

CANADIAN MENNONITE

October 26, 2015

Volume 19 Number 21

Watershed discipleship

pg. 4

PM40063104 R09613

inside

Does religion make people intolerant? 12

Singing with the Spirit 18

Focus on Books & Resources 21

EDITORIAL

Hospitality to strangers

DICK BENNER
EDITOR/PUBLISHER

Next to the Toronto Blue Jays, nothing more has gotten our attention as Anabaptist Mennonites than the greatest refugee crisis in the modern age, with more than 50 million displaced persons—the greatest number since the Second World War. With our own history of resettlement during the past century, this has become our defining spiritual moment.

Move over John 3:16; make room for Deuteronomy 10:18:

“The Lord your God . . . loves the strangers, providing them food and clothing.” The Book of Hebrews, referencing a text from Genesis, says: *“Do not neglect to show hospitality to strangers, for by doing that some entertained angels without knowing it.”*

Refugee resettlement, especially of Syrian refugees, is top of mind in most of our circles. In this edition alone, two columns and one story address the issue in different forms. In “Defining the other” on page 7, Willard Metzger reminds us of Jesus’ attitude towards the marginalized in his time and place, and gives us practical ways to diminish our tendency to view others different from us as the “other.”

In his Viewpoint piece on page 12 about a certain Mennonite community showing intolerance, Will Braun questions our “tendency to hunker down, to nurture feelings of superiority, to fight off the other, which is usually a stand-in for our own insecurities,” in “Does religion make people intolerant?” A fair warning and a reminder that we are not that far away from our secluded

enclaves of parochialism where we used to lump all outsiders together as the “English,” a Low-German equivalent of “gentiles.”

And in delightful juxtaposition, “Being good neighbours to those around us,” on page 14, J. Neufeld tells a story of hope by Mennonite Church Canada Witness workers in Ludwigshafen, Germany, working with local volunteers to set up German courses for newcomers, organizing food and clothing drives, and accompanying people to government

offices to help them with their paperwork.

Many local congregations here in Canada are responding to Mennonite Central Committee’s appeal to sponsor refugee families with their housing, education and medical needs. In my own 250-member congregation, both an independent group and the church itself are arranging for several families to resettle in our community, raising nearly \$50,000 above budget to do so.

There is a political dimension to this transitional moment. With the Liberal sweep as the new government on election day, we hold to the hope that refugees will be welcomed with wide-open arms and that the “fear factor” about terrorists among them will be gone. There is new hope, not only for international refugees, but also a new day for Canada’s indigenous peoples, if Justin Trudeau’s campaign promises turn into action for our native sisters and brothers. Our faith community now has a new ally in treating these suffering millions with dignity.



As part of the global village, we are also an integral part of the solution. European countries, as referenced in Neufeld’s story, face a considerable challenge in coordinating the reception of refugees. Turkey and Lebanon are already hosting more than 1 million displaced Syrians, and Iraq, Egypt and Jordan are each hosting hundreds of thousands of refugees.

Syria’s neighbours have not been exactly helpful. According to Amnesty International, the rich Gulf countries—Qatar, United Arab Emirates, Saudi Arabia, Kuwait and Bahrain, located near the crisis region—have funded some of the groups fighting in Syria, but have offered no resettlement places to Syrian refugees. Wealthy countries like Russia, Japan, Singapore and South Korea have also failed to respond. And now Russia, with its military intervention, is increasing the number of refugees fleeing.

The problem is complex, with many dire dimensions. It might feel as if our efforts as a small denomination, or as a few Christians, are a drop in the proverbial bucket. We have little political clout besides our vote. We are not of one political persuasion. Those of us who believe strongly in one of our core Anabaptist beliefs—pacifism—are often held in disrepute by our fellow patriots, or, at the very least, are suspect.

We are most effective following the example of Jesus in our local congregations and communities. These are our neighbours. We are commanded to *“love them as ourselves.”* To do this, far above the weight of our numbers or political influence, is to find creative ways, such as Leon Kehl did in Waterloo Region in Ontario, where he used the face of his own mother in a hijab on a poster in place of an endangered grandmother trapped in Syria, to bring support on social media for Syrian refugees (Oct. 12, page 14).

ABOUT THE COVER:

‘We’re heading into transition times, my friends, an unknown wilderness for which there are no maps, only sketches. God is doing something new and the Spirit is troubling the waters,’ concludes Todd Wynward in our page 4 feature, ‘Watershed discipleship.’

IMAGE OF LAKE MANITOU, MANITOULIN ISLAND, ONT.: ROSS W. MUIR, MENNOPIX

We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund for our publishing activities.

Nous remercions l’appui financier du gouvernement du Canada à travers le Fonds du Canada pour les périodiques pour nos activités d’édition.
ISSN 1480-042X

Canada

CANADIAN MENNONITE

PUBLICATIONS MAIL AGREEMENT NO. 40063104 REGISTRATION NO. 09613
RETURN UNDELIVERABLE ITEMS TO CANADIAN MENNONITE,

490 DUTTON DRIVE, UNIT C5,
WATERLOO, ON, N2L 6H7

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

Web site: canadianmennonite.org

Facebook.com/CanadianMennonite @CanMenno

Please send all material to be considered for publication to:

General submission address: submit@canadianmennonite.org

Readers Write: letters@canadianmennonite.org

Milestones announcements: milestones@canadianmennonite.org

Obituaries: Michael Hostetler, obituaries@canadianmennonite.org

Calendar announcements: calendar@canadianmennonite.org

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

Reprint requests: reprints@canadianmennonite.org

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

Guiding values:

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

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

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

Board of Directors (by appointing body):

MC Canada: **Doreen Martens, Henry Krause, Bryan Moyer Suderman;**

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

MC Saskatchewan: **Vacant;** MC Manitoba: **Ken Reddig;**

MC Eastern Canada: **Tim Reimer;**

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

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

Head Office Staff:

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

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

Barb Draper, Editorial Assistant, edassist@canadianmennonite.org

Dan Johnson, Graphic Designer, designer@canadianmennonite.org

Natasha Krahn, Circulation/Finance, office@canadianmennonite.org

Aaron Epp, Young Voices Editor, youngvoices@canadianmennonite.org

Virginia Hostetler, Web Editor, webeditor@canadianmennonite.org

Advertising Manager: D. Michael Hostetler, advert@canadianmennonite.org,
toll-free voice mail: 1-800-378-2524 ext. 224

Correspondents:

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

Amy Dueckman, B.C. Correspondent, bc@canadianmennonite.org,

604-854-3735; **Donita Wiebe-Neufeld,** Alberta Correspondent,

ab@canadianmennonite.org, 780-436-3431; **Donna Schulz,** Saskatchewan

Correspondent, sk@canadianmennonite.org, 306-232-4733; **J. Neufeld,** Manitoba

Correspondent, mb@canadianmennonite.org, 204-221-8022; **Dave Rogalsky,**

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

One-Year Subscription Rates

Canada: \$46 + tax (depends on province where subscriber lives)

U.S.: \$68 **International (outside U.S.):** \$91.10

Subscriptions/address changes: (e-mail) office@canadianmennonite.org

(web) canadianmennonite.org

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

contents

OCTOBER 26, 2015 VOL. 19, NO. 21



Watershed discipleship 4

'As followers of Jesus, what are we doing today that is transformative and earth-honouring?' asks **TODD WYNWARD**, a wilderness educator and Mennonite organizer for watershed discipleship.

'Being good neighbours to those around us' 14

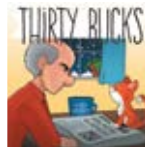
Mennonite Church Canada Witness workers **GREGORY RABUS** and **JENNIFER OTTO** are finding ways to assist refugees in Germany.

It takes three villages to send 18 kids to camp 16

DONITA WIEBE-NEUFELD reports on the efforts of Edmonton's First Mennonite and South Sudanese Mennonite churches and Camp Valaqua to provide a unique summer vacation for South Sudanese children.

Remembering the man who was 'Doc' 20

DAVID 'DOC' SCHROEDER is fondly recalled by colleagues and former students at Canadian Mennonite Bible College and beyond.



Focus on Books & Resources 21

NATASHA J. KRAHN reviews *Thirty Bucks* by Alberta correspondent **DONITA WIEBE-NEUFELD**. **AMY DUECKMAN** reports on the release of two children's picture books by B.C. writers. Plus, the Fall List of Books & Resources.

Young Voices 27-29

'A prophetic voice for the excluded,' by **Ally Siebert**. 'Finding strength to keep going,' by **BRIGHTON THIESSEN**.

Regular features:

For discussion **6** Readers write **7** Milestones **13**

A moment from yesterday **13** Online NOW! **25**

Yellow Page **26** Calendar **30** Classifieds **31**

Loving our refugee neighbour 2

DICK BENNER

Defining the 'other' 7

WILLARD METZGER

In tribute 8

MELISSA MILLER

Regrets on parting with my old bicycle 9

DORI ZERBE CORNELSEN



Award-winning
member of the
Canadian Church Press



GOD AT WORK IN THE WORLD FEATURE

Watershed discipleship

As followers of Jesus, what are we doing today that is transformative and earth-honouring?

BY TODD WYNWARD

FOR MEETINGHOUSE



We're heading into transition times, my friends, an unknown wilderness for which there are no maps, only sketches.

What does a transformative, earth-honouring Christianity look like at ground level and lived out in daily action? Reforms of personal habits—such as recycling, eating locally and shopping responsibly—are important steps. But we'll need to embody a more vibrant Christian environmental ethic if we are to become the people God yearns for us to be, and to address the overwhelming ecological crisis facing us today. We'll need to do something wild and take on the yoke of watershed discipleship.

Watershed discipleship? It's an intriguing, provocative term that blends two domains rarely joined in our imaginations: one scientific, the other religious. Yet it's this kind of paradigm—both data-driven and deeply spiritual, both ancient and new—that Jesus followers will need to adopt in the coming decades if we are to play any significant role in our planet's healing.

What is watershed discipleship? Activist and theologian Ched Myers gives the term two meanings, and I've added a third. In a nutshell, watershed discipleship means:

- **BEING DISCIPLES** during this watershed moment. Interlocking and immediate crises of climate change, diminishing resources and widening ecological degradation compel us to make environmental justice and sustainability integral to everything we do as disciples of Jesus, asserts Myers.
- **BEING DISCIPLES** within our watersheds. Myers suggests that followers of Jesus today must be people of specific places, who root their prayers and practices in actual watersheds of care.
- **BEING DISCIPLES** of our watersheds. It is the "re-placed" identity we as a species must rediscover if we are to unshackle ourselves from the ecocidal, "dis-placed" path of empire. We need to go to school on our surroundings, as the ancients did, and learn core life truths from our own home places. As followers of Jesus, we need to treat our region as rabbi and teacher as well.

MENNOPIX IMAGES BY ROSS W. MUIR



God's gifts of clean water, pure air and good soil are in the balance; our industrial society is damaging them at a horrific pace.

Your way is my way

My friend Stephanie came by yesterday to plug in her electric car. She once lived next door to us and we shared a washing machine, but now that we live 32 kilometres apart we've become her way station. She can do errands and bring her kid to gymnastics, and then visit with us and top off her battery in case it's a bit low for the return trip home.

Out here in our little mountain town, electric cars are still oddities. Convenient charging stations and smooth level roads are rare or nonexistent. But Stephanie's household and mine are partners striving for a better kind of life together, so we get creative. When she arrives, I drag her 220-volt extension cord through my house and plug it into the outlet for our clothes dryer, which we rarely use due to the abundance of Taos, N.M., sun that strikes our backyard clothesline.

This time when she visited we updated each other on our latest findings: she'd discovered a farm in our region that sold flour from wheat it had grown and ground, and I told her about the barley I'd

planted this winter so that we could provide our own fodder to our milk goats, instead of importing so much hay from farther away.

Stephanie's household and mine are on a journey of watershed living together. It's slow and we stumble, but we help one another on the path. Inspired by the ancient biblical example of Ruth, we're beginning to say your way is my way. We're making a few steps on the path of energy descent and community resilience, and learning to live a bit more within our niche as citizens of our watershed.

Walking the watershed way

We're not journeying alone, either. Earlier this year, I was licensed by Mennonites in New Mexico and Colorado to be an educator and capacity-builder for watershed discipleship in the way of Jesus. What does that mean? I'm not sure, exactly, but I mean to find out. My first step will be to visit with existing congregations and groups in the larger region to find out what they are already doing and highlight some of their place-based practices they

might want to share with others.

Next, I want to encourage the communities in our Mountain States region to enter into a 10-year exploration with us, an invitation to life-change that we're calling "Walk the Watershed Way." How can we each—in our own context—free ourselves from harmful lifeways and transition into a better future together by altering habits, innovating systems and living lighter on the earth?

We're living into this question in 2015 by initiating a decade-long period of shared exploration, initiating and observing significant change in our own lives and communities. Each year, participating communities will craft an annual reflection and then share it with other communities, describing the best practices, struggles, questions and surprises that emerged during the year. Peer communities will help develop measurable next steps and guiding questions, and together we'll head into the next cycle.

