

# CANADIAN MENNONITE

February 4, 2019 Volume 23 Number 3

## Lessons in the Kinderforest

Focus on Education

pgs. 20-26

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## EDITORIAL

# The adventure of leadership

VIRGINIA A. HOSTETLER  
EXECUTIVE EDITOR



I got my first taste of journalism at a Mennonite school.

As a second-year English major, I began writing for

*The Weather Vane*, the student newspaper at Eastern Mennonite College (now Eastern Mennonite University), in Harrisonburg, Va. The following year I accepted the challenge of becoming co-editor of the features section.

Since those years, I've followed the careers of some of my student colleagues on that paper. The other co-editor has worked in peace and justice ministries; she writes and supports women in leadership. One news editor served in the pastorate, publishing and in a Mennonite seminary. Another had a job in Mennonite publishing and then became a long-time teacher in the public-school system. Our editor-in-chief went on to have significant influence in peace education and restorative justice practice at a national level.

Our years at a church school taught us about community, grounded us in faith, honed our skills and gave us the impetus to use our gifts for service.

I've been pondering the role of church schools in the formation of leaders. It's easy to make a direct connection between theological education in Mennonite schools and the formation of pastoral leaders. As a church, we need places where students and professors have deep conversations about faith, ethics and theology, where pastors-to-be find themselves shaped by the biblical story and inspired by the Anabaptist faith perspective.

But consider the many others who have attended Mennonite elementary schools, high schools and institutions of

higher learning. What formation did they receive there that prepared them to serve our individual congregations and the larger church? And what influence have Mennonite alumni had in professions outside of the church scope: secular education, the arts, medical fields, the trades, social services, the legal world, sports, communications and business.

It's not easy to get statistics on the graduates of the 13 schools affiliated with Mennonite Church Canada. But when you start looking around, it's possible to spot many leaders who, in a church school, were launched into the adventure of leadership.

One pastor I spoke to estimates that his congregation of 325 members has about five graduates from Anabaptist Mennonite Biblical Seminary, at least 15 who attended Canadian Mennonite University and a handful from Columbia Bible College. The pastor studied at Rockway Mennonite Collegiate and says that the church is "deeply connected" to Rosthern Junior Collegiate. These people are serving as lay speakers, worship planners and in other congregational roles. Some of them have accepted the call to serve in roles supporting the regional and nationwide churches.

This issue of *Canadian Mennonite* includes a special focus on education, with stories from various Mennonite schools about students growing in knowledge, exploring their faith, asking questions about the world and learning to serve their communities. Although these stories don't explicitly mention leadership, these schools—and others not mentioned here—are fostering attitudes and skills that characterize good leaders.

On page 23, Menno Simons Christian School expresses the goal that students will "see beyond themselves," and articulates its vision as "education for life." The goal is that students "receive an education that is beyond academic, one that will stay with them throughout their life," so they will become instruments of change. Undoubtedly, other Mennonite schools share this vision.

Who knows what leaders will emerge from the current "crop" of students enrolled in our Mennonite schools? Some of them are already exercising their leadership gifts in our midst—or they're waiting for us to ask them. In the future, one of them might become the treasurer of your congregation, the choir director, chair of the board or a children's Sunday school teacher. They might inspire your congregation in its outreach and its witness for peace. One of them might play a key role in a community-service organization or inspire a local business to implement ethical practices.

The church schools walk alongside our families and congregations in the formation of leaders who will serve in our congregations and in the community beyond church walls.

The early Christians had lessons to learn about leadership. In the books of I and II Timothy we read instructions for how leaders should live and carry out their duties. Young Timothy is encouraged to "kindle the gift of God that is within you" with "a spirit of power and of love and of self-discipline" (II Timothy 1:6).

These words still inspire us today. Let us, with the Apostle Paul, encourage educators and students in the important adventure of shaping and becoming leaders. ❧



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PHOTO: BRIAN YODER SCHLABACH, GOSHEN (IND.) COLLEGE

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## CANADIAN MENNONITE

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

Website: canadianmennonite.org

Facebook.com/Canadian.Mennonite @CanMenno

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**Board Chair,** Henry Krause, hakrause@telus.net, 604-888-3192

### Canadian Mennonite Staff:

**Publisher,** Tobi Thiessen, publisher@canadianmennonite.org

**Executive Editor,** Virginia A. Hostetler, editor@canadianmennonite.org

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

**Online Media Manager,** Aaron Epp, onlinemgr@canadianmennonite.org

**Contributing Editor,** Rachel Bergen, contribed@canadianmennonite.org

**Editorial Assistant,** Barb Draper, edassist@canadianmennonite.org

**Graphic Designer,** Betty Avery, designer@canadianmennonite.org

**Circulation/Finance,** Lisa Jacky, office@canadianmennonite.org

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

**Senior Writer,** Will Braun, seniorwriter@canadianmennonite.org

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

**Alberta Correspondent,** Donita Wiebe-Neufeld, ab@canadianmennonite.org

**Saskatchewan Correspondent,** Donna Schulz, sk@canadianmennonite.org

**Manitoba Correspondent,** Nicolien Klassen-Wiebe, mb@canadianmennonite.org

**Eastern Canada Correspondent,** Janet Bauman, ec@canadianmennonite.org

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

**FEATURE**

# How long until the fullness of time?

By Peter Haresnape



PHOTO: © ISTOCK.COM/SHAIITH

**And here our ideas of justice collide with God's vision. For us, justice must be established right away for it to be meaningful: 'What do we want? Justice. When do we want it? Now!'**

**T**here is an old story that when Michelangelo was painting the ceiling of the Sistine Chapel, Pope Julius would come by to yell up at him in the scaffolding, “When will my ceiling be ready?” Michelangelo would grit his teeth and mutter, “When it is finished.”

In Mark 5, Jesus enters a town and a great crowd gathers around him. Jairus, a leader of the local synagogue, pushes his way through the crowd looking for Jesus, and throws himself into the dirt. He is a desperate man, for the sake of his dying daughter; he is there as a father. And he is an important man also, whose name was remembered when the gospel was recorded, who makes this request with authority.

But there is another in the crowd, a woman sick for 12 years, impoverished and ashamed, and she also needs to be healed. She does not have a voice here. She cannot legitimately be out in public. She certainly can't throw herself at the feet of Jesus and tell him what is wrong with her.

Whose situation is more desperate?

## In this story we can sense that ancient prophetic question, ‘How long? When will I be healed? When will fairness and righteousness be established?’

The silenced woman who has suffered the last 12 years, who has spent everything she has? Or the child lying sick at home, and her father throwing himself into the dirt to loudly claim the presence of Jesus?

Of course, if it were any of us, the child would get priority. She is close to death, she is far away and she is a child. The woman has lived for 12 years with this condition. For whatever reason, right or wrong, her need does not take priority. And yet, Jairus is an important man in the synagogue. He is probably used to having everything go his way, and now the great healer and teacher set off for his house.

Then Jesus stops and looks around as if he has caught a glimpse of an old friend in the crowd, and brings her over

and chats with her. Who is this, Jairus wonders, and what does it have to do with my daughter? Why is Jesus stopping? Where is his urgency? Why is this important? And then the heart-stopping sight—a grim-faced member of kin who would only have left the sick bed with the worst of news.

In this story we can sense that ancient prophetic question, “How long?” When will I be healed? When will fairness and righteousness be established? This is the cry of those who can imagine a good resolution but cannot see how it will happen. And it is a theme throughout the prophetic literature.

The dialogue between the prophet Habakkuk and God as they see a corrupt society echoes today:

*“O Lord, how long shall I cry for help, and you will not hear? Or cry to you, ‘Violence!’ and you will not save? Why do you make me see iniquity, and why do you idly look at wrong? Destruction and violence are before me; strife and contention arise. So the law is paralyzed, and*

*justice never goes forth. For the wicked surround the righteous; so justice goes forth perverted.”*

We see this theme throughout the Bible. The biblical writers use the days of creation, the years of kings, time in exile, periods in the wilderness and symbolic numbers, to give the message that God's plans take time.

Our ancestors in the faith probably had the same feelings we have. Confronted by the large injustices of the world, confronted by the intimate unfairness of sickness and disorder, and believing that God is good, we ask, “How long? What's taking so long?”

Part of our faith is giving voice to those very real feelings, this longing for God's

justice and reign to be made complete on earth as it is in heaven. But asking the question does not mean that you will like the answer. When Habakkuk asks, he records the response of the Lord:

*“Look among the nations, and see; wonder and be astounded. For I am doing a work in your days that you would not believe if told.”*

It sounds pretty good, until God elaborates on the specifics. God's plan is to stop the wickedness in Israel by sending the Babylonians to destroy the nation. It's not a very reassuring answer. It's as if you complain that you have been imprisoned, and your rescuer reassures you that the prison will soon be on fire.

It seems that throughout Scripture, God's response to these cries of “How long?” is, “Hold on. I am working on it. Things are happening that you do not perceive.”

And here our ideas of justice collide with God's vision. For us, justice must be established right away for it to be meaningful: “What do we want? Justice. When do we want it? Now!”

Justice delayed is justice denied! The first thing that oppressed people ever hear is, “Be patient. Don't ask for too much.” How long, O Lord? How long do I need to bleed, hidden, alone, afraid? Who can tell me that my pain is not as important as the child of privilege who has lived in comfort all her life? How many years do I have left? How many will be enough?

Injustice anywhere is a threat to justice everywhere!

When will the children be returned to their parents? When will the walls fall and the borders be torn down? When will all people be welcomed and celebrated, people of all nations and genders and gifts and capacities? When will human rights be respected and the flourishing of creation be uplifted? How long, O Lord? How bad do things have to get? And the answer in Scripture is: Be patient. Hold on. I am coming soon.

This is not very satisfying. It is an affront to human dignity. It is deeply upsetting. But the answer “Be patient” is not a dismissal of the question or of the

person asking the question.

I believe that this anger, this forceful demand, this fierce longing, is a spiritual gift and a part of our function as the body of Christ. We are meant to ask “How long?” I also believe that God has an answer or, rather, God is answering. And

was told to wait or be patient or hold off bothering Jesus. Sometimes we have to break the rules as well, as best as we can, for the good of as many as we can.

Some of us are like that woman who could only take the greatest risk and reach out for her own healing. Some of

at work. So keep offering that prayer with all the anger you can offer. Keep on working for justice right now. Keep being dissatisfied with the compromises that the world tries to offer. God expects better and, in the fullness of time, we can glimpse God’s completeness waiting to break out.

Jacob Riis wrote, “When nothing seems to help, I go look at a stonecutter hammering away at a rock perhaps a hundred times without as much as a crack showing in it. Yet at the hundredth-and-first blow it will split in two, and I know it was not that blow that did it but all that had gone before.” ❧

## Keep being dissatisfied with the compromises that the world tries to offer. God expects better and, in the fullness of time, we can glimpse God’s completeness waiting to break out.

another part of our function is to help one another engage with that answer, even when it is unsatisfying or upsetting.

There is a phrase in the Third Eucharistic Prayer of the Anglican tradition that has always stuck with me. “In the fullness of time, reconcile all things in Christ, and make them new.” God’s completion comes in the fullness of time. Justice comes in the fullness of time. Looking for that completion within the fullness of time means that we recognize that God is present, right here and now, in our present.

In *The Sacrament of the Present Moment*, Jean Pierre de Caussade writes, “The present moment is the ambassador of God to declare [God’s] mandates.” Time itself is the place where God’s plan is being revealed.

It is not that God is waiting backstage for things to get worse, in order to make a grand entrance and fix everything. Praying “in the fullness of time reconcile all things in Christ and make them new” means that this very moment is the moment when another stage of God’s plan is being completed. God is bringing creation closer to its full reconciliation with God.

But what about justice right here, right now? Here, we need to follow the example of Jesus. He is confronted by the needs of two daughters, one far away and dying, the other hidden nearby and suffering. And he breaks the rules and heals them both. The miracle is that everyone was healed that day. No one

us are like Jairus, who can only elbow through the crowd with his privilege and power to advocate for a helpless little one. And some of us are lying at home, unmoving, waiting to be called into life and brought to the table for a meal.

The cry of “How long?”—whether anguished, exhausted or hopeless—is a legitimate prayer to the One who is



*Peter Haresnape is the national coordinator of the Student Christian Movement of Canada, a Christian Peacemaker Teams reservist and a member of Toronto United Mennonite Church’s preaching team. Adapted from a sermon he preached there on July 1, 2018.*

### /// For discussion

1. What are some dissatisfying or upsetting situations in your life, in your congregation or in your community where you wish God would intervene to bring justice or healing? What emotions do you experience when you think about these situations? How do you pray about them?
2. In the story from Mark 5, how might Jairus have felt when Jesus took the time to heal a woman instead of hurrying to where Jairus’s daughter lay dying? How do you respond when God’s answer seems to be, “Be patient. Hold on. I am coming soon.”?
3. Peter Haresnape suggests that our fierce longing for justice is a spiritual gift, and we are meant to be asking God “How long?” Do you agree? What can we learn from the need to be patient? Can suffering be redemptive?
4. What do you think Haresnape means when he says, “Time itself is the place where God’s plan is being revealed.” Does time mean something different to God than it does to us? How would you explain the phrase, “In the fullness of time”?
5. How might Haresnape’s references to Michelangelo or the work of a stonecutter help us to be more patient?

—By Barb Draper

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## /// Readers write

### ✉ CM, Miriam Toews criticized for exploiting Bolivian rape case

Re: “Moderns ghosts of a horse-drawn scandal”  
Oct. 8, Oct. 22, Nov. 5, Nov. 26, 2018, issues.

I feel that Miriam Toews’s book *Women Talking* exploits the sad situation in the Manitoba Colony in Bolivia and is obviously written by a person who has never been in Bolivia. It is insensitive, misusing “the women” for her literary purposes. It is surely not Bolivia, as there are no haylofts or quilting bees, and the colony women are not all illiterate. Does fiction allow for a distortion of facts and a misrepresentation of people when it locates the story in a definite place, the Manitoba Colony, and identifies names such as Friesen and Loewen?

I question *Canadian Mennonite* for allowing Toews’s book to motivate four lengthy articles at this time. Will Braun has never been to Bolivia nor was he able to speak personally with the women he tried to contact. In his first article, he mentions several times that there are “few established facts.” I do not doubt the accounts of sexual abuse and incest, and the veracity of this sad story, but I wonder what these articles will achieve now, even as Braun alludes to letting the Bolivian events speak to “our own ghosts.”

Maybe *CM* could suggest the reading of Martha Hiebert’s book *Beyond the Village Circle: Narratives by Mennonite Women from Bolivia*, written in 2017.

Perhaps Braun doesn’t know that there have been some positive experiences in the last years. During my last visit to Santa Cruz I participated in a Sunday service in the yard of some Old Colony Mennonites who were being baptized in one of the Bolivian churches belonging to the Convention of Bolivian Mennonite Churches. They had invited some of their Old Colony friends and one of the Spanish Mennonite churches. Maybe, hopefully, change will come from within.

HELEN DUECK, WINNIPEG

*The author is a retired missionary with the former Commission on Overseas Mission.*

### ✉ Critics of Bolivian Mennonites ‘encased in postmodernist insularity’

Re: “Modern ghosts of a horse-drawn scandal, Pt. 4,”  
Nov. 26, 2018, page 18.

I appreciate Will Braun’s remarks on the cultural bias of North American Mennonites who are so frequently prone to view traditionalist Mennonites as childish regressives. We—including myself—are

hopelessly encased in postmodernist insularity.

I do not wish to engage in a critique of Miriam Toews’s recent novel, *Women Talking*. Her prose is wondrously beautiful, but I would argue that western writers, like the rest of us, frequently condescend to cultures that don’t match up to our educated and prosperous standards.

The serial rapes that occurred in Bolivian Mennonite colonies are indicative of deep flaws in their culture. No defence of the subjugation of women in their colonies is possible. However, might we also be examining “*the beam in our own eye*” and “*the mote in the eye of our neighbour*” (Matthew 7)?

ROBERT MARTENS, ABBOTSFORD, B.C.

### ✉ More than prayer for peace is needed

Re: “Pregnant with peace” feature, Nov. 26, 2018,  
page 4.

I’m thankful to Carol Penner for her insights and dedication generally, and for the “Pregnant with peace” article.

I admit, though, that encouragement to pray for a cause—peace, in this case—may foster the delusion that in praying for God’s intervention, we feel we have done something, possibly all we’re capable of. “I’m praying for you/it/them” can ring as hollow as a politician’s words, “Our thoughts and prayers are with you,” expressed after a tragedy.

I’m grateful, however, that Penner has written, “The goal is for God’s Spirit to transform us as we pray.” I fear the vision of church congregants praying ardently for peace, but with that ardour failing to accompany them through the church door as they leave. “You pray for the hungry. Then you feed them. That’s how prayer works,” Pope Francis has said.

“Peace” discussions, even prayers for peace, are obviously a part of being a “peace church.” Assuming we mean a reduction or elimination of conflict in the world when we say “peace,” and assuming that Pope Francis is expressing a truth, we Mennonites need to teach each other what active peacemaking could look like. We need to devise ways for our regional churches, our congregations and each individual to be part of active, concrete advocacy for peace.

Maybe Penner could broach such a prayer “follow-up” in another feature. I’d welcome that.

GEORGE EPP, ROSTHERN, SASK.

### ✉ Put your money where your prayers are

Re: “Pregnant with Peace,” Nov. 26, 2018, page 4.

Carol Penner’s metaphor for a church waiting

expectantly to see the fruits of God's action in Jesus is apt. Truly we have been waiting long to see peace and goodwill reign on earth among humankind. We can be tempted to think it will never come to pass, that things here are going from bad to worse and headlong towards catastrophe. Prayers in the congregation are a vital part of keeping hope alive.

But how effective is it to keep praying for peace when we keep paying for war? Our democratically elected government spends huge amounts on instruments of war and on training people to operate our warships, submarines, fighter planes and drones with money they get from taxpayers, namely us, who sit in the pews praying for peace.

Besides praying, let's take some well-directed action to help bring to birth the peace we are pregnant with. Some of us who are self-employed or otherwise have to send a cheque to the Canada Revenue Agency at tax time can withhold 9 percent (equal to the Department of Defence budget). Many others of us who are not owing income tax, or whose taxes are taken off their pay cheques, can still make a clear statement that we are labouring to bring life to the earth, not to deliver death and destruction.

How to do this can be seen and done using the Peace Tax Return at [consciencecanada.ca](http://consciencecanada.ca). Conscience Canada has been helping Canadians "speak their peace" for 35 years. Many more need to join in for Ottawa to hear our cries.

MARY GROH, KITCHENER, ONT.

## /// Milestones

### Births/Adoptions

**Barkman**—Dawn Rowayn S. (b. Dec. 10, 2018), to Paul and Elisa Barkman, Grace Mennonite, Steinbach, Man.

**Fouk**—Leif Livingston James (b. Jan. 1, 2019), to Karen Fouk (Faith Mennonite, Leamington, Ont.) and Jon Bartel.

**Gangloff**—Ava Katherine (b. Oct. 23, 2018), to Courtney and Brad Gangloff, Sterling Mennonite, Winnipeg.

**Jantzi**—Isaiah John (b. Jan. 14, 2019), to John and Mallory Jantzi, Maple View Mennonite, Wellesley, Ont.

**Pizzano**—Dante Isaac (b. Jan. 7, 2019), to Amanda Friesen

and Anthony Pizzano, North Leamington United Mennonite, Leamington, Ont.

**Rachul**—Austin Luke (b. Dec. 11, 2018), to Amy and Devin Rachul, Morden Mennonite, Man.

**Sas**—Ivan Sylvester (b. Jan. 3, 2019), to Casey and Lara Sas, Emmanuel Mennonite, Abbotsford, B.C.

**Tataryn**—Norman Nathan (b. Dec. 24, 2018), to James Tararyn and Kathryn Janzen, Osler Mennonite, Sask.

**Thiessen**—Robin Elizabeth (b. Dec. 17, 2018), to Daniel Thiessen and Lisa McBride, First Mennonite, Calgary.

**Weiler**—Tavian (b. Dec. 8, 2018), to Richard and Rhonda Weiler, Crosshill Mennonite, Ont.

### Marriages

**Klassen/Toews**—Matthew Klassen and Leah Toews, Leamington United Mennonite, Ont., Aug. 18, 2018.

**Robinson/Wagner**—Shirley Robinson and Frank Wagner, St. Jacobs Mennonite, Ont., Dec. 27, 2018.

### Deaths

**Bergen**—Therese (nee Fast), 86 (b. Dec. 20, 1931; d. Dec. 9, 2018), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

**Enns**—Mary, 90 (b. Dec. 22, 1928; d. Dec. 23, 2018), Arnaud Mennonite, Man.

**Epp**—Eleanore, 88 (b. May 20, 1930; d. Jan. 1, 2019), Bethany Mennonite, Virgil, Ont.

**Freeman**—Cleason, 94 (b. May 25, 1924; d. Dec. 20, 2018), Floradale Mennonite, Ont.

**Gerber**—Melvin, 74 (b. Nov. 20, 1944; d. Jan. 8, 2019), Maple View Mennonite, Wellesley, Ont.

**Hiebert**—Kay, 88 (b. Jan. 10, 1930; d. Dec. 11, 2018), Breslau Mennonite, Ont., in Belleville, Ont.

**Hubensky**—Russell, 97 (b. Jan. 11, 1921; d. Dec. 11, 2018), Emmanuel Mennonite, Abbotsford, B.C.

**Martin**—Allen D., 75 (b. Feb. 13, 1943; d. Jan. 9, 2019), Floradale Mennonite, Ont.

**Riediger**—Henry, 94 (b. April 26, 1924; d. Jan. 1, 2019), Leamington United Mennonite, Ont.

**Ruby**—Norma, 81 (b. Jan. 4, 1937; d. Dec. 21, 2018), East Zorra Mennonite, Tavistock, Ont.

**Wiebe**—Peter, 94 (b. Feb. 7, 1924; d. Jan. 3, 2019), Charleswood Mennonite, Winnipeg.

**Woelk**—Helen (Koop), 91 (b. Nov. 16, 1927; d. Jan. 8, 2019), Leamington United Mennonite, Ont.

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## FROM OUR LEADERS

# Relational engagements outside the church

Dorothy Fontaine

**T**his past week I attended a cluster meeting with a small group of pastors from southern Manitoba to talk about mission and church engagement in their communities. The pastors talked about the work that their congregations are doing locally and many voiced the need for more resources and support for their mission committees and the members who serve on them.

There is, after all, much to think about around mission, and there many differing opinions:

- **How does** one do church mission?
- **Is there** a right or wrong way?
- **What do** we hope to accomplish?
- **Is the** goal to evangelize and get more people to church on Sunday mornings? Or are we to simply serve, pray and trust that the Spirit will lead people to where they need to go? What if the answer depends on the circumstances: How does one discern then?

I'm not writing this with the intention of answering these questions. In fact, if I had one take-away from that meeting, it's simply that we need to be asking them. If we don't, our lack of discernment will impact on the way we engage. One

pastor, for example, noted that, when it comes to local mission, we often gravitate towards indirect kinds of engagement, such as fundraisers or bake sales, rather than relational engagements.

This was an interesting observation, and at first blush I wondered if the pull towards indirect engagement was related to time constraints; after all, it's much easier to write a cheque for someone than to enter into long-term relationship with the person.

Relationships are messy, and you never know where they'll take you. They also require an emotional investment that takes a different kind of toll. Interestingly, though, the pastors of this cluster group noted that relational engagements between church members and the community actually happen with frequency through volunteer programs outside the church. In fact, we spent a good deal of time talking about how churches can serve their community through the connections that their members make when volunteering for outside organizations.

But this doesn't get to the question of why churches sometimes lean towards indirect engagement, and I think it's important that we ask this. Perhaps, as already noted, it's because we haven't

done enough discernment around local mission, so we default to things we know are safe, or we aren't comfortable with our missiology. Or perhaps at some level we feel that church mission actually prevents us from forming meaningful relationships!

That last one would be ironic but not unthinkable. When I was growing up, I attended a church where a lovely, well-meaning Sunday school teacher would ask us to report on the number of people we had witnessed to each week. Although I was too young to put words to my "dis-ease," I resisted that kind of engagement. I wanted friends and genuine relationships; I instinctively knew that that was not the way to go about it.

Whatever the reasons, and I am sure there are many, I believe that, as we extend beyond ourselves into the wider circle of God's love, we, too, will grow. After all, God's mission is to gather us all in (Ephesians 1:9-10). ☸



*Dorothy Fontaine is the director of mission for Mennonite Church Manitoba.*

## — A moment from yesterday —



**Why do you travel? For fun, to learn, to connect? All three combined for Dorothy, Lorna and Gertrude Bergey as they joined a Mennonite Historical Society of Ontario bus tour to Pennsylvania in May 1983. Here, they stand in front of the Pennsylvania home of European emigrant Hans Ulrich Bergey in Salford. In 1897, Pennsylvanian David H. Bergey "discovered" his relatives in Ontario and wrote a genealogy to reconnect the branches of the family. In an age of easy travel and flow of information, we forget how hard it was for immigrant families of the past to retain their connections.**

Text: Laureen Harder-Gissing  
Photo: Doug Millar /  
Mennonite Archives of Ontario



archives.mhsc.ca

## THIRD WAY FAMILY

## The love it held

Christina Bartel Barkman

When we pulled up the steep driveway of my grandparents' old house, I was overcome with tears of nostalgia and tears of loss for the love that this space once held.

My beloved Oma and Opa had spent 35 years of retirement in this mountain-side home. All of my life I've known them here, and when the owner of this now bed and breakfast hotspot showed us around, I could see them there, sitting on the veranda having *kafe* and *kuchen* with their Mount Cheam view all to themselves.

I could see my dear Oma, sun shining through her thinning hair, with Opa holding her hand—as he had for nearly 70 years—just days before she died. I could hear their thick German accents telling the story of losing their firstborn in the midst of war, Oma wondering when Opa would return from his military duties in the Second World War to bury their son.

I could feel Opa's powerful presence as he talked about the forgiveness he found on the cross, forgiveness for his participation in the violence of war. I could hear the conviction in his voice when he talked about the Sermon on the Mount and said, "You cannot love the enemy and pull the trigger too."

I could picture their looks of love as I helped them untangle precious Christmas decorations, hearing stories of the loving friends and family who gifted each ornament. I could picture Oma's unending rows of *pfeffernusse* and ice cream pails full of these little Christmas treats for each of the six families they were Oma and Opa to.

How could one space, one building, one yard, one mountainview, hold so much love, truth, forgiveness and conviction? How could so much of who I am today be woven together through the memories of this space? And how could I ever convey to my four young children who are wondering why Mama's crying so much, what this beautiful space means to my aching and weary heart?

When we drove off, winding around the cattle fields where Opa once farmed, I held my husband's hand and cried over the loss of two lives I had loved so dearly. As I looked back at my kids, my oldest, at 8 years old, was in tears, too. We didn't say much, but I could sense his understanding, his love for his Mama and the heartache of loss that he knew too well.

It had only been five months since we'd left Manila, the place where he was raised, loved and called home. My boy had sobbed when he said goodbye to

Filipino friends who were big brothers to him. His little heart had known what it is to love and to lose; to say goodbye to a space, a home, a family; and to mourn a life that once was so special, so familiar and filled with so much love.

There was so much beauty in the tears my son and I shared, because we mourned a loss so powerful and beautiful that it shaped our whole being. As my dear Filipino sister wrote in mourning our family leaving Manila, "Tomorrow is a new beginning. New setting, new characters. But the next pages will always reflect the previous chapters of our history."

Just as my Oma and Opa, with all they taught and all they loved, shape who I am, how I parent and how I show Jesus to all those around me, our six years of ministering in the Philippines now deeply shapes my family, too. The loss we all feel reveals the love there was and the love we keep striving to give. ❧



Christina, with her four little ones and her pastor husband, seeks to live out Jesus' creative and loving "third way" options.

## Et cetera

## Popular Mennonite names

The GRANDMA (Genealogical Registry and Database of Mennonite Ancestry) project of the California Mennonite Historical Society seeks to produce a list of all the descendants of the Dutch-Prussian-Russian stream of Mennonites. According to GRANDMA 5, the 10 most common Mennonite surnames are:

(Information from 'GRANDMA: First in a Series,' by Bruce Hiebert, in *Roots and Branches*, Vol. 24, No. 2, June 2018, page 19.)

Dyck	28,429
Friesen	28,126
Klassen	22,374
Wiebe	20,869
Janzen	19,687
Penner	17,836
Peters	17,598
Neufeld	14,860
Thiessen	14,488
Woelck	14,104

## FAMILY TIES

# Can we talk about MAID?

Melissa Miller

In June 2016, the government of Canada enacted legislation that enabled eligible adults to seek medical assistance in dying (MAID). At the time, I followed some of the debate with many questions and a mixture of hope and dread. My questions included the incongruity of lodging the matter with healthcare professionals, who are committed to saving and serving life. I also wondered how Christians would integrate their faith with MAID.

I wondered if pacifist Christians, who hold a strong commitment to preserving life, had the capacity to consider the possible merits, even mercy, in assisting someone to die. I wondered about how a theology of suffering, redemptive suffering even, so basic to Christianity, would inform the choices we make.

Like many Canadians, I hoped the law would provide relief for individuals whose suffering seemed unbearable. I had enough awareness of others' chronic pain and terminal illness to know a little about the excruciating grey areas. I hoped that pressure would be eased for doctors and nurses, and for family members. It seemed beneficial, if risky, not to criminally charge those who were helping to ease suffering.

At the same time, I feared we were taking the first steps onto a slippery slope,

where the sacredness of life is diminished and where humans attempt to take for themselves authority that belongs to God. It seemed then, and it seems now, as if MAID exists in tension between Christian values to alleviate suffering and to affirm the absoluteness of God's power to extend and withdraw life.

I saw clearly that the boat was well down the river; the trend towards acceptance of assisted death had momentum. Whatever my views, I would soon be living with MAID as a legal option. Now, here we are, some two-and-a-half years later. As of the end of 2017, 3,714 people had accessed MAID in Canada.

I continue to live in hope and fear, and with unanswered questions. I am mindful that many of us are on the boat in the river trying to determine what route to take, or to assist others. People like healthcare professionals and pastors, and, of course, anyone with a loved one who is experiencing great suffering and seeking release from that suffering.

Seeking information does help with the struggle. (Information on MAID is readily accessible online at [canada.ca](http://canada.ca).) I have gained a certain respect for the strict criteria in place. Many view the criteria as too restrictive. Author Lawrence Hill's account of his mother's death, in the June

2, 2018, issue of the *Globe and Mail*, was particularly heartbreaking. I am open to learning from those with direct experience, like that found in *Memory's Last Breath*, Gerda Saunders' astonishing account of her life with dementia.

Getting information from a variety of sources helps. "Family perspectives: Death and dying in Canada" by Katherine Arnup (available at [vanierinstitute.ca](http://vanierinstitute.ca)) is an excellent, thoughtful and thorough treatment of death and various options for end-of-life care. [Virtualhospice.ca](http://Virtualhospice.ca) is another resource.

As Arnup says, "Death is a natural part of life, but many Canadians are hesitant to have essential conversations about the end of their lives."

This brief column is my small way to encourage you to have the big, essential, if difficult, conversations about death and dying. A conversation suggests community. We have each other to talk with, listen to, and pray with about the hard parts of life, including that our life will someday end. Might we use the opportunity provided by MAID to more deeply explore Christian faith and to seek the means to have hope-filled lives and the capacity to die with trusting hearts? ☿



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

## Et cetera

### Chatelaine's 32 Canadian women who absolutely rocked 2018

**For working to improve the rights of Indigenous people in Canada: As the Minister of Indigenous Services, Jane Philpott of Community Mennonite Church, Stouffville, Ont., has said she wants to avoid a top-down approach to the Indigenous file and, instead, aims to work closely with communities to target their needs, boost infrastructure and help improve the quality of life for Indigenous people overall. Philpott made it a priority to work on the Indigenous child services crisis . . . and she is fighting to keep kids in their communities and cultures. After a year of consultations (during which she was thanked as the best minister to hold this portfolio), she'll introduce child services legislation this January.**

—Adapted from [bit.ly/chatelaine-philpott](http://bit.ly/chatelaine-philpott)

(On Jan. 14, Philpott's portfolio was changed to Treasury Board president.)



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## LIFE IN THE POSTMODERN SHIFT

# Sharing life with your tribe

Troy Watson

In 2013, I embarked on an ancestral pilgrimage to Scotland. The first site I visited was Lochmaben Castle, where, according to my Aunt Faye's genealogical research, one of our ancestors was born.

Lochmaben Castle was a major defensive stronghold for both the Scottish and the English through the 13th to 17th centuries. Possession of the fortress swapped back and forth between the two, as it was captured and recaptured. Today, it lies in ruins, located in a remote area of Dumfries.

After exploring the grounds of this historic site, I sat in silence, enjoying the warmth of the sun and soaking in the solitude of this paradoxical place that was both peaceful and stained by centuries of armed conflict.

My inner being, with its contradictory predispositions, started to make sense in this place. My proclivity towards melancholy, for example, had found a home. I sensed that my melancholy was something that began long ago in this place, and many other places like it, where my ancestors had lived, laughed, loved and lost. Here, in the shadow of these crumbling walls, my melancholy was no longer mine. It was our melancholy. Something we shared as kin.

This awareness spread to my deep-rooted shame. My shame no longer felt like mine, but rather an extension of the shame of our clan. It was our shame, not mine. No longer my burden to bear alone, but a weight we shouldered together.

I soon realized that all my gifts, strengths, abilities, limitations, defects, insecurity—all of it—had a long history of being shaped, influenced and developed for centuries through my family tree,

and were now manifesting in my life for another round of being shaped, influenced and developed for the next generation.

I felt significantly lighter as this insight took root. I felt free of something. What exactly, I still can't say. The best way I can describe the experience was healing liberation resulting from a peculiar connection

with human beings I had never met—my ancestors. I'd never felt this before and it was a surprisingly powerful experience.

Most Mennonites I know have a deep connection with, and respect for, their ancestors. I recall a conversation with one of my Mennonite mentors years ago about how I respected the traits and attributes of so many Mennonites I'd met. He responded, "Troy, this Mennonite way of being is the result of 400 years of genetic modification. The Mennonites you've met and admire haven't developed these traits and attributes on their own. Many of us were literally born this way."

We are all the result of genetic modification. This can be frustrating. It can also be liberating. For instance, it's quite a relief to share the burden of responsibility for who you are and why you are the way you are. This shared responsibility empowers us to shoulder our share of the load. For example, when I feel anger, instead of letting it take over, I try to be aware that this is not my anger but my participation in the collective anger of our tribe. This creates an opportunity for me to transmute our collective anger into life-giving energy, "breaking the cycle" for the next generation.

Christianity widens the circle of shared life to include strangers. In Christ, my

suffering is not my suffering, but my participation in the suffering of Christ and the whole body of Christ. Sharing in our collective suffering and joy is different from weeping with those who weep and rejoicing with those who rejoice. It's deeper than empathy or sympathy. It's not trying to feel what someone else is feeling; it's being

**Christianity widens the circle of shared life to include strangers. In Christ, my suffering is not my suffering, but my participation in the suffering of Christ and the whole body of Christ.**

aware that what I feel, think and sense do not belong to me, but are my experiences of a collective experience we all share. Your sadness, for example, is not your sadness; it's your experience of our sadness. This awareness diminishes our identification with the individual self and increases our sensitivity to our oneness with each other.

As we grow spiritually, the tribe we share life with continues to grow. Ultimately, we discover our tribe is humanity. We eventually experience our interconnectedness with all people and creation.

My suggestion is to start by feeling and sensing this deep connection of shared life with your ancestors and kin. Then expand this connection to include more and more people, eventually including your enemies and those you detest. It's been working for me, slowly but surely.

Why is this important? Sharing life, sharing in the suffering and joy of all, is what participating in the body of Christ is about. It's also the only way we'll resolve the escalating conflicts and problems of our present age. ☸



*Troy Watson is pastor of Avon Mennonite Church, Stratford, Ont.*



# 'Passing quilt' gives dignity in death

*Butterflies symbolize transition from earthly to eternal life*

BY AMY DUECKMAN  
B.C. Correspondent  
ABBOTSFORD, B.C.

**D**eath is a frequent visitor at Menno Place, B.C.'s largest senior care facility.

Until a couple of years ago, though, deceased residents were removed as quickly as possible on a funeral home gurney, wrapped in a nondescript covering and seen by as few people as possible. But thanks to a group of dedicated quilters, those who have recently passed now leave the facility with dignity under a butterfly quilt, symbolizing transformation to a new life.

Menno Place chaplain Ingrid Schultz says that fellow residents would ask about their neighbour who had died, as they missed seeing the person at meals and other activities. They had no chance to say goodbye.

Several years ago, Schultz's colleague, Ruth Neufeld, whose father had recently died in hospice care, gave her the idea for a butterfly quilt. The hospice had the practice of saying farewell to the deceased with a butterfly quilt covering the gurney, and Neufeld had been touched when staff and family together accompanied her father on his final journey out the door. "This seemed like a lovely way to honour someone who had died, and for staff and residents to show support to the family," Schultz says.

Schultz and Neufeld began planning how they could implement something similar at Menno Place. They got permission from the hospice to use the idea, and then, when Menno Place chief executive officer Karen Baillie visited a care home in Eastern Canada and saw the success of a similar butterfly quilt there, the idea took off.

"Butterflies represent transition and new life, and in the case of the butterfly passing quilt they represent passing from earthly life to eternal life," explains Schultz.

Meanwhile, several women from a

fellowship group at Emmanuel Mennonite Church in Abbotsford, where Schultz is a member, had decided to meet weekly to quilt together. Dubbing themselves the "Menopositives," they first made quilts for two women in their group who were undergoing cancer treatments. They later made quilts for missions projects. In early 2016, Schultz approached the Menopositives about fashioning a quilt for the Menno Place project, and they readily agreed.

Menopositives coordinator Lenora Zacharias designed a pattern using the butterfly symbol as explained by Schultz. "We worked with that as a group and settled on the concept of the curved flight of butterflies moving from the darker blue tones at the bottom up into the lightest tones at the

annual butterfly release celebration in Menno Place's courtyard.

Schultz reports that the quilt has been used many times since its dedication and is much appreciated by families and Menno Place staff.

Instead of rushing a resident's body out of the building, staff now coordinate a "passing quilt processional" befitting and honouring the person's life. After one of the chaplains has offered a prayer of release for the resident now entrusted to God's hands, the quilt is placed over the gurney in the resident's room.

Chaplains, family members, volunteers, residents and staff will accompany the deceased resident to the door, where a blessing is spoken and a favourite song of that person is sung. These have ranged from "What a Friend We Have in Jesus" to "Edelweiss" and "Day-O."

As the body is placed in the funeral home's hearse, the quilt is removed and reverently folded up.

"Families say that the passing quilt helps them to have closure," says Schultz. "They appreciate knowing that their family member was loved and remembered. The passing quilt is an important way to honour residents and help bring closure to the family, fellow residents, volunteers and staff."

Because of the large number of deaths at Menno Place—last year

there were 160—a second quilt has been added, so that both Menno Hospital and Menno Home have easy access to one.

Hilde Wiebe, retiring executive director of Menno Place Care Services, made the second quilt as a gift to Menno Place, piecing it together with the quilting by the Menopositives. ❧



PHOTO BY AUSTEN HOLMQUIST

***The family of a recently deceased Menno Place resident watch as their loved one is escorted out under the 'butterfly passing quilt' made for this purpose.***

top of the quilt, with lots of colourful butterflies that were created by the ladies in the group," says Zacharias.

The group worked hard to finish the quilt in time for Menno Place's annual memorial service in June 2016, honouring those residents who had passed away during the previous year. The quilt was dedicated at the memorial service, which some of the Menopositives attended, followed by

# MCC cuts Canadian programs to focus on advocacy

BY WILL BRAUN  
Senior Writer

**M**ennonite Central Committee (MCC) Canada is cutting about \$350,000 from its Indigenous Neighbours, Restorative Justice and Low German programs. The changes are driven by a decrease in thrift store income, a shift to more international spending, and a decision to “go deeper” rather than wider.

Rick Cober Bauman, MCC Canada’s executive director, says the thrift store shortfall is projected to be about \$800,000 across Canada next year.

The shift to more international work involves a decision in 2017 to allocate 55 percent of undesignated donations to overseas programming, up from 50 percent. This is being phased in over five years, resulting in about \$150,000 less for Canadian programs next year compared to this year.

Cober Bauman says that this shift reflects the fact the overall societal capacity to respond to need is greater in North America than abroad.

The double-pronged shortfall has led to numerous cuts. The 65-year-old Labrador presence will end as of March 31, the fiscal year end. Marty and Dianne Climenhage are the current MCC workers there.

In addition, MCC Canada’s national coordinator positions for Indigenous Neighbours, Restorative Justice and Low German programs—each the equivalent of one full-time position—will be cut. The Low German coordinator, James Schellenberg, retired last fall, and will not be replaced. Restorative Justice coordinator Randy Klassen and Indigenous Neighbours coordinator Diane Meredith will conclude their work in March. Miriam Sainnaway had shared the position with Meredith until last October, when her employment with MCC Canada ended.

Other changes include:

- **Closure** of the International Visitor Exchange Program in Quebec.
- **Elimination** of the youth and online

engagement coordinator in the Maritimes.

- **A reduction** from full-time to half-time of the Peace and Justice Ministries coordinator in Quebec;
- **An end to** MCC Alberta’s coordination of the 35-year-old M2W2 prison visitation program.
- **Elimination** of the Low German program within MCC Manitoba, concluding 10 years of work by Winkler-based Tina Fehr Kehler.

The latter two decisions were made at a provincial level, related to the shift to more overseas spending. Programs in Quebec and the Maritimes are administered directly by MCC Canada.

On the positive side, Cober Bauman says that MCC Canada will expand the advocacy capacity of its Ottawa Office by about one full-time equivalent in the new fiscal year.

## Low German

Cober Bauman says the need for work with Low German Mennonites has decreased. Other agencies provide services and Low German-speaking Mennonites already established in Canada support new arrivals. He says Low German-speaking Mennonites in Canada are increasingly MCC volunteers and donors rather than program recipients.

Also, since 2012, MCC’s colony work abroad is coordinated in those countries, not from Winnipeg, thus reducing the need for the coordinator position.

## Labrador

Elimination of the Labrador program, which historically focused largely, although not exclusively, on Indigenous relations, is tied to changes in the community and MCC Canada’s desire to “go deeper.”

Cober Bauman and his wife worked in Labrador with MCC in the late 1980s and



2016 MCC NEWFOUNDLAND AND LABRADOR FACEBOOK PAGE PHOTO

*Labrador Innu elder Elizabeth Penashue, left, hosts an MCC learning tour.*

early '90s. At that time, the task was to “[come] alongside a community that was trying to find its voice, especially around low-level military flying,” he recalls. Now, that community has found its voice and its voice is strong. The call for MCC to be in that community is not what it once was, he says.

He also notes the absence of MCC-supporting churches in that region, reducing the possibility of neighbour-to-neighbour relations. He feels the Truth and Reconciliation Commission’s Calls to Action emphasize work in settings where churches and individuals run into Indigenous people in their daily lives.

“Part of what we are signalling [with the Labrador decision] is that the work in provinces, where we invite churches and community groups into relationships with their Indigenous neighbours, is core to our response to the Calls to Action, and MCC Canada’s role in strengthening our national advocacy voice around those issues is the value added that MCC Canada brings to that,” he says.

Ironically, in 1990, long before this age

of reconciliation, MCC Canada had two full-time Native Concerns staff, a remarkable range of relationships with Indigenous communities across the country, and a budget of \$360,000 in today’s dollars. Provincial MCC offices currently employ the equivalent of 5.5 full-time people in specific Indigenous Neighbours positions, half of that in Ontario.

The MCC Canada board has made a formal commitment to the Calls to Action, and Cober Bauman says, “This [current set of decisions] in no way is a diminishing of that; in fact, I hope it makes us stronger.”

### Advocacy

Cober Bauman says that new strength is the planned increase in staffing at the Ottawa Office, with increased focus on Indigenous matters and Restorative Justice. He says of the shift from full-time coordinator positions in these two areas to half as much new staff capacity in Ottawa: “I believe that we can get stronger impact in these two areas with the investment in advocacy.”

The roll of national coordinators has been to “contribute to coalition work,” such as

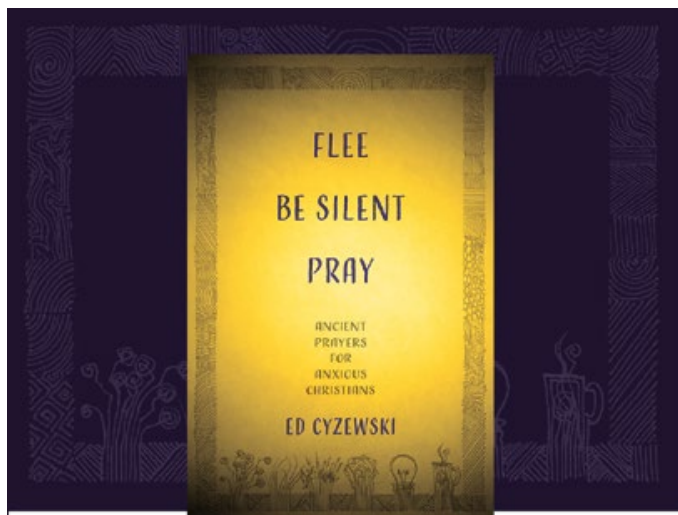
with Kairos, to convene national gatherings of provincial staff working in these areas, and to create some web-based materials.

How can MCC Canada increase advocacy capacity while reducing overall Restorative Justice staff capacity? “Because the provinces are where program delivery is happening for Restorative Justice work,” says Cober Bauman.

### Quebec

Noting another area of change, Cober Bauman adds that MCC Canada wants to “be a little bit more French-capable” than it has been, recognizing the significant constituency in Quebec. This is another example of going “a little deeper,” although, again, in an area experiencing staff reductions.

Speaking of what he sees as a key strength of MCC, Cober Bauman says that “people involved with MCC feel like they are touching the needs of the world in a very real way . . . and I think these changes are consistent with that.” ❧



What if God is calling us not to frenzied activity but to deeper encounter? Anxious, results-driven Christians can never pray enough, serve enough, or study enough. Shed the exhaustion of a duty-driven faith. Flee. Be silent. Pray.

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# 'This is about us'

*'Caregiving in a #ChurchToo world' seminar aids church leaders to address sexual abuse in their congregations*

STORY AND PHOTO BY JANET BAUMAN

Eastern Canada Correspondent  
BADEN, ONT.

**H**ow do churches prevent sexual harassment and abuse in their midst? How do they respond when abuse happens? How do they shift the culture in their ranks so that victims feel safer to share their stories?

These questions were all addressed during a recent seminar on the practical and spiritual dimensions of #ChurchToo—a spinoff movement of #MeToo—focusing on sexual misconduct in churches. According to seminar leaders, the answers lie in collectively naming and owning this together.

Called “Caregiving in a #ChurchToo world,” the event was held at Steinmann Mennonite Church in Baden, for pastors, chaplains and lay people involved in spiritual caregiving. It was organized by leaders from the Anabaptist Learning Workshop, a program of Mennonite Church Eastern Canada, in cooperation with Conrad Grebel University College, and it included participants from several denominations.

A similar event was held the day before in Kitchener, to train denominational leaders to address sexual misconduct. David Martin, MC Eastern Canada’s executive minister, said it was “rewarding to have 11 denominations working at this together,” and that it was “especially important to involve lay leaders.”

Marie Fortune, an author, lecturer, pastor and theologian, and Emily Cohen, a trainer and curriculum developer, were the resource people from the FaithTrust Institute, an organization working to end sexual and domestic violence.

Fortune called the response to sexual misconduct within the church up to now an “institutional failure,” marked by strategic efforts to minimize the harm done, blame victims and avoid responsibility. The results, she said, have actually jeopardized



*Emily Cohen, left, a workshop leader, chats with Matthew Bailey-Dick, coordinator of the Anabaptist Learning Workshop, at a 'Caregiving in a #ChurchToo world' seminar on Jan. 19, at Steinmann Mennonite Church in Baden, Ont. Behind them on the wall, coloured heads represent people's stories and experiences of sexual abuse that are known to workshop participants.*

the church’s present and its future. The church has undermined its credibility and compromised its mission, she said, adding that, instead of protecting the vulnerable, the church has contradicted its own values by protecting itself. She called this betrayal by the church and its leaders “secondary victimization,” in which harm is multiplied and the deepest wounds and trauma occur.

She said sexual misconduct by leaders is a “widespread reality across our faith communities,” to which “no one is immune.” But, she said, the church is at a turning point because survivors of abuse who speak out have reached “a critical mass,” and more people are talking about it. She challenged her listeners to acknowledge that “This is about us,” and to ask, “What are we going to do in response?”

She went on to describe an alternative “justice-making response” congruent with the church’s values, that ends up being in the best interest of everyone involved. She sees a moral imperative within Judaism and Christianity to protect the most vulnerable, citing biblical references to a hospitality code that calls for the protection of

widows, orphans and strangers, the most vulnerable groups in that society.

She offered an analogy that comes from the laws of the sea, where an international code guides navigation and establishes the hierarchy of boats and ships. The vessel with greater power and maneuverability is the “burdened party” and must give way to the vessel with less power and maneuverability—the “privileged party”

Applied to the church, she said, leaders carry the burden of responsibility to not exploit their vulnerable congregants, who are in the privileged position of trusting their faith leaders. She said it is impossible for people in the church to remain neutral in the face of sexual misconduct, claiming that God calls the church to stand with people who are harmed.

If it is willing to take responsibility through confession, repentance and compassionate restitution, she said the church “can be a real source of healing and justice” for survivors.

Cohen led a workshop exploring how the church can own this justice-making agenda. She shared material from her prevention curriculum, encouraging church leaders to develop clear language and communication around boundaries. She identified several boundary topics for faith leaders to examine, such as power differentials and dual relationships. She explained how boundaries can get muddled; what constitutes a boundary violation; and how different expectations, interpretations and contexts can affect understandings of boundaries.

Both leaders identified self-care as another topic related to boundaries. They cautioned pastors to do their self-care and healing in settings outside of their pastorate, to avoid using congregants for their own purposes.

Times of worship, led by Carol Penner, assistant professor of theological studies at Grebel, opened and closed the day’s activities. Referencing the hymn “I Will Come to You in the Silence,” Fortune said that if people know the truth conveyed in that hymn, “then we are equipped . . . to help each other on this path” of seeking healthy boundaries, congregations and ministries, “so that the mission of the church can be carried to a hurting world.” ☞



# Freedom on two wheels

*Local engineer designs bicycles for individuals with disabilities*

STORY AND PHOTO BY NICOLIEN KLASSEN-WIEBE

Manitoba Correspondent  
WINNIPEG

If you ever see a candy-apple-red tandem bicycle cruising through the streets of Winnipeg, you can be sure it's the Dueck family.

"We go out pretty much daily, weather permitting, from as early in spring as we can go out until as late fall as we can," says Linda Dueck. "We are well-known in our neighbourhood for the people with the red bike."

Linda and her husband Rob have two daughters, Amanda and Megan. Megan, 21, has Global Developmental Delay and was born with very low muscle tone. The Duecks purchased a tandem bike from Freedom Concepts Inc. in 2010 so she could have the opportunity to cycle. "It's an equalizer," says Dueck. "It gives us the ability to ride, because if we didn't have it . . . she wouldn't be able to ride."

Freedom Concepts has been designing and building bikes for people with disabilities since 1991. The Winnipeg company starts from scratch, welding all of its own frames and getting all the upholstery done onsite. It builds every bike to custom order, assembling each piece in a unique combination based on the rider's needs.

It also builds what are called "custom custom" projects. Instead of using the typical custom parts the company regularly makes, the team designs and creates each part from scratch to produce a one-of-a-kind bike. In 2016, Freedom Concepts made a bike for conjoined twins in British Columbia.

These are some of Colin Bock's favourite projects. He is lead engineer at Freedom Concepts and has worked there for 14 years. Bock, who attends First Mennonite Church in Winnipeg, loves the tricky bike orders because he really gets to know the clients through conversations with them, their parents and their therapists.

"No day is the same," he says. "You don't get stuck in a rut around here because

there's always something new popping up that needs to be addressed. There's never a dull moment."

One of his most memorable projects of 2018 was a bike for a boy born with no arms. The team brainstormed by riding a bike around the workshop, testing out different ideas.

Larry Penner, plant manager, configured the bike so it could be steered with his knees and sent a video to the family of himself riding the bike with his arms hanging at his sides, using only his legs to steer. The boy loved it. He loved the freedom he could have, without any straps or harnesses holding him back.

The team even got to meet the boy when he visited the workshop a few times.

"There is no person that we will not try to build a bike for," says Penner.

Bock works from Winnipeg while his clients are across North America and even international, so it's special when he gets to see the effect his work has. "When you can see the individual that you designed your product for actually successfully using the product, then you remember that," he says.

Megan absolutely loves riding her bike. Other than being a lot of fun, it is an important tool that helps her develop muscle tone. A short ride for her is about three kilometres.

Megan and her parents often end up at a stretch of railway tracks to watch the trains go by, something Megan loves to do.

"We have been stopped many times because we're sitting there waiting for a train," says Dueck. "People will get out of their cars and come ask us where we got the bike. We've been asked many, many times."

Before Megan owned her bike, she and her parents were part of a group that tested tandem bikes for Freedom Concepts while they were in development. Children's Rehabilitation Foundation in Winnipeg



**Colin Bock builds custom bikes for people with disabilities, at Freedom Concepts Inc. of Winnipeg.**

also had tandem bikes from the company on loan during the summer, which the Duecks used many times. Megan was finally able to own her own bike through funding from the Foundation.

Bock has gotten to know the Duecks through helping them with bike maintenance that comes with such extensive use. "I'm impressed how many miles they put on the bike," he says. "We've replaced their rear wheels a number of times and helped them fix this, fix that."

Dueck says her family is grateful for all the work Freedom Concepts has done for them. "Freedom Concepts has been really, really good to us," she says. ❧

# They put a spell on you

Winnipeg a cