

# CANADIAN MENNONITE

September 28, 2015

Volume 19 Number 19

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## GUEST EDITORIAL

# Seeking redemption and peace

JOYCE GLADWELL

Canadian Mennonite received a copy of a letter sent to David Martin, executive minister of Mennonite Church Eastern Canada, as a response to its releasing the story on the alleged sexual misconduct of the late Vernon Leis (Sept. 14, 2014, page 16). We have offered MC Eastern Canada space in our next issue to present its case.

**I AM WRITING** to you in your capacity as executive minister of MC Eastern Canada regarding the decisions and action taken by your conference representatives around the allegations against Vernon Leis.



is not necessary to identify him in order to protect others from becoming his victims. Therefore, we ask, what other reasons lie behind your decision?

Secondly we ask: On the basis of

what evidence have you named Vernon as a likely abuser? It is notoriously difficult, I know, to find evidence in these cases. You followed the only route open to you: You listened and discerned, since reports state that you found the allegations compelling and credible. But you heard from one person only—if reports are accurate—and you were not able to have a balancing interview with Vernon. Does that not leave the process of discernment open to bias and possible error?

Ever since biblical times, it has been held that, for justice to be served, accusations are to be brought by at least two witnesses. Lacking a second voice—either that of Vernon or another victim—did you not have reason enough to delay exposure?

Thirdly, we ask: In whose interest was public disclosure made? As a retired marriage and family therapist, I share the overriding concern that there may

be other victims, and some who may still need encouragement to come forward for support and healing.

My question is this: Was it necessary to make an announcement to the entire congregation in the three churches where Vernon served? Since Vernon died at age 60, 21 years ago, any victims would now be women in the middle years of life. Could you have discreetly informed the women of this age group in each congregation in order to reach other victims?

Let me add one other consideration: People who have been deeply hurt may harbour a vengeful wish to shame the offender publicly. Having this wish granted is not necessary for healing. On the contrary, it is an unhealthy detour likely to undermine the victim's progress in growth and maturing. Leaders and counsellors would do well to stand firm and not promote or cater to this desire.

Given these considerations, please help us to understand the actions you have taken at such risk to Vernon's reputation and such cost to his family and friends. We look forward to your response.

May God redeem this situation and bring us peace.

**JOYCE GLADWELL,  
WATERLOO, ONT.**

## Survey delayed

Due to a delay in getting the proper mailing permits for our upcoming readership survey—announced last week to be in this issue—we are postponing it until the next one, with an Oct. 12 publication date. Again, we urge you, our readers both in print and online, to give us your thoughts on how and what we are doing and how you receive our information. It will only take a few minutes of your time. Then return it to us, postage prepaid. Results of the survey will be published early in 2016.

## ABOUT THE COVER:

**Miraya Groot follows Mac Wallace as Conrad Grebel University College students unload the last of their residence room furniture before the first week of classes. Just as Grebel students share their treasured school traditions, well-loved skybunks and couches also get passed along from one year to the next. See Focus on Education on page 21.**

PHOTO: JENNIFER KONKLE, CONRAD GREBEL UNIVERSITY COLLEGE

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**Guiding values:**

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

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Award-winning member of the Canadian Church Press



# Cooking up discipleship

*A more-with-less theology*

BY SUSIE GUENTHER LOEWEN

SPECIAL TO CANADIAN MENNONITE

*The implications of understanding [Doris Janzen] Longacre's more-with-less vision as Mennonite theology struck me as profound. First of all, as a woman studying theology, I was excited to discover another female Mennonite theologian hiding in plain sight, so to speak, and one whose thought has been so influential!*

**W**hen I was a small child, my parents took our family on assignment to Chile as church workers. In a country which at that time had no Anabaptist-Mennonite churches, our ties to the Mennonite community took other forms. Among these, my parents' use of Doris Janzen Longacre's *More-with-Less Cookbook* was perhaps the most tangible.

So, although I didn't understand it then, as our family ate our Whole Wheat Buttermilk Pancakes, Curried Lentils and West African Groundnut Stew, we were in a sense in fellowship across the distance with our Mennonite faith-family as well.

Fast forward to my university days, living in an apartment on the campus of a Mennonite university, and my roommate's announcement that she wanted to eat vegetarian that year. Was that going to work with us sharing food costs? I agreed somewhat reluctantly, and we began leafing through my copy of *More-with-Less* that my parents had given me when I first moved away from home.

We read about how North Americans overeat protein and pored over the protein food charts. We learned that the vegetarian combinations of dairy with a grain, or legumes/beans with a grain, each make a full protein, and how the book's cover—the cross-and-dove symbol of Mennonite Central Committee made out of grains of wheat, Swiss cheese and black-eyed-peas—is a clever reminder of these combinations.

Something about this uncompromising commitment to simplicity resonated deeply with our Mennonite sensibilities. I think we relished the challenge, but at that time we certainly didn't make more than a cursory connection between our efforts to live simply, affordably and sustainably, as encouraged by *More-with-Less*, and the giants of Mennonite biblical and theological scholarship like Harold S. Bender and John Howard Yoder, whom we were reading for our courses.

Since then, I have been living with, and into, Longacre's more-with-less vision—both the cookbook and her later guide to simple living, *Living More with Less*—as I got married and my spouse and I set up our household together; as we had our first child; and as I've continued studying Mennonite and feminist theologies.

But perhaps surprisingly, it's only recently that I have begun to



understand it as a theology, albeit one which defies most conventions. Melanie Springer Mock introduced me to this intriguing notion in her essay, “Mothering, more with less,” in *Mothering Mennonite*, in which she makes the case that the *More-with-Less Cookbook* is “a foundational book reflecting late 20th-century faith and praxis. Much more than a book full of recipes . . . *More-with-Less* reflects Mennonite tradition, theology and change.” The change she speaks about encompasses both shifts within the self-understanding of Mennonite women in relation to the traditionally female roles of motherhood and homemaking, but also an increasingly global awareness, engagement and outlook among traditionally insular, “quiet-in-the-land” Mennonites.

Malinda E. Berry, a theologian and Anabaptist Mennonite Biblical Seminary professor, pushes this notion even further. For her, Longacre’s books do not simply “reflect” Mennonite theology, but themselves constitute a theology, which Berry, in her Ph.D. dissertation, “This mark of a standing human figure poised to embrace’: A constructive theology of social responsibility, nonviolence and nonconformity,” calls simply “more-with-less theology.”

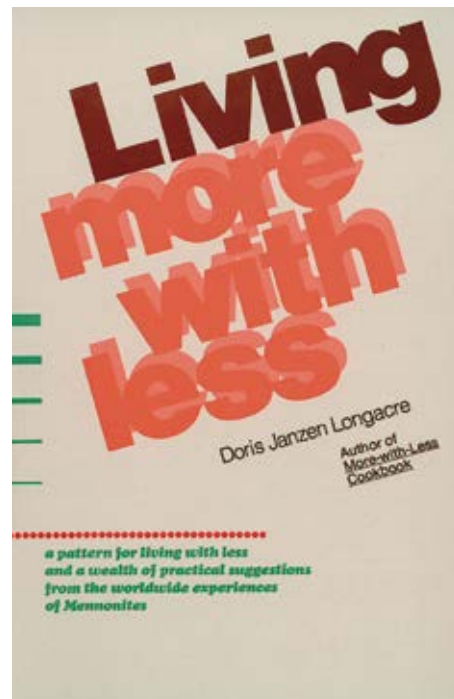
She defines theology as “our talk

about God,” concluding that more-with-less theology is comprised of “the connections we make between God’s unified presence in the universe and our response to God as we live within the world. More-with-less theology gives special attention to the ways that economic patterns and systems help or hurt this response to God and all that is around us.” She admits that calling the everyday, seemingly mundane choices surrounding the running of a household—or “homemaking”—theologizing may be a “leap” for some, but really, it makes sense to think of Longacre’s vision this way, particularly the five “life standards” she presents in *Living More with Less*. “In other words, [Longacre’s standards of] doing justice, learning from the world community, nurturing people, cherishing the natural order and nonconforming freely are part of our ‘household code’ as Christians. In this age of globalization, when our world is both a vibrant village marketplace and a groaning ecosystem, such a household code is more necessary than ever.”

Speaking to our experiences of “dwell[ing] with and in God,” Berry states in her essay, “The five life standards: Theology and household code,” in the 30th-anniversary edition of *Living More with Less*, that “God gives us homes, and how we make them matters.”

The implications of understanding Longacre’s more-with-less vision as Mennonite theology struck me as profound. First of all, as a woman studying theology, I was excited to discover another female Mennonite theologian hiding in plain sight, so to speak, and one whose thought has been so influential!

If we follow Berry in calling Longacre a theologian, then we also recognize her underlying insight that more-with-less homemaking is a way of putting one’s faith into practice; despite its seeming ordinariness, it’s a form of discipleship and witness. In her dissertation, Berry recounts the stories of people whose lives were transformed by the “gospel” or “good news of simplicity and nonconformity as preached and interpreted by Longacre,” which has also led some to the Anabaptist-Mennonite faith and church.



With this assertion comes a deeper recognition: that more-with-less theology affirms the sacredness of what has traditionally been women’s work and wisdom as integral to discipleship. This is indeed a radical affirmation! In writing her cookbook, Longacre joined a genre “initiated and produced by women,” which had a formative influence on “Mennonite cultural understandings, . . . historical development and sociological identity,” according to Marlene Epp, a professor of history and peace and conflict studies at Conrad Grebel University College, in *Mennonite Women in Canada: A History*.

In her essay, Mock presumes a common disdain for cookbooks as “the provenance of domesticity” and “mere guides to the kitchen,” but argues that *More-with-Less*, in particular, helped—and even prompted—women to navigate the changing gender roles of the 1970s. It could be called an embodiment of the feminist slogan, “the personal is political.”

Unlike mainline forms of feminism which undervalue domesticity and motherhood as irredeemably tainted by the “feminine mystique” (the sexism of women being limited to the kitchen alone), Longacre’s revisionist, gender-egalitarian vision both upheld the value of what has traditionally been women’s



work, tracing its importance within the life of faith, and thereby made it relevant to both women and men. To declare Longacre a theologian illuminates this feminist thread running through her work as well.

Even Longacre's method is unconventional and so, arguably, makes a theological statement. In gathering together the collective wisdom of Mennonites, including suggestions that North American Mennonites have learned from living within "the world community" on other continents, Longacre does several things:

- **SHE USES** "crowdsourcing" long before the Internet age and thus creates a communal document.
- **SHE AFFIRMS** practical experience and the wisdom gleaned from that experience, as well as various cultures and perspectives outside of North American capitalist-consumerism, including the voices of the poor and marginalized, which help us North Americans subvert the wasteful and exploitive excess of our culture.

In "Poised to embrace," Berry calls this Longacre's "organic" or "homegrown" theologizing, and draws parallels to African-American womanist theology.