Why did we choose 10 years? Three reasons:

- **IT'S A** timeframe that encourages continued attention and accountability. Our earth is going to undergo significant change in the next 10 years.
- **IT GIVES** a sense of practical urgency dosed with a healthy forgiveness. It makes us plan, prioritize and prepare without feeling defeated. The kind of structural changes we need to make—in areas such as food sourcing, housing, energy, transport, community economics—are not going to happen overnight, or even in a year.
- **2025 MARKS** the 500th anniversary of Anabaptism. Five centuries ago, a little bit after Martin Luther tacked his protests on the door of the Catholic Church, the forefathers of the Mennonites and Amish broke the law and scandalized Catholicism by baptizing one another and forgiving one another's sins, without needing professional priests to do it for them. Five hundred years after these transformative actions, it seems fitting to have a reckoning, and ask: As followers of Jesus, what are we doing today that is transformative and earth-honouring?

Choosing your own path

Where will this exploration of the Watershed Way lead our faith communities over the next decade? I'm guessing that no two communities will follow the same path. For groups located in dense urban areas, walking the Watershed Way may turn both prophetic and political, such as what is happening in Detroit, where some faith communities are resisting powerful interests that willingly accept unpaid water bills by corporations but turn off the taps of the poor. Others might enter into a bioregional food covenant like Stephanie and I are doing here in Taos, and see how we can adapt to what is available in our area.

I am a Mennonite, an environmentalist and an unapologetic follower of Jesus. But where I live in northern New Mexico, the Watershed Way is practised more deeply by other traditions. I'll be joining an ancient river, not creating something new. Over the next decade, I'll be learning from my indigenous neighbours at Taos Pueblo about how they have been able to walk the Watershed Way in this bioregion for thousands of years; I'll be learning from traditional Hispanic farmers and ranchers about how they have been practising the Watershed Way here these past five centuries. I'm guessing that where you live you have mentors and guides, too.

Watershed living is my path of earth-honouring, Jesus-following discipleship. For me, as a "half-done" Christian, it is not an intellectual exercise; it is experiential and transformational, a learning-by-doing that results in liberated lifeways and systemic change.

Is this path for you? That's for you to decide. God's gifts of clean water, pure air and good soil are in the balance; our industrial society is damaging them at a horrific pace. How can we half-done Christians change our ways and become the people God yearns for us to be? Whatever path you choose in these transition times, I believe that it must be both personal and political, social and spiritual, individual and communal.

What will it be for you, in your place, in your situation? Perhaps you'll encourage your church to "go green" with solar

panels and encourage your electric company to provide cleaner energy. Perhaps you'll harvest roof rainwater and advocate for clean water laws. Maybe you'll get a few folks to commit to a bicycle-based lifestyle and fight against fracking. Or maybe you'll grow more of your own food and support local food hubs connecting producers to consumers, and help low-income people get healthy, fresh food. Maybe you'll travel into the woods for weeks at a time, and discover you need a lot less from industrial society than you thought.

We're heading into transition times, my friends, an unknown wilderness for which there are no maps, only sketches. God is doing something new and the Spirit is troubling the waters. As Ched Myers observes, whenever the Holy Spirit is poured out in human history, traditions are disturbed and institutions disrupted, because our untamed God is not a domesticated

deity, but the One who liberates us from our enslaved condition. ❧



Todd Wynward is a public school founder, wilderness educator and Mennonite organizer for watershed discipleship who lives with his family in Taos, N.M. His

*new book, *Rewilding the Way: Break Free to Follow an Untamed God*, was published this fall by Herald Press. More of his writings and doings can be found at leavenrising.com. For a companion article on this topic, visit canadianmennonite.org/displaced-and-denatured.*



Meetinghouse is an affiliation of Mennonite and Brethren publications in Canada and the U.S.

How can we each—in our own context—free ourselves from harmful lifeways and transition into a better future together by altering habits, innovating systems and living lighter on the earth?

For discussion

1. What is your closest river? How large is its watershed? How does the river benefit your community? Is the health of the river important to your community? How does your municipality work at keeping the water clean and safe?
2. Todd Wynward assumes that there is an "overwhelming ecological crisis facing us today." Where do you see that crisis in your community? Who are the people in your congregation who believe that working at healing the planet is imperative for Jesus' disciples?
3. How important is it for Christians to work at reducing their consumption of non-renewable resources? Have we been guilty of regarding creation as a commodity, rather than as a gift from God? Do you agree with Wynward that we should "make environmental justice and sustainability integral to everything we do as disciples of Jesus"?
4. How has your congregation been working at honouring the earth? Have you personally tried to change your habits to live lighter on the earth? Is "going green" gaining momentum in your watershed?

—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. All letters are edited for length, style and adherence to editorial guidelines. Send them to letters@canadianmennonite.org and include the author's contact information and mailing address. Preference is given to letters from MC Canada congregants.

✉ Is it really time for a vote . . . or should we keep talking?

RE: "IT'S TIME for a vote," March 30, page 14," and "A historic moment," Aug. 17, page 2.

Russel Snyder-Penner makes many good points in "It's time for a vote." His description of how the roundtable discussion format has hindered conversation is very reflective of my experience. In my congregation, having moved to a roundtable format, it has neutered our conversation, in my view.

I understand the sentiment that it's time to call for a vote, but as an avid reader of *Canadian Mennonite* I am also puzzled by the suggestion that we as a congregation actually participated in this Being a Faithful Church process. About 11 years ago our congregation had a conversation on sexuality, after which we understood how wide the range of our views actually

(Continued on page 8)

FROM OUR LEADERS

Defining the 'other'

WILLARD METZGER

Early in the Syrian refugee crisis, the Evangelical Fellowship of Canada (EFC) asked me to be part of a delegation meeting with Chris Alexander, minister of immigration. We indicated that the church was ready to do what it could to respond to the crisis. But as the crisis continued to unfold and governments struggle to know what to do, I pondered further.

By articulating the "other," we identify the traits and characteristics of those who do belong and give them an identity. Left unattended and unchallenged, these general attitudes can grow into specific expressions of racism and bigotry, expressions inconsistent with Christian values.

Jesus challenged the common definitions of the "other" by regularly welcoming Samaritans. He purposefully elevated the status of women and children. He refused the rejection of lepers. To follow the example of Jesus is to radically erase the definition of the "other." Cultures are



recognized as different expressions of the human experience. Borders are recognized as merely geographic identifiers. We are a diverse expression of people under the grace and love of a common Creator. In this, we are a global family.

So a global refugee crisis like that facing us now is an opportunity for all humanity to reflect on our capacity to welcome one another.

To only open our borders to people who seem most like us is to deny our commonality. We are all created in the image of God. We are all filled with the capacity to love. We all long for safety and well-being for ourselves and our families.

The Christian church seeks to reflect the attitude of Jesus. In our Mennonite Church Canada family of congregations, this is expressed by our ecumenical memberships in the EFC and the Canadian Council of Churches. In both these relationships we commend Mennonite Central Committee (MCC) as the response platform that helps our congregations become places of welcome

for Syrian refugees.

But let us not leave responses only to church organizations. This crisis is also an opportunity for each of us to help erase the definition of the "other." Some simple suggestions include:

- **INVITING SOMEONE** new to share a meal.
- **TRYING A** different ethnic meal.
- **WATCHING A** movie with subtitles.
- **LISTENING TO** non-English music.
- **READING BOOKS** from non-western authors.
- **ACCESSING STUDY** material from commonword.ca.
- **INVITING A** Mennonite Church Canada Witness worker/staffer to share understandings and insights from their experiences.

While these steps may appear simplistic, they will help strengthen the capacity to appreciate differences. This, in turn, will help broaden an understanding of God. Then as a part of our human family requires a safe haven, our doors will naturally swing open in welcome and embrace.

Willard Metzger is executive director of Mennonite Church Canada.

(Continued from page 7)

was, such that to continue would only have served to polarize us more. Given this reality, what would be the point of a vote? And if we would have one, what would it mean? How would our delegates vote to actually represent us?

I struggle with these big questions as much as anybody, and sometimes I, too, would rather not talk

about it. But it seems to me that by remaining in conversation we are actually discerning together.

I was encouraged by the Aug. 17 editorial that reminded us of Nelson Kraybill's words: "If Jesus could break bread with Judas, who betrayed him, and wash the feet of Peter, who denied him, perhaps we can remain in loving fellowship even when we do not all agree."

FAMILY TIES

In tribute

MELISSA MILLER

The mourners gathered for what turned out to be an exceptionally beautiful service for an exceptionally beautiful saint. The family tributes shone with love and tenderness. The music was angelic. The sermons were theologically rock-solid and inspiring. The funeral of David "Doc" Schroeder on Oct. 2 was an occasion to open our hearts to the fullness of the gospel of life in Christ while mourning the losses of death.

I was privileged to share church life with David and Mildred at Charleswood Mennonite Church in Winnipeg for six years. We often sat near each other on the left side close to the front. Two memories wove through my thoughts as I attended the funeral. On my first visit to Charleswood, David surprised me at the conclusion of the service by greeting me with the words, "If I'm not mistaken, I believe you and I shared a presentation some years back."

He was correct. In the early '90s, we had led a plenary session at a conference on sexual abuse. He brought theological reflections; I spoke as a counsellor. Although I remembered the event, I was surprised that he did too. David's influence on the Canadian Mennonite church, especially in the western half of the country, was enormous. I can only imagine the thousands of presentations

he gave and the hundreds of people he knew. An important man who remembers brief encounters, I thought, and my appreciation for him grew.

It was particularly meaningful at the time because I had moved to a new community in support of my husband's work, leaving behind the church and professional network I had developed over 20 years. I was feeling lost and disoriented and invisible. David's recognition of me restored a piece of worth.

The second memory involves communion. The practice at that church typically involved the elements of the bread and the cup being passed along rows. On the occasion I am recalling, I was sitting beside David. His right arm, along with other muscles, had been severely damaged by polio when he was a young man. (David's grace-filled, resilient response



The funeral of David 'Doc' Schroeder on Oct. 2 was an occasion to open our hearts to the fullness of the gospel of life in Christ while mourning the losses of death.

to his illness and its effects profoundly shaped his life, his family and friends, his teaching and ministry.) As the plate of bread moved along the aisle, I realized that David would not be able to hold the plate while simultaneously selecting a piece of bread. He likely even, ever so subtly, signalled that to me, perhaps with

the slightest of nods.

I took the plate, held it for him and then selected my own bread before sending it down the pew. We repeated the process when the tray of cups arrived. In the process, I moved out of ordinary time and space, and into a glimpse of the shining glory of the Lord's Table: A place where we receive love, compassion, tenderness and mercy from the body and blood of Christ, which we then share with each other. I was blessed in the holy moment of giving and receiving, of serving and being served, of humility and grace. A precious reminder that the ordinary is infused with the extraordinary.

In conclusion, let us live our lives well. Let us be inspired by the saints among us, and the saints who have gone before, like David Schroeder. May their lives inspire us to follow Jesus, to face adversity with courage and trust, to use the gifts we have received from the Lord's hand generously, to love abundantly and joyfully. And when we come to death, may we give ourselves over to a funeral that proclaims the gospel and celebrates the homecoming of a saint.

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

David Schroeder's obituary appears on page 20.

I take these as prophetic words to give me hope, since this call stands in such sharp contrast to the reality of my actions.

GEORGE GOERTZEN, RICHMOND, B.C.

George Goertzen is a member of Peace Mennonite Church, Richmond.

✉ Don't believe or worship 'balance'

RE: "CHRISTIAN REFLECTIONS on balance and the Middle East" and "Beholding the grey area," Sept. 14, pages 4 and 27, respectively.

I sincerely hope that readers will pay careful attention to these two very relevant and important articles.

(Continued on page 10)

GOD, MONEY AND ME

Regrets on parting with my old bicycle

DORI ZERBE CORNELSEN

This past summer I had my own Diderot Effect moment. The term comes from Grant McCracken, an anthropologist who has studied patterns of consumption. He coined it from an essay written by Denis Diderot, a French philosopher in the late 18th century.

Diderot's essay, "Regrets on parting with my old dressing gown," opens with a character lamenting the memory of his old, comfortable dressing gown as he sits in his stiff and starchy, if new and elegant, scarlet gown. Received as a gift that initially delighted the character, he now finds himself perplexed about the power the gown has had in transforming his room. It precipitated a complete renovation of his study because the old study looked, well, shabby, when the new gown was introduced.

The Diderot Effect has also been called a problem of upgrading. One new item can lead to a cascading effect of spending to make the upgrade fit into a person's lifestyle. That sort of describes what happened when I received a new bike as a gift for my birthday. While thrilled with the new bike, several additional purchasing decisions came up.

I had already been thinking that I should

get a new bike helmet. The 15-year-old date stamp in mine had made it way past expiration for most helmets. Now with the new bike, I definitely needed a new helmet (for protection of course).

I live in Winnipeg, where people talk about an epidemic of bike theft, and several friends have had that unhappy experience. Now I had to think about whether my combination cable lock would protect the new bike adequately or if I needed to upgrade to a keyed u-lock.

And what about fenders and new lights, and maybe a cage for my water

bottle?

I do not regret parting with my old, heavy, cruiser bicycle, but when I received the new bike I needed to pause to consider my spending. Were items needs or wants? Would items be useful or simply stylish? Was I going to freely enjoy using the bike or be anxious about losing it, as if it were part of me?

The Diderot Effect has been around for a long time, and with spending on advertising in North America projected to be

more than \$200 billion in 2015, it has the potential to only increase. In Diderot's essay, the character finds himself in a new gown and new room, but also in significant debt and strained relationships.

