

CANADIAN MENNONITE

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GUEST EDITORIAL

‘Generous orthodoxy’

Balance of loyalty, conscience heals the body’s ills

PAUL SCHRAG

On his Aug. 11 podcast, journalist Malcolm Gladwell used the concept of “generous orthodoxy” to frame the story of Chester Wenger. It’s a positive approach to faith that is gaining ground among Mennonites.

Gladwell, a best-selling author whose “Revisionist History” podcast tops the iTunes chart, interviewed the 98-year-old retired minister about officiating at his son’s wedding—and setting off ripples across Mennonite Church U.S.A.

It’s a compelling story, which *Mennonite World Review* told in the Nov. 24, 2014, issue: Philip Wenger and Steve Dinnocenti got married soon after it became legal for them to do so. Chester solemnized their same-sex union in violation of a denominational rule, then wrote an open letter defending his action. Lancaster Mennonite Conference revoked his credentials as a minister.

Wenger’s blessing of his son’s marriage made him a rule-breaker, but hardly a defiant one. In the open letter, he wrote of his hope that the church would show compassion for sexual minorities and affirm their desire to “live in accountable, covenanted ways.”

Wenger’s humble, respectful approach to this most contentious of issues led Gladwell to centre his podcast on the theme of “generous orthodoxy.” Wenger displayed no anger or spirit of rebellion. He professed a desire to perform an act

of love—and to affirm that his loyalty to the church, even after it punished his offence, had not diminished in the least.

It is this humility and respect that made Wenger a model of “generous orthodoxy” for Gladwell. Same-sex marriage is unorthodox, but Wenger’s orthodoxy lies in remaining faithful to the church even while rejecting one of its doctrines. “You must respect the body you are trying to heal,” Gladwell says. You have to balance loyalty and conscience.



[Malcolm] Gladwell may stretch the definition of orthodoxy, but the larger point is this: When we stand up for our convictions, but refuse to draw battle lines, we practise generous virtues

Sara Wenger Shenk, daughter of Chester and president of Anabaptist Mennonite Biblical Seminary, Elkhart, Ind., writes on her blog that it is “those who are most deeply immersed in the beauty and wisdom of a tradition who have the best capacity to change it in ways that ring true with its core convictions.”

Gladwell may stretch the definition of orthodoxy, but the larger point is this: When we stand up for our convictions, but refuse to draw battle lines, we practise generous virtues: searching for truth together, upholding Christ as the

centre of our faith, preserving unity in the church and embodying the gospel’s gracious character.

Gladwell didn’t coin the term “generous orthodoxy.” Theologian Hans Frei gets credit for that. *A Generous Orthodoxy* is also the title of a 2004 book by Christian writer Brian McLaren. The foreword by John R. Franke lists the virtues of a faith that is generous and orthodox.

“Generous orthodoxy” has spread among us most recently in MC Canada’s decision to “create space” for congregations to “test alternatives to traditional beliefs on same-sex relationships.” The denomination’s traditional, orthodox statements and positions remain. But they are now explicitly yoked to a spirit of generosity that says there is room for those who differ from the majority.

“Creating space,” as the Canadians

call it, is a good way to practise “generous orthodoxy.” A conflict-weary church needs space—to relieve tension, to have a conversation, to hear the Spirit speak.

Paul Schrag is the publisher/editor of Mennonite World Review (mennoworld.org), an independent newspaper based in Newton, Kan. Reprinted from the Aug. 29 edition. Best-selling author Malcolm Gladwell grew up in Elmira, Ont.; he is a son of Graham and Joyce Gladwell, who are now members of Waterloo North Mennonite Church, Waterloo, Ont.

ABOUT THE COVER:

This tattoo on her torso is how one woman copes with, grieves and remembers her miscarried child. Our page 4 feature by Manitoba correspondent Beth Downey Sawatzky, ‘Coping, grieving, remembering,’ offers churches suggestions for helping women—and their families—to deal with pregnancy loss.

PHOTO: ‘MISCARRIAGE TATTOO’ © BY STACY LYNN BAUM / CREATIVECOMMONS.ORG/LICENSES/BY-NC-ND/2.0/

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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

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Award-winning member of the Canadian Church Press



GOD AT WORK IN THE CHURCH FEATURE

coping
grieving
remembering

Parents open up on what it's like to lose a baby, and what the church can do to help

BY BETH DOWNEY SAWATZKY
MANITOBA CORRESPONDENT

'[C]hurches could definitely organize something formal that recognizes a number of losses within the congregation, or they could organize, you know, a little informal gathering of women. I mean, huge numbers of women experience miscarriage, and you mostly don't know that.'
(Holly, a pseudonym)

Holly (a pseudonym) began experiencing serial pregnancy loss several years ago, after the birth of her youngest son. In her mind, the words “church” and “support” don't really go together. While she uses the word “Mennonite” nominally when necessary, she now practises what she calls her do-it-yourself religion, having given up on the idea of church as a source of spiritual care 20 years back.

For Holly, the truest spiritual care she can remember receiving during a pregnancy loss did not come from the church as such, but from a lay person. “We moved to a new community about a month before one [early-term miscarriage], and then a few months later I had another one,” she says, noting that while she and her partner were attending church, they “didn't really receive any pastoral support” as newcomers in the community.

“The spiritual care I received was in the form of my doula, actually,” Holly says of the woman who assisted her during labour. “She was a friend from a Mennonite church I had previously attended. I asked her to come after one miscarriage, and she helped me bury the baby—like wrap him up and bless him. I asked her to bless him.”

Asked why she wanted to share her story in *Canadian Mennonite*, given her experience of the church, Holly responds simply: “I guess I thought that I had something to offer. And honestly I had never thought about the church before. When I think about what churches could do [to support people like me]—it took me a while to wrap my head around the question—but I think there's a ton churches could do.”

How churches can be of help

Holly's recommendations for how churches can support families through pregnancy loss come down to four core structures: ritual, blessing, practical care and honesty.

“Ritual is very important to me,” she says, “but there's almost no ritual in Mennonite churches. Still, that's not to say there

MISCARRIAGE TATTOO PHOTO © BY STACY LYNN BAUM /
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*Recognition
 [of pregnancy loss] is
 an important starting
 point, and, for many,
 a way to formally
 acknowledge their loss in
 the context of church.*

can't be. I organized my own rituals. My friend and I, we had rituals around burying the babies. We blessed the one baby before we buried him. We had rituals for remembering a year later. But churches could definitely organize something formal that recognizes a number of losses within the congregation, or they could organize, you know, a little informal gathering of women. I mean, huge numbers of women experience miscarriage, and you mostly don't know that."

She emphasizes blessing—both the grieving family and the lost child—and its potential comfort as a part of any ritual a church might devise.

Offering practical support is also well within a congregation's capacity and mandate, Holly says. Providing child care, so the parents literally have room to grieve, or meals, to take off some of the weight of responsibility, are not hard things to do, she says.

"When you have a baby, a live baby, people bring meals to you," Holly says. "When you have a dead baby, people don't tend to do that so much. I remember with one miscarriage, I didn't cook for a week. The corn was ready in the garden, so we just ate corn on the cob all week."

Holly mentions friends and other women she knows who experienced losses like hers decades ago, but have still not been able to deal with them properly because appropriate space was

never made for them in the faith community—space to recognize their losses and grieve as needed. The invisibility of the loss, especially for women who already have living children; the way such a loss can compromise a woman's sense of identity as a mother, especially where there are no living children; and the need for space to experience and grieve the loss in whatever ways one needs to: all are major themes in Holly's reflections.

'My experience was very positive'

Lorie Peters grew up in the Mennonite Brethren Church and has been serving southern Manitoba as a doula for the last 11 years. She echoes many of Holly's concerns and suggestions. Having worked with clients who have endured miscarriage and stillbirth, Peters says definitively: "You're a mother regardless of whether your child was born alive or not. If you had a child and it passed away, you still became a mother and we, inside and outside the church, sometimes don't acknowledge that."

Peters and her husband have nine living children; she herself miscarried twice between their seventh and eighth. "I think because we'd already had children, many people often felt, you know, 'What's the big deal? You have seven children.' But it was a big deal. I think especially if you already have living children, people

don't always recognize [miscarriage/stillbirth] as a loss, but it is."

Nevertheless, Peters reports that they received excellent support from their religious community: "My experience was very positive. I was given gifts to remember the baby by, meals were provided, prayer as well, so I think this kind of thing is happening in some churches, but probably not in all churches."

"Another place we experienced support was at St. Boniface Hospital," Peters says. "Being a Catholic hospital, we could have a pastor or chaplain, and in that case it was somebody with a Mennonite background. She treated our experience [dilation and curettage: a procedure to clear the uterine lining after a miscarriage] as a loss of life—not just a procedure."

Peters says that this kind of acknowledgement—the willingness of others to recognize the grieved person not as a hole, the absence of something or a "blip," as she calls it, but as the loss of what was once a positive presence, "a real someone"—was the most important support she received.

Fathers experience pregnancy loss differently

Holly and Peters agree that Christian congregations and clergy must recognize that loss takes its toll on everyone differently, but it always takes its toll. With pregnancy loss, the precise difference

between fathers' and mothers' experiences is in itself a trial that many highlight—a strain that couples must overcome on top of the loss and in the midst of their grieving.

Holly's husband, speaking personally, observes the following: "A mother bonds with an unborn child to a much greater extent than anyone else bonds with that little being. So I think it is a uniquely solitary sort of grief that comes with a miscarriage, at least in some cases. As a result, the grief is asymmetrical within the couple and that can cause considerable stress."

This complicated distance between parents' experiences of pregnancy loss is also reflected—accurately or inaccurately—in the heavily gendered way the topic is often discussed as a woman's problem in which the husband is only peripherally implicated.

Rafael Doerksen of Winnipeg explains how the lack of a physical experience in pregnancy loss is a double-edged sword for fathers: "For me, it's not until that baby is in your arms that you really connect. And for me, [the pain of pregnancy loss] is not the emotional turmoil of a bodily event, but the robbed joy of family excitement, community expectation, dreams built up so big so fast then ripped away so unceremoniously.

"I think what was hardest for me was when she got pregnant again. I wasn't going to get excited just to be robbed again. When I did start to hope again, it wasn't because I was sure, it was because God was prompting me through others that I needed to be strong and courageous, needed to trust without certainty. I was reminded that being a good husband to my wife meant sharing in her joy and sorrow equally as needed, staying open to her. I didn't want to deal with the potential sorrow, so I was distancing myself from the whole thing, but isolating her in the process."

As to what churches can do to help, Doerksen urges that pregnancy loss needs to be discussed more openly and more often in church, adding that this is just one issue among many of a kind. "I don't think we in the church talk about loss well," he says. "We say, 'You need to pray more,' or,

'[F]or me, [the pain of pregnancy loss] is not the emotional turmoil of a bodily event, but the robbed joy of family excitement, community expectation, dreams built up so big so fast then ripped away so unceremoniously.'
(Rafael Doerksen)

'God has a plan.' We make people who are angry or grieving or confused to feel as though they are failing, which runs against the whole biblical grain of how we are supposed to talk to God."

Coming from a history in ministry, Doerksen suggests that this is a chance for clergy to step up to the plate by making public space for lament, speaking about loss more outside of opt-in support groups, by embracing the pain in their congregations and inside themselves, and by modelling a powerful and important vulnerability.

Recognition: An important starting point

Speaking from their several viewpoints, there is one thing on which all the parents I spoke to agree: The church needs to be

ready to offer or refer all kinds of support to families grieving pregnancy loss.

Recognition is an important starting point, and, for many, a way to formally acknowledge their loss in the context of church. Especially, these can be opportunities for ministers to guide the congregation in its response to families, helping to prevent the bereaved from being stigmatized for their individual reactions to pain. Equally critical, all agree, is the follow-through: from childcare, meals and mental-health supports, to creating a more caring church culture.

As Peters puts it, congregations must strive to "resist snap judgements about how parents [and other family members] grieve," and, instead, to shoulder the difficult work of helping them to cope, to grieve and to remember. ❧

❧ For discussion

1. If someone in your congregation suffered the loss of a pregnancy, would it be acknowledged publicly? If you've ever had a friend or family member cope with pregnancy loss, how did you respond? How might your response to a stillbirth be different from a miscarriage?
2. Beth Downey Sawatzky writes about Holly (a pseudonym) having a ritual around burying a baby after a miscarriage. Do you think most people would find such a ceremony helpful? Are there other rituals that people might find comforting? Why is it important to formally acknowledge our grief and loss?
3. Is it appropriate to share about a pregnancy loss during a worship service? Why might people hesitate to do so? Can you think of people who are able to embrace pain and be vulnerable?
4. Sawatzky suggests that fathers experience pregnancy loss differently from mothers. Do you agree? What are some practical ideas of how the church can offer support to grieving families? How does your congregation let it be known that individuals are in need of support?

—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.canadianmennonite.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.

✉ Feature on seasonal workers 'very timely'

RE: "THE LUCKY struggle," July 4, page 4.

Will Braun's feature article is very timely for us at the farm where I work, in that we have hired a group of Mexican workers under the Seasonal Agricultural Worker Program to help us in our harvesting and packing operations. Similar to the challenges facing the Kroeker Farm, we, too, find it difficult to employ local seasonal workers with experience to help with our harvest.

Braun's article brings into sharp focus the significant sacrifice these workers make to improve life for their families and the huge benefit they bring to our farm operations. I also realize that it must be very lonely for many of these men, and that their lives become almost entirely focussed on work.

(Continued on page 8)

FROM OUR LEADERS

All must learn to discern

DAN JACK

Assembly 2016 was an excellent example of a very integral aspect of the life of our national church, our area churches and our congregations. The process of discernment was on display during the event. This is one of the gifts we have received which flows from our congregational discernment work to our work in peacemaking and mediation, and to Mennonite Central Committee and all its "children."



We commit ourselves to reading the Bible together in community when we seek to follow Jesus in the Anabaptist tradition, according to Article 4 of the *Confession of Faith in a Mennonite Perspective*. This means that the leaders during the discernment process are most concerned to listen well. This also means that the delegates or church members—depending on the setting—seek to listen so that the discussion on the floor is connected with the main theme embodied in

a resolution or proposal. The contributions at the microphone during Assembly 2016 were often moving and insightful, and were consistently polite. The goal we sought in Saskatoon was that the whole church was represented through the delegate system.

There is a story I grew up with that makes the above more clear: From 1910 to 1915—a century ago—12 paperback volumes of essays focussed on doctrine were published by Lyman Stewart, a California oil millionaire, with the assistance of his brother Milton. They called themselves "two Christian laymen." They chose an editor and paid his salary, and the editor selected contributors of at least 100 essays. The two brothers paid for the publication and distribution costs of at least three million copies sent to every church pastor, seminary professor, Sunday school and missionary in the English-speaking world. Those 12 volumes were entitled "The Fundamentals," and are the source of the

term "fundamentalism."

Most writers commenting on these books talked about the doctrines—many of them developed in the previous century. But I wish to note that it was a promoter/investor/layman or a "wallet" that was a principal factor in the introduction of a new set of doctrines. Preachers, evangelists and seminary professors were engaged to present the theories or doctrines in an academic style.

But there was no involvement of the people in congregations in the development of these doctrines. This was an elite group, and this model of "defending the true faith" remains with us today. It draws its inspiration from the American business environment of the late 19th century, and it remains the operational model for many evangelical church and para-church organizations.

We Mennonites, on the other hand, do church in a unique way. We need leaders of discernment processes. We certainly need individuals and congregations experienced in following the Spirit in this way. So let us "call out" those who should be trained to lead, and let us all learn to participate well in future discernment.

Dan Jack is the moderator of Mennonite Church Alberta.

(Continued from page 7)

The story of how Jane Andres is reaching out to these workers comes to me both as an encouragement and a challenge. I am trying to get to know these men personally. I am trying to learn Spanish. And in my awkward way of trying to communicate with them, we are both able to laugh at my mistakes. (Their English is far better than my Spanish.)

My hope is that I can find a way for those interested to play some pick-up baseball or soccer, or other social events for them to engage in, and to share the love of

Jesus with them.

Thank you for bringing to our attention the plight of these seasonal foreign workers.

MURRAY NASH, PICKERING, ONT.

✉ Eight prayer meetings vs. seven years of discernment

OVER 50 YEARS ago, David Schroeder taught that the Bible is the record of God's Word.

OUTSIDE THE BOX

Jesus loves his bride . . . to the point of death

PHIL WAGLER

So, after 22-and-a-half years of marriage to an incredible woman and friend, I may finally be starting to get it. She is a treasure, but, truth be told, I don't always treat her that way. I do, of course, in principle see her that way, but, in practice, when it's about dishes and diapers and dandelions, well, all those sentimental realities are not always on the foremost part of my manly frontal lobe.

I'm just being honest. But with nearly two decades of practice under my belt, I'm fully embracing the fact that this is more about seeing her beauty in the simple and everyday things than waiting for that rare date night when we can get dressed up and go out on the town. Those highlight-reel nights—when the moon hits your eye—are a gift, but it's not really what it means to love the bride God blessed me with.

In fact, if I don't seek her best when she's down, don't embrace her when she's got bed-head, don't listen to her heart when she needs to ramble her way through the layered emotions of a day from parental Hades, and if I don't

welcome the privilege to sit and be agenda-less in her presence—if I can't love like this, then there is nothing that will rescue us. Not even the best date night.

I'm maturing in the knowledge that loving my bride is very different than loving my idea of my bride.

Do you love the bride of Christ or just your idea of her?

The New Testament closes with the Apostle John, imprisoned on the Mediterranean island of Patmos for his commitment to the Word of the Lord, hearing an invitation. *"Come, says the angel. 'I will show you the bride, the wife of the Lamb'"* (Revelation 21:9). What

effects of a string of bad days or years. Nonetheless, she is the bride, and as a believer she is your identity, your eternal home. The church, this jagged bunch in need of polishing, is meant to be a source of rich healing for the nations. However, the bride can only fulfill this heavenly vision to the extent that she receives the love of the bridegroom, loves herself for the bridegroom's sake, and longs for him above all else. Jesus loves his bride—to the point of death—and the bride, recognizing what she's found, longs for and invites others to him: *"The Spirit and the bride say, 'Come. . .'"* (Revelation 22:17).

Now we return to this: Do you love



I'm maturing in the knowledge that loving my bride is very different than loving my idea of my bride.

he sees is a city, and she's remarkable. In the New Testament, the bride is the church—the populace of the redeemed—and Jesus is crazy about all who respond to his proposal!

We all know that the church we experience is often far from glimmering with jasper, emerald and amethyst. We can get lost in her issues and the accumulative

the bride or just your idea of her? And, do you love the bridegroom and what he sees we can be? Are you starting to get it?

Phil Wagler (phil_wagler@yahoo.ca) is privileged to visit the church in her many expressions, and they're all beautiful and besmirched and still loved by the bridegroom.

Safwat Marzouk's address to Assembly 2016 ("Covenant and law: A matter of relationship," July 25, page 8) guides us as a discerning church.

In her article "Hope Mennonite withdraws from MC Saskatchewan," June 20, page 18, Donna Schulz quotes Pastor Gerhard Luitjens as saying, "There is a very, very big split in all Christian circles between the belief in what God says and the idea that I can decide

what God has to say."

The more helpful observation is that after eight prayer meetings, his congregation decided to leave, and after seven years of discerning, Mennonite Church Canada decided "it has seemed good to the Holy Spirit and to us" to create safe space for testing alternatives to traditional beliefs.

(Continued on page 10)

NEW ORDER VOICE

Going to J-school: my walk of protest

KATIE DOKE SAWATZKY

The time has come. At the beginning of September, I began full-time journalism studies at the University of Regina. Our family moved back to Regina for this reason, and after a year of staying at home with our two young kids, I'll be off studying for the majority of the week.

I've gone through a roller-coaster of emotions over the past year, wondering if this is the right decision, but then get excited about learning new skills and making new friends. I wonder if I'll have enough energy for homework in the evenings, and when Glenn and I will find time for ourselves.

Both sets of our kids' grandparents are here in the city, which will help, and we have friends who are willing to drop off meals and take the kids in a pinch. Despite this support, I still can't shake a guilty feeling about being away from home. I know that some friends think I'm crazy to do full-time schooling with young kids. I sense it's because they wonder how I'll adequately support my kids and keep up with everything else I've been invested in over this past year: cycling everywhere, harvesting food from our garden, keeping house, going to church, among other things.



Well, I won't. We've relicensed our van. I'll probably buy more boxes of Annie's Mac n' Cheese than usual. And Glenn will be at home for the majority of the week, keeping house.

If I was Glenn, hardly anyone would question my decision to go back to school. The fact that I want to learn a discipline, to be mentored by professionals—and when it comes right down to it, share my time with people outside my family—is hard for people, sometimes even for me, to accept.

For a while now, I've considered myself a budding activist. "Budding" is the key

I know that some friends think I'm crazy to do full-time schooling with young kids.

word here, because it's been my spirit and not my body that has been in solidarity with those on the frontlines of protests over the past several years. The Burnaby mountain pipeline protest, rallies for refugees in front of the Regina legislature, or, more recently, gatherings of solidarity for Colten Boushie, an indigenous youth shot and killed on a Saskatchewan farm in early August, and his family outside a Regina courthouse, are places I have not been because I've been at home with my kids.

At journalism school what I most look forward to are opportunities to dive into stories and events that I wouldn't necessarily take the time to investigate, or even know about, otherwise. I hope to become more involved in the communities in which I live, writing about and talking with people who have stories to share. Stories of injustice and oppression, but also of reconciliation and relationship-building. I think listening to stories is one of the most compassionate and fruitful things we can do as human beings.

I do believe parenting can be a space where positive change is nurtured. To raise tolerant, open-minded kids takes hard work. But it doesn't just take my hard work, and I remain convinced that it shouldn't. It should also be the work of relatives, friends, teachers and churches. I feel blessed that our family has the support we need, for the most part.

I look at it this way: The fact that I still feel the need to justify my decision to go to school tells me two things. First,

that some people still assume a mother's primary place is at home with her kids. Second, that I really should go. It will be my walk of protest, although I'll usually cycle.

This is Katie Doke Sawatzky's last column for New Order Voice. She thanks everyone who has read and responded to her words over the past few years. She lives in Treaty 4 Territory and attends Grace Mennonite Church. She can continue to be reached at katiesawatzky@gmail.com.

(Continued from page 9)

I trust that Hope Mennonite continues to walk in the Spirit open to God's leading. I was part of the North Battleford church's youth service group in the summer of 1968, when we volunteered with first nation youth—a worthwhile outreach in a pretty, well-treed town.

HOWARD WIDEMAN, SUDBURY, ONT.

✉ 'Seriously missing the point' on LGBTQ inclusion

RE: "CANADIAN MENNONITE: A lighthouse" editorial, Aug. 15, page 2.

Please stop diminishing the importance of the inclusion of our LGBTQ sisters and brothers with statements such as, "[I]t is taking our attention away from other issues that ought to consume us more . . ." Young people are taking their own lives because of the hatred and exclusion they are experiencing, including in our churches. What could be more important than that?

Racism, sexism and homophobia are not secondary issues. They are the touchstones by which we can demonstrate that we embrace Jesus' example of unconditional love and inclusion, and that we are credible in our desire to "extend . . . hospitality beyond our enclaves to our neighbours," or, rather, that we are precisely the club of self-righteous bigots that many outside our congregations increasingly believe we are.

Those who feel that this is an annoyance—or a distraction from doing the "real" work—are seriously missing the point.

BARRY ÉSAU, GATINEAU, QUE.

✉ Our challenge: 'To bring healing and harmony to the whole body'

RE: "HOPE THROUGH lament and loss," July 25, page 4.

The God story begins with a divine desire for relationship. Paul states in Ephesians 1: 4: "Long before he laid down earth's foundations, he had us in mind, had settled on us as the focus of his love, to be made whole and holy by his love" (The Message).

His plan included a home in a place of extravagant beauty and abundant resources. God would authorize and entrust the human to take care of the human community and everything he created—an all-inclusive body, all interdependent, with each member of the body totally dependent on God.

But the relationship that God desired could not be demanded, thus the need for freedom of choice. God warned that rejecting God's authority would be the death of their relationship with God, each other and all of creation. Knowing this would happen, God's plan also

included the sacrifice of the Messiah, his blood poured out on the altar of the Cross to restore relationships.

In Genesis 1:26, God spoke: "Let us make human beings in our image, make them reflecting our nature so they can be responsible for the fish in the sea, the birds in the air, the cattle, and, yes, Earth itself, and every animal that moves on the face of the earth" (The Message).

In God's *Shalom Project*, Bernhard Ott wrote: "It is not the individual human but the human community that is created in God's image, it is not the individual but the human community that is entrusted with the role of custodian of God's creation."

Our challenge now is to work together with God to bring healing and harmony to the whole body.

ENOS KIPFER, LONDON, ONT.

/// Milestones

Births/Adoptions

Bean—John Galen (b. Aug. 1, 2016), to Candace and Adam Bean, East Zorra Mennonite, Tavistock, Ont.

Bergeron—Briana Margaret-Anne (b. April 14, 2016), to Adam and Maegen Bergeron, Niagara United Mennonite, Niagara-on-the-Lake, Ont., in Kingston, Ont.

Dick—Gavin James (b. July 19, 2016), to Jonathan and Jennifer Dick, North Leamington United Mennonite, Leamington, Ont.

Gould—Owen Alexander (b. July 12, 2016), to Jennifer (Quiring) Gould and Kyle Gould, Faith Mennonite, Leamington, Ont.

Guenther—Nathan David (b. July 6, 2016), to Isaac and Helen Guenther, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

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

Kendall—Eli John Benjamin (b. July 12, 2016), to Nathan and Vicki Kendall, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Lehn—Adaline Rose (b. June 18, 2016), to Craig and Danielle Lehn, North Leamington United Mennonite, Leamington, Ont.

Nafziger—Cameron (b. June 10, 2016), to Tom and Alycia (Schultz) Nafziger, Poole Mennonite, Ont.

Oulahen—Ruth Elena (b. July 14, 2016), to Becky and Greg Oulahen, Valleyview Mennonite, London, Ont.

Regehr—Lucas Isak Kolm (b. Aug. 12, 2016), to Chris Regehr and Carolyn Kolm Regehr, Altona Mennonite, Man., in Casablanca, Morocco.

Vanderlee—Jesse Edmund (b. July 12, 2016), to Scott and Yvonne Vanderlee, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Wiebe—Jonathan Jacob (b. Aug. 11, 2016), to Lisa and

Anthony Wiebe, Mount Royal Mennonite, Saskatoon.

Zehr—Alex John Alphonse (b. May 5, 2016), to Mary Ann and Jonathon Zehr, East Zorra Mennonite, Tavistock, Ont.

Baptisms

Katarina Dyck Steinmann, Colton Kropf—East Zorra Mennonite, Tavistock, Ont., July 24, 2016.

Marriages

Anger/Roth—Adam Anger and Tiffany Roth, at Poole Mennonite, Ont., June 4, 2016.

Bartha/Moyle—John Bartha and Cassandra Moyle, at Foothills Mennonite, Calgary, Aug. 8, 2016.

Boese/Bueckert—Abe Boese and Helena Bueckert (both of Niagara United Mennonite, Niagara-on-the-Lake, Ont.), at Niagara-on-the-Lake, Aug. 13, 2016.

Desroches/Janzen—Tyler Desroches and Cloie Janzen, at Mount Royal Mennonite, Saskatoon, Aug. 13, 2016.

Dueck/Hamm—Leanne Dueck (Eigenheim Mennonite, Rosthern, Sask.) and Kyle Hamm, in Niverville, Man., May 22, 2016.

Murphy/Turner—Michael Murphy and Mandy Turner, at Sargent Mennonite, Winnipeg, Aug. 13, 2016.

Read/Wolfe—Rob Read and Kara Wolfe (Eigenheim Mennonite, Rosthern, Sask.), at Eigenheim Mennonite, July 9, 2016.

Deaths

Brubacher—Sarah (nee Martin), 98 (b. Sept. 17, 1917; d. Aug. 15, 2016), St. Jacobs Mennonite, Ont.

Friesen—Gerhard, 87 (b. April 4, 1929; d. Aug. 5, 2016), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Heinrichs—Hilda (nee Ewert), 100 (b. June 18, 1916; d. July 31, 2016), North Star Mennonite, Drake, Sask.

Hiebert—Isaac, 79 (b. May 7, 1937; d. July 26, 2016), Winkler Bergthaler Mennonite, Man.

Hummel—Brunhilde, 73 (b. Aug. 21, 1942; d. July 13, 2016), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Janzen—Susan (nee Harder), 95 (b. July 27, 1921; d. Aug. 1, 2016), Rosthern Mennonite, Sask.

Neufeld—Mary (nee Woelk), 85 (b. Jan. 21, 1931; d. Aug. 11, 2016), North Leamington United Mennonite, Leamington, Ont.

Petkau—Darrel, 62 (b. April 4, 1954; d. Aug. 9, 2016), Morden Mennonite, Man.

Schmidt—Harald, 79 (b. May 19, 1937; d. Aug. 3, 2016), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Tonelli—Twila (nee Schumm), 39 (b. Sept. 1, 1976; d. July 4, 2016), East Zorra Mennonite, Tavistock, Ont.

Zehr—Millie (nee Kuepfer), 84 (b. March 1, 1932; d. July 29, 2016), East Zorra Mennonite, Tavistock, Ont.

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.

Correction

Allan J. Siebert (1953-2016) was a reporter for the *Mennonite Reporter* from 1975 to 1985. Incorrect information appeared in his obituary, "Siebert remembered as former writer-editor," that appeared on page 23 of the Aug. 15 issue. *Canadian Mennonite* regrets the error.

A moment from yesterday



Rad and Pat Houmphan, centre, have a long history of working in the Mennonite church. When they came to Canada as refugees in 1979, Otto and Florence Driedger of Regina, far left and far right, helped them settle in Regina. Pat attended Swift Current Bible Institute and Mennonite Brethren Bible College, and eventually graduated from Trinity Western University in B.C. He served as pastor and church planter at Grace Mennonite Church in Regina from 1982 to 1986 and from 1987 to 1992. Together, Pat and Rad served as missionaries in Thailand through the Commission on Overseas Mission from 1996 to 2002 and Mennonite Church Canada Witness from 2002 to 2011. Pat and Rad continue their work as independent missionaries in Thailand.

Text: Conrad Stoesz

Photo: MCC Canada Photo Collection / Mennonite Heritage Centre



archives.mhsc.ca

PERSONAL REFLECTION

Creating change with God at the centre

BY STEFAN EPP-KOOP

SPECIAL TO CANADIAN MENNONITE

After a bouncy ride down a dusty road in semi-arid central Kenya, our bus pulled to the side of the road. We had reached our destination, at least as far as the bus could take us. This was one of many farm visits that I participated in over two weeks this past summer as part of a Canadian Foodgrains Bank learning tour to understand the critical role that agriculture can play in addressing hunger, improving nutrition, creating employment, empowering women and caring for the environment.

A ring of plastic chairs had been set out underneath the shade of an acacia tree, and we were invited to sit together with the farmers from the Eka Moke Farmers Group. Our group listened as Daniel Mungatu Nyamai, the chair, described the changes he had seen. Since Eka Moke was established two years ago with support from Sahelian Solutions (a local Mennonite Central Committee [MCC] partner), farmers had started planting drought-resistant crops like sorghum,

pooling money to provide micro-loans within the community, and working on shared field schools to learn together.

“Before,” Nyamai said, “you needed much land and would harvest almost nothing. Now you need much less land.”

Crop yields were up 50 percent, another farmer said. As a result, poverty was less prevalent, children could go to school, and the annual “hunger months” had been reduced from seven or eight to two or three. Importantly, the group members could now go to each other for advice and in time of need. Everyone was less vulnerable because they had come together.

Throughout the trip there were many opportunities to reflect on the wonderful things that happen when people work together. For me, this learning tour provided an opportunity for hope in what is possible when we work together within communities, across borders and throughout the church.

Like the Mbuvo Commercial Village, where 400 farmers collectively market their crop and add value to their cassava by processing it into flour. “Together,” Joseph Masyuki said, “we can overcome challenges we cannot face on our own.”

Or the Kamunyuni sand dam, another MCC-funded initiative, where a once-dry river bed has been turned into a source of clean water for nearby families, an effort made possible because the community came together to build and manage it.

Collaboration was not only happening amongst the farmers we visited. There are 15 Christian relief organizations represented in the Foodgrains Bank, seven of which were represented on this trip. Given the often fractious history of the church, there is something special when a Mennonite, a Presbyterian, a Christian

CANADIAN FOODGRAINS BANK PHOTOS
BY EMILY CAIN



Teresa Masila digs a trench for water collection at the Eka Moke Farmers Group in Kenya.



Stefan Epp-Koop, left, is pictured with Julius Kitema, who shares some of his land for the Eka Moke Farmers Group's field school in Kenya.

Reformed, an Anglican and more can sit down together and work for a common cause.

Despite theological or historical differences, those labels mean little as we work together as Christians to end hunger. This is not something to be taken for granted. During our visit to Mbuvo, a local politician rose to give introductory remarks. He marvelled at the idea that so many Christian denominations could work together. He said he had never seen that before. “You,” he said, “are true Christians.”

This will be one of my key take-aways from the farmers of Eka Moke, Kamunyuni or Mbuvo: Let us work together as Christians to create change in our communities and congregations, and, as we do, let us make sure that God is at the centre. ☛

Stefan Epp-Koop is chair of the board of MCC Manitoba and represented MCC on a recent Canadian Foodgrains Bank learning tour to Kenya.

WOMEN WALKING TOGETHER IN FAITH

Embracing transition in our lives

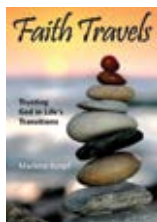
By LIZ KOOP

Mennonite Women Canada



Transition is something that we all face! From the time we are born until we breathe our last breath, we are transitioning from one stage of life to another. Some of these transitions are almost imperceptible, and we adjust to them with ease, while others, such as events outside of our personal world, may throw us off-balance, as they often do. It is especially at such times that we need to remain connected to God in whom our identity rests.

That's the message conveyed by *Faith Travels: Trusting God in Life's Transitions* by Marlene Kropf, a Bible study guide that focusses on how we experience God's presence during the transitions in our lives. A joint project by Mennonite Women Canada and Mennonite Women U.S.A., it is published by MennoMedia and available through CommonWord.



As I look back over my life of 68 years, I can pinpoint many transitions that were critical markers in my personal and spiritual growth. I was fortunate to have been able to attend church and Sunday school as a child, and in 1966 was baptized into Bethany Mennonite Church in Virgil, Ont. I had many aunts and uncles who were mentors, and so the transition into church membership and being involved was an easy one. I remember teaching Sunday school, singing in the choir and helping at Vacation Bible School, and loving it all.

Shortly after I graduated from high school, I left home to attend the University of Toronto. That was not an easy transition for me, but I did manage to finish two years before deciding to get married, instead of continuing my education. At the time, it was the "easy way out," as I was having difficulty dealing with stress at home and at school. Later on, in 1994, I did go back to school and finished my degree. During those in-between years I often struggled with feelings of "Who am I now?"

Looking back, I realize that who I was at any particular time during my life really shouldn't have mattered, since I know that I'm a child of God, and that's all that really matters. God created me, loves me and is the one constant in my life. But sometimes when you're in the midst of the chaos, it's hard to understand how God is at work within it all.

In 2008, several years after returning from a three-year Mennonite Central Committee term in Bolivia, I was asked to serve on the task force of Canadian Women in Mission. That began my transition into working with Mennonite Women Canada, and led to my appointment

as president in 2011. It was a time when women's ministry in our churches was also in transition, shifting away from the organized women's groups of yesteryear with their executive and committees that raised funds to support various projects. Today, they have a different look, and are less about projects, and more about building supportive and nurturing relationships in less formal settings, while MW Canada continues its mission to connect with women of all ages and cultures within our churches across the country and around the world.

Looking back, I realize that who I was at any particular time during my life really shouldn't have mattered, since I know that I'm a child of God, and that's all that really matters.

This past July, after completing my five-year term at our annual meeting, I was happy to announce that Shirley Redekop of Elmira, Ont., is the new president; and Elsie Rempel of Winnipeg is the new secretary/treasurer, replacing Lois Mierau.

For me, another transition begins now as I enter into a more relaxed lifestyle with my semi-retired grape-farmer husband, Alfred, and enjoy my hobbies of quilting, gardening and reading. ☘

PHOTO COURTESY OF LIZ KOOP



Besides her other changes, Liz Koop right, will be spending more time with her 92-year-old mother, Catherine (Regier) Gortsen, formerly of Vineland, Ont., now of Niagara Falls, who is experiencing transitions of her own. 'I am being challenged as I walk alongside her,' Koop says.

GOD AT WORK IN THE CHURCH

Dormitory to create equal opportunity for women

Burgeoning Ethiopian Meserete Kristos Church needs more pastors

BY DEBORAH FROESE
Mennonite Church Canada

To ensure women receive the education and training they need to help build the body of Christ, Meserete Kristos College, a ministry of the Ethiopian Meserete Kristos Church, is building a women's dormitory on its main campus in Debre Zeit.

Two-thirds of the required \$1.37 million has been raised, and a generous Canadian couple are encouraging donations for the last third. They have agreed to match up to \$200,000 in gifts and pledges committed to the project by Sept. 30 and payable by March 30, 2017.

The dormitory will house 258 female

students and is scheduled for completion in the spring of 2017. Currently, the college houses 30 women in its education building.

The Canadian couple, who wish to remain anonymous, originally planned to support construction of the women's dorm through their estate, but decided the project was too important to wait. "We think that by stretching ourselves and offering up a matching program to get the dorm done sooner, rather than later, we might encourage others to also not wait, and instead join with us," they say. "By working together, we will all be able to see this project blessing the believers in Ethiopia."



Construction of a women's dormitory for Meserete Kristos College, anticipated for completion by the end of April 2017, is expected to make it easier for women to attend the college and increase their participation in leadership roles within the church.

Darrell Jantzi, the denomination's Canadian liaison, notes that women have been a "tremendous blessing" to the life and development of the church, despite fewer educational opportunities.

Meserete Kristos Church, a name that means "Christ is the Foundation Church"—based on I Corinthians 3:11—first took root in the 1950s through the work of Mennonite missionaries. From 1982 to 1991, the government forced its 5,000 members underground. Because male leaders were often imprisoned or closely watched by the secret police, women stepped to the forefront to keep the church and their faith alive.

Within individual homes, women led cell groups in Bible study, fasting and prayer. They served pastorally, evangelized, preached and taught, and presided over funerals, weddings and baptisms.

Under the leadership of women, church growth exploded. When the existing government fell, and the church finally had the opportunity to meet openly again, membership had grown roughly tenfold. These days, Sunday services regularly welcome about 500,000 participants, and membership, now at 275,000, continues to grow. The college is training men and women to fill the corresponding need for more church leaders.

In an email, Carl Hansen, Jantzi's counterpart in the United States, says that the church officially recognizes no gender barrier to leadership positions, but there are cultural impacts. Very few women hold key positions, and almost none of the delegates sent to the denomination's annual general assembly this year were female.

"However, most male leaders recognize that the female gender represents at least half of the gifts God has given to the church," Hansen says, "and there is genuine interest in making it possible to better equip and encourage the use of those gifts in the various ministries of the church."

Since the college began in 1994, 1,226 students have graduated from it. While just 55 of them have been women—slightly more than 4 percent—many of them are now serving in prominent positions. The college would like to see their numbers and their influence increase.

Women graduates speak highly of the college

Lemlem Tiemelissen, a May 2016 graduate, serves the church as a teacher and worship leader, and in her senior year of study she played a role on the college's student council and assisted the women's dean. She says she benefitted from her experience inside and out the classroom at the college.

"One of the difficulties was the lack of a proper dormitory for the 30 female students," she acknowledges. "There could be as many as eight of us accommodated in a room designed for classes or offices. Although these crowded conditions evoked feelings of discomfort, lack of privacy, lack of lockers and cupboards, [and] noisiness when wanting to sleep, I was able to study and score good grades. I hope these inconveniences will be resolved when the new dormitory for women is completed."

Tigist Alamirew, another graduate of the college, served there for 18 years before developing, launching and now leading its distance learning program.

Before attending the college, Welela Yadeta served as a layperson in her local congregation; she now chairs its elders board. "My experience at the college was beyond my expectation," she says in an interview published in the March 2016 college newsletter. "The instructors were very much devoted, and shared their godly gifts. We, the students, had a nice fellowship that lasted to date. Last, but not least, the curriculum was very much relevant, and I studied my Bible indeed!"

Impressed with dedication of women grads

Jantzi says that, while women in the country don't always have the same opportunity for higher education and leadership roles as men do, he is impressed with their dedication: "Their energy as prayer cell leaders and evangelists within 10 to 15 miles of the local churches is impressive, but most often [they serve] as volunteers and without pay or very low compensation or financial assistance."

With the addition of the women's dormitory, Meserete Kristos College hopes to enable more women to share their gifts more broadly, building on its largest graduating class ever in May. Of the 158 grads,



Almaz Mekonen, left, Kelemuwa Tefera, Mamei Amdemikael and Abonesh Kebede are actively engaged in ministry with the Meserete Kristos Church in Ethiopia, and are among the few women who attended the denomination's general assembly. Greater opportunities for women's higher education are expected to increase female leadership and roles within the denomination. The women's dormitory currently under construction at the college is expected to help meet that objective.

five women earned four-year bachelor's degrees and 16 earned two-year distance education diplomas. %

MC Canada is accepting donations for this project online at bit.ly/give-to-mkc-college.



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The importance of 'memory institutions'

What you didn't know about archives, and why they matter to you

BY BETH DOWNEY SAWATZKY

Manitoba Correspondent

Here is a question you do not hear every day: When was the last time you visited an archive? Not your email archive, a but a local bricks-and-mortar archive.

Many of us don't really know what a physical archive is, or how it operates, let alone visit one on even a semi-regular basis. Even more remote is the possibility of having used one—well actually, that is not quite true. Indirectly, Average Jo(sephine) makes use of public archives in myriad ways nearly every day. Take it from Conrad Stoesz, professional archivist at Winnipeg's Mennonite Heritage Centre and the Centre for Mennonite Brethren Studies since 1999.

"Archival materials are some of the most basic, raw, malleable sources of information out there," he says. "Books, many Internet websites, even whole libraries, are, to some degree, refined; someone has sifted and combed through materials, curated and combined them to produce a unified product on a certain topic. The base matter, however, comes from raw archival

sources like court reports, meeting minutes, diaries, letters, photos, etc. Archives support all kinds of public and private work: environmental researchers, novelists, public or family historians, museum curators, government workers, medical researchers, lawyers, marketers, journalists, filmmakers, even churches. They all rely on archives."

Stoesz describes the importance of archives in terms of social safeguards.

"Imagine a man with amnesia; he has no memory of the past, nothing to go on but the present," he says. "If he cannot reflect on past experiences, he cannot learn from successes and mistakes to address what is in front of him now. He can glean information from the present, from facts, but he has no life experiences by which to weigh those facts. When we combine facts with lived experience, we call that wisdom. But memory is not only personal. To be most useful, it can and must be shared with others orally, visually, textually. The Book of Proverbs, for example, combines lived experience with facts to address situations.

We call it part of the Bible's Wisdom Literature. Here and now, we have even more ways of storing memory."

Archives are uniquely important "memory institutions," Stoesz says, because of the way they serve communities in times of duress or deprivation.

"Memory [or] knowledge are sometimes like water in a sponge; you do not see the water until the sponge is squeezed. In our society, when we are pressured to prove something, we turn to documents, and our main repositories for many documents are the archives. The contents of the [Heritage Centre] archive for instance, which dates back to 1933, would stand taller than the CN tower stacked up; over half a kilometre! For this reason, archives are foundational to our knowledge ecosystem."

As Stoesz explains, the ability to retain and share memory within a faith community is integral to that group's life and vitality as it moves into the future.

"In the church, history is necessarily theology," he explains. "God is always telling his people to remember his faithfulness and his promises, passing them on to the next generation, meditate on the wisdom and experience of the past, recall the testimony of those who have gone before. We archivists collect a host of materials, never knowing what questions will be asked. In the past, women's history was not an active research topic, but today it is. In the past, connections between aboriginals and Mennonites were not explored, but today they are. Thankfully, in the past, [Heritage Centre] archivists preserved source matter that can now be pored over to illuminate these topics."

The Mennonite Heritage Centre is a ministry of Mennonite Church Canada, but more than half its funds are independently raised. Stoesz notes that, in light of the resolutions reached by the Future Directions Task Force, it is unclear where the archives will find a home in the future. ❧

The online archives can be visited at archives.mhsc.ca. The archives and Mennonite Heritage Centre Gallery are located at the south end of Canadian Mennonite University's Shaftesbury campus in Winnipeg.



MENNONITE CHURCH CANADA PHOTO



The Mennonite Heritage Centre Archives in Winnipeg has an extensive collection of multi-media items.

MDS builds at Silver Lake Mennonite Camp

BY DAVE ROGALSKY

Eastern Canada Correspondent
NEAR SAUBLE BEACH, ONT.

Mennonite Disaster Service (MDS) Ontario started discussions with Dave Erb, executive director of Silver Lake Mennonite Camp, over a year ago, to explore the possibility of partnering on a “family project.” The goal was to provide a service opportunity for families with younger children in a safe multi-generational setting while building new structures at the camp.

From July 24 to Aug. 13, eight families with a total of 20 children between 2 to 16 participated, including an Ethiopian family, a South Korean family, a family with two Haitian girls, and an Austrian family. Also involved was a Columbia Bible School MDS bursary student, Nikki Mueller, who acted as the office manager. Along with the families were an additional 20 adult volunteers who served from a few days to the full four weeks. The volunteers represented Mennonite Church Canada as well as Mennonite Brethren, Waterloo-Markham, Old Colony and Brethren in Christ denominations.

The crews built at five different sites, as well as at the camp maintenance shed, where wall panels, roof trusses and other items were fabricated. The work included enclosing an open camper cabin, building a new camper cabin from the ground up, building a new mini-cabin, and demolishing an old lifeguard hut and change room/storage structure and building new ones.

Meaningful work for the younger volunteers included assisting adult volunteers in measuring, marking, cutting, screwing and nailing on all the structures. Most of the siding was screwed on by the “little people” using the much-sought-after Dewalt drills and drivers.

There was also daily family time and evenings—especially during the super-hot



PHOTO COURTESY OF MDS ONTARIO

Helping during the MDS Family Project at Silver Lake Mennonite Camp this summer are Wendy and Kyle Stirbet. The new lifeguard hut is visible in background.

days—to enjoy the activities at the swimming hole, and a Friday afternoon outing in Sauble Beach.

With files from Nick Hamm of MDS. ❧





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GOD AT WORK IN THE WORLD

'Our hope for Colombia now'

Peace accord hopes to end 52 years of civil war

BY WILL BRAUN
Senior Writer

For decades, Colombia has been known for violence, narcotics and instability. But now it is within sight of an historic peace agreement that César García—the Colombian who heads Mennonite World Conference, which is based in the country—says mirrors notions of restorative justice valued by many Anabaptists.

After nearly four years of talks, the Colombian government and its main guerrilla adversary, the Revolutionary Armed Forces of Colombia, known as FARC, reached a peace agreement on Aug. 24.

García says via Skype from the capital of Bogotá that the “sense of relief is huge” in Colombia. The accord will also bring a new era for Colombian Mennonites who have long been leaders in terms of Anabaptist peace practice.

The 297-page accord has yet to be ratified at a FARC conference, and then through a national plebiscite scheduled for Oct. 2. Polls indicate the national vote could be close. Because of this, García says the relief in the country is mixed with tension and heightened polarization. Opponents of the accord feel FARC members deserve harsher punishment than what the agreement stipulates.

If ratified, the accord would end a 52-year-old war that has killed an estimated 220,000 people, in addition to the many “disappeared” and the as many as eight million displaced people. Most families in the country of 50 million have been touched by the violence.

García says that two rural Mennonite congregations were entirely displaced.

Mennonite churches were persecuted by either side in the conflict, and some served as a refuge for those displaced. According to García, some churches that are quite fundamentalist in some ways have developed a profound theology and practice of peace and reconciliation.

The accord promises change by means of various commitments.

First, FARC will hand over all its arms to the United Nations—to be used in the construction of three monuments—and transform itself into a political party. As an initial move, the parties agreed to an Aug. 29 ceasefire. FARC also commits to get out of the drug trade. The U.S. State Department says that FARC is “responsible for much of the world’s cocaine supply.”

As for the Colombian government, it commits to bring the rule of law to bear on paramilitaries and organized crime groups that have committed atrocities and continue to threaten many areas.

Most controversial is a transitional justice system under which FARC combatants will appear before a tribunal. Those who disclose participation in kidnappings and executions will face restricted mobility for five to eight years. Those involved in lesser crimes will go free. Members of the military will face similar justice.

The far-reaching document uses lofty language in reference to the eradication of extreme poverty and the reduction by half of rural poverty.

Paul Stucky, who has worked with faith-based peace organizations in Colombia for many years, says Colombia is one of the worst nations in the Americas in terms of distribution of wealth, and this has helped to fuel the conflict.

A major piece of the accord’s commitment to greater equality is agrarian reform. The government commits to obtain, by various means other than expropriation, three million hectares of land to be given to landless and land-poor peasants over the next 10 years. The accord sets an objective of similarly redistributing another 10 million hectares in the decade thereafter. Priority will be given to women heads of households and displaced people. The government will also provide greater protection of property rights for another seven million hectares owned by small and

GOVERNMENT OF COLOMBIA PHOTO BY CESAR CARRION



Colombian president Juan Manuel Santos, right, greets Colombians as he walks to the Senate to deliver the final text of the Peace Accord on Aug. 24.

medium-sized landholders, to help prevent illegal seizure of their land.

After five decades of armed struggle, the question now is whether a restorative vision will take hold in a nation with deep scars and open wounds. Will the prospect of peace prevail over vindictiveness? And if the country votes for peace, will the government be able to rein in organized crime? Will it redistribute land as promised? Will FARC leave the lucrative drug trade? Will possible FARC splinter groups hang on to their arms? Will the “underlying distrust” that Stucky sees on both sides transform into something resembling reconciliation?

Milena Rincon, a Colombian who has worked for Christian Peacemaker Teams (CPT) for 13 years, says the *campesino* (peasant farming) communities that CPT accompanies have said it is important for international groups to maintain their presence in Colombia, in part to help ensure that the promises of the accord are realized. Return of stolen land is a key factor for many people who CPT works with.

What does true justice look like in such a complex and bloodied situation? García says the wording in the accord is solid: acknowledge the facts, acknowledge responsibility, and create the possibility of repairing harm to victims. This, he says, is “coherent with our notions of restorative justice.” Many victims on all sides will need to forgive, he adds.

Stucky says the challenge for some churches, particularly in rural areas where fighting was concentrated, will be to help reintegrate former combatants into normal life in a healing way.

Speaking globally, García says that if we look only for justice in the punitive sense, then injustice will result. “But if we act as a people of reconciliation, we can bring a different future; that is our hope for Colombia now.”

Rincon encourages Canadians to consider joining an upcoming CPT delegation to Colombia, in order to witness what the government’s chief negotiator called the courage and graciousness of Colombians. Indeed, with the peace accord, Colombia has a chance to shift its reputation from one of violence to one of courage and graciousness. ❧

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The sign directing people to Stony Hill, the former site of St. John's Lutheran Church and of the Young Chippewyan Reserve No. 107, was changed earlier this year to reflect its importance to indigenous people. The name 'Opwashemoe Chakatinaw' means Stony Knoll in English.

'Our children need to know'

Young Chippewyan people host Mennonites and Lutherans at treaty anniversary gathering

STORY AND PHOTOS BY DONNA SCHULZ

Saskatchewan Correspondent
LAIRD, SASK.

"It's really cool to see white people here today," said Cheyenne Fineday. The first nation teenager was speaking at the 140th anniversary of the signing of Treaty 6 on Aug. 23. Held at Stony Knoll, 76 kilometres north of Saskatoon, the celebration included both indigenous and settler peoples.

The 1876 treaty granted the Young Chippewyan band land known as Reserve 107. But not many years later, hunger and political circumstances surrounding the Riel Resistance drove the people from their land, and the federal government sold it to Mennonite and Lutheran settlers without the consent of the Young Chippewyan people. Band members, now landless, were forced to make homes for themselves in other first nation communities.

"Until 1976, our people lived on this land unaware that it had been stolen from the Young Chippewyan band," said Leonard Doell, coordinator of Mennonite Central Committee Saskatchewan's Indigenous Neighbours Program. That year, some Young Chippewyan descendants travelled to Stony Knoll to see the land that once

belonged to them. Their goal, said Doell, was to talk with local farmers about their band's connection to the land. "This created a lot of fear and anxiety in the settler community, and the Young Chippewyan who came hoping to build some understanding and empathy for their situation left frustrated by the experience," said Doell.

In spite of their initial failure, said Doell, the "courageous but awkward" efforts of these Young Chippewyan members served as a catalyst for both Mennonites and Lutherans to learn about the injustice the band had suffered.

Thirty years later, in 2006, Chief Ben Weenie approached Doell about holding a gathering at Stony Knoll, at which Young Chippewyan, Mennonite and Lutheran people could come together to observe the treaty's 130th anniversary and begin to build relationships. Weenie made it clear that his people had no interest in displacing anyone from the land, but that they were seeking friendship and understanding. The community held meetings to discuss Weenie's proposal, and on Aug.

22, 2006, the historic gathering took place. There, representatives of each of the three groups signed a memorandum of understanding, pledging to work together to redress past injustices.

This year, on Aug. 23, the Young Chippewyan people again welcomed Mennonites, Lutherans and others to Stony Knoll, to celebrate the treaty and continue the friendship. Participants heard elders, dignitaries and guests address the theme of reconciliation.

Many spoke of the legacy of the late Ben Weenie.

Chief Sylvia Weenie described her late husband as a visionary. "One of his visions was to get along with one another," she said, adding, "Our children need to know" about his efforts to bring about reconciliation.

Bobby Cameron, chief of the Federation of Sovereign Indigenous Nations, remembered Weenie as "a kind man, a role model and an inspiration."

Gary LaPlante, a Young Chippewyan descendant and member of Moosomin First Nation, recalled Weenie's acknowledgment that the Mennonite and Lutheran farmers "really love the land." Weenie recognized that the settler peoples felt the same kind of attachment for the land that his own people felt, he said.

Jason Johnson, pastor of St. John's Lutheran Church in Laird, said: "Ten years ago we began a journey together," learning that "we truly are all part of the experience of treaty. . . . My wish for you is that you meet a new friend today."

A.J. Felix of Sturgeon Lake First Nation noted that treaties are agreements between equals. "Treaty created a 'Treaty Indian,'" he said, adding, "It also created a 'Treaty White Man.' Both are responsible for keeping the treaty."

"We haven't fared well with the provincial or federal government," he said. "We need your help so we'll have a voice in Regina and Ottawa, and declare our poverty to the lawmakers throughout the land."

Each participant received a commemorative medal. Harry Lafond, executive director of the Office of the Treaty Commissioner, said the original signatories each received a medal, which was to be a visible reminder of the treaty. In the same way, he said the medals handed out



Under darkening skies, participants line up to receive commemorative medals marking the 140th anniversary of the signing of Treaty 6. The medals are to be a visible reminder of the treaty, says Harry Lafond, executive director of the Office of the Treaty Commissioner.

on Aug. 23 should remind participants that they, too, are treaty people. He urged them to use the medal to teach their children and grandchildren the meaning of treaty, saying, “Take, cherish and teach.”

Although the Young Chippewyan land claim remains unsettled, Doell believes there has been progress in relationships between the band and local community. “There’s been huge movement over the past

10 years,” he said. “Even more so from 40 years ago.” But, he admitted, “there are still a lot of challenges ahead. Not everybody in the community is in the same place.”

To view more photos and a video of the event, visit canadianmennonite.org/treaty-6-anniversary. To read more, visit bit.ly/reserve-107-film and bit.ly/indigenous-land-issues.



Edna Zacharias of Osler Mennonite Church tosses a handful of soil onto the roots of a pine tree planted to commemorate the gathering of friendship that took place at Stoney Knoll, Sask., marking the 140th anniversary of the signing of Treaty 6.

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God at work in the World Snapshots

CONRAD GREBEL UNIVERSITY COLLEGE PHOTO



Following Mennonite Savings and Credit Union's recent name change to Kindred Credit Union, the Centre for Peace Advancement at Conrad Grebel University College in Waterloo, Ont., will now be known as the Kindred Credit Union Centre for Peace Advancement. Pictured signing the official documents are Brent Zorgdrager, Kindred's chief executive officer, left, and Susan Schultz Huxman, Grebel's president. 'We have been thrilled with the level of activity, impact and partnership between Grebel, the credit union and University of Waterloo around cutting-edge peace initiatives,' says Schultz Huxman.

PHOTO COURTESY OF GARRY JANZEN



The ninth annual Mennonite Church B.C. motorcycle ride on Aug. 13 found 10 motorcycles and 16 riders making the outing together on a beautiful sunny day. They crossed south over the U.S. border, west to Whidbey Island in Washington to the south end, then came back north over the scenic U.S. Highway 9. MC B.C. executive minister Garry Janzen organized the

first such ride in 2008 and it has been a summer tradition ever since, a way of bonding members of the area church family with a specific hobby who may not otherwise meet. The bikers represented eight different MC B.C. congregations from Vancouver, Richmond, Abbotsford and Chilliwack, with two other people making the trek as well.

GOD AT WORK IN US

'An easy way to profess faith'

Trevor Herrle-Braun makes his 50th blood donation in August

BY DAVE ROGALSKY

Eastern Canada Correspondent

WATERLOO, ONT.

In Waterloo Region, “Herrle’s” brings to mind sweet corn, melons, gelato—and blood. Yes, blood.

Herrle’s Country Farm Market in St. Agatha has been well-known since 1988 as a “go-to” place for fresh produce and baked goods. Less-well-known, though, is that Trevor Herrle-Braun, the store’s operations manager and a member with his family of Shantz Mennonite Church

near Baden, made his 50th blood donation on Aug. 11.

As he was giving his 49th donation, the Canadian Blood Service nurse asked him what he would do to celebrate the next one. Since it fell right in sweet corn season, he asked his co-owners about handing out dozens of cobs of corn to donors. Without hesitation, they endorsed the idea, and 65 dozen went to the clinic—some for staff and 59



Bags of corn from Herrle’s Country Farm Market sit ready to be given to Waterloo Region blood donors on Aug. 11.

PHOTOS COURTESY OF TREVOR HERRLE-BRAUN



Cooking celebrity Darryl ‘ChefD’ Fletcher, left, celebrates with Trevor Herrle-Braun, right, after Herrle-Braun makes his 50th blood donation on Aug. 11, while a Canadian Blood Services volunteer looks on.

for donors—seven of them first-timers and some restarting a regular schedule of donations because of Herrle-Braun’s example.

Herrle-Braun’s wife Joanne got the traditional baked goods for donors ready and 40 showed up in the first three hours. Some came because of the promotion, others came and were surprised. A few of the store’s staff came, too.

“It was fun,” says Herrle-Braun. “And faith-based. The Lord has given us a great corn crop, and a way to give back and appreciate the community and those who give an hour to give blood.”

Herrle-Braun began donating blood in high school. Working in a funeral home, he saw people who had needed transfusions after accidents, so, with no sensitivity to needles or blood, he made his first donation.

He says the good feeling of “knowing you are giving someone else life” was addictive, and 24 years later he is still giving. “My body isn’t mine, it’s the Lord’s,” he says. “The Lord has given me blood to live. I can produce extra and give it to another.”

He names it a calling and an “easy way to profess faith,” adding that these are “borrowed bodies.”

The same kind of thinking pervades his decision to sign his organ-donor card. “Once you die, your soul is gone and your body is a shell, and if you have healthy organs, you can help another go on. I’m getting a new body.” ☞

ARTBEAT

Glick family experiences 'risk and adventure'

Memoir of Mennonite Voluntary Service years in Alberta highlights hard work of many Eastern Mennonite College alumni

Eastern Mennonite University

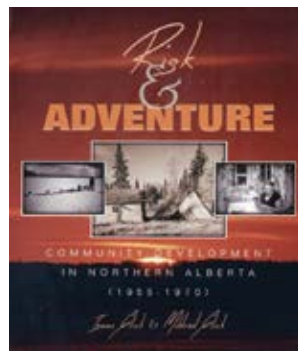
A new memoir by Albertans Isaac "Ike" Glick and Mildred "Millie" Alger Glick, *Risk and Adventure: Community Development in Northern Alberta (1955-1970)*, highlights the work of Mennonite Voluntary Service (MVS) participants in Canada from 1955 to 1970.

An estimated one-third of approximately 100 people involved in the program were graduates of Eastern Mennonite College (EMC) in Harrisonburg, Va., according to J. Daniel Hess, a retired Goshen (Ind.) College communications professor and writer who helped with the memoir. "They were dispatched with the mantra to see what could be done to help people help themselves," says Hess. "I find it incredibly interesting that so many EMU [Eastern Mennonite University] people became attracted to service in the '50s and '60s, showing a commitment to the church's commission as well as a response to acceptable alternatives to military service."

The memoir features stories of MVS work in Alberta, accompanied by photos, maps and several first-person narratives from former colleagues.

Mike Cardinal, the first indigenous Albertan to serve in government office, recalls the Mennonite influence on his childhood in Calling Lake, as does Professor Emma LaRocque, a Métis who benefited as a young girl from alternative schooling opportunities and who remains a lifelong friend of the Glicks.

"This book can be very helpful as we all seek to build bridges, and seek ways to help implement the 94 Calls to Action of Canada's Truth and Reconciliation Commission," says Jim Shantz, co-coordinator of Mennonite Central Committee



(MCC) Alberta's Indigenous Neighbours Program.

Life-changing choices

In 1955, Ike graduated from EMC with a degree in biblical studies and theology. Millie had graduated from Eastern Mennonite High School and completed one year of college. Unsure of their future, they volunteered for a two-year term with MVS, leaving their native Pennsylvania far behind.

After graduation, the Glicks bought a retired ambulance, affectionately named Gypsylyn, packed up their belongings and their year-old son, and headed west, hoping that it "would provide some clarity for our future," Ike writes. "It did."

The couple stayed in Calling Lake for 10 years beyond their two-year term. They lived in the isolated village of about 300 inhabitants at the end of 72 kilometres of dirt road surrounded by the bush land of northern Alberta.

"It was not difficult, it was different," Ike says of their life.

He learned to fly a plane to reach settlements without road access. Millie learned to cope with wood stoves.

Those 12 years changed their lives forever. The couple now lives 240 kilometres south in Edmonton.

They first wrote memories of their time in northern Alberta to share with their children, but Hess encouraged them to add photos and self-publish the book for a broader audience.

Building cross-cultural relationships

During their time in Alberta, the Glicks, along with many other MVS members, engaged indigenous communities in much of northern Alberta, helping to build and teach in schools, to build and staff public health centres, and to help create sustainable economic opportunities. The latter included traditional beaded leather crafts and canoes.

Significantly, the volunteers built relationships in ways contrary to the traditional treatment of indigenous families at the time.

The Glicks raised five children in Calling Lake, as they responded to what they termed "unexpected compelling opportunities." Eventually, Ike was offered a position with the government, working with first nations people on an economic opportunity project that had grown from MVS support into a larger business called Teamwork Enterprises of Alberta and McKenzie (TEAM). For this position, the family moved to Edmonton.

In 1970, Ike enrolled in a master's degree program in community development. He often felt affirmed about voluntary service initiatives, since he could now relate theory to practice. He continued to work with indigenous people for the rest of his career.

"The experience was life enriching and life determining for us," Ike says, sharing that close friendships developed with many of the volunteers and among indigenous residents.

Nearly 40 VSers—those who stayed in Alberta plus a few residents from elsewhere—reunited over the summer in Edmonton. "The bonds that were created years ago were still very evident," Ike says. "We had a great time together." ❧

To order *Risk and Adventure in Canada*, email Isaac Glick at imglick52@gmail.com.



BOOK REVIEW

Mennonites and mammon

Empire Erotics and Messianic Economies of Desire.

P. Travis Kroeker. Canadian Mennonite University Press, 2016, 85 pages.

REVIEWED BY MAXWELL KENNEL

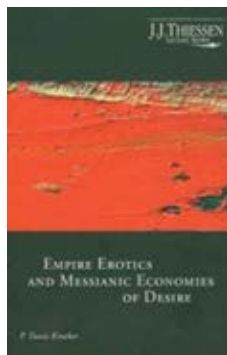
SPECIAL TO CANADIAN MENNONITE

Although the title might lead some people to pass this book by in favour of something less challenging, it would be a mistake to think that this small book doesn't have anything to offer readers of *Canadian Mennonite*.

As the published version of the 2013 J.J. Thiessen Lectures at Canadian Mennonite University in Winnipeg, P. Travis Kroeker's *Empire Erotics and Messianic Economies of Desire* was initially entitled *Mennonites and Mammon*, calling to mind the suggestion made in Matthew 6 that we must choose between two masters: God and mammon. The meaning of this decision to serve God or money is the main concern of the book, which is divided into three chapters: "Erotics," "Kenotics" and "Liturgics."

The first chapter challenges the myths of our modern culture that reduce the human person to a gear in a machine, and promote a shallow vision of relationships and community. Against seeing people as tradeable commodities, and against seeing human relationships as contractual or competitive, Kroeker suggests that we return to a richer concept of human existence informed by the biblical text and the Christian tradition.

The second chapter explores the multifaceted meaning of God's self-emptying (*kenosis*) in Christ, and holds this self-giving model up against the love of money and constant accumulation that drives so much of our western society. Reflecting on themes ranging from debt



and money to Joseph Conrad's novel *Heart of Darkness*, Kroeker argues that we must pursue a new messianic peace that "breaks down the old dividing walls of hostility and build up a whole new *oikia* or household of God, in which former enemies are now fellow citizens." This new political economy speaks well into the present Mennonite reality in

which national church discernment and debate threaten to be more divisive than creative or imaginative. The second chapter concludes with the following challenge: "[A]ssimilated urban Mennonites dare not cut off dialogue with our theological and economic past and with those 'backward' and 'conservative' traditional communities who continue to give visible, embodied cultural testimony to a radically different way of life that judges our own by simply being what it is."

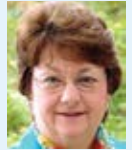
The third chapter unfolds the liturgical and poetic ways in which the messianic community can resist complicity with the oppressive violence of empire. Through a reading of Fyodor Dostoevsky and Anabaptist asceticism, Kroeker calls for the reader to "be conformed to the divine personhood" and to reject the "easygoing and luxurious Christianity" that worships wealth and power.

Taking into account some criticisms given at the initial lectures, and providing an authoritative print version of the audio lectures made available on the CMU website (bit.ly/cmu-kroeker-lecture), *Empire Erotics and Messianic Economies of Desire* is an inspiring challenge in

Staff change

New Shine project director named

Joan Daggett of Bridgewater, Va., is the new project director for Shine: Living in God's Light, the children's Sunday school curriculum produced by MennoMedia and Brethren Press.



Joan Daggett

Daggett is an ordained minister in the Church of the Brethren and was a writer for the Jubilee curriculum and a trainer for Gather 'Round, both also co-published by MennoMedia and Brethren Press. Since 2011, Daggett has been executive director at the Valley Brethren-Mennonite Heritage Center in Harrisonburg, Va. From 1998 to 2011, she was associate district executive at the Shenandoah District of the Church of the Brethren. In those years, she coached congregations on matters related to Christian education, faith formation, nurture and discipleship, and provided staff support for the Disaster Ministries Auction. Daggett works out of the Harrisonburg office of MennoMedia as project director and began full-time in the summer. She replaces Rose Stutzman, who retired on June 30 as project director for Shine. Stutzman led the team that developed the Shine curriculum through conceptualization, implementation and launch from 2013 to 2016. She also served as Gather 'Round editor from 2006 to 2014. —MennoMedia

an often unchallenging atmosphere of "Christian faithfulness." ❧

Maxwell Kennel is the outgoing pulpit supply pastor at Rainham Mennonite Church, Selkirk, Ont., and an incoming doctoral student in religious studies at McMaster University in Hamilton, Ont.



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Mennonite song collection project launches website

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canadianmennonite.org/606-website



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canadianmennonite.org/education-south-sudan



'Paws' for worship

Erb Street Mennonite Church in Waterloo, Ont., welcomes and socializes 'future guide dogs' fostered by church families.

canadianmennonite.org/future-guide-dogs



Bethany Manor marks 30 years

A capacity crowd gathered to celebrate a milestone for the Saskatoon seniors housing complex.

canadianmennonite.org/bethany-30-years

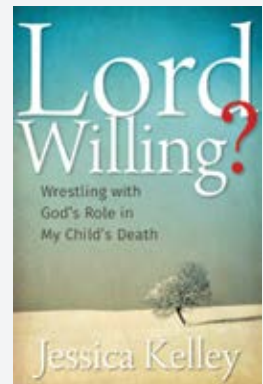


Briefly noted

Author/mom discards common belief about suffering

Jessica Kelley used to assume, as many Christians do, that everything that happens is part of God's "design." Unable to reconcile the idea of a loving God who orchestrates suffering for some mysterious higher purpose, she began an intensive process of Scripture study, wrestling with her understanding of God. Kelley's exploration sustained her through her deepest agony: the illness and death of her four-year-old son, Henry. Kelley tells her story in *Lord Willing? Wrestling with God's Role in My Child's Death*, released in April by Herald Press. As she compared God's self-revelation in Jesus to a God who designs humanity's suffering, Kelley discovered a huge chasm. During this time she found new, more satisfying answers. Instead of the common "blueprint" worldview, which she rejected, she adopted a "warfare" worldview which holds that, for now, God doesn't always get his way, and that evil, pain and suffering are not God's ideal will for us. "Our unique suffering results from any number of infinite variables in this complex universe, many of which lie outside our awareness," Kelley writes. In this view, God, whose nature and character are love, is continually battling cosmic powers and spiritual forces of evil. "God is good. God battles evil with love. That's what the cross was all about," according to Kelley.

—MennoMedia



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Passion for worship leads to work on new hymnal

Youngest member of music committee excited to get started

BY AARON EPP

Young Voices Editor

For Anneli Loepp Thiessen, singing in church is just as much about listening as it is about making sounds.

“In a culture that is increasingly busy and full of excess noise, church can be a space for quiet listening in a way that’s countercultural,” she says. “We can do that through our music.”

This past spring, Loepp Thiessen was one of six women and six men from across North America chosen to serve on the music committee for the new song collection for Mennonite churches planned for release in 2020. At 21 years of age, she is the committee’s youngest member.

Loepp Thiessen’s parents are pastors, so she grew up in three different Ontario congregations: Shantz Mennonite Church in Baden, Avon Mennonite Church in Stratford, and the Gathering Church in Kitchener. This exposed her to different ways of singing. At Shantz, the congregation sang mostly hymns. At Avon, the congregation sang a mix of hymns and contemporary worship music. And at the Gathering Church, the congregation sings exclusively contemporary worship music.

“One of the things I think I can contribute to the committee is a broad understanding of the way different churches worship,” she says, adding that her upbringing has led her to think critically about the way North American Mennonites worship, as well as why some people hold on to hymns so dearly while others are drawn to contemporary worship music. “I’ve always thought there’s an unnecessary tension between the two, which got me thinking about what balanced worship looks like,” she says.

That’s where creating space to listen comes in. “Worship is a conversation between us and God,” Loepp Thiessen says. “Sometimes God is speaking to us, sometimes we as a community are speaking to God, or sometimes we’re singing encouraging words to each other.”

Maintaining a balance among all of these, and making room to listen, is important. Loepp Thiessen says that music arising from the Taizé community in France does this especially well. “It’s just simple, simple music that is repetitive,” she says. “I think there’s something so profound about leaving space for God to speak.”

Loepp Thiessen began playing the piano when she was 5. Her passion for leading worship was sparked as a young person attending Rockway Mennonite Collegiate in Kitchener, as well as at Ontario Mennonite Music Camp at Conrad Grebel University College in Waterloo. It was at these places that she was involved in planning worship for the first time, from playing hymns in chapel and picking relevant scripture to read, to planning entire services.

Her skills as a musician have been further honed at Canadian Mennonite University (CMU) in Winnipeg, where she is in her fourth year of a music degree, with a double major in piano performance and music ministry. “My time at CMU has stretched me in ways I never could have imagined,” she says. “It has been profoundly rewarding.”

The life of a music student is a demanding one, and keeping God at the forefront

(Continued on page 28)

PHOTO COURTESY OF CMU



Anneli Loepp Thiessen is currently studying piano performance and music ministry at Canadian Mennonite University in Winnipeg.

PHOTO COURTESY OF MC CANADA



Anneli Loepp Thiessen believes there is an unnecessary tension between hymns and contemporary worship music.

PHOTO BY JAMES CHRISTIAN IMAGERY



Anneli Loepp Thiessen is one of 12 people from across North America chosen to serve on the music committee for the new song collection.

(Continued from page 27)

is key for Loepp Thiessen. She points to a quote from Johann Sebastian Bach, who said, “I play the notes as they are written, but it is God who makes the music. That’s how I view my piano performance,” she says. “Even if I play everything perfectly and nail all the notes, if I don’t offer it as a sacrifice, and include God in my playing and view it as worship, it’s not what it can be.”

Loepp Thiessen has a pastoral approach to music that made her a natural fit for the music committee, says Irma Fast Dueck, a member of the steering committee that is responsible for the music committee’s work.

“A pastoral musician thinks about music with a pastor’s heart, with a care for the people, and that’s Anneli,” says Dueck, who

teaches practical theology at CMU. “She cares about the people who are singing and wants to nourish [them through] song.”

Dueck adds that Loepp Thiessen works well with a variety of people from a variety of backgrounds “gracefully and beautifully.”

“She’s so gracious and hospitable,” Dueck says. “It makes her perfect for this job.”

The song committee’s first meeting is planned for Harrisonburg, Va., later this month, and Loepp Thiessen is looking forward to it. “The committee is made up of a hugely diverse group of people, so I’m really excited to learn from each of them,” she says. “They seem fantastic and really energetic. It’s exciting.” ❧

PHOTO BY JESSICA SOSA



Rachel Bergen served in Cambodia with Mennonite Central Committee’s Serving and Learning Together program.

PERSONAL REFLECTION

It’s not easy being global

Ongoing learning, humbling oneself are both key when contributing to the world community

BY RACHEL BERGEN

SPECIAL TO CANADIAN MENNONITE

For much of my life, I’ve called myself a global citizen. Until recently, though, I had no idea how naïve saying this actually was.

A global citizen is someone who identifies him- or herself as part of an emerging world community, and who is committed to building this community’s values and practices.

My parents were Mennonite Central Committee (MCC) service workers in Moscow when I was a child, during the tumultuous period following the crumbling of the former Soviet Union. Our heat would sometimes not work for days, so we would have to sleep in our winter coats and pants. Occasionally, we heard bombings in the distance. Xenophobia and racism were common, and our friends of colour faced violence on a regular basis. This experience shaped my

understanding of the world. It contributed to my desire to work internationally and to write about global peace and justice issues.

Still, for a long time I lived my life in relative naïveté about much of the world and my place in it.

In July, I returned from a year living and serving in Phnom Penh, Cambodia, through MCC’s Serving and Learning Together (SALT) program. I worked as a writer and editor for the Interfaith Cooperation Forum (ICF), an international peace and justice organization that equips young people from different faiths to be agents of change in their communities.

I realize now that it’s easy to call myself a global citizen and call on others to do so, but much more difficult to actually be one. The experiences I had during my

PHOTO COURTESY OF SUE GLICK



Rachel Bergen, right, poses for a photo with fellow SALT participants Jessica Sosa, left, and Madeleine Yoder upon their return to North America.

SALT term contributed to my understanding of what it means to claim this identity in the world and global church, plus all the responsibilities that go along with those community roles.

One of the biggest parts of my learning experience was also the most routine: living with the Ke family for 10 months. Nearly every SALT participant lives with a host family in order to become better immersed in the culture in which they are serving. Although it wasn't always easy living with a Cambodian family, I picked up the Khmer language more quickly, and understood more about

Still, for a long time I lived my life in relative naïveté about much of the world and my place in it.

everyday cultural exchanges and family values because of this experience.

My desire to fit in with my family and carve out a role for myself motivated me to be more engaged in the local church and culture, to learn more about the history of the country, and to attend additional language classes so I could better communicate.

The commitment to learning more about one's host country and the surrounding region is something I think is an important part of being a global citizen.

In my work with ICF, I was given the task of interviewing people from all over Asia, many of whom were from conflict-prone areas, and writing their stories for the organization's website. When I accepted the position, I thought it would be simple work that would come easily to me. I've worked as a journalist for more than five years and have interviewed many people in that time.

One thing I didn't count on was my ignorance about conflict-prone areas in Asia. I didn't realize how much history and context I'd have to learn in order to understand where these people came from, and how to communicate these contexts to people who aren't aware of these situations.

In one year I had to learn about Cambodia; Papua and West Java, Indonesia; Mindanao, Philippines; China;

Burma; and Thailand's Deep South. Each of these areas is profoundly different, and these projects were deeply challenging.

Even now that I've returned home, I believe I owe it to the people in my circles who supported my SALT term to share what I've learned about Cambodia and the region. Part of my responsibility is telling my own story of what I've learned about myself and the Cambodian culture, but also sharing about the people I've met along the way in my SALT work assignment.

I believe I can continue the ongoing process of being a global citizen by stay-

ing in touch with the friends I met during SALT and my host family. I can also learn from the people around me in my home community in Canada.

You don't have to live abroad to be a global citizen. Ultimately, it's about committing oneself to ongoing learning and humbling oneself to listen more than one speaks.

I'm consistently disappointing myself by not living up to my role as much as I would like to, but my SALT experience has helped me to set a higher standard for myself. And I plan to keep progressing. ☘

Rachel Bergen, 28, holds a master of journalism degree from the University of British Columbia and is the former co-editor of Young Voices. She lives in Winnipeg.



The photographer learned about the ongoing land-grabbing issues in Cambodia. In Phnom Penh, Beoung Kak Lake was drained and dozens of families were displaced to build expensive apartments for wealthy Cambodians and foreigners.

PHOTO BY RACHEL BERGEN



Rachel Bergen, right, took a selfie with some of the members of the host family that she lived with, including her host mother Keo Sina, host sister Ke Chanmonyreaksa, and host brother Ke Kakada.

PHOTO BY SAW MORT



Rachel Bergen, back row, second from left, is pictured with her former School of Peace participants in Siem Reap, Cambodia.

PHOTO BY RACHEL BERGEN

UpComing

'Imagine' running for mental health

NIVERVILLE, MAN.— Coming up on a decade, Mona Stott and the rest of the Imagine team invite runners to join this year's ninth-annual half-marathon to end the stigma of suicide and mental illness. The run will be held in Niverville's Hespeler Park on Sept. 24 at 3 p.m. Entertainment for adults and children alike will be featured throughout the afternoon, including face painting, a petting zoo, bouncers, bands, stand-up comedy and a barbecue, among other events. To learn more about the Imagine initiative, visit imaginementalhealth.com.

—BY BETH DOWNEY SAWATZKY



Calendar

British Columbia

- Oct. 1:** "Ride for Refuge" in support of MC Canada Witness ministries in 20 countries around the world. For more information, visit mennonitechurch.ca.
- Oct. 14-16:** Women's retreat, "Piecing together our identity," at Camp Squeah, Hope, with speaker Song Yang Her. Register at mcbc.ca/womens-ministry.
- Oct. 15:** M2/W2 50th-anniversary fundraising banquet, at Columbia Bible College, at 6 p.m. To register, call 604-859-3215.
- Oct. 22:** MC B.C. meeting of congregations, location to be determined.
- Oct. 30:** MC B.C. hymn sing fundraiser, at Level Ground Mennonite Church, Abbotsford, at 3 p.m.
- Nov. 18-20:** MC B.C. "Impact" youth retreat, at Camp Squeah, Hope.

Alberta

- Oct. 1:** Camp Valaqua fall work day. Lunch is provided. For more information, call 403-637-2510.
- Oct. 1:** "Ride for Refuge" in support of MC Canada Witness ministries in 20 countries around the world. For more information, visit mennonitechurch.ca.

Saskatchewan

- Oct. 1:** "Ride for Refuge" in support of MC Canada Witness ministries in 20 countries around the world. For more information, visit mennonitechurch.ca.
- Oct. 22:** RJC corporation meeting, and appreciation/fundraising banquet, at 5 p.m.
- Oct. 28:** MDS awareness and fundraising event, at Nutana Park Mennonite Church, Saskatoon; supper at 6:30 p.m. For reservations, call 306-342-4344.
- Oct. 28-29:** RJC alumni volleyball tournament.
- Nov. 15:** RJC kielke and sausage supper, at Bethany Manor, Saskatoon.

Manitoba

- Sept. 23:** CMU Face2Face Conversation Series: "Journey to renewed covenants," including a screening of "Reserve 107," with Brad Leitch and other panelists.
- Sept. 23-24:** CMU annual Fall Festival: Distinguished alumni awards, class reunions, MennoCross cyclocross bicycle race, and more.
- Sept. 24:** Brandon MCC Relief Sale, at the Keystone Centre.
- Sept. 30:** Fundraiser for the Mennonite Heritage Centre Gallery, Winnipeg, at 7:30 p.m.
- Oct. 1:** "Ride for Refuge" in support of

MC Canada Witness ministries in 20 countries around the world. For more information, visit mennonitechurch.ca.

- Oct. 1:** Westgate Mennonite College cyclathon at Bird's Hill Park.
- Oct. 2:** Camp Koinonia's 50th-anniversary celebration at the camp in Boissevain. Activities begin at 1 p.m., followed by supper at 5 and a program at 6:30. For more information, email camps@mennochurch.mb.ca.
- Oct. 21:** CMU open house for prospective students. For more information, visit cmu.ca/campusvisit.
- Oct. 25-26:** CMU's J.J. Thiessen Lecture Series: "The silence of Abraham, the passion of Job: Explorations in the theology of lament," with J. Richard Middleton, Ph.D.
- Oct. 28-29:** "Mennonites, land and the environment: A global history conference," at the University of Winnipeg.
- Oct. 29,30:** MC Manitoba's Camps with Meaning celebration banquets at 5:30 p.m.; (29) Emmanuel Mennonite Church, Winkler; (30) Douglas Mennonite, Winnipeg. For more information, email camps@mennochurch.mb.ca.
- Oct. 30:** "Along the road to freedom" exhibition opening celebration at the Manitoba Legislative Building, Winnipeg, at 2:30 p.m.
- Nov. 2:** CMU Face2Face Conversation Series: "Why beauty matters: Radical amazement, spirituality and the climate crisis," with Tim Rogalsky, Ph.D.
- Nov. 4,25:** CMU campus visit day. For more information, visit cmu.ca/campusvisit.
- Nov. 15:** "Evening at the arts" at Westgate Mennonite Collegiate, Winnipeg.
- Nov. 17:** CMU School of Music open house. For more information, visit cmu.ca/campusvisit.
- Nov. 19:** Megan Krause and Dale Boldt exhibition at the Mennonite Heritage Centre Gallery, Winnipeg, at 7:30 p.m. Until Jan. 21, 2017.
- Nov. 23:** CMU Outtatown Discipleship School for a day. For more information, visit cmu.ca/campusvisit.

Ontario

- Until Dec. 5:** "Together: When we are engaged" photo exhibit that celebrates everyday acts that deepen our sense

of community, at the Conrad Grebel University College gallery, Waterloo.

- Until Dec. 26:** Exhibit at the Mennonite Archives of Ontario at Conrad Grebel University College, Waterloo: "Conchies speak: Ontario Mennonites in Alternative Service."
- Sept. 18:** Evangelical Anabaptist Partners presents "A worship gathering," at Kingsfield-Zurich Mennonite Church, Zurich, at 7 p.m.
- Sept. 19:** MCC Ontario annual general meeting, at the Kitchener MCC office, at 8 p.m. To register in advance, visit mcco.ca/agm.
- Sept. 25:** Detweiler Meetinghouse hosts its seventh-annual "Contemporary Hymn Sing," at 2:30 p.m., with song leader Mark Diller Harder. For more information, visit detweilermeeinghouse.ca.
- Sept. 26 or 27:** Fall seniors retreat at Hidden Acres Mennonite Camp, New Hamburg. Theme: "Our houses, our hearts, our faith." Speaker: Ingrid Loepp Thiessen. For more information, call 519-625-8602.
- Oct. 1:** "Ride for Refuge" in support of MC Canada Witness ministries in 20 countries around the world. For more information, visit mennonitechurch.ca.
- Oct. 16:** Detweiler Meetinghouse hosts its fifth-annual "Male Chorus Sing," at 2:30 p.m., with song leader Bob Shantz. For more information, visit Detweilermeeinghouse.ca.
- Oct. 20-22:** Ten Thousand Villages festival sale at Hamilton Mennonite Church: (20, 21) from 10 a.m. to 8 p.m.; (22) from 9 a.m. to 4 p.m. Homemade soup and desserts available in the Villages Café.
- Oct. 30:** Menno Singers present "Romantic Rarities," featuring Widor's "Mass for Two Choirs and Two Organs," at Church of St. John the Evangelist, Kitchener, at 3 p.m.
- Nov. 3:** The Benjamin Eby Lecture, at Conrad Grebel University College, Waterloo, at 7:30 p.m. Speaker: Jeremy Bergen. Topic: "Christians killing Christians: Martyrdom and the disunity of the church."

Québec

- Sept. 18:** Mennonite Fellowship of Montreal hosts a meal and discussion for young adults interested in community and fellowship at Maison

de l'amitié, at 6:30 p.m. For more information, call 514-849-9039.

U.S.A.

Oct. 6-8: "Deep faith" conference

exploring "Anabaptist faith formation for all ages," at Anabaptist Mennonite Biblical Seminary, Elkhart, Ind. To register, visit mennoniteusa.org/deepfaith/.

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.



Classifieds

Employment Opportunities

Gift Planning Consultant

British Columbia

Mennonite Foundation of Canada (soon to be Abundance Canada), a donor-advised charitable foundation committed to helping others live generously, is seeking a Gift Planning Consultant for our office in Abbotsford.

As the ideal candidate you will:

- provide charitable gift and estate planning services, and promote biblical stewardship of financial resources,
- support and incorporate MFC's core values of stewardship in your personal life,
- communicate effectively with individuals and in public presentations,
- have knowledge of charitable gift and estate planning,
- be creative, organized, and self-motivated in balancing multiple projects,
- be willing and able to contribute as part of an inter-dependent staff team, and
- have the ability to travel within Canada and the USA.

MFC offers a competitive salary and benefits package. This is a full-time, salaried position. Please submit resume by October 7, 2016 to:

Gayle Fangrad

207-50 Kent Avenue, Kitchener, ON N2G 3R1
gfangrad@MennoFoundation.ca
 519-745-7821



Abundance
CANADA

MennoFoundation.ca/careers

Douglas Mennonite Church
Employment opportunity

Children's Ministry Leader/Pastor – Douglas Mennonite Church (www.douglasmc.ca), a thriving mid-sized congregation in suburban Winnipeg, is seeking a Children's Ministry Leader/Pastor. This is a half-time position commencing in late-2016 or early January 2017.

Applicants are invited to submit their confidential expressions of interest to, or request further information from, Fred Loewen (Search Committee Chair, Douglas Mennonite Church) or Rick Neufeld (Director of Leadership Ministries, Mennonite Church Manitoba) at flowen@waterfordglobal.com or rneufeld@mennochurch.mb.ca. Deadline for applications is September 30th.

Conrad Grebel University College

Faculty Position in Music Theory

Conrad Grebel University College at the University of Waterloo invites applications for a full-time regular faculty position in Music Theory in the Department of Music, to begin **July 1, 2017**. This is a regular, full-time, tenure-track position that involves undergraduate teaching, scholarship, service, and community education. The core teaching area is Music Theory which includes direction and oversight of the music theory program and courses in music theory. In addition, teaching may include composition, music and technology, or other courses such as psychology of music, popular music, jazz, worship and music, music and film, and world music as appropriate to the faculty member's interests and expertise.

*Review of applications will begin **November 1, 2016**.*

Conrad Grebel University College is committed to employment equity and welcomes applications from all qualified persons. Canadians and permanent residents will be given priority. See the full position description for specific duties, qualifications, reporting structure, and materials needed by applicants for submission at grebel.ca/positions



Valleyview Mennonite Church of London, Ont., was one of five interfaith sponsors of the city's Interfaith Peace Camp held at the Centre for Jewish-Catholic-Muslim Learning at King's University College. The week-long day camp for children in grades 1 to 8 is based on a successful model developed at Eastern Mennonite University in Virginia. 'We truly believe in the power of sincere dialogue and shared experiences to bring peace and justice to our world,' says Rabbi Debra Dressler, a Peace Camp faculty member.

PHOTOS COURTESY OF INTERFAITH PEACE CAMP AND WALTER ZIMMERMAN

