

CANADIAN MENNONITE

January 29, 2018

Volume 22 Number 3



Wildwood
Mennonite
unplugged

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EDITORIAL

We are so swift to judge

TOBI THIESSEN

PUBLISHER

In the days immediately following our publication of the sexuality statement by Maple View Mennonite Church, several people wrote letters in outrage. Two cancelled their subscriptions. The insert appeared in the Sept. 25, 2017, print edition, and the letters were printed on Oct. 23. These letters prompted two other people to cancel their subscriptions, because—wait for it—these people were outraged that those people were offended by the insert. One accused *Canadian Mennonite* of filtering the letters printed to suit our bias towards LGBTQ inclusion.

We are so swift to judge.

Immediately after the insert arrived in Ontario and Manitoba homes—it takes up to three weeks for the print magazine to get to the West Coast—there was a wave of commentary on Facebook and Twitter. On Facebook, some people, including a number of pastors, posted thoughtful comments and critique. Later, some of these comments were also sent as letters to the editor or posted to our website.

However, social media generates more quick reactions than reasoned discourse. There were some heated exchanges. On Twitter, one person's comment used harsh language, so I arranged to speak with him by phone. He admitted to using language that would "mobilize [his] base." Despite that, it was a good conversation

in which he gave me some helpful insights.

We are swift to judge, but in direct conversation we are reasonable.



Of the 42 letters sent for publication, we printed 40; two did not meet our Reader's Write guidelines. In addition, people sent direct emails and letters, posted online comments and phoned. For some reason, two people wrote to say they hadn't read the insert but had an opinion on it anyway. In the approximately 200 conversations I have had about this insert, readers raised many arguments for and against the its publication:

- "THIS IS a justice issue. *Canadian Mennonite* may see itself as a forum for many views, but it needs to take a stand against discrimination."
- "FREEDOM OF speech and freedom of belief are important. To suppress this viewpoint would not be helpful in the long run."
- "FINALLY, CANADIAN Mennonite is printing something biblical."
- "PEOPLE CONSENT to receive *CM* in their homes, a magazine that is edited for all. They did not consent to receive one church's statement of beliefs."

Still, while debate might carry on about whether the insert was an appropriate venue, people who identify as LGBTQ

feel like they are constantly the subject of discussion rather than being participants in the discussion. This, finally, leads to the heart of the challenge for both this magazine and the church.

Whose voice gets to speak? Indeed. Three-quarters of the letters, comments and emails that followed were written by men. Sixty percent came from individuals in Mennonite Church Eastern Canada congregations. Here I am, a heterosexual white female, summarizing.

Educators have learned that if they ask a class to answer a question, a small number readily puts up their hands. If they ask a question and wait several seconds before taking answers, the number of willing respondents and the quality of responses increases. I expect most of us have observed this phenomenon at congregational meetings.

Those of us who are so quick and comfortable speaking publicly crowd out voices that might have something useful to contribute. If we, as a church people, do not intentionally and repeatedly invite lesser-heard voices to speak, we limit our own chances to learn. And then, while the lesser-heard voices are speaking, the traditional voices need to restrain our tendency to judge, and then listen quietly.

The phrase in conflict mediation is to "shift judgment to curiosity." Ask questions about an opposing viewpoint to understand why the other person thinks it is right instead of just saying why it is wrong. It allows for the possibility that each of us has something to learn. Yes, yes, you're thinking, but some ideas are wrong. Well, we are swift to judge.

As a magazine, we can endeavour to bring more of the lesser-heard voices to the church table, and we invite you to partake in conversations with a spirit of curiosity.

ABOUT THE COVER:

Members of Wildwood Mennonite Church in Saskatoon go for a hike together along the South Saskatchewan River during one of the congregation's Unplugged weekends. See story and more photos on page 13.

PHOTO: COURTESY OF WILDWOOD MENNONITE CHURCH

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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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Award-winning member of the Canadian Church Press



FOCUS ON EDUCATION FEATURE

Peace is everyone's business

BY LOWELL EWERT

SPECIAL TO CANADIAN MENNONITE

The political scientist Harold Lasswell once defined politics to be “who gets what, when and how.” If that is politics, peace studies in contrast can be seen as an attempt to answer the question “why” things are given to whom, when and how.

While peace studies is concerned about the political challenge of stopping people or nations from killing or doing horrible things to each other, its goal is bigger than simply resolving conflict or containing violence. Don't get me wrong. Resolving conflict is a good thing, but no positive social change has ever occurred without conflict.

Think of people who have effectively promoted positive change. Mahatma Gandhi, Martin Luther King, Mother Teresa, Malala Yousafzai—just to name a few—all challenged the status quo by escalating conflicts in order to promote justice and peace. Escalation draws attention to an issue, requiring the dominant power(s) to respond. Movements such as #MeToo, or those raising concerns of Indigenous peoples in Canada, publicly confront injustice and stimulate discussions within society without which change is unlikely. Conflict escalation can be messy and uncomfortable, even dangerous at times, but it is essential to the development of a more just and inclusive society.

Peace studies programs are important because they teach students both the skills of analysis necessary to understand the laws, institutions and customs that make up the status quo, and strategies to promote a more peaceful and just world. While conflict itself can often be a good thing, violence almost always poisons a dispute. The challenge for peace studies programs is to help students develop their vision for what peace might look like, and how it can be constructed or reconstructed without violence. The ultimate goal is to build a world in which the dignity of everyone is affirmed and respected.

Work to achieve the goal of dignity for all requires creative thinking and mobilization of many resources. Imagine, for example, that the physical structure of a house symbolizes the laws, institutions and customs of society that are designed to regulate how we live with each other. These rigid and not

While conflict itself can often be a good thing, violence almost always poisons a dispute. The challenge for peace studies programs is to help students develop their vision for what peace might look like, and how it can be constructed or reconstructed without violence.



PHOTO © ISTOCK.COM/DANR13

Constructing a house of peace that is inclusive, containing a healthy and safe environment in which the human soul can thrive, requires the involvement of all vocations and disciplines

easily changeable laws, institutions and systems—the floors, walls, roof, doors and windows—are set in place to protect the occupants from the arbitrary use of power or violence against them.

Figuratively, imagine the roof as protecting the occupants from the hail of persecution, the walls from the driving winds of hate, the floor from the seeping cold of discrimination, while the windows allow them to look at other options they may wish to explore safely, and the doors allow one to come and go yet be protected from interference from others.

Without this structure, they could freeze to death during a cold Canadian winter, die of exposure if forced to live outdoors year-round, or be put at risk with no place of refuge from natural or criminal elements that may do them harm. Human beings need structures that protect in order to not merely survive, but to thrive. The thriving of the

human spirit, not mere existence, is the essence of peace.

However, this same image of a house also illustrates the problem. A structure by definition includes, and excludes, certain territory and people. Ask any marginalized or oppressed people if they have felt protected or included by the laws, institutions or structures of society, and many will respond emphatically “no.” Virtually every major human rights violation we can think of—apartheid, gender discrimination, residential schools, discrimination against persons with a disability, religious discrimination, starvation, you name it—has at one time been enshrined in law or allowed to continue unabated by how law was applied.

Peace studies programs serve as one of many architects of a just society by helping to analyze the impact and design of the figurative house in two different ways.

First, peace studies architects analyze

how a house may better serve its occupants and, through nonviolent conflict resolution, begin remodelling as needed. Just to have some fun, let’s look at just one unconventional example of how the design of our figurative house may have a direct and profound peace impact.

Are you concerned about improving the quality of human life, extending life expectancy, reducing suffering and disease, advancing dignity, reducing sexual assault and increasing the chances that girls can obtain an education in poor nations? If so, the inclusion of a toilet into the design of our figurative house is probably the single biggest intervention you can make that advances every single one of the above agendas.

The toilet, where available, has been instrumental in extending life expectancy by approximately 20 years, reducing sexual assault and increasing school attendance, and, where absent, is an important

part of the reason why the World Toilet Organization estimates that a thousand children die per day of a sanitation-related illness. Looked at this way, the toilet is an essential part of the house of peace, and water and sanitation engineers are peacebuilders. The design of peace and justice includes sanitation.

But a house, even a very nice one with a kitchen and pantry (adequate food), living room (place for people to meet) and a bedroom (safe place to sleep), does not create community for the occupants. For life to have meaning, the community attributes of love, personal warmth, true respect for the uniqueness of each individual and culture, empathy, care, forgiveness and genuine interpersonal tolerance must be present. These intangible attributes, which are the foundation of healthy relationships that nourish the human spirit, are impossible to be mandated by a system or structure, no matter how good it is.

Second, peace studies programs therefore complement structural analyses with an emphasis on what are referred to as soft skills—the study of mediation and negotiation, the appropriate use of rights and power, restorative justice, trauma healing, forgiveness, religious and cultural understanding—many of the same things that are central to our faith. These skills are an essential part of a vibrant civil society.

Constructing a house of peace that is inclusive, containing a healthy and safe environment in which the human soul can thrive, requires the involvement of all vocations and disciplines. No one discipline or perspective can do it all or has all the answers.

The Peace and Conflict Studies (PACS) program sponsored by Conrad Grebel University College in Waterloo, Ont., for example, prepares students to get their hands dirty building places of peace through two main strategies:

• **FIRST, SPONSORSHIP** of an internship program launched by former PACS director Ron Mathies has involved more than 250 interns who have worked in 50 countries for more than a hundred organizations. Internships almost always are life-changing, as students are given

the opportunity to hone their peace construction skills.

• **SECOND, PACS** recognizes it is essential to involve disciplines across the entire University of Waterloo to build and sustain peace, and therefore includes courses from 21 different departments in the PACS program. PACS students cannot graduate with a PACS degree by only taking PACS courses, a point that the first director, Conrad Brunk, repeatedly emphasized when he advocated to a sceptical University of Waterloo four decades ago that PACS be approved.

All successful peace studies programs share a perspective that values hands-on internships combined with tenacious inter-disciplinarity. A project several PACS instructors are currently working on aims to extend the scope of interdisciplinary impact through conversations with professors from the University of Waterloo faculties of math, science, applied health sciences and engineering, to explore how these disciplines are preparing their students to be more effective agents of peace in this era of growing

divisiveness and inequality. The premise of this project is that peace is everyone's business.

Peace studies programs were formed to accomplish the dual objective of teaching students how to build just structures and systems, and, at the same time, infuse them with healthy relationships and a dignity-affirming environment. This approach to peace studies, combined with the traditional Mennonite values of service and pacifism, looks a lot like what Micah 6:8 calls us to be as we answer the “why” question concerning who gets what, when and how. What does the Lord require? Do justice (ensure that structures and systems are just) and love mercy (foster healthy relationships), while walking humbly with our God. ☸

Lowell Ewert is associate professor of Peace and Conflict Studies at Conrad Grebel University College in Waterloo, Ont. He is currently on sabbatical until the end of June.



☸ For discussion

1. Who are some people who have worked to resolve conflicts and to improve society? Can you think of examples where conflict had to be escalated in order to promote justice and peace? Lowell Ewert writes that, “no positive social change has ever occurred without conflict.” Do you agree? Why might this be true?
2. According to Ewert, “the ultimate goal [for peace studies] is to build a world in which the dignity of everyone is affirmed and respected.” Why is dignity for all so important? Do you agree with Ewert that “violence almost always poisons a dispute”? How do violence and the arbitrary use of power destroy dignity?
3. What role do laws, institutions and customs play in allowing a society to thrive? How is a society affected if some people feel oppressed or marginalized? What are the “soft skills” that Ewert says are necessary to a vibrant civilized society?
4. The peace studies program at Conrad Grebel University College works hard to be interdisciplinary. Why is that important? Are there other ways to work at fostering healthy relationships?

—BY BARB DRAPER

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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. 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.

✉ When community discernment leads to a golden calf

RE: "RECOGNIZING POTENTIAL in an uncertain future," Dec. 11, 2017.

When I read, at the very end of the article, that "the church is experiencing a shift away from the Bible as authority, to community discernment," curiously a picture of Moses coming down the mountain came to mind. Upon comprehending what is going on before him, Moses smashes the tablets and tears into Aaron (Exodus 32). Now suppose, in response, Aaron had said something like, "Now, take it easy, Moses. The people and I have been conducting lengthy sessions of community discernment here."

HARRY HARMS, KITCHENER, ONT.

FROM OUR LEADERS

All gifts are important

KEN WARKENTIN

Sometimes when I am very tired or discouraged, or both, I have trouble trusting God. I read the lovely promises that Paul writes to the church in Corinth and I wonder. I read Paul's words, "I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind—so that you are not lacking in any spiritual gift."



Is this true? Sometimes I see a void in the church and wonder what kind of miracle God will work to fill the gap. I look around and see a lack of resources, and I wonder about solutions.

One approach to address this lack of resources is to try to inspire generosity of spirit and encourage big donors to step up to the plate and give a little more. While I appreciate the generosity of many people who give selflessly, I wonder if there are additional approaches to a perceived lack of resources.

One other approach is to consider

each person in your community to be a gift from God and therefore worthy of contributing to the ministry of the body. In this approach, you create an inventory of the gifts, skills and capacities of the community's residents. Household by household, building by building, block by block, you will discover a vast and often surprising array of individual talents

One other approach is to consider each person in your community to be a gift from God and therefore worthy of contributing to the ministry of the body.

and productive skills, few of which are being mobilized for community-building purposes.

This idea relies heavily on the basic truth that Jesus taught that every individual is particularly important and each person has gifts to share within the community. This applies to everyone, including those who often find themselves marginalized in communities. It is essential to recognize the capacities, for example, of those who have been labelled mentally handicapped or disabled, or of

those who are marginalized because they are too old, too young or too poor. In a community whose assets are being fully recognized and mobilized all people will be part of the action, not as clients or recipients of aid, but as full contributors to the community-building process.

This requires that gifts are not ranked in order of importance. Each gift must be seen as valuable. Each person has

something completely unique to offer, and therefore each person is completely valuable.

As we start this new year I want to encourage all faith communities to embrace the inclusive model of developing community, and to trust the promise that you will not lack in any spiritual gift, because you have already been sufficiently strengthened by the one who gives life.

Ken Warkentin is the executive minister of Mennonite Church Manitoba.

✉ Two writers weigh in on the future of Israel and the Middle East

AS MOST CIVILIZED people, I cannot appreciate the manner in which Donald Trump exercises the power of his current office. However, I respect that extremes are sometimes necessary to avoid an eventual revolution, when a large bureaucracy like that of the U.S.

government is stuck in a morass, as seems to be the current situation.

I have travelled to the Middle East regularly throughout my business career over the last 45 years. In the euphoria of democracy winning over totalitarianism after the Second World War, Israel became a state. There was also the Jewish vote and influence in the U.S. that played a role. The Arab countries of the

FAMILY TIES

One word

MELISSA MILLER

A year ago, a friend issued a challenge. He urged me to select one word as the word for me in 2017. A word on which to focus and meditate. A word of (at least hoped for) transformation.

Perhaps because it was January, perhaps because of the Spirit's leading, I responded positively to the challenge. I considered a few options, one of which was "acceptance." That I quickly discarded with a bit of wry amusement, knowing how much I struggle with what is, and how vigorously I labour for change. "Gratitude" emerged as the word of choice.

Throughout the past year, I turned my thoughts and my spirit to gratitude. Most frequently that took the form of breathing the word into consciousness in wee prayers. Wending my way through daily life, with its rhythms of morning and night, work and play, rest and effort, sorrows and pleasures. I would say to myself, "Be grateful," as if echoing a wise companion. Through winter's coldness, spring's greening, summer's balmy delights and fall's diminishing light, I carried the word "gratitude," and allowed it to shape me. Or more accurately, I recognized God's Spirit as the force behind the shaping. I began each journal entry by naming three things for which I was grateful: God's Word, the love of family

and friends, and my purring cat often made the list.

When my mother experienced a health crisis that brought her to death's door, I gave thanks for family members and the medical team that cared for her. When she transitioned from her highly prized independent living into ongoing nursing care, I lamented her losses with her. And I gave thanks for her resilient and spunky spirit that held sway.

When I suffered excruciating pain from a minor short-term injury, I gave thanks for my body's strength and health over many years. I also gave thanks for drugs that alleviated the pain! In difficult conflicts I called gratitude to mind and found God to be at work in the situation, bringing possibilities, healing, peace and reconciliation. If those remained elusive, I gave thanks for the ideals we strive



Like refreshing food and water, like love and intimacy, like art and creation, gratitude is a resource that nourishes and sustains us.

and hope for, pulling us towards God's intended shalom for all.

It wasn't that I stopped complaining. Family members can attest to that. It was more of a shift in my focus and my spirit. In the midst of the unhappiness and disappointment, I sought good news and never came up empty.

There are compelling reasons why the Apostle Paul exhorted the Ephesians "[to give] thanks to God the Father at all times and for everything" (5:20). Similarly, he told the Colossians to "be thankful" (3:15), and connected it with allowing the peace of Christ to rule in their hearts.

Paul likely knew the human tendency to be overly distracted with what isn't right or what doesn't fit expectations, and to be preoccupied with self-centred complaints. Paul also was full of gratitude for how Jesus had transformed his life and entrusted him with a mission of passion and love for the whole world.

By enjoining the early Christians—and us—to be grateful, Paul pointed the way to hearts filled with gratitude and love. Our grievances, complaints and struggles are then framed within recognition of the larger outpouring of blessings. Like refreshing food and water, like love and intimacy, like art and creation, gratitude is a resource that nourishes and sustains us. A grateful heart gives us joy, insight

and fuel to engage the challenges of life.

Back to the challenge. Might there be a word to guide you in this new year?

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

time were still in their more primitive “tribal” state. This situation is mainly at the core of all the trouble happening in that part of the world.

I think the U.S. recognition of Jerusalem being the capital of Israel is a step in the right direction and long overdue. However, this recognition did not go far enough. Jerusalem is also considered the capital for Christianity and Islam. No one would argue that the

Jewish people have done an outstanding job of administering their country since its inception.

Along with the acknowledgment that Jerusalem is the capital, the West should also insist on the following two additional changes:

- **ISRAEL BE** managed as a true democracy with full

(Continued on page 10)

GOD, MONEY AND ME

Does your financial plan include giving?

DAVID BARKER

In the early years of our marriage, my wife Sharon and I often sat through our pastor’s annual sermon on tithing consumed by the feeling that we should do more. A serious discussion always followed, but with monthly bills, a mortgage, car payments, and school fees for our daughter, it was difficult to find the means. We had the desire to give to God’s work but we lacked the margin to do something about it.

I spent many years promoting, teaching and conducting financial planning in the private sector before an obvious connection occurred to me. Why not make giving one of our financial goals? I realized that establishing a giving strategy would not only allow us to be more thoughtful and deliberate in our giving, but it would also help us to become better stewards of our financial blessings. We could finally contribute to our church and community the way we’d always wanted to.

Most financial advisors encourage people to save first, then spend what’s left. We determined our giving strategy should follow the same formula: give first, contribute to our savings next and then spend what’s left. Although less personal than putting money into the

offering plate or writing a cheque to a charity, Sharon and I decided that an automatic debit strategy rang nicely of “first fruits.” We set up automatic withdrawals to coincide with payday, so the money was given before we could even miss it. Through this simple step, we soon discovered that thinking of others first had a surprisingly beneficial impact on our finances: Our spirit of generosity grew.

Financial planning starts with setting goals, and we decided our giving should too. We examined our financial situation and discussed our beliefs to determine



Financial planning starts with setting goals, and we decided our giving should too.

what goals made sense for us. We decided we wanted to give away a certain percentage of our household income, and then set an amount. We approached this generosity goal just like any other financial plan, periodically taking stock and asking, “What percentage or amount are we giving, and how can we move closer to our desired goal this year?” These discussions got us thinking beyond dollars and cents, and we soon set an additional goal specifying an amount of time that we wanted to intentionally contribute to others.

As successful as our planned giving was turning out to be, Sharon and I both felt led to give spontaneously when a need moved our hearts. The sticking point, as always, was whether we had the money to give. To solve this issue, we set up a “flexible gifting account” in addition to our normal monthly giving. We now make regular contributions to this account, and we can draw funds from it as needed. This has allowed us to respond to appeals such as disaster relief, special programs at our favourite charity, mission trips or a capital program at our church.

With today’s giving on track, we are now working with our financial advisors to plan our giving for tomorrow. We continue to discuss what giving in retirement will look like, and even whether charitable life insurance makes sense. As our daughter is now grown, we have begun exploring adding our favourite charities as beneficiaries of our estates when we die. Planning our future giving this way

is a natural complement to the giving strategy we’ve already established.

David Barker is a gift planning consultant with Abundance Canada, serving generous people across Ontario. Abundance Canada is a 100-percent donor-advised, faith-based organization and the solution for charitable giving in your lifetime and with your estate. Visit abundance.ca to learn more about our services or call 1-800-772-3357 to arrange to meet with a gift planning consultant in your area.

(Continued from page 9)

equal rights to all people living there.

• **ISRAEL SHOULD** be called “the State of Israel” and not the “the ‘Jewish’ State of Israel.”

With some obligatory sabre rattling, I think the Arab countries would eventually accept these changes, and a large excuse for the current violence in the Middle East would be “off the table.”

RICHARD PENNER, CALGARY

IN THE SPRING of 2008, my wife and I had the opportunity to visit Israel. On the first day of the tour we came to Mount Carmel. From the Carmelite monastery’s viewing area we could see some of southern Galilee and the plains of Esdraelon, a beautiful panorama to behold.

As we began our descent to return to the bus, two Israeli military jets rose up from the airstrip below the promontory. They were high overhead within seconds. All at once the Lord got my attention and these are the exact words I heard: “There is power there, but I have infinite power and I fight for Israel.” Scripture affirms God’s stance in II Chronicles 20:1-30 and Exodus 17:10-13. A large number of miraculous events in the 1948 and 1967 wars would also confirm that God has a special place in his heart for Israel.

Some months later at home, as I was praying for a specific fellowship, I heard the following: ‘If you don’t soon have a heart for Israel, I will pass you by.’ I knew I had a heart for Israel, so this must have referred to the people for whom I was interceding. I think the admonition to have a heart for Israel is applicable to all Christians, especially those who want to be neutral or have taken a stand against her.

ANDREW SAWATZKY, CALGARY

✉ Final print responses to Maple View’s paid supplement on sexuality

RE: “HONOUR GOD with Your Bodies” insert, Sept. 25, 2017.

My *Canadian Mennonite* subscription is due, which I pay out of my own resources as a resident of the Bethany Manor seniors home in Saskatoon. Do I renew or reject this one- or two-year offer? It’s not the money, but the power of the cross, that is at stake.

But most radical Mennonites—normally followers of Christ—have forgotten their heritage of true martyrdom. In Matthew 22:37-40, Jesus said: “*Love the Lord your God with all your heart and with all your soul and with all your mind; this is the first and greatest commandment. And the second is like it: Love your neighbour as yourself. All the law and the prophets*

hang on these two commandments.”

Also, we need to “honour God with our bodies,” as described and outlined by Maple View Mennonite. Thank you for their honest and true interpreted facts of biblical reference. God does not make mistakes.

Read the “Salvation in Jesus alone” letter (July 24, 2017, page 11). We all need to have an intimate relationship with our Lord Jesus Christ! He is available 24 hours a day. It is good to have peace with God at my age. Right? No more riding the pretentious waves of life. It’s heaven or hell. Your choice.

The turmoil in this world today spells the beginning of the end. Are we all prepared? Mennonite Church Canada’s constitutional change may not be necessary if we follow in Jesus’ steps. Keep the faith. Be intimate and humble, not proud.

HANS G. NICKEL, SASKATOON

I COMMEND *Canadian Mennonite* for publishing the insert from Maple View Mennonite church, not because I agree with it—I don’t—but because I think the present discussion has the potential to be groundbreaking in the Mennonite community. As Mennonites, we tend not to “do” conflict well; we have a tendency to avoid it, or separate and leave.

Not for a long time have I experienced a dialogue in our community that has had so much life and has engaged so many readers, so I am disappointed that some readers have indicated they plan to cancel their subscriptions. This dialogue is much too important to short circuit or to localize.

I also believe that this dialogue has the potential to influence members in our community. After all, I was once a staunch supporter of the anti-LGBTQ community, but research and personal relationships with LGBTQ people have influenced me to totally change my position.

Generally I think the dialogue we have engaged in has been quite respectful. Where I do get uncomfortable is when some writers have used their “construction” of God or the Holy Spirit to judge LGBTQ people. As a family therapist in my former life, I have always been very uncomfortable when a spouse uses his/her particular “construction” of God or their interpretation of the Bible to judge or attempt to control the other. How can you argue with “God”?

GEORGE ENNS, SASKATOON

/// Notice

Letters to the editor regarding the Maple View paid supplement received after Jan. 1 will only appear online from now on.

LIFE IN THE POSTMODERN SHIFT

Love is acceptance and transformation

TROY WATSON



Does loving people and things as they are mean accepting them as they are? If so, what are we to do with the call to join the Spirit's transformative work of making all people, places and things new?

The call to transformation certainly seems to contradict acceptance. It focusses on what is wrong in the world and motivates us to change it, not accept it. Without question, we are called to join God's work of transforming the economic, social, political and religious systems and powers of our day, so that justice, freedom and dignity increase for all. The problem is, we are often more focussed on transforming others than experiencing transformation ourselves. Unless we are continually open to the transforming presence of Christ in our own lives, our passion for transforming others quickly turns into control rather than love.

As I attempt to navigate this paradoxical tension between acceptance and transformation, I find myself constantly praying the Serenity Prayer:

"God grant me the serenity to accept the things I cannot change; the courage to change the things I can; and the wisdom to know the difference. Living one day at a time; enjoying one moment at a time; accepting hardships as the pathway to peace; taking, as Jesus did, this sinful world as it is, not as I would have it; trusting that he will make all things right if I surrender to his will; so that I may be reasonably happy in this life and supremely happy with him forever in the next."

As a younger man, I had difficulty accepting anything that seemed wrong or unjust in my eyes. I was difficult to

live with. I was hard on others because I was hard on myself. Then somewhere along the way I entered a season of erring on the side of acceptance.

It was a necessary season during which I learned about gentleness, patience and grace. I still have plenty

to learn in these areas but I found myself increasingly tolerating and excusing that which fell short of God's best. Not only in my own life, but in others, the church and the systems of power around me. My

Unless we are continually open to the transforming presence of Christ in our own lives, our passion for transforming others quickly turns into control rather than love.

mantra became, "None of us are perfect. We're all doing our best."

But the truth is, I wasn't doing my best. And when I accepted this truth, a desire for divine presence, purpose and progress started to intensify within me. My hunger for personal transformation became a holy fire within. I felt the Spirit calling me to higher standards in all areas of my life. The result was that 2017 became one of the most transformational years of my life.

I discovered true acceptance of self means accepting and honouring one's desire and need to change. The same applies to our acceptance of others, the church and the world. I think this is key to integrating transformation and acceptance.

As I write this on Martin Luther King Jr. Day, I think of how he embodied

this sacred integration of acceptance and transformation in a powerful way. He was able to accept things like imprisonment and suffering in light of their transformative power. The way he accepted the present moment made it transformative.

This was how he approached the church as well as the world. In his "Letter from a Birmingham jail," he wrote about how he loved the church and was committed to her no matter what. He also wrote about how deeply disappointed he was with her. He then called the church to change—repentance—so she could be God's instrument of transformation in the world again. His words are as relevant as ever:

"[T]he church was very powerful in the time when the early Christians rejoiced at being deemed worthy to suffer for what they believed. In those days the church was . . . a thermostat that transformed the mores of society. . . . Things are different now. So often the contemporary church is a weak, ineffectual voice with an

uncertain sound . . . an arch-defender of the status quo. Far from being disturbed by the presence of the church, the power structure of the average community is consoled by the church's silent—and often vocal—sanction of things as they are. . . . If today's church does not recapture the sacrificial spirit of the early church, it will lose its authenticity . . . and be dismissed as an irrelevant social club with no meaning for the 20th century."

Love must offer both acceptance and transformation because people and society need both. The church can only offer this love to others if we are continually open to the transformation and acceptance of God ourselves. This means we'll be constantly changed. ❧

Troy Watson (troydw@gmail.com) is a pastor at Avon Mennonite Church.

/// Milestones

Births/Adoptions

Cowie-Redekopp—Ada Louise (b. Dec. 27, 2017), to Katie and Jake Cowie-Redekopp, Stirling Avenue Mennonite, Kitchener, Ont.

Marriages

Neufeld/Rougoor—Bryan Neufeld and Catherine Rougoor, Niagara United Mennonite, Niagara-on-the-Lake, Ont., Dec. 16, 2017.

Deaths

Andres—Art, 81 (b. June 22, 1936; d. Dec. 31, 2017), Bethany Mennonite, Virgil, Ont.

Buhr—Edward, 97 (b. April 23, 1920; d. Dec. 29, 2017), Bergthaler Mennonite, Altona, Man.

Derksen—Matthew, 45 (b. May 10, 1972; d. Dec. 26, 2017), North Leamington United Mennonite, Leamington, Ont.

Driedger—Dora (Friesen), 99 (b. March 8, 1918; d. Dec. 21, 2017), Bergthaler Mennonite, Altona, Man.

Driedger—Marianne (nee Rempel), 95 (b. Aug. 17, 1922; d. Jan. 1, 2018), North Leamington United Mennonite, Leamington, Ont.

Freeman—Irene, 90 (b. May 22, 1927; d. Jan. 8, 2018), Floradale Mennonite, Ont.

Gimbel—Nina (nee Good), 97 (b. July 7, 1920; d. Dec. 28, 2017), Preston Mennonite, Cambridge, Ont.

Harder—John A., 84 (b. March 12, 1933; d. Dec. 13, 2017), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Higgs—Bryon, 74 (b. June 30, 1943; d. Dec. 18, 2017), Elmira Mennonite, Ont.

Janzen—Wilhelm, 85 (b. Feb. 15, 1932; d. Dec. 21, 2017), Springfield Heights Mennonite, Winnipeg.

Krahn—Tony (Antonia Lehn), 93 (b. Jan. 29, 1924; d. Jan. 8, 2018), First Mennonite, Saskatoon.

Martin—Erma, 90 (b. Feb. 27, 1927; d. Jan. 4, 2018), Floradale Mennonite, Ont.

Neufeld—Gerhard, 90 (b. Oct. 2, 1927; d. Dec. 20, 2017), Springfield Heights Mennonite, Winnipeg.

Patkau—Esther, 90 (b. Aug. 23, 1927; d. Dec. 18, 2017), First Mennonite, Saskatoon.

Penner—Dietrich, 75 (b. Dec. 4, 1942; d. Dec. 16, 2017), Bethel Mennonite, Winnipeg

Penner—Rudolf, 77 (b. Nov. 11, 1940; d. Dec. 20, 2017), Springfield Heights Mennonite, Winnipeg.

Rempel—Nettie (nee Penner), 92 (b. Dec. 12, 1925; d. Dec. 29, 2017), Bethel Mennonite, Winnipeg.

Schwartzentruber—Grace (nee Schwartzentruber), 79 (b. Nov. 19, 1938; d. Dec. 19, 2017), Tavistock Mennonite, Ont.

Schwartzentruber—Raymond, 81, (b. Sept. 24, 1936; d. Dec. 8, 2017), Tavistock Mennonite, Ont.

Tiessen—Otto Henry, 85 (b. March 22, 1932; d. Dec. 15, 2017), Toronto United Mennonite.

Wideman—Joanne, 68 (b. Sept. 4, 1949; d. Dec. 28, 2017), St. Jacobs Mennonite, Ont.

Canadian Mennonite welcomes Milestones announcements. Please send Milestones announcements by email to milestones@canadianmennonite.org including the congregation name and location.

A moment from yesterday



Many years ago, our archives first described this photograph as “School children at Bloodvein Reserve, ca. 1956.” The subject heading included the phrase, “Indians of North America,” correct for the time. If you go to the photograph description now, you will see that the word “Reserve” has been replaced with “First Nation,” and “Indians” with “Indigenous peoples.” In the scope and content note, however, the phrase “Indian Reserve” has been left in, as that accurately reflects the language used by the photographer. The Mennonite Archival Image Database (MAID) is reviewing the descriptions of nearly a thousand photographs of Indigenous peoples to make the language more accurate. With better descriptions, perhaps we can learn more about Mennonite-Indigenous relations.

Text: Laureen Harder-Gissing

Photo: The Canadian Mennonite / Mennonite Archives of Ontario



archives.mhsc.ca

GOD AT WORK IN THE CHURCH

COVER STORY

Wildwood Mennonite unplugged

Saskatoon congregation builds community through weekend activities

BY DONNA SCHULZ

Saskatchewan Correspondent
SASKATOON

In this age of hectic schedules, electronic device dependency and human isolation, how can a church provide meaning, purpose and belonging? Saskatoon's Wildwood Mennonite Church may have found an answer to this perplexing question.

Wildwood Unplugged offered congregants three weekends of activities similar to a church retreat, but without the necessity or expense of leaving home. The congregation set aside the second weekend of each month in September, October and November to play, pray and eat together.

Joe Heikman, the congregation's pastor, notes that the lines between recreational and spiritual activities were intentionally blurred. "Recreation is spiritual," says Heikman. "That is prayer as well."

While most activities happened at the church, some took participants outdoors. In September, a group went canoeing on the South Saskatchewan River; the next month they enjoyed birding at the Forestry Farm; and in November, some opted to hike river trails, while others carpooled to visit seniors in their homes.

Indoor activities included pumpkin

carving, a nonviolent murder mystery, a table games tournament and a movie night.

Each weekend included prayer, says Heikman. In November, participants constructed a prayer labyrinth in the sanctuary, which they used during an evening session exploring different ways of praying.

Some activities, such as September's art night, were open to everyone. Others were intended for smaller groups. Men's group and book club meetings were incorporated into the weekend schedules.

Joe Heikman, the congregation's pastor, notes that the lines between recreational and spiritual activities were intentionally blurred.

Heikman identified three priorities for the Unplugged weekends:

- **RESTING.** "We tend to be very busy," he says, "and don't often take time to relax and enjoy one another's company as church."
- **ORIENTATION.** Most members' lives are full and hectic. They come to church

activities when they can. "The weekends are intended to build stability in schedules that are unpredictable," says Heikman.

• **BUILDING COMMUNITY.** Until recently, church life was segmented by age. While some Unplugged weekend activities were geared specifically for children, many were intergenerational.

Attendance was strong, says Heikman. Although participants weren't always there for all activities, he estimates there were

about 50 people in total at each Unplugged weekend.

"RSVPs didn't work," he admits. "It's hard to get people to commit to coming." There were usually around 30 people at each meal, so organizers tried to plan accordingly. Meals were paid for by donation, and that, says Heikman, was a trial and error process.

Each weekend began with supper on Friday and concluded with a potluck lunch after Sunday worship. Meals, prepared by volunteers, ranged from soup and sandwiches to pizza made from scratch.

Sarah Rinholm is the church office administrator. She and her family enjoyed the Unplugged weekends. For her seven- and 10-year-old children, the weekends were "a good way to build comfortable relationships with other kids and with adults in the church," she says.

"With two kids in hockey, we come when we can," says Rinholm, "but there's



PHOTOS COURTESY OF WILDWOOD MENNONITE CHURCH

Members of Wildwood Mennonite Church prepare to make pizzas for supper during one of their congregation's Unplugged weekends.

no guilt, we don't have to commit to the whole thing." She says the weekends are relaxed and fun, "like a big family gathering."

On considering what worked and what didn't, Heikman says the congregation found it better not to fill the weekends with too many activities. "Open space is important," he says. "There is appeal in knowing the church will be open and there will be people there."

With that in mind, two "unplugged spaces" were available for use throughout each weekend. The church's fireside area offered a place to have a conversation, work on a puzzle or play a game. A quiet room provided a peaceful place to read, pray or nap.

"The weekends have drawn in some people," says Heikman. "Some young adults who are connected with Wildwood, but who haven't been attending Sunday mornings, have been coming out for activities."

It may be too early to tell whether the church's Unplugged weekends met their objectives, but the pilot project was so well received that it will continue. ☼



PHOTO ABOVE: Open space to enjoy a conversation or sit and work on a puzzle is an important feature of Wildwood Mennonite Church's Unplugged weekends. PHOTO BELOW: Children and adults enjoy a game of Skip-Bo together during a Wildwood Unplugged weekend.



Family celebrates permanent residency

Warkentin family from Colorado initially rejected due to daughter's disability

BY NICOLIEN KLASSEN-WIEBE

Manitoba Correspondent
WATERHEN, MAN.

The Warkentins are ringing in 2018 as official Canadians, but the journey to reach permanent-resident status was anything but easy. Jon and Karissa Warkentin and their five children, who attend Nordheim Mennonite Church in Winnipegosis, Man., received the announcement they could stay in Canada on Dec. 5, 2017. It came after a long struggle with Immigration, Refugees and Citizenship Canada, which initially rejected the family's application because of their youngest daughter's disability.

Originally from Colorado, the Warkentins moved to Waterhen in 2013 to open a lodge for hunting, fishing and

other outdoor activities. Karissa says they made the move because they wanted to spend more time together as a family, and she and Jon wanted to teach their kids the value of hard work.

"We wanted to make a lifestyle change so that we could be closer to our kids before they were grown up and gone, and also so that we could pursue more of our passion than necessarily just a career to put food on the table and money in the bank," she says.

When they decided to embark on this new adventure they had no idea what to expect. "We just prayed about it and felt that God was saying, 'Yeah, I want you to buy this place.'"

The Warkentins' business, Harvest Lodge, was successful, and the family quickly became an important part of their community. Even the province of Manitoba supported the family and their contribution to the economy and community.

However, when the Warkentins applied to be permanent residents of Canada in the fall of 2016, they received an unsettling response several months later. Immigration Canada deemed their youngest daughter medically inadmissible because of her disability.

Karalynn Warkentin, now seven years old, is diagnosed with epilepsy and global developmental delay due to a series of

severe seizures she experienced several years ago. This means that Karalynn is cognitively around three to four years old, says Karissa. But since the seizures happened all on one day over two years ago, and Karalynn hasn't had any since then, she doesn't take any medication for them or frequently visit the doctor. In fact, all she requires is an individualized education program and an educational assistant at school. Yet the federal government still claimed that Karalynn could be a significant burden on the education and medical systems. When the family hired a lawyer and submitted a request for reconsideration, the government rejected it, saying their decision was final.

The Warkentins were then facing the possibility of having to leave everything behind by the end of 2017, when their work permits were set to expire. But when hundreds of people protested and the family appealed to the federal court, the government reconsidered.

"We had almost a thousand signatures on an online petition. It was 95 pages printed out front and back of comments and signatures from people all over Canada and the United States," says Karissa.

The outpouring of support they experienced overwhelmed the Warkentin family. People from across North America sent emails of support to the family.

"There have been several people who have made anonymous donations to our lawyer for our legal fees, in the amount of



PHOTOS COURTESY OF THE WARKENTIN FAMILY

The Warkentin family, Christmas 2017. Pictured from left to right, back row: Jake, Shataya and Grace; and front row: Jon, Karalynn, Karissa and Gabriel.

like \$5,000," says Karissa. "When you let God . . . truly be in control of your life, He blesses you in ways that you wouldn't even think to ask for."

Nordheim Mennonite Church and the Warkentins' community were strong supports during their difficult year. The Warkentins have attended Nordheim since 2013, when they first moved to Manitoba. Andrew Wiens, pastor of Nordheim Mennonite, says Jon has preached several times and Karissa and her daughter Grace are often involved in worship music.

"We preferred a congregation where it felt more like a family and that there was more active participation," says Karissa.

The church's small, family-like community continually checked in with the Warkentins and asked them how things were going.

"We've been on the weekly prayer list in the bulletin for the whole year," Karissa laughs. "When Karissa asked

for support or asked for people to write letters to our MPs and to the minister in charge of immigration and refugees and such, there was quite a strong response from people from the church and . . . the community," says Wiens.

The congregation has been a support by just being good friends, says Karissa. "Some people from our church gave us presents like maple syrup and ketchup chips and coffee crisp bars, and another guy we did some business with . . . he came over with a big huge Tim Hortons gift basket [to say,] 'Welcome to Canada!' . . . Now we throw an 'eh' in there every once in a while just to be silly."

The Warkentin family hopes their experience will force Immigration Canada to look at its policy and question whether it actually matches Canada's current values. For now, though, they are just excited to settle into their new life as Canadians and celebrate with their community. ❧



Karalynn Warkentin, 7, loves colouring, playing with her dogs and being outside.

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FOCUS ON EDUCATION

Grad takes the helm of his alma mater

Marcus Shantz installed as Conrad Grebel University College's eighth president

BY DAVE ROGALSKY

Eastern Canada Correspondent

WATERLOO, ONT.

Marcus Shantz laughs when it's noted that the previous seven presidents of Conrad Grebel University College have all been pastors or academics, or both. "I guess the board sees that it takes a broad skill set to be the president," he says.

Shantz was most recently the president of the Mercedes Corporation, a property development company in the Waterloo Region started by his father Milo in 1981. He hadn't exactly been looking for new work, but the time for the corporation to consider its future had come as the shareholders were ready to get out of the business. His taking of the Grebel role did not precipitate the recent sale of the St. Jacobs Market and other properties, and the

devolving of the corporation, but it was part of a process already in motion.

Shantz did his undergrad degree at the University of Waterloo and lived in the Grebel residence, taking the majority of his courses in music, Peace and Conflict Studies, theology, Anabaptist studies and history. He has also served on the Grebel board in the past, and as a student he was part of the search committee that hired John Toews as president in the 1990s.

After his undergrad work, Shantz worked for Mennonite World Conference in Strasbourg, France. On his return, he had planned to pursue a PhD in church history but was counselled to go into law instead, as something "much more practical,"

in order to learn "how the world works." Institutions like Grebel and Mennonite Central Committee need people to manage them, people who know how the world works, he was told.

He "had a vague idea" of serving in a church-related institution after his law degree, but Mercedes Corporation called. Instead of the three to five years he expected to work there, he completed 13 years, even though he had told his dad he would never work for the corporation.

Installed as Grebel's eighth president on Nov. 2, 2017, Shantz is the first alumnus called to serve as president. Many of his fellow staff and professors who have been hired relatively recently are also alumni.



PHOTO COURTESY OF CONRAD GREBEL UNIVERSITY COLLEGE

Mark Whyte, Conrad Grebel University College's student council president, left, and University of Waterloo president Feridun Hamdullahpur, centre, stand with Marcus Shantz, who was installed as Grebel's eighth president on Nov 2, 2017.

Staff hiring will not be a priority for his tenure, but an expansion and updating of the current kitchen and dining hall will be. Community dinners on Wednesday night aims to have all 174 residents able to eat and fellowship together, but cannot now. He considers this intermingling of people from many faculties across the campus of the University of Waterloo one of Grebel's strong points. Having theology and ethics students sitting across from engineering and math students, together with Peace and Conflict Studies professors, creates a synergy of influence, he believes.

Installed as Grebel's eighth president on Nov. 2, 2017, [Marcus] Shantz is the first alumnus called to serve as president.

Fundraising and connections with the supporting Mennonite community will be high on his list of priorities. The relatively new nature of the present team of faculty, and the latest building expansion of library, archives and the Kindred Credit Union Centre for Peace Advancement, mean he will be working on integrating all of Grebel's programs.

Before his start date, he had spent time one-on-one with 46 staff and faculty. On the job now, he says he still has "so much to learn" about being the leader. Not much has surprised him, but the continuing decline in enrolment in the arts and humanities across Canada—with the current emphasis on science, technology, engineering and math (STEM) at the University of Waterloo—means Grebel needs to work on attracting students to its campus and residence.

Shantz insisted that his installation take place in Hagey Hall on the university campus, in order to remind it of Grebel's presence and contributions.

Shantz attends Rockway Mennonite Church in nearby Kitchener with his wife Lisa and their three sons. ❧

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FOCUS ON EDUCATION

A child's world in the palm of their parents' hands

Manitoba elementary school has an app for that

Winnipeg Mennonite Elementary & Middle Schools
WINNIPEG

When most parents send their elementary- and middle-school-aged children off to school, they rely on school websites and notes in their children's backpack to keep them informed. But one Winnipeg school has changed all that. Now, Winnipeg Mennonite Elementary & Middle Schools (WMEMS) parents can download a school app to stay in the loop with their children's world.

Called WMEMS Connect, a beta version of the app was rolled out last fall, and parents have been testing it out as a school-to-home communication tool.

"The way people are communicating has evolved so much due to digital trends, but that change doesn't seem to have been reflected in many school systems," says Dina Chudyk, the school's director of community relations and marketing, adding, "At WMEMS, we want to use all the technologies available to help our school families be involved with what is happening at their child's school. As far as we know, WMEMS



Connect is the first app of its kind to be launched in Manitoba."

To aid busy parents, the app includes campus and classroom calendars to reflect schoolwide or classroom-specific events, and reminders for homework and fundraising deadlines, as well as staff biographies, links to classroom-specific websites,

direct access to the school's online resources, a parent portal for student-specific information, opt-in push notifications to remind parents of upcoming early dismissals, hot lunch days, in-service days and much more.

"Thanks to the app, we can virtually pop into our child's day at any time. It's like being there!" says school parent Wendy Swanston, adding, "Instead of asking, 'What did you do today at school?'—and perhaps not gleaning much information—we can ask, 'What did you discover in the playground today during science class?' and have an opportunity to engage a more fruitful conversation with our children."

WMEMS Connect is available on the Apple App Store and also on Google Play for Android devices. The school will continue to refine the app based on user experience in order to create an optimal tool for school-to-home communication.

"Keeping parents connected with what is happening at their child's school is so essential," says Chudyk. "What could be better than having access to all the information you need about your child's education—essentially their whole world—in the palm of your hands?"

WMEMS is a faith-based independent school with two campuses in Winnipeg that strives to provide a quality, Christ-centred education to early- and middle-year students, creating a foundation for success in life. ❧

Drawing students 'in'

Rosthern Junior College
ROSTHERN, SASK.

In "Outwitted," poet Edwin Markham writes: "He drew a circle that shut me out— / Heretic, a rebel, a thing to flout. / But love and I had the wit to win: / We drew a circle that took him in!"

Early last December, the city of Winnipeg served an important role as textbook and teacher for the Grade 10 "Imagine" initiative at Rosthern Junior College (RJC). For five days students engaged with various communities, museums and speakers to explore themes of insiders and outsiders, with a specific focus

on Indigenous-settler relationships in historic and contemporary Canada.

Markham's words in his epigram "Outwitted" guided inquiry and reflection throughout the week. Students considered, for example, how designations like "heretic" and "rebel" have been used to isolate and oppress Canada's First Nations. At the

Canadian Museum for Human Rights, the symbolism of being shut out was brought to life through an emotional "blanket exercise." And, significantly, the invitation by an Indigenous elder to participate in a sharing circle offered everyone an opportunity to practise "drawing others in."

The value of this place-based approach to education was made evident in the kinds of reflections students offered about their experience. After a visit to Winnipeg's North End, one student asked, "Why do people stereotype this neighbourhood? Haven't they met the amazing people who live here?" Other students were deeply affected by the experience of children in residential schools and the "60's Scoop," and wondered openly about humanity's ca-

capacity for harm, resilience and hope.

Facilitating cross-curricular and place-based learning experiences like the “Imagine” trip to Winnipeg are foundational objectives of RJC’s new educational initiatives. After the success of this approach in Grade 10, new initiatives for grades 11 and 12 and the community were launched last September.

The Grade 11 initiative, “Thrive,” addresses the concept of shalom expressed through healthy relationships with self, community and God.

In Grade 12, “Explore” students are invited to consider what vocation means and how their skills and leadership potential might be utilized post high school.

Lastly, the “Belong” initiative invites

students of all grades to practise living in community with their peers.

Much like Markham’s poem suggests, an initial response to issues of exclusion and injustice must be a “drawing in” of others. By inviting students to engage with big questions, such as Indigenous-settler relationships, and through making connections between subjects and communities, RJC is truly a place to imagine, thrive, explore and belong. ✎

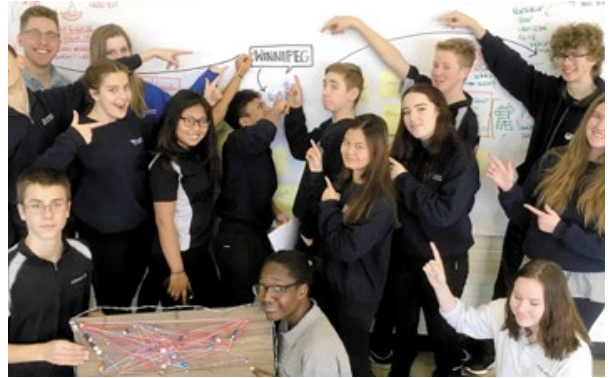


PHOTO BY RYAN WOOD

During a chapel service, Grade 10 students from Rosthern Junior College present what they learned from their trip to Winnipeg.

Building bridges

40 years of peace education at Grebel

BY JENNIFER KONKLE

Conrad Grebel University College
WATERLOO, ONT.

In 1977, an academic concentration in Peace and Conflict Studies (PACS) was formally introduced at the University of Waterloo, launched by Conrad Grebel College, now Conrad Grebel University College. It was the first undergraduate peace studies program at a Canadian university.

That same year, the student-run Peace Society was created at Grebel, giving residence students an opportunity to work towards peace regardless of their program of study. In the last 40 years, PACS has grown to offer minor, major and master’s degrees, and has built bridges to 21 different university departments, demonstrating that peace is an interdisciplinary effort.

“The core values of respect, nonviolence and tolerance infuse everything we do,” says Lowell Ewert, professor of PACS and director of the program from 1997 to 2017. “The Mennonite tradition of pacifism, community building and service, derived from a particular understanding of theological and ethical values, provides a spiritual and philosophical basis that our

increasingly conflict-ridden world is seeking. Rooted in, and drawing nourishment from, the wisdom of its Mennonite heritage, PACS expresses values of hospitality and openness.”

Jessie Castello, a member of Stirling Avenue Mennonite Church in Kitchener, Ont., has just completed her master of peace and conflict studies degree. After graduating from the University of Toronto with a double major in international relations, and peace, conflict and justice, Castello felt passionate about continuing her peace education.

“I was initially drawn to the MPACS program because of its flexible, course-based structure, and its focus on the role of civil society in advancing peace,” she says. “The MPACS program is uniquely flexible, which allowed me to tailor my degree to my specific interests and career goals. MPACS has been practical and hands-on. I participated in workshops through Grebel’s Conflict Management Certificate Program, worked as a research assistant



CONRAD GREBEL UNIVERSITY COLLEGE PHOTO

Jessie Castello, a member of Stirling Avenue Mennonite Church in Kitchener, Ont., has just completed her master of peace and conflict studies degree at Conrad Grebel University College in Waterloo, Ont.

and participated in an international internship.” She also spent three months in Johannesburg, South Africa, working as an intern with Civicus, an international alliance focussed on strengthening citizen action and civil society globally.

“I think my Mennonite upbringing and the values that I learned through this community contributed to my interest in peace and justice,” she says. “I see faith connecting with peace education through these values and through a desire for a more peaceful, just and compassionate world. I have always found Micah 6:8 to be a grounding piece of scripture: ‘*And what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God.*’” ✎

VIEWPOINT

Rockway adds business courses to curriculum

BY SHERI WIDEMAN

ROCKWAY MENNONITE COLLEGIATE

It was with great excitement that Rockway Mennonite Collegiate in Kitchener, Ont., launched a new business program last fall. Our new courses in business leadership and international business are designed to expose our students to important business ideas and invite them to consider them through a Christian lens.

It has been both exciting and a privilege for me to play a key role in giving shape to this new program alongside Pam Fehr, a consultant and business leader engaged to help design these new courses. Fehr's recent experience in leadership at Kindred Credit Union, and before that with international programming at Mennonite Economic Development Associates, have offered a wealth of insight and awareness of current and emerging practices.



As with all Rockway programming, we strive to ensure that students not only learn essential content, but that they also have a unique opportunity to engage with the material from the perspective of their values and the impact of their choices on the communities in which they live.

In first semester, we launched Leadership and Business Fundamentals, a course with broad relevance and applicability for all of our students' future pursuits. It offers a valuable opportunity for high-school students to consider practical matters for which they would not otherwise have much context. We covered some of the nuts and bolts of business like the human resources process, strategic planning and organizational structures. We also studied management

topics like decision-making, motivation, perception, emotional intelligence and the importance of clearly articulated values in leadership.

In second semester, Rockway will offer International Business, which will provide students with the chance to think about business in a global context, consistent with Rockway's desire to be a small school for a big world. Topics will include international trade, business trade and the economy, global environment for business, and cultural and political factors in international markets.

At Rockway, students are challenged in all academic areas to understand the fundamentals of a discipline while incorporating the lens of our faith and values. In our business program, this means that students are learning the importance of ethics in business, and the impact that socially responsible enterprises can make in both local and global communities. It's exciting to see our students grapple with the frameworks that business generally, and social enterprise in particular, can offer our students as they seek avenues to use their gifts to make a positive difference in the world. ❧

Sheri Wideman teaches business, French and social sciences at Rockway Mennonite Collegiate.

Teaching in a flipped classroom

BY ABBY NEUFELD DICK

UMEI Christian High School
LEAMINGTON, ONT.

Chani Wiens, UMEI's academic math teacher since 2009, has introduced a new style of teaching to the school: the flipped classroom.

"I started to research classroom flipping when I became frustrated that, even in a small classroom, I wasn't meeting the needs of each student as much as I wanted to," she explains. "I felt that my higher-level students could be further challenged, and my struggling students would benefit from

even more remediation and personalized attention."

Classroom flipping "flips" the traditional method of spending class time on instruction and home time on homework questions. Now, students watch lecture videos created by Wiens at home and spend class time working on group challenges, interactive activities and the practice questions from the textbook.

"With the flipped classroom, you don't

get stuck on a concept at home because the homework is done in class," says Grade 12 student Emma Bedal.

"During class, Mrs. Wiens is there to answer questions," says Grade 12 student Robyn Jadischke. "We also have the opportunity to work through questions and explain concepts with our classmates. It creates a great learning environment."

Wiens is always looking for new ways to reach her students, but flipping was a big risk for her to take on.

"I had to decide to commit to the concept, which meant recording hours' worth of footage before the class even started," she says. "It was important for me to record my own videos to maintain the relationship with my students. There are thousands of math videos on the internet, but the research I did suggested that students

FOCUS ON EDUCATION

learn best when hearing and seeing their own teacher.”

With all of the videos online, students are able to self-pace their learning by re-watching videos as often as needed, viewing ahead if desired, or watching the video during class time if they choose.

“It allows for flexibility, which is great with my busy schedule,” says Bedal, who, like most UMEI students, is heavily involved in extracurricular activities and takes a wide range of challenging courses.

The real advantage of the flipped classroom is the ownership it gives students over their learning. It also allows them to develop critical thinking, problem-solving and decision-making skills, all while thinking creatively. Wiens knows the importance of preparing students for the future, and aiding them in the development of these skills is just one of the ways she does it. ❧



UMEI PHOTO

Chani Wiens, standing, assists Nello Giesbrecht, Elle Klassen and Robyn Jadischke, Grade 12 Advanced Functions students, as they work collaboratively to solve a difficult word problem at UMEI.



GREBEL CELEBRATES 40 YEARS OF PEACE EDUCATION

In 1977, Conrad Grebel University College launched the first undergraduate peace program at a Canadian university.

40 years later, the Peace and Conflict Studies program at the University of Waterloo continues to be a leader in peace education, producing passionate graduates at both an undergraduate and a master's level. The program educates, invigorates, and mobilizes students to imagine and build a culture of peace between individuals, in our communities, among nations and around the world.

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GOD AT WORK IN US

'I do believe in prayer because I believe in poetry'

Young poet talks about the connections between faith and writing

BY NICOLIEN KLASSEN-WIEBE

Manitoba Correspondent

WINNIPEG

Sarah Ens's writing career started at the age of six with a story suspiciously similar to the children's book, *Julie and the Wolves*. But since those early days, she has grown into an award-winning poet.

Earlier this month, she won an honourable mention and \$150 in a competition for the Young Buck Poetry Prize, a competition run by *Contemporary Verse 2 (CV2)*, a respected Canadian literary journal of poetry based in Winnipeg. She was one of the journal's four finalists, chosen from an initial list of 12 poems selected from many dozens of submissions by writers under the age of 35.

Ens, 25, grew up in Landmark, Man., and began writing poetry when she was in high school at Landmark Collegiate. She wrote in her journal, mostly poems, every day of her six years in high school. "I could

never separate my life from writing as a part of it," she says.

By Grade 11, she knew she wanted to study creative writing. She did an independent study of poetry with her English teacher, and after high school pursued her dreams by completing a four-year bachelor of fine arts degree in creative writing at the University of British Columbia (UBC) in 2014. She currently works as an editorial assistant at Turnstone Press in Winnipeg.

Although she writes fiction and non-fiction works, Ens focusses mostly on poetry. She says poetry can come from a very personal place but also from a totally fictional realm. "You don't know what you're going to expect when you're reading a poem," she says. "I think that is what I find really exciting."

In September 2016, Ens began an enjoyable side-project of regularly posting

haikus on Instagram along with pictures of Balto, her kitten. Selections from this project were displayed at the 2017 MennoFolk event, a celebration of music and art by those connected with the Mennonite community. "Poetry can evoke such a specific feeling with such a sparse number of words," she says, "but everyone might access a different particular emotion."

Writing and faith have always been intertwined for her. She grew up attending Bethel Mennonite Church in Winnipeg with her family and participating in youth with her friends at Prairie Rose Evangelical Mennonite Church in Landmark. She says she has always had moments of questioning what she believes. This was especially clear to her when she attended UBC, where going to church wasn't necessarily a common practice and most people didn't know what a Mennonite was.

It is writing, especially poetry, that has gotten her through these difficult questions and ups and downs of faith. "I do believe in prayer because I believe in poetry," she says. "Even if my poems are not directly about God or my faith, they feel like a prayer. It doesn't really matter how confused or questioning I am in my faith . . . writing is such a way of grounding myself."

Ens says this makes sense when one looks at her Mennonite context. "I've heard a lot of people like Di Brandt and Miriam Toews talk about . . . how Mennonites [have] a natural urge to write and story tell," she says. "I feel like my identity as a Mennonite and my need to constantly process things through writing just would constantly be together."

She says she feels lucky to be able to draw on such rich stories like Mennonite history



PHOTO COURTESY OF SARAH ENS

Sarah Ens's cat, Balto, is the inspiration behind her poetry that appears on Instagram @balto_thesleddog.



PHOTO BY NICOLIEN KLASSEN-WIEBE

Sarah Ens earned an honourable mention in CV2's 2017 Young Buck Poetry Prize competition.

and the Bible. She didn't realize how much of a gift it was until she was surrounded by people who didn't share the same background with her.

She drew on these stories especially during her time as co-artist-in-residence at Bethel Mennonite last year. Bethel began its artist-in-residence program in 2016 to recognize and nurture congregants' gifts and to open up new ways of worship. Ens wrote three poems for Lent and her co-artist-in-residence Amelia Warkentin memorized and performed them with liturgical movements. They also held a storytelling workshop and created a book of stories by Bethel's congregants.

She says it was a great way to bring her writing in direct conversation with her church experience: "Never before [has] . . . my storytelling writing so tangibly connected with my faith." She will continue to explore this dynamic as she plans to study poetry and creative writing at the graduate level.

The winning poem Ens wrote for CV2 is called "A boat is not the whole world." It is based on her memory of spending time with her cousin in a canoe on Lake of the Woods during a time of heartbreak for both of them. The poem will be published in the summer 2018 issue of CV2. ❧

/// Staff change

Rudy-Froese named MC Eastern Canada church leadership minister

•**MARILYN RUDY-FROESE** says of her appointment as Mennonite Church Eastern Canada's church leadership minister, "I do not take lightly the sacred trust that I am being given." She brings more than 20 years of experience in pastoral and volunteer roles within the regional church and the Indiana-Michigan Mennonite Conference. She is currently interim pastor of East Zorra Mennonite Church in Tavistock, Ont., and has served as pastor of Berkey Avenue Mennonite Fellowship in Goshen, Ind., and Stirling Avenue Mennonite Church in Kitchener, Ont., and as chaplain of Fairview Mennonite Home in Cambridge, Ont. Additionally, she has ministered as a clergy coach for MC Canada and has been a sessional lecturer at Conrad Grebel University College in Waterloo, Ont. She has also served on MC Eastern Canada's Leadership Council for eight years. She earned a master of divinity degree from Anabaptist Mennonite Biblical Seminary (AMBS) in Elkhart, Ind., and has completed course work related to transitional ministry training and teaching healthy boundaries. She will join MC Eastern Canada at several events in the coming months and will transition into her new position throughout the month of May. She is married to Allan Rudy-Froese, who is associate professor of Christian proclamation at AMBS. They have three young-adult children.

—Mennonite Church Eastern Canada



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ARTBEAT

Many Voices, One Song

Point Grey Inter-Mennonite Fellowship celebrates 30 years with documentary

BY AMY DUECKMAN

B.C. Correspondent
ABBOTSFORD, B.C.

To celebrate its 30th anniversary, a Vancouver congregation produced a documentary featuring its church. *Many Voices, One Song: The Story of Point Grey Inter-Mennonite Fellowship* is a 27-minute video telling both the history of Point Grey and how it contributes to and enriches the faith of its members.

The church is distinctive in that it is dual-affiliated with both Mennonite Church Canada and the Mennonite Brethren conference, and that it has no licensed or ordained ministers, only lay leaders. The congregation now faces an uncertain future because the building where it meets—the Menno Simons Centre, a former Catholic convent near the University of British Columbia campus—is being sold.

In the film's opening, church members say, "I come because . . ." and cite such reasons as "the teaching is beyond reproach," "a group of people with a very deep faith," and "I do not have to leave my brain at the door." Members also cite the importance of great congregational singing, interaction during the stimulating discussion time and the welcoming fellowship meals.

The documentary project was the brain-child of producer Rosie Perera, who has participated in the small Point Grey congregation for 20 of its 30 years of existence.

"It is like no other church I've never attended, and I treasure its unique qualities," she says. "I wanted to capture something of both the history of [Point Grey] and what makes it special while we still can, while we still have some of the founders among us, and while we're still associated with this student residence, the Menno Simons Centre, which has formed an important part of our DNA."

Perera had been involved in several



film projects as an investor and still photographer, and had taken some courses on film and theology at Regent College. However, not feeling she had the skills to make the film on her own, she called on a professional Christian filmmaker friend in Australia, Amy Dwight, to come on board as director and cinematographer. Perera flew Dwight to Vancouver for three weeks of interviews with several congregational members and filming at Sunday services. Editing was done at IndiMax Productions in Australia.

The entire project from start to finish took a year, and the film was premiered at Point Grey's church retreat in May 2017.

Of the documentary, Perera says, "We hope it will serve several purposes: an in-depth introduction to our church for those who are curious, a historical snapshot for Mennonite studies in Canada, a gift of fond memories for those who have attended over the years, and something for current members to share with friends and family."

The film can be viewed online at pgimf.org/movie.

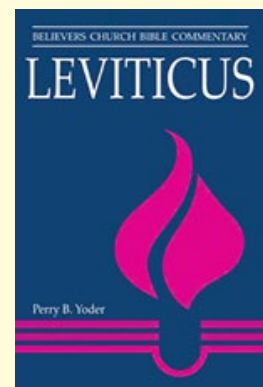


/// Briefly noted

Fresh light on the ancient text of Leviticus

In the 33rd volume of the Believers Church Bible Commentary series, Old Testament scholar Perry B. Yoder argues that the oft-neglected book of Leviticus illuminates valuable truths and symbols that appear in the New Testament. He examines the central question of Leviticus: How are God's people to live in light of God's presence just outside their camp? "How do we begin to worship God? Where do we start?" writes Yoder. "Leviticus begins with rituals for pleasing God. This unadorned beginning reminds us that worship begins with God and our relationship to God, and not with ourselves." The commentary portrays God as gracious, holy and present. Leviticus, according to Yoder, unfurls critical characteristics of God in relation to humanity. In the commentary, Yoder traverses difficult interpretive territory, such as the sacrificial system, purity laws and priestly instructions. Gerald Gerbrandt, president emeritus and professor emeritus of Bible at Canadian Mennonite University in Winnipeg, writes, "A consummate teacher, [Yoder has] a singular gift for illuminating the biblical text with an eye to how it informs the church today." Yoder is professor emeritus of Old Testament at Anabaptist Mennonite Biblical Seminary in Elkhart, Ind. He retired in 2005 but continues to teach Anabaptist short courses online.

—MennoMedia





In the beginning

BY HAROLD MACY

Black Creek United Mennonite Church
BLACK CREEK, B.C.

Last November, the United Mennonite Church of Black Creek launched a new book, *In the Beginning—Stories of our Founders*, during an evening of speakers, images and history.

In the 1930s, several groups of Mennonite settlers emigrated from Russia and Ukraine, and from other communities in Canada and the United States, to Black Creek. Some of their journeys were perilous, as they fled persecution and famine, and then faced drought and the Great Depression.

They came to Black Creek with little more than family, faith, culture and hope for a better future. Soon after arriving, they met for worship in homes, but soon built two simple churches: United Mennonite and Mennonite Brethren. These early settlers purchased “stump farms” and gradually turned rocks and slash into productive farms.

The new book contains personal profiles of many of the early families, excerpts from their memoirs, and church history. This project was originally proposed by Pastor Gerry Binnema and the church council. A summer intern, Liesl Klaue, interviewed the elder members, whose cooperation and support made this legacy a reality. Terry James edited the manuscript and crafted a beautiful book coinciding with

(Continued on page 26)

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Once Around the Barn: Radisson Assembly

Video: With a nod to Ranting Rick Mercer, Will Braun offers a few thoughts as he strolls round his barn south of Morden, Man.
canadianmennonite.org/barn-radisson



MWC responds in solidarity to disasters

Mennonite World Conference members responded to disasters that struck members of the global Anabaptist family in 2017.
canadianmennonite.org/mwc-disasters-2017



Growing projects celebrate a successful 2017

A report on Canadian Foodgrains Bank’s “farm”: thousands of hectares across Canada were planted to raise funds to alleviate global hunger.
canadianmennonite.org/foodgrains-2017



Mennonites speak against nationalism

The Swiss Mennonite church held a public forum on the relationship between human rights and the rise of nationalism.
canadianmennonite.org/mennonites-nationalism



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CM|Now An e-news update from *Canadian Mennonite*

September 14, 2017

News about Mennonites in Canada and beyond

Walking for equality

This past spring, while her Grade 6 peers were in class writing spelling tests and working on their multiplication tables, Abby Heinrichs was doing something completely different: walking 600 kilometres in support of indigenous rights.

(Continued from page 25)

the 80th year of the church establishment on March 24, 1937.

“As a congregation, we have an increasingly distant relationship with the cultural Mennonite roots of our founders, and I think it is important for us to recognize the faith of our founders,” says Binnema. “Moving forward, we continue to seek God in terms of how to serve the community that we are in.”

United Mennonite Church of Black Creek, located in the Comox Valley on B.C.’s Vancouver Island, is both one of the oldest and most isolated of Mennonite

Church B.C.’s member congregations. Binnema says that the congregation sees its future ministry growing in several places:

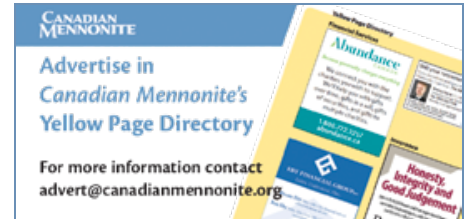
- **OFFERING A** safe place to worship for those who might not fit in well in some other places;
- **OFFERING A** quieter, more low-key worship service; and
- **SERVING MANY** single-parent families in the area by offering several programs for children.

Posting weekly messages on the church

website (umcbc.ca) is also drawing a small following.

“I can’t guess where God will take us over the next 80 years, but this is the vision for maybe the next 10,” says Binnema. ☿

With files from Amy Dueckman.



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young
voices 

FOCUS ON EDUCATION REFLECTION

On the court and in the classroom

*Playing sports can make the transition from
high school to university easier*

JESSICA EDEL

SPECIAL TO YOUNG VOICES

Growing up just south of Winnipeg in Morris, Man., I was involved in sports starting in elementary school. I participated in many school sports but invested most of my time in basketball, playing competitively from Grade 5 until Grade 11.

In Grade 10, I began playing club volleyball, and continued into my graduating year. It was then that I decided volleyball was the sport I wanted to pursue further at the university level.

Transitioning from high school into Canadian Mennonite University (CMU) has been a challenge on and off the court. On the court, the level of volleyball is an adjustment. We practise three times a week along with fitness training once a week.

Having practices so often and league games every weekend takes time away from studies. This makes juggling homework and volleyball difficult. Although being a student athlete has its challenges, it's helping me develop good time management skills.

Another benefit of being involved in team sports is the sense of community that develops. Your team starts to act as a second family. They always have your back and, if you ever have a problem, they're willing to listen and give feedback.

Being on a sports team has made the

transition from high school to university much easier, creating opportunities for new friendships.

When I first came to CMU, I was sceptical of what university life was like. Being part of a new environment in which you

(Continued on page 28)



PHOTOS COURTESY OF CMU

Jessica Edel is a first-year student at Canadian Mennonite University.



Growing up in Morris, Man., Jessica Edel played sports starting in elementary school.



'Your team starts to act as a second family,' writes Jessica Edel (No. 9). 'They always have your back.'

(Continued from page 27)

don't know anyone, while trying to get to know the campus, can be extremely intimidating.

However, being part of a sports team at CMU has given me a way to get to know other students through my teammates. All of the sports teams are relatively close, too, so I've been able to connect with students on other teams as well.

In high school, I relied on the Philippians 4:13 passage to encourage me whenever I felt like giving up. *"I can do all this through him who gives me strength"* reminded me at many low moments that I can do all things, especially through the power of Jesus Christ. This verse has continued to encourage me in life at CMU, both on the court and in the books.

The classes are larger, the professors

are tougher and the assignments are longer. This adjustment is hard for everyone coming out of high school, and it can be even more challenging coming from a small, AA school in Morris with 400 students attending from Kindergarten to Grade 12.

It can seem intimidating and has its challenges, but I believe that with determination, hard work and a strong faith, anyone can do it. If it weren't for my amazing teammates, coaches and peers, adapting to university life at CMU would be far more challenging. ✎

Jessica Edel, 19, is a first-year student at CMU. This article originally appeared on mycmulife.cmu.ca.



A PRAYER FOR 2018

Caught in the tension between belief and fear

'Give us the strength and guidance we need to push forward in truth'

MOSES FALCO

SPECIAL TO YOUNG VOICES

Time is a significantly gracious yet controlling dynamic. It's a dimension from which we cannot escape, but our experience of it varies depending on our context. We move from day to day, month to month, year to year, growing older and hopefully wiser, sometimes caught off guard by the realization that time doesn't wait for our approval.

And so, as with many things in the walk of life, we hand over our time to God, submitting to God and committing the time we do have into God's care. With each new day, as the sun rises and sets, we are continually reminded of God's constant mercy and grace for us. With each passing month, as we flip calendar

pages and enjoy new seasons, we are reminded that the love of God is far greater than any of the stresses and problems we carry with us. With each year, as we look back to where we have come from and what 365 days has changed, we are reminded to be joyful and give thanks to God for bringing us through another year.

I don't know what 2017 was like for you. I don't claim to understand what you have been through, the joys you have felt or the suffering you have endured. But I know God knows. And as we continue to move into 2018, I know that the same God who brought us through 2017 longs to draw us closer to Godself and deeper



PHOTO COURTESY OF MOSES FALCO

Moses Falco is the pastor of Sterling Mennonite Fellowship in Winnipeg.

into God's love.

And so I offer this prayer as we take on another year, full of excitement, faith and hopefulness, but maybe some hesitation and fear as well. May God be your light in 2018.

Dear Heavenly Father:

"Not only are you the creator and sustainer of all things, but you hold each day in your hand, past, present and yet to come; 2018 is yours, and we thank you

to transform us to reflect and resemble your likeness. Only you have been willing to go to the most extreme measures to save us and give us new life. Without a doubt, we need you.

"May your Spirit give us life, hope, joy, peace and love for 2018. No matter what obstacles stand in our way, or in our families, churches or communities, may you give us the strength and guidance we need to push forward in truth. Please give us the energy, resilience and commitment

Please give us the energy, resilience and commitment we need to make a difference in a culture that keeps pushing you away. Give us the freedom to dream again, and to find new and creative ways to show people what you are all about.

that even in the uncertainty of a new year, you are in control. You are more beautiful, powerful and loving than anything that lies before us, and we thank you that you have adopted us into your family as children.

"Thank you for all you have done for us in 2017. Thank you for your protection, provision, guidance, grace, mercy and peace. Thank you for the moments of laughter, joy, freedom and creativity that have made this past year one to remember. Thank you for new experiences, new life and new opportunities. Thank you for stories of redemption, reconciliation and renewal, even as we have experienced these things in our own lives.

"Yet you know that 2017 has also been marred with suffering, pain and death. You know the state of our world and the condition of our hearts. You know that all is not well and that some of us enter this new year with mourning and lament. We don't always know how to make sense of these things or who to blame, often just realizing that life's not fair and is full of adversity. We are caught in the tension between our belief that you are in control and the unmistakable effects that evil has in our world.

"As we enter 2018, we recognize that we need you. Only you have proven your power over evil and death. Only you are perfectly holy. Only you have the power

we need to make a difference in a culture that keeps pushing you away. Give us the freedom to dream again, and to find new and creative ways to show people what you are all about.

"May your Spirit give us patience, gentleness and rest for 2018. Help us to see each other as beloved beings created in your image. May we see our harshest enemies as people who, like us, need your grace and mercy. Whether they are our family, neighbours, co-workers, celebrities or political leaders, give us the compassion and fortitude we need to choose peace over violence, love over hate.

"We commit this new year to you, knowing that, as always, we rely on you for everything. Please make your kingdom come on this earth as well as in our hearts. Use us as your instruments of light and hope. Transform us evermore into your image. Fill our lives with joy, hope, rest and peace.

"May the words of our mouths and the meditations of our hearts be acceptable in your sight, our rock and our redeemer. And may all glory and honour go to you, God over all.