Our faith values can help us make wise decisions even when upgrades we purchase have the potential to make our spending spiral. Resources like "Giving your first fruits: Money, faith and worship," prepared by Mennonite Foundation of Canada and available online at MennoFoundation.ca, can help us move away from spiral spending and toward lives of generosity: "We accept God's good gifts, and we do not deny ourselves or others owning things. But the attitude with which we use those gifts—including the use of money—is where we run into snags. . . . It is in community with each other, and in communion with God, that we will find sufficiency and contentment."

Let's be careful to remember that our things do not define us. Instead, we can strive to be known for kindness and

Our faith values can help us make wise decisions even when upgrades we purchase have the potential to make our spending spiral.

compassion, characteristics that open us up to spending not only on ourselves but in generosity toward others.

Dori Zerbe Cornelsen is a stewardship consultant at Mennonite Foundation of Canada, serving generous people in Manitoba and Saskatchewan. For more information on impulsive generosity, stewardship education, and estate and charitable gift planning, contact your nearest MFC office or visit MennoFoundation.ca.



(Continued from page 9)

Beyond the fact that the two complement each other so well is Ramon Rempel's taking on the issue of "balance" when dealing with the Israel-Palestine conflict.

As one who has studied, served and toured the Middle East, including having lived in both Jerusalem and Beirut, I've encountered the topic of balance routinely when students, tourists and service personnel arrive on the scene. "Balance" easily morphs into "neutrality" and "a reluctance to face up to the injustices and imbalances inherent in the conflict." But, as Rempel says, "I don't believe in or worship 'balance'; I follow Christ."

And I would add: heeding the Old Testament prophets. Balance and neutrality equal assent to the status quo. Thanks to Rempel for tackling this topic in a systematic manner with his six responses to the balance question.

KEN SEITZ, HARRISONBURG, VA.

✉ Readers disappointed in handling of Vernon Leis matter

RE: "ALLEGED SEXUAL misconduct against Vernon Leis, deceased pastor," Sept. 14, page 16.

We are very disappointed in Mennonite Church Eastern Canada with regards to its handling of the Vernon Leis matter. We are sorry for the agony the Leis family is going through.

If the Sept. 10 *Waterloo Region Record* editorial, "A disservice to a man of faith," is a gauge of public opinion, there is reason for constituents to have their confidence in MC Eastern Canada misplaced.

RUTH CAHILL/CATHI BENDER,
TAVISTOCK, ONT.

✉ Editors 'lack . . . understanding on this issue of clergy sexual abuse'

RE: "ALLEGED SEXUAL misconduct against Vernon Leis, deceased pastor" and "The Vernon Leis story," Sept. 14, page 16 and 2, respectively; and "Pastor who died 21 years ago accused of sexual misconduct" and "A disservice to a man of faith," *Waterloo Region Record*, Sept. 8 and 10, respectively.

Thank you for covering the Mennonite Church of Eastern Canada's revelation of allegations against the late Vernon Leis. MC Eastern Canada is setting an important precedent for other churches that refuse to believe victims and protect the vulnerable by revealing perpetrators' names.

It is disappointing that the editors of *The Record* and *Canadian Mennonite* are critical of MC Eastern

Canada and the victim for their brave actions. The editors' comments reveal their lack of understanding on the issue of clergy sexual abuse, and are the kind of statements that make it unsafe for any other victims to come forward. It is common for victims of sexual abuse to not feel safe enough to disclose their story until 20 or 30 years after, or until their perpetrator dies.

In addition, Leis would have been abusing his position of power if the victim were a parishioner in MC Eastern Canada. If this were the case, the question of her consent would be immaterial.

STEVE THEISEN, HUDSON, IOWA

Steve Theisen is the director of the Iowa chapter of the Survivors Network of Abused Priests (SNAP). An identical letter was also received from Kevin O'Connor, Charlottesville, Va.

✉ Better to improve the current foster system than criticize the past

RE: "MENNONITES HAVE yet to reckon with their role in 'sixties scoop,'" Sept. 14, page 20.

My parents had two aboriginal boys from a local first nation placed in their foster care in the 1960s. Obviously, they had fallen through the cracks in the traditional extended family system that normally would have absorbed them and cared for them.

I think it was often compassion that drove the "sixties scoop." The brothers who entered our home when I was a teenager were 6 and 7. They had been neglected and abused, and showed signs of fetal alcohol syndrome, a condition just coming to light way back then. Our parents hoped that if they loved them enough they would thrive.

One became a known aboriginal artist and the other ended up in jail. I wonder what their future would have been if they had stayed in their community. What alternatives were there back then?

Instead of assigning blame to a past that is hard to understand, maybe we should be putting our energy towards changing our current struggling foster system for the better, a system I'm sure we will be analyzing and criticizing in 50 years.

HELEN ROSE PAULS, CHILLIWACK, B.C.




Do you know of someone in your congregation not getting Canadian Mennonite?

Ask your church administrator to add them to the list. It is already paid for.

LIFE IN THE POSTMODERN SHIFT

Honouring the epic journey of food

TROY WATSON

I came across an article about the epic journey of sugar from a sugarcane field on the Hawaiian island of Maui to a nearby coffee shop down the road. It claimed the sugar travelled about 16,000 kilometres to arrive at its final destination a little over a kilometre away. It was shipped from Maui to California, then to New York, where it was put into packets and delivered to restaurants and supermarkets across the U.S., including the cafe just a few kilometres down the road from the sugarcane field where its journey started. Talk about taking the scenic route!

The Worldwatch Institute claims the average American meal travels approximately 2,400 kilometres from source to plate, while the David Suzuki Foundation claims the average Canadian meal travels around 1,200 kilometres. The destructive environmental impact of our current food production, distribution and consumption habits is, in a word, obscene. I'm convinced that for those of us who accept the divine mandate to be good stewards of the earth, it is a moral imperative to embrace organic, local and environmentally responsible food choices. I also recognize the moral responsibility we have to change our current economic realities in which only the wealthy and upper-middle class can really afford to make certain healthy and eco-friendly choices.

The fact is, most Canadians now live in urban centres and are out of touch with the land and how our food is produced.



I'm fortunate to have people in my life who are helping me reconnect with the earth in myriad ways. However, I'm still catching up with many of my Mennonite friends and peers in cultivating an eco-conscious way of life. It can be challenging to change lifelong habits and patterns, even if we're convinced we ought to. This seems

especially true when it comes to food.

An area of food ethics I've been convicted about recently is the art of savouring. Several years ago, I developed

I'm convinced that for those of us who accept the divine mandate to be good stewards of the earth, it is a moral imperative to embrace organic, local and environmentally responsible food choices.

a friendship with an energy worker who had been "delivered" from an obsessive-compulsive disorder and lost a significant amount of weight through studying and practising what he calls "higher consciousness."

One day I shared with him of my own struggle with eating unhealthy food in unhealthy amounts. He's a vegetarian with six-pack abs, but he didn't judge me for my eating habits. He had been there himself.

Instead of condemning, he offered a new perspective. "Eating potato chips, for example, in and of itself, is not bad or shameful," he said. "What makes gluttony destructive is its habitual, excessive and

unconscious nature. I would encourage you to honour the potato and the epic journey it has taken to get to you. Reflect on the many miles, hands and lives that have been part of its journey, from the farmer to the truck driver to the grocery store employee who put the bag on the shelves. Think of them and thank them with every bite. Enjoy the delicious taste and savour it while being mindful of the whole experience of pleasure it provides. Be grateful for each chip, resisting the urge to stuff a handful into your mouth while watching a hockey game on TV. Take one chip at a time and pay attention to its shape and colour, the saltiness, the crunchy texture . . . but more than that, be mindful of the epic journey this potato has taken, from God through the soil . . . and finally to this moment, to offer this gift of pleasure to you."

To be honest, this sounded like complete nonsense at first. But his words stuck with me. I wondered what would happen if I took his advice?

What if, instead of thanking God before every meal and then diving in and devouring my food like I'd just entered a pie-eating contest, I paused to be grateful

for every bite? What if I took the time to enjoy the gift of taste and nourishment each forkful provided? What if I contemplated the many individuals who have worked so hard, many for far less than a living wage, to make this meal or cup of coffee possible for me to enjoy? What if I thanked them, blessed them and prayed for economic justice in our world as I brought each morsel to my mouth.

What would happen if everyone started practising the art of savouring each bite at every meal?

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

VIEWPOINT

Does religion make people intolerant?

WILL BRAUN

SENIOR WRITER

Predictably, CBC jumped on the story of presumed Bible Belt intolerance. The members of our smallish Southern Manitoba credit union voted down a merger with a larger Winnipeg-based credit union and the rumblings here were that the city credit union's "sharia" mortgages did not align with "local values."

In a column entitled "Sickened by 'Christian' opposition," *Winkler Times* editor Greg Vandermeulen dared to express disgust at the way credit union members here applauded anti-Muslim statements at a meeting prior to the vote. While acknowledging that many people will have voted against the merger for entirely sensible reasons, he said the applause at the meeting "came at all the wrong times and showed a side to people one would rather think wasn't there." As his title points out, this area is heavily influenced by the church, and as the phone book points out, ethnic Mennonites dominate.

CBC Radio and other media outlets learned of Vandermeulen's column and ran with it, making us look less than compassionate—again. Five months earlier, the same merger had been voted down and CBC caught word of a former Winkler pastor who made some noise on social media about the city credit union's support for lesbian/gay/bisexual/transgender/queer (LGBTQ) organizations. The journalism was thin, but the "backward Bible Belter" narrative plays well to the CBC crowd.

I happen to be a member of both credit unions and I'm a rural CBC listener, so



I fall on all sides of this one. I didn't really care if the merger was approved, but I do care about the less-than-noble gut response that Vandermeulen wrote about. I also care about the CBC impulse to sneer at the intolerant impulse. It all leads to polarization and it all ignores the fact that we are

all on this earth together and every person is a mix of light and dark.

While I didn't like CBC's coverage, I know that among the good Christians of this area there is plenty of ignorance, suspicion and animosity towards those who are different, whether indigenous, Muslim, generic city pagans, LGBTQ or whatever. We used to lump them all together as the "English," a Low-German equivalent of "gentiles." We all have this tendency to hunker down, to nurture feelings of superiority, to fight off the other, which is usually a stand-in for our own insecurities.

Of course, the recent election campaign focussed further attention on issues of tolerance, as the niqab and our response to Syrian refugees became points of partisan leverage.

I interviewed Peter Cantelon, a former Alliance Church pastor who has lived in Southern Manitoba for 10 years. He is another local columnist who gently encourages people to be compassionate to outsiders. He grew up in a poor, single-parent home in Guelph, Ont. He was judged on how he dressed and where he lived. Those who judged him didn't bother to understand him, he says.

Cantelon wants to be different. In addition to writing, he has planned a public meeting at which Idris Elbakri, president

of the Manitoba Islamic Association, will speak about Islam and respond to questions. Interest in the event, to be held on Nov. 21 in Morden, is high. Local ministerial members and civic leaders are invited. Cantelon recognizes it is easier not to understand others. Black and white is more convenient. "We don't like shades of grey," he says, but people and issues are complex.

Cantelon says too many people feel they have to fight to defend Christianity against cultural incursions. He says God is stronger than that. "Christianity will not vanish from the face of the earth," just because we reach out to others, he says.

While critical of some elements of local culture, he is highly engaged in the community and lacks the chip-on-the-shoulder bitterness that sometimes inflicts "outsiders."

A few provinces away, Dave Loewen also grapples with tolerance. Under the current Abbotsford, B.C., council, a group of protesters has occupied city land—across the street from the Mennonite Central Committee (MCC) office—and is suing the city in the hope of gaining the right to squat on public land. The city, along with MCC and some churches, has provided a range of services to the sometimes aggressive protesters, while also taking concrete steps to address homelessness more generally and to educate citizens about the value of such programs. I'm only telling one side of a complex story, but the point is that, while the situation is not resolved, it has not escalated to the point of counter-protests or significant public pressure to cut funding for homeless programs.

As issues of tolerance and fear swirl, what signal will the church send? Undoubtedly a mixed one. While heavily Mennonite areas vote for a party that fuels fear of people who break the law and pits self-interest against compassion for refugees, churches line up to sponsor refugees and many Mennonites befriend offenders. There will always be pockets of anger—and often the anger is understandable—but hopefully our compassion will be so bold and compelling that CBC will tell of it, even if it comes from the Bible Belt. ☸

/// Milestones

Births/Adoptions

Guenther—Anna Marie (b. Aug. 27, 2015), to Brent and Marie Guenther, Nutana Park Mennonite, Saskatoon.

Nickerson—Sadie Margaret (b. Sept. 25, 2015), to Kristin and Nathan Nickerson, Sargent Avenue Mennonite, Winnipeg.

Regier—Ava Grace (b. July 30, 2015), to Christopher and Chelsey Regier, Tiefengrund Rosenort Mennonite, Laird, Sask., in Pennsylvania.

Baptisms

Darren Steckle, Ashley McKellar, Izzy Siebert, Alyssa McKeller, Obi Siebert—Kingsfield, Clinton, Ont., Sept. 13, 2015.

Meghan Jobson—Trinity Mennonite, De Winton, Alta., at Camp Valaqua, Water Valley, Alta., Sept. 27, 2015.

Marriages

Bruder/Buehler—Alison Bruder and Brandon Buehler, Elmira Mennonite, Ont., Aug. 29, 2015.

Radstake/Woodyard—Eileen Radstake and Walter Woodyard, Elmira Mennonite, Ont., July 24, 2015.