Remarkably, despite being a home-making "expert," in that Longacre taught university-level home economics, she didn't use her expertise to correct others or draw attention to her own superior knowledge. Instead, she affirmed others' more-with-less insights in all their simple, practical glory. It's telling that, in 1979, when the 39-year-old Longacre tragically died from cancer without yet completing *Living More with Less*, her community stepped in to finish her important work; it was truly a collective effort.

These days, as I harvest my garden boxes and preserve what food I can for my family for the coming winter, I'm thinking of Longacre: of her encouragement to live simply; and of the theological merit of how we share our meals, raise our children, and make our homes.

She was a theologian who "non-conformed freely" to that very term, a woman of faith who practised the justice and intentionality she preached, a teacher



Doris Janzen Longacre

and mother whose message has reverberated within and beyond the Mennonite faith-family and across the decades, as evidenced by the 30th-anniversary edition of *Living More with Less*. What a legacy to leave behind after such a short life!

I invite you to remember Longacre, the theologian, in your everyday efforts to live simply and faithfully, keeping in mind the core of her more-with-less theology, which Berry has so aptly summarized:

[A]t that time we certainly didn't make more than a cursory connection between our efforts to live simply, affordably and sustainably, as encouraged by *More-with-Less*, and the giants of Mennonite biblical and theological scholarship like Harold S. Bender and John H. Yoder . . .

"God gives us homes, and how we make them matters." ❧



Susie Guenther Loewen is a regular blogger for Canadian Mennonite. She attends Charleswood Mennonite Church in Winnipeg.

### /// For discussion

1. Which pages in your recipe books are splattered because you use them frequently? Which are the cookbooks most dear to your heart? Does *More-with-Less* have a place in your collection? Has the more-with-less concept influenced Mennonites you know?
2. How much do you think about simplicity, affordability or sustainability when you choose what to cook or eat? What do your food choices say about your values? Do you consider yourself a more-with-less homemaker?
3. Susie Guenther Loewen quotes Malinda Berry, who writes that "doing justice, learning from the world community, nurturing people, cherishing the natural order and nonconforming freely" are standards taught by Doris Janzen Longacre in the *More-with-Less Cookbook* and *Living More With Less*. Do you agree? Are these the standards that you aspire to when you make choices in your kitchen?
4. How have women's roles been changing since *More-with-Less* was first published in the 1970s? Is cooking still considered predominantly a female responsibility? Do we value the task of food preparation less than earlier generations did? Should we value it more than we do?

—BY BARB DRAPER

## VIEWPOINTS

## /// Readers write

We welcome your comments and publish most letters from subscribers. Letters, to be kept to 300 words or less, are the opinion of the writer only and are not to be taken as endorsed by this magazine or the church. Please address issues rather than individuals; personal attacks will not appear in print or online. In light of the many recent letters on the topic of sexuality, we will edit any letter on this topic to a paragraph and post the rest online at [www.canadian-mennonite.org](http://www.canadian-mennonite.org). All letters are edited for length, style and adherence to editorial guidelines. Send them to [letters@canadianmennonite.org](mailto:letters@canadianmennonite.org) and include the author's contact information and mailing address. Preference is given to letters from MC Canada congregants.

## ✉ Mennonite museum can help redress grievous wrongs of the past

I CRISSCROSS SUMAS Prairie (central Fraser Valley) on my daily school bus run and marvel at the lush agricultural land and the ingenious canal system that completed the draining of Sumas Lake in 1924, releasing more than 13,000 hectares of rich lake-bottom and marsh land for farming. But as I pick up and deliver students whose home is the Stó:lō Nation community at the edge of the former lake, I contemplate what they lost when they were disinherited from their ancestral lake with its rich supply of food and resources. I am aghast at the plot of marginal land they were left with.

Whenever I drive through Yarrow, Sardis and Greendale, I think of the Mennonites who were among the earliest settlers to open up this vast land for farming. Driving around Sumas Prairie now it is

*(Continued on page 8)*

## FROM OUR LEADERS

## Global gifts

TIM FROESE

Mennonite Church Canada's history of engaging our global neighbours in mission and international church relations began more than 100 years ago. Since that time, the worldwide church has grown significantly. Almost two-thirds of the global Anabaptist community today is African, Asian or Latin American.

That diversity is reflected within congregations across MC Canada that are home to people from a variety of backgrounds and worship in 20 different languages. Our ministries and relationships are blessed with a number of ongoing global gifts:

• **VISION:** A Mapuche believer in South America wanted to return to his home community located in the centre of the Mapuche conflict. During a visit, he noted that people walked around hooded carrying axes, stones and machetes. "I believe it is a good place to plant a church," he said.



• **PARTNERSHIP:** A Chinese pastor noted, "At this point in history, the church in the East and the church in the West particularly need each other. It seems that our strengths and weaknesses can complement each other."

• **GENEROSITY:** SINCE becoming our sister church in 2004, the Conference of Mennonites in Mexico has contributed more than \$120,000 to MC Canada international ministry. This generosity is in appreciation for previous Canadian ministry there, and is only a fraction of its annual thanksgiving offering that comes from a conference of less than 1,000 members!

• **HOSPITALITY:** IF hospitality is the centre of the gospel, our global church partners are great evangelists! Food, home, time to visit, opportunity to interact with the church, intercessory prayer and more are shared generously and are visible reminders of our call to "love strangers."

• **CALLING:** A South American Mennonite pastor said, "God has given me the ministry of mercy." A former prisoner himself, he continues to visit the

prison daily since being released 26 years earlier, conducting Bible studies, leading in song and providing counselling, in addition to his congregational ministry.

• **GROWTH:** THE Evangelical Mennonite Church in Chile conducted 3,000 or so baptisms over the last 20 years. "Most of those baptized are not our children," said one leader. "They have come from the outside. We thank God for this."

• **FAITH:** AFTER participating in a recent MC Canada entrepreneurship training session, a young adult from Botswana went home, cleaned out a space in his house, stocked some makeshift shelves, crafted a sign and opened his store for business!

• **NEEDS:** ECONOMIC strain, violence, natural disasters and current refugee resettlement issues highlight the importance of international ministry. We strive to grow disciples so that communities of shalom are empowered to respond to their neighbourhoods and regions, offering faith and community to those in need.

• **HISTORY:** WHEN we review our history of global engagement, we are reminded of God's presence and blessing over time, and through many witnesses and many experiences. Jesus' words echo: "I am with you always, even to the end of the age."

*Tim Froese is executive minister of MC Canada Witness.*

(Continued from page 7)

obvious how we prospered on this new farmland and in the thriving communities that it anchored.

With that in mind, I invited for coffee the curator of the new Mennonite Heritage Museum in Abbotsford, set to open this fall. I was encouraged to hear that the museum plans to include this story as a component of the story of Mennonites in B.C. How fitting to redress

our history with that of the indigenous people, from whose loss we so generously benefited, by exploring:

- **WHAT IS** the restorative justice potential that we can explore that will lead us Mennonites of the Fraser Valley into a conciliatory relationship with the Stó:lō people whose territory we came to occupy?
- **WHAT DOES** restorative justice look like when

## FAMILY TIES

# Tribalism

MELISSA MILLER

**T**ribes are good (essential, I said in my last column). And yet there is danger when tribal extremes become virulent tribalism. Such tribalism takes what is good and life-giving about a bounded group and morphs it into a destructive, negative force. It proclaims the superiority of one group over another. It devalues and dehumanizes those not in the tribe. It feeds on fear and mistrust, and incites violence against the other, simply because they are not tribal members.

Mennonite tribes in North America can be strong and powerful, sometimes tending towards exclusivism, often expressed unconsciously.

I once heard church historian Arnold Snyder say that 16th-century Anabaptists who experienced persecution formed rigid boundaries for self-protection. Keen attention to who was in and out—who safely belonged and who may be a dangerous outsider—was necessary for the tribe's survival. Such a characteristic, like the "Mennonite name game," continues today, even though it is no longer necessary and may even erode the group's health and growth.

Although not a "cradle Mennonite," I have enjoyed a place in or near the centre of the dominant tribes. But I have also experienced being an outsider. Sometimes I manage that comfortably, observing with

pleasure the deep roots, shared history and cultural traditions of the tribe I am outside. At other times, I am frustrated by the invisible yet defining line being drawn. The one who is making the boundary is in, and I am not. The speaker is fully a member of the tribe, and I am something less than that. There is implied privilege and disadvantage.

For example, I have often heard, "Miller: that's not a Mennonite name, is it?" To which I may reply, "Do you know who was a principal founder of Mennonite Central Committee?" (Orie Miller, for those not in the know). Or there was the sweet oma who incredulously asked me three times, in about as many minutes, "You don't speak any German?" Each time, I replied patiently that I didn't, but by the third time I confess I was ready to throttle her! And another member of the tribe brought



*While we want and need tribes, we also need to look beyond our tribe to see the precious worth in all humans, all equally children of God.*

tears to my eyes when he said, in a kind attempt to explain tribal customs, "You're not even Mennonite"—meaning "you don't share the same Mennonite roots that I do"—although I had been Mennonite for more than 30 years at the time.

While we want and need tribes, we also

need to look beyond our tribe to see the precious worth in all humans, all equally children of God. Those of us taking part in the great multi-tribal Anabaptist gathering at Mennonite World Conference assembly this past summer glimpsed a little piece of God's big, openhearted tribe.

Or sometimes we grasp the vision of Paul, who laboured passionately to stretch a tribe out of its old understandings to make space for the whole world invited in by the love of Jesus. When he preaches to the Galatians, "*There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female, for you are all one in Christ Jesus*" (3:28), we are pulled beyond our tribe. In Ephesians 2:14-16, he adds that Jesus "*has broken down the barrier, the dividing wall of hostility*" between tribes, to create one new humanity, reconciling all to God through the cross.

Can we let Paul's compelling vision pull us from our tribal insecurities toward a generous embrace of all God's children? Maybe it helps to remember and hold

graciously, "*Once you were not a people, but now you are the people of God*" (I Peter 2:10). ☿

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



agrarian societies prosper at the expense of non-agrarian societies?

• **COULD WE** further investigate the meaning of the story of Cain the farmer and Abel the herder?

Much to think about.

ALLEN HARDER, ABBOTSFORD, B.C.

## /// Acknowledgement

Dieter Schoenwetter took the photo that accompanies the “Getting youth to World Conference four years in the making” story that appeared on page 13 of the Aug. 31 issue of *Canadian Mennonite*. His name was not available at press time.

## GOD, MONEY AND ME

# ‘Wholehearted giving’

DANIEL LICHTY

*“Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver” (II Corinthians 9:7).*

**M**y two-year-old daughter examined the chocolate doughnut hole for a moment before taking a bite. Her face lit up instantly, and in her excitement she began to jump up and down. This was her first taste of what would become a favourite treat. As the giver of this tiny gift, I was delighted at my daughter’s reaction. But before taking another bite, she broke off a piece and held it up to me. “Daddy, for you,” she said, grinning from ear to ear.

