


CANADIAN MENNONITE

March 12, 2018

Volume 22 Number 6



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Jesus
resurrection
necessary?

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EDITORIAL

Behind the scenes at *CM*

VIRGINIA A. HOSTETLER
EXECUTIVE EDITOR

Here are some things you may not know about *Canadian Mennonite*:

• **It takes a while**

The print magazine goes through a production schedule that includes the writing, editing, proofing, design, printing and mailing. Each issue takes two weeks to produce (three weeks in the summer and at Christmas), but it takes Canada Post up to another three weeks to get it to readers spread out across the country. That's why we publish seasonal content several weeks ahead of the dates, and why we ask you to send us your Calendar items at least eight weeks in advance of the event.

• **It's on the internet**

Readers may be surprised that some content we publish never makes it onto the printed page. So it's good to follow *CM* online by popping on to our website regularly (canadianmennonite.org) or by subscribing to our RSS feed. Also, check out the "Online Now!" box in our print issue, with leads to web-first and web-only content.

• **Two ways to read**

You can receive a paper subscription or a digital subscription—or both. If you sign up for digital delivery, you'll receive a link to the entire magazine five days before the paper issue is mailed. Ask your church administrator to sign you up or go to our online "Subscribe" page.

• **Ways to connect.**

In addition to the Readers Write section

in the print magazine, our website offers you a chance for responding through the "Comments" option. Some conversations



are already started there; feel free to add your own thoughts. An increasing number of followers on Facebook and Twitter are connecting with *Canadian Mennonite*. We're happy when you "like" our content there and share it with others in your own circles!

• **Just a taste**

If you're too busy to read an entire issue, "CM Now" can help. The free twice-monthly email has links to selected recent stories, plus prayer items you can share with your church. You can sign up online.

• **Easy to share**

Organizations can now submit their Calendar items online. Hit "Events" on our website menu to access the submission form. See a Classifieds ad you want to share with someone? These ads are also posted online, so you can share links with your friends and family in other places.

• **Getting the word out**

Some advertisers want a continual presence in our pages. The new Service Links section offers that opportunity to businesses and organizations. Those loyal advertisers have the option of designating a 1/6-page ad to a charity of their choice. More information about this print-only option is at canadianmennonite.org/advertise.

• **Be our ears and eyes**

Our writing team includes five regional

correspondents, one senior writer, the editor of Young Voices and an editorial assistant. We begin profiling them in this issue, starting with B.C. correspondent Amy Dueckman (*see below*). If you know of an upcoming news event, a person with an inspiring faith journey or an interesting congregational project, pass the details on to the writer in your area. Their contact information is on page 3.

• **Your prayers—and ours**

Occasionally readers tell us that they cheer and pray for the work of *Canadian Mennonite*. That means a lot to us. Our prayer is that the content we share informs and inspires you in your Christian journey. Thank you for your contributions and suggestions. We are honoured to have you join in the dialogue about things that matter to the Mennonite community across Canada.

As we live in the last weeks of Lent and enter into the Easter season, may we all experience the power of Christ strengthening and encouraging us in our walks of discipleship.

Amy Dueckman, B.C. Correspondent



Amy grew up in Newton, Kan., and has lived in Abbotsford, B.C., since 1981. She expresses her creativity best through music and writing: the music through playing violin in the Fraser Valley Symphony and on church music teams; and the writing through being a correspondent for *Canadian Mennonite* since 2005, as a devotional writer for *Rejoice!*, and as an occasional freelancer. She has previously worked for Mennonite Central Committee's Information Services in Akron, Pa., and for *Mennonite Weekly Review* in Newton. She is the mother of three and a member of Emmanuel Mennonite Church in Abbotsford.

ABOUT THE COVER:

In our Easter feature, Michael Pahl grapples with the question, "What difference does it make whether Jesus was raised from the dead or not?"

PAINTING: 'THE RESURRECTION OF CHRIST' BY AN UNKNOWN 14TH CENTURY GREEK ARTIST

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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



EASTER FEATURE

Is belief in Jesus' resurrection necessary?

BY MICHAEL PAHL



TINTORETTO'S 'THE RESURRECTION OF CHRIST'

The Old Roman Creed

*I believe in . . . Christ Jesus
His only Son, our Lord,
Who was born from the Holy
Spirit and the Virgin Mary,
Who under Pontius Pilate
was crucified and buried,
on the third day rose again
from the dead,
ascended to heaven,
sits at the right hand of the Father,
whence He will come to judge
the living and the dead . . .*

It's a question I've heard many times over the years: "Do Christians really need to believe in Jesus' resurrection?"

It is, after all, a pretty difficult idea to accept. And this is not just a modern difficulty. It's been obvious to humans for a very long time that dead people stay dead.

It can also seem irrelevant, even unnecessary. Many Christians focus on Jesus' death, some on Jesus' teachings and way of life. What difference does it make whether Jesus was raised from the dead or not?

I used to think the answer to the question was a straightforward and resounding, "Yes, of course we have to believe in Jesus' resurrection!" But now I think the question requires a little more nuance.

Jesus' resurrection is specifically mentioned dozens of times in the New Testament, by almost every author. The one notable exception is the author of the letter we know as the Epistle of James, yet even there Jesus' resurrection is probably behind phrases like "*our glorious Lord Jesus Christ*" (2:1).

This particular example from James points to the reality that even where Jesus' resurrection is not explicitly mentioned in the New Testament, it's almost always there in the background. It can be seen in language of Jesus and "glory," Jesus as "Lord," Jesus as "exalted," or "at God's right hand," and more.

Jesus' resurrection is everywhere in the New Testament. It is even affirmed in the gospel stories well before their resurrection accounts. All four gospels foreshadow Jesus' resurrection before the end, even having Jesus predict it in advance (Mark 8:31; Matthew 20:17-19; Luke 18:31-33; John 2:18-22).

Jesus' resurrection is also in all the earliest and universal creeds of Christianity. The informal Rule of Faith, the early Old Roman Creed, and the later Apostles' and Nicene creeds, all have Jesus' resurrection at the centre, often with the language of the very primitive Gospel Creed cited by Paul in I Corinthians 15:3-5, that Jesus "*was raised on the third day*."

All this is to say that the resurrection of Jesus is pretty

‘Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.” Thomas answered him, “My Lord and my God!”’ (John 20:27-28)



CARAVAGGIO'S 'THE INCREDULITY OF SAINT THOMAS'

important to Christian faith and life.

But here's where the nuance comes in

The New Testament emphasizes Jesus' resurrection throughout, yes. But there is a diversity of perspectives in the New Testament as to exactly what Jesus' resurrection looked like and how best to understand it.

Some New Testament accounts (Mark 16:1-8 and Matthew 28:1-10) give rather bare-bones descriptions of Jesus' resurrection state, as if what had happened were little more than the resuscitation of a corpse. Others (including I Corinthians 15:35-53) view Jesus' resurrection as still "bodily" in some way, yet with a "body" of a different kind than our present, earthly bodies. Some (like Acts 26:12-19) use "vision" language to describe Jesus' post-resurrection appearances, while others (Luke 24:36-43 and John 20:26-29) are sure to emphasize the real flesh-and-blood nature of their encounter with the risen Jesus.

And then there's what Jesus' resurrection actually means. The idea that Jesus' resurrection was a divine vindication of him runs right through the New Testament, but beyond that there's plenty of diversity. Jesus' resurrection as participation in the coming new creation, as foretaste of the future resurrection, as

victory over sin and death, as manifestation of God's power—all these and more get explored by various New Testament authors.

So part of the nuance required with saying, "Yes, Christians should believe in Jesus' resurrection," is recognizing that there is room for a diversity of perspectives on exactly what happened in Jesus' resurrection and what this event means.

But there's more

There's a fascinating statement in the conclusion to Matthew's account of the resurrected Jesus. It's often skipped over because we Christians are so eager to get to the Great Commission. The risen Jesus has gathered with the eleven remaining disciples, and there in Matthew 28:17 are these words: "*When they saw him, they worshipped him; but some doubted.*"

Some doubted. Even after everything they had witnessed, even with the resurrected Jesus standing in front of them, "*some doubted,*" we are told. To me, this only makes sense as an expression of doubt that the Jesus standing before them was truly who he said he was, that Jesus had truly been resurrected from the dead. Doubt like this, even among the remaining apostles!

All this suggests that however vital the resurrection of Jesus is to Christian faith

and life, there is room among followers of Jesus for diverse understandings of Jesus' resurrection, and even for those who doubt whether it really happened at all.

But why is Jesus' resurrection so important?

Put another way, why do we need Jesus' resurrection in Christian theology? What would we lose if we simply left off this particular belief? Would it have been such a big deal if Jesus' story had just ended with his death?

Well, I wrote *From Resurrection to New Creation: A First Journey in Christian Theology* (Wipf and Stock, 2010) that you can check out. But I'd highlight these as the most significant reasons:

- **FIRST, JESUS'** resurrection is Jesus' vindication by God. The powers-that-be had given their verdict on Jesus: guilty, and therefore to be shamed, cast out and executed on a cross. However, by raising Jesus from the dead God reverses that verdict: Jesus is declared righteous by God, he is glorified and worthy of all honour, he is brought to God's right hand, and he is given true life untouched by sin and death.

This has a whole world of implications. That God has vindicated Jesus means that Jesus' teaching is as Jesus

claimed it to be: having the authority of God. It means Jesus' way of life is as Jesus claimed it to be: evidence of God's kingdom, the outworking of God's good news for the world. It means Jesus' death was not simply a horrific tragedy, the death of an innocent man; it is the very undoing of the ways of the world, the way of death, and so it is the epitome of God's love and wisdom and power.

This was a world-changing belief for those early followers of Jesus, that the crucified Jesus of Nazareth had been raised from the dead by God. This is why we have the gospels, why we have the New Testament, why Jesus is more than just a historical footnote as yet another failed messiah—because these early Jesus-followers believed Jesus had appeared to them, resurrected and fully alive.

• **SECOND, JESUS' resurrection** is creation's affirmation by God. This is why the bodily nature of Jesus' resurrection is so important (however "bodily" is understood). By resurrecting Jesus in a body God affirms the essential goodness of our bodies, the goodness of the created order, the goodness of human existence and human history.

This also has several profound implications. Christianity, the way of Jesus, is not some kind of disembodied ideal, trying to renounce our human desires or deny our essential humanity. These things are given by God, and they are good—and this is affirmed not only by humanity's creation but also by Jesus' resurrection.

This means that salvation, then, is not some kind of disembodied ideal. Salvation is not about escaping our bodies, flying up and away from the world, and living eternally as spiritual beings up in heaven. Jesus' resurrection affirms that God's desire in salvation is to transform us and our world, restoring humanity and creation to God's original intention, all things experiencing justice and peace and flourishing life, heaven come down to earth.

And the fact that God has raised Jesus from the dead means that all this—this whole grand sweep of salvation—has begun, and it is assured to one day reach its completion.

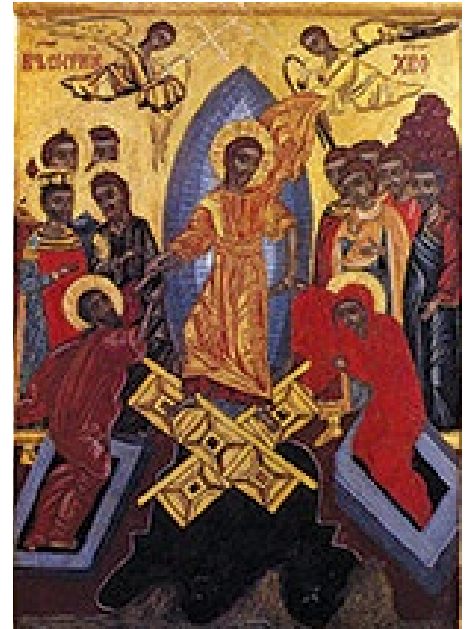
So, "Do Christians really need to believe in Jesus' resurrection?"

Jesus' resurrection is vital to Christian faith and life. It's a pillar—I would say, the very foundation—of Christian theology and ethics and mission.

However, if you find yourself thinking of Jesus' resurrection differently than others, or even if you've got your doubts about whether it really happened, there is plenty of room for you among the followers of Jesus—just like there was for those first disciples. ☘

Michael Pahl is a biblical scholar with a heart for the church and a pastor with a passion for biblical theology. He is lead pastor of Morden (Man.) Mennonite Church. He

blogs at michaelpahl.com, where this feature was posted on March 12, 2017, and at mordenmennonitechurch.com.



'THE RESURRECTION OF CHRIST'
BY UNKNOWN PAINTERS IN THE 17TH CENTURY



☘ For discussion

1. Do you find it difficult to believe in the resurrection of Jesus? What parts of the resurrection story are most difficult to believe? Do you think the postmodern world finds the resurrection more difficult to accept than the ancient world did?
2. How are the post-resurrection appearances and references to Jesus in the New Testament different from each other (Mark 16, Luke 24, I Corinthians 15)? Do you think Jesus' post-resurrection body was different from his earlier body? How important was it for Jesus to reappear in a body?
3. Michael Pahl writes, "[T]here is room among followers of Jesus for diverse understandings of Jesus' resurrection, and even for those who doubt whether it really happened at all." Do you agree? If the resurrection is the foundation of the Christian faith, is there room for doubt?
4. Pahl makes the statement, "By resurrecting Jesus in a body God affirms the essential goodness of our bodies." Do you agree? What does the resurrection say about creation and our relationship to it? Do we sometimes think of salvation as a way of escaping our bodies?

—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.

✉ Lenten prayer sheet reflects Lululemon spirituality

A FRIEND RECENTLY sent me the new “Lenten Guided Prayer Experience,” issued by the Mennonite Spiritual Directors of Eastern Canada. It is a curious document, symptomatic of what regularly circulates in the pages of *Canadian Mennonite* and passes for theology in many congregations. I mean here a sort of benevolent deism that traffics in congenial scriptural soundbites, social-justice propaganda and Lululemon spirituality, all the while hacking away at the roots of faith that nourished the Mennonite body throughout its long history of dislocation and diaspora.

One could linger, I suppose, over the directors’

(Continued on page 8)

FROM OUR LEADERS

Our baseline for unity

GARRY JANZEN

What is our baseline for unity in the church? The most basic shared reality is that the church is a community of people who follow and walk faithfully with Jesus Christ. In order to follow, this means that we know Jesus.

The word “to know” in the Bible has an understanding of an intimate relationship. It is the same word used for the intimacy of the sexual relationship in marriage. To know Jesus is to look at who he is as revealed in Scripture, to see him in the church, to see him in people around us and to see him present in our neighbourhoods.

Then to follow him is to go where he has gone and to go where he continues to be. Walking with Jesus gives the comfort of knowing we are with him but also leads to places where we have never been. This is faithfulness. More so than having all the right theological checkboxes marked, it is faithfully walking with Jesus.

As I am preparing this article, I have just read Tom Yoder Neufeld’s “Unity of

the Spirit” feature (Feb. 26, page 4). I had long thought of writing on this topic, but now it is also informed by his article. How do we get at some of this baseline stuff? Reading the Bible through the lens of Jesus’ life and teachings, and reading the Bible in community are key. I have been given the opportunity of reading the Psalms in virtual community this year.

Unity is about being led by love.

people, rather than the bad, will often lead us to find much good.

I read Brian McLaren’s book *The Power of Everyday Conversations* recently; a gem that stood out was the invitation to stay in the place of wonder.

Can we show the world that we can live together? I think that this is a huge question for the church. Someone walked



It is in the context of love that we can have challenging conversations that don't always come to agreement.

Walking in the love of Jesus and extending that love to those around us are vital to the baseline for unity. With love leading the way, we can have disagreement without the risk of going our separate ways. It is in the context of love that we can have challenging conversations that don’t always come to agreement.

This may certainly be easier for some than others, but taking the perspective of looking for what is right about the world, rather than what’s wrong, will often lead to us finding it. Looking for the good in

into the Mennonite Heritage Museum in Abbotsford recently and took note of all the splits that have happened in the Mennonite church. He was from a completely different place and background. He asked another person at the museum, “Are Mennonites Christians?”

Jesus prayed in John 17 that the church be one, and by this the world will know what God’s love looks like.

Garry Janzen is executive minister of MC B.C.

(Continued from page 7)

fanciful metamorphosis of God's covenantal rainbow into an LGBTQ pride banner; the presumptuous invitation to the faithful "to pray from God's heart," as though we could readily arrogate to ourselves such transcendence; or even the steady refusal to designate God with a male pronoun, despite Christ's conviction that his Father was, well, his Father—and ours too!

And if Christ's authority is not sufficiently compelling for some, then one might at least expect the authors of this prayer guide to uphold the "Shared Convictions" of the Mennonite World Conference, the first of which proclaims that "God is known to us as Father, Son and Holy Spirit."

What this prayer guide reveals is that the Mennonite church at a crossroads. Its member congregations

KINGDOM YEARNINGS

The power of being 'with'

RYAN JANTZI

There was an intense, seemingly overwhelming ache in my heart. Separated by 2,500 kilometres for our third school year apart, I longed for my sweetheart. I read her letters over and over, and again once more. They offered a delightful glimpse into her mind and heart, but they just didn't cut it. I wanted nothing more than to be "with" her. I wanted nothing more than to hold her hand or embrace her in a hug.

The good news is that we made it through the sorrow and beauty of a long-distance relationship. Today, Brittany is my wife. However, I will never forget the intensity of desire to be with my love. For me, this experience also provides a window into the desire of our Lord to be with us.

"Come, and have breakfast," Jesus called out to his disciples. He sat at the lakeside in the glow of the sunrise. Fish

cooked on the burning coals. Bread was at hand. Breakfast was ready. The disciples dragged themselves across the shore toward him, filled with a mixture of exhaustion and delighted satisfaction. They had fished all night. And then Jesus showed up, blessing their sandals off with a surprising bounty of fish. And now, as

Jesus invited them to join him for breakfast, it was time to be "with" his beloved followers.

Initially, this account strikes me as a little odd. At first glance, it doesn't appear to accomplish anything of significance in John's Gospel. Jesus has already defeated the power of evil through the cross and resurrection. By this point, the disciples have seen and believed. He will yet impart a few more words of teaching and then return to his Father in heaven. But in the midst of this, he pauses to enjoy breakfast around a fire with his disciples. Why? What purpose does this serve, that John would spill ink on his precious papyrus to record this detail?



This beautiful lakeside story gives us a glimpse into the heart of our Heavenly Father. He is a God who desires to be 'with' his people.

This beautiful lakeside story gives us a glimpse into the heart of our Heavenly Father. He is a God who desires to be "with" his people. Shortly before, he had miraculously filled the fishing nets of his friends. Moments later, he would restore Peter to his apostolic mission. In the midst of this, Jesus simply wanted to

be with his disciples. I can imagine the laughter echoing off the lake. The crackling of the fire. The succulent smell of the prepared fish. The encouraging words. The joy of time with friends. Surely, this is a glimpse of God's heart for his people.

It's this heart of God that we see throughout the biblical story. From the agonizing departure out of Eden to the gift of the tabernacle. From Solomon's temple to the incarnation. From the Pentecost-filling to the promise of God with his people in the New Heavens and New Earth. This is a story of a God who desires more than anything else to be "with" his beloved creatures. This has been his No. 1 aim throughout the whole narrative. And here we see it tangibly and beautifully at a lakeside breakfast.

Will you receive this reality? Will you allow this passionate, pursuing love to carry you and shape you? Will you avail yourself to God's desire to be with you? What a profound, mysterious and surprising truth. Like a campfire breakfast enjoyed with friends at the lake, like

a young man aching for his bride-to-be, God wants to be "with" you.

Ryan Jantzi pastors Kingsfield-Zurich Mennonite Church, Ont., where he's fascinated with exploring the interplay between traditional church and new expressions of mission.

want it both ways: a foundation of shared beliefs ostensibly rooted in the Bible and the freedom to ignore those beliefs whenever they happen to clash with prevailing cultural ideologies.

Mennonites want to be of the world and of the kingdom, and the consequences are everywhere apparent: a waning sense of mission, widespread spiritual enervation and dwindling followers. The

scriptural diagnosis for this condition is “lukewarmth” (Revelation 3:16), which is fine if you’re taking a bath. But in this case the body is going under headfirst.

MARKUS POETZSCH, WATERLOO, ONT

GATHERING AROUND THE TABLE

Squash: A main course for fellowship

BY ERIN FROESE

When a friend asked me last spring if I would like to live with nine other people for the following school year, my initial reaction was a firm no. I couldn’t imagine figuring out all of the details like eating, cleaning, sharing spaces and resolving conflicts, among many others. Despite my hesitation, somehow I found myself agreeing to this adventure in intentional communal living.

Our household is made up of students and alumni of Canadian Mennonite University. We have chosen to live together intentionally, and much of this intentionality has surrounded food. We eat dinner together every evening, taking turns cooking and cleaning up. This allows us to check in with each other, joke about our days and build deeper connections.

Over the months, our table has extended to welcome a number of other people. In the fall, we were gifted with 18 large squash from one of our professors, Kenton Lobe. As students on tight budgets, we were excited by this gift of food and grateful for the generosity shown to us. Our table is connected to Lobe and his family and the land they farm multiple times a week. They are a part of our community.



PHOTO COURTESY OF ERIN FROESE

Erin Froese enjoys turning squash into butternut bisque for those who live in her intentional community and the guests who join them.

It soon seemed clear that it would be a challenge for the 10 of us to eat all the squash in the months to come.

We learned how to base our meals around squash, eating dishes like squash curry, squash pasta, squash pancakes and squash soup on a regular basis. Yet our pantry still featured a fine display of squash. We decided that we needed to extend our table still further.

We hosted a winter soup night and invited all of our neighbours to join us. We live on a block of 60 houses and we dropped invitations into all of their mailboxes. To prepare, we made a couple of large pots of the butternut bisque from the *Simply in Season* cookbook. In the end, we had an eclectic group of people join us.

collection, the winter soup night was building relationships with those who live beside each other and extending our table and community.

The squash that fed our household for the last six months have encouraged us to practise hospitality with those who live beside us. In turn, our neighbours have gifted us with their presence, with kind notes and even sometimes with treats left on our door knob. Now, with a fine collection of squash left in our pantry, we hope to find more ways to build connections with those around us.

Visit canadianmennonite.org/butternut-bisque for a recipe from *Simply in Season*.



✉ Mission partnerships 'strengthen the worldwide church'

RE: "CREATING A mission partnership web," Jan. 15, page 20.

Thanks to Donna Schulz for her excellent article about continuing ministry and connections between the Chinese church and Mennonites in Canada. At a time of significant structural changes at Mennonite Church Canada, this article is a good reminder that building partnerships between Christians from different countries and cultures is still an important way to strengthen the worldwide church, including us in Canada.

I appreciated reading about the good work of Witness workers Jeanette Hanson and George and Tobia Veith serving through Mennonite Partners in China, as well as hearing about other Chinese church partners like Pastor Yin Hongtao.

I hope MC Canada congregations will continue to support these partnerships and even consider responding to the invitation of Chinese church leaders to send Canadian young people as interns in their Chinese churches.

GORDON JANZEN, WINNIPEG

✉ A message from nature

A YOUNG TEACHER was thinking and trying to concentrate. What topic or lesson was he going to present to his students in Sunday school? Then he noticed a flock of geese were flying back and forth. He also observed they were flying in a V formation, following a leader. Then the leader would back away and another would take its place. Also, the odd bird would leave the formation and then join it again.

Then he said to himself, "I think I have my topic and lesson."

His message is fellowship, close relationship and good leadership. Is it possible to accept a hidden message from the wildlife around us? Maybe the animal rights movement has a message with a certain hidden truth. At least a person should listen to what they are telling us.

In creation there always is a mystery and there are a number of people who are still trying to solve this mystery.

JACOB UNGER, BOISSEVAIN, MAN.

✉ Another point of view on the future of the Middle East

RE: "TWO WRITERS weigh in on the future of Israel and the Middle East," Jan. 29, page 8.

Richard Penner's letter is quite unclear in more than one area. I would, of course, agree that the fact of Israel becoming a state and the Arab countries' objection to this are at the core of the troubles there. But is this what he means, or is he blaming all the troubles on the Arabs? Later, he says Israel should give full and equal rights to all people living there. Does he include the Palestinians? If I can put my most generous interpretation on the letter, then I would largely agree with him.

The letter by Andrew Sawatzky is clear. By looking at the Old Testament only, and by presumably being influenced by modern Christian-right political views, he comes out in full support of Israel, with no reference to the plight of the Palestinians, and certainly not to the teachings of Jesus. I would suggest that he read up on the Israeli state's treatment of the Palestinians over the last several decades, then slowly reread the Sermon on the Mount, and see if he remains as convinced that God was speaking directly to him about supporting Israel.

EDWARD J. WIEBE, EDMONTON

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VIEWPOINT

JoinMen for a better world

Mennonite Men

In recent months there has been unprecedented exposure of sexually predatory men in high places, as well as unprecedented violence perpetrated by solitary men with little or no regard for human life. Whether acting out of a sense of entitlement to use women, children or other men as objects for self-gratification and demonstration of power, or raging at humanity out of what author Michael Kimmel calls “aggrieved entitlement,” an identifiable group of men has triggered a reckoning for all men.

While the majority of males do not perpetrate these types of actions, all men must consider how we participate in a patriarchal system that enables this behaviour, and respond. Victims, survivors and their advocates have called out to men for decades, if not centuries, to be more than bystanders, and too often defensiveness or an uneasy silence has been the response. In the face of the current exposure of a toxic masculinity in politics, entertainment and religion, our silence as men who claim to follow Jesus must not be our witness to the world.

We must start with truth-telling, naming the ways we are complicit in the dynamics of patriarchal privilege, how we’ve benefitted from it, how we’ve contributed to others’ oppression. We must lament for the pain inflicted by men on others through the exploitation of power, from forms of violence of mammoth proportions to expressions of power that are subtle and often unintentional. We must own what is ours to own, for only when we name our reality can we begin to work toward change. A thorough accounting of the breadth of abuse of power will lay the groundwork for much-needed alternatives.

Critical to creating change is the



recognition that many men have also suffered under the burdens of patriarchal masculinity, as seen in the fact that men die on average approximately six years sooner than women, men are more likely to die a violent death at the hands of other men, and that men die by suicide three to four times more often than women. The denial and suppression of a healthy emotional life, repudiated by male socialization as too “feminine,” leaves all too many men with a limited scope of experience of life, and specifically some of the tools needed to negotiate stress and conflict in positive ways.

As men, we must not remain incapacitated, however, by the heaviness and shame of lament, but rather rise to embrace healthy masculinity. It’s tempting to point fingers at the publicly fallen and to name their need for change. But as we recognize that masculinity too often falls prey to baser impulses, we can begin to redeem our own masculinity and envision healthier expressions. As men committed to our personal journeys of healing, we must join the critical work of dismantling oppressive systems and reconstructing ways of living that serve the well-being of all people.

Christians have clearly not been immune to the tragic dynamics of male-perpetrated sexual and physical violence. In truth, Christianity has been complicit in the development and maintenance of systems of inequity that foster such abuse. Some traditional interpretations

of Scripture, translating historical social constructs of patriarchy into prescriptions for all the ages, have blessed the subservience of people of certain classes (women, children, people of colour, the marginalized “other”) and of creation itself to the whims of males. Even our own historical Anabaptist ethic of yieldedness or quietness (“the quiet in the land”) has tended to “shush” victims, make suffering heroic, and leave leadership largely ineffective in calling out such evil in our midst.

The consistent message in the biblical narrative is to remember who we are as God’s beloved children, respond to our failings with repentance, and follow the way of Jesus, who has broken down the dividing walls of hostility and is creating “one new humanity” of God’s shalom (Ephesians 2:15-16). Christ calls us to be disciples, living in relationships of love, and trusting that peaceful ways of living will bear fruit in our lives as people of God. It is critically clear that men, as participants in this invitation to faithful living, have much opportunity to change, learn and thrive, and to in turn bless the lives of all those with whom we do life!

The board of Mennonite Men has declared its commitment to address this urgent need for transformative change for men, recognizing the hopeful manifestations of God’s loving kindness that can flow to men and in turn to everyone whose lives we touch. To this end, we are expanding our work beyond JoinHands (grant making) to men’s inner and relational work with JoinMen (mennonitemen.org/joinmen), our program to promote healthy masculinity. We are pursuing opportunities to learn from and work with women in this effort. We call men to engage in this work to bring about God’s healing, love and justice for our world. ❧

Abridged from a longer article by Don Neufeld, board member of Mennonite Men and a therapist who works with men; Hans Peters, coordinator of Mennonite Men Canada; and Steve Thomas, coordinator of Mennonite Men U.S.A.

VIEWPOINT

Who is my neighbour?

Thoughts on the Colten Boushie case

WILL BRAUN

SENIOR WRITER

Farmers with Firearms are flexing on Facebook. Indigenous activists are indignant. Justin Trudeau is straining to hit all the enlightened notes, as usual. And Murray Sinclair is urging justice reform, again.

But will multicoloured juries, cardboard placards, online platitudes and Ottawa photo ops—all of which have their place—actually bring the healing and fairness needed for the families of Colten Boushie, Gerald Stanley and the charged country they represent?

Here are five thoughts in this moment of national reflection:

1. Is jury colour key?

The jury was white, and Stanley's lawyers reportedly used their procedural right to veto 14 prospective jurors in order to influence the complexion of the jury. It seems implausible the jury would have believed an Indigenous person making the case Stanley did. But let's say the jury had been split 50-50. And let's say the Indigenous jurors said Stanley was guilty. The result would have been a hung jury and no conviction—same as what we got, but with the chance for a retrial.

Was the key problem that the jury was white or that white people seemed to act unfairly? Is the goal to have Indigenous people on juries—and a country in which jurors are assumed to judge according to ethnicity—or to build a society in which all people treat each other fairly?

2. What if Stanley had been convicted?

People aligned with Boushie would have felt an important degree of validation, the heartbroken family may have felt some relief, and Stanley would have gone to jail, after appeals. What would likely not have happened was improved relations

between groups in the area.

3. It's easy, and rather futile, to focus on the justice system.

It can convict or acquit people, and that is an essential part of democracy, but the system is profoundly limited. It can't prevent or diminish hostility among neighbours. It can't reduce suspicion and mistrust across divides. It favours men, white people and those with means. It has a dismal track record of changing hearts. In many regards, it does not need to be reformed so much as circumvented—by prevention and restorative methods.

People will talk about how to change laws, as they have for decades—recall the landmark 1999 report of the Manitoba Aboriginal Justice Inquiry co-authored by Murray Sinclair—but justice reflects power, and the power dynamics in this country need to shift in a healthy, constructive, substantive way.

4. We're all here to stay.

No one is getting back on the boat, and Indigenous people are not going to just

forsake their history, identity and homelands to melt into white society, as much as Pierre Trudeau may have wished. We need to make systems as fair as possible, but we also need to listen to each other and find solutions. We can't throw all the people armed with attitude problems in jail, and we can't shoot people who look different and act inappropriately, which Boushie did.

5. There are no easy solutions.

But Indigenous people deserve access to the tremendous economic opportunity that exists in Canada—not evermore dependence-nurturing transfers via wasteful government bureaucracies, but access to an economic base of their own. This is possible. To address the dysfunction and hurt in Indigenous communities—which I presume contributed to the actions that concerned Stanley—an economic base is required.

And we need some old-fashioned neighbourliness. Neighbours don't shoot neighbours. Our rurally scattered Mennonite congregations are wonderfully positioned to assist in the slow, exciting work of stepping into the tensions to build networks that link diverse groups. Recently, 15 people from several southern Manitoba churches sat in a circle with two people from a neighbouring First Nation to discuss what the path to neighbourliness might look like. It's slow and sometimes awkward, but it is the grace-filled work of real change. ☸

Why one Saskatchewan man says farmers need firearms



Screenshot from an episode of CBC Radio's Out in the Open show that originally aired on Jan. 8, 2017. The photo appears on the Farmers with Firearms Facebook page.

/// Milestones

Births/Adoptions

Andrews—Sawyer Nicholas (b. Jan. 13, 2018), to Tracy and Tyler Andrews, Listowel Mennonite, Ont.

Cressman—Elliott Marie (b. Jan. 24, 2018), to Ruth and Adam Cressman, Listowel Mennonite, Ont.

Dyck—Lydia (b. Jan. 10, 2018), to David and Liza Dyck, Community Mennonite, Drayton, Ont.

Dyck—Mason Rudy (b. Jan. 4, 2018), to Brad and Rina Dyck, Carman Mennonite, Man.

Hartzler—Levy-James (b. Nov. 18, 2017), to Susan Hartzler, Nith Valley Mennonite, New Hamburg, Ont.

Reddy—Jane Louise (b. Jan. 24, 2018), to Meredith and Ian Reddy, Hamilton Mennonite, Ont.

Thacker Neufeldt—Sidera Annahelena (b. Dec. 2, 2017), to Linnea Thacker and Tim Neufeldt, Toronto United Mennonite.

Baptisms

Olaya Chacon Gonzalez—First Mennonite, Calgary, Feb. 11, 2018.

Deaths

Bearinger—Reta, 98 (b. March 2, 1919; d. Feb. 15, 2018), Erb Street Mennonite, Waterloo, Ont.

Bergen—William Edward, 90 (b. Jan. 5, 1928; d. Feb. 2, 2018), Nutana Park Mennonite, Saskatoon.

Brubacher—Emma, 94 (b. March 7, 1923; d. Feb. 6, 2018), St. Jacobs Mennonite, Ont.

Cherry—Jim, 85 (d. Jan. 24, 2018), Community Mennonite, Drayton, Ont.

Cressman—Gladys, 87 (b. Nov. 15, 1930; d. Feb. 2, 2018), Nith Valley Mennonite, New Hamburg, Ont.

Gimbel—Isabel (nee Becker), 85 (b. Dec. 30, 1932; d. Feb. 2, 2018), Tavistock Mennonite, Ont.

Martens—Agnes, 95 (b. April 24, 1922; d. Feb. 16, 2018), Bethany Mennonite, Virgil, Ont.

Penner—John, 78 (b. July 21, 1939; d. Jan. 29, 2018), Vineland United Mennonite, Ont.

Wiebe—Irene, 85 (b. April 17, 1932; d. Feb. 2, 2018), Mount Royal Mennonite, Saskatoon.

Willms—Katherine (Katie), 97 (b. Oct. 18, 1920; d. Jan. 17, 2018), First Mennonite, Kelowna, B.C.

Canadian Mennonite welcomes Milestones

announcements within four months of the event.

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

A moment from yesterday



This image of a Passover meal appears next to Exodus 12 in a Bible published in Zurich in 1531. The idea of owning a family Bible, especially in one's own language, was very new at the time for families of modest means. This particular Bible travelled from Switzerland to Pennsylvania to Ontario with the Reesor family of Markham. The colourful illustrations were designed to make the Bible more accessible to the average reader of the day. Notice that the feasters are wearing contemporary 16th-century clothing, not historically accurate garb. How are today's Bibles designed to intrigue the reader?

Text: Lauren Harder-Gissing

Photo: Sam Steiner / Mennonite Archives of Ontario

GOD AT WORK IN THE CHURCH

B.C. gathering engages difficult issues

Delegates urged to 'speak with loving voices'

STORY AND PHOTO BY AMY DUECKMAN

B.C. Correspondent
CHILLIWACK, B.C.

Hearing and respecting one another in the face of potential conflict was emphasized when Mennonite Church British Columbia met at Eden Mennonite Church on Feb. 24 for the regional church's annual gathering. Those in charge of the meeting sought God's wisdom and the delegate body's cooperation.

"I pray that we will speak to each other with loving voices," said moderator Lee Dyck in her opening prayer. In presenting her report later, she admitted, "This past year has been difficult. The positive thing that's come out of all of this is the groundswell of prayer and affirmation."

Most of the morning was devoted to addressing the general topic of "Discord in MC B.C.: A time of prayer and conversation," facilitated by Betty Pries of Waterloo, Ont., a conflict, change and leadership specialist who had facilitated the previous day's Lead sessions on "Engaging prejudice, power and privilege." She asked all present to begin the day by creating an opportunity for conversation with a "safe and respectful listening space, to speak and truly hear each other."

Gerry Binnema of Black Creek United Mennonite Church said there is a 'beautiful diversity in how we interpret Scripture and how God speaks to each of us.'

As Pries urged everyone present to "ground yourself in the image of God alive in each person," she identified expectations, perceptions, needs or fears

that influence how people approach conflict. "Conflict sometimes makes us feel insecure," she said. "Be paying attention to which building block we are speaking from."

Delegate Waldimar Neufeld of Emmanuel Mennonite Church in Abbotsford said, "We can have unity in diversity. We also differ in how we interpret Scripture." He noted that 28 different Mennonite groups cooperate in Mennonite Disaster Service, which is "focussed on being the hands and feet of Jesus," so differences are not an issue.

Gerry Binnema of Black Creek United Mennonite Church said there is a "beautiful diversity in how we interpret Scripture and how God speaks to each of us. We have a fear of diversity because we long to be united."

When Pries asked, "Can we learn to disagree well?" one voice from the back of the room quipped, "It's called marriage!"

The morning sessions on dealing with diversity and discord were planned to address possible difficulties with several items on the afternoon business agenda.

The Faith and Life pages may have been the most scrutinized item in the entire report booklet, even though that committee has not met in the past year and did not present an official report. The one remain-

ing committee member, Artur Bergen, submitted a document cautioning against heresy and false teachings in the church. An explanation in the preamble to Bergen's



Betty Pries, resource person at the 2018 MC B.C. annual gathering, notes issues of unity and disunity identified by delegates in a session on addressing discord in the church.

document explained that it was "an expression of his ongoing concern with current MC B.C. leadership."

The MC B.C. Leadership Board chose to include Bergen's document to "be considered by the entire MC B.C. membership in a thoughtful and reconciliatory manner embracing the love the God."

Resolutions No. 3 and 4 submitted by Reece Friesen—the former calling for a review of Garry Janzen, the executive minister; the latter calling for a review of the executive committee—also generated much discussion. MC B.C. leadership decided to include these resolutions in order to facilitate an open and transparent discussion on issues that various congregations have brought forward to the Leadership Board. Some churches had expressed concern that these resolutions did not conform to MC B.C. organizational procedures. The wording "perceived misalignment in expressed theology and practice" in both resolutions was questioned by some delegates who wondered what this meant.

The resolutions outlined a specific review process, which several people felt was flawed. Others commented that these were personnel issues and should not be discussed in a general meeting.

In the end, after Resolution No. 3 was defeated, Friesen, an associate pastor of Eben-Ezer Mennonite Church, apologized for the "awkwardness of the wording" and withdrew Resolution No. 4. "I want us to be healthy," he explained, adding, "We have to find a way to hold each other accountable."

In other action:

• **THE DELEGATE BODY** said goodbye and gave blessings to two congregations that have chosen to leave MC B.C.: Chinese Grace Mennonite Church of Vancouver and First Mennonite Church of Burns Lake.

• **THE WORKING GROUP** deciding on the best option for the site of the former Clearbrook Mennonite Church presented

its report. Maintaining values of justice, sustainability and dynamic building use in the neighbourhood will be vital in development of the property. Priority will be a worship space, with possibilities also including business, modular housing and rental space.

• **THE FINANCE COMMITTEE** explained the changes in budget due to restructuring

of MC Canada into regional churches. A half-time church engagement staff position in MC B.C. is proposed, to begin as early as this coming June, engaging MC B.C. in a commonly shared focus on discipleship and peacemaking. As a result of the restructuring, a portion of funds previously supporting the nationwide church would remain with MC B.C. to fund the position. ☘

Mennonite diaspora encounter Muslims in the Russian Empire

Lecture unveils commonalities, misunderstandings between the two groups

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

Aileen Friesen was the go-to person to help visitors order in Russian cafés at a scholarly gathering in Russia's far east, according to Marlene Epp, Conrad Grebel University College's dean. Epp introduced Friesen as the inaugural J. Winfield Fretz Visiting Research Scholar in Mennonite Studies before she gave her lecture on "Muslim-Mennonite encounters in the Russian Empire" on Jan. 25 at Grebel.

While there are many stories and proverbs about Mennonite encounters with Jews in Russia, stories of Mennonites in relationship with Muslims are harder to come by, or to ferret out of historical records, Friesen said, noting, though, that almost everywhere Mennonites went, they were in very close proximity to Muslims.

As Mennonites settled the "empty lands" of the recently conquered Ukraine in the late 18th and early 19th centuries, they supplanted nomadic Muslim herders and horse people known as Tatars. Some of these people became herders for the Mennonites and lived in their own villages near the Mennonite ones.

Mennonite letters and diaries remember the calls to prayer sounding across the landscape drawing the Sunni Muslims to the local masjids. She noted that it is in letters and diaries where information is found

rather than in written histories. In places like Davlekanovo, Muslims, Baptists, Mennonites and Orthodox Christians lived mixed together as neighbours, she explained. The town was populated by Mennonites moving from southern Ukraine and from the neighbouring area of Samara.

Under the leadership of Claas Epp in the late 1800s, Mennonites on the apocalyptic Great Trek sheltered in Muslim villages, even worshipping in their masjids as they moved farther and farther east. Some Mennonites who left Russia in the 1930s travelled to the far east as well, encountering and living among Muslims. When they surreptitiously crossed the border into China they were again in Muslim areas.

Friesen noted that Muslims and Mennonites had mostly lived peacefully, although the nomadic herders' tendency to take the occasional animal was frowned upon. In Dagestan, South Caucasus, the anarchy of the Russian Revolution created space for some Muslims to violently try to get lands back from Mennonites and others.

In answer to a question from Troy Osborne, an associate professor of history and theological studies at Grebel, Friesen noted that there are no records of Muslims converting to Christianity under Mennonite



Seth Ratzlaff, left, a student at Conrad Grebel University College, his father Victor, lay minister of Westview Christian Fellowship in St. Catharines, Ont., and Aileen Friesen, the J. Winfield Fretz Visiting Research Scholar in Mennonite Studies, discuss her 'Muslim-Mennonite encounters in the Russian Empire' lecture on Jan. 25.

mission efforts. Instead, there are records of both Muslim and Mennonite young people learning each other's languages and fraternizing.

Friesen noted, though, that throughout the Russian Empire Mennonites felt a higher "moral status" than any of their neighbours, including Muslims. A lack of intimate knowledge of language and culture meant that Mennonites would often misunderstand their neighbours. The Muslim legal requirement to bury on the day of a death meant that Mennonite industrialist Johann Cornies thought the locals were "hiding" the bodies of those who died in a cholera outbreak. But the Muslims told him that they pitied him for his lack of faith in God's ongoing providence.

Friesen's lecture was well attended, with several members of the local Waterloo Muslim community present. They noted that some of the problems that Mennonites had with Muslims in the Russian Empire had less to do with Islam itself, and more to do with the non-Islamic cultures of the local Muslims they encountered. ☘

Preserving the voices of the past

*Why archives are important to our past
... and our future as a church*

BY NICOLIEN KLASSEN-WIEBE

Manitoba Correspondent
WINNIPEG

“This is our collective memory,” says Conrad Stoesz, gesturing to a long hallway filled with row upon row of shelves, packed with files and boxes. Stoesz is the archivist at the Mennonite Heritage Archives (MHA), located on the campus of Canadian Mennonite University (CMU) in Winnipeg.

The “collective memory” stored in this archive is made up of cassette tapes, film reels, diaries, letters, blueprints and photographs, among many other historical documents. The MHA contains 600 linear metres of textual records, 5,000 audio recordings and 33,000 photos.

Archives hold an incredible amount of history, yet the younger generations of today don’t seem to care. On any given day, it’s mostly older people you’ll find in the MLA.

Andrew Brown, 24, says he is by far the youngest person in his archival circles. He graduated from CMU in 2016 with a double major in history and political

studies. He began working for the Centre for Mennonite Brethren Studies Archive this past summer and was recently invited to join the Manitoba Mennonite Historical Society. “I think I might be the youngest person to ever join,” he jokes.

Brown cares about archives because they tell the history of the Mennonite church and people. “The reason for doing history, at least for me . . . is this whole concept of this cloud of witnesses. . . . Community is a very central part of the Mennonite church. . . . And that community is kept and maintained through generations in the archives,” he says. “I think there’s a very important value to recognize the voices of the past and how they guide us and continue to leave their legacy with us.”

Archives in the 21st century

Archives also keep the current Mennonite community connected. Mennonite Archival Image Database (MAID) is

a project created by seven archives to manage their photos and make them accessible to the public. Shortly after its creation, MAID began publishing pieces in *Canadian Mennonite* as a promotion. Titled “A moment from yesterday,” each clip features a photo from the archives and a short caption. Occasionally, the archives don’t have complete information about the photo and have reached out to readers to solve the mystery.

Most notably was the publication of a photo of five nurses who graduated in 1948 from the University of Alberta, but their first names were missing. Several readers wrote in and identified the women in the photo.

“I think that there is still a cohesiveness in our Mennonite communities that remembers people, that remembers events . . . this web that can be tapped, that has a lot of knowledge,” says Stoesz.



A group photo and journal from the Mennonite Heritage Archives.



Conrad Stoesz, archivist, working at the Mennonite Heritage Archives.



Conrad Stoesz, archivist at the Mennonite Heritage Archives, holds an old newspaper.

Although funding for archives has certainly declined, the work is busier than ever. People have new expectations in this “online age,” says Stoesz. “People tell me all the time, ‘When’s everything in the archives going to be online?’” He laughs, adding, “They don’t know what they’re asking.”

Archival work is very detailed and can’t be done with the simple push of a button, he says, noting that he and MHA administrative assistant Connie Wiebe respond to 140 requests for information each month. “We sit in a very unique spot in time,”



A variety of archival materials from the Mennonite Heritage Archives, such as a photograph, blueprints, books and a film reel.

says Stoesz. “There are two generations that are downsizing and so there’s records becoming available to the archives like we’ve never had before. . . . We are creating digital records at a furious pace . . . and yet in the middle is the archives that’s supposed to be taking care of all this stuff, and yet support for the archives is soft. And so it leaves us in a bit of a conundrum.”

He says it’s been affirming to hear good responses to the “A moment from yesterday” photographs. People tell him that those clips are the first thing they look for when they read the magazine. He hopes that these photos will continue to generate interest for archives and an understanding of their importance.

“If we were to lose that, or keep cutting funding to this cloud of witnesses, I think we’d lose something special and a voice of our ancestors,” says Brown. ❧



Files upon files in the back room of the Mennonite Heritage Archives.



GOD AT WORK IN THE WORLD

Strengthening faith and soccer skills

BY MARLA PIERSON LESTER

Mennonite Central Committee

When Sigifredo Godoy talks about living out his faith, he's talking sweat and strategy—the commitment, knowledge and skills that shaped him as a professional soccer player. That's what he's now passing on to young men from some of the most violent areas of his home city, Cali, Colombia.

"I've always thought that if God gives me a gift or talent, I need to use it to serve," the 49-year-old says.

So when he began to look at creating a soccer school in Cali, he shaped it around reaching out to youth that other soccer programs might be leery to serve, whether because they are from areas known for gang violence or because they don't have money for fees or training.

"There are a lot of youth that are going on paths they shouldn't be," says Godoy, a member of Light and Life Mennonite Brethren Church. "The traditional evangelism routes we had weren't really allowing us to get close to them."

Soccer, though, provided a way to enter into marginalized communities and to be active in the lives of youth there. People knew Godoy from his days of playing as a professional, and youth were eager to be coached by him.

Today, about 50 young men, aged 14 to 25, are part of Godoy's soccer school. This is one of more than 20 local church initiatives that Mennonite Central Committee (MCC) supports in Colombia. The funding helps Mennonite Brethren and Mennonite churches reach out to children and youth in their local communities.

"This is a way to present Jesus in whatever stage these youth are in at any moment, to show them how to live your faith in real life," Godoy says of the soccer school.

It's also a route to the skills needed to try to play professional soccer. Practices are intense—two to three hours each day no matter the weather. "For soccer, there's never a bad day," Godoy says.



MCC PHOTOS BY COLIN VANDENBERG

Soccer player Stiven Castro, 16, meets with instructor Sigifredo Godoy after a practice in Cali, Colombia. MCC supports the work of Godoy, a former professional soccer player, who runs a soccer school that reaches out to youth living in areas where gangs and violence are prevalent.

The majority of the time is spent on conditioning, drills and strategy, all practised without a soccer ball. "The ball is the last thing you work on," he says. "You have to know what to do with the ball. You have to know in your position, if you get the ball, what you are going to do. You need to have a strategy before you play."

On Tuesdays, players gather with Godoy at his church. While this meeting isn't required, many players choose to come and talk about faith and getting to know Christ,



Goalkeeper Duvan Rodriguez, 18, reaches to grab a field marker used to teach specific skills during soccer practice. Rodriguez says that being part of the soccer school, at which players are also taught how to manage their anger, has helped him resolve conflicts with words instead of violence.



Teammates Johan Esteban Carvajal Motoa, Duvan Rodriguez and Stiven Castro hone their skills after a soccer practice in Cali, Colombia. They are part of an MCC-supported soccer school that reaches out to youth living in areas where gangs and violence are prevalent.

as well as other themes like handling anger or dealing with professional soccer contracts. Youth hear about the church's emphasis on nonviolence and learn about legal alternatives to required military service. The program provides opportunities for them to meet with a psychologist.

For players like Duvan Rodriguez, the muscle and skills he's gained have been matched by a growth in self-confidence and new approaches to conflict. "Before, if I had a problem with someone, I might yell or want to fight," he says. "But that's gotten a lot better. I talk now with the other guys in a much more peaceful way."

As part of the Tuesday meetings, he, along with other players, wrote down weaknesses. He put his on the wall, a way of reminding himself daily of what he wants to overcome.

"I told my mom, 'They don't teach you just how to be a better football player on the field, but to be a better person,'" 18-year-old Jaiver Valencia says of his first eight months in the program. "I've changed a lot. I'm not so arrogant when I play. I'm more responsible."

But part of what players such as Valencia want to overcome or change is not easy to avoid—the violence and gangs that dominate many of the neighbourhoods where they live.

The support from MCC helps pay for snacks for the team and for transportation so youth don't have to walk or ride bicycles to practice, which leave them more vulnerable to attacks. Some days, youth let Godoy know they can't come to practice because there are gunfights in their neighbourhood and it's too dangerous to go out.

But the violence remains part of daily life. Player Stiven Castro, living in an area held by

many different gangs, must cross an invisible boundary, an unmarked but dangerous line between territories of different gangs, every time he goes to his church. It's been fine so far, he says, "but I always go in the company of God."

It doesn't always work out so well. Last October, Valencia's brother was killed crossing an invisible boundary. In response, Valencia is devoting himself to the dream his brother had for him—to play professional soccer and to travel, to find an option for life outside of

the possibilities he sees in his neighbourhood. "This is something I promised my brother I was going to do," he says.

As he does, he's holding close to the ideas and hope he's found through Godoy and the Tuesday meetings, exploring questions like how to be joyful and how to be happy, even in the midst of challenges. "How do we get out of bad situations?" he reflects. "How do we maintain a smile on our face? How do we keep finding ways to keep moving forward?" ❧



Teammates Stiven Castro and Jose David Lopez Herrera face off during soccer practice in Cali, Colombia. Offering soccer camp for youth who want to be professionals provides an opportunity to share Christ and to give purpose to youth living in areas where gangs and violence are prevalent.

'Let no walls divide'

MCC student seminar addresses Israeli/Palestinian conflict

BY NICOLIEN KLASSEN-WIEBE

Manitoba Correspondent

Right before winter reading break, 30 university students from across Canada gathered in Ottawa to learn about the current conflict in Palestine and Israel at a seminar hosted by the Mennonite Central Committee (MCC) Canada Ottawa Office. From Feb. 15-17, students attending "Palestine and Israel: Let no walls divide" explored issues of advocacy, peace and justice.

"We want students to learn about the Canadian political process . . . and to present advocacy as an important way to build the common good," says Esther Epp-Tiessen, public engagement coordinator for the Ottawa Office. The seminar is also an opportunity for students to learn more about MCC and to develop their leadership skills.

The conflict in Palestine and Israel has a long and complicated history. After centuries of persecution, including the Holocaust, the Jewish people yearned for a safe land to call home. Britain, which

gained control of Palestine after the First World War, supported the creation of a homeland for the Jews, and in 1948 the State of Israel was created. However, after the Six-Day War in 1967, Israel occupied many more areas of historic Palestine that were not part of the original agreement. Since then, Israel continues to occupy more Palestinian territory, which international law considers illegal. Hundreds of thousands of Palestinians have been displaced and continue to lose their rights. Neither Israelis nor Palestinians live in peace and safety, the students learned.

Rebecca Janzen, a Canadian Mennonite University (CMU) student in her third year of a biblical and theological studies degree, witnessed the conflict first-hand when she travelled to the region on a study tour with CMU last spring. "It feels like it's a topic that I just latched onto and it feels like I wrapped my heart around it," she says. "I feel very passionate about it and I can't explain why. Maybe it's a God thing," she says.



Students enjoy their time together at the Mennonite Central Committee (MCC) Ottawa Office seminar. Pictured from left to right: Ennet Bera, Cooper William, Marnie Klassen and Rizwan Shoukat. In the back: Esther Epp-Tiessen, MCC's public engagement coordinator.

Nicholas Warsza is a third-year student double majoring in conflict resolution and international development at Menno Simons College in Winnipeg. In the fall of 2014, he and his family hosted two Palestinian exchange students in their home for two weeks. They shared their life stories and became friends. Later that school year, he travelled to Palestine and Israel with Westgate Mennonite Collegiate and visited them in their own context.

Since then, he has done further research on the conflict. "There are other issues in the world that I could be passionate about, but I think Palestine and Israel speaks to me because Canada is such a close ally [with Israel], so we should be speaking out when our friends and allies are doing things that don't fit with our values," he says.

Epp-Tiessen says that MCC promotes advocacy work because it's important to do as Christians. "Very often Christian organizations are happy to do relief and development work, but more reluctant to do advocacy because that is considered 'political.' Yet the Bible offers many examples of people [Moses, Esther, the prophets] who were advocates," she says. "God is also an advocate for the poor, oppressed and violated. We see advocacy as a faithful Christian response to suffering in our world."

As a pacifist and a Mennonite, Janzen



PHOTO BY NADIA GARCÍA

Seminar participants and Mennonite Central Committee staff gather in front of the Parliament Buildings in Ottawa.

says she believes strongly in accountability and asking the difficult questions. “What does it mean for Canada to be an ally and friend of Israel, and just a friend of Palestine?” she asks.

The MCC Ottawa Office has been hosting seminars for almost 40 years and started this particular style of seminar in 2005, which focusses on a different subject every year. This year’s focus was chosen because of MCC’s larger campaign on Palestine and Israel called A Cry for Home, which it launched last September.

“The reason that we have that campaign is because MCC’s partners have been pleading with us to be their advocates,” says Epp-Tiessen. “They say that Canadian [and U.S.] policy—especially its uncritical support of Israel [and its policies toward Palestinians]—is one of the obstacles to a just peace in the region.”

Throughout the seminar, students heard a wide variety of perspectives. They listened to Liberal and Conservative MPs; a political science prof at Carleton University; the chair of Canada Talks Israel/Palestine; senior policy analysts; the CEO of the Centre for Israel and Jewish Affairs, a pro-Israel lobby group in Ottawa; Palestinian refugees and newcomers; MCC staff; and other advocates working for peace in the region. Students also toured the Parliament Buildings and attended Question Period in the House of Commons.

With the large amount of material covered, Janzen says the conference could have lasted for a month and they still wouldn’t have run out of things to talk about.

Warsza says that he and his fellow students have a lot to share with their universities, families and congregations as they head back to their homes across Canada. ❧

/// Briefly noted

Kindred Charitable Fund surpasses \$1-million mark

KITCHENER, ONT.—Kindred Credit Union has reached a major milestone, marking \$1 million in support for churches and charitable organizations since its inception in 1999. A total of 146 groups have benefited from these grants, which have impacted people across southwestern Ontario.

Putting total distribution over the \$1-million mark in 2018, the Kindred Charitable Fund will be distributing \$81,000 in grants to 18 community organizations. This year’s grant recipients include organizations such as Sanctuary Homes, The Working Centre and Shalom Counselling Services. The Raw Carrot, a social enterprise collaborating with Mennonite Central Committee (MCC) Ontario received the annual Focus Grant of \$10,000. The Raw Carrot employs people who receive disability support and have challenges that make it difficult to retain employment. The grant will support a new Raw Carrot site in Kitchener, which will be modelled after the successful operation in Hamilton. Raw Carrot employees will prepare a variety of gourmet soups in a commercial kitchen at Stirling Avenue Mennonite Church. The soups will then be sold in farmers markets and retail locations across the region. “This grant will go a long way to helping us get this local enterprise off the ground,” says Greg deGroot-Maggetti, MCC Ontario’s poverty program coordinator. “It really is transformative for the participants to be able to earn income and contribute to their community in a meaningful way.”

—Kindred Credit Union



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What if you were 'forced to flee'?

Refugee resource game promotes empathy, counters idea of 'illegal' border crossing

STORY AND PHOTO BY AMANDA THORSTEINSSON
Canadian Foodgrains Bank

People in your country are angry at the government. They gather to protest peacefully, and the government responds by opening fire on the protesters. The occasional bomb goes off and people are fighting in the streets. Soon, it's not safe for you to leave the house and go to work. When food is available, it's very expensive. You have the option to pay smugglers to get you out of the country. If you can manage to sneak out without being caught, you could start life over in a new country. But there are many risks involved.

If this were you, what would you do?

"Forced to Flee" is a new resource game from the Canadian Foodgrains Bank that encourages participants to consider some of the real-life situations experienced by the more than 65 million displaced persons in the world today.

"Most Canadians don't understand the challenges that refugees face," says Naomi Johnson, the Foodgrains Bank public engagement officer who designed "Forced to Flee." "For example, we've never had to

choose which belongings to carry with us while running from our homes, or whether we can trust officials or smugglers to keep us safe."

There has been an increase in the number of refugee claimants crossing the border and seeking asylum in southern Manitoba. In 2017, about a thousand people crossed the border around Emerson from the U.S. It has stirred some tension, particularly among border communities where asylum seekers show up in the middle of the night.

"Forced to Flee" acts as a counterweight to the border-crossing story. It shows that if there's someone crossing at a border, that person has crossed at other borders, where border security may be less trustworthy," says Darryl Loewen, executive director of the Manitoba office of Foodgrains Bank member Mennonite Central Committee Canada.

MCC Manitoba has facilitated the simulation across the province for communities that have received an increase in asylum

seekers and where privately sponsored refugees have resettled.

"It helps to create empathy," says Ligia Mariz, who works with the Immigrant and Refugee Community Organization of Manitoba. "It helps us better understand situations we may never know."

Loewen agrees. "It's important to debunk the myth that people are leaving because they want to, because they have another choice," he says.

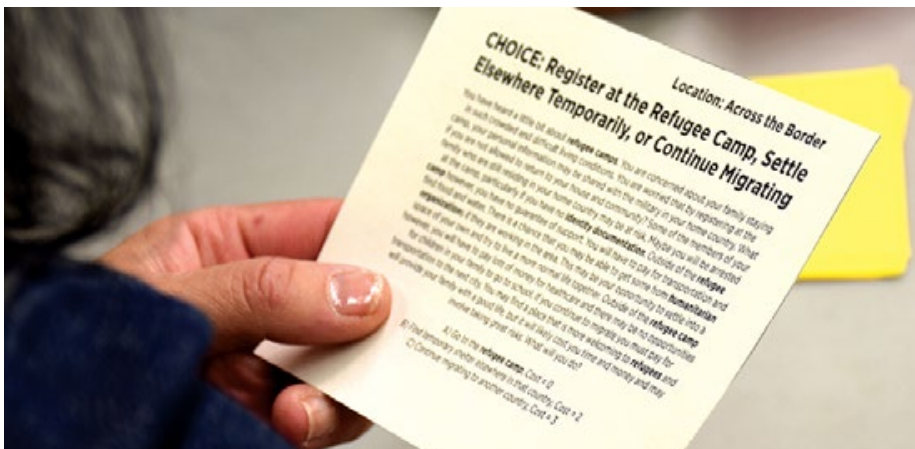
Yachar Barakat is an employment facilitator with the Immigrant Centre in Winnipeg. He came to Canada from Syria four years ago. His family in Syria recently joined him in Winnipeg. "No one wants to leave their families and businesses," he says. "My family had no choice. They had to leave without their documents."

Maricel Bucher works for the Newcomers Employment and Education Development Services (NEEDS) Centre, an organization serving newcomer Winnipeg youth and young adults. She participated in the game as part of an event put on by the Manitoba Association of Newcomer Serving Organizations to introduce their staff members to some of the issues their clients may have experienced.

"I learned a lot. It was a very intense experience," she says. It was good working as part of a team, she explains. "I just wanted to stay put, but my two teammates were like my brothers," she says. "We ended up making decisions and negotiating as a team."

The game helps to create understanding and empathy for people fleeing dangerous situations who end up in Canada, but also for people overseas, says Johnson. "Each scenario in 'Forced to Flee' is taken from a real-life situation the Foodgrains Bank has responded to," she says. "Our hope is that Canadians will be moved to think of their neighbours around the world—who are enduring such situations—with sympathy, and be moved to respond how they feel called, whether through donations, advocacy or prayer." ❧

To download "Forced to Flee" to use in community, classroom or church settings, visit foodgrainsbank.ca/forced-to-flee.



A *Forced to Flee* game card presents players the same options refugees face on a daily basis, with the goal of creating empathy and countering the idea of 'illegal' border crossings.

GOD AT WORK IN US

OBITUARY

'The Lord has been my guide through life'

Esther Patkau

Aug. 23, 1927 – Dec. 18, 2017

BY DONNA SCHULZ

Saskatchewan Correspondent

Esther Patkau would likely not have considered herself a remarkable woman, yet she lived a remarkable life. Born on Aug. 23, 1927, near Hanley, Sask., she knew at the tender age of four that she wanted to be a missionary. She never wavered from that goal.



After elementary school, she took high school courses by correspondence. She spent two winters at Rosthern Bible School and graduated from Rosthern Junior College in 1947.

That year she enrolled at the newly formed Canadian Mennonite Bible College in Winnipeg, graduating in 1950 with a bachelor of theology degree.

She earned a second undergraduate degree the following year from Bethel College in Newton, Kan., and received an elementary school teaching certificate, which she never used in a classroom setting.

J. J. Thiessen ordained Patkau at Hanley Mennonite Church on July 22, 1951. Three weeks later, she set sail for Japan, where she served under the General Conference Mennonite Church's Commission on Overseas Mission for the next 23 years. Her home base was the city of Miyazaki on the island of Kyushu, where she taught and cared for children, youth and adults, and helped establish the Oyodo Christian Church.

Although she was ordained for pastoral ministry, there were certain jobs she wasn't allowed to do because she was a woman. She could teach catechism and prepare

candidates for baptism but had to call on her male colleagues to do the baptizing. Her brother Henry Patkau says she struggled with this double standard.

One of her jobs in Miyazaki was managing the Gospel Bookstore. While on furlough in 1962, she took an accounting course at the Saskatoon

Business College in order to improve her management skills.

Furloughs weren't vacations for Patkau. During each trip to Canada she travelled across the country, making presentations in churches about the work God was doing

'I find joy in spending time with families and children who are under great stress, in the hope that they will find strength to cope with their circumstances.'
(Esther Patkau)

in Japan. In 1974, on one of these visits, her father died. Although she wanted to return to Japan, she felt she had to remain in Saskatoon to care for her mother.

She attended the Lutheran Theological Seminary in Saskatoon, graduating with a master of divinity degree in 1976. That year she also became associate pastor of Saskatoon's First Mennonite Church, a position she held for seven years. They weren't easy years for her, as many congregants weren't comfortable having a woman pastor.

After leaving the pastorate, she became a hospital chaplain, first to Mennonite

patients and eventually to others. She also spent many years volunteering as a spiritual caregiver in the pediatric department of the Saskatoon Cancer Centre.

This work was very important to her. "I find joy in spending time with families and children who are under great stress," she wrote, "in the hope that they will find strength to cope with their circumstances."

She was a prolific writer, penning two family histories, a history of First Mennonite Church and a history of Canadian Women in Mission. She also translated numerous works from German to English.

In 2005, at 78, Patkau became spiritual care coordinator at Bethany Manor, a seniors housing complex operated by Saskatoon Mennonite Care Services, where she led worship and Bible study, and provided pastoral care to the 388 residents.

Patkau cared tirelessly for others. People would frequently stop by her office, even after lung cancer made her weak and reduced her voice to a whisper. Yet she continued to work at Bethany Manor until a few weeks before her death.

And, says Henry, on her deathbed she expressed sadness at not being able to do the work she loved. "There is no longer any purpose for me," she lamented. "I cannot serve."

In a 2001 letter to the Bethel College

class of 1951, Patkau reflected: "The Lord has been my guide through life, and daily I see how he directs me into places and opportunities I would not have dreamt of. Life is a delight! It is wonderful to trust the Lord for everything."

Esther Patkau died on Dec. 18, 2017, at the age of 90. ☿

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UWinnipeg Fellowship to crack open KGB archives

A new venture will help Mennonites with roots in the former Soviet Union gain access to previously closed files.
canadianmennonite.org/kgb-files



Generous love amid war in DRC

A Mennonite World Conference representative travelled to a troubled region in the Democratic Republic of Congo and reports on the visit.
canadianmennonite.org/visit-drc



Award-winning Herald Press book gets an update

Over the years, *The Upside-Down Kingdom* has gained a reputation as a trusted resource on radical Christian discipleship. There's now an anniversary edition.
canadianmennonite.org/upside-down-kingdom



OMMC offers music, fun, connections

Aidan Morton-Ninomiya's review of the Ontario Mennonite Music Camp: "Awesome."
canadianmennonite.org/ommc-camp





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Grebel church music and worship prof to retire

Waterloo, Ont.

Professor Ken Hull began teaching piano and music courses part-time at Conrad Grebel University College in 1977, the same year that Music became an official department at the University of Waterloo. He became a full-time faculty member in 1981 as course demand soared. Since that time, he has taught a full portfolio in Music History and Church Music and Worship, developed many innovative courses and led several travel courses to Leipzig and London. He has held administrative positions and conducted the Chamber and Chapel choirs at Grebel.

As director of the College's Church Music and Worship program, Hull has concentrated on Christian hymnody, music and liturgy, and sacred choral music, examining how music creates meaning within various contexts. "Reflecting on how we worship is important because what we do, sing or say in

worship not only expresses our faith, it shapes it," he explains. "How we worship plays a significant role in what kind of disciples we become."

Describing Hull as a kind and humorous professor, current student Olga Denisova remarks that "his passion about music and music history research is contagious. It's a pleasure to learn from someone so passionate!"

Retiring from Grebel in May, Hull will continue as artistic director of Spiritus Ensemble, which he founded in 2009. And as he completes his work as project manager for the Anglican Church of Canada hymn book supplement, he will continue his research on the intersection of music, liturgy, theology and meaning.

Building on Hull's legacy, Grebel will hire a new music faculty member to teach Music History and direct the Church Music and Worship program.



Professor Ken Hull is set to retire in May.

ARTBEAT

FILM REVIEW

The ordinary lives of ordinary Mennonites

Seven Points on Earth.

Produced by Paul Plett and Royden Loewen. Directed by Paul Plett. The documentary will be released online in the spring.

REVIEWED BY VIC THIESSEN

SPECIAL TO CANADIAN MENNONITE

S*even Points on Earth*, Paul Plett's documentary about Mennonite farmers around the world, premiered at Winnipeg's Real to Reel Film Festival on Feb. 21. The hour-long film tells the story of seven Mennonite farming families in seven different countries: Canada (Manitoba), United States (Iowa), The Netherlands, Zimbabwe, Indonesia, Bolivia and Russia (Siberia). Plett followed each of these families around for five days, filming their activities and talking with them about life on the farm. It sounds potentially boring, but for me it was endlessly fascinating.

The film begins with a concise history of Mennonites, aided by comments from Royden Loewen, Chair in Mennonite Studies at the University of Winnipeg. Loewen, who co-produced the film with Plett, makes helpful comments throughout the film, providing context for the long history of Mennonite involvement in farming, which is credited, in part, to Mennonites' perceived expertise in land reclamation. With assistance from Loewen, the farmers also explain how Mennonites ended up farming in these various locations, in some cases because of Mennonite mission work.

As Plett then introduces us to the seven families and their settings, we learn that the young couple from Manitoba are building a farm starting with bees and grains; the Iowa couple are focussed on pigs and corn; the farmer in The Netherlands does organic dairy farming; the woman in Zimbabwe has a small farm for maize and various crops needed for daily life; the Indonesian farmer has rice and bananas, and is also growing

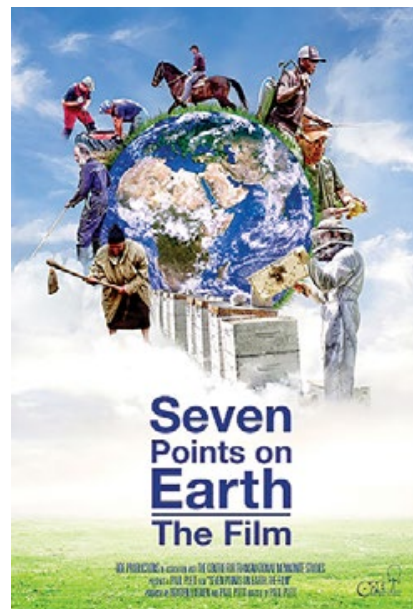
food for his family; the farmer in Bolivia has cattle, both for dairy and beef; and the Siberian farmer concentrates on pigs.

All of these farmers seem very happy to be doing what they're doing, agreeing with the sentiment that this is "the best way of life." This is evidenced by responses to Plett's question about what an average day for each of them looks like. Despite the risks of weather and the challenge of changing seasons, there is a sense of relaxed contentment and gratitude. This is enhanced by the strong faith of these families, which provides them with an underlying hope. It was notable that the poorest families do not hesitate to pray for rain, while the wealthier families pray for God's blessing on their work and deal with whatever comes.

Not that any of the farmers are very wealthy, as these are all relatively small farms. But there are notable differences in the low- and high-tech equipment used by the farmers. There are no differences, however, in how these farmers view the importance of their work. Food is a basic requirement for life and it doesn't come from the store, as many people seem to think.

Other themes touched on by *Seven Points on Earth* include the importance of community and simplicity, and the varying gender roles, heavily influenced by the roles of parents. Almost all of the farmers shown in the film are men.

In the talk-back after the screening,



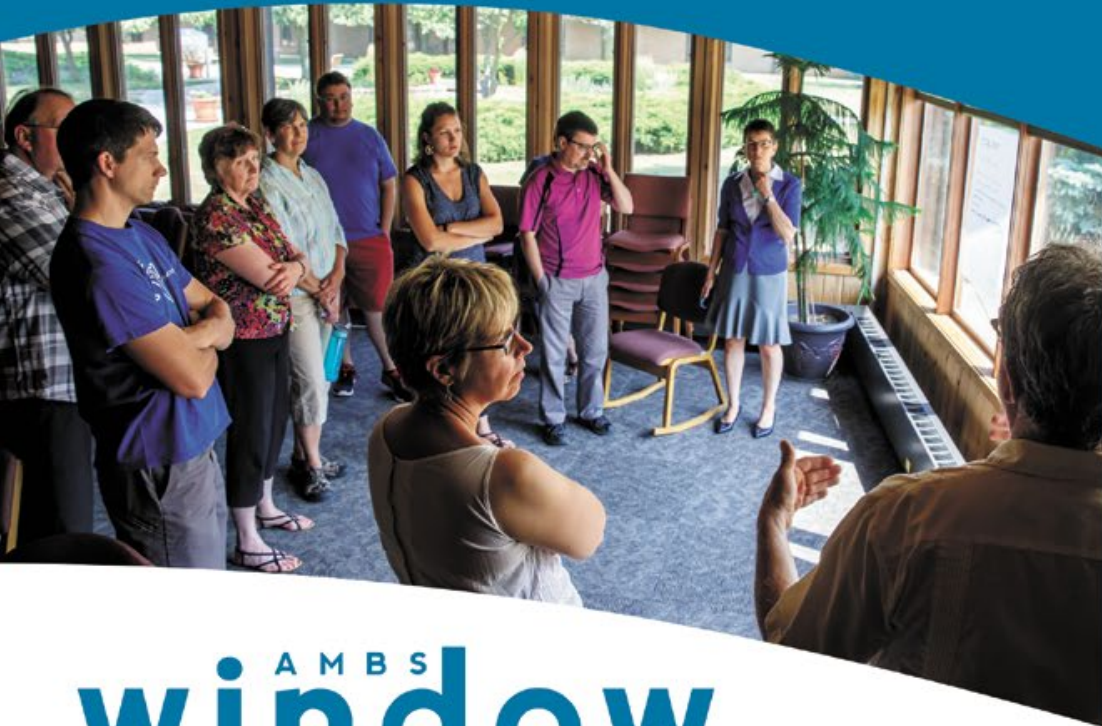
Loewen explained that this was accidental, as last-minute cancellations forced Plett to work with different farmers than was initially planned. Unfortunately, the sense remains that this is largely work led by men in traditional roles.

While *Seven Points on Earth* is effectively educating people about Mennonites today, I also see a danger in how its focus on farming may perpetuate the myth that most Mennonites today remain on the farm. Perhaps a comment to that effect would be helpful.

All in all, however, Plett's documentary is beautifully made, with a structure and pacing that prevents boredom—for me at least—and an authentic un-coached way of filming that helps us feel as if we have truly gotten to know the farmers involved. Plett noted in the talk-back that, while there was no forced agenda, he was hoping to express something spiritual that would open like a flower during the course of the film. I believe he has achieved that.

Seven Points on Earth will be released online this spring. This excellent and enlightening documentary will appeal particularly to Mennonites—the admitted target audience—but is also a helpful introduction to non-Mennonites. Highly recommended for church groups. ☺

Food is a basic requirement for life and it doesn't come from the store, as many people seem to think.



Spring 2018
VOLUME 28 ISSUE 2

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AMBS window

Paying it forward

Students integrate their learnings in projects that serve their communities

In their final year of study, AMBS Master of Arts in Christian Formation students complete a final project — a ministry program for spiritual formation to be implemented in a specific setting. We've asked four students to share about their projects and how AMBS has prepared them for ministry.

Jeff Boehr of Bluffton, Ohio, is creating a two-part workshop to help people who are approaching the last years of their life explore what it looks like to make meaning of this life stage together. It's designed to be offered in retirement homes or congregations. Jeff is a member of First Mennonite Church of Bluffton and attends Southside Fellowship in Elkhart.

In the workshops we'll worship together and address topics such as formation, God's presence and being attentive to each other and to God, giving creative responses about what we've heard from each other and what we notice in ourselves. I hope this will be a process that people can continue to do together, forming practices to help them through the losses they'll face.



I'm interested in exploring their experiences. Has the church helped them, or not? How are we still being formed as people when we're also experiencing loss?

Thinking about my own life stage and my parents' — and my Clinical Pastoral Education internship at a hospital — really brought this into focus for me. In the hospital I saw people working to make meaning in a time of change or loss. Moments of re-orientation can really throw us off if we're not intentionally thinking about what they might mean for us. Engaging what it means to live life with God and with each other in AMBS classes also inspired me to explore this topic.

Following graduation, I could imagine doing chaplaincy work in a retirement setting. I'm also open to serving in a congregation or in the wider church.

Sister Ruby Fair-Miller of South Bend, Indiana, is developing a pastoral and spiritual care ministry for people who

have been diagnosed with Alzheimer's disease and dementia and their caregivers. She's a member of New Life Fellowship Ministry of South Bend.

The flame for this project was sparked during an AMBS class on Pastoral Counseling and Theology with Dr. Daniel [Schipani] and in my Pastoral Counseling



Practicum. I was a chaplain intern at Signature Healthcare in South Bend, where 95 percent of the residents have Alzheimer's or dementia. I saw the hurt and brokenness

of the caregivers — the children or the spouse — and the patients themselves. My ministry is to bring the gospel of God's grace into their lives.

I still serve at Signature Healthcare as a volunteer chaplain, leading Bible studies and Sunday devotions every other week. I've found I can start praying the Lord's

Above: A Foundations of Worship and Preaching class meets on campus in June 2017. Credit: Peter Ringenberg

PAYING IT FORWARD (continued)

Prayer or reciting the 23rd Psalm, and patients will remember every word. At the same time, they may say, Who am I? How did I get here? I want to bring the presence of God into that lost person's life and the caregiver's life, and to let them know they're not alone.

The project right now is just set up for me, but I'm hoping to get other churches involved. As faith communities, we can take some of the burden off of the hurting caregivers.

The Lord sent me to AMBS to find my passion — reconciling people back to God. I've had a blessed journey at AMBS. I'm working on becoming a certified chaplain, an advocate for those with cognitive impairments and those suffering from mind-altering dysfunctions.

Jonah Yang of Cottage Grove, Minnesota, is creating a presentation for first- and second-generation Hmong Christians in the U.S. and Southeast Asia about the Confession of Faith in a Mennonite Perspective and Missio Dei #18, "What is an Anabaptist Christian?" by Palmer Becker. He is a member of Emmanuel Mennonite Church in Minneapolis.

I chose this topic because Hmong Christians have varied practices of footwashing. Reconciliation is a hard topic for the Hmong. For example, I either trust or don't trust you forever. I believe that footwashing will help them surrender their pride and become people who serve instead of people who receive.

Reconciliation equals re-establishing relationship. I hope to teach Hmong



Christians to forgive and forget their past. There are many great men in the community who are not willing to let go of some of their authority, but teaching about forgiveness and reconciliation could help them to consider having a new perspective on Christian life.

My favorite AMBS class is God's Shalom and the Church's Witness. One essential example I learned from the professor was to ask his child to forgive him. Therefore, even though I am a father to my children, I must admit my guilt if I commit a wrong against them.

After graduation, I would like to use my time to do more presentations to my Hmong Christian and non-Christian fellows in the U.S. or Southeast Asia. I also want to collaborate with Mennonite Mission Network and regional conferences to develop training materials for the Hmong Mennonite churches in North America and Asia so that church members can grow in the Anabaptist way.

Miriam Zehr is associate pastor of worship and education at Oak Grove Mennonite Church in Smithville, Ohio, which is celebrating its 200th anniversary this year over three weekends — one focusing on history, one on music and one on homecoming/reunions. Her project is

to plan three worship services: one was a kick-off for the year in January, and the other two will be for the historical focus weekend in April.

Worship planning is one of the favorite parts of my job. I also have interest in doing more collaborative worship planning and wanted to experiment with this project. A group of four is working with me. Since we are celebrating our 200th anniversary, I thought this would be a natural fit.

I hope that in reflecting on the past and the legacy that has been left for us, we can be grateful for the ways God has been faithful to this church community and for the ways Oak Grove has impacted people's lives within the family of faith, the local community and the wider church. I also



hope the congregation will be challenged to consider what legacy we want to leave for future generations. For example, on Jan. 14 we invited worship participants to hang leaves on a "legacy tree"; on one side they were to write a spiritual legacy they had received, and on the other, a legacy they hoped to leave.

My AMBS degree has been in process many years; the positive side of that is that I have taken courses while working as a pastor and could integrate my learnings. I have found the courses on spiritual formation and worship very inspiring and helpful. • — Annette Brill Bergstresser

AMBS Window Summer 2018 Volume 28 Issue 2

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Marisa Smucker, Master of Arts in Christian Formation student from Elkhart, Indiana. Credit: J. Tyler Klassen



Forming confident and caring Christian leaders



Andy Brubacher Kaethler, Ph.D.,
Associate Professor of Faith
Formation and Culture

- **My goal for students** is to be formed as confident and caring disciples of Jesus Christ in heart, mind and spirit.
- **I want them to leave AMBS with the ability to** engage culture both critically and compassionately.
- **I want students to be the kind of people who** are continually formed in faith and who can nurture spiritual, emotional and relational growth in others.

How does focusing on the Bible shape the way you approach your vocation?

Reading, interpreting and applying biblical wisdom to our lives today requires a similar approach to culture: reading, understanding and discerning how we are formed by culture. If we ignore how we are shaped by culture, it is easy to simply dismiss culture as all bad, on the one hand, or to uncritically embrace it and miss how it misshapes us, on the other. Christians must constantly be asking whether we are being formed as disciples of Jesus Christ who seek restoration of relationship with God, with each other and with creation — or formed as disciples of fearful nations and consumer culture.

How does studying in your discipline prepare students to engage the challenges of the day and work toward positive transformation?

Christian leaders are at their best when they are also Christian learners. The way I combine faith formation and cultural hermeneutics helps Christian leaders continue to learn to distinguish

between easy, quick, short-term and false promises of salvation offered in the dominant narratives of nationalism, consumerism and militarism — and the Gospel story and invitation of a more difficult but patient and enduring path toward spiritual, physical and social salvation offered in Jesus Christ. •

Andy Brubacher Kaethler grew up in Kitchener-Waterloo, Ontario; Bangladesh and Ghana. He has worked in Christian formation for more than 25 years in educational, conference, congregational and camp settings. After coming to AMBS in 2003, he launched !Explore: A Theological Program for High School Youth (see below). He also teaches in areas of theology, culture and philosophy.

Above: MDiv Connect students David Johnson of Portland, Oregon, and Deb Coates of Brush Prairie, Washington, during orientation week in August 2017. **Credit:** Peter Ringenberg. **Left:** Andy Brubacher Kaethler. **Credit:** Jason Bryant. **Below:** 2017 !Explore participant Jonathon Snyder of Goshen, Indiana, plays Frisbee. **Credit:** Jacob Liechty

!Explore = space to listen for God's call

AMBS's !Explore program provides students in grades 10–12 an opportunity to explore ministry and theology, grow in spiritual practices and biblical engagement and listen for God's call. The program includes a congregational internship and a Group Experience (July 3–18, 2018).

This year's !Explore event pastors say:

- "I'm looking forward to the new things God will do when we all get together to explore what it means to follow Jesus in some newly imagined ways." — **Cathy Stoner**, MACF student from South Bend, Indiana

- "I expect young people to take the ministry of God seriously. I want young people to experience the blessings of God's work in the world, as I have." — **Naún Cerrato**, MAPS student from Goshen, Indiana
- "I'm excited to walk alongside some young, vibrant minds who are exploring God's calling in their lives and the theology that shapes them." — **Scott Litwiller**, MDiv student from Delavan, Illinois

Scholarships are available. Encourage someone you know to apply! amsb.edu/explore •



YOUR GIFTS AT WORK



Giving thanks for the “cloud of support”

Ken Hawklely

This is my 10th year as fundraiser for AMBS. With the average tenure in this profession being 18 months, you may wonder why I have stayed. It’s because of the people I get to meet. I visit people from many walks of life, from different family systems, with different experiences and outlooks on life. I talk with people of differing political, social, economic and religious points of view. Many of them have served in many capacities as mentors, caregivers, compassionate supporters and people who go the extra mile. They are passionate for living as Christ would want them to.

These people all believe that AMBS is important. Alumni tell me how life-changing their time at AMBS has been. Others have never set foot on campus but look to AMBS for their leaders. When I visit, I get to tell them about the amazing

things happening at the seminary. They get to tell me what “sets their hearts on fire.” At the end of a busy week when I have visited 20 to 30 people, I feel refreshed and inspired.

In Hebrews 12, the writer says that because we are “surrounded by such a great cloud of witnesses,” we are able to run the race set out for us. I have been exceptionally blessed to meet many people in the cloud of support that surrounds AMBS. It’s because of this support that AMBS can continue to educate and form disciples of Christ into leaders for the Church.

Through partnering with AMBS, you are making a real difference in the world. I thank God for you and for your passion, prayers, friendship and faithful support. •
— Ken Hawklely, Senior Associate Director of Advancement, plans to retire June 30.

On supporting AMBS ...

“During my years at AMBS, I was blessed by people, friendships and classes/readings that brought emotional/spiritual healing and unexpectedly, a new vocation for me. I wanted to give back to AMBS so that this setting will continue to be an avenue where the Spirit ministers to those seeking and brings unexpected blessings.”

— CarolSue H. Borkholder (M.Div. 1995) of Kalamazoo, Michigan, is the lead chaplain at Bronson Battle Creek Hospital. She is a member of the Legacy Circle and has included AMBS in her estate plans. Contact an advancement associate to learn more about planned giving to AMBS.



Hearts on Fire Day

Join us online and in spirit!

Hearts on Fire Day is a time to show your support and express how your heart is on fire for God’s reconciling mission.

Share your photo!

Download a sign at ambs.edu/heartsonfire and fill in how your heart is on fire for God’s mission like MA: Peace Studies student **Naún Cerrato** did (at left). Email a photo of yourself with the sign to development@ambs.edu between now and April 13 or post it on facebook.com/followAMBS on April 13. Help spread [#heartsonfireday](https://twitter.com/heartsonfire) on Facebook and Twitter on April 13! Watch online to see students and staff share their messages of support.

Support the AMBS Fund!

Our goal is to receive 150 donations on April 13. All gifts go towards our AMBS Fund so that AMBS can continue to equip leaders who are rooted in the Word and growing in Christ. No gift is too small — we’re counting hearts! Give online at ambs.edu/give or call in a gift to 800-964-2627 from 8 a.m. to 8 p.m. •

2018 Alumni Ministry and Service Recognition **PALMER BECKER**



A long-time church leader, pastor, missionary, church planter, author and educator has been named the recipient of AMBS's Alumni Ministry and Service Recognition for 2018. **Palmer Becker** of Kitchener, Ontario, who earned a Master

of Religious Education from Mennonite Biblical Seminary (MBS — now AMBS) in 1965, will receive the award on April 29 in his home congregation, Waterloo (Ontario) North Mennonite Church. He will also be the featured speaker at AMBS's May 6 commencement service.

Becker is the author of 15 books, including the widely used booklet, *Missio Dei* No. 18: "What is an Anabaptist Christian?" (available in 18 languages), and an expansion of that resource called *Anabaptist Essentials: Ten Signs of a Unique Christian Faith* (Herald, 2017). Since 2007, he has taught short courses on the subject of Anabaptist identity in more than 15 countries worldwide with Mennonite Mission Network and Mennonite Church Canada Witness.

"It's an honor to be recognized for living out core values that were, in a major way, instilled in me at MBS," Becker reflected. "I hope this recognition will be a witness to prospective church workers who are looking for a training program that has a passion for biblical studies, Anabaptist theology and peacemaking."

Becker grew up near Freeman, South Dakota, and attended Freeman Junior College (FJC), where he met Ardys Preheim. They married in 1958 and have four grown children. Becker also earned a B.A. from Goshen (Indiana) College; did graduate studies at Regent College in Vancouver, British Columbia; and earned a D.Min. from Fuller Theological Seminary in Pasadena, California.

Becker discerned a call to ministry while at FJC and Goshen College and

during a term of alternative service in Taiwan, where he served first as director of a mobile medical team and then with China Sunday School Association. He came to MBS in 1963 to pursue Christian education and pastoral ministry.

"The biblical studies at MBS prepared me for the mystery and joy of meeting and obeying God," he said. He credited William Klassen, Clarence Bauman, Paul Miller, Leland Harder and Erland Waltner as particular professors who influenced him.

Becker has served as a pastor in five states and provinces. He also was executive secretary of the Commission on Home Ministries of the General Conference Mennonite Church in Newton, Kansas; chaplain at Menno Simons Centre and the University of British Columbia; and director of the Hesston (Kansas) College Pastoral Ministries Program.

While preparing to give the keynote address at a Hesston College conference on "Discipling New Believers from an Anabaptist Perspective" in 2002, Becker said three core statements came to him: "Jesus is the center of our faith; community is the center of our life; and reconciliation is the center of our work."

"No doubt these had been rooted in my study of *The Anabaptist Vision* by H.S. Bender," he added.

Becker's address came to be published in Mennonite Mission Network's *Missio Dei* series. He noted that Stuart Murray's book *The Naked Anabaptist* was released around the same time, "helping Mennonites recognize they have something valuable to share."

"We are in something of an identity and faith crisis concerning who we are as Mennonites," he said. "Old methods and expressions aren't working anymore, and people are leaving the church — especially young people — and yet there is a search for community and desire for significant ministry. Many are finding the core values found in 'What is an Anabaptist Christian?' to be of substantial help in declaring their identity and faith." •

— *Annette Brill Bergstresser*

From the AMBS Alumni Director



A MBS has decided to incorporate the alumni newsletter into the spring and fall issues of *AMBS Window*. In this first combined issue, focused on Christian formation, it seems serendipitous that this year's recipient of the Alumni Ministry and Service Recognition earned his degree in religious education. Palmer Becker's ministry as an educator, pastor, administrator and author has been a rich blessing to the church, and his recent work to interpret Anabaptism for the 21st century is invigorating the global church.

Since 1945, AMBS and its predecessor schools have conferred six Bachelor of Religious Education degrees (all men); 71 Master of Religious Education degrees (43 men, 28 women); 19 Master of Arts in Christian Education degrees (13 men, 6 women); and 45 Master of Arts in Christian Formation degrees (11 men, 34 women). In addition, some graduates did an emphasis on education or spirituality within a Master of Arts: Theological Studies degree.

Over time, the focus of these degrees shifted from education (with faculty Bertha Harder and Ross Bender) to formation (with faculty Marcus Smucker, Marlene Kropf, Andy Brubacher Kaethler, Rachel Miller Jacobs and Daniel Schrock). We have also seen a growth in the percentage of women seeking these degrees. Alumni have served the church in a wide variety of roles, including Christian education, youth ministry, worship and spiritual direction •

— *Janeen Bertsche Johnson*

ALUMNI NEWS NOTES

ALUMNI NEWS
DEGREE ABBREVIATIONS

- MDiv: Master of Divinity
- MAPS: Master of Arts: Peace Studies
- MATS: Master of Arts: Theological Studies
- BDiv: Bachelor of Divinity
- MRE: Master of Religious Education

STAY CONNECTED TO
AMBS ALUMNI

The AMBS Alumni Facebook Group has more than 670 members who have completed 12 or more hours at AMBS. It features news about and articles by our alumni: [facebook.com/groups/amsbalumni](https://www.facebook.com/groups/amsbalumni)

If you have alumni updates to share, send them to jbjohnson@ambs.edu or post them directly in the AMBS Alumni Facebook Group.

ALUMNI SCHOLARSHIP
UPDATE

Thanks to the generous giving of our alumni, we have now fully funded an alumni scholarship that will be awarded in the 2018–19 academic year. The alumni giving project for the fall of 2017 was signage for the seminary's sustainability efforts; so far, those gifts total \$2,056.

Two AMBS alumni received the 2017 Outstanding Alumni Awards from Bethel College in North Newton, Kansas. **Harold Thieszen** (1951–53) pastored for 27 years and served as development staff for Mennonite Mutual Aid, AMBS (1987–1994) and several organizations in Kansas. **Kate Becker** (MATS 2007) is a program and policy adviser for the National Oceanic and Atmospheric Administration.

In October, Goshen (Indiana) College dedicated the Aschliman Peace Arts Collection on campus in honor of **Kathryn Aschliman** (MRE 1959), Professor Emerita of Education. The collection provides materials to teach peace to children.

Walter Paetkau (MDiv 1966) was one of 26 recipients of the 2017 British Columbia Achievement awards, which recognize the spirit, imagination and dedication of British Columbians to their communities.

John Kampen (MDiv 1975), Professor in the Dunn Chair in Biblical Interpretation at Methodist Theological School in Ohio, was Mennonite Church USA's representative at a Jewish-Christian dialogue sponsored by the National Council of Churches and the National Council of Synagogues in November.

Ed (MDiv 1976) and **Gay Kauffman** (MAPS 1990) will retire April 1 from congregational ministry in Calgary, Alberta, and move to the AMBS campus to serve as volunteer coordinators in the Church Leadership Center.

Dorothy Jean Weaver (MDiv 1977), Professor of New Testament at Eastern Mennonite Seminary in Harrisonburg, Virginia, has published *The Irony of Power: The Politics of God within Matthew's Narrative* (Pickwick, 2017) in the Studies in Peace and Scripture Series of AMBS's Institute of Mennonite Studies.

Nancy Kauffmann (MDiv 1982) will retire May 1 after more than eight years as Denominational Minister for Mennonite Church USA.

Brenda Martin Hurst (MDiv 1986) is Director of the new Thriving in Ministry Initiative, a Lilly Endowment-supported program at Eastern Mennonite Seminary, and Director of Pastoral and Theological Studies at EMU–Lancaster (Pennsylvania).

Karen Martens Zimmerly (MATS 1986) and **Terry Zimmerly** (MDiv 1988) are sharing a role as pastors at First Mennonite Church in Iowa City. Karen had been serving as Mennonite Church Canada's Executive Minister for Formation and Pastoral Leadership.

Roy (MDiv 1989) and **Maren Hange** (MDiv 1993), Co-Pastors of Charlottesville (Virginia) Mennonite Church, have participated in the clergy witness against White supremacist rallies in Charlottesville in August and in the ongoing work for healing.

Marilyn Rudy-Froese (MDiv 1992) has been appointed Church Leadership Minister for Mennonite Church Eastern Canada. She is currently interim pastor at East Zorra Mennonite Church in Tavistock, Ontario.

Arden Shank (MDiv 1985) has retired after 16 years as president and CEO of Neighborhood Housing Services of South Florida, a local nonprofit organization that collaborates with residents and other stakeholders to stabilize neighborhoods and develop sustainable housing. It provides a full spectrum of homeownership services in English and Spanish to assist potential buyers in reaching their homeownership dream. NHSSF has done foreclosure prevention counseling for 11,000 families and helped more than 2,700

new homebuyers since 2003. Before moving to Miami, Shank was director of the LaCasa nonprofit housing agency in Goshen, Indiana, for 13 years. He notes that his experience at AMBS prepared him for these roles by teaching him to think critically and ethically, communicate effectively as a writer and speaker, engage disagreements in respectful ways, and structure justice. He is now a consultant for nonprofits in housing and community development. •

Right: Arden Shank. Credit: Brian Yoder Schlabach/Goshen College



David B. Miller (MDiv 1993, current faculty) led pastoral care and missional leadership workshops in Tanzania in November for pastors in the Tanzania Mennonite Church.

Zulma Prieto (MAPS 1997) was selected as Honorary Rotarian of the Year in 2017 by the Goshen Rotary Club for her efforts over the past 25 years to inform the Latino community and build bridges between the Latino and Anglo communities through the *El Puente* newspaper.

Ricardo Liso (MDiv 1998), a member of the pastoral team of Buenos Aires Anabaptist Mennonite Church, represented the church in a joint Declaration of Commitment aimed at developing new projects and programs under the umbrella, “Ecumenical Network of Theological Education.”

In January, **Bob Yoder** (MDiv 2001) completed 14 years of serving Goshen College as Campus Pastor and Assistant Professor of Youth Ministry. He is now an Advancement Associate at AMBS.

Ryan Good (MATS 2006) joined the Washington (D.C.) Community Scholars’ Center team in August after completing his Ph.D. in Planning and Public Policy at Rutgers University in New Brunswick, New Jersey. He is teaching courses on the urban landscape and community development and placing students in internships in the D.C. area.

God’s Country: Faith, Hope and the Future of the Rural Church (Herald, 2017) by **Brad Roth** (MDiv 2006), Pastor of West Zion Mennonite Church in Moundridge, Kansas, received an award

of merit (second place) in *Christianity Today’s* 2018 book awards in the church/pastoral leadership category.

Nekeisha Alayna Alexis (MATS 2008, current staff) was a presenter at Calvin College’s 10th Annual Animals and the Kingdom of God lectures in April 2017.

Kelbessa Muleta Demena (MDiv 2012) chairs the board of Meserete Kristos College in Ethiopia and serves as Vice President of Meserete Kristos Church, the largest global Mennonite denomination.

Terry Shue (MDiv 2011) will conclude his role as Director of Leadership Development for Mennonite Church USA in May.

Sarah Thompson (MDiv 2011) helped provide training in nonviolent action to Charlottesville (Virginia) clergy in 2017 through her role as Christian Peacemaker Teams’ Executive Director, which she has now concluded.

Ashlee Pierson (MDiv 2013) organized a mental health and spirituality conference called “Closing the Gap” in October 2017 in Norfolk, Virginia.

Kyle Metzger (MAPS 2014) helped organize a “Blessed are the Peacemakers Conference” in July 2017 in Huntington, Indiana.

Martin Navarro (MDiv 2014) is Associate Conference Minister for Hispanic Ministries for Illinois Mennonite Conference and a Stewardship Consultant with Everence, serving Hispanic Anabaptist churches.

DEATHS

James Reusser (MDiv 1954), 88, died Sept. 28. He served as a pastor in Ohio and Ontario.

Ralph Lebold (BDiv 1961) died Oct. 31. He served as Director of Theological Education at AMBS (1989–1997), managed the Conference-based Theological Education Program, taught Church and Ministry and supervised Congregational Supervised Pastoral Education.

David Cressman (BDiv 1966), 84, died July 25. He served as a pastor in Indiana and as Marketing Manager for Mennonite Publishing House.

Darrell Fast (BDiv 1966) died June 11. He served as a pastor in Ontario and Kansas and as Moderator of the General Conference Mennonite Church and Mennonite Church Eastern Canada. He also was AMBS Board Chair and a member of the AMBS Alumni Council.

Dawn Ruth Nelson (MDiv 1979) died Aug. 21. She was a pastor, chaplain and spiritual director in Pennsylvania and author of *A Mennonite Woman: Exploring Spiritual Life and Identity*.

Brent Eash (MDiv 1999), 58, died Jan. 8. He was a farmer, pastor and conference leader in Indiana, and he also served as Chair of the AMBS Alumni Council.

Fred Lesakale (MAPS 2007) died April 7. He was serving on the staff of Asante Africa Foundation, a nonprofit organization providing children in Kenya and Tanzania with access to education.

Cyneatha Millsaps (MDiv 2008), Program Director for Mennonite Central Committee Great Lakes, was the speaker for the Goshen (Indiana) College vocations banquet, held Feb. 6 at AMBS. She shared about how her voice was nurtured at AMBS and how she uses it to empower others.

More than 20 students from Goshen College attended, along with GC and AMBS faculty and several AMBS students.

Right: Cyneatha Millsaps speaks with GC student Katja Norton, daughter of Sharon Norton (MATS 2012). Credit: Janeen Bertsche Johnson



AMBS SNAPSHOTS



PRESIDENT'S WINDOW

SARA WENGER SHENK

RESOURCES FOR CHRISTIAN FORMATION



David Miller available to preach, teach

Invite AMBS Professor **David B. Miller** to teach or preach in your area on topics such as Christian leadership, missional church, healthy boundaries, holistic witness and more.

ambs.edu/lifelong-learning

"Reading the Bible with Jesus"

Host a workshop with itinerant Bible teacher **Bryan Moyer Suderman** for 1–2 days of digging deep into one of the Gospels to gain tools for reading and interpreting Scripture like Jesus did, in light of today's world.

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Regaining fluency in the language of faith

I recently noticed a news story about an elderly man named Amadeo García García in Peru who is "the last person on earth to speak his native language, Taushiro." Nicholas Casey reported in the *New York Times* in December 2017 that a combination of disease and exploitation forced the Taushiro tribe in the Amazon to the verge of extinction.

The heartbreak of losing everyone with whom one can communicate in one's native language is unlike anything you or I have experienced. None of the languages we speak — English, Spanish, Swahili, Korean ... you name it — is remotely threatened. And yet I am deeply disquieted by a threat of extinction that is creeping up without us even noticing. I often wonder if we are losing our ability to talk meaningfully to each other about our faith.

A good friend who knows AMBS well observed to me last year that AMBS is a community where the language of faith is still fluently spoken. In many circles of church-related folk he relates to, he has

noted how readily we speak the languages of politics, profession, sport, popular culture and the market but stumble over the language of faith.

How might we as followers of Jesus become fluent again in our native language, our mother tongue? With the loss of faith language that we share in common, we're susceptible to ideologies from the right and left. Our Anabaptist forebears resisted the empire with authoritative, public testimony. They were devoted to Jesus, encouraged by the Holy Spirit and sustained by Scripture and prayer. Many of them went to their deaths singing and exhorting one another to be strong and of good cheer. Immersing ourselves in Scripture, prayer, confession and worship will give us freedom to speak with true authority. Fluency, however, will only come with language practice day after day in communities of formation that prepare us to be ready always to give an account for the hope that is within us (1 Peter 3:15). •

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Rooted and Grounded: A Conference on Land and Christian Discipleship

Sept. 27–29, 2018. Explore ways of relating to the land that cultivate *shalom* among human beings, the rest of creation and God. ambs.edu/rootedandgrounded

Anabaptist Short Courses (noncredit): April–May

- *Cómo Se Formó la Biblia* (on-campus) with **Loren Johns**, Ph.D.
- *Transforming Congregational Conflict and Communication* (online) with **Betty Pries**, C.Med., M.T.S.

ambs.edu/shortcourses

Journey: A Missional Leadership Development Program

Explore your call to ministry in this 2-1/2-year distance-friendly program that features a five-unit online curriculum, biweekly mentor-mentee meetings and one visit to the AMBS region per year. Register by Aug. 7.

ambs.edu/journey

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Prepare for a ministry of spiritual direction through this supervised program. Level 1 begins in August 2018 and Level 2 in October 2018. ambs.edu/lifelong-learning/seminars •

From Goshen to Peru and back again

Singer-songwriter Sadie Gustafson-Zook talks about the inspiration behind I'm Not Here

BY AARON EPP
Young Voices Editor

Born in Portland, Ore., and raised in Goshen, Ind., singer-songwriter Sadie Gustafson-Zook is currently pursuing a master's degree in jazz voice at Longy School of Music in Cambridge, Mass.

Last summer, she released *I'm Not Here*, her first album of original material. The 23-year-old wrote a handful of the album's eight songs during a study-service trip to Peru as part of her undergraduate studies at Goshen College.

An accomplished singer, guitarist and fiddler, Gustafson-Zook is joined on *I'm Not Here* by Ethan Setiawan (mandolin, guitar), Joel Pontius (bass), Sonny Carreño (drums), and Jay Lapp (steel guitar), to create an engaging collection of jazzy folk-pop tunes.

Canadian Mennonite called Gustafson-Zook, who attends the Mennonite Congregation of Boston, to discuss the album. What follows is an edited and condensed version of our conversation:

CM: Can you trace the ways in which being in Peru influenced the songs you wrote there?

SGZ: I think most of my songs have to do with social interactions, and being in a new place and not being able to communicate very well was pretty influential to a lot of the songs. For starters, "When I'm Home" had a lot to do with feeling like I couldn't really express myself because of the language barrier, and also more generally any barrier making people feel like they can't express themselves.

"It's Funny" is very much about feeling pressure to really milk the experience [in Peru], but also feeling kind of homesick and maybe that what I was doing wasn't that important.

A cumulation of a lot of experiences led to "A Lot More Time," [including when] we met some German exchange students while we were there. We were hanging out with them, having a very surface-level conversation. I was feeling like no one was

really pushing to actually get to know each other, it was just little banter kind of stuff. That was really annoying me, so I wrote a song about it.

"Fish Song" is kind of a general little love song and [is about] realizing that there's a world outside Goshen.

CM: How was your experience making the album?

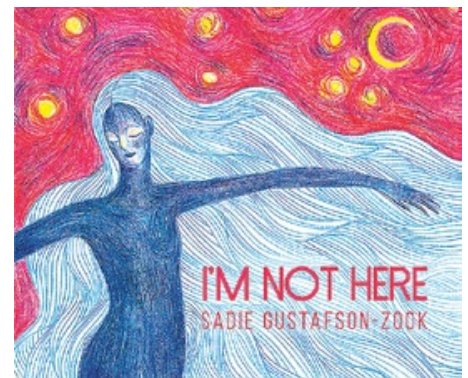
SGZ: I had never made an album with original songs before, even though I've been writing for a while, so I really felt like it was time to put down some of these tracks. This album [is] kind of a time capsule of where I was at the end of my time in Goshen. It came out when I had just moved to Boston, [which] was very much a transitional time in my life. So I was happy to have the album as a benchmark of my musical experience up until that point, [with] some of my personal experience written into the songs.

(Continued on page 36)



PHOTO BY OLIVIA COPSEY

Sadie Gustafson-Zook released her album I'm Not Here last summer.



I'm Not Here features artwork by Canadian artist Dona Park.



PHOTO BY OLIVIA COPSEY

An accomplished singer, guitarist and fiddler, Sadie Gustafson-Zook is currently pursuing a master's degree in jazz voice.

(Continued from page 35)

CM: Do you have a favourite song on the album?

SGZ: There are ones that I was surprised at how they turned out or that I hadn't performed a lot before. "You Care," for example. I had not performed that song very many times, so I was really happy to hear how it rounded out with a full band. It was also really fun to see how "A Lot More Time" and "Dove Child" became new songs when there was a full band, just because I'm used to performing those by myself.

CM: Since this interview is for a Canadian publication, I have to ask: Do you have any favourite Canadian musicians?

SGZ: The Duhks [from Winnipeg]. They just have such a powerful rhythm to them, but it still is very rootsy and very acoustic. I really admire the fiddling in that group. They also do a really good job of tackling issues in a very gentle but sincere way.

My dad used to run 99.1 The Globe, the radio station at Goshen College, and he would bring home all these CDs of new artists that were kind of up and coming in the roots community. I think that's how I ended up hearing about the Duhks. I never saw them in concert or anything, but I did meet the banjo player from the group [Leonard Podolak, son of Winnipeg Folk Festival founder Mitch Podolak], at a fiddle camp years later. I was "fangirling" a little bit. We ate at the same table and I was kind of freaking out.

Also, the artist who did the artwork and design [for *I'm Not Here*] is Canadian. Her name's Dona Park. I met her in high school when her dad was studying at Associated Mennonite Biblical Seminary. She is from Vancouver. That's another Canadian connection. ☺

For more information, visit sadiiegustafsonzook.com.



VIEWPOINT

Words worth considering

Parkland shooting provides opportunity to discuss what healthy masculinity looks like

AARON EPP

YOUNG VOICES EDITOR



MIKEMCHARGUE.COM PHOTO

During a Facebook livestream on Ash Wednesday, podcaster and author Mike McHargue made an emotional plea for men to reconsider what masculinity looks like.

Although many brave young people have spoken up in the aftermath of last month's school shooting in Parkland, Fla., to advocate for tighter gun regulations in the U.S., it's words spoken by a man in his 40s that I keep coming back to.

On Ash Wednesday, Christian podcaster and author Mike McHargue (a.k.a. Science Mike) took to Facebook Live to share his thoughts on the matter. During the emotional, 20-minute stream, he said that he believes shootings like the

one in Parkland stem from how North American culture views masculinity.

Gun violence, whether it be school shootings, suicide or other acts of violence, are overwhelmingly committed by men, he pointed out. He shared the harrowing story of how he attempted to commit suicide when he was younger, because of the isolation he felt from not fitting into the conventional mould of what a man is.

"I've held the barrel of a shotgun in my mouth and pulled the trigger," said

McHargue, who lives in Los Angeles. “Luckily, I don’t know enough about guns, or didn’t at that time in my life, to operate one successfully. But I did get to hear a ‘clink’ that resonated through my skull that I felt through my teeth. I got to taste metal and gunpowder, and, for a brief split second, I got to believe that I was dead.”

Although he never imagined taking the lives of others, as a teenager McHargue frequently fantasized about taking a gun onto a school campus and executing himself in front of other people. Loneliness, alienation and desperation are at the root of mass violence and suicide, he added.

In North American culture, being a man means being a powerful provider and strong protector who hides his emotions, he said. When men who have been conditioned to fulfill these roles are no longer able to do so, they feel lost, confused and lonely.

“We have trained generations of American men to solve their problems through domination and violence, and that’s exactly what lonely and estranged men are doing in America today,” he said.

In Canada, we don’t have the same level of gun violence that the United States experiences. At the same time, just as incidents like the Parkland shooting provide Americans with the opportunity to discuss, among other things, what healthy masculinity looks like, they provide Canadians with the same opportunity.

I was heartened when I read “A time of reckoning for men and masculinity,” the statement that Mennonite Men released last month. (See page 11 of this issue for a retitled, abridged version.) The statement recognizes that men have suffered for a long time under the burdens of patriarchal masculinity, denying and suppressing healthy emotions.

“We as men must . . . rise to embrace healthy masculinity,” the statement reads. “As men committed to our personal journeys of healing, we must join the critical work of dismantling oppressive systems and reconstructing ways of living that serve the well-being of all people.”

In his livestream on Ash Wednesday, McHargue offered his definition of what

a man is: “A man is a powerful advocate. A man uses the strength of his voice and the height of his stance to stand up for others, to stand alongside those who need help and assistance finding their place in the world. And in doing so, a man finds the meaning to get up every day and be a member of society that doesn’t need to stand on top of others.

“A man is a strong partner, living in equality with someone else in his life—a man, woman or person of a non-binary gender identity—and a man is confident enough in his sexuality to be unconcerned with what society may think happens in his own home with his own partner.”

“[He is] honest about his feelings, his success and his failings,” McHargue continued. “He is vulnerable. He has the courage to admit when he is hurt, when he is fearful, when he is shamed, and in doing so invites others into intimate community, especially those closest to him. And a man is empathetic, because a man who is not afraid of his own feelings is not afraid of the feelings of other people.

“And finally, a man is an equal member in his household, whether that’s with a spouse, a domestic partnership, co-parenting arrangements. Even with his children, a man isn’t afraid to share in authority and decision-making.”

McHargue’s words echo those of scholar Jackson Katz in the 2015 documentary about masculinity, *The Mask You Live In* (available on Netflix).

“We have a responsibility to our sons to break down the systems of emotional constriction that lead so many men to have lives of quiet desperation and depression and alcohol and substance abuse, and all the other ways that men self-medicate,” Katz said.

“We need to redefine strength in men not as the power over other people, but as forces for justice. . . . We need more men who have the courage to stand up and speak out, even when it means taking a risk.”

Whether you are young or old, Canadian or American, those are words worth considering. ❧



PHOTOS THIS PAGE

BY THE REPRESENTATION PROJECT

Loneliness, alienation and desperation are at the root of mass violence and suicide, Mike McHargue says.



‘We have a responsibility to our sons to break down the systems of emotional constriction that lead so many men to have lives of quiet desperation and depression,’ says scholar Jackson Katz.



‘[A] man is empathetic, because a man who is not afraid of his own feelings is not afraid of the feelings of other people,’ says Mike McHargue.

Calendar

British Columbia

March 23: "Living the gospel" fundraising banquet for MCC B.C., at Northview Community Church, Abbotsford; at 6:30 p.m.

March 24,25: Fraser Valley Singers present Bach's "St. John Passion": (24) at Trinity Christian Reformed Church, Abbotsford; (25) at Fleetwood Christian Reformed Church, Surrey; both performances at 7 p.m.

April 14: "Reading the Bible Together" conference, at Level Ground Mennonite Church, Abbotsford, from 8:30 a.m. to 3:30 p.m. Resource person: Tim Geddert. For more information,

email admin@mcbs.ca.

April 21: Camp Squeah paddle-a-thon, from Harrison Lake to Island 22. For more information, email info@squeah.com.

Saskatchewan

April 13: The Mennonite Historical Society of Saskatchewan presents "And When They Shall Ask," a docu-drama about the Mennonite sojourn in Russia from 1788 until the present, at Bethany Fellowship Centre, Saskatoon, at 7 p.m.

April 28: Spring Banquet in the Wood fundraiser for Parkland Restorative Justice, at 6 p.m. at the Prince Albert Wildlife Federation. For more information, email heather@parklandrj.com.

Manitoba

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.

March 30: The Winnipeg First Mennonite Church Choir, with orchestra under the direction of Yuri Klaz, presents Mendelssohn's "Lobgesang" on Good Friday at 7 p.m. at the church.

March 30,31: "Good Friday through the senses," self-guided contemplative half-day retreats in Winnipeg: (30) 1 to 5 p.m.; (31) 9:30 a.m. to 1 p.m. For more information, call Laura Funk at 204-489-7016.

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

Ontario

March 17: Elmira meat canning fundraising breakfast, at Calvary United Church, St. Jacobs. Speaker: Stefanie Heide, a 2016-17 MCC Service and Learning Together worker who served in Cambodia. For tickets, call 519-745-8458.

March 22: "Never forget the victims of crime" lecture. Speaker David Crane will reflect on his role in prosecuting Charles Taylor, the president of Liberia, for war crimes. At the Centre for Governance Innovation Auditorium, Waterloo, at 7 p.m. A Conrad Grebel University College event.

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.

March 30: The Grand Philharmonic Choir presents Bach's "St. John Passion," at Centre in the Square, Kitchener, at 7:30 p.m. For more information, visit grandphilchoir.com.

April 7: Conscience Canada annual general meeting, at Conrad Grebel University College, at 3:30 p.m. Speaker: Tamara Lorincz. Topic: "The climate

UpComing

Camp Squeah paddle-a-thon aims for a million

HOPE, B.C.—For the last 19 years, many dedicated people have participated in a unique fundraising event for Camp Squeah: the annual paddle-a-thon. The event raises funds for Squeah's staff bursary fund, and over the course of its life has raised \$850,000 to support returning students who serve at Squeah for the summer. The event is held on a weekend in April—this year, April 21. In more recent years, the event has started in Hope on the Fraser River and has ended the next day in Fort Langley. Rob Tiessen is Squeah's executive director and has participated in the event since its inception. He says that this year the event will begin where it began 20 years ago: on Harrison Lake. "We decided that for this year's event, we wanted to do a bit of a nostalgia thing by going back to the original route, but we also wanted to focus more on saying thank you to all those who have participated over the years," he says. Over its long run, the paddle-a-thon has averaged about \$40,000 a year. Organizers are hoping this year's 20th-anniversary paddle-a-thon could raise enough funds to put the grand total at a million dollars. To donate or to register, visit squeah.com/camps/paddle-a-thon/.

—Camp Squeah



CAMP SQUEAH PHOTO

Two voyageur canoes allow inexperienced paddlers to participate in the annual Camp Squeah paddle-a-thon.

Theatre of the Beat is touring Canada this fall with their new play, **#churchtoo**, exploring themes of sexuality, power, and abuse.

BOOK THE TROUPE

TOUR DATES

SEPTEMBER - NOVEMBER 2018

Reserve your church/community as a destination on this national tour.

CONTACT

rebecca@theatreofthebeat.com

519.807.4347



theatreofthebeat.ca

(Continued from page)

costs of Canada's new defence policy."

April 10: Kindred Credit Union annual general meeting, at Creekside Church, Waterloo; registration begins at 6:30 p.m.; meeting starts at 7 p.m.

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 Opportunities



Employment opportunity
Sales Specialist
Waterloo, Ontario

This valued team member is responsible for increasing the client base by managing all aspects of the sales cycle, including qualification, communication, team collaboration, relationship building and driving increased revenue for the organization.

Contact: Human Resources, hr@peaceworks.ca
<https://peaceworks.ca/careers/sales-specialist>



Employment opportunity
Outtatown Site Leaders
2018/19

Come be a Site Leader with the Outtatown Discipleship School, a unique, one or two-semester certificate program of Canadian Mennonite University.

The Site Leader must be a committed follower and disciple of Jesus Christ, a learner, and at the same time dedicated to teaching and training young adults to be faithful disciples of Jesus Christ. The Site Leader must be willing to work closely with others in leadership settings which are constantly changing.

Visit our website for more information about the site Leader opportunities in Burkina Faso, South Africa, and Guatemala.

www.outtatown.com




Wildwood Mennonite Church

Employment opportunity
Half-time pastor

Wildwood Mennonite Church in Saskatoon invites applications for a half-time co-pastor. The successful candidate will work closely with our current co-pastor (who will also be half-time). Ideal start date is early summer 2018. Learn about us at wildwoodmennonite.org

Please email applications to Glade Penner searchchair@wildwoodmennonite.org

Or to Ryan Siemens, MCSask Executive Minister minister@mcsask.ca



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.



Artist in Residence opportunity

Bethel Mennonite Church, Winnipeg, strongly supports the continual development and strengthening of the arts in our faith community. Therefore in 2016 it implemented an initial three-year program for an Artist in Residence at Bethel.

Our aim is to embody Bethel's Vision Statement with creative expressions of faith. In different years alternative artistic genres will be explored. The first Artists in Residence, 2016-17, focused on story-telling; the second Artist in Residence, 2017-18, focused on visual arts. Other suggested areas to be covered include poetry, music, drama/liturgy, visual arts, and culinary/food artistry; other areas of creativity will also be considered. If you have gifts in any of these areas and you are interested, please send your resume and a one-page proposal to office@bethelmennonite.ca. The proposal should identify how you anticipate contributing to the life of the church using the artistic and creative gifts you wish to explore. Please check our web site at <http://www.bethelmennonite.ca> and click on "About" and "Volunteering & Employment" for further information and requirements.

Annual term of service (fall to spring): September to May/June. Remuneration: Bethel will provide an honorarium of \$1000/annum or \$500/half-year, and pay any pre-approved expenses for the project(s).

Applications for the term beginning in September, 2018 are invited until March 31, 2018. If you would like to discuss your proposal before you submit it, please feel free to talk to a member of the Worship Committee – call the Church Office at 204-453-2199 for contact information.



PHOTO BY DAVE ROGALSKY

Stand Firm performed at the Ontario Mennonite and Brethren Marriage Encounter Valentine's Day banquet on Feb. 17 at Waterloo North Mennonite Church in Waterloo. Don Taylor, the band's leader, changed just a few words in the Monkees' 1967 hit, 'I'm a Believer,' turning the love song into one that spoke of commitment to God instead. Marriage Encounter is focussed on helping married couples improve their marriages through better communication skills, primarily listening to words, body language and emotions. About 120 enjoyed the fundraising banquet and music. Jim and Ruth Martin reported that the group's Facebook page (facebook.com/MBMEEO/) has led to an increase in the number of couples coming to the twice-yearly Encounters, noting that many of them are not Mennonite or Brethren.

God at Work in the Church Snapshots



CMU PHOTO BY ALISON RALPH / TEXT BY NICOLIEN KLASSEN-WIEBE

Winners of the 13th-annual Verna Mae Janzen music competition at Canadian Mennonite University are, from left to right: Riley Dyck (second), a pianist in his fourth year of a bachelor of music program, majoring in piano with a comprehensive concentration; Emma Heinrichs (first), a third year student in a bachelor of music program, pursuing concentrations in piano performance and early years music education; and Katy Unruh (third), a soprano in her third year of a bachelor of music program, concentrating in vocal performance and choral music education. Second from right is Peter Janzen, who created the competition in honour of his late wife, Verna Mae Janzen, who died of cancer in 1989.