Setherington/Weber—Aaron Setherington and Helen (Sawatzky) Weber, Faith Mennonite, Leamington, Ont., in Cuba, Oct. 2, 2015.

Deaths

Dyck—Helen (nee Siemens), 89 (b. April 28, 1926; d. Sept. 28, 2015), Nutana Park Mennonite, Sask.

Ellis—Doris (nee Dyck), 96 (b. Aug. 4, 1918; d. Jan. 24, 2015), Tiefengrund Rosenort Mennonite, Laird, Sask.

Epp—Kay (nee Thiessen), 80 (b. Feb. 9, 1935; d. Sept. 3, 2015), Nutana Park Mennonite, Saskatoon.

Friesen—Leroy Leslie, 56 (b. May 6, 1959; d. Sept. 16, 2015), Altona Mennonite, Man.

Heide—Ann (nee Brown), 85 (b. Dec. 15, 1929; d. Aug. 28, 2015), Gretna Bergthaler Mennonite, Man.

Kingma—Lisa Leanne (nee Eagleson), 38 (b. Aug. 24, 1977; d. Sept. 15, 2015), Nairn Mennonite, Ailsa Craig, Ont.

Martens—Mary (nee Janzen), 91 (b. March 27, 1924; d. Sept. 20, 2015), Waterloo North Mennonite, Waterloo, Ont.

Redekop—Peter, 101 (b. Feb. 5, 1914; d. Sept. 27, 2015), First Mennonite, Saskatoon.

Rempel—Helena, 94 (b. Oct. 11, 1920; d. Sept. 20, 2015), Winkler Bergthaler Mennonite, Man.

Canadian Mennonite welcomes Milestones

announcements within four months of the event.

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

A moment from yesterday



Radio host Esther Horch interviews school children live on a Saturday morning broadcast of Children's Party in 1958. This education and entertainment show for children aired daily on CFAM from Altona, Man. Founded in 1956 by Mennonite shareholders, CFAM could reach 90 percent of Manitoba's population. The station broadcast a mix of news, commentary, meditations, farm reports, music—except “the abominations of rock n’ roll”—and shows for women. In addition to children's programming, Tante Esther hosted *The Story of our Hymns*, *Afternoon at Home* and *Homemaker's Chat*. CFAM was profiled in *The Canadian Mennonite* in 1958 under the headline ‘Radio as it should be.’

Photo: The Canadian Mennonite collection, Mennonite Archives of Ontario
Text: Laureen Harder-Gissing, Mennonite Archives of Ontario



archives.mhsc.ca

GOD AT WORK IN THE WORLD

'Being good neighbours to those around us'

Witness workers in Germany 'finding more creative ways of being church community in an urban setting' most recently focussing their efforts on ways to meet the needs of refugees

BY J. NEUFELD

Manitoba Correspondent

Gregory Rabus and Jennifer Otto, Mennonite Church Canada Witness workers in Germany, are finding ways to respond to the needs of refugees flooding into the country from Syria and Iraq.

In September, German chancellor Angela Merkel threw open the doors of her country to welcome tens of thousands of refugees, saying that doing so was a moral obligation in the face of the global refugee crisis. Now, the people of Germany are facing the challenges of dealing with so many people in crisis.

In Germany, the government assigns refugees to each town throughout the country. Otto and Rabus live in Mannheim, but much of their work is with a Mennonite church in the neighbouring city of Ludwigshafen. Ludwigshafen, a city of 160,000, is expecting to settle over a thousand refugees this year. Seven new refugee housing units are being constructed. One new unit, located only a couple of hundred metres from Ludwigshafen Mennonite Church, consists of a series of houses made out of shipping containers in a parking lot.

Rabus and Otto say they have been encouraged by local responses to the refugee influx. Volunteers have been setting up German courses for newcomers, organizing food and clothing drives, and accompanying people to government offices to help them with paperwork. One initiative collects bicycles, distributes them to refugees and takes them on bicycle rides to teach them German rules of the road.

But while the majority of Germans say that their country should welcome refugees, many wonder if the country is able to take on so many, and a vocal minority

feels threatened by newcomers. There's a rising right-wing anti-immigrant movement in Germany. Near Mannheim, there have been multiple attacks on refugee housing with air guns and smoke bombs. Elsewhere in Germany, arsonists have set fire to buildings destined for refugees.

There are those who say "it's terrible that refugees are dying, but please don't put a refugee home in my neighbourhood," Rabus says. Consequently, many refugees end up being housed in industrial neighbourhoods under poor conditions.

There are also deportations. While Syrian refugees have a good chance of being accepted into Germany, refugee claimants from the Balkans have "next to no chance" of being accepted, says Rabus. "Deportations often occur at night and by surprise, so that entire families are forcibly removed from refugee homes—an undoubtedly traumatic experience."

Some Mennonites from Mannheim and nearby towns have been involved in acts of peaceful civil disobedience to prevent night deportations and raise awareness in the community.

Otto and Rabus were hired in 2012 to lead an urban church plant in southern Germany in partnership with the Verband deutscher Mennonitengemeinden and the Deutsches Mennonitisches Missionskomitee. In September 2014, the couple, together with their one-year-old

PHOTO COURTESY OF
GREGORY RABUS AND JENNIFER OTTO



Jennifer Otto and Gregory Rabus, pictured with their son Alex, are Mennonite Church Canada Witness workers in Mannheim, Germany.

son, Alex, moved to Mannheim with the goal of "finding more creative ways of being church community in an urban setting in Germany."

Since the refugee crisis has come to the fore, they have been focussing their efforts on ways to meet the needs of refugees. Currently, they are working with the Mennonite congregation in Ludwigshafen to establish a community centre that would provide language courses, play groups and a pastoral presence for newcomers to the city.

"This is one of the ways in which a peace

There are those who say 'it's terrible that refugees are dying, but please don't put a refugee home in my neighbourhood,' Rabus says.

witness in Germany is extremely relevant, both on the political level, in pushing for more humane and sustainable policies, and on the local level with housing, language learning and counselling," Rabus says. "The churches are among those best equipped to help by bearing witness to God's love, tending to physical and spiritual needs, and just being good neighbours to those around us." ❧

Hatching peace

Frank and Helen Epp Peace Incubator up and running

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

While the physical space has been there since the Mennonite Savings and Credit Union (MSCU) Centre for Peace Advancement was inaugurated a year ago, the Frank and Helen Epp Peace Incubator got its official opening on Sept. 22 at Conrad Grebel University College.

The space is made up of six desks equipped with computers, phones and other office accoutrements, but the groups that rent the space get much more. Key among those other perks is the cross-fertilization of ideas and excitement of their peers.

Currently, four groups are utilizing space in the Peace Incubator: Theatre of the Beat, a socially conscious theatre troupe; Pastors in Exile, which is trying to bridge the gap between church and young adults; Food not Waste, which collects perishable food from grocery stores and restaurants, and provides it to shelters and homeless programs; and the Global Peace Centre Canada, which has Ziauddin Yousafzai, Malala Yousafzai's father, as its honorary chair. At the launch, the three latter organizations gave short outlines of what they are doing.

Desks can be rented on daily, weekly, monthly, semester or ongoing bases. Each level of renting brings additional resources to participants:

- **DAILY:** ACCESS to one of six lockable desks and to other shared spaces with wireless Internet capabilities.
- **WEEKLY:** THURSDAY coffee breaks with all peace centre participants, plus news and event updates.
- **MONTHLY:** PROGRESS meetings with peace centre staff, plus free credits to book meeting rooms at Grebel.
- **SEMESTER:** ONE training workshop, plus eligibility for funding or a "hot desk" subsidy through the MSCU Peace Advancement Challenge.

• **ONGOING:** MENTORSHIP from within and beyond the peace centre, involvement in additional Epp Peace Incubator or peace centre community-building events, a profile on the peace centre website and social media channels, and use of the Grebel mailing address.

Peace centre director Paul Heidebrecht noted that the space is for "new and emerging" groups working at diverse and innovative peacemaking projects. The hope is that the presence of the Epp Peace Incubator at Grebel will not only benefit the participants, but all students and faculty, he said.

Howard Armitage, who runs the Conrad Business, Entrepreneurship and Technology Centre, spoke at the launch. ☘



Susan Schultz Huxman, president of Conrad Grebel University College, left, and Helen Epp, widow of Frank Epp, former Grebel president and founder of Project Ploughshares, pose with Paul Heidebrecht, director of the Mennonite Savings and Credit Union Centre for Peace Advancement at the launch of the Frank and Helen Epp Peace Incubator on Sept. 22.

L.O.V.E.

Living Our Values Everyday

GIC Special*
1.55%
for 15 months

At MSCU, our shared values colour everything we do including our products...

- Meritas SRI Funds *socially responsible investments*
- Oikocredit Global Impact GICs *guaranteed investments with global impact*

Speak with a member of our Investment team today.

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

* Rates are subject to change without notice at any time.

 **Mennonite Savings and Credit Union**

www.mscu.com | 1.888.672.6728

Meritas SRI Funds are devoted to creating and marketing socially responsible investments. Meritas SRI Funds is a division of OceanRock Investments Inc., a wholly owned subsidiary of Qtrade Financial Group. Commissions, trailing commissions, management fees, and expenses all may be associated with mutual fund investments. Please read the prospectus before investing. Mutual funds are not guaranteed, their values change frequently and past performance may not be repeated.

GOD AT WORK IN THE CHURCH

It takes three villages to send 18 kids to camp

STORY AND PHOTO BY DONITA WIEBE-NEUFELD

Alberta Correspondent

What does it look like when two churches and Camp Valaqua partner toward a common goal? It looks like 18 enthusiastic campers!

This past summer, the Service and Outreach branch of Edmonton's First Mennonite Church learned that a number of young people from the city's South Sudanese Mennonite Church were interested in going to Camp Valaqua in Water Valley, Alta., for the first time.

There were, however, a few significant obstacles to this dream, money being the most pressing; for the large Sudanese families, many of whom are new Canadians, sending multiple children to camp is financially prohibitive. Transportation to and from the camp, a seven-hour round trip, filling out registration forms and a lack of sleeping bags were also problems.

Service and Outreach decided to ask First Mennonite to consider donating towards the Sudanese campers. Chair Norman Sawatsky was surprised when more than \$2,900 came in after one announcement, and then another \$500 came from the church's Women in Mission group.

"I honestly thought we would be limited by our budget and the [one] ask," he said. "I thought we'd only be able to afford to send seven."

Volunteer drivers stepped forward as needed, and vehicles and sleeping bags were loaned by church members. The Edmonton Mennonite Centre for Newcomers also loaned its sleeping bags to the campers. The money, combined with payments from parents of the campers and some from Camp Valaqua's Campership Fund, was enough for 18 South Sudanese campers to attend a week of summer camp.

It wasn't only the Sudanese campers who

benefitted from the partnership. Interim camp directors Allison and Kevin Stoesz were excited to have the new campers at Valaqua. "The gift these campers brought was a more diverse group," said Allison. "Our summer theme was 'Hand in hand,' which explored the topic of children and diversity. The South-Sudanese kids brought more to the conversation during chapels—differing experiences and points of view."

She also said that a highlight of their summer was "being able to take both the South Sudanese and Liberian kids [from Holyrood Mennonite] on the hike during Teens Week. They were amazed at being able to hike actually in the mountains. They were blown away by the view, being

so high up and looking back at where they had hiked from."

Volunteers who drove vehicles full of Sudanese campers were impressed with their energy. Don Douglas's passengers sang camp songs almost the whole way home from Valaqua, until they all fell asleep. "I was amazed how enthusiastically they sang even when they were tired," he said.

When Sawatsky drove, the campers in his vehicle played a "video game" without any actual electronics. "One guy would talk about the game and set the scenario, and then they'd close their eyes [and imagine]," he said, impressed with how resourceful they were.

Teth Chuol, a 15-year-old from the South Sudanese church, said he was impressed by the quality of the counselling staff. "There is a passion and love for the campers," he said. "It is a relationship-built camp, the staff really choose to be engaged with the games and also with worship. The staff are really helping the campers with their relationship to God."

Teth wants to return to camp next summer, maybe as a volunteer counsellor-in-training. ☘



Nyantut Pal, left, Christina Chany and Balat Pal are ready for their three-and-a-half-hour drive from Edmonton to Camp Valaqua in Water Valley, Alta., with their driver, Barry Andres.

/// Staff change

Jeff Steckley 'released' by MC Eastern Canada

• **JEFF STECKLEY** was released from his congregational ministries role by Mennonite Church Eastern Canada effective Sept. 15. The area church is in a time of transition with respect to its staffing structure, and it is also in a time of revising the congregational ministries portfolio. To make space for something new to emerge in this portfolio, MC Eastern Canada made the decision to release Steckley. "We offer Jeff a tremendous word of thanks for 15 years of excellent work, which he has offered with love, integrity and commitment to the church," said executive minister David Martin in a press release. In response, Steckley thanked the area church and the constituency for the trust that they placed in him for 15 years, and for the relationships that he had the privilege to be part of during his tenure, gifts he will take with him as he pursues new ministry opportunities. When asked for "more clarity" about the revising and releasing process, Martin replied: "Congregations are living in a rapidly changing social context that is becoming increasingly secular and out of touch with a worldview that has a meaningful faith component." The area church "wants to revision how it resources congregations in becoming increasingly relevant in this new social context. Congregations are asking for support in learning how to better engage their neighbourhoods and discerning how God is at work in their communities," he said, adding that MC Eastern Canada "wants to support this interest in disciple-making and will use the fall months to listen more deeply to congregations and church leaders. Staffing needs related to these new initiatives will be determined based on our sense of how God is calling our congregations to move forward in this mission."