As anyone who’s eaten a doughnut hole knows, there’s not a lot to them, and yet here I was being offered a generous portion of the little that remained. What else could I do? I took it and ate it, and both of us were delighted to be sharing these “hole”-hearted gifts.

The value of this special moment had very little to do with the gift itself and far more with the posture of our hearts toward each other. This even seemed like a small picture of how God has shown generosity to me and how I am meant to respond. Let’s call this “wholehearted giving.”

In I Chronicles 29, we find a similar giving story, but on a much grander scale. Having experienced God’s provision and protection of his people, David the king invited the families and the leaders of

Israel to give willingly towards building a temple for God. Far more treasures were given than could possibly be used. When they heard the results, *“the people rejoiced over the offerings, for they had given freely and wholeheartedly to the Lord, and King David was filled with joy.”* I love this picture of wholehearted giving; surely this is the kind of generosity that God intended for each one of us to experience.

David then praised the Lord, saying, *“But who am I, and who are my people, that we could give anything to you? Everything we have has come from you, and we give you only what you first gave us”* (I Chronicles

*I took it and ate it, and both of us were delighted to be sharing these ‘hole’-hearted gifts.*

29:9,14). David recognized God as the ultimate giver, and it filled him with joy to give the way God gives.

When we consider the way David and the people gave to God, and especially the way God gives to us, we discover several hallmarks of wholehearted giving:

- **IT IS** motivated by love. Throughout the story of the plans for the temple, David speaks of his devotion to God from whom all wealth and honour come.
- **IT IS** done freely; no obligations, no

strings attached. David repeats the people’s observation that their gifts were given freely and willingly.

• **IT IS** done with joy. David’s prayer in this text is full of praise to God following the expression of the people’s rejoicing.

Like I experienced with my daughter’s simple gesture, have you felt the joys of wholehearted giving lately? If you find yourself giving out of obligation, guilt or fear, or not giving at all, it might be time to examine your heart. Before David invites offerings for the temple, he says to his son Solomon: *“Acknowledge the God of your father, and serve him with wholehearted devotion and with a willing mind, for the Lord searches every heart and understands every motive behind the thoughts”* (I Chronicles 28:9).

You don’t want to miss out on the fun of wholehearted giving! Mennonite Foundation of Canada has resources and staff who can help you design your own Wholehearted Giving Plan that makes

giving to the charities you love simple, strategic and fun. We offer tools that facilitate your giving plan throughout your life and beyond.

*Daniel Lichty is a stewardship consultant at Mennonite Foundation of Canada, serving generous people in British Columbia. For more information on impulsive generosity, stewardship education, and estate and charitable gift planning, contact your nearest MFC office or visit [MennoFoundation.ca](http://MennoFoundation.ca).*



## LIFE IN THE POSTMODERN SHIFT

## The 'terroir' of church

TROY WATSON

**D**uring our 13 years in Niagara, my wife and I grew to appreciate the beauty and complexity of the wine-making process. Wine is fascinating to me. So is its intimate connection with the Christian faith. Consider how significant Jesus made wine to our understanding of redemption.



the Black Paw from a vineyard next to it with black soil. Other than that, the wines were identical. I was amazed I could taste a difference.

"The difference you are tasting is terroir," she said. "That is how important soil is to the essence of the wine."

I immediately thought of the church. How important is terroir to who we are and what we

do as faith communities?

C. Christopher Smith and John Pattison, authors of *Slow Church*, write about the many parallels between the agricultural industry and church today. For example, the small family farm is quickly becoming a thing of the past. You have to go big to stay sustainable. More than this, modern farming has imposed

a mechanistic mindset on the biological world. Current agricultural practices feed plants from the top, spraying fertilizer from above, whereas nature feeds plants from the bottom up. Research demonstrates these modern fertilizing practices are killing the soil, destroying the bacteria that naturally replace nutrients in the ground.

Smith and Pattison claim that these same trends are hurting the church. Small churches, like small farms, are slowly fading into extinction. Most "growing" churches have adopted modern agricultural attitudes, imposing a mechanistic mindset on the living organism of the body of Christ:

• **WE DON'T** develop worship music

from our own "soil"; instead, we import it from songwriting "factories" in major cities in the United States, United Kingdom and Australia.

• **WE DON'T** develop our own ministries and ways of connecting with our community; we import programs perfected by suburban mega-churches.

• **WE DON'T** develop theology and teaching from our local experience of God in our midst; we import theology from our denominational headquarters or the most influential communicators on faith in the world.

Very little in local churches comes from the bottom up, from the soil of our own community.

Pattison and Smith believe it's time we learn from the "slow-food" movement. "The 'slow-food' movement is fundamentally about the richness of a common life with the neighbours who grow our food, prepare our food and share our food," they write, believing it's time for "slow church."

Slow church is essentially a call to pay attention to, and participate in, what God is doing in our own faith community and

*Small churches, like small farms, are slowly fading into extinction.*

in our surrounding neighbourhoods. It is about honouring the terroir—or specificity of the place we find ourselves. Where fast-food church is governed by predictability, efficiency, calculability and control, slow church is focussed on quality, uniqueness, local relationships, patience, wholeness, indigenous worship, incarnational presence and hospitality.

Pattison and Smith don't introduce anything new or groundbreaking in *Slow Church*, but it's a good reminder of how incredibly important terroir is to the essence and future of the local body of Christ. ❧

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

Jesus' constant use of earthy images and metaphors to communicate spiritual wisdom is so effective because he typically doesn't teach with words only. Instead, he creates experiences. At the Last Supper, Jesus engaged all the senses: sight, sound, smell, touch and taste. He used two of the most enjoyable aromas and tastes on earth—freshly baked bread and a freshly opened vessel of red wine—to teach his disciples about the transformative power of God's sacrificial love and his abiding presence with us.

Visiting farms, orchards, wineries and vineyards is more than an agricultural tour for me; it is a window into the divine design of creation. I remember visiting a small winery called Coyote's Run in Niagara, where the vintner introduced me to the significance of "terroir" to the taste of wine. "Terroir" literally means earth or soil, but it has come to mean more than that in the winemaking world. It refers to "the specificity of place," including the soil, climate and exposure to sun—anything that makes that particular vineyard unique.

She poured me two glasses of Pinot Noir, a Red Paw and a Black Paw, then asked me to taste them and describe the differences. She explained that the two wines were exactly the same, with one exception. The Red Paw was made from grapes in a vineyard with red soil and

## VIEWPOINT

# The long path back to the Bible

WILL BRAUN

SENIOR WRITER

“I am 86 years old now and I am confused.” The e-mail came from a *Canadian Mennonite* reader who was referring to references in this magazine to myth and metaphor in the Bible.



“Seniors are struggling with questions and fears and uncertainties,” Neufeld says.

He speaks of the biblical account of Peter’s traditional views being blown open. Peter was raised to observe Jewish restrictions about associating with Gentiles. But God leads

The writer, who has read a range of books about the Bible, did not dismiss untraditional approaches to Scripture, but admitted difficulty in truly understanding them. And then he concluded, “I can’t find my way back to the Bible.”

I wander the same wilderness.

It’s a tough place to be. Both because doubt is less comfortable than clarity, and because we risk the disapproval or reproof of those who see ambiguity as the enemy.

The e-mail writer expressed fear about raising questions openly in the church. According to John Neufeld—former pastor and president of Canadian Mennonite Bible College (a founding college of Canadian Mennonite University)—both the questions and fears are relatively common among seniors. Neufeld, himself in his 80s, has spoken to many seniors groups and churches over the years. Often he speaks about a more nuanced approach to the Bible than so-called literal reading.

He says we want the Bible to be perfect, but it just isn’t as neat, tidy and consistent as many of us were led to believe.

How is this message received? With “amazing openness,” he says.

There are people who are defensive, but he has story after story about elderly people who have deep-seated questions about Scripture and are glad for a space in which to explore them.

him to break those rules and fundamentally revamp his beliefs.

Neufeld has devoted much of his life to understanding Scripture and helping others do the same. “The Bible doesn’t behave the way we would like it to,” he says. For instance, the creation accounts, flood story and other elements of the Old Testament are clearly similar to earlier literature of other peoples in the area, as I learned from a Mennonite Brethren prof at a secular university years ago.

The Bible also behaves poorly as an historical account. Scholar Northrop Frye writes that, if the Bible were intended as a history text book, it would be a badly flawed one, with differing accounts of creation, numerous inconsistencies between the gospel accounts and many details left out.

In terms of literal reading, what would that mean? For instance, I don’t refute the people who conclude the Bible says men shouldn’t have sex with each other. They have a strong literal case to make. The Bible also says we should kill such men. It says women should remain silent

in church, or at least should cover their heads when they prophesy or pray. It says we should sell all our possessions, the world was created in six days and Jonah spent three days in the belly of a fish.

I don’t refute the biblical injunction against same-sex relations, but I happen to believe that some people are simply gay. They are among my friends; I’m not going to kill them. I also want to hear what women have to say, whether they are wearing a kerchief or not. I’m too chicken to sell all my possessions. I don’t believe the world was created in six days. And I have no problem with Neufeld’s suggestion that the Jonah story contains a great deal of wisdom and truth even if it didn’t actually happen.

I’m a selective literalist—the only kind there is.

I also appreciate the good third of the Bible that is obviously poetry or literary: “deep calls to deep,” the caring shepherd, the “daybreak from on high” that shines on those in darkness, the hungry filled with good things. Something doesn’t have to be a factual occurrence to contain truth. Think of parables.

And I struggle profoundly with the man-heavy nature of the Bible, the violence (God killing babies to free his people), the difficulty in understanding stories from a very different time and context, and the way the Bible is so often used as a weapon of judgment (by literalists who don’t take “do not judge” literally).

To the 86-year-old who confessed his confusion to me, I say this: First, you appear to be in good company. Invite John Neufeld to your church. Look up the book *The Bible Tells Me So* by Peter Enns, as recommended by Neufeld.

My feeling is that the desert of doubt is not necessarily such a bad place. The wilderness holds a special place in Christian tradition. ☸

*I don’t refute the biblical injunction against same-sex relations, but I happen to believe that some people are simply gay. They are among my friends; I’m not going to kill them.*



## /// Milestones

### Births/Adoptions

**Betik**—Alexandra Isabelle (b. Aug. 30, 2015), to Krista and Nick Betik, Breslau Mennonite, Ont.

**Hamilton**—Peal Elizabeth (b. May 21, 2015), to Kristen (Fouk) Hamilton and Mike Hamilton, Faith Mennonite, Leamington, Ont.

**Keane**—Rise Valiant (b. June 30, 2015), to Chrissy (Friesen) Keane and Jeff Keane, Faith Mennonite, Leamington, Ont.

**Lowden**—Sophia Mary Grace (b. Aug. 27, 2015), to Adrian Lowden and Angela Borzychowski, Niagara United Mennonite, Niagara-on-the-Lake, Ont., in Switzerland.

