

CANADIAN MENNONITE

October 10, 2016

Volume 20 Number 20



Being a
student includes
washing cars

Focus on Education on pg. 19

inside

Finding a way to be together 13

Snapshots 15

Focus on Education 19-25

EDITORIAL

Honouring our founder

DICK BENNER
EDITOR/PUBLISHER

We are pleased to announce that the family of the late Ted Friesen, the first publisher of *The Canadian Mennonite*, has agreed to set up—and seed with a \$50,000 gift—a fundraising initiative that we are calling the Ted Friesen Legacy Fund. We hope that it will serve as an incentive for others to follow suit in giving major gifts to financially stabilize the 63-year-old publication during an uncertain time of changing denominational structures.

Friesen, who died this past February at the age of 95, was a visionary and church statesman from Altona, Man., where he and his brothers established a printing business that survives to this day. He was “at the heart of many historic developments in Canadian Mennonite life,” wrote Margaret Loewen Reimer, a niece, who paid tribute to him in our June 6 issue.

Ted was a leader in historic developments and in relief work through Mennonite Central Committee. He not only helped establish the first English-language national publication, but, seeing the need for English-language worship in his hometown of Altona, helped to found, along with his wife Linie (Krahn), Altona Mennonite Church in 1962. A conscientious objector himself, he never judged those who signed up, including two of his brothers.

Son Eric wrote in his tribute to his father: “You cannot separate Dad’s Christian faith from the Mennonite

context. They were one and the same. But, it must be said, his faith was one of openness to new insights in theology, to the Greek and Jewish foundations of our Christian faith, and to other faiths. He was a thorough-going Mennonite, but



he looked outward. His faith was alive and changing to the very end of his days. He was a seeker of truth, not a possessor of truth.”

While the new legacy fund is a fundraising initiative, it is much more than that, having been named after a person of such vision and compassion. Ted Friesen embodies the sustaining vision and purpose of *Canadian Mennonite*. He lives on in the stories of our congregations and in reflecting our theology and practice.

Just as he had the vision and initiative to bring together the Mennonite world of the 1950s, so today there is a need to bring together our diverse body as the winds of religious and cultural change blow through our ranks. We are seeing our denominational centre—Mennonite Church Canada—diminished in favour of new regional structures. Denominational loyalty, so effectively rallied by Friesen more than a half-century ago, is on the wane.

If Ted were in our midst today, with all the energy and compassion he showed back then, he would be at the forefront of this new era, giving leadership and voice to a new vision. He would likely look to the national publication as his platform and microphone to give direction and wisdom. He would give place to creative

thinking and new ways of looking at things.

In that sense, our founding publisher lives on in the pages of *Canadian Mennonite*. He gave birth to something that, even though it died for a short period in the early 1970s, had found such a place in the hearts of Canadian Mennonites, it was revived in eastern Ontario in 1971 and has carried on ever since.

It was tough back then to rally the leadership around his vision. “We became aware of the immensity of the task before us,” Ted said in a 1999 reflection. “The church was changing. It was a period of flux, with the old trying to maintain the status quo and the new looking for change to meet the needs of the time. . . . To speak to the young people, to speak prophetically to the issues of the day, was urgent.”

Sound familiar? While the issues might have changed, the challenge to be relevant to the needs of this time are the same. It is a tough time for print publications on the religious scene. The 141-year-old *Presbyterian Record* just announced that it will be closing with its December issue. Right before that, the *Western Catholic Reporter* said it would be going entirely digital. The *Mennonite Brethren Herald* came to near-death in recent years if not for the vigorous protest of its readers.

We think that *Canadian Mennonite* has a central place in the ongoing conversation of MC Canada. The Ted Friesen Legacy Fund will help keep it sustained. We hope you respond generously when asked for support.



Ted Friesen

ABOUT THE COVER:

As part of Orientation Week 2016 at Conrad Grebel University College, Waterloo, Ont., upper-year students held a car wash to support feedfive and Ray of Hope; feedfive is an initiative started by Grebel students several years ago that sells T-shirts as a way to buy ingredients for meals they cook and serve at Ray of Hope, a local community centre. See Focus on Education on page 19.

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Guiding values:

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

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

• Covenantal relationships and mutual accountability

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contents

OCTOBER 10, 2016 / VOL. 20, NO. 20

Why Mennonite education matters 4

'Grounding in the arts and humanities, Bible, sciences, theology and music are important to preparing students for life,' writes educator **TERRY SCHELLENBERG**. 'It's in our church schools that the potential exists to bridge the silos of these disciplines and bring them together into meaningful conversation.'

Summerbridge: Three detours in(to) ministry 12

MATTHEW VEITH profiles three participants in this year's Mennonite Central Committee Canada service and ministry program known as Summerbridge.



'Love for all, hatred for none' 14

JOE HEIKMAN, pastor of Wildwood Mennonite Church in Saskatoon, says of his congregation's shared meal with its Muslim neighbours, 'It's good for us to include in our circles ... people ... who understand God and the world very differently than we do.'

'Whatever you want, God' 16

DOUG SNYDER answered the call of God for more than five decades. During that time, he served God, the church, and 'the least and the lost.'

Focus on Education 19-25

Read stories from, and about, Conrad Grebel University College, Mennonite Collegiate Institute, Rosthern Junior College, Eastern Mennonite University, Rockway Mennonite Collegiate, Canadian Mennonite University and Goshen College.

Young Voices 27-29

Young Voices editor **AARON EPP** profiles the 'faith journey' of **KRISTA LOEWEN**, associate pastor of Wildwood Mennonite Church in Saskatoon, in 'Bearing witness to something greater'; and Winnipeg singer-songwriter **MICHAELA LOEWEN** in 'Growing up on record.'

Regular features:

For discussion **6** Readers write **7** Milestones **10**

A moment from yesterday **11** Online NOW! **17**

Schools Directory **26** Calendar **30** Classifieds **31**

Honouring our founder 2

DICK BENNER

Learning to follow the Jesus way 8

PHIL WAGLER

Becoming Mennonite 9

PATRICK KWAME KUKANU



Award-winning member of the Canadian Church Press



Why Mennonite education matters

BY TERRY SCHELLENBERG
Special to *Canadian Mennonite*

Grounding in the arts and humanities, Bible, sciences, theology and music are important to preparing students for life. It's in our church schools that the potential exists to bridge the silos of these disciplines and bring them together into meaningful conversation.

“Why should young people from our congregations choose a Christian college or university like Columbia Bible College in Abbotsford, B.C., Conrad Grebel University College in Waterloo, Ont., or Canadian Mennonite University (CMU) in Winnipeg, instead of a public university?” The question posed to me for this piece is often seen as the either-or choice for students, and the obvious starting point for conversation.

While not unimportant, I wonder whether a different, perhaps more foundational, question is more helpful: “Should Mennonite schools matter to the church at all?” And if so, what might such “mattering” look like? This question points to the heart of these schools as much as to the church that birthed them. Neglecting it also shapes identity and purpose, and over time unties a relationship that I’m convinced is mutually essential to both church and school.

Young adults from our congregations are choosing from many excellent public university and college programs and degrees. They are finding career success in widely varying fields. Each of the three church schools named is connected variously and in vital ways with public university systems. And while I resist the manner in which public universities can position themselves as “value neutral” and as “the economic engines of society”—“innovatively preparing students for the world of tomorrow”—there is much that happens within and through them that is important.

Our church’s questions revolve not around whether our young adults have adequate study and career options available. Rather, as part of a calling out of their vocation, we must wrestle with how a vision for faith, character, peoplehood and witness are formed and deepened. It’s from these questions that the church can also imagine and call out a vision to strengthen the vocation of its schools.

Grebel, CMU and Columbia were birthed by different Canadian Mennonite communities, in unique geographical and cultural contexts. Particular theological, educational and church



impulses shaped the vision and program of each one. Over time, much has changed in society, church and school. We in the church confront a range of opportunities and strains. While each of our church schools has shaped a unique programmatic focus, all three continue to exist from the heart of the church. None of them exists for itself. It's what happens through and beyond them that matters.

My care for the church has been nurtured by people, and the life and witness of Mennonite congregations, in Calgary; Alsace, France; Elkhart, Ind.; Kitchener-Waterloo; and Winnipeg. I have also been privileged to attend to work in various Mennonite schools. I'm absolutely convinced that these schools matter to the witness of our church and to the young adults who find their way within them.

At times, my caring for church and school can also be threaded with frustration. We in the church struggle with how to tend and strengthen these schools. At times, we've been uncertain how to engage in the meaningful or complex conversations about our church's hopes, needs and strains. Our church often hesitates to cast a vision for our young adults for why these schools matter deeply to the faith and the peoplehood we long to embody. We can be quick to name our schools' insufficiencies and failures—indeed, both schools and church have them. In our struggle, we as a church fail ourselves as much as our schools.

Here's what I'm convinced our church schools are called to:

Be Christian, be Anabaptist

The young adults from our congregations long for places in which to authentically explore and deepen their faith. They are

thirsty for opportunities, through a range of disciplines and experiences, to think critically and reflectively on God, the world and their place in it.

It takes time and intentional practice to nurture a trusting faith and to build and renew foundations for following Jesus Christ in life. Our schools have unique capacity and, indeed, carry a sacred trust to open Christian faith in a complicated world, and to formulate wise questions that help reveal God's mystery and presence.

They are places in which young adults connect with others who are part of the wider, diverse communion of God's people. Here, they are intentionally invited to patient discernment of the Bible as a guide to faithfulness. It's in the classes, hallways, dining halls and residences of these schools that students learn and practise the counter-testimony narratives and paradigms that form faith.

It's also in our schools that an understanding of our Anabaptist theological particularity is opened for students—often for the first time. Invariably when we are most comfortable with “being Mennonite,” we are most open to “being ecumenical”—to contributing generously to, and learning with humility from, the diversity of God's people.

Anabaptist Christians bring particular convictions and gifts to the table: Scripture and the Spirit give witness to God's voice; truth should be lived; Jesus meant what he said, and he was talking to us; Jesus' vision of salvation is rooted in relationship with a merciful God and is tied to compassion in our world; disciples are formed essentially and inseparably within living, worshipping communities of faith; and, in a world of violence and

fear, learning Jesus' way of peace and reconciliation, and living a passion for justice and for how God's Spirit can make us whole, matters.

It's also in each of our schools that we can nurture a vocational call for our church's young adults who are pursuing diverse career paths as business and tradespeople, medical practitioners, engineers, farmers and much more. It's here that their passions are brought into conversation with faith, and their inmost longings with the world's need.

Model invitational community

The longing of young adults for connection in community tempers the individualized impulse of our culture. It also speaks a hopeful narrative within our own sometimes splintered church story.

Our schools have such potential to nurture formative communities, with faculty mentors playing a critical part. Learning to dialogue about faith and life with those who share similar convictions, and with others whose convictions are other than their own, is a gift to students. Our church has much to learn from the generous and broad hospitality cultivated in these schools.

Think and connect

Our church and society are confronted with straining complexities of economic and ecological resilience, migrations of people, dialogue about science, technology and social agency, and much more. The commitment of our church schools to have students think about life and faith with all its mysteries, to imagine boldly, to ask questions of every kind, and to connect their heads with their hearts, is to be valued. Connecting students to

conversations with current voices, and with writers, thinkers and questions offered long before we came on the scene, is critical.

Our church needs Anabaptist leaders whose faith, relational skill, and creative vision for mission and witness help us to more intentionally be the church. Nurturing broadly educated, bold, entrepreneurial pastoral leaders in our schools is essential to our church's future. No less important is to prepare our young adults who will be teachers, healthcare professionals, accountants, carpenters and musicians, to be as theologically attuned for the life of faith as they are for their careers. Training theologically literate leaders—formal and lay—who catch, reflect on and live into a vision for God's kingdom is an essential calling.

Finally, I believe these schools can serve as a frontline laboratory for our church, helping the church think carefully about what it means to be faithful and transformative in all its dimensions. Where else are young adults and Christian scholars from many disciplines dedicating themselves to think clearly and critically about the world in all its forms?

Grounding in the arts and humanities, Bible, sciences, theology and music are important to preparing students for life. It's in our church schools that the potential exists to bridge the silos of these disciplines and bring them together into meaningful conversation. It's there that academic study and a rigorous pursuit of truth in our living are threaded. As Christian scholars in our schools root themselves in living, worshipping faith communities, their thinking and teaching are strengthened by the church's understanding of God and its witness in the world.

"Should Mennonite schools matter to the church at all?" Perhaps we as a church pose this question and engage in its possibilities too infrequently. I am convinced that both church and school are strengthened by caring enough to call out a vision for who we might be together. There is unique capacity in our schools to help

While each of our church schools has shaped a unique programmatic focus, all three continue to exist from the heart of the church. None of them exists for itself. It's what happens through and beyond them that matters.

form our young adults and to have our scholars listen attentively to, and walk alongside, the church in facing complex strains.

Indeed, I'm convinced that church and school serve as vital anchoring points for the other. They each function as necessary symbols for the other, communicating that biblical scholarship and theological reflection matter across every discipline and through all of life. As in any relationship, lack of intentional connection can too easily push school and church apart, and we neglect or take one another for granted, to the detriment of both.

We—in school and church—must care enough to tend and carry the gift and the strains into conversations that strengthen our shared vocation and our capacity to make pilgrimage together. Our Mennonite schools matter a great deal to the young adults and the church they serve. When such vision is clear, we

can, with conviction, offer compelling alternatives to young adults and their influencers who are considering a plethora of post-secondary options. ❧

Terry Schellenberg has been the external vice-president at CMU since 2009. In addition to teaching, his career has included



20 years of service as a junior-high and high school principal in Alberta and Ontario. He graduated from Canadian Mennonite Bible College, one of CMU's founding colleges, in 1979. He is a member of Home Street Mennonite Church, Winnipeg.

❧ For discussion

1. What Mennonite schools have members of your congregation attended? What was the vision that drove the founding of these schools? How does the broader church benefit from strong church schools?
2. How much does your congregation encourage young people to consider attending Mennonite schools? Terry Schellenberg confesses his frustration when it seems the church has no vision for why church schools matter. Do you share his frustration?
3. Schellenberg suggests that church schools are good places for young people to "explore and deepen their faith" as they "think critically and reflectively on God, the world and their place in it." Is this an important motivation for students who attend these schools? What role do parents and the church play in these decisions? Are the schools you know successful in helping students deepen their faith?
4. Schellenberg writes, "[T]hese schools can serve as a frontline laboratory for our church" as scholars "think clearly and critically about the world." Can you think of examples of students helping to present new ideas to the church? Is the Emerging Voices Initiative an example?

—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.

✉ 'Affluenza' should trump 'gender' issue for Mennonites

AS COMMUNITY-ORIENTED ANABAPTISTS, we should be spending more time on "affluenza" than on the "gender" issue.

Richard Rohr, the contemporary Franciscan monk, said it well: "Living in this consumer-driven world, we are all deeply infected by what some call 'affluenza,' a toxic and blinding disease with the basic assumption that more is always better and more of self is always good. It is fair to say that such invisible assumptions of any culture are as toxic and as blinding as the so-called 'hot sins' of drunkards and prostitutes, though they are much harder to recognize as 'sin' because we are all inside the same agreed-upon bubble."

RICHARD PENNER, CALGARY

Mennonite Church British Columbia Symphony of Hymns

Sunday, October 30th, 2016 at 3:00pm

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An offering will be taken to strengthen church health & connections and for MCBC outreach ministries.

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✉ Mennonite institutions are playing the 'name change' game

MENNONITE SAVINGS AND Credit Union recently changed its name to Kindred. Mennonite Foundation of Canada is on its way to becoming known as Abundance.

Some Mennonites are disappointed, if not upset,

that these well-regarded institutions are forsaking their Mennonite “noms-de-marketplace.”

My support for these name changes is more along the lines of a theological or ecclesiological argument. Outside of congregations and conferences, the word “Mennonite” should be used only when the organization is directly and fully accountable through its governing structure to Mennonite churches. It's not

OUTSIDE THE BOX

Learning to follow the Jesus way

PHIL WAGLER

You obey every day. You obey the legislations of government—even those you don't agree with. You obey an employer, school teacher or parent. Some have to heed all three on the same day. Much of life seems to be about some form of compliance, doesn't it? And, as a general rule, we are more ready to obey an authority we trust, respect and love.

Matthew 28:18-20 records Jesus' sending command to his disciples after his resurrection: *“All authority in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”*

The emphasis here, of course, is the authoritative directive for those who love Jesus to go and make disciples. This is for all peoples and nations. This is about being immersed in a new Trinitarian family identification. And then there is the teaching to observe what Jesus has commanded to the end of days.

Now let's slow down a bit. Go back and look at how disciple-making actually

happens. What is the Jesus way? Those who identify themselves with the Father, Son and Spirit become disciples as they are taught to observe and keep by practice the teachings of Christ. Did you catch the nuance? Disciples need to be taught to obey. Not simply taught principles, concepts, ideas or wonderful truths. The teaching is unto obedience in the way of our heavenly king.

This is significant. And it is a significant cultural challenge, for we love the idea of ideas. We scramble after teachings, blogs and ramblings like this one. We are flailing in the information age. However, it was not actually Jesus' hope that we bloat our brains or read books that agree with our interpretations of what he said.



Let's be honest, many of us really don't need more information, but we do need to practise what we know he said.

His commission is for disciples to act like him, to practise God-like-ness.

Let's be honest, many of us really don't need more information, but we do need to practise what we know he said. To be even more forthright, we may actually need someone to help us learn how to obey what Jesus has commanded,

because we don't really know how to live in his kingdom, or we have fallen more in love with our ideas about Jesus than with Jesus himself. And to be in full compliance with our Lord, we must also be teaching others this same radical obedience. This is discipleship.

So let us consider the Jesus way this simply: For this week, choose a command of Jesus and actually do it. And don't pick one you like. If you are wired to love the message that no one comes to the Father except through him, maybe just wash someone's feet. If you are thrilled with his command to love the least and marginalized, then obey him when he says to shout his good news from the rooftops. And when you've done a week of this, and have actually been not just a hearer of his Word, but a doer, then go and teach someone how to do the same.

I'm thinking that if just a few of us take

up this challenge, we may be transformed, see Jesus more clearly, and make disciples who don't just know about our Lord, but are actually more like him.

Phil Wagler (phil_wagler@yahoo.ca) lives in Surrey, B.C., with his family. He's learning to obey Jesus every day.

good enough if all or most of the members and people on the board or in senior leadership are self-identified Mennonites.

Maybe a bunch of Mennonite businesspeople want to band together to help others. Well, Mennonite Economic Development Associates (MEDA) already exists. But in my world it should not use the word “Mennonite” because it is not directly

church-accountable. Mennonite Central Committee, on the other hand, is without a doubt within the Mennonite church-controlled fold. Both are worthy of support. Only one should use the name.

For better or worse, there is no Mennonite decision-making body that can draw a legal line in the sand on the use of the word “Mennonite.” That’s part of

(Continued on page 10)

NEW CANADIAN VOICE

Becoming Mennonite

PATRICK KWAME KUKANU

When I reflect on how I became a Mennonite, I find myself agreeing with what a peasant once told an Irish priest. The priest, who approached the peasant praying by the roadside, said, “You must be close to God!” The peasant replied in a way that points to the precedence of God’s love over our faith (1 John 4:19), saying, “Yes, he is fond of me.”

These words resonate closely with my faith journey. Just as the peasant’s understanding of God’s love drew him to pray by a busy road, so upon arriving in Edmonton I needed to worship because I believed God’s love led me here. I was willing to worship even in a new faith context among Mennonites.

I had so much on my mind when I arrived in Edmonton from Ghana. I went through a difficult immigration process to obtain my study permit to

the University of Alberta, and the date I arrived didn’t help either. On Dec. 23, 2002, there was snow on the ground and the temperature was in double-digits below zero. Not only did I feel lost, I felt like I was in a graveyard with dead-looking frozen trees. And Christmas decorations in black and red—which I knew to represent mourning colours in Ghana—added a bizarre feeling. Could all these households be mourning?

I needed to go to church like the

peasant needed to release the burdens of a laborious day to God. Upon hearing my intention to worship, my host connected me to Millie and Ike Glick, who attend Holyrood Mennonite Church in Edmonton, where other people from West Africa attend.

My first day in a Mennonite church felt wonderful. Not only did I meet fellow West Africans, I also met a guest who spoke my native Ewe language. Does it feel more like a home away from home than this?

Holyrood has been my spiritual home ever since, in ways that make me believe that divine connections are real. Millie and Ike have become Mom and Dad. I



I feel a sense of living other than the mindless pursuit of material gain, and a sense of stewarding resources in ways that promote God’s reconciling art of creation.

feel reconnected to characteristics of kindness, generosity, peace and love in the same way I saw with my foster-uncle, Kwadzo Tekpah, who raised me.

This reconnection to living simply has kept me a Mennonite. I feel a sense of living other than the mindless pursuit of material gain, and a sense of stewarding resources in ways that promote God’s reconciling art of creation. This attitude—call it social justice—to Christianity continues to nurture how

I was raised by a man whose care for others went beyond members of his own community.

As a new Canadian Mennonite, not only am I interested in being a part of efforts to keep deepening social-justice consciousness even outside the church. Being a black man who is raising children in Canada also makes it important for me to keep pushing in this direction in all aspects of my life, and to encourage the church to continue working towards fair treatment of all peoples and groups.

In the wake of the #Makeitawkward campaign against racism in Edmonton, one may ask whether Mennonite Church Canada has a voice in this conversation. Certainly, I’ve been around Mennonites long enough to understand the tendency to remain “quiet in the land.” However, the days have so changed, and creative

opportunities now exist through technology to creatively address these issues, even quietly. We can’t afford to wait until things get out of control, as we see in the neighbouring U.S.

Patrick Kukanu is father of five. He earned a master’s degree in linguistics at the University of Alberta and a master’s degree in peace studies and international development at Anabaptist Mennonite Biblical Seminary in Elkhart, Ind.

(Continued from page 9)

our history of splitting and reforming into various conferences.

The Anglican Church of Canada or the United Church of Canada, as alternative examples, have no such problem. The national bodies control the name and can legally stop any use they see as illegitimate.

To make this stick, Mennonites will just have to preserve their name for church-controlled bodies using nonviolent pressure, while isolating and inviting offenders who inappropriately use the word “Mennonite” to cease and desist. If they don’t change, then prayer for their change of heart will be the last resort.

In the meantime, welcome Kindred and Abundance.
JOHN SIEBERT, WATERLOO, ONT.

✉ Mennonites should speak up about Muslim head coverings

MAYBE I’VE MISSED it in your articles, but it seems to me that Mennonites are uniquely positioned to help Canadians see the wearing of the hijab in a different perspective.

Old Order and Conservative Mennonite women’s coverings may not cover as much as a hijab, but it’s making a similar statement. I’d be interested in hearing more of their stories.

I enjoyed the story that the late Ada Barg of Red Deer, Alta., told me about her time as a young lady when she was Ada Burkholder in nurse’s training at a Toronto hospital. After a month of training, she was told that she would need to wear the traditional nurse’s cap, instead of her head covering. This had never occurred to her, since the covering was allowed in the Kitchener, Ont., hospital. So, instead of giving in, she quit and her life took her to Alberta, where she trained as a teacher.

Now, no one would wear that nurse’s cap, so I wonder if 50—or even 10—years from now we will bother discussing the hijab.

LINDA GARLAND, BLUEVALE, ONT.

✉ ‘What Neufeld reports is not new in our Mennonite agencies’

RE: “WHEN YOUR services are no longer required,” Aug. 29, page 4.

Henry Neufeld’s feature is courageous and long overdue. One thing I have learned in senior leadership in Mennonite Central Committee and World Vision international offices over a lifetime of service is that healthy personnel practices are the heartbeat of a healthy organization. I developed personnel policies

and aligned them with the national labour codes of Indonesia and Cambodia, and served on the board of a Mennonite school working on conflict-resolution policies.

The dismissals Neufeld reports are inconsistent with conventional labour practices. The pink slip, locked out of office and sent home in a taxi method is akin to a summary dismissal, reserved for only serious offences. The message in these dismissals communicates that the agency has lost faith in personnel with long records of faithfulness, and they no longer can be trusted. Fair and compassionate treatment, transparency, consistency and due process are foundational values in good personnel practices. What Neufeld reports is not new in our Mennonite agencies.

Granted, organizations have good reasons to protect sensitive data and reputations from “vindictive vandalism.” Technologies safeguarding data are available to guard against it. But when trust is compromised, an insidious toxin seeps in. “Will I also be treated that way?” burns into the soul.

How is it that we so easily relinquish our cherished peace and reconciliation values—and tried and tested means to “operationalize” them—when push comes to shove with corporate values and methods? “Humbly arrogant” power and anxiety are toxic to the soul of our cherished organizations. Cannot our agencies be leaders in organizational health?

ALLEN HARDER, ABBOTSFORD, B.C.

/// Milestones

Births/Adoptions

Burt—Nicholas (b. Sept. 2, 2016), to Tamara and Mitch Burt, Floradale Mennonite, Ont.

Cressman—Finnley Grace (b. Sept. 6, 2016), to Ruth and Adam Cressman, Listowel Mennonite, Ont.

Derksen—Kelsie Renee (b. Aug. 17, 2016), to Brian and Rachel Derksen, Winkler Bergthaler Mennonite, Man.

Ermias—Zayma Layousha (b. Aug. 28, 2016), to Meron MeKonnen and Ermias Gebresselassie, Glenlea Mennonite, Man.

Keane—Eila Sapphira Michal (b. Sept. 14, 2016), to Chrissy and Jeff Keane, Faith Mennonite, Leamington, Ont.

Neal—Kaliana Charliese Ilona (b. Sept. 7, 2016), Anyssa and Josh Neal, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Shantz—Kenzie Claire (b. July 27, 2016), to Cody and Meggy Shantz, Wellesley Mennonite, Ont.

Wiens—Preslee Sloane (b. April 24, 2016), to Melissa and Dustin Wiens, Glenlea Mennonite, Man.

Woeschka—Everly Rose (b. Aug. 16, 2016), to Nicole and Tyler Woeschka, Floradale Mennonite, Ont.

Baptisms

Kevin Stoesz—Foothills Mennonite, Calgary, Sept. 4, 2016.

Marriages

Cressman/O'Brien—Sauve Cressman (Breslau Mennonite, Ont.) and Colin O'Brien at Breslau Mennonite, Ont., Aug. 27, 2016.

Good/Zehr—Daryl Good (Breslau Mennonite, Ont.) and Amy Zehr, at the Good farm near Waterloo, Ont., Aug. 5, 2016.

MacArthur/Sjoelin—Sandra MacArthur (Osler Mennonite, Sask.) and Torben Sjoelin, Sept. 3, 2016.

McGill/Reesor—Matt McGill (Breslau Mennonite, Ont.) and Maria Reesor at Breslau Mennonite, Ont., Aug. 27, 2016.

Metzger/Thomson—Chris Metzger (Community Mennonite, Drayton, Ont.) and Brianne Thomson, in Ottawa, Aug. 13, 2016.

Rubenschuh/Wiens—Josh Rubenschuh and Elisabeth Wiens, Niagara United Mennonite, in Niagara-on-the-Lake, Ont., Aug. 20, 2016.

Deaths

Bender—Olive, 92 (b. Feb. 4, 1924; d. Sept. 20, 2016), Tavistock Mennonite, Ont.

Braun—Susan, 95 (b. June 23, 1921; d. Aug. 27, 2016), Winkler Bergthaler Mennonite, Man.

Burklen—Ron, 55 (b. Jan. 17, 1961; d. Aug. 6, 2016), St. Agatha Mennonite, Ont.

Dyck—Betty (nee Saunderson), 90 (b. April 17, 1926; d. Aug. 4, 2016), Osler Mennonite, Sask.

Enns—Annie (nee Klassen), 84 (b. Feb. 20, 1932; d. Sept. 5, 2016), St. Catharines United Mennonite, Ont.

Hiebert—Sarah, 75 (b. Aug. 30, 1940; d. Aug. 27, 2016), Osler Mennonite, Sask.

Martin—Angela "Angie" (nee Thomas), 46 (b. Oct. 1, 1969; d. Aug. 4, 2016), Floradale Mennonite, Ont.

Martin—Eileen (nee Gingrich), 63 (b. Oct. 24, 1952; d. Aug. 9, 2016), Community Mennonite, Drayton, Ont.

Martin—Ermina (nee Martin), 90 (b. Dec. 23, 1925; d. Sept. 3, 2016), Floradale Mennonite, Ont.

Martin—Janet (nee Ranck), 71 (b. July 29, 1945; d. Sept. 7, 2016), St. Agatha Mennonite, Ont.

Millar—Anne (nee Eby), 94 (b. April 16, 1922; d. Sept. 10, 2016), Stirling Avenue Mennonite, Kitchener, Ont.

Miller—Anne, 84 (b. Sept. 27, 1931; d. Aug. 29, 2016), First Mennonite, Saskatoon.

Musselman—Marjorie (nee Bachert), 91 (b. May 2, 1925; d. Sept. 5, 2016), Stirling Avenue Mennonite, Kitchener.

Nichol—George, 63 (b. April 16, 1953; d. Sept. 5, 2016), Listowel Mennonite, Ont.

Rogalsky—Helen (nee Warkentin), 90 (b. Feb. 8, 1926; d. Aug. 8, 2016), Glenlea Mennonite, Man.

Wall—Rudy, 85 (b. Sept. 25, 1930; d. Sept. 10, 2016), Vineland United Mennonite, Ont.

Warkentin—Frank Eric, 77 (b. March 29, 1939; d. Aug. 17, 2016), Glenlea Mennonite, Man.

Wiens—Margaret (nee Dick), 94 (b. June 24, 1922; d. Aug. 30, 2016), Glenlea Mennonite, Man.

A moment from yesterday



Henry Neufeld, right, spent a lifetime building positive relationships among Mennonite and indigenous peoples. He is pictured standing beside Pastor Jeremiah Ross from Cross Lake, Man., at a Conference of Mennonites in Canada (now Mennonite Church Canada) conference in Vancouver in 1981. In 1968, Neufeld was given permission to build a house and to live with the people of Little Grand Rapids. A letter signed by 49 residents of the community demonstrating support for this relationship is preserved in the Heritage Centre archives. At the opening of the National Centre for Truth and Reconciliation archive at the University of Manitoba, former grand chief Phil Fontaine said that in his 10-year residential school experience, he "encountered so many very committed, outstanding, generous people in the schools [he] attended."

Text: Conrad Stoesz

Photo: Conference of Mennonites in Canada Photo Collection / Mennonite Heritage Centre



archives.mhsc.ca

GOD AT WORK IN THE CHURCH

Summerbridge: Three detours in(to) ministry

STORY AND PHOTO BY MATTHEW VEITH

Special to *Canadian Mennonite*

“Are you on a tour?” Squinting in the summer sunlight, we glanced across the street as a man stepped out of his car. Guilty as charged. Our walking neighborhood tour, composed of members and friends of Home Street Mennonite Church in Winnipeg, had come to stop at St. Kateri Tekakwitha Aboriginal Catholic Parish on Ellice Avenue in the heart of the city’s West End.

“Would you like to see inside?”

Introducing himself as a member of the staff of the parish, he unlocked the doors and led us to the sunlit rectangular sanctuary. Around the room, symbols, figures and images greeted us in the stillness, some familiar and some not. Our new friend spoke about what we were seeing, the story of St. Kateri, and a bit of the history of the parish and its parishioners. All smiles, we thanked him for the surprise detour, said our goodbyes, and continued our tour with renewed enthusiasm.

Planning that walking neighborhood tour was just one of many adventures Jim Cheng had as a Summerbridge participant at Home Street Mennonite this past summer. Summerbridge is a Mennonite Central Committee Canada program in which participants from Mennonite and

Brethren in Christ churches are provided with a stipend that allows them to engage in service or ministry projects.

Cheng completed a bachelor’s degree with a double major in business management and social science at Canadian Mennonite University. “[It] was a complex degree that provided me with a different perspective in community development,” says Cheng, who had not worked in ministry before, but wanted to experience some of what he had studied in action.

As part of his service project, he planned workshops at Winnipeg Harvest, organized young adult events and good soil workshops, mentored a high schooler, helped rebuild Home Street’s website and even did some church renovation.

Soraya Canales-Galdamez

A distinctive of Summerbridge is its focus on a participant’s immediate context.

Soraya Canales-Galdamez emigrated two-and-a-half years ago to Vancouver with her family, where she now attends First United Spanish Mennonite Church. Originally a journalist in her native El Salvador, she has struggled with adjusting to life and her job in Canada.

When a friend suggested trying

Summerbridge, she resisted: “I initially said no because of my English.”

But she cut down her work hours and took the risk, taking on Vacation Bible School, family retreat camps, church website updates and coordination of a local food bank, doing it all in English.

The experience brought out the best in her. “[My daughter] was always telling me, ‘Mom, you look happy today. Are you happy?’” she says with a laugh. “Before, I was going to church just to learn, but now I want to be involved in everything I can be.”

Mitche Mealey

Summerbridge can also provide a re-centering of a defined career path.

Mitche Mealey is a busy freelance graphic designer and a married father of two living in Moncton, N.B. Summerbridge allowed him to approach seven different churches and non-profits in his community, and give each a week of his time.

“My favourite parts were interviewing them, and learning about their passions and what they’re involved in,” he says.

He designed T-shirts, made logos, updated old flyers and coached people on how to think about visuals.

“Sometimes I think, ‘Why am I doing this?’” he says. “What kind of depth am I adding to the world?”

But the experience has reminded him of the honest purpose in his work. He says, “I will always try to see the face of my client and bring it closer to the face of the ones they are speaking [with].”

What links these experiences is a sharper grasp of the heart of God in community. “I would not be doing this kind of work without my faith,” says Cheng. “Going to church is not just about me. It is also about others: those you serve, those who serve you and those whom you serve with.”

To learn about Summerbridge, visit mcccanada.ca/summerbridge.



Matt Veith is a guest Manitoba correspondent. He also works as a freelance graphic designer in Winnipeg, where he attends Home Street Mennonite Church.



Members of a walking neighbourhood tour of Winnipeg’s West End are given a surprise tour of St. Kateri Tekakwitha Aboriginal Catholic Parish. The tour was organized by Jim Cheng, Summerbridge participant and Home Street Mennonite Church member.

Finding a way to be together

B.C. pastors use 'listening circle' to express their views on what it means to be a 'faithful church'

BY AMY DUECKMAN

B.C. Correspondent

A month after a pastors-only meeting, Mennonite Church B.C. congregations are being invited to give their personal views on the national church's Being a Faithful Church (BFC) 7 resolution on same-sex marriage at Emmanuel Mennonite Church in Abbotsford, beginning at 9:30 a.m. on Oct. 22.

More than 40 pastors met at Peace

Mennonite in Richmond on Sept. 20 for a time of listening to each other. Peace Mennonite Pastor Winston Pratt supplied a small cross used as a "talking stick" that was passed respectfully from speaker to speaker, in order to give each person an opportunity to briefly share their thoughts on the resolution passed at MC Canada's Assembly 2016 in Saskatoon in July. This was a time

/// Staff changes

Pastoral transitions in Alberta

• **DAN GRABER**, Mennonite Church Alberta's area conference minister, is resigning his position effective Oct. 31. He has served in the three-quarter-time position for five years, commuting from his home in Regina. On Nov. 1, he begins a new pastoral assignment at North Star Mennonite Church in Drake, Sask. The change allows Graber to be closer to home and his wife Rose, who is a pastor at Grace Mennonite in Regina.

• **TIM WIEBE-NEUFELD** has been hired by MC Alberta for the new position of future directions coordinator. The quarter-time position will represent Alberta in the Future Directions process as a plan for changes to MC Canada structures is developed. He is currently serving as co-pastor of Edmonton First Mennonite Church.

—BY DONITA WIEBE-NEUFELD

Pastoral transitions in Ontario

• **SUSAN ALLISON-JONES** began as pastor of Wilmot Mennonite Church on Sept. 1. She has a bachelor of arts and religion degree from Canadian Nazarene College, bachelor of arts and education degrees from the University of Winnipeg, and a master of theological studies degree from Conrad Grebel University College. She served as MC Eastern Canada youth minister from 1988 to 1999, as associate pastor of Breslau Mennonite Church from 1999 to 2003, as a supply chaplain at Parkwood Mennonite Home in Waterloo, and as pastoral supply at Calvary Mennonite Church in Ayr for four months in 2014.

• **BEN CASSELS** began as the minister of Waterloo-Kitchener United Mennonite Church in Waterloo on Sept. 15. He has a master of theological studies degree from Conrad Grebel University College and a bachelor of theology degree from Emmanuel Bible College. Previously, he served as minister of missional formation at Waterloo North Mennonite Church, Waterloo, from 2011 to 2016, and as youth pastor at Glencairn Mennonite Brethren Church in Kitchener in from 2006 to 2009.

—BY DAVE ROGALSKY



of listening, not back-and-forth discussion.

"People are passionate about this issue," says Garry Janzen, MC B.C. executive minister who led the meeting. "How can we co-exist? We wanted to find a way to be together. That was the goal."

MC B.C. leadership acknowledge that congregations differ from each other on this complicated issue, and there is also a lack of unity within individual congregations.

According to Janzen, a variety of opinions emerged as the pastors shared their viewpoints. Some spoke in favour of a traditional understanding of heterosexual marriage only; some were in favour of the BFC7 resolution that acknowledges differences of opinion on committed same-sex relationships and calls for continued discernment.

Some said that having differences of opinion among sister congregations was not a fellowship breaker, and that their congregation could co-exist with others in the church family having another view. Other pastors talked of the possibility of their congregation breaking ties with MC Canada over this issue. ☸

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GOD AT WORK IN THE WORLD



The motto of the Ahmadiyya Muslim Jama'at, 'Love for all, hatred for none,' graces the cake that formed the centerpiece of the dessert buffet at the potluck meal shared by the Islamic community and Wildwood Mennonite Church.

'Love for all, hatred for none'

Saskatoon congregation shares meal with Muslim neighbours

STORY AND PHOTO BY DONNA SCHULZ

Saskatchewan Correspondent
SASKATOON

It isn't every day that Mennonites share a potluck meal with Muslims. Yet this is what happened when Wildwood Mennonite Church in Saskatoon invited members of the Ahmadiyya Muslim Jama'at to join them for a fellowship lunch.

Following the morning worship service on Sept. 18, about 30 Muslims arrived at the church bearing food and good will. Joe Heikman, the congregation's pastor, welcomed the guests, inviting men and boys to find places on one side of the sanctuary while women and girls were seated on the other. Heikman reminded his audience that at one time such seating arrangements were the norm in Mennonite congregations as well.

Imam Khalid Minhas described his branch of Islam as peaceable, its motto being "Love for all, hatred for none." They call themselves Messianic Muslims, believing that Mirza Ghulam Ahmad (1835-1908) was a divinely appointed messiah in the

likeness of Jesus. Minhas explained that the Ahmadiyya Muslim Jama'at supports the humanitarian work of its independent charity organization, Humanity First.

"A lot of what you're sharing resonates with us," Heikman told his guests. He then offered a brief history of the Mennonite faith. Citing Palmer Becker, Heikman said, "We are first and foremost followers of Jesus. Community is the centre of our lives and reconciliation is the centre of our work."

Both Mennonites and their Muslim guests worked quickly to set up tables for the meal. Women and girls ate together in the church foyer, while men and boys sat at tables in the sanctuary. Lentil curries and savoury rice dishes graced the buffet alongside more familiar fare. Lively conversation followed as these neighbours ate together.

The meal was not the first opportunity these communities had to get to know one another. In the fall of 2015, some women from the congregation attended an event at

the University of Saskatchewan on the topic of misconceptions surrounding Islam. There, they met several women from the Ahmadiyya community.

"Conversation turned into friendship and expanded into organized events with [the Ahmadiyya] women's group: a board game event, a tour of the Mennonite Central Committee Saskatchewan building, shared meals," said Heikman. Some members also attended a public open house at the mosque last winter, he added, and several "attended a public Ramadan event this summer, where we were invited to observe their prayers, discuss what fasting means to them, and break the fast at sundown with a fantastic meal."

Heikman sees these endeavours as part of his congregation's witness to its surrounding community. In his Sept. 13 blog post, he wrote, "If we are to love our neighbours and our world as Jesus calls us to do, we need to know and understand people who are different from us. . . . It is good for us to include in our circles and, yes, our church experiences, people who have lived in other countries, who have distinctive cultural practices, who understand God and the world very differently than we do."

Ahmadiyya Muslims are a small minority within the larger Islamic faith, and have suffered discrimination and persecution at the hand of other Muslims, who consider them heretics. They are also a distinct minority in Canadian society, and value the good will of their Mennonite neighbours.

"The opinions of white Christians matter a great deal in our region. And much of the general public's understanding of Islam is warped by fear and misunderstanding," said Heikman. "These misconceptions and stereotypes are intimidating and at times truly dangerous for our Muslim neighbours. We can show our respect by listening and learning."

What does the future hold for this friendship?

"We've talked about the possibility of sharing in some local service projects together, so that may be a next step," said Heikman. "And there are natural connections through work and school and living in a small city. These truly are our neighbours, so friendships are there if we're open to them." ❧

PHOTO BY WILL BRAUN



Members of Pembina Mennonite Fellowship in Morden, Man., and Covenant Mennonite Church in nearby Winkler celebrate Mexican Independence Day with seasonal agricultural workers employed locally.

God at work in the World Snapshots

MENNONITE CENTRAL COMMITTEE B.C. PHOTO



Children at this year's Mennonite Central Committee (MCC) B.C. Festival for World Relief in Abbotsford colour their coin boxes. The 47th annual event raised more than a million dollars, a first for MCC B.C. and \$200,000 more than last year's festival. This year's funds are going to support MCC's work with refugees around the world and in British Columbia.

GOD AT WORK IN US

'Whatever you want, God'

Doug Snyder answered the call for more than five decades

BY DAVE ROGALSKY
Eastern Canada Correspondent

Doug Snyder retired (again) on Aug. 28, this time as pastor of St. Agatha Mennonite Church, west of Waterloo.

Born in 1941, Snyder remembers going forward at a Brunk tent meeting in 1952 and being baptized that year at Erb Street Mennonite Church in Waterloo by his pastor, Bishop J. B. Martin, who was also principal of the Ontario Mennonite Bible School and Institute held each winter in Kitchener, Ont. Throughout his life, Doug has held Martin as a "model of ministry."

Eight years later, Doug and his twin Don were asked to sing in a choir for a Billy Graham meeting held at St. Andrew's Presbyterian Church in Kitchener. At the end of the evening, Graham offered a second altar call for those who would answer the need for pastors and missionaries. Doug responded, expecting that he, too, would be bi-vocational in such work, like Martin.

While in his last year at Rockway Mennonite Collegiate in Kitchener, Principal Ross Bender asked Doug, "Are you considering going into the ministry?" This was something leaders did often in those days and something Snyder did in his years of pastoral work.

The Snyder family owned Maple Lane Dairy, and his dad Etril let him know that



"there is a place here for you if you want it." But Doug chose Goshen (Ind.) College, where he studied sociology and the Bible for three years, taking H.S. Bender's last Anabaptist history course during that time. While there, his father came for a visit because, Doug said, "he had something to talk to me about." Etril told his son that the Erb Street congregation wanted him to work alongside Martin. A year later Martin retired and Doug finished teachers college in Stratford, Ont.

In 1964, another call took Doug and his new wife Doreen Bender to Moose Factory on the shore of James Bay in Northern Ontario. Because he had a university degree, he was made vice-principal of the local school. He also led a Bible study that included the resident Anglican priest and resident Roman Catholic brother.

Ecumenism, which became a theme for his whole ministry, coloured his report to the Mission Board of the Mennonite Conference of Ontario and Quebec. When asked if the Mission Board should begin a work in Moose Factory, he replied negatively, noting that there was enough Christian work there already, and another denomination would make it even more confusing for the locals.

After two years in the North, he answered a call to join Alvin Roth in the London (Ont.) Mission, working with addicts, street people and low-income residents. After only a year, Aaron Klassen, a member of the Mennonite Central Committee Ontario board called with an invitation to serve as executive director, a position he would hold for eight years. Roth released Doug, saying, "Go, so long as you heed the call to the least and the lost."

PHOTO BY JULIE SNYDER-PENNER



Doug Snyder offers prayer at St. Agatha Mennonite Church, from which he retired at the end of August.

In 1976, Frank Epp of Conrad Grebel College in Waterloo called Doug to join the college in community development and helping establish adult education. The task was mostly done in 1979, when Doug's brother, artist Peter Etril Snyder, requested that he manage his growing business of selling art originals and prints.

That same year, he was asked to serve as the interim pastor at Breslau Mennonite Church near Kitchener, followed by a one-year stint as interim pastor at Elmira Mennonite Church, north of Waterloo. Then, in 1981, Erb Street Mennonite called him onto the pastoral team, where he served until he first "retired" in 1999.

Doreen died in 1998, and 15 months later Doug married Dorene Witmer-Rudy. They had just begun church shopping in Kitchener-Waterloo when St. Agatha Mennonite Church, west of Waterloo, called. The congregation was small then, and still is 15 years later. But it now has a strong cadre of lay leaders willing to lead worship, singing and various areas of worship. Doug attributes this to the "Life Lines" portion of worship he instituted there, during which time congregants are invited to share from their lives what God was doing.

When asked what had remained the same through his many years of ministry, he noted that all he ever did was, "whatever you want, God."

But there has been much change. When

PHOTO BY BRENDA JANTZ



Doug Snyder and Dorene Rudy-Snyder pose on the occasion of his retirement from ministry on Aug. 28 at St. Agatha (Ont.) Mennonite Church.

Martin retired, he told Doug, “By the time you are my age [65], you won’t know the Mennonite church.” And pastoral expectations have changed: more education is needed, and preachers preach less. Besides that are changes of which he approves: the rise of church councils, women in ministry and hospital chaplains.

He hopes that pastors will continue training congregants for both pastoral and lay leadership in the church. He believes that it is good for pastors to know that they can’t do everything, and that sometimes a task needs a different person in order to be successful. One of the things he taught and models is self-care, especially life-long learning and an interest in world events.

In retirement, Doug plans to study prayer. “There are no more prayer meetings,” he laments. “Why are we not praying for the little kids in the war zones?” he asks, focussing on intercessory prayer. “Why are we not praying for the U.S. politicians and other world leaders?”

Otherwise, Doug says he will “take it easy,” and wait for the next call. Because “ministry has been a joy, not a burden.” ❧



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STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent

WATERLOO, ONT.

Ted and Darlene Enns Dyck came in the late 1980s to Conrad Grebel College in Waterloo, Ont., from Winnipeg, Manitoba's urban capital. When they completed their time at Grebel, they felt a call to co-pastor and expected to do that in "more liberal" southern Ontario. But no call came to them from there.

When a call came, it was to Altona, rural southern Manitoba—"the Bible Belt," according to Darlene, who said at their acceptance speech during Conrad Grebel University College's Distinguished Alumni Service Award event on Sept. 21, that their "arrogant Winnipeg perspective" was that Altona was "a smaller table, homogeneous and narrow."

But after pastoring as associate pastors for six years, they felt called with a group of others to found Seeds of Life Community Church in Altona in 1998. In forming a congregation committed to making Jesus real in the world, Darlene said the founders thought in terms of metaphors like "expanding the table," and, "Who is invited to, and belongs at, the table?"

In 2001, Seeds Church founded "Build a Village" in response to a 2001 earthquake in Guatemala. The organization eventually helped build more than 150 homes, sending 10 teams from Altona over the years, and receiving two from Guatemala.

Four years later, the idea of settling refugees in rural Manitoba was put to the church and soon a South Sudanese family came, followed by three more East African families. In the decade that followed, 30 families comprising 200 individuals came. They see what they are doing as providing

a place for the uprooted.

While they were being honoured, the couple spoke of the community and team efforts that made this happen. Ten leaders and more than 100 volunteers have worked at this. In the recent push for Syrian refugees, they said yes to five families of any size. Seeds Church made a home for a family of 13: two parents and 11 children.

Over the years, they have learned that refugee families need to become family to the congregation and the team supporting them. Relationships are always first, no matter what role a volunteer is playing, be it filling out documentation, education, health or transportation.

The Enns Dycks say that "our redemption is tied up with the newcomers." Quoting Lilla Watson, they said, "If you have come here to help me, you are wasting your time. But if you have come here because your liberation is tied up with mine, then let's work together."

The couple have also learned that there is strength in rural settlements, saying that they have much to offer refugees and much to learn from them. There are now 122 nationalities living in southern Manitoba, a massive change over the past 25 years.

The presentation of the award was followed by a panel discussion on the challenges and rewards of refugee support past, present and future. ❧

A video about the Enns Dyck's work was made by The Globe and Mail and can be watched at bit.ly/welcome-to-the-country.



Ted and Darlene Enns Dyck receive Conrad Grebel University College's 2016 Distinguished Alumni Service Award.

Staff change

New appointment will focus on spirituality and aging

WATERLOO, ONT.—Jane Kuepfer has been named the Schlegel Specialist in Spirituality and Aging, a joint half-time position between Conrad Grebel University College and the Schlegel-UW Research Institute for Aging (RIA) at the University of Waterloo. Kuepfer, a Grebel alumna, will now coordinate the Spirituality and Aging seminar at Grebel, conduct research, and teach graduate courses in spirituality and aging. Kuepfer is currently completing a doctorate in spiritual care and psychotherapy at Waterloo Lutheran Seminary with a dissertation focus in the area of "spirituality and aging." She has a master of divinity degree from Emmanuel College at Toronto School of Theology, and a bachelor's degree from the University of Waterloo. Kuepfer replaces Dr. Marianne Mellinger, who recently retired from this role that was initiated 11 years ago.—Conrad Grebel University College



Jane Kuepfer



A snapshot of RJC students who live in community. Pictured from left to right, front row: Jerry Tang, Nerissa Klassen and Daniel Perrault; and back row: Connor Friesen, Shayleen Bill and Emily Heppner.

VIEWPOINT

A learning community

JIM EPP

ROSTHERN JUNIOR COLLEGE

I recently enjoyed a visit with a Rosthern (Sask.) Junior College (RJC) alumnus whose graduating class is from decades past. There were many smiles as we talked about old classmates, teammates, teachers and coaches. His stories were certainly evidence that RJC is a place where one makes friendships that last a lifetime, and that RJC has been a true learning community for generations.

As students, teachers and staff come together each fall for a new school year, we anticipate the same process of community building. First, we commit to learning about each other, becoming familiar with each other's stories and backgrounds. This enables each of us to find many points of connection and common interest. More importantly, by learning about each other we also begin to "find our place" in the larger community.

We also begin the process of learning with each other. In some contexts this is easy and expected. It is the norm for lessons in a classroom, beginning with our earliest school experiences. But as a true

learning community, RJC extends this practice far beyond the confines of the school day, as students learn important life lessons together in the residence, in chapel, at retreats, on teams and in choirs.

Deep learning occurs when we begin to learn from each other. This is only possible once strong relationships are in place. In his book *The Courage to Teach*, Parker Palmer, says, "Relational trust is built on movements of the human heart such as empathy, commitment, compassion, patience and the capacity to forgive."

Those characteristics are the same as the core "curricular" requirements of a true Christian learning environment spoken about in Philippians 2: "Therefore, if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being likeminded, having the same love, being one in spirit and of one mind. Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests, but each of you to the interests of the others."

In partnership with homes and churches, we at RJC seek to nurture the development of each student's identity and potential. My recent visitor showed me this was the case decades ago, and it still is today. ☺

Jim Epp is the principal of Rosthern Junior College.

VIEWPOINT

'One team' at MCI

MENNONITE COLLEGIATE INSTITUTE

Our purpose at Mennonite Collegiate Institute (MCI) in Gretna, Man., is to educate young people in an Anabaptist/Christian context, seeking to develop their God-given potential in terms of physical, intellectual, aesthetic, emotional, social and

spiritual well-being, and to develop in them an appreciation of our Mennonite heritage.

Our aim is that our students accept Christ as Lord and that they be disciples who express Christian hope by serving others, promoting peace and providing

FOCUS ON EDUCATION

MCI PHOTO BY VIENNA PETERS



MCI student leaders, 2015-16.

Christlike leadership within the church community and secular world.

This school year is one of transition for MCI. Our student numbers are smaller than usual, but we are strong. The staff and students have decided to really embrace the phrase “One team” for this school year.

We have introduced a new leadership team, and that is part of the reason why this “One team” is so important. Interim principal Cheryl Braun mentions that low enrolment is an important focus in a year of transition, and that we are in a time during which we need our community more than ever.

While MCI is an independent school, we are reminded that we are not in this alone and that we can't do it alone. We need our churches to invest in order to stay vital; we need our community

members in order to thrive. We have felt the support and encouragement of many community members, churches, alumni, friends and others, and for this we are thankful. We see this year as an opportunity to re-invest in MCI in new ways.

The director of student life is a new position introduced to MCI and the leadership team this year. Harold Schlegel is excited to fill this role and to use it as a mentorship program to create a renewed vision for the residence program. He is not only there to provide intentional leadership to the students in residence, but also for the staff within that program at MCI. This will be a vital role during the year, as we work hard with the community to be creative in our work and visioning, and to ensure that we are around for another 125 years. ☘

EMU expands restorative-justice course catalogue

BY LAUREN JEFFERSON

Eastern Mennonite University
HARRISONBURG, VA.

This fall, Eastern Mennonite University's Center for Justice and Peacebuilding (CJP) debuted an expanded course catalogue featuring its new master of arts degree in restorative justice program. In keeping with



Carl Stauffer

CJP's long-established leadership in the field of restorative justice, the degree is the first of its kind offered by a traditional, residential graduate program at any North American university.

The core restorative-justice courses, designed



**Johonna
Turner**

to provide broad exposure to the theory, history and application of restorative justice, will be taught by CJP professors Carl Stauffer and Johonna Turner. More specialized restorative-justice courses taught by visiting faculty will also be offered during the annual Summer Peacebuilding Institute.

Degree requirements will also include some of the peacebuilding courses that form the core of CJP's master's degree in conflict transformation; electives on topics such as trauma, community development, international development or organizational development; and a research project related to restorative justice.

Among the new degree's distinctive aspects is that it teaches restorative justice in a graduate program with broad emphasis on peacebuilding and conflict transformation.

“Restorative justice is often taught with a rather narrow focus on applications such as criminal justice or education,” writes Howard Zehr, a CJP professor and co-director of CJP's Zehr Institute for Restorative Justice. “A restorative-justice program rooted in the frameworks of conflict transformation, trauma awareness and peacebuilding provides for a much deeper and broader foundation, with a wide range of applications. This has often been remarked on not only by our graduates, but by people who have worked with them.”

Another notable emphasis of the program will be its application of restorative justice theory and practices to social movements and structural change.

“We are building the curriculum around the idea that restorative justice not only affects the individual, but that it also has the frameworks and tools and values to be applied to systems and structural change,” says Stauffer. “That's new territory [in the field].”

Students in the new degree program can pick from four areas of focus for their study of restorative justice: criminal justice, community-building, transitional justice and education. The education focus will include partnership with EMU's master's in education program, which currently offers a restorative justice in education concentration and graduate certificate, and is starting a master's in restorative justice in education program in the fall of 2018. ☘

FOCUS ON EDUCATION

PHOTO BY JO SCOTT



Ann L. Schultz, a 1984 Rockway Mennonite Collegiate grad, conducts the school's alumni reunion choir in June.

PERSONAL REFLECTION

‘The heart of our song’

DAVE LOBE

ROCKWAY MENNONITE COLLEGIATE

On a hot June weekend, more than 100 Rockway Mennonite Collegiate alumni rehearsed, relived and performed a Rockway choral experience.

Three beloved choral directors—Jan Overduin, Robert L. Shantz and Ann L. Shultz, a 1984 graduate—each chose a hymn and two pieces that, with prayer and reflections, were melded into a moving, worshipful experience.

As we sat with fellow former students, the rehearsal took us back to the days when we heard familiar chastisements, soaked in praise, made sidebar comments to bleacher mates, and sang the way we love to sing. Although, for some, much time has passed, it seemed that the rehearsal techniques, musical approaches and deeply ingrained collegiality of our teen years were brought back in an instant.

Tributes to the directors were not only nostalgic, but they pointed to the profound and lasting influence each educator had on his or her students, and on the extended Rockway community.

Of Overduin, Susan Seyler, a 1971 grad, said: “He was very particular and required us to sing accurately. We had to work hard to get it perfect, and in his quiet way, with that little smile . . . he would get the results he wanted!” Of the gifts he brought, she said, “Not the least was his great humility and his example of deep Christian faith, which he

demonstrated in how he talked about the words and music that we were learning.”

Of Shantz, Rob Gascho, a 1981 grad, said: “His overwhelming enthusiasm and his obvious love of what he was doing made it impossible for a student to sit back and not get right into singing their lungs out.”

In tribute to Schultz, Sarah Wyngaarden, a 2011 grad, said: “She

swept us up in her passion for music and she worked us hard. . . . I left Rockway with an unquenchable love for music. Not just for the sake of music itself, but for the ways that music allows us to express our praise, our adoration, and even our sorrows, to a God who loves and cares for us.”

Our choral experience, grounded in a spiritual connection, shared with high school and lifelong friends, was profoundly moving.

In her prayer to open the program, Louise Wideman, a 1980 grad, captured the Rockway choral experience: “Singing our prayers: that is the heart of our song.” ❧

PHOTO BY CHARLES KRUGER



Rockway Mennonite Collegiate choir directors are pictured, from left to right: Jan Overduin; Ann L. Schultz, a 1984 grad; and Robert L. Shantz.

/// Briefly noted

CMU recognizes distinguished alumni with 2016 awards

WINNIPEG—Two members of Mennonite Church Canada congregations are among four recipients of 2016 Distinguished Alumni Awards from Canadian Mennonite University (CMU):

• **PETER GUENTHER**, a 1969 graduate of the former Canadian Mennonite Bible College, worked for 39 years in corrections,



...serving as the head of numerous correctional institutions, including director of the Saskatoon Correctional Centre, warden of the Saskatchewan Penitentiary and executive director of the Regional Psychiatric Centre in Saskatoon. He is known as a compassionate, principled and respected leader who worked to reduce harm, violence and recidivism. Guenther's volunteer work includes service on the board of Saskatoon Community Mediation and the advisory committee for Circles of Support and Accountability. He and his wife Marilyn live in Saskatoon and attend Nutana Park Mennonite Church.

• **BRAD LEITCH** (nee Langendoen), a 2013 CMU grad, is an award-winning filmmaker and peacebuilder who approaches difficult topics with empathy, compassion, deep listening and boundless energy. He is the executive producer and founder of Rebel Sky Media, a film and video production company in Winnipeg.



His directorial work has explored topics of peace and justice in Canada, Iraqi-Kurdistan, Israel, Palestine and the United Kingdom. His work is currently featured in the Canadian Museum for Human Rights in Winnipeg, and in a permanent exhibit at the Pier 21 Museum of Immigration in Halifax. Leitch and his wife Adrienne attend Hope Mennonite Church in Winnipeg. —Canadian Mennonite University



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Schools report on 2016 fall enrolment

CMU

Preliminary fall enrolment figures at Canadian Mennonite University (CMU) in Winnipeg show stability of student registrations across all programs, with an overall full-time equivalent (FTE) of 829. Fall registrations at the university's Shaftesbury campus have increased over last year by 2 percent, with 630 students and a FTE of 561. Marginal growth reflects an increase in international student enrolment. Registrations at CMU's downtown site, Menno Simons College, also are stable, with a FTE of 268.

Columbia Bible College

Columbia Bible College in Abbotsford, B.C., has seen exciting growth this year, with a 14 percent increase in new students, and a 3 percent overall growth. Columbia

has 196 new students and 222 returning students. A brand new diploma in general studies started off strong this fall with 17 students, and the regular bachelor of arts, diploma and certificate programs continue to see steady growth. Residence numbers grew, especially for female students.

Conrad Grebel University College

Undergraduate course enrolments at Grebel, in Waterloo, Ont., for the fall 2016 term are at approximately 1,540, up 4 percent from last year. Grebel's graduate program enrolments have exceeded expectations, with 64 graduate students on campus this year, an 8 percent increase from the previous year. The master of theological studies program welcomed 12 new students, with 30 students in total, and the master of peace and conflict studies

program welcomed 16 new students, with 34 in total. More than 260 University of Waterloo students are connected to Grebel's residence program this year, with about 40 percent coming from Mennonite or Anabaptist backgrounds. By retaining 40 percent upper-year students in residence and continuing to relate with many senior students living off campus or in the college's apartments, Grebel's inclusive atmosphere and community traditions are passed on from generation to generation.

AMBS

Enrolment at Anabaptist Mennonite Biblical Seminary in Elkhart, Ind., for the 2016-17 school year stands at 99 graduate students, down slightly from 102 students last year. Twenty-one of those are international students representing 14 countries: Canada, Nepal, Ethiopia, Chile, Kenya, Japan, Tanzania, Zimbabwe, Germany, Nigeria, South Korea, Honduras, India and Australia. Six of the international students are studying online.

EMU

Eastern Mennonite University in Harrisonburg, Va., welcomed 223 first-year students with historically high grade point average and Scholastic Aptitude Test/American College Testing scores. Graduate programs enrolled 512 students. A total of 1,880 students are enrolled in one or more classes. This number includes all students—from traditional undergraduate students to non-traditional students in adult degree completion programs; part- and full-time students in graduate programs at Eastern Mennonite Seminary and in EMU's School of Graduate and Professional Studies; and students in the intensive English program, as well as those taking non-credit courses in a variety of programs.

Goshen College

Goshen (Ind.) College has achieved increased enrolment again this fall, with 870 students, an increase of nearly 4 percent. Growth occurred in incoming first-year students and graduate students, as well as greater retention and diversity. The incoming Goshen College first-year class is the largest since 2009 and nearly 6 percent

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GOSHEN COLLEGE PHOTOS BY BRIAN YODER SCHLABACH



Janeth Vela, centre, a senior from Goshen, Ind., high-fives **Molly Zook, left**, a senior from Doylestown, Ohio, during the annual applause tunnel following the opening convocation at Goshen College. **Brynn Godshall, right**, a senior from Lancaster, Pa., looks on. The applause tunnel tradition is a way to welcome new and returning students.



Goshen College president Jim Brenneman gives his final opening convocation address entitled 'Until my dying breath: A passion for learning' on Aug. 31. Read the full speech online at bit.ly/goshen-president-speech.

larger than last year's class. The total number of new traditional undergraduate students on campus this fall is 227. Students pursuing master's degrees in one

of Goshen's graduate programs increased slightly, from 66 students last year to 70 students this year. The college enrolled 98 students in adult programs, which include

organizational leadership, social work and nursing. ☞

—COMPILED BY ROSS W. MUIR



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When Westgate Mennonite Collegiate in Winnipeg needed to move to an alternative space for a year, as a result of a \$10.5 million redevelopment project currently underway at its permanent location, the community stepped forward to make the move a reality.

Bethel Mennonite Church gave the school storage space and a place to hold its end-of-year events this past spring; Douglas Mennonite Church gave the school office space to use during the summer; Charleswood Mennonite Church has opened its doors so that Westgate can hold special events there; and Sargent Avenue Mennonite Church has given Westgate the use of its kitchen, so the school can still offer students lunch.




PHOTO BY HELEN JANZEN

Demolishing of the 1950s sections of 86 West Gate in early August.

Additionally, an Anglican church and
(Continued on page 30)

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Bearing witness to something greater

For Krista Loewen, working as a pastor is a privilege

BY AARON EPP
Young Voices Editor

In recent months, Krista Loewen has been thinking a lot about Jeremiah 29:11: “For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope.”

For Loewen, who serves as associate pastor of Wildwood Mennonite Church in Saskatoon, the verse provides assurance. “I feel like I’m going to be continually discerning whether or not I should be a pastor,” the 26-year-old says. “I struggle with vocation and calling, so it’s helpful to remind myself that God has a plan for me.”

Growing up in Fort Langley, B.C., Loewen never seriously considered going into formal ministry. “A pretty common thread in my story is that I never thought I would be a pastor,” she says. “I continually told myself that wasn’t for me.”

Asked to describe her faith journey, Loewen says, “I’m the product of a lot of the typical Mennonite programs for young people.” She went to church with her family at Langley Mennonite Fellowship, spent summers at Camp Squeah, and participated in !Explore, Anabaptist Mennonite Biblical Seminary’s theological program for high-school youth.

“I wouldn’t say one of them stood out as being the formative thing, but I definitely participated in a lot of things that made me who I am today,” Loewen says.

A powerful moment occurred in junior high when, after coming home from the youth group she attended at a local Mennonite Brethren church, she was praying. She describes it as having a conversation with God, and she remembers talking

about how she felt as though she had never felt God before. “Can you let me know that you’re with me?” she asked.

She immediately felt God’s presence. Goosebumps formed all over her arms, and she began to cry. “I don’t remember what the primary emotion was,” Loewen says. “My guess is that it was a sense of relief, maybe, or surrendering—knowing I was doing something that was connecting with God in some way. It was a strong sense of God being with me.”

The experience was formative for Loewen. “I’d asked to feel God’s presence and then when I prayed, I felt something,” she says. “For me, that was a good indicator that God was real and there in my life.”

Loewen had aspirations to become a nurse, and after high school she was accepted into a nursing program in B.C. She deferred for a year so she could study at Canadian Mennonite University (CMU) in Winnipeg. A year at CMU turned into a few years, and she graduated from the university with a bachelor of arts degree, double majoring in biblical and theological studies as well as peace and conflict transformation studies.

While studying at CMU, Loewen did a pastoral internship at Lethbridge Mennonite Church in Alberta. It was a positive experience, but Loewen left the practicum feeling like she did not want to become a pastor. “I think it was because I didn’t have good experiences preaching, and I think I felt intimidated or nervous to do ‘real’ pastor things . . . like hospital visits,” she says. “I just didn’t feel an

(Continued on page 28)

PHOTOS COURTESY OF KRISTA LOEWEN



Krista Loewen, pictured with her husband David Epp, never thought she would become a pastor.



Krista Loewen and her colleague, Pastor Joe Heikman, lead a baby dedication service at Wildwood Mennonite Church in Saskatoon.



Krista Loewen gets silly with Wildwood Mennonite Church's youth group.

PHOTOS COURTESY OF MICHAELA LOEWEN



Michaela Loewen started writing songs when she was 12 years old.



Michaela Loewen's debut album documents the last five years of her life.

(Continued from page 27)
overwhelming call.”

Still, two years later, when she was looking to move to Saskatchewan to be with her fiancé—now husband—David Epp, Loewen applied to work at Wildwood Mennonite. At the time, it was largely a matter of needing a job. Today, she thoroughly enjoys her role as one of the church's pastors.

Although she never saw herself going into formal ministry, Loewen feels honoured to work in the church. “I feel privileged that the job I have requires me to be attentive to my faith, because I think it's really easy to forget about taking care of my own spiritual self,” she says, adding that she also feels privileged that she gets to walk alongside people and play a part in their faith formation: “A lot of times, God is doing something in someone's life, and I bear witness to that on a semi-regular basis.”

The best moments in ministry, she

adds, are beyond her control. “The things I remember the most are when I feel God shows up and does more of the work [and it's] not me doing the work.”

One such instance happened this past July when Loewen was co-leading #CovenantCrew2.0, the Mennonite Church Canada youth assembly. During the first afternoon of their canoe trip, an intense rainstorm started just as everyone was setting up their tents. Loewen thought the rainstorm would dampen everyone's enthusiasm, but the rain soon cleared and a gigantic rainbow appeared in the sky. It was fitting, given that they had just finished talking about God's promise to Noah in Genesis.

“When those moments happen, it [shows me] there's something so much greater happening than what I am doing,” Loewen says. “I really cherish those moments.” ❧

Growing up on record

Winnipeg singer-songwriter Michaela Loewen makes her recording debut with Currents

BY AARON EPP
Young Voices Editor

For some people, writing a song is a laborious process. Not for Michaela Loewen. Most of the time, the music and lyrics come to her in under half an hour. “I know if I can write it in 20 minutes or less, it's a good one,” the Winnipeg musician says.

Loewen wrote her first song at the age of 12, less than six months after she first picked up a guitar and taught herself to play by learning songs by the Beatles, Bob Dylan and Sarah Harmer.

Now, almost 10 years later, Loewen has released her debut album. Entitled *Currents*, the album is a 13-song collection of poppy folk music. Loewen's guitar and vocals are augmented by a full band that includes drummer Mitch Dorge, who produced and recorded the album at his home studio.

Dorge, known for his work with the

multi-platinum-selling Crash Test Dummies, assembled the band. They began rehearsing Loewen's songs two years ago this fall. Recording began in July 2015 and concluded this past February. The album was released in August.

“I definitely didn't think [making the album] would take as long as it did, but . . . I don't regret it at all,” says Loewen, who attends Douglas Mennonite Church in Winnipeg. “There's a lot of attention to detail on the album, and I think it shows.”

Many of the songs on *Currents* are about growing up.

“The whole album is an amalgamation of the last five years of my life, going from being 17 or 18 to now—just the process of sort of becoming my own person and growing into myself,” says Loewen, who turns 22 next month. “Music has always been a big emotional release for me, and

this album is a collection of a lot of that.”

She points to “Advice,” a song she wrote for—and performed at—her younger sister’s high school graduation a few years ago, as one of her favourites. “Look around and remember all that you have done / Surround yourself with the people you’ve known since you were young . . . / Just remember, you’re gonna be okay,” she sings.

‘I know if I can write [a song] in 20 minutes or less, it’s a good one.’

(Singer-songwriter Michaela Loewen)

“That’s the song that kick-started . . . [me] wanting to do the album,” Loewen says.

Dorge says it was a pleasure working with Loewen. He praises her songwriting, which he describes as simple, to the point and extremely honest, adding, Loewen has a talent “beyond her years.”

“She’s a very wonderful, gifted personality,” the producer says. “I think part of it is because she has a very strong sense of self. There’s no pretence when you’re working with her. She has all the ingredients, I believe,

of the kind of performer that can really make a difference in the [music] industry.”

Now that *Currents* is available, Loewen is looking forward to playing shows in support of the album. She already has experience performing at the Winnipeg Folk Festival as part of the festival’s Young Performers program, and she has also opened for acclaimed Winnipeg singer-

songwriter JP Hoe.

Like songwriting, performing comes naturally to Loewen. In the days leading up to a performance she says she can become “a very tight ball of anxiety.” But that all changes once she steps foot on stage. “As soon as I’m on the stage and singing, I’m the calmest, happiest person on the Earth,” she says. ☘

To learn more about Michaela Loewen’s music, visit michaelaloewen.com.



‘She has a very strong sense of self. There’s no pretence,’ Currents producer Mitch Dorge says of Michaela Loewen.

CM seeks reader suggestions for upcoming ‘10 under 30’ feature

Canadian Mennonite wants to know about the young adults who are making a difference in your church or community.

In a special feature we will publish in the new year, *Canadian Mennonite* will feature 10 young people from across Canada who care about and support the church—10 emerging Mennonite leaders who are working to make the world a better place.

If you know young people who make the church or community better, whether it’s through pastoral ministry, activism, community work, visual art, music, business, farming, politics, the world wide web, or in some other way, and meet the following criteria, we want to hear about them. Send an email to youngvoices@canadianmennonite.org by the end of the day on Nov. 4.

All nominees must:

- **BE 30 years old or younger.**

- **BE ACTIVE** in a Mennonite Church Canada congregation.
- **HAVE A** gift or skill that benefits the church or community.
- **BE ABLE** to articulate their faith and how they have experienced God.
- **SHOW CARE** for others through acts of service or volunteering.
- **NOT HAVE** been profiled in *Canadian Mennonite* in the past three years.

When sending in your suggestion, include as much information about the person as you can, as well as the person’s contact information.

We won’t be able to feature everyone we hear about, but our hope is to expose readers to some bright young people they may not have heard about before.

We look forward to hearing from you.

Promotional Supplement

(Continued from page 26)

a United church close to Westgate's temporary location have both given the school additional space in which to hold classes.

Westgate, which has more than 300 students in grades 7 to 12, is holding classes during the 2016-17 school year at the site of what used to be an elementary school. Westgate found the location after a short and somewhat stressful search that resulted when the building the school had initially planned

to use was all of a sudden no longer available.

Westgate principal Bob Hummelt is extremely thankful for the outpouring of generosity that has made moving to a temporary location a reality.

"At Westgate, our mission is to equip students to be people of God," Hummelt says. "To have the churches assist us in this somewhat critical and essential time shows us that people are behind the mission of the school!"

UpComing

'Theology of lament' the focus of 2016 Thiessen lecture series

WINNIPEG—This year's J.J. Thiessen lecture series at Canadian Mennonite University, to be held over Oct. 25 and 26, is entitled "The silence of Abraham, the passion of Job: Explorations in the theology of lament." This year's lecturer, Richard J. Middleton, Ph.D., is currently professor of biblical worldview and exegesis at Northeastern Seminary in Rochester, N.Y., and adjunct professor of Old Testament at the Caribbean Graduate School of Theology in Kingston, Jamaica. The three-part lecture series will feature an engagement with the Psalms and suffering, a look at Abraham's loss of his son and his agency, and reflections of the wisdom within Job's lamentation. A past president of the Canadian Evangelical Theological Association, Middleton's academic career weaves explorations of biblical creation theology, theological understandings of suffering, and the interplay of human and divine power in Scripture and within biblical narratives. The series was launched in 1978 by Canadian Mennonite Bible College to honour and build on the legacy of a founder and chair of its general board, Jacob Johann (J.J.) Thiessen.

—BY MATT VEITH

This lecture series will be made available for online viewing in the weeks following its conclusion, with a video archive of past lectures available at goo.gl/9rj2KI.



Richard J. Middleton



Calendar

British Columbia

Oct. 22: MC B.C. congregational gathering to discuss the BFC7 decision in Saskatoon, at Emmanuel Mennonite, Abbotsford, at 9:30 a.m.

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.

Saskatchewan

Oct. 20-23: Bryan Moyer Suderman will give three concerts and participate in the fall Pastors Gathering and Equipping Day. Contact MC Sask for information.

Oct. 22: RJC corporation meeting, and appreciation/fundraising banquet, at 5 p.m.

Oct. 22: Equipping Day, Living the Good News with Jesus, at Mount Royal Mennonite Church.

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: Mega Menno Halloween Event for youth grades 6-12 at Wildwood Mennonite Church, 7-9 p.m.

Oct. 28-29: RJC alumni volleyball tournament.

Nov. 15: RJC kielke and sausage supper, at Bethany Manor, Saskatoon.

Manitoba

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. More information at <http://mennonitestudies.uwinnipeg.ca/events/>.

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.

Oct. 30: The Mennonite Community Orchestra performs works by Elgar and Vaughan Williams, in the CMU chapel, Winnipeg, at 3 p.m. Also featured is CMU student Breanna Heinrichs.

Nov. 2: CMU Face2Face Conversation Series: "Why beauty matters: Radical amazement, spirituality and the climate crisis," with Tim Rogalsky, Ph.D.

Nov. 4,5: Canadian Foodgrains Bank fundraising concerts with the Mennonite Collegiate Choir and the Steinbach Regional Secondary Choir: (4) at Emmanuel Mennonite Church, Winkler, at 7 p.m.; (5) Springfield Mennonite Church, Winnipeg, at 7 p.m.

Nov. 4,25: CMU campus visit day. For more information, visit cmu.ca/campusvisit.

Nov. 15: "Evening at the arts," at St. Mary's Anglican Church, Winnipeg, at 7 p.m.

Ontario

Oct. 16: The Detweiler Meetinghouse is holding its fifth annual "Male chorus sing," at 2:30 p.m. Led by Bob Shantz.

Oct. 20: Conrad Grebel University College, Waterloo, hosts the launch of "Out of Place: Social Exclusion and Mennonite Migrants in Canada" by author Luann Good Gingrich, at 7 p.m. The evening will include remarks by the author, a book signing and panel discussion.

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.”

Nov. 5-6: Pax Christi Chorale, with the Bicycle Opera Project, presents Mendelssohn's "Elijah," at Grace Church-on-the-Hill, Toronto; (5) 7:30 p.m.; (6) 3 p.m.

Nov. 11-13: Marriage Encounter weekend for couples at Monastery of Mount Carmel Spiritual Centre, Niagara Falls. For information, go to marriageencounterrec.com or call 519-669-8667.

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

Advertising Information

Contact

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1-800-378-2524 x.224

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Announcement

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

Employment Opportunities

CANADIAN
MENNONITE

Employment
opportunity

Executive Editor, Publisher

Canadian Mennonite, an independent, church-supported publication, is inviting candidate applications for two key positions:

Executive Editor (60%) will guide and direct the magazine, website, social media and other day-to-day publishing activities of *Canadian Mennonite*.

Publisher (40%) will have overall responsibility for *Canadian Mennonite's* print and digital publishing activities; for its financial health; and for providing a vision and strategy for growth.

These positions may be combined in the right candidate and are open to all qualified applicants.

See canadianmennonite.org/positions for full information and job descriptions. Applications close December 15, 2016.



Conrad Grebel
University College

The Board of Governors of Conrad Grebel University College invites applications and nominations for the position of

PRESIDENT

Conrad Grebel University College, founded by the Mennonite church, is affiliated with, and situated on the campus of, the University of Waterloo. The mission and programs of the College are rooted in and inspired by its Christian identity and its Anabaptist/Mennonite heritage. The College offers undergraduate courses in History, Mennonite Studies, Music, Peace and Conflict Studies, Religious Studies, and Sociology, and has graduate programs in Theological Studies and in Peace and Conflict Studies. The College residence houses 174 students, from across all University of Waterloo faculties, in a dynamic community.

The board is seeking a strategic, energetic, creative, and collaborative leader who will consolidate and extend program strengths, foster academic excellence, and advance relationships of the College with the world-renowned University of Waterloo and the broader community.

For further information about the College, position description and application procedures, see www.grebel.ca/positions. Review of applications will begin **December 1, 2016**, and will continue until the position is filled. The College is committed to employment equity and welcomes applications from all qualified persons; however, Canadians and permanent residents will be given priority.

All inquiries will be kept in confidence and should be addressed to the Presidential Search Committee, chaired by Fred Redekop, at grebelsearch@uwaterloo.ca.

www.grebel.ca/positions



(ABOVE) Alejandro Aranda, left, a Cuernavaca-based artist who has dedicated much of his career siding with marginalized indigenous Mexicans, and Ray Dirks, curator of the Mennonite Heritage Centre Gallery in Winnipeg, in front of Aranda's etching, 'Woman of palm nesting hope.' (AT RIGHT) 'Woman of palm nesting hope' by Alejandro Aranda.



'We are your future/Somos su futuro'

BY RAY DIRKS

Mennonite Heritage Centre Gallery
WINNIPEG

"We Are Your Future/Somos Su Futuro" opened at the Mennonite Heritage Centre Gallery in Winnipeg on Sept. 9. The exhibition focusses on the lives of women from the indigenous community of Tlamacazapa, Guerrero, Mexico. It features etchings by Cuernavaca artist Alejandro Aranda and watercolour paintings by gallery curator Ray Dirks, along with palm weaving by 30 women from Tlamacazapa.

Four visitors from Mexico, including Aranda and two Tlamacazapa weavers, attended the opening and other events in the gallery and at Morden Mennonite Church and Winkler's Covenant Mennonite Church.

Also attending was Susan Smith, director of Atzin Mexico, the organizer of the exhibition. Ruth and David Wiens, formerly of Covenant Mennonite and long-time volunteers with Atzin, initiated the contact with Dirks about 10 years ago, which eventually led to the exhibition.

The exhibition has already toured in Mexico. It will be at the Mennonite Heritage Centre Gallery until Nov. 12, and then heads to Hamilton, Ont. ☞

For more photos, visit canadianmennonite.org/somos-su-futuro.



Berta Fermin Procopio creates a basket in a traditional home that has been constructed in the gallery. It was shipped in myriad pieces to Winnipeg from Mexico along with the art. More than half the population of Tlamacazapa still live in 'cornstalk houses.'

'COURAGE, PEACE, STRENGTH TO YOU' (DETAIL), BY RAY DIRKS