—BY DAVE ROGALSKY



Jeff Steckley

/// Staff change


New area church minister installed in Saskatchewan

• **RYAN SIEMENS** was installed as Mennonite Church Saskatchewan's new area church minister of congregational and pastoral relations during a Sept. 27 service at Grace Mennonite Church in Prince Albert, where he is pastor. Having worked within MC Saskatchewan for a number of years, he feels he already knows the area church well, and is looking forward to helping pastors and congregations move through pastoral transitions. Carolyn Vis, Grace Mennonite's congregational chair, believes Siemens has "the right gifts for the job." As part of the search committee that hired him, she sees Siemens's background in conflict transformation as an asset in an area church that is experiencing conflict. Siemens says he hopes "first and foremost . . . to listen and hear where everybody [is] coming from." He sees a need for greater interaction, for building relationships and building trust, and he hopes to foster an "environment where it's okay to disagree, but recognize our unity in Christ." Siemens wants his work to be that of building up the church. "In the cross, Christ has united us," says Siemens. "I want to encourage us to recognize, through humility, that we are all guests at Christ's table."

—BY DONNA SCHULZ



Ryan Siemens



**FORMING Faith...
BUILDING Character**


**YOU'RE INVITED TO
DISCOVER ROCKWAY**

Open House
• Thursday, November 26th, 2015 • 7:00 pm

Grade 9 Night
• Tuesday, January 12th, 2016 • 7:00 pm

www.rockway.ca
to RSVP or for more information

ROCKWAY MENNONITE COLLEGIATE
110 Doon Road | Kitchener | N2G 3C8
www.rockway.ca | 519-743-5209





Song leaders from a number of MC Saskatchewan churches participate in 'Singing with the Spirit,' a weekend music and worship event hosted by Nutana Park Mennonite, Saskatoon, from Oct. 2 to 4.

Singing with the Spirit

One congregation provides opportunity for learning about music and worship

STORY AND PHOTO BY DONNA SCHULZ

Saskatchewan Correspondent
SASKATOON

“I will sing with the Spirit, but I will sing with understanding.” These words, from I Corinthians 14:15, formed the basis of Marilyn Houser Hamm’s recent music workshop at Nutana Park Mennonite Church in Saskatoon.

Houser Hamm, who hails from Manitoba, is well known within Mennonite Church Canada as a musician, music educator, composer and workshop leader, and has served on the music committees for *Hymnal: A Worship Book*, *Sing the Journey* and *Sing the Story*.

Worship happens when people gather together in Christ, she told the more than 40 music lovers from a number of Mennonite Church Saskatchewan congregations gathered for “Singing with the Spirit” from Oct. 2 to 4. Often it happens when God’s people sing together. Citing Ephesians 5, she said that “all of these things—psalming, singing, making melody in your heart—are the imperative of the Spirit.” Through these activities, believers open themselves to the fullness of God. She added, “Being filled with the Spirit is not an individualistic experience,” but happens as believers sing and worship in community.

Worship, according to Houser Hamm, requires participation. “The Greek word for worship means ‘the work of the people,’” she said. It is active, not passive in nature. During worship, believers praise, confess, proclaim, affirm, offer, witness and send. These are all actions. “We tend to interiorize worship,” she said. “I experience something that moves me.” While such experiences are valid, they are not the main reason believers gather to worship, according to her.

“Worship is for God,” said Houser Hamm. Believers gather to worship “because of who God is. Why would we not gather to bless God’s name?”

Love for God and gratitude for what God has done motivate the believing community to gather around the Lord’s Table. Christian worship has always revolved around the Lord’s Supper, but “the table is not ours,” she said. “Jesus invites us to that table, and the crazy thing is, he’s invited a few other people we’d rather not sit at table with.”

As challenging as worshipping together may be, “the worship of the gathered community is incomplete until it takes us out

into our world,” said Houser Hamm. “How can we keep from singing? How can we keep from proclaiming that Jesus is Lord?” The gratitude of that gathered community moves believers to action beyond the sanctuary walls; in proclaiming Christ, the songs sung in worship find their meaning.

In addition to plenary sessions delving into the fundamental precepts of worship, Houser Hamm led a workshop for song leaders and another for accompanists.

She advised song leaders to know the text of hymns they are conducting and to “let your body communicate what the text conveys.” She asked participants, “How are you going to not look like a choral conductor?” Her answer: “Have a little joy in your face!” She advised accompanists to listen to the music, rather than read it, because they may tend to forget the human voice in their efforts to play a hymn well.

In addition to these workshops, Darrell Bueckert of Mount Royal Mennonite Church in Saskatoon led two percussion workshops in which participants found their rhythms with an assortment of shakers and drums.

Along with the workshops, the weekend also included an evening hymn-sing on Oct. 2 led by Houser Hamm, an evening coffee house featuring the talents of local musicians on Oct. 3, and a morning worship service on Oct. 4. ☛

For more photos and two videos, visit canadianmennonite.org/singing-with-spirit.



Staff changes

Pastoral transitions in Ontario

• **ALICIA GOOD** was ordained at North Leamington Mennonite Church, Leamington, on Sept. 20. She has been serving as one of the congregation's pastors since 2013. She received her



Alicia Good

master of divinity degree from Wycliffe College at the University of Toronto, where she was also a member of the Toronto Mennonite Theological Centre. Her participation in Mennonite Central Committee's Serving and Learning Together program in Bolivia was deeply formative for her calling as a pastor. She has been a member of Community Mennonite Fellowship in Drayton, Ont., and Toronto United Mennonite Church.

• **FANOSIE LEGESSE** began as pastor of Zion Mennonite Fellowship, Elmira, on Sept. 1, and was licensed towards ordination there on Sept. 27. Legesse was a pastor/evangelist with the Meserete Kristos Church in Ethiopia, where



Fanosie Legesse

he studied at Meserete Kristos College. Later, he earned bachelor of theology and master of divinity degrees from Heritage Baptist Theological Seminary, Cambridge, Ont. He has been in Canada for nine winters and 12 summers. Legesse is a believer in Christ, husband of Dianne, and father of Zachariah and Lydia. Legesse and his family have been members of Bethel Mennonite Church, Elora, Ont., for the last 12 years.

• **DIANE PINNELL** is to be licensed toward ordination at Bethany Mennonite Church in Virgil on Nov. 1.



Diane Pinnell

—BY DAVE ROGALSKY

Come to Europe with TourMagination!



*A most enjoyable experience.
I would recommend
TourMagination to anyone!*

Mennonite Story in Poland & Ukraine tour participant

Photo by Randy Martin

Choose from European Heritage, Cathedrals & Museums, Christmas Markets, Spain & Morocco or a Swiss/Austrian/German Cultural Tour. Also river cruises to Eastern Europe and Portugal. (Plus Holy Land & other destinations.)

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



TourMagination

discovery+community

TIC0#50014322

Precise.

Target your giving to benefit the charities you choose. Pinpoint the timing to be the most effective for both you and the charity.



We can help. Our professional staff work to keep your aim true. Call any time for a free consultation.

1-800-772-3257
MennoFoundation.ca



**MENNONITE
FOUNDATION
OF CANADA**

GOD AT WORK IN US

OBITUARY

Remembering the man who was 'Doc'

David 'Doc' Schroeder

b. Sept. 20, 1924; d. Sept. 27, 2015

BY KEVIN KILBREI

Canadian Mennonite University
WINNIPEG

His name was David Schroeder, but those who knew him affectionately and respectfully referred to him as "Doc."

Schroeder, who worked as professor of New Testament and philosophy at Canadian Mennonite Bible College (CMBC), one of the predecessor institutions of Canadian Mennonite University (CMU), died peacefully at his home in his 92nd year.

A theologian and churchman with a doctor of theology degree from the University of Hamburg, Germany, Schroeder taught at CMBC from 1959 until 1994.

Harry Huebner, professor emeritus of philosophy and theology, remembers Schroeder as a beloved teacher and inspiring mentor to many students. His gifts extended to his colleagues and to the shaping of CMBC.

"He refused to give simple answers to difficult problems because he believed in the capacity of people to hear the voice of the Spirit," Huebner says. "His charisma was infectious and his influence cannot easily be overstated."

That influence stretches far beyond CMU.

"Churches across the Mennonite world sought not only his biblical knowledge, but his wisdom in bringing issues of the times into interaction with the biblical narrative in ways that often resulted in that 'a-ha' moment," Huebner says.

Schroeder was born in Altona, Man. As a young man, he was a conscientious objector. He felt so strongly about the



David 'Doc' Schroeder

matter that, rather than allowing his bishop to speak for him before the judge, Schroeder went to Winnipeg to face the judge himself.

Schroeder earned a bachelor of theology degree at Mennonite Brethren Bible College and became an ordained minister. Polio

struck, derailing his career as a minister, but led to the opportunity for Schroeder to further his studies.

He earned a bachelor of arts degree from Bethel College, North Newton, Kan., in 1951, and a master of divinity degree from Mennonite Biblical Seminary, Elkhart, Ind., in 1956, before completing his doctorate in 1959.

Reflecting during a recent CMU event on his time spent studying under Schroeder in the 1970s, alumnus Larry Plenert remarked on how Schroeder inspired him to become a lawyer. "He was someone who all of us students at CMBC looked up to and thought highly of," Plenert says.

A student once asked Schroeder if it was appropriate for Mennonites to be lawyers.

"Doc felt that the legal profession would benefit by lawyers that had integrity and had good, strong values, and although we came from this tradition of '*Stillen im Lande*' [the quiet in the land], it was okay for a Mennonite student to become a lawyer," says Plenert, who practised law in Abbotsford, B.C., for 27 years. "That was tremendous encouragement for me."

CMU president Cheryl Pauls notes that Schroeder leaves a legacy as a beloved

teacher to many students. "He was known for his gentle nature, student mentoring, and visionary, creative capacity to take complex questions forward in the classroom and the church," Pauls says.

Gerald Gerbrandt, president emeritus and professor emeritus of Bible at CMU, says that Schroeder was a gentle yet passionate teacher with a fertile imagination and an ability to connect with anyone. "Dave had a special capacity to relate with integrity to a broad range of people, whether renowned biblical scholar or devout layperson, whether non-Christian or conservative Mennonite," Gerbrandt says. "In each case, he could develop a genuine relationship built on respect and trust."

Upon Schroeder's retirement from full-time teaching in 1989, CMBC held an academic symposium in his honour.

Speaking at the event, Rodney Sawatsky, a former student of Schroeder's and then-president of Conrad Grebel College in Waterloo, Ont., remarked that churches sought Schroeder out not because of what he said, but because of who he was as a person. "He is heard because he does not so much negate or scold or imply his intellectual or spiritual superiority, but rather he adds to, builds bridges, surprises, encourages, and assures," Sawatsky said. "He breathes new life, new faith, new hope and new love."

"His master teacher is Jesus the Christ, the Word made flesh," Sawatsky added. "We honour Dave best when we, too, as teachers of the church, look to Jesus as our master teacher, when our words, too, become flesh in and through us. Then and only then will we have been true students of Dave Schroeder. Then and only then will we be servants of the church as Dave has modelled so powerfully for us!"

Schroeder's passion for peace and justice, the global church and the Mennonite church were equalled by his passion for his family. He lived in a four-generational house for more than 50 years.

He is survived by the love of his life, Mildred (Bartel), to whom he was married for 66 years; three children: Dorothy (Don) Sugimoto, Lynette (Ernie) Wiebe and Alan (Ruth) Schroeder; eight grandchildren; and seven great-grandchildren. ☞

FOCUS ON BOOKS & RESOURCES

BOOK REVIEW

A lesson I want my kids to learn

Thirty Bucks.

By Donita Wiebe-Neufeld. FriesenPress, 2015. 23 pages.

REVIEWED BY NATASHA J. KRAHN
SPECIAL TO CANADIAN MENNONITE

As a parent of young children, I read a lot of picture books. Some books I read under duress—my children love them and I tolerate them—and some books I read to my kids despite the fact that they will never become their favourites.

Then there are those books that appeal to both me and my kids, and which we will happily read together over and over again. Donita Wiebe-Neufeld's book *Thirty Bucks* falls into this category. It is a charming story of a reclusive man, dubbed "Mr. Hermit" by the local kids, who is talked into caring for an abandoned kitten for a week in exchange for \$30. It tells the tale of how this seemingly insignificant act changes not only the man, but the world around him.

The cat, named "Thirty Bucks" for the amount of money Mr. Hermit is offered, is an escape artist. By following Thirty Bucks's footprints in the snow, Mr. Hermit begins to meet his neighbours, who welcome the lonely man with chocolate chip cookies and supper invitations, and who provide opportunities for him to serve them. At the end of the week, Mr. Hermit's life has changed so much that he puts the \$30 to a surprising use.

The illustrations by Chad Thompson are simple and engaging.

Although some pages are text heavy, the story is well told. My only criticism is that there are sometimes too many details that may go over the heads of younger readers. For instance, we learn that "every day a grey car left the garage at 5:30 a.m. and returned at 5:30 p.m. Every Saturday in summer, his lawnmower

growled at 7 a.m., unless it rained." I feel that these details, while interesting, don't help move the story along.

Thirty Bucks is set at Christmastime

Storks, sparrows, wind and peace

Two B.C. authors publish children's picture books

BY AMY DUECKMAN

B.C. Correspondent
ABBOTSFORD, B.C.

Two Mennonite authors in British Columbia have recently published children's picture books, both with across-the-world themes.

Barbara Nickel of Yarrow is the author of the recently released *A Boy Asked the Wind*, illustrated by Gillian Newland and published by Red Deer Press. A question her young son asked years ago, "Where does the wind live?" spurred Nickel's imagination and eventually resulted in this book. The story has the wind answering the boy's question by taking him on an adventure to experience distinct winds in different parts of the world.

Nickel says she did "lots of research about lots of different winds," and wanted to emphasize "winds that do positive things."

But one of the winds described is the *shamal* of the Middle East, symbolizing the war in the Persian Gulf. "There's the heart of my story," says Nickel. "Every story needs a conflict. It's really a book about peace."



and, although it is not a Christmas story per se, there are parallels to the unexpected birth of Jesus and how his entrance into the world provided

the opportunity for people to change. In the same way that Mr. Hermit followed Thirty Bucks's footprints in the snow, by following in Jesus' footsteps we are invited to engage with our neighbours not only to be served, but also to serve.

By engaging with the world in this way, not only will we change other people's lives but, as Mr. Hermit did, we will find our own lives changed as well. That is a lesson I want my kids to learn, and reading *Thirty Bucks* to them is a good way to teach it. ❧

PHOTO BY AMY DUECKMAN



Barbara Nickel reads from *A Boy Asked the Wind* on Oct. 4 at the Reach Gallery Museum in Abbotsford, B.C., as part of 'creatiValley', a nine-day celebration of arts and culture in the Fraser Valley.

A critically acclaimed author and poet, Nickel has written several books, including *The Secret Wish of Nannerl Mozart* and *Hannah Waters and the Daughter of Johann Sebastian Bach*.

Aften Thiessen of Vancouver has both

written and illustrated *The Stork and the Sparrow*, a retelling of the story of the Prodigal Son using the metaphor of international adoption and birds. The story tells of a white stork named Abigail who finds an egg on her travels through South Africa. The egg hatches to reveal Rosy, a cinnamon sparrow, who searches for her origins and discovers her sense of family.

The original illustrations are collage on canvas board with scrapbook paper, glue, a bone-folder and scissors. Each collage took Thiessen, the communications coordinator and administrative assistant for Mennonite Church B.C., more than two days to complete.

"One of the things that I have learned is, illustrating well takes a long time," Thiessen writes on her blog (aftenonline.com). "I think especially in the Christian world there is a questioning about the value of art. . . . It's as if stories and art are not considered 'real' needs in the Christian community, but I think they are, because they force us to imagine and empathize, two things we all desperately need more of."

The Stork and the Sparrow is published by First Choice Books in Victoria and will be officially introduced at a launch party on Nov. 14 at the Regent College Bookstore in Vancouver. ☞

More information about *A Boy Asked the Wind* can be found online at barbaranickel.ca. For more information about *The Stork and the Sparrow*, visit aftenonline.com.



A new children's book written and illustrated by Aften Thiessen, *The Stork and the Sparrow*, is being launched on Nov. 14 at the Regent College Bookstore in Vancouver.

2015 Fall list of Books & Resources

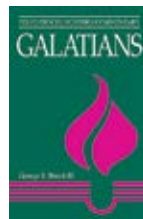
Theology, Spirituality

Changing Lenses: Restorative Justice for our Times. Howard Zehr. Herald Press, 2015.

First published 25 years ago, Herald Press has re-issued this textbook on restorative justice. As well as updated terminology, this edition provides additional resources and recommended reading.

Galatians: Believers Church Bible Commentary Series. George R. Brunk III. Herald Press, 2015, 336 pages.

This commentary by George R. Brunk III gives historical and cultural background to this letter written by the Apostle Paul. This commentary series is designed to be accessible to lay readers and to be used for Bible study at all levels. The book is available in paperback or electronic versions.



Meditations for Adoptive Parents, New Edition. Vernell Klassen Miller. Herald Press, 2015.
Meditations for the Newly Married, New Edition. John M. Drescher. Herald Press, 2015.
Meditations for Single Moms, New Edition. Susanne Coalson Donoghue. Herald Press, 2015.

These three little devotional books have been redesigned and republished. They provide a month of daily devotions with prayers and scriptural meditations.

Rewilding the Way: Break Free to Follow an Untamed God. Todd Wynward. Herald Press, 2015, 288 pages.

Wynward challenges Christians to think carefully about the values taught by western civilization, to break away from "affluenza," and to think about Jesus' teachings in new and wild ways. He believes this will help

Christians understand that they are called to care for creation.

Sons and Mothers: Stories from Mennonite Men. Mary Ann Loewen, ed. University of Regina Press, 144 pages.

In this collection of honest and candid stories, Paul Tiessen, John Rempel, Josiah Neufeld, Nathan Klippenstein, Byron Rempel, Lukas Thiessen, Christoff Engbrecht, Howard Dyck, Andrew C. Martin, Lloyd Ratzlaff, Michael Goertzen and Patrick Friesen reflect on their relationships with their mothers.



What We Believe Together, Second Edition: Exploring the 'Shared Convictions' of Anabaptist-Related Churches. Alfred Neufeld. Good Books, 2015, 166 pages.

Published in cooperation with Mennonite World Conference (MWC), this book outlines the seven shared convictions that unite the members of MWC. Copies were distributed to everyone who attended MWC assembly this summer. It has an introduction by César García, MWC's general secretary, many colourful photos and study questions for each of the nine chapters.

History

The Cross Roads: A History of Virgil Village. David F. Hemmings. Privately published with Bygones Publishing, 2015, 279 pages.

This social history of the village of Virgil, near Niagara-on-the-Lake, Ont., includes many stories of Mennonites who have had a significant impact on this fruit-growing area.

(Continued on page 24)

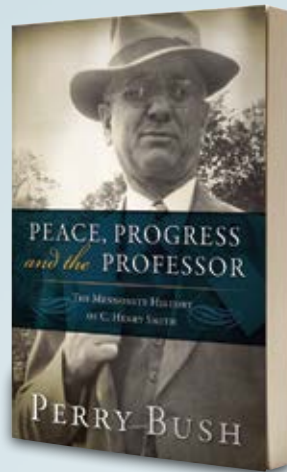
FOCUS ON BOOKS & RESOURCES

RESOURCES

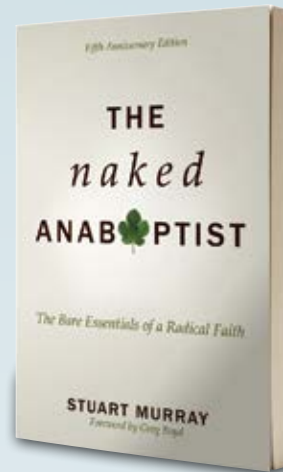
to Inspire, Inform, and Transform



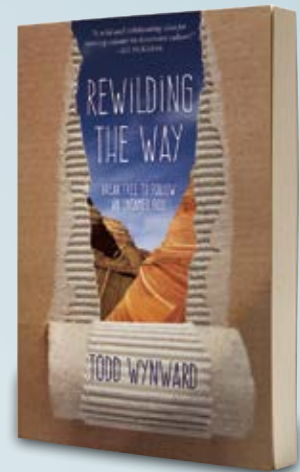
Deuteronomy
Believers Church Bible
Commentary, volume 29
By Gerald E. Gerbrandt | PB: \$40.24
Deuteronomy by Canadian Mennonite University president emeritus and professor emeritus Gerald E. Gerbrandt is a highly readable and academically sound commentary on the life and struggles of Moses' time, as well as how the ongoing themes of covenant, land, and leadership are still relevant today.



**Peace, Progress,
and the Professor**
The Mennonite History
of C. Henry Smith
By Perry Bush | PB: \$34.49 | HC: \$45.99
Peace, Progress, and the Professor examines the life and legacy of C. Henry Smith, a pioneer who sought deep answers and furnished understanding that still affects the church today. Volume 49 in the Studies in Anabaptist and Mennonite History series.



The Naked Anabaptist
The Bare Essentials
of a Radical Faith
Fifth Anniversary Edition
By Stuart Murray | PB: \$17.24
Who are the Anabaptists? What do they believe? *The Naked Anabaptist* features voices and stories from the global church, an updated and expanded resource section, and discussions and core convictions of Anabaptism that challenge, disturb, and inspire.



Rewilding the Way
Break Free to Follow
an Untamed God
By Todd Wynward | PB: \$18.39
May the wild return. Trek along as Todd Wynward, ecological activist and Watershed Discipleship minister, offers a hopeful, Spirit-filled response to our era of ecological crisis and over-consumption while sharing inspiring stories and practical suggestions for personal, local, and national change.



Spark: Igniting Your God-Given Creativity
Women's Retreat Kit

Kit (Director Guide, Bible Study Guide, Worship Guide, Creative Guide, and Participant Guide): \$74.74
Take time away to discover God's creative story. *Spark: Igniting Your God-Given Creativity* retreat kit helps women discover God as the original Creator, the joys of being created in God's good image, and nurture their own creative spirits.

The all-in-one *Spark* kit comes with everything you'll need to help plan and lead a successful women's retreat. The director's guide includes step-by-step instructions. The Bible study guide unpacks four stories of God's creative Spirit at work. Each session in the Bible study guide is accompanied by a creative guide, with individual, small group, and large group ideas to help women take the study even deeper. A participant guide encourages women to make personal connections and provides space for reflection throughout the retreat.

Please note: prices are set to increase January 1, 2016 so order today at your local bookstore, by calling 1-800-245-7894, or online at www.MennoMedia.org.

FOCUS ON BOOKS & RESOURCES

(Continued from page 22)

Escape to Paradise. Edgar Pankratz. Self-published with FriesenPress, 2015, 368 pages.

Using his own experiences as the base, Pankratz tells the story of a Mennonite family who fled from Ukraine in the Second World War. It is a story of faith and hope in difficult situations. The author was born in Ukraine and now lives in Abbotsford, B.C. The book is available in print and electronic versions.



Forward in Faith: History of the Kenya Mennonite Church, a Seventy-Year Journey, 1942-2012. Francis S. Ojwang and David W. Shenk, eds. Kenya Mennonite Church, 2015, 287 pages.

This book begins with a history of the various traditional societies in East Africa and includes many stories of individuals who participated in the formation of a Mennonite church. It also has photos, maps, and lists of congregations and leaders.

Go Well: A Global Pilgrimage. Ronald J. R. Mathies. Self-published, 2015, 360 pages.

In this memoir, Ron Mathies tells his story of growing up in New Hamburg, Ont., the son of Mennonite immigrants. He and his wife volunteered as teachers abroad with Mennonite Central Committee (MCC) soon after their marriage. This experience influenced them profoundly and he spent many more years committed to the work of MCC. Copies are available at mathies.rg@gmail.com.

Ink Against the Devil: Luther and His Opponents. Harry Loewen. Wilfrid Laurier University Press, 2015, 335 pages.

This is a revised and expanded version of Loewen's earlier book, *Luther and the Radicals*, published in 1974. He analyzes Luther's comments against a variety of opponents, including Anabaptists, peasants, the papacy, Erasmus and others.



Menno Simons: Dutch Reformer Between Luther, Erasmus and the Holy Spirit, a Study

in the Problem Areas of Menno Scholarship. Abraham Friesen. Privately published through Xlibris, 2015, 397 pages.

Friesen presents an academic study of Menno Simons' theology. He argues that Menno was influenced much more by Erasmus and Luther than by Melchior Hoffman and the Münsterites. Friesen is professor emeritus of history at the University of California, Santa Barbara.

My Calling to Fulfil: The Orie O. Miller Story. John E. Sharp. Herald Press, 2015, 442 pages.

This biography tells the story of how a man with Amish Mennonite roots came to be a primary force behind some of the major Mennonite institutions in the 20th century. He used his administrative skills to create not only MCC, but also overseas missions, schools and other development agencies.

Worth Fighting For: Canada's Tradition of War Resistance from 1812 to the War on Terror. Lara Campbell, Michael Dawson and Catherine Gidney, eds. Between the Lines Publishing, 2015, 336 pages.

Among the 17 chapters in this book are two written by Mennonites. The first chapter is by Jonathan Seiling, who describes how the Historic Peace Churches responded to the War of 1812. In a later chapter, Conrad Stoesz writes about Mennonite and other conscientious objectors in the Second World War.



Other books

Armin's Shorts. Armin Wiebe. Turnstone Press, 2015, 290 pages.

This collection of short stories by Armin Wiebe brings together some of his writings that were previously published in magazines. The stories are primarily set in Manitoba and many of them probe "flat German" Mennonite culture with a wry sense of humour.

Eigenheim. Joanne Epp. Turnstone Press, 2015, 109 pages.

This collection of poems explores the author's growing-up years in a Mennonite community in rural Saskatchewan.

Gather Around the Amish Table: Treasured

Recipes and Stories from Plain Communities. Lucy Z. Leid, ed. Herald Press, 2015, 272 pages.

The recipes in this collection were originally published in 2006 under the title *Countryside Cooking and Chattering*. The recipes come with stories from Amish and Old Order Mennonites who submitted them to *Die Botschaft*, an English-language newspaper widely read in Old Order communities across North America. This edition has many colourful photos.

