feels it’s about time he gets an answer from the government. “I want to work to make this country better,” he says. “I want to get what I deserve.”

‘We speak the same language’

Some would say the Mata family is already making the country better.

Diana volunteers at Amnesty International in her spare time. Luis works to help new immigrants integrate into Canadian society through the Toronto Mennonite New Life Centre.

“I think my job is one of the most beautiful and meaningful jobs I’ve had in my life,” Luis says. “Working with people like me who came to this country to find a place to settle . . . they’re people with skills, dreams, hopes and professions looking to contribute to society. . . . We’re speaking the same language.”

Jacobo says his family’s struggle to settle in a new country has affected his life and the direction he wants it to take. “When we first moved here, I was young,” he says. “I didn’t necessarily understand what was going on. My dad’s experience and what we’ve experienced with him, it has broadened my understanding.”

Jacobo recently applied to a program called Newcomer Orientation Week (NOW) to help young immigrants adjust to life in the Toronto School District, something he didn’t have when he began school in Canada. The pilot project started in 2007, five years after Jacobo got to Canada. “My school experience would have been much more different and less stressful with it,” he says.

Jacobo is also working with Toronto United Mennonite as it endeavours to help victims of human trafficking settle in the Toronto area. “The experience has really changed me,” he says. “I try to understand to the best of my abilities human rights and how some nations have failed to apply proper social justice.” ❧

The launch of the “12 Years Is Enough! No Lives in Limbo” campaign was scheduled to take place on April 21 in Toronto.

PHOTOS BY MEG HARDER



Countercultural mountain music

For Kitchener folk duo Quiet in the Land, music is a spiritual, community-building practice

BY AARON EPP

Young Voices Co-editor

For Quiet in the Land, music is meant to be participatory and community-building, an approach that was shaped by the duo’s Mennonite upbringing.

Dan Root and Laura Dyck quickly became friends after they met in the fall of 2009 and realized how much they had in common. Both were living

in the Conrad Grebel University College residence in Waterloo, Ont.; both were studying international development at the University of Waterloo; and both had a

deep love of folk music.

An accomplished violinist, Dyck had moved from Lancaster, Pa., to southern Ontario with her family when she was in high school. She was surprised one day to hear Root whistling a song by Stan Rogers, a Canadian folk music icon. She found out that Root, who grew up in a community located two hours southeast of Pittsburgh, Pa., played guitar and mandolin, and the two started jamming.

Soon, Root and Dyck were performing at talent shows and coffeehouses on campus under the name Quiet in the Land (quietintheland.bandcamp.com). They performed covers of songs by their favourite musicians, as well as traditional folk songs. It wasn't until the duo travelled to Lima, Peru, in 2012, however, that they began working on original material.

Both were volunteering for non-profit organizations as part of a field placement for their degrees, and both were living in the same house. Dyck brought her violin and Root borrowed a guitar, and they began working intensely on writing original material and developing their own style.

"If we wanted to be a real band, we had to have our own songs," says Root, 25.

"I think we were sort of . . . itching to come into our own as a band," adds Dyck, 24.

After returning to Canada and finishing university, the pair moved to downtown Kitchener, Ont., and began playing at local cafés and pubs. They also took advantage of the city's burgeoning house concert scene, which led to many opportunities to showcase their original material.

Root and Dyck released their first recording, *Songs to Set These Hills on Fire*, in April 2014. The five-song EP was recorded live off the floor at the Sound Distillery in Kitchener using recording time the duo won by placing first in a battle of the bands.

The duo attribute the East Coast flavour of their music to the influence of the artists they heard listening to National Public Radio growing up in the U.S. The title is a nod to the mountains in their home state.

"Hills and mountains are something that come up in a lot of folk songs," Root says.

"For us, they sort of bring out a certain nostalgia for the places where we grew up and first started learning this music," Dyck adds. "It really is mountain music,

and you can't take that music too far from the mountains."

The duo released the EP with a concert on Maundy Thursday last year at Dyck's house. The stage was set up in between two rooms, with people sitting in a circle around the stage. It was an amazing night, according to Dyck, who adds that the EP release show is one of her favourite performances.

"By the time the EP came out, we had been performing those songs for about a year," she says. "We were able to invite some of our musician friends on stage and perform fresh arrangements of some of those older songs. It was fun."

For both Root and Dyck, music is meant to be participatory and community-building, an approach that was shaped by their Mennonite upbringing.

"I grew up in a church that did a lot of hymn singing, and in a lot of ways I cut my teeth as a musician playing in church," Root says. "There's an influence there, particularly an appreciation for harmonies, that come from the hymn singing."

Dyck adds that she grew up in a culture that valued participation, rather than the typical audience/performer divide seen in most popular music.

"As I've studied international development and become more interested in the environmental movement over the past 10 years or so, I've really come to value music as almost a spiritual practice," Dyck says. "[It] is countercultural in a culture of consumerism and consumption, because playing music is a process of creation."

Quiet in the Land will perform at the At the Root folk festival in Kitchener from May 1-3. Later in May, they will record the full-length follow-up to *Songs to Set These Hills on Fire*. They hope to perform in the Kitchener area throughout the summer.

Their plans for the band after that are less certain. Root and Dyck are both engaged and will get married this summer, and Dyck is hoping to study in Ireland come fall.

"Being a full-time musician has not been something that I've really seen as my vision for the band," Root says. "I think there's something to not having to make money by doing music." ❧



Dan Root and Laura Dyck grew up in the mountains of Pennsylvania, which has influenced the themes in their music.



*Quiet in the Land released their debut EP, *Songs to Set These Hills on Fire*, last year.*

Calendar

British Columbia

May 23: MC B.C. discernment event in response to MC Canada restructuring, at Columbia Bible College, Abbotsford, from 9 a.m. to noon. RSVP by May 14.

Alberta

May 11: MCC's peace planting program at First Mennonite Church, Edmonton, at 7 p.m. Speakers: Wendy and Dustin Twin, first nations community workers. Theme: "Where do I belong? Land and love."

May 22-24: Mennonite Women Alberta hosts its "Thrive" retreat at Sylvan Lake. Speaker: Faye Reynolds, director of women's ministry for the Canadian Baptists of Western Canada. For more information, visit www.mennonitechurch.ab.ca.

May 31: Edmonton First Mennonite hosts "Bicycle Built for Two" by Theatre of the Beat, at 7 p.m. For more information, call 780-436-3431.

Saskatchewan

May 30: RJC fundraising golf tournament, at Valley Regional Park.

May 31: 70th-anniversary celebrations at Superb Mennonite Church, Kerrobert; from 10 a.m. to 4 p.m. For more information, visit www.superbmennonite.com; to RSVP, e-mail superb70anniversary@gmail.com.

June 26,27: RJC year-end musical performances.

Manitoba

May 13: Westgate Mennonite Collegiate work day. For more information, call 204-775-7111.

May 18: Spring on the Farm and Tractor Show, at Mennonite Heritage Village, Steinbach. Includes a tractor parade, tractor game, pioneer demonstrations and food. For more information, visit www.MHV.ca.

May 21: University of Winnipeg hosts a public lecture by Perry Bush, chair of the Department of History at Bluffton University, Ohio, in Convocation Hall, at 7 p.m.. Topic: "The professor as peacemaker: C. Henry Smith and the Mennonite intellectual tradition, 1918-48."

May 22-24: SpringFest, MCC Manitoba's annual quilt show, plant sale, walkathon and barbecue, in Winnipeg. For more information, visit mccmanitoba.ca/events.

May 24: MHV Auxiliary Fasma, at Mennonite Heritage Village, Steinbach, at 2:30 p.m., featuring the Sisters of the Holy Rock. For more information, visit www.MHV.ca.

May 24: MCC Manitoba's fundraising lunch at Fort Garry Mennonite Brethren Church, Winnipeg, from noon to 2:30 p.m. Come-and-go fasma meal.

May 27: Westgate Mennonite Collegiate Grade 7 to 9 spring concert at Bethel Mennonite Church, Winnipeg, at 7 p.m. For more information, call 204-775-7111.

May 28: Westgate Mennonite Collegiate Grade 10 to 12 spring concert at Bethel Mennonite Church, Winnipeg, at 7 p.m. For more information, call 204-775-7111.

Ontario

May 2: "Enjoy a taste of Southeast Asia" fundraiser for MCC Ontario's refugee sponsorship, cohosted by Grace New Life Mennonite and Hamilton Mennonite churches, at Hamilton Mennonite, from 5 to 7 p.m., followed by a musical concert. For more information, call 905-528-3607 or e-mail hmc@cogeco.net.

May 2: Theatre of the Beat performs "Bicycle Built for Two," at Valleyview Mennonite Church, London, at 7 p.m. For more information, visit www.valleyviewmc.ca

May 2,3: Soli Deo Gloria Singers present their spring concert, "Foretaste of Glory: (2) UMEI, at 7:30 p.m.; (3) Leamington United Mennonite Church, at 3 p.m. For more information, call 519-326-7448.

May 3: Inter-Mennonite Children's Choir presents "Songs of the Psalms" at Breslau Mennonite Church, at 3 p.m. Tickets available at the door.

May 3: Pax Christi Chorale presents Sir Hubert Parry's oratorio "Judith" with orchestra and soloists, at Koerner Hall, Toronto, at 3 p.m. Pre-concert chat with Parry scholar Jeremy Dibble of Durham University, England. For more information or tickets, visit www.paxchristichorale.org/judith.

May 7,20: 18th annual Low German

Networking Conference; (7) at Bradley Street Church of God, Aylmer; (20) at Meadow Brook Church, Leamington. For more information, e-mail Lily Hiebert Rempel at lilyhr@mennonitecc.on.ca.

May 9: "Paddle the Grand" fundraiser for Silver Lake Mennonite Camp, from West Montrose to the Kaufman Flats, where there will be a barbecue dinner.

For more information, call 519-422-1400 or visit www.slmcc.ca.

May 9: Menno Singers present "Songs for Spring," at Waterloo North Mennonite Church, Waterloo, at 7:30 p.m.

For more Calendar listings online, visit canadianmennonite.org/churchcalendar.



Classifieds

Employment Opportunities



BOOTH
UNIVERSITY
COLLEGE

Employment opportunity

The Department of Business Administration at Booth University College invites applications for a full-time, tenure-track faculty position in the areas of Marketing, Strategy or Human Resources Management. Qualified candidates in other areas of specialization within Business Administration will also be considered.

The ideal candidate will possess a related master's degree or greater, a professional designation if applicable and a minimum of five years of professional experience. An alternate combination of relevant education and experience may be considered. Preference will be given to candidates who have post-secondary teaching experience. The successful applicant must have an active Christian faith and commitment to the integration of faith and learning in a Christian university-level setting.

To Apply

The anticipated starting date for the position is July 1, 2015. Application materials should include:

- curriculum vitae
- statement of teaching philosophy and professional engagement
- statement on how your faith commitment would contribute to both teaching and scholarship at Booth UC
- names and contact information for three references
- evidence of effective teaching (if available).

Applications may be submitted in confidence to Marilyn Coupland, Human Resources Coordinator, Booth University College by email: Marilyn_Coupland@boothuc.ca. The review of applications will begin immediately.

About Booth University College

Booth University College is a growing undergraduate Christian institution built on 30 years of excellence, offering a range of academic programs. Located in the heart of downtown Winnipeg (Manitoba, Canada), the University College denominational owner is The Salvation Army and Booth UC's mission reflects its deep involvement in service to the community.

Booth University College
447 Webb Place, Winnipeg, Manitoba, R3B 2P2
www.boothuc.ca

Visit our website for information on our other current employment opportunities.

Interested in teaching a business course? **Booth University College** invites applications to fill current and future sessional instructor openings. To apply submit a curriculum vitae and listing of Booth courses you would be interested to teach. Applications or inquiries may

be directed to Prof. Angela Davis, Director Business Program by email: angela_davis@boothuc.ca. Prior teaching or corporate training experience would be an asset.



Avon Mennonite Church

Avon Mennonite Church (www.avonmennonite.com) in Stratford, Ontario, a 120-member community of on-the-way believers from diverse denominational backgrounds, is seeking a part-time Youth Leader to be responsible for Youth and Junior Youth programs.

Together with active volunteers, this person will employ his/her gifts, education and experience to shepherd and encourage our youth in the development of personal faith and the discovery of their calling and gifting as disciples of Christ in the local and global community.

The successful candidate will evidence a genuine relationship with Jesus, strong relational skills with youth and an appreciation of biblical truth and Anabaptist values. For job description or to submit your resume, please email avonyouth15@gmail.com by May 15th, 2015.



Winkler Bergthaler
Mennonite Church

Employment opportunity

Winkler Bergthaler Mennonite Church is seeking an experienced full-time lead pastor for our congregation. We are a church of approximately 300 regular attenders worshipping in a blended style with an outreach ministry to many elderly members at various offsite locations. We follow the traditional, Biblical understanding of marriage.

We are a church in the city of Winkler, Manitoba, located approximately 1.5 hours south of Winnipeg. We are looking for a pastor with the leadership qualities to lead us in living out our vision and mission statements. Senior pastor

Vision statement:

To align ourselves with God's intentions for our world, our community and our church.

Mission statement:

The Winkler Bergthaler Mennonite Church is part of the body of Christ, bonded together in love and fellowship, to worship and praise God, to nurture and train its members, to be a responsible and caring community of faith, to express its faith commitment in service to one another, and individually and corporately serve, witness and evangelize in our community and beyond.

Please contact Alvin Thiessen, Search Committee Chair, at: thiessenfam@yahoo.com, by June 1/2015.

www.wbmc.ca

Full-time Administrative Assistant

Calgary, Alberta

Mennonite Foundation of Canada (MFC) has an opening for a self-motivated, organized, and capable individual to work as a full-time Administrative Assistant in its Calgary office (37.5 hours per week). Expected start date for this position is July 6, 2015.

This person will be responsible for providing general administrative support for staff at the Calgary office. Key responsibilities include front desk and telephone reception, processing incoming and outgoing mail, faxes, bank deposits and receipts, preparing letters, reports and presentations, and offering information to clients. Flexible attitude and team spirit, strong organizational skills, exceptional computer skills, superb verbal and written communications skills, and professionalism are essential competencies. This role requires the ability to travel for a couple of short business trips per year.

MFC is a donor-advised charitable foundation that serves the Christian community in the areas of gift planning, charitable estate planning, and biblical stewardship education. Formed in 1974, MFC is an organization committed to helping others live generously with the financial resources God has entrusted to them. Further information can be found at www.MennoFoundation.ca.

MFC offers a competitive salary and benefits package. A complete job description is available at www.MennoFoundation.ca. Applications will be reviewed upon receipt. Only those selected for an interview will be contacted. Please submit resume to:

Shelly Wilcoxson
Mennonite Foundation of Canada
12-1325 Markham Road
Winnipeg, MB R3T 4J6
Email: swilcoxson@MennoFoundation.ca
Tel: (204) 488-1985 Toll Free: (800) 772-3257
Fax: (204) 488-1986

 **MENNONITE
FOUNDATION
OF CANADA**
MennoFoundation.ca

Travel

Visit Europe the Mennonite Way! Multiple Hotel Tours focussing on Mennonite-Anabaptist history in Holland, Belgium, Germany, Switzerland, Poland and Ukraine. Organized by Mennonite Heritage Tours, www.mennoniteheritagetours.eu

Advertising Information

Contact
D. Michael Hostetler
1-800-378-2524 x.224
advert@canadianmennonite.org

PHOTO BY DAVE ROGALSKY



Homeowner Sat Seetal, left, and his mother Sirgeet receive a copy of The Hammer Rings Hope, a 2000 history of Mennonite Disaster Service (MDS), and a prayer shawl knit by women at Wanner Mennonite Church in Cambridge, Ont., from Nick Hamm of MDS Ontario's board, at their Kitchener home on April 10, during a dedication service. The house burned in the fall of 2013 and was slated for demolition before MDS was contacted to provide assistance.

PHOTO BY HENRY KRAUSE



Ten members of Langley (B.C.) Mennonite Fellowship—including Bev Short and Reimar Goetzke, standing right—were among several hundred who took part in a demonstration and rally on April 11 to protest the expansion of the TransMountain oil pipeline through Langley. A stretch of the pipeline passes through the community on its way to a Burnaby oil refinery. The Kwantlen First Nation organized the demonstration, mentioning the environmental damage caused by a recent fuel spill from a ship near Vancouver. Expansion of the TransMountain pipeline by Kinder Morgan has caused controversy because of fears over such spills.

God at work in the World Snapshots

PHOTO BY AMY DUECKMAN



Good Friday Blues Band members Daniel Wagner, left, Angelika Dawson, Benita Warkentin and Aaron Dawson perform blues music on both Maundy Thursday and Good Friday at the House of James in Abbotsford, B.C., raising more than \$5,000 for the Cyrus Centre, a local ministry for street youth in the Fraser Valley.