**Rogalsky**—Ella Irene (b. Aug. 19, 2015), to Matt and Jenn Rogalsky, Grace Mennonite, Steinbach, Man.

**Schmidt**—Abbygale Grace (b. July 11, 2015), to Kevin Schmidt and Dawn Bishop, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

### Marriages

**Bartel/Keeling**—Calvin Bartel (North Star Mennonite, Drake, Sask.) and Leah Keeling in Drake, Sask., Aug. 22, 2015.

**Nafziger/Martin**—Craig Nafziger (Maple View Mennonite, Wellesley, Ont.) and Alisha Martin (St. Jacobs Mennonite, Ont.), at Maple View Mennonite, Wellesley, Ont., Aug. 29, 2015.

**Shantz/Tombs**—Adam Shantz (St. Jacobs Mennonite, Ont.) and Anna Tombs in Toronto, Aug. 15, 2015.

**Unrau/Wiens**—Bethany Unrau and Riley Wiens (North Star Mennonite, Drake, Sask.), in Manitoba, Aug. 22, 2015.

### Deaths

**Buller**—Herta (nee Braun), 88 (b. April 4, 1927; d. Aug. 25, 2015), St. Catharines United Mennonite, Ont.

**Dyck**—Else (nee Bergmann), 100 (b. Jan. 12, 1915; d. Aug. 17, 2015), First Mennonite, Winnipeg.

**Dyck**—Lina (nee Froese), 90 (b. Feb. 15, 1925; d. July 1, 2015), First Mennonite, Winnipeg.

**Lepp**—Hedwig (Hedy) (nee Peters), 87 (b. Aug. 15, 1928; d. Sept. 2, 2015), Vineland United Mennonite, Ont.

**Peters**—Ernst, 81 (b. Jan. 10, 1934; d. Aug. 16, 2015), St. Catharines United Mennonite, Ont.

**Peters**—Helene (nee Wiebe), 100 (b. March 13, 1915; d. Aug. 17, 2015), First Mennonite, Winnipeg.

**Stobbe**—Louise (nee Buller), 85 (b. May 13, 1930; d. July 31, 2015), St. Catharines United Mennonite, Ont.

**Wiebe**—Joan E. (nee Prowling) 63 (b. May 19, 1951; d. May 8, 2015), Valleyview Mennonite, London, Ont.

**Wiebe**—Tina (nee Penner), 93 (b. March 27, 1922; d. Aug. 30, 2015), Bergthaler Mennonite, Altona, Man.

## A moment from yesterday



Photo: The Canadian Mennonite collection, Mennonite Archives of Ontario

Text: Laureen Harder-Gissing, Mennonite Archives of Ontario

Mennonite Central Committee nurse Katherine Dyck poses with mothers and twins in Pusan, Korea, in 1956. Born in Russia in 1925, she immigrated to Rosthern, Sask., and worked as a nurse in Saskatchewan and Maryland before beginning service in Korea in 1953. In 1954, she wrote, "As I daily try to help the many sick children of this war-torn land, my prayer is that they, too, will again enjoy the great blessing of a healthy mind and body." Tragically, Katherine drowned along with nurse Bertha Kornelson on an outing to the Korean seaside in August 1956. She is buried in Rosthern.



**MAID**

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## GOD AT WORK IN THE CHURCH

# Church planters come under auspices of MC Eastern Canada

*Judith and Colin McCartney continue their 30-year ministry in Toronto*

BY DAVE ROGALSKY  
Eastern Canada Correspondent

After more than 30 years of working with young people on the margins of society in Toronto, Judith and Colin McCartney are now ministering under the auspices of Mennonite Church Eastern Canada.

They began working with youth in some of the low-income neighbourhoods in 1984 and eventually had a group of about 200 to whom they ministered. Fourteen years later, they began Urban Promise in Toronto's West End, bringing together their urban ministry interns with the dying Church of the Crusaders, which met in a building attached to a strip club. In time, the gathering became a church that included both those in the community and supporters of the ministry, a multicultural mix of poor and wealthy.

Colin got to know Willard Metzger, MC Canada's executive director, and Ron Weber when both of them worked at World Vision Canada. The three travelled together across Canada, with Colin speaking in many centres. All that time together led to the development of a mutual friendship.

The McCartneys left Urban Promise to strike out on their own again under the rubric of Connect Ministries, and are now being funded by MC Eastern Canada in their respective and overlapping ministries of leadership development and church planting. Ordained in other denominations, the process to move their credentials to MC Eastern Canada has begun.

Colin is working with young adults who sense a call to ministry and church planting in low-income situations, as well as revitalizing churches that are dying. Jordan Thoms



Judith  
McCartney

is working in the Warden Woods area of Toronto, developing a ministry called Warden Underground, while Dimitri Faludy works with Hans Peters in the Jane Finch Faith Community Church. Both these twentysomethings are being mentored and trained by Colin.



Colin  
McCartney

He says his role is to “motivate others to catch a vision—turn the city upside down for the cause of Christ, to recruit and raise young adults who will plant churches in under-resourced neighbourhoods.”

To that end, he is training them and a number of other young adults using Antioch Online Seminary to help them get bachelor of theology degrees.

Judith is focussing on a church plant yet to be launched, to be called Soul House. Through various sports in which their children are involved, the McCartneys have developed numerous relationships with people who have no church connection. Some of these have made commitments to Jesus in the course of coming to them with their questions and issues. They are also contacting former young people they ministered to in the 1980s and '90s, to see if they are interested in working at, or attending, a new church, one in which knowing the rhythms and rules of the institutional church are not necessary. ❧

## Staff changes

### Kuen Yee ordained at Edmonton Vietnamese Mennonite Church

• **KUEN YEE** was ordained at a worship celebration of God's leading, diversity and giftedness at Edmonton Vietnamese Mennonite Church on Sept. 6. Area church minister Dan Graber led the ordination ceremony and welcomed Yee into the company of Mennonite Church Alberta pastors. Yee is Chinese and has an Alliance Church background. In September 2012, she began serving as the pastor of English ministries with Vietnamese Mennonites. She holds a bachelor of science degree in pharmacy and formerly served as a lay pastor at Edmonton Chinese Alliance Church. In 2009, she graduated with a doctor of ministry degree from ACTS Seminaries of Trinity Western University. She represents MC Alberta on the *Canadian Mennonite* board.

—BY DONITA WIEBE-NEUFELD

### Pastoral change in Ontario

• **DIANE PINNELL** began as associate pastor of connections and pastoral care at Bethany Mennonite Church, Virgil, Ont., on Sept. 1. She has a bachelor of theology degree in Christian ministries from Emmanuel Bible College, Kitchener, Ont., and a master of divinity degree in ministry from Tyndale University College and Seminary, Toronto, the latter of which had a strong missional focus. Pinnell has 14-plus years of pastoral ministry, two years of church planting, and more than 10 years of non-pastoral ministry to all ages (preschool to youth). She is married to Glenn, and has four adult children and one granddaughter.

—BY DAVE ROGALSKY



Kuen Yee



Diane  
Pinnell

# Being a Faithful Church 7

MC Canada's General Board offers BFC 7 in preparation for delegate discussions at Assembly 2016 in Saskatoon, from July 6 to 10.

General Board, Mennonite Church Canada

In July, the General Board of Mennonite Church Canada received and approved two reports from the Being a Faithful Church (BFC) Task Force.



document. Space only allows for excerpts to be printed here. Please read the full document, which can be found at [commonword.ca/go/289](http://commonword.ca/go/289).

BFC 6.1 is the follow-up to the following questions posed in BFC 6:

- **HOW SHALL** we maintain our unity in Christ as congregations, area church/national church while understanding matters of committed same-sex relationships differently?
- **HOW WILL** your congregation strengthen Christ's love to those who are same-sex-oriented?
- **WHAT ADDITIONAL** counsel do you have for the area/national church?

BFC 6.1 identifies the key common threads found in the responses received and suggests that there are three vital elements that should be lifted out, namely that:

- **THERE IS** a deep yearning for unity among us—unity of the Spirit, which is also manifested in unity of ministry, organization and structure.
- **PRAYERFUL DISCERNMENT** about how to respond to same-sex realities in our congregations has led us to divergent understandings.
- **BECAUSE THE** yearning for unity is linked to the reality of difference in discernment, space for difference/diversity is needed.

The full BFC 6.1 document can be seen at [www.commonword.ca/go/288](http://www.commonword.ca/go/288).



The second document, "Being a Faithful Church 7: Summary and recommendation on sexuality, 2009-2015," is to be considered at MC Canada Assembly 2016. Congregations across Canada have already received the full

## I. Background

In 2007, the General Board of Mennonite Church Canada embarked on the BFC discernment journey, which would eventually include matters of sexuality. The first BFC paper was processed and approved by delegates in 2009. The decision to walk towards this discussion was in response to ongoing ferment around the reality of committed same-sex relationships in our midst, continuous calls at national assemblies to readdress MC Canada's position on committed same-sex relationships, and the desire to honour the Saskatoon Resolution on Sexuality of 1986, which called for ongoing discussion.

The discernment methodology used by the Task Force has consisted of six cycles of preparing a document, sending it out to congregations and asking for feedback on specific questions. On the basis of the responses received, the Task Force, with General Board approval, has determined the next step in the discernment, resulting in a new round of preparation and response. Over the process of discernment, 145 churches have submitted responses, as well as groups and individuals. Compared to normal response levels, the discernment feedback can be considered very strong. This final document, BFC 7, is based on the entirety of the responses received over the seven years. It is our conviction that the methodology has been consistent with an Anabaptist ecclesiology, in which discernment of God's will should happen through the study of Scripture, under the guidance of the Holy Spirit, and in the context of the people of God in local congregations

and gathered assemblies. The Task Force is confident that we have heard the prayerful representative voice of our constituency.

The early BFC documents established that discerning the will of God is the ongoing task of the church and that the Christian Scripture must be foundational in this discernment. On the basis of this discernment, the church speaks again and either confirms what it has said before, modifies what it has said, or changes what it has understood. Early in the process of discernment, the goal was set to speak again on the matter of same sex-relationships at the assembly in 2016. It was stated that it is important to discern in a "churchly way," and focus on that, rather than pre-determine our final conclusion. We claimed the promise that God's Spirit will guide our discernment. . . .

*(See the full document [commonword.ca/go/289] for the omitted sections II and III naming what we have learned in the seven-year process and reaffirmations of our denominational polity.)*



## IV. Providing spaces for testing

We have learned throughout the BFC process, but particularly in BFC 5 and 6, that we cherish sets of values that at times find themselves in tension with each other. We deeply value unity, and we also value diversity and forbearance even when it leads to differences among us as we seek to be faithful to our understanding of God's will. Our people also have a long history of valuing and acting on conscience in their deep desire to live faithfully.

As we seek to be faithful, we pray that our unity will not be fragmented by our differences. These two foci, in dialogue with each other, both need to be acknowledged and given consideration. The dissenting voice, after all, may be a prophetic nudging of the Spirit to the entire church, to which we need to give space within our body for testing, to see whether it is of God or not. Both Scripture (1 Thessalonians 5:19-22) and our *Confession of Faith in a Mennonite Perspective* (pages 20 and 22) call for new insights and interpretations to be tested in the faith community. How can such space for testing be built and shaped in our denominational family while we hold on to our deep



desire to remain faithful and united?

### V. Recommendation

Based on what the Task Force has heard in our discernment process concerning committed same-sex relationships, and in the spirit of the church speaking again, the General Board has approved for consideration at the 2016 delegate assembly the following BFC Task Force recommendation:

• **ONE OF** our foundations of unity has been the *Confession of Faith in a Mennonite Perspective*. We recommend that it continue to serve the church in the ways suggested in the introduction of the *Confession* itself:

“How do Mennonite confessions of faith serve the church? First, they provide guidelines for the interpretation of Scripture. At the same time, the confession itself is subject to the authority of the Bible. Second, confessions of faith provide guidance for belief and practice. In this connection, a written statement should support, but not replace, the lived witness of faith. Third, confessions build a foundation for unity within and among churches. Fourth, confessions offer an outline for instructing new church members and for sharing information with inquirers. Fifth, confessions give

be a covenant between one man and one woman for life,” while made in reference to heterosexual divorce and remarriage, also prohibits committed same-sex marriage.

• **WE RECOMMEND** that we create space/leave room within our body to test alternative understandings from that of the larger body to see if they are a prophetic nudging of the Spirit of God.

• **SINCE CONTINUED** discernment will be required after Assembly 2016, we recommend that MC Canada and area churches develop a mechanism to monitor the implementation of this recommendation.

*(An omitted section [VI] on next steps post-Assembly 2016 follows. See the full document at [commonword.ca/go/289](http://commonword.ca/go/289).)*



### VII. Conclusion

The BFC process has been a rich—sometimes frustrating—journey that has challenged our capacity to discern God’s will. We have worked hard at this as congregations for seven years. From the beginning (BFC 1, page 3), it was indicated that such a spiritual exercise of discernment must

time and generation.

We now know. Yes, we do want to be God’s church in our generation. We do want to be a church that is united across cultural lines and the geographic, rural and urban regions of Canada. We do want to continue to be a biblical people. We do want to be disciples of Jesus, and to recognize Jesus as our Lord. We do want to take seriously the polity that has grown out of our Anabaptist identity, and yes, we do want to engage in vibrant ministry and witness to our Lord in our immediate contexts and to our wider world.

For these, and other reasons, this process of discernment has been worth it. The process is worth it because the church is worth it.

As a Task Force, we have worked together now for seven years. We have listened to hundreds, maybe thousands, of comments. We have read hundreds of responses. We have compiled, sifted and summarized the wisdom that we have heard from our churches. We have identified and recommended the next steps of our discernment. We have requested your participation as congregations, individuals and organizations. The recommendation before us now is a faithful representation of the lengthy

discernment that has happened. We are confident that this recommendation reflects the wisdom of our body. We believe

*‘How do Mennonite confessions of faith serve the church? First, they provide guidelines for the interpretation of Scripture. At the same time, the confession itself is subject to the authority of the Bible.’*  
(Confession of Faith in a Mennonite Perspective)

an updated interpretation of belief and practice in the midst of changing times. And sixth, confessions help in discussing Mennonite belief and practice with other Christians and people of other faiths.”

• **WE CALL** upon our family of Christ to respectfully acknowledge that there are those among us (congregations and individuals) whose careful study of Scripture and prayerful journey of discernment lead them to a different understanding on committed same-sex relationships than is commonly assumed by readings of Article 19 in our *Confession of Faith in a Mennonite Perspective*.

Many understand that the statement, “We believe that God intends marriage to

be done in an ongoing context of spiritual disciplines. And this has, indeed, happened. We have worshipped, prayed, studied and dialogued in our congregations and together at our assembly gatherings. We have confronted, cried and come to new places together. It must be acknowledged that some have felt excluded or not heard in the process. Even so, we have persevered together in an arduous process.

BFC 1 underscored the importance of such discernment in the normal life of the church. There we wondered whether our ecclesial muscles were strong enough to withstand the pressures of such an exercise. We asked whether we can be the church in its ongoing vocation of discernment in our

that the Holy Spirit has accompanied us in our discernment. The Task Force and the General Board commend the fruit of this process into the hands of the delegates of Mennonite Church Canada. . . .

*(For the remainder of the conclusion, see the full document [commonword.ca/go/289].)*



May God continue to bless us in our desire to be a faithful church. ☿

*This material is published at the request of MC Canada.*

## GOD AT WORK IN THE WORLD

## Mennonites eager to help refugees, slowed by red tape

By J. NEUFELD

Manitoba Correspondent  
WINNIPEG

Not long after a heart-wrenching photo of a refugee toddler lying lifeless on a Turkish beach hit the news, phones at Mennonite Central Committee (MCC) Canada began ringing off their hooks. People were calling to find out how they could help refugees fleeing violence in Iraq and Syria.

“It’s off the scale,” says Brian Dyck, MCC’s migration and settlement coordinator. “At any one time there’s 10 people looking at our refugee page on our website.”

The crisis—now in its fifth year—is the largest humanitarian response MCC has ever undertaken. And suddenly, thanks to a shocking photo, people are paying attention like never before.

A civil war in Syria and the advance in Iraq of the militant group Islamic State have contributed to the biggest migration crisis since the Second World War, according to the United Nations High Commissioner for Refugees. Families are

fleeing Syria, where barrel bombs have become part of daily life. Many have drowned trying to cross the Mediterranean Sea in overcrowded and unseaworthy boats.

MCC has been responding to the crisis since 2012. To date, it has contributed \$31 million in emergency relief to Syria, Lebanon, Jordan and Iraq.

And Canadians clearly want to help.

There are two main ways to do that, says Bruce Guenther, who works in MCC’s disaster response department. One way is to work with a church or community organization to sponsor a refugee family. Any group of five or more people interested in helping refugees come to Canada can begin by contacting the MCC refugee coordinator for their province.

Guenther says it is important not to forget the work MCC is doing to meet the needs of displaced people in the Middle East. As winter looms, thousands are in urgent need of food and shelter. UN agencies have been

scaling back their efforts in the area because of lack of funds, Guenther says. MCC is looking for financial donations to provide food, fuel and blankets for displaced families in Iraq, Lebanon, Jordan and Syria.

Canadian Foodgrains Bank is also responding to the crisis through eight projects in Lebanon, Jordan and Syria. It has helped 375,000 people since the beginning of the conflict in 2012.

Canadians can also get involved by urging their government to improve its own refugee policy.

According to Ron Janzen, executive director of MCC Manitoba, there is a “bottleneck” in the refugee application process. He encourages Canadians to ask their candidates during this election season whether their government would actually increase the number of refugees sponsored in Canada and what they would do to streamline the complicated refugee application process that is slowing things down. Ottawa has promised to resettle 10,000 refugees over three years. Meanwhile, Sweden, a country with a population a quarter the size of Canada’s, welcomed 80,000 refugees last year alone.

Welcoming refugees is in our Mennonite DNA. Since 1979, Canadian Mennonites have helped approximately 20,000 refugees come to Canada through MCC programs. That makes sense, considering the fact that many Mennonites came

MCC PHOTO BY GORDON EPP-FRANSEN



*Hannah and her eight children are Syrian refugees who came to Jordan in January 2014. One of her children is disabled, unable to walk, speak or eat by himself. They are living day to day in an apartment in one of the poorest areas of Amman, with no furniture, no income and no family support. They received blankets and relief kits through a distribution by Caritas Jordan, an MCC partner.*



to Canada as refugees themselves, says Janzen. "We're appealing to Mennonites to embrace that heritage and that tradition, and to rally once again in that way." ❧

For more photos, visit <http://bit.ly/1QM8O5y>.



### ❧ Briefly noted

#### MCC, Foodgrains Bank excited about new Syrian relief fund

Mennonite Central Committee (MCC) welcomes the announcement from the Department of Foreign Affairs, Trade and Development of the creation of the Syria Emergency Relief Fund, which will match donations from individual Canadians toward relief efforts in the region. MCC appeals to the Canadian public for donations in support of its ongoing humanitarian response to this crisis. "MCC partners in the region have pointed to a direct connection between the decrease of humanitarian relief funding and the rise in numbers of displaced people risking dangerous journeys to Europe and elsewhere," says Bruce Guenther, MCC's disaster response director. Adds John Longhurst, who directs resource and public engagement for the Canadian Foodgrains Bank, "Right now, millions of people have been displaced from their homes. They are struggling to survive away from their homes and livelihoods, and as the war continues on, their sense of hope for an end to the war is diminishing. I hope the match from the Canadian government will spur many more Canadians to donate to help people affected by the conflict." The Government of Canada has already committed \$503.5 million in international humanitarian assistance funding in response to the Syrian crisis. To donate, visit either [donate.mcccanada.ca/Syria](http://donate.mcccanada.ca/Syria) or [foodgrainsbank.ca/campaigns/Syria](http://foodgrainsbank.ca/campaigns/Syria).



—From MCC, Foodgrains Bank releases

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Photo by Randy Martin

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NARPI FACEBOOK PAGE PHOTO



Participants and instructors at NARPI's summer peacebuilding training session in Mongolia gather for a group photo. Scott Kim is on the far left, wearing a light blue shirt, and Cheryl Woelk is standing behind the banner, holding her infant son. For more photos, visit [facebook.com/narpipeace](https://facebook.com/narpipeace) or [narpi.net](http://narpi.net).



## Building peace in northeast Asia

Saskatchewan couple teaches at peacebuilding institute in Mongolia

By DONNA SCHULZ

Saskatchewan Correspondent

“Conflict isn’t something we should avoid,” says Cheryl Woelk, “because there are good things on the other side.”

Recently, Woelk and her husband, Scott

Kim—members of Wildwood Mennonite Church in Saskatoon—served as instructors at the Northeast Asia Regional Peacebuilding Institute (NARPI) annual

summer peacebuilding training session.

This year’s two-week event took place in Ulaanbaatar, Mongolia, from Aug. 9 to 21. Participants included undergraduate and graduate students, university professors from various disciplines, public school teachers, employees of non-governmental organizations—particularly those related to international development—and several individuals with a personal interest in peacebuilding.

Woelk taught Theory and Practice of Peace Education during the first set of classes, while Kim taught Conflict Transformation in Organizations during the second set. In between was a field trip that included visits to a museum for victims of political persecution, where they learned about atrocities committed during the Stalinist repression, and a nature conservation centre, where they were made aware of environmental issues facing Mongolia.

NARPI is unique among peacebuilding institutes in that its training sessions take place in a different country each year. In this way, “participants can visit other countries and learn another perspective,” says Woelk. Both she and Kim see this as very important. “When [we] experience someplace new as an outsider,” says Woelk, “it somehow changes our focus when we come back home. Going somewhere . . . with a spirit of curiosity and learning opens up all kinds of possibilities for learning.”

Kim agrees, referring to the 2012 NARPI field trip to the Hiroshima Peace Museum and Peace Park, where participants from China and Korea, who had experienced the Japanese as oppressors, were challenged to think of them also as victims of war. “Each country has its own wisdom,” he adds, “its

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own unique thing to offer.”

“NARPI is doing very important work in northeast Asia,” says Woelk. Those who have taken the summer peacebuilding training are “committed to looking at the past with caring and empathy, to feeling the hard emotions of past [wrongs], and, at the same time, to putting themselves fully into relationships with people who are different,” she says. “This group of people is going to make change and it’s going to be good.”

Woelk, who grew up in Saskatchewan, became interested in teaching peacebuilding while working with Jae Young Lee at the Korea Anabaptist Center (KAC). She returned to North America to earn a master’s degree in education and a graduate certificate in conflict transformation from Eastern Mennonite University (EMU), Harrisonburg, Va. This year was her third teaching experience with NARPI.

When not teaching peacebuilding, Woelk teaches English as an additional language to international students at the University of Saskatchewan Language Centre. She also coordinates Language for Peace, a program sponsored by Mennonite Partners in China, which offers resources for connecting language teaching and peacebuilding.

Korean-born Kim was also connected with KAC, where he and Woelk met. He learned about peacebuilding and about being Mennonite while in North America on Mennonite Central Committee’s International Visitor Exchange Program. Eventually, he earned a master’s degree in conflict transformation from EMU and a graduate certificate in the theology of peacebuilding from Eastern Mennonite Seminary. He says he specialized in peacebuilding in organizations because “the workplace needs to be happier and healthier.” Kim puts his peacebuilding skills to use at Rosthern Junior College, where he is employed as a residence dean.

How does an experience like teaching peacebuilding in northeast Asia inform day-to-day life in Saskatchewan? Woelk says she continues to think about peacebuilding and how it relates “to everything from family interactions to work relationships. When conflict happens I’m not afraid of it because I know that it can be worked through, and on the other side of it there can be something really hopeful and beautiful.” ❧

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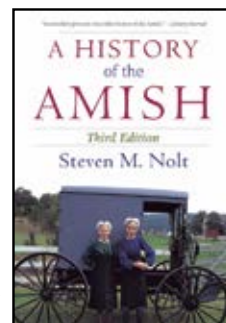
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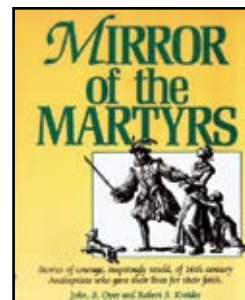
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### MIRROR OF THE MARTYRS

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[canadianmennonite.org/profile-MWC](http://canadianmennonite.org/profile-MWC)

**EMU and Goshen announce withdrawal from CCCU**

The presidents of Goshen College (GC) and Eastern Mennonite University (EMU) announced their voluntary withdrawals from the Council of Christian Colleges and Universities (CCCU). Other members of CCCU expressed concerns about the decisions by EMU and Goshen to update their non-discrimination policies to allow the hiring of married gay and lesbian faculty.

[canadianmennonite.org/EMU-Goshen-withdraw](http://canadianmennonite.org/EMU-Goshen-withdraw)

**Global Youth Summit: just like family**

Canadian Chris Brnjas attended the July 2015 Global Youth Summit organized by Mennonite World Conference for Anabaptist young adults. He reflects on his experience there.

[canadianmennonite.org/GYS-family](http://canadianmennonite.org/GYS-family)

**10 ways to make your church autism-friendly**

The mother of a young adult with autism offers practical advice to churches. This list is based on an MWC assembly workshop, "How Can Church be Autism-Friendly?"

[canadianmennonite.org/autism-friendly](http://canadianmennonite.org/autism-friendly)

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**GOD AT WORK IN US****Briefly noted****Bird therapy**

PINAWA, MAN.—When Ken Reddig was too depressed to get out of his chair, he sat at his window and watched birds. In winter, the nuthatches squabbled over dropped seeds. In summer, the hummingbirds jostled for a place at the feeder. "Summer and winter, there was constant activity that kept me entertained, but also inspired," he says. Reddig has spent much of his life struggling with depression and post-traumatic stress disorder resulting from abuse he suffered as a child. These days he is able to talk about it with humour and candidness. "Recovery is in most cases a lifelong thing, but you get to the place where you can live a reasonable, fruitful, faithful life," he says. Reddig, who is retired and lives in Pinawa, likes to photograph birds. This year he's entering six photos in an art exhibit for people who are living with, or recovering from, a mental illness. "Expressions: Exploring recovery through the arts," opens on Oct. 2 at 7 p.m. at the Steinbach Cultural Arts Centre, and runs until Nov. 2. Admission is free and everyone is welcome. "I've had my issues," says Reddig. "Am I healed? Probably not. Am I on the road to healing? Yes." Reddig says he has been helped by an excellent psychiatrist at Eden Mental Health Centre in Winkler, as well as by his very supportive wife Willa and his friends. And, of course, the birds. "Sometimes you need something that gets you beyond yourself and your depression," he says. "I really feel I owe birds big time."

—BY J. NEUFELD

PHOTO BY KEN REDDIG

*This past summer Ken Reddig had a pair of eastern bluebirds nest in boxes he put up in his yard.*





FOCUS ON EDUCATION

# Back at the Grebel table

STORY AND PHOTO BY JENNIFER KONKLE

Conrad Grebel University College  
WATERLOO, ONT.

Eager faces showing a little bit of nervousness arrived at Conrad Grebel University College on Labour Day for the new school year. Young adults from across Canada, as well as some international students, moved into the Grebel residence ready to study in a wide variety of programs, including music, engineering, applied health studies, peace and conflict studies, chemistry, religious studies, kinesiology and computer science, among many others. Met by friendly student leaders who had already memorized every name and face of incoming students (see front cover photo), this new cohort quickly

learned how much of Grebel life is centred on community.

In addition to an action-packed week

of get-to-know-you games, exploring the University of Waterloo campus, an all-college retreat and discovering the joy of the giant Grebel cookie, students participated in a commencement service. This service marked the official beginning of a new school year for the college. With peace and conflict studies, music and grad students, as well as faculty, staff, residents and associates, participating, the hour together was inspiring and energizing.

Building on Grebel's new strategic plan,

*(Continued on page 22)*



*Fine arts student Margaret Gissing poses with a silverware sculpture she created with her father Gus Gissing, a Conrad Grebel University College alumnus. The sculpture represents the many people involved at Grebel and the different gifts they each bring to the table.*

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## FOCUS ON EDUCATION

(Continued from page 21)

the theme for this year is “Extending the Grebel table.” President Susan Schultz Huxman shared her ideas, with a focus on cutlery. “Setting the table with a diversity of utensils is critical to who we are as an affiliate liberal arts college of the University of Waterloo,” said Huxman. “Your special attributes, your unique talents don’t count for much sometimes. And yet upon further reflection—in the company of others—you re-examine, re-boot and re-assess. You begin to see that your talents are important, valued and even necessary. We should zealously value the diverse attributes of others if we want to succeed as citizens, as experts in our field and as innovative entrepreneurs in society.”

As the “act of community” this year, several hanging sculptures made of cutlery were commissioned and representatives of each Grebel group added a decorative piece of silverware during the service. Each student was then given a Grebel fork to take home with the instruction: “Keep your fork! The best is yet to come!”

*‘Setting the table with a diversity of utensils is critical to who we are as an affiliate liberal arts college of the University of Waterloo.’  
(Susan Schultz Huxman)*

In closing, Huxman challenged the student body: “I encourage you to think boldly and ask yourself: How can I extend the Grebel

table? How can I engage around the table with a diversity of people and ideas?” ✎

## Enrolment up in Mennonite universities

BY DICK BENNER  
Editor/Publisher

**E**nrolment numbers for new first-year students are up—or even—to 2014 figures in five Mennonite universities and colleges in Canada and the U.S. where Canadians are enrolled, according to statistics gathered by *Canadian Mennonite* for the fall semester.

Goshen (Ind.) College had the highest increase, with a total of 225 incoming freshmen, a 21 per cent increase over last year. Goshen has a total head count of 839 full- or part-time students, with “numbers increasing in incoming first-year students and adult and continuing studies, as well as

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greater diversity and retention,” according to a Goshen College news release.

Goshen College moved up slightly to 127th among the top American liberal arts colleges in the 2016 “Best National Liberal Arts Colleges” rankings by *U.S. News & World Report*, rising two spots since last year. Among liberal arts colleges, Goshen again ranked fifth for most students studying abroad. The college also rated 33rd among liberal arts colleges for most international students, up from 37th last year.

Eastern Mennonite University (EMU), Harrisonburg, Va., had the second-highest number, at 257 new students, an increase of 17 over last year. But more significantly, according to a news release, the numbers are “a celebration of the largest incoming class in documented EMU history.” The 98-year-old institution has a total of 1,442 full-time-equivalent (FTE) students in undergraduate and graduate programs.

Bluffton (Ohio) University had an increase of seven new students, for a total of 231; last year’s enrolment was 224. Its total student population is 1,011. Bluffton also has new full-time students in its masters, dietetics internship and adult degree completion programs.

On the Canadian side, Canadian Mennonite University, Winnipeg, reported 200 new students at its main Shaftesbury location, an increase of 14 over last year’s number of 186. On its Menno Simons College campus there are 307 FTE students out of a total 917 University of Winnipeg students taking courses in conflict resolution studies or international development.

At Conrad Grebel University College in Waterloo, Ont., there are “283 students participating in the residence program of the total 1,477 enrolled in Grebel courses offered in the University of Waterloo Arts Faculty,” according to a release. Grebel has 55 graduate students: 23 in theological studies and 32 in peace and conflict studies.

New student numbers were not available from Columbia Bible College in Abbotsford, B.C.; it would only report its total head count of 406 students this year as compared to 405 in 2014. ❧

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## Training for a Variety of Ministry Settings

Preparing students to serve the church in a variety of settings has been at the core of Grebel's graduate Theological Studies program since its inception in 1987. The program offers several study options - one for students to focus on thesis research, one that includes more course work and thirdly, an Applied Studies stream. In this more practical stream, students are often involved in or preparing for the practice of ministry. However, 'ministry' is broadly defined.

Marianne Mellinger has led the ministry training stream for 10 years. She notes that "students have the opportunity to practice ministry in settings such as congregations,

hospitals, Continuing Care residences, homeless shelters and other community sites." She observes that the Supervised Experience in Ministry (SEM) is an essential component their ministry education and is a highlight for many students, as it provides opportunities for students to deepen their identity as a ministering person and to further develop, test, and evaluate their skills and relational abilities for ministry. Good placements in a variety of settings are key to the success of the SEM. Well-trained and experienced supervisors as well as a safe and supportive environment where students can receive feedback on their strengths and growth areas for ministry provide experiential learning.

Last summer, Julie Eby completed her SEM with Daystar Native Outreach on Wikwemikong First Nation, where she developed and ran a children's day camp. "The SEM was extremely important to my Master of Theological Studies degree as it allowed me integrate my theological learnings, with practical application, in a field I am passionate about."