Hutterite Diaries: Wisdom from my Prairie Community. Linda Maendel. Herald Press, 2015, 165 pages.

Part of the Plainspoken series, this is another book written from the perspective of the Plain people. The writer lives in the Elm River Hutterite Colony near Winnipeg and writes about the daily life of her community. The book gives insight into the habits and customs of the Hutterites and how they are different from Canadian society in general.



Joseph's Dilemma: Return to Northkill, Book 2. Ervin R. Stutzman. Herald Press, 2015, 338 pages.

This book continues the story begun in *Joseph's Choice*. It is set in the Pennsylvania frontier during the Seven Years War and is based on the true story of an Amish father and sons who were captured by Indians.

Painting Over Sketches of Anatolia. Leonard Neufeldt. Signature Editions, 2015, 89 pages.

The poems in this collection are set in a number of places around the world. Neufeldt was raised in Yarrow, B.C.

Rachel. Reuben. Polly. Andy. Mary Christner Borntrager. Herald Press, 2015.

These four books from the Ellie's People series about Amish young people have been re-published and updated. The stories are the same as those published 25 years ago, but the language has been updated. They are designed for readers 10 years of age and up.

Simply in Season: Tenth Anniversary Edition. Mary Beth Lind and Cathleen Hockman-Wert. Herald Press, 2015.

The recipes in this collection are grouped

according to the time of year the ingredients are in season. The cookbook encourages readers to prepare food that is fresh and locally available. This edition has an expanded fruit and vegetable guide on how to store fresh produce. It is available in hardcover spiral or paperback.

Children's Books

Thirty Bucks. Donita Wiebe-Neufeld. FriesenPress, 2015, 23 pages.

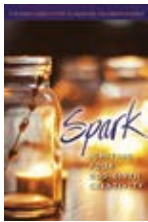
The full-colour photos of this story enhance its message about the charm of kittens, the power of love and the importance of neighbourliness. Its setting is Christmastime in a neighbourhood somewhere in Canada. It is available online from friesen.com or amazon.ca.

Resources

Circles of Love: Stories of Congregations Caring for People with Disabilities and Their Families. Dean A. Preheim-Bartel and Christine J. Guth, eds. Herald Press, 2015.

This little book provides stories of how congregations have been able to include those with disabilities and support their families. The 10 chapters profile how 10 different congregations have worked at being circles of love.

Spark — Mennonite Women's Bible Study Guide: Igniting Your God-Given Creativity. April Yamasaki. Herald Press, Mennonite Women Canada and Mennonite Women U.S.A., 2015.



This 12-session Bible study guide is designed to be used in women's groups or other small-group settings, or by individuals. A retreat kit is also available with guides for organizing a women's retreat.

Fully Engaged: Missional Church in an Anabaptist Voice. James R. Krabill and Stanley W. Green, eds. Herald Press, 2015.

The stories and reflections from this collection relate to what it means to be a missional church. The essays are primarily from church leaders and congregations of MC U.S.A.

—Compiled by Barb Draper,
Books & Resources Editor



ONLINE NOW!

at canadianmennonite.org

Making a difference

The youth group of Arnaud Mennonite Church took on a project to help feed hungry people around the world. Their hard work paid off.

canadianmennonite.org/making-difference



Church leaders learn to pastor people of peace in a country at war

Mennonite pastors and laypeople gathered to explore faithfulness to Christ's way in the face of war.

canadianmennonite.org/pastor-people-peace

Shannon Moroney makes art from pain

Artist Shannon Moroney uses images to illustrate her journey through trauma and resilience. Her art show is currently on display at the Centre for Peace Advancement at Conrad Grebel University College, Waterloo, Ont.

canadianmennonite.org/makes-art-pain



Shantz Mennonite Church celebrates 175 years

As the rural Ontario congregation remembers the past, members develop new vision for outreach in the community and beyond.

canadianmennonite.org/shantz-mennonite

CANADIAN MENNONITE

Be faithful, love your neighbours,
seek justice, and make peace

Check us out online:

- 1 Get the digital copy at no extra cost if you are a print subscriber. Email your request to office@canadianmennonite.org.
- 2 Read the latest news, updated calendar and classifieds. See web-exclusive stories on your smart phone, tablet or computer.
- 3 "Like" the *Canadian Mennonite* Facebook page and follow @CanMenno on Twitter, for regular updates on stories from across the church and around the world.



Join the conversation.
canadianmennonite.org

LIKE + TWEET + EMAIL

Yellow Page Directory

Builder



204.293.1018

Building in Winnipeg for over 30 years

Touchstone Builders is committed to excellence in residential renovation. Call or text Phil Loewen to learn more.

touchstonebuilders.ca

Financial Services



EBY FINANCIAL GROUP INC.
Listen. Understand. Plan.

Duane Eby, MBA, CFP, CLU Financial Advisor

410 Conestogo Road, Unit 208, Waterloo, Ontario N2L 4E2
tel 519.725.2006 fax 519.725.2003
email deby@ebyfinancial.com

**Charitable giving
can be fun and easy**

Let us show you how.



Faithful Joyful Giving

1.800.772.3257
MennoFoundation.ca



**Mennonite Savings
and Credit Union**

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

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

*Your Values
Your Credit Union*

www.msccu.com

Insurance

Roth Nowak
INSURANCE BROKERS

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

**Auto, Home & Business
Insurance**

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

novex
GROUP INSURANCE

MAX
MAX Canada

Legal Services



Russel Snyder-Penner

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

**SUTHERLAND
MARK
FLEMMING
SNYDER-PENNER**
PROFESSIONAL CORPORATION
BARRISTERS AND SOLICITORS

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

Real Estate

**HUNSBERGER
REALTY LTD.**
Real Estate Brokerage

640 Bayhampton Ct., Waterloo, ON N2K 3P1

Telephone 519-746-1734

Cell 519-580-5791

Website: www.hunsbergerealtyltd.com

E-mail: merrilhunsberger@rogers.com

Merrill Hunsberger, Jr. D.
Broker of Record

"CHINESE ALSO SPOKEN"

中文服務



Retreat/Accommodations



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

Student residence and
summer guestrooms

**maison
de l'amitié**

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

Service Opportunities



Responding
Rebuilding
Restoring

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

Volunteers needed Spring and Summer 2015

High River, Alberta
Detroit, Michigan

<http://mds.mennonite.net>

PHOTOS COURTESY OF THEATRE OF THE BEAT

THEATRICAL REVIEW

A prophetic voice for the excluded

This Will Lead to Dancing

A Theatre of the Beat performance at Conrad Grebel University College, Waterloo, Ont., on Sept 24. Written by Johnny Wideman. Directed by Erin Brandenburg with assistance from dramaturge Steven Gallagher.

REVIEWED BY ALLY SIEBERT
SPECIAL TO YOUNG VOICES

“Mennonites talking about sex? That would probably make world news!”

So observes the latest original production by Ontario-based theatre company Theatre of the Beat. The hard-hitting play, *This Will Lead to Dancing*, tackles this “taboo” topic and encourages Mennonites to talk about lesbian/gay/bisexual/transgender/queer (LGBTQ) inclusivity at least in our congregations.

The story revolves around two teenage members of a small-town Mennonite community, Sam (Ellen Reesor) and Alex (Kimberlee Walker), who stage a hunger strike to protest their church’s exclusive stance on homosexuality. A local news anchor (Amy O’Grady) catches wind of their story, and soon the issue is blown open on national news. Church leaders struggle to deal with the urgency of the girls’ fast under the critical gaze of the crowds amassing on the front lawn, and over the course of a few days sexuality and spirituality are forced to partner in a dance that proves challenging for both.

Theatre of the Beat performed the play to an overflow house at Conrad Grebel University College, Waterloo, on Sept. 24. Jokes about hockey towns, funeral sandwiches and the awkwardness of dancing had a Mennonite-affiliated audience in stitches. Although youth take centre stage, the show at Grebel garnered equal

enthusiasm from teenagers, parents and grandparents alike.

Input from the diverse communities represented onstage was therefore integral to Wideman’s extensive researching, writing and workshopping over the past 14 months, and the company is encouraging every audience member to participate in the conversation by submitting their written feedback (theatreofthebeat.ca).

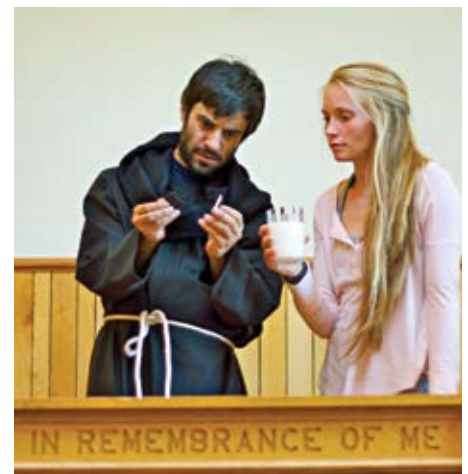
The result of Wideman’s work is a powerful play that includes parts for those who have studied the Bible’s discussion of homosexuality, those who have made the words “this is a difficult conversation” their excuse not to delve into the topic, those immersed in a culture in which homosexuality is a non-issue and those who have been wrestling in silence for decades before we feisty millennials were even born.

Intergenerational misunderstandings prove humorous onstage, but tension between generations in the congregation is not always a laughing matter. The arrival of a culture-shocked Menno Simons (Benjamin Wert) to this contemporary theological stand-off is a clever reminder that the Mennonite church is no stranger to either scrutiny or schism.

The truth of this fiction lies in the all-too-real stories that have inspired it: stories of bitter rejections, broken spirits
(Continued on page 28)



Theatre of the Beat artistic director Johnny Wideman took 14 months to research, write and workshop This Will Lead to Dancing. He is encouraging people who see the play to submit feedback.



Ben Wert is Menno Simons and Ellen Reesor is Sam in This Will Lead to Dancing.



Johnny Wideman, Kimberlee Walker, Ellen Reesor (pictured) and their Theatre of the Beat colleagues are planning to tour This Will Lead to Dancing in the coming months.

(Continued from page 27)

and unfathomable grief for which there are no words. In response, many audience members at Grebel left the room speechless after giving the cast and crew a standing ovation.

Although mostly met with positive encouragement, Wideman also acknowledges that some individuals receive the show more negatively, given its controversial subject matter and somewhat harsh portrayal of church leadership.

But like the prophetic voices of many artists before it, Theatre of the Beat has vowed to celebrate the beauty of the church but simultaneously hold it accountable, especially for the potentially alienating effects of exclusivity.

“We don’t know what’s going to happen, but we are exploring this issue with wonder, with anticipation,” says Leah Harder Wideman, the company’s production manager. As Mennonite Church Canada has recently asked, what does it mean to be a faithful church when it comes to matters of sexuality?

Theatre of the Beat typically performs in a variety of venues, but this play calls for the use of the church’s more sacred spaces. While the performance makes us members of an audience, sitting in our own church’s pews to watch makes us members of a congregation as well.

Theatre of the Beat might expertly lead us through the opening dance steps, but ultimately they are ours to own.

While the company is already scheduled to tour this year, it is continuously fundraising for this project so that all communities are able to engage with it regardless of financial resources or stance on the issue.

“We’re trying to support the risk that some communities feel they might be taking by hosting this show,” says Wideman. “We’re trying to make it accessible.”

This is a play for churches that are teaching others the routine, for those who are just learning the choreography, and even for those who can’t make a move without stepping on each other’s toes.

But no matter how you identify, Mennonites take heed: This play will undoubtedly lead to discussion, if not to dancing. ❧

Ally Siebert, 22, is in her final year of English literature and applied language studies at the University of Waterloo, Ont. She is originally from Ottawa and a member of Ottawa Mennonite Church.

For more photos, visit canadianmennonite.org/this-will-lead-to-dancing-review.



PERSONAL REFLECTION

Finding the strength to keep going

Former teacher remains steadfast in her faith in spite of autoimmune disease

BY BRIGHTON THIESSEN

SPECIAL TO YOUNG VOICES

VOICE |
of the marginalized

My mother Colleen Thiessen and I were out for a walk when I visited her a few months ago and we passed our church. I

asked how she could attend every Sunday morning. She replied, “I don’t. That’s the problem. I barely even have enough strength to just get out of bed.”

Even walking is an obstacle for her these days.

My mother walked through her early years with cautious optimism. She grew up in Winnipeg and, at 22, she struck out on her own to Winkler, Man., to become a teacher. It was her passion.

She met the love of her life, Brian, in 1986. They got married in 1989 and have been together ever since. However, just six months into their marriage, they faced a big challenge. My mother's body grew so stiff that she couldn't walk.

"I could remember once crawling to the bathroom on hands and knees," she recalls.

In 1990, she was diagnosed with rheumatoid arthritis.

The Arthritis Society of Canada describes rheumatoid arthritis (RA) as an autoimmune disease that attacks the body's immune system. It inflames the tissue in the lining of joints all over the body, and results in swelling, pain, inflammation and joint destruction.

RA affects 1 percent of Canadians, and it affects women three times more often than men. It affects middle-aged people the most, but can hit anyone at anytime. There is no cure.

My mother didn't know initially that this disease would afflict her for life. "I was ignorant," she says. "I wasn't looking very far down the road."

But with determination, she set her mind to look forward and not behind.

She had children of her own, twin boys, in 1995. According to the Arthritis Society, up to 75 percent of women who have RA go into remission when they are pregnant. She was one of these women. She went off medication during pregnancy and had no signs or symptoms of pain during this time.

But after my brother and I were born, the pain returned with a vengeance. She dealt with ulcers in the lining of her stomach and she took drugs to fight off these sores. The pain in her joints was so bad that, when we were five weeks old, she did not have the strength to pick us up. In 2000, she went on the strongest medication possible to fight RA.

Through all of this, she continued to teach. She moved to a position as a

half-time Kindergarten teacher at Winkler Elementary School. The kids loved her, and so did her co-workers, but the pain was unbearable. She called in sick so many times she lost count. In September 2011, my mother felt she wasn't connecting with the kids, so she received a medical leave and stopped teaching.

"I got to the point where I didn't care anymore," she says through tears. "It was at that point where I started to devote my remaining energy to my family."

My mother quickly became bored just sitting at home. A devout Christian, she started to work at Grace Mennonite Church in Winkler. She served as a Sunday school teacher/helper for 10 years, and was elected to several committees, including the missions and gift discernment committees.

"My strength comes from God, and I try to give my best to him every day," she says. "I go to church to connect with other believers. It's to have an official meeting with God. He helps me cope and he gives me my foundation."

She currently attends adult Bible study on Wednesday mornings with the senior citizens of the church, a group she jokingly refers to as the "saints" of the congregation. She looks after toddlers on Thursday mornings for the young mothers Bible study session.

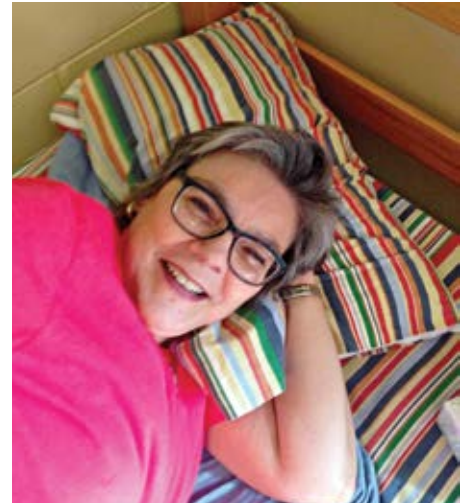
Meanwhile, her arthritis continues to get worse.

"I'm a deeply spiritual person," she says. "I believe I was given this to show people to keep going physically and in their faith, even when you don't want to." ❧

Brighton Thiessen, 20, is a third-year communications and media student at Canadian Mennonite University. His home church is Grace Mennonite Church in Winkler, Man.

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 is a member of Canadian Mennonite's board of directors and an assignment editor at the Winnipeg Free Press.

PHOTOS COURTESY OF BRIGHTON THIESSEN



While Colleen Thiessen's rheumatoid arthritis has prevented her from sticking with her career as an elementary school teacher, she has become heavily involved at her church.



Brighton Thiessen

Calendar

British Columbia

Nov. 22: Joint MC B.C./Columbia Bible College services: (10 a.m.) at Living Hope Christian Fellowship, Surrey, with a lunch to follow; (2 p.m.) at Living Stones, Surrey. Music at both services by Columbia students.

Nov. 28,29: Advent vespers with Abendmusik Choir: (28) Emmanuel Free Reformed Church, Abbotsford; (29) Knox United Church, Vancouver. Both services at 8 p.m.

Saskatchewan

Nov. 24: RJC Kielke and Sausage Supper at Bethany Manor, Saskatoon.
Nov. 27-29: "This Will Lead to

Dancing," a new play by Theatre of the Beat that addresses LGBTQ inclusion, at Wildwood Mennonite Church, Saskatoon. All shows at 7 p.m. RSVP in advance to production@theatreofthebeat.com to ensure a seat.
Dec. 6: RJC choir concert at Knox United Church, Saskatoon, at 7:30 p.m.
Dec. 18: RJC Christmas concert at RJC at 7 p.m.

Manitoba

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.
Nov. 15: Mennonite Community Orchestra presents its fall concert of works by Weber, Bach and Beethoven, at CMU's south campus chapel, at 3 p.m.
Nov. 17: Evening of the Arts at Westgate, 7 p.m.
Nov. 19-21: "This Will Lead to Dancing," a new play by Theatre of the Beat that addresses LGBTQ inclusion, in Winnipeg. Location TBA. All shows at 7 p.m. RSVP in advance to production@theatreofthebeat.com to ensure a seat.
Nov. 22: First Mennonite Church Choir, Winnipeg, performs its annual Memorial Sunday concert featuring Cherubini's "Requiem," at 7 p.m., at the church.
Nov. 23: Annual general meeting at Westgate Mennonite Collegiate, 7 p.m.
Dec. 7: Westgate Christmas concert at Westminster United Church, 7 p.m.
Dec. 19: "Singin' in the Grain" fundraising concert for Canadian Foodgrains Bank at Emmanuel Mennonite Church, Winkler, at 7:30 p.m. featuring the Winkler Men's Community Choir.

Ontario

Until Dec. 18: "Exploring resilience through the artwork of Shannon Moroney," at the Conrad Grebel University College Gallery, Waterloo.

Nov. 1: Anabaptist Heritage Concert at St. Catharines United Mennonite Church, at 7 p.m.; freewill offering in support of MCC's response in the Middle East.
Nov. 1: Menno Singers performs its 60th-anniversary concert, at St. Jacobs Mennonite Church, at 3 p.m.
Nov. 6,7: Fraser Lake Camp 60th-anniversary fundraising gala. Johnny Wideman of Theatre of the Beat presents "It Only Takes a Spark: 60 Years of Camping with a Purpose." (6) at Breslau Mennonite Church; (7) at Rouge Valley Mennonite Church. Both events start at 6:30 p.m. For tickets, call 905-642-2964 or e-mail info@fraserlakecamp.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.marriageencounter.com.
Nov. 8: Fourth annual male chorus sing at Detweiler Meetinghouse, Roseville, 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. Details including choir invitation at www.sjm.on.ca or 519-664-2268.
Nov. 20-21: Naim Mennonite Church, Ailsa Craig, presents its annual "Spirit of Christmas" juried craft and live music show. One-of-a-kind crafts, Ten Thousand Villages, homemade baking. Music by Randy Grey, Camping's Blessings and the Valleyview Male Chorus (20) 6:30 to 9 p.m.; (21) 10 a.m. to 4 p.m.
Nov. 21: Annual Fairview Mennonite Home handicraft sale, 9 a.m. to 1 p.m. Tea room and lunch available as well as Christmas decorations, gifts, bake sale and more. For more information call 519-653-5719.
Nov. 21: Annual Nithview Community

Briefly noted

Hutterite Diaries reveals authentic look into communal colony

Since modern North Americans are often groomed toward individualism, an authentic window into a communal life is becoming rarer and more valuable to society. In a new book, *Hutterite Diaries: Wisdom From My Prairie Community*, author Linda Maendel provides such a window. She describes the daily goings-on of her Hutterite colony, or *bruderhof*, located near Winnipeg, revealing a life of sharing and Christian community. She makes what could be foreign and strange, intimate and familiar through her storytelling. The book is the newest addition to Herald Press's Plainspoken series, which is dedicated to showing what authentic Anabaptist life looks like in a variety of contexts. *Hutterite Diaries* is a collection of memories and anecdotes with occasional notes on the history of Hutterites, all based on Maendel's experiences in her own colony.

—MennoMedia



Second installment of historical fiction series released

A new novel by Ervin Stutzman explores themes of love and faith as two cultures intersect. *Joseph's Dilemma* focusses on an oft-unexplored portion of history: the interaction between Amish settlers in Pennsylvania and the Delaware Indians during the brutal Seven Years War. Although fictional, the book is based on actual events that occurred during the war that ran from 1754-63 from Virginia to Nova Scotia. In the book, Joseph, his father Jacob and his brother Christian are captured by Delaware Indians. While at first Joseph rejects the customs of his captors, he gradually begins to feel like an adopted part of the tribe, rather than a prisoner. As Joseph's Amish heritage pulls him in one direction, a love interest within the tribe and a growing connection to the culture of the Delaware Indians pull him in another. Through Joseph's eyes, the realities of settler atrocities committed against the Delaware Indians come into focus, as does the harm done to the immigrants.

—MennoMedia



Christmas tea, silent auction, bake sale and more, in New Hamburg, from 2 to 4 p.m.

Nov. 21,22: Soli Deo Gloria Singers present their fall concert, "Fire and d' Rock"; (21) at UMEI, at 7:30 p.m.; (22) Leamington United Mennonite Church, at 3 p.m. For more information, call UMEI at 519-326-7448.

Nov. 25: MennoHomes annual general meeting and concert featuring Janice Lee, at Waterloo Mennonite Brethren Church, at 7 p.m. For more information, call 226-476-2535 or visit mennohomes.com.

Nov. 29: Fourth annual "Welcoming Advent" at Detweiler Meetinghouse, Roseville, at 2:30 p.m., with Christmas music by Lifted Voices and Laurence Martin leading historic Christmas songs.

Dec. 5,6: Pax Christi Chorale and the York University Dance Ensemble present "L'enfance du Christ," at Grace Church on the Hill, Toronto. (5) at 7:30 p.m.; (6) at 3 p.m. For tickets, e-mail boxoffice@paxchristichorale.org.

Dec. 12: Pax Christi Chorale presents "The Children's Messiah," at Church of St. Mary Magdalene, Toronto. For tickets, e-mail boxoffice@paxchristichorale.org.

Classifieds

For Sale

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

Announcement

'Researchers are seeking volunteers to participate in a study investigating effects of trauma caused by sex abuse, its effect on memory and repression of memories of abuse. Members of the Mennonite Community who were sexually abused by church leaders (ordained or lay) are invited to participate. This study is being conducted by the Stress Research Section of The World Psychiatric Congress and The Center for Neuropsychiatric Research of Traumatic Stress, The Charles University, Prague.' Contact mennonite@snapnetwork.org to participate.

Dec. 13: Inter-Mennonite Children's Choir presents "Follow the Star," at St. Jacobs Mennonite Church, at 3 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. For more Calendar listings online, visit canadianmennonite.org/churchcalendar.

Travel

Visit Europe the Mennonite Way! Faith based Hotel Tours to Holland, Switzerland, Germany, Poland and Ukraine, focussing on the Mennonite-Anabaptist heritage. More information online: mennoniteheritagetours.eu

Advertising Information

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

Employment Opportunities

EMPLOYMENT OPPORTUNITY

Springfield Heights Mennonite Church, Winnipeg, MB, is seeking a Lead Pastor who is a strong spiritual leader and sound Biblical teacher. We are looking for someone who is able to lead us through our challenges and move us forward with wisdom and grace. Someone who can relate to all age groups. Someone who will engage us in spiritual growth and encourage us to live out our Vision Statement.

Contact: Hildy Doerksen, Search Committee Chairperson, at hildyd@shaw.ca or (204) 669-5199
<http://www.springfieldheightsmennonitechurch.ca/>



Conrad Grebel University College

Conrad Grebel University College announces its intention to hire in the area of practical theology starting as early as **July 2016**. This position, which is dependent on funding, will have responsibilities supervising and teaching students in Grebel's Master of Theological Studies program. Please contact *Trevor Bechtel, Dean*, at grebeldean@uwaterloo.ca for more information and especially if you are interested in a conversation at AAR/SBL in Atlanta. Conrad Grebel University College is a teaching institution founded by the Mennonite Church and affiliated with the University of Waterloo.



Eastern Mennonite University

EMPLOYMENT OPPORTUNITY

Eastern Mennonite University announces a Full-time Assistant or Associate Professor in a tenure-track faculty position in Theology beginning mid-August 2016.

Requirements:

- Ph.D./Th.D in theology or related discipline;
- teaching experience in theology,
- peace studies and/or missiology/world Christianity;
- commitment to Anabaptist/Mennonite convictions;
- evidence of scholarship;
- cross-cultural and interfaith experience desirable.

Please read job description at emu.edu/hr/openings/ Send letter of application, curriculum vitae, transcripts (unofficial acceptable), and three letters of reference to Dr. Deirdre Smeltzer, Vice President and Undergraduate Academic Dean, Eastern Mennonite University, Harrisonburg, VA 22802. ugdean@emu.edu. EMU reserves the right to fill the position at any time or keep the position open. AAEO employer.

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 for more information.

MENNONITE DISASTER SERVICE PHOTO



Fran Schiller of Ottawa Mennonite Church says she had an amazing experience volunteering for a week as part of a four-week Mennonite Disaster Service 'family project' at Camp Elim in south-western Saskatchewan this summer, during which time participants built a large boathouse from scratch under the direction of Ed and Ida Buhler. 'Our week . . . in August was an awesome experience,' she says, 'and it was all the more precious because we were together as families!' During the first three weeks, other volunteer families worked on two double cabins.

God at work in the church Snapshots



Canadian Mennonite University (CMU) unveiled a donor recognition wall during its Fall Festival at the end of September that features an art piece commemorating people who contributed \$12 million to the \$14.4-million Marpeck Commons project. Created by Winnipeg artists Ray Dirks, left, and Richard Finney, the piece is made up of brushed metal and glass. The glass features an etching of a tree made up of phrases from CMU's mission statement.

The lower portions of the piece feature a laser cutting of the names of donors, with room to add the names of future donors. 'It's a field of names,' explained CMU president Cheryl Pauls during the festival. 'Each individual is a kernel, a kernel that matters and is vital to the actual, ongoing life of this place. As a collective, this field of names draws out the best of what is made possible through the learning, the conversation, the sharing together in this place.'