"In Jesus' name, Amen." ❧

Moses Falco, 27, is the pastor of Sterling Mennonite Fellowship in Winnipeg. This prayer originally appeared on his blog at mosesfalco.com.



PUBLICDOMAINPICTURES.NET PHOTO

'Praying hands at sea' by Timus Badenhorst.



Calendar

British Columbia

Feb. 18: MC B.C. and Columbia Bible College join Western Hmong Mennonite Church, Maple Ridge, in worship.

Feb. 23: Lead conference, Made in the Image of God: Engaging Prejudice, Power and Privilege, at Eden Mennonite Church, Chilliwack, beginning at 8:30 a.m.

Feb. 24: MC B.C. annual meeting, at Eden Mennonite Church, Chilliwack.

April 14: Reading the Bible conference, location and time to be announced.

May 5: Women's Inspirational Day, location and time to be announced.

Alberta

June 1-2: MCC Alberta charity auction and sale, in Didsbury. For more information, visit mccreliefsale.com.

June 30-July 1: Springridge Mennonite Church, Pincher Creek, is celebrating its 90th anniversary. All past and present congregants are invited. RSVP to

delwillms@gmail.com. For more information, visit springridgemennonitechurch.ab.ca.

Saskatchewan

March 9-10: MC Saskatchewan annual delegate sessions, at Zion Mennonite Church, Swift Current, cohosted by Emmaus Mennonite Church.

Manitoba

Feb. 15: CMU presents the 13th-annual Verna Mae Janzen Music Competition, in the Laudamus Auditorium, at 7 p.m.

Feb. 16: Grade 10 to 12 students are invited to dance the night away at Mennonite Heritage Village "Guys and Dolls Gala," from 8 p.m. to midnight. Advance tickets required; tickets available at Mennonite Heritage Village, Steinbach.

Feb. 17: Mennonite Heritage Village, Steinbach, hosts a winter carnival, from 10 a.m. to 4 p.m. Activities include skating, snowman-building contest,

sleigh rides, bonfire, hot chocolate bar, tug of war and snow bowling. Fun for all ages.

March 2: Music Therapy Coffee House, at CMU's Great Hall, at 7 p.m.

March 2-4: MC Manitoba Junior Youth winter retreat at Camp Assiniboia.

March 4: Pax Cantata Chorus presents Handel's "Coronation Anthem No. 4" and more, at Sargent Avenue Mennonite Church, Winnipeg, at 7 p.m.

March 9: CMU campus visit day. For more information, visit cmu.ca/campusvisit.

March 11: Mennonite Community Orchestra presents its spring concert, featuring Strauss's "Die Fledermaus Overture," Mozart's "Piano Concerto No. 25," and Dvorak's "Symphony No. 8," in CMU's chapel, Winnipeg, at 3 p.m.

March 15-16: Westgate Mennonite Collegiate junior-high students present three one-act plays, at the Centre culturel franco-manitobain.

March 16: Opening of exhibits by Anthony Chiarella and Faye Hall at the Mennonite Heritage Centre Gallery, at

7:30 p.m. For more information, visit gallery.mennonitechurch.ca.

March 16-18: MC Manitoba senior youth retreat at Camp Assiniboia.

March 21: Bach on the Bridge, at CMU's pedestrian bridge.

March 25: Bells and Whistles with Strings Attached, featuring CMU's handbell ensemble and guitar ensemble, in CMU's Laudamus Auditorium, at 7 p.m.

March 27: CMU open house. For more information, visit cmu.ca/openhouse.

April 4: CMU Jazz and Concert Band perform, in the CMU Chapel, at 7 p.m.

April 21: CMU spring choral concert, in the Loewen Athletic Centre, at 7 p.m.

May 11: Opening of an exhibit by Gabriella Aguero at the Mennonite Heritage Centre Gallery, Winnipeg, at 7:30 p.m. For more information, visit gallery.mennonitechurch.ca.

May 14: Westgate Mennonite Collegiate bursary banquet, at the Canad Inns Polo Park, Winnipeg. For more information, visit westgatemennonite.ca.

May 16: Westgate Mennonite

OnGoing

Reconciliation Through the Arts on display

WINNIPEG—A new art exhibit at the Mennonite Heritage Centre Gallery at Canadian Mennonite University hopes to generate intercultural dialogue with Indigenous and settler communities, exploring themes such as traditional life, treaty-making, residential schools, protection of Mother Earth and the inter-generational effects of colonialism. In the spring of 2016, Indigenous students visited the gallery where *Stories in Art from Iraqi Kurdistan* was on display. Iraqi Kurdistan (northern Iraq) has been host to millions of refugees and displaced persons, and Christian Peacemaker Teams asked representatives of these groups to tell their story through art. The Indigenous students were able to connect to the themes expressed in everyday art. The exhibit, *Reconciliation Through the Arts*, featuring Indigenous artists, runs until March 10. Clairissa Kelly and Marlene Gallagher, organizers of the exhibit, also led workshops to spur artistic creations for the exhibition. —Mennonite Heritage Centre Gallery





Annual Delegate Sessions

God is doing
a new thing!

Refresh,
refocus,
renew
as you explore,
experience,
engage.

March 9 & 10, 2018
at Zion Mennonite Church, Swift Current
Co-hosted by Emmaus Mennonite and Zion Mennonite



Collegiate work day.

May 30: Westgate Mennonite Collegiate junior-high spring concert, at Bethel Mennonite Church, Winnipeg, at 7 p.m.

May 31: Westgate Mennonite Collegiate senior-high spring concert, at Bethel Mennonite Church, Winnipeg, at 7 p.m.

Ontario

Until April 13: Conrad Grebel University College's Peace and Conflict Studies program celebrates its 40th anniversary with Beyond Essays: Approaching Peace Education Differently, an exhibit of art-based PACS assignments completed by students over the past decade.

Until May 2019: Sites of Nonresistance: Ontario Mennonites and the First World War exhibit of letters, photographs and documents from the Mennonite Archives of Ontario, at Conrad Grebel University College, Waterloo.

Feb. 9-11: Women's winter retreat at Silver Lake Mennonite Camp, Sauble Beach. To register, visit slmc.ca/retreats.

Feb. 15: Conrad Grebel University College presents the Rodney and Lorna Sawatsky Visiting Scholar Lecture: Psalms in a Difficult Time—Rhythms of Lament and Doxology, by Don E. Saliers, at the College, at 7:30 p.m.

Feb. 19: Family Day open house at Hidden Acres Mennonite Camp, New Hamburg. Activities include sledding, skating, crafts, games and a campfire. RSVP required to 519-625-8602 or info@hiddenacres.ca.

Feb. 25: Menno Singers presents "Midwinter Hymn Sing," at Stirling Avenue Mennonite Church, Kitchener, at 7 p.m. For more information, visit mennosingers.com.

March 1-2: Conrad Grebel University College present the Bechtel Lecture in Anabaptist-Mennonite Studies, at the College, at 7:30 p.m. each evening: (1) One Generation Away: Martyrs Mirror and the Survival of Anabaptist Christianity, by David Weaver-Zercher; (2) Mennonites and the Media: Telling Mennonite Stories Today, a panel discussion with David Weaver-Zercher, Sherri Klassen, Katie Steckly, Sam Steiner and Johnny Wideman.

March 2-4: Winter camp for

grown-ups (20- and 30-somethings) at Silver Lake Camp, Sauble Beach. To register, visit slmc.ca/retreats.

March 12,13: Grandparent/grandchild days, at Hidden Acres Mennonite Camp, New Hamburg.

March 25: Menno Singers presents "Come Light and Life Eternal," at the Church of St. John the Evangelist, Kitchener, at 3 p.m. For more information, visit mennosingers.com.

April 28: Pax Christi Chorale presents "Die Schopfung" by Haydn, at Grace Church on-the-Hill, Toronto, at 7:30 p.m.

April 30 or May 1: Spring seniors retreat, at Hidden Acres Mennonite Camp, New Hamburg.

May 5: Menno Singers presents Come Joy and Singing, at St. Jacobs Mennonite Church, at 7:30 p.m.

Nova Scotia

June 7-9: Mennonite Church Canada is looking to help sponsor women and men from across the nationwide church to attend this year's North American Institute for Indigenous Theological Studies' symposium, White Supremacy, Racial Conflict and Indigeneity: Toward Right Relationship, at Acadia Divinity College in Wolfville. For those interested in attending, email Steve Heinrichs at sheinrichs@mennonitechurch.ca.

U.S.A.


March 16-17: Mennonites and the Holocaust conference, at Bethel College, North Newton, Kan. Featured speaker: Doris Bergen, who holds the Chancellor Rose and Ray Wolfe Chair in Holocaust studies at the University of Toronto. For more information, visit mla.bethelks.edu/MennosandHolocaust.

To ensure timely publication of upcoming events, please send Calendar announcements eight weeks in advance of the event date by email to calendar@canadianmennonite.org. For more Calendar listings online, visit canadianmennonite.org/churchcalendar.



Classifieds

Employment Opportunity



**Employment opportunity
Lead Pastor**

Niagara United Mennonite Church in Niagara-on-the-Lake, Ontario, is

inviting applications for a FULL-TIME LEAD PASTOR. Start time is 2018.

We are a congregation with approximately 200 in attendance for worship, and we seek a pastor to lead in growing people as intentional followers of Jesus and missional servants to our community. The pastor we seek will be committed to Anabaptist theology with strengths in leadership, evangelism through community engagement, preaching, teaching and pastoral care.

Inquiries, resumes and letters of interest may be directed to:
pastoraltransitions@mcec.ca

To view the Pastoral Profile, visit
<https://mcec.ca/jobs/lead-minister>

The search committee will review and process candidates as they come forward until the position is filled.

Upcoming Advertising Dates

Issue Date	Ads Due
Feb. 26	Feb. 12
<i>Focus on Camps/Summer</i>	
March 12	Feb. 26
March 26	March 12
<i>Focus on Seniors</i>	
April 9	March 26
<i>Focus on Books & Resources</i>	
April 23	April 9
May 7	April 23
May 21	May 7
<i>Focus on Mental Health</i>	
June 4	May 18
June 18	June 4
July 2	June 18
July 23	July 9
Aug. 13	July 30
Aug. 27	Aug. 13
Sept. 10	Aug. 27
Sept. 24	Sept. 10
Oct. 8	Sept. 24
<i>Focus on Education</i>	

Discover CMU

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Bachelor of Arts

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- Interdisciplinary Studies
- Business and Organizational Administration
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- Music
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- Arts and Science
- History
- Humanities
- Biblical and Theological Studies
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- International Development Studies
- Philosophy
- Mathematics
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- Political Studies
- Social Science

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Discipleship School**



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- Master of Arts in Theological Studies
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MA | Peacebuilding and Collaborative Development

**THE COLLABORATIVE
MBA**

Offered in partnership with Bluffton University, Eastern Mennonite University, and Goshen College