Elijah Tracy came to Grebel from Bluffton, Ohio and is doing a unique SEM placement at the Hacienda Farm, which is part of the Working Centre in Kitchener. "This SEM gives me the opportunity to directly engage a thriving urban farm community, while also allowing me to study and reflect on the spiritual significance of such work. This experience will critically inform the work we do on my own farm and in my faith community back home."

Alvis Pettker was supervised by Scott Brubaker-Zehr in a congregational setting, preaching, leading worship, and doing pastoral care at Rockway Mennonite Church in Kitchener.



Elijah Tracy

# UNIVERSITY COLLEGE

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As a representative of his Theological Studies graduating class at Grebel's 2015 Convocation, Alvis Pettker reflected on his experience at Conrad Grebel, pronouncing it *exceptional*. "I would use this word to describe the kind of people Conrad Grebel's graduate programs bring together," he explained. "Conrad Grebel, with its exceptional faculty and staff, has called us together from all over the world for the purpose of forming us into exceptional people, into permanently incongruous and incompatible people who live in the world as it is, but with the strength of mind and conviction to see the world and people for what they could be and to always, ceaselessly strive for what is good, and just, and right."



Alvis Pettker

"If there is one irrevocable truth," Alvis continued, "every conversation, every discussion, every disagreement, every meal we have shared together, every time we have laughed together and cried together has made abundantly clear it is that this graduating

class is filled with nothing but exceptional people. I implore you, I entreat you, and I challenge you to continue to be the salt of the earth. To never settle for being excellent, when being exceptional is what it takes to truly change the world."

## Recent Ordinations

- **Ben Cassels**, (MTS '14) ordained Mar. 1/15, Waterloo North Mennonite Church (above)
- **Tanya Dyck-Steinmann**, (MTS '02) ordained Apr. 12/15, East Zorra Mennonite Church, Tavistock
- **Steve Brnjac**, (MTS '11) ordained Feb. 8/15, Zion Mennonite Church, Elmira
- **Sean East**, (MTS '14) ordained Sept. 28/14, West Hills Mennonite Church, Baden
- **Sarah Freeman** (MTS '08) licenced toward ordination Apr. 26/15, Elmira Mennonite Church



CMU President Cheryl Pauls visits with 3 former CMU students who completed their Master's degrees at Grebel in 2015.



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## PERSONAL REFLECTION

# Goodbye, Young Voices

*Co-editor leaves position to participate in MCC's SALT program*

RACHEL BERGEN

YOUNG VOICES CO-EDITOR

I always knew growing up that I wanted to leave home and see the world. The thought of one day volunteering overseas, listening to people's stories and learning new languages excited me all through my adolescence and young adulthood.

That's now a reality.

By the time you read this, I'll be half-way around the world and sadly no longer a Young Voices co-editor. I've accepted a year-long position as a writer and editor in Phnom Penh, Cambodia, through the Mennonite Central Committee (MCC) Serving and Learning Together (SALT) program.

I'll be working with the Interfaith Cooperation Forum, an organization that works to build a network of advocates for peace and justice in Southeast Asia. The forum hosts a yearly peace school that welcomes students from conflict zones in the region and works to equip them to build peace in their communities. I'll have an opportunity to interview these students and alumni of the school during my time in Cambodia.

Although I'm looking forward to getting out of my comfort zone and experiencing my life in a different way, I can't help but feel sad to leave *Canadian Mennonite* and reminisce about my time working here.

I began my journalism career at this magazine six years ago. I've loved helping

to foster dialogue within our national church and representing different communities within it.

### **The last six years**

My six years at *Canadian Mennonite* have been a wonderful opportunity to meet interesting Mennonites from all over the world. I've told stories I'm proud of, and had the opportunity to work alongside a supportive team of fellow writers and editors.

For the first three years, I worked as national correspondent for the magazine and got to report on everything from art exhibits, fundraisers and learning tours, to the early days of the Being a Faithful Church process and leadership transitions in the national church.

It was a steep learning curve, but I felt very encouraged by the team at *Canadian Mennonite* and its readers.

Since then, I've worked as co-editor of the Young Voices section. Over the years, Emily Loewen (who was replaced by Aaron Epp) and I have worked to bring you stories of young Mennonites contributing to their church, community and world. Working for this section I found my voice and a greater passion for writing about the Mennonite church.

I think it's because I had the opportunity to tell stories of peers who are making a difference. In Young Voices we

**(Continued on page 28)**

PHOTO COURTESY OF RACHEL BERGEN



*Rachel Bergen is leaving Canadian Mennonite to complete a term with Mennonite Central Committee's Serving and Learning Together (SALT) program.*

*(Continued from page )*

write about issues that matter to many young Mennonites and get them talking. I've heard from many youth and young adults, as well as adults and seniors, that the Young Voices section is something they look forward to in each issue. That's very gratifying as a writer and co-editor.

When I began my journalism career I had hoped to work for major news corporations. I've done that, along with some smaller magazines and online news websites. My time at each of these publications proved to be growing experiences, but working for *Canadian*

**Hopes for the future**

Although I'm taking a step back from *Canadian Mennonite* for the time being, I feel invested in its future.

I hope the contributors will continue to seek out and tell stories of people from marginalized communities and help give voice to issues that need it. The world—even the Canadian Mennonite world—is diverse and beautiful. We aren't a homogenous group of *verenekieating*, German-speaking people. We're so much more than that. We at *Canadian Mennonite* are responsible for reflecting that diversity, so I hope the fearless team

*I've never felt such a connection or ownership over my work than I have at Canadian Mennonite, nor have I felt such freedom to tackle formidable issues like rape culture and inclusion of people of differing sexualities and gender identities in the church.*

*Mennonite* has truly been one of the greatest blessings in my life.

I've never felt such a connection or ownership over my work than I have at *Canadian Mennonite*, nor have I felt such freedom to tackle forbidding issues like rape culture and inclusion of people of differing sexualities and gender identities in the church.

Not to mention, there's no pressure to write cutesy cat stories like there is in mainstream media!

at the magazine will continue to strive to do so.

I feel like my own future as a journalist is brighter having worked at *Canadian Mennonite*. I've learned so much in the six years here. I hope to come back soon.

Until then . . . my friends! ☺

*To follow Rachel Bergen's musings as she serves with MCC, check out her blog at [rachelisincambodia.tumblr.com](http://rachelisincambodia.tumblr.com).*

**VOICE** |  
of the | marginalized

## PERSONAL REFLECTION

# Making the time together good

AMELIA WARKENTIN

SPECIAL TO YOUNG VOICES

**S**leeping soundly with his legs pulled into his hunched frame, my grandfather was comfortable before I woke him.

He made a statement about it being

early for me to be there and then proceeded to unbutton his shirt. His effort to prepare himself for a new day by changing his clothes showed his detachment from the setting sun outside his

window. This was also an indication of his mental state.

Time and reality are altered concepts for many people living with dementia.

In a low, raspy voice my grandfather, Peter Warkentin, told me about his day. He was “working on a project as a family,” he said. “I was fooling around in the house, which is not what a man like me should be doing.” When I asked him what he believed he should be doing, he said, “Something that pleases and honours God.”

My grandfather’s faith has always been important to him. He has a strong Mennonite background and used to attend Salem Community Bible Church. He has always been a very giving man and he embodied his faith by volunteering at Siloam Mission, a soup kitchen in downtown Winnipeg.

Over the past six years, Melita Rempel-Burkholder, the chaplain at my grandfather’s care home, has witnessed a gradual decline in his physical abilities, but says his faith has remained strong. I agree. My grandfather still shares his daily devotional books and is always concerned about the faith lives of his family members. He no longer reads his Bible as much as he used to, but the passages resonate with him just the same.

During weekly chapels offered at the care home, he especially enjoys the hymn singing. He also finds comfort and peace in the rhythm of Mennonite traditions.

The Winnipeg Regional Health Authority classifies Rempel-Burkholder as a spiritual health specialist, but she prefers to refer to herself as a chaplain because it resonates better with the residents and their families. She is both an advocate for, and companion of, the residents when she visits them for prayer and conversation.

She wishes she could have known these people earlier in their lives. I understand this desire. The frail man curled up in bed is a fragment of the person that always greeted me cheerfully and drove me to school once a week when I was growing up. I now drive the car that used to belong to him, and I have to remind him of my name.

“The more you know about it

[dementia], the more it helps,” Rempel-Burkholder said. “But it doesn’t matter in relationship.”

Sometimes my grandfather speaks as if he just moved off the farm. He is under the impression that my sister smashed his car and, in his mind, he doesn’t need his wheelchair that I sat in as we talked.

Concerns from the past also live on. My grandfather’s desire to have all the bills paid and to be debt-free were things he brought up often.

“It’s interesting to me, this preoccupation with money,” Rempel-Burkholder said. For her, it is a hint of the insecure financial past of a sometimes overly generous man.

Although he no longer has any reason to worry, it is easiest not to correct him in his misconceptions. However, it is not easy to acknowledge that the charitable donations he wishes to be making are simply not possible.

Powerless towards his own desires and his own mind, he must rely heavily on assistance from the staff at his care home. People like Rempel-Burkholder can help to make his voice heard.

As I prepared myself to leave, my grandfather thanked me profusely for my time, a reflection of another way he hasn’t changed. Just as he has remained faithful, he also continues to be gracious.

I think Rempel-Burkholder put it best when she told me, “The value of a visit is in the moment and the feelings that are left.” No matter where my grandfather is, it is important to be with him in that moment, and to “make those moments good.” ❧

*Amelia Warkentin, 20, lives in Winnipeg and attends Bethel Mennonite Church. She is a second-year communications student at Canadian Mennonite University.*

*This article is part of a series called Voice of the Marginalized. These articles were written by students in CMU’s Journalism: Principles and Practice course. Voice of the Marginalized connected writers with people on the margins of the community. Teacher Carl DeGurse serves on Canadian Mennonite’s board of directors and is an assignment editor at the Winnipeg Free Press.*

PHOTOS COURTESY OF AMELIA WARKENTIN



*Peter Warkentin’s physical and mental abilities are gradually declining, but his faith remains strong.*



*Peter Warkentin pictured as a young man.*



**Amelia Warkentin**



## Calendar

### British Columbia

**Oct. 16-18:** MC B.C. women's retreat at Camp Squeah, Hope, with guest speaker April Yamasaki. "Spark Your Spiritual Gifts"

**Nov. 13-15:** Senior Youth Impact Retreat, at Camp Squeah, Hope.

**Nov. 14:** LifeBridge Ministries fundraising breakfast.

### Alberta

**Oct. 17:** "Christian-Muslim dialogue: Building community together" event, at St. Charles Catholic Church, Edmonton. MC Alberta and MCC Alberta staff are involved in the planning and hosting.

**Nov. 7:** Equipping Day at Foothills Mennonite Church, Calgary.

### Saskatchewan

**Oct. 16-17:** MC Saskatchewan/Saskatchewan Women in Mission women's retreat at Shekinah Retreat Centre.

**Oct. 24:** MC Saskatchewan Equipping Day at Eigenheim Mennonite, "Engaging Anabaptism Today," beginning at 9:30 a.m. Call 306-249-4844 for information.

**Oct. 24:** RJC corporation meeting at 5 p.m. and RJC appreciation and fundraising banquet.

### Manitoba

**Oct. 15:** Mennonite Heritage Village volunteer appreciation event for 2015 volunteers. For more information, visit [www.MHV.ca](http://www.MHV.ca).

**Oct. 23-24:** "Mennonites, Medicine and the Body: Health and Illness in the Past and Present," an academic and community education conference hosted by the Chair in Mennonite Studies at the University of Winnipeg. More info at: <http://mennonitestudies.uwinnipeg.ca/events/>.

**Nov. 7:** "Singin' in the Grain" fundraising concert for Canadian Foodgrains Bank at Springfield Heights Mennonite Church, at 7:30 p.m., featuring the Winkler Men's Community Choir and Eastman Male

Choir from Steinbach. Call 204-829-3570 for information.

**Nov. 12-14:** Westgate presents "A Midsummer Night's Dream" at the Gas Station Theatre.

### Ontario

**Oct 3-4:** 175th anniversary celebrations at Shantz Mennonite Church, Baden. Reminiscing followed by catered dinner and program beginning at 5:30 p.m. (3). Worship and lunch (4). For information go to [www.shantzmcc.ca](http://www.shantzmcc.ca).

**Oct. 4:** 40th anniversary worship celebration at Wellesley Mennonite Church at 9:30 a.m. Everyone welcome.

**Oct. 4:** Community memorial service at Detweiler Meetinghouse at 2:30 p.m., led by Scott Brubaker-Zehr, Sam Steiner and Will Stoltz. Included in the service will be highlights and updates on the cemetery.

**Oct. 5, 6:** Fall seniors' retreat at Hidden Acres Mennonite Camp. (Same program both days.) Guest speaker:

Tom Yoder Neufeld. Join us for a day of worship, learning and fellowship. For information go to [www.hiddenacres.ca](http://www.hiddenacres.ca) or 519-625-8602.

**Oct. 15:** Book launch of "Sons and Mothers: Stories from Mennonite Men," edited by Mary Ann Loewen, in the Conrad Grebel University College Chapel, at 7:30 p.m. Local contributors speaking are Paul Tiessen, Howard Dyck, John Rempel and Andrew C. Martin.

**Oct. 15-17:** Ten Thousand Villages Festival sale at Hamilton Mennonite Church. Enjoy homemade soup and dessert in our Villages Café, 10 a.m.-8 p.m. (15, 16), 9 a.m.-4 p.m. (17).

**Oct. 18:** Twelfth annual gospel music hymn sing based on "Life Songs II" at Detweiler Meetinghouse at 2:30 p.m., led by Bob Shantz.

**Oct. 24:** "The Growth and Spread of Old Order Mennonite Communities since the 1960s," hosted by the Mennonite Historical Society of Ontario at Floradale Mennonite Church at 2 p.m. Speakers: Clare Frey

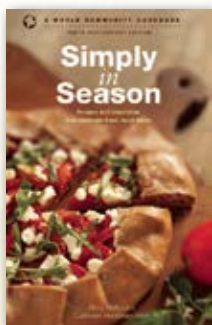
## UpComing

### New 'queer-inclusion' play tours Canada this fall

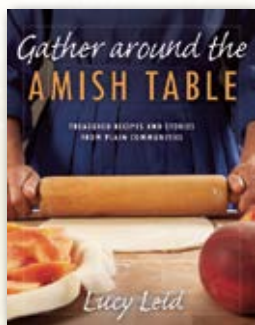
For the last six years, Mennonite Church Canada has committed itself to an interactive, countrywide process entitled Being a Faithful Church, as it tries to decide whether or not to welcome and affirm the "queer" community in its congregations and leadership roles. It is this conflict-filled backdrop that has inspired Theatre of the Beat playwright Johnny Wideman to write *This Will Lead to Dancing*, a site-responsive, theatre piece that opened in Kitchener, Ont., in mid-September and will tour Central Ontario, Manitoba and Saskatchewan this fall. The story follows two teenagers, Sam and Alex, who are sick and tired of their church's exclusive stance on homosexuality, and sick due to a week-long hunger strike to protest it. Awaiting their church's decision, Sam and Alex must decide whether sticking up for a community that has been spiritually starved is worth the risk of physically starving themselves. *This Will Lead to Dancing* will be performed at Toronto United Mennonite Church from Oct. 15 to 17; Community Mennonite Church, Stouffville, Ont., on Oct. 23; Rouge Valley Mennonite Church, Markham, Ont., on Oct. 24; in Winnipeg at a location to be announced, from Nov. 19 to 21; and at Wildwood Mennonite Church, Saskatoon, from Nov. 27 to 29. All shows are at 7 p.m. RSVP in advance to [production@theatreofthebeat.com](mailto:production@theatreofthebeat.com) to ensure a seat.

—Theatre of the Beat

## Gift ideas for your favorite chef

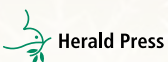


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and Amsey Martin.

**Oct. 31:** Mennonite and Brethren Marriage Encounter Eastern Canada annual general meeting, at Wilmot Mennonite Church. For more information, contact Jim and Ruth Martin at 519-794-3891 or visit [www.marriageencounterrec.com](http://www.marriageencounterrec.com).

**Nov. 6-8:** Marriage Encounter weekend, at the Monastery of St. Carmel Spiritual Centre, Niagara Falls. For more information, contact Mennonite and Brethren Marriage Encounter Eastern Canada at 519-669-8667 or [www.marriageencounterrec.com](http://www.marriageencounterrec.com).

**Nov. 8:** Fourth annual male chorus singing at Detweiler Meetinghouse at 2:30 p.m. Former male quartet, chorus or want-to-be members welcome to sing old gospel songs and anthems. Led by Bob Shantz.

**Nov. 14:** MCC Ontario fall conference, "At Peace and Unafraid," at Bethany Community Church, St. Catharines, 9 a.m.-3:30 p.m.

**Nov. 14-15:** St. Jacobs Mennonite Church 100th anniversary celebration; (14) see website, (15) Worship service and choir at 10 a.m. and "Simpler Times: Stories and Songs for the Soul" at 2:45 p.m.

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



## Classifieds

### Announcements

If you have ever been sexually violated at any age by, or had what you thought was an affair with, a member of the clergy or lay-leader within the Mennonite Church, confidential help is available at [Mennonite@snapnetwork.org](mailto:Mennonite@snapnetwork.org). See also [snapnetwork.org](http://snapnetwork.org).

**The Village Casketmaker**  
Funeral caskets and urns sold directly to public. Sensible and eco-friendly. Made in Winnipeg. Shipping beyond Manitoba available. Learn more: [thevillagecasketmaker.com](http://thevillagecasketmaker.com)

### Employment Opportunities

**Avenue Road Roofing** is currently seeking skilled trades persons or crews for the following: shingling, cedar/slate, flat roofing, eavestrough, carpentry and masonry. Top wages or rates commensurate with experience. Friendly, drug- and alcohol-free environment. Work is throughout the Greater Toronto Area. Contact: [hr@avenueroadroofing.com](mailto:hr@avenueroadroofing.com) or call (416)785-5129. Apply online at [www.avenueroadroofing.com](http://www.avenueroadroofing.com)

**Calvary Mennonite Church** in Monetville is in need of a full-time pastor for our 40 member, northern Ontario congregation. We are located 65 minutes south of North Bay and Sudbury and about 90 minutes north of Parry Sound, near beautiful Lake Nipissing. Please call 705-898-1574 or email [calvarymenno@gmail.com](mailto:calvarymenno@gmail.com) for more information.



**Mennonite  
Central  
Committee**

EMPLOYMENT OPPORTUNITY  
Executive Director – MCC Manitoba

The Executive Director provides overall leadership to the work of MCC in Manitoba. This position bears responsibility for upholding and implementing vision, purpose, and values of MCC as well as the work of MCC in Manitoba as set by the MCC Manitoba Board of Directors.

Cover letters, resumes and inquiries regarding salary, benefits or any other information about the role are to be addressed to Karen Grace-Pankratz at [karengracepankratz@mcccanada.ca](mailto:karengracepankratz@mcccanada.ca) or 204-261-6381 before October 23, 2015.

Only those candidates who are legally eligible to work in Canada should apply. View the complete job description at: <http://mcccanada.ca/get-involved/serve/openings/executive-director-mcc-manitoba>.

All MCC workers are expected to exhibit a commitment to: a personal Christian faith and discipleship; active church membership; and nonviolent peacemaking. MCC is an equal opportunity employer, committed to employment equity. MCC values diversity and invites all qualified candidates to apply.



EMPLOYMENT OPPORTUNITY  
Mennonite Disaster Service seeks Director of Region V (Canadian) Operations

MDS is seeking a highly motivated leader to fill the full time position of Director of Region V Operations beginning January 4, 2016, due to the resignation of Janet Plenert, who is moving on to a position at another institution.

The Director of Region V Operations works out of the MDS office in Winnipeg, Manitoba. This position has the overall strategic and operational responsibility for Canadian programs, staff, financial objectives, and execution of the vision and mission of MDS Region V (Canada). The director also is part of the Leadership Team of the Binational organization. This role reports directly to the Region V Board of Directors.

The right person for the job will have knowledge of the diverse Anabaptist constituency in Canada, strong communication skills, proven leadership experience, and a vision for growing this ministry of responding to people affected by disasters. The applicant will fully embrace the Anabaptist faith and peace position and be an active member of an Anabaptist church. This person must be able to work competently and sensitively with a diverse group of staff, volunteers and Board members. Experience with a non-profit or volunteer agency would be an asset. Post-secondary education is required. MDS Region V employs only Canadian citizens and those non-Canadian citizens authorized to work in Canada.

Mennonite Disaster Service is a volunteer network of Anabaptist churches that responds in Christian love to those affected by disasters in Canada and the United States. While the main focus is on clean up, repair and rebuilding homes, this service touches lives and nurtures hope, faith and wholeness.

Email resume with a cover letter to [jobs@mds.mennonite.net](mailto:jobs@mds.mennonite.net). For questions call 866-261-1274. To view the full job description, go to <http://mds.mennonite.net/about-us/employment>. Applications will be considered until the position is filled.



### Lead Pastor

**Community Mennonite Fellowship** in Drayton, Ontario, is seeking a lead pastor for our vibrant rural congregation. Rooted in

our local community and our Anabaptist faith tradition, we strive to live out our mission to be "Enthusiastic followers of Jesus Christ, spreading his Good News in our community and around the world."

Contact Henry Paetkau, MCEC Area Church Minister, at [hpaetkau@mcec.ca](mailto:hpaetkau@mcec.ca) or visit [communitymennonite.com](http://communitymennonite.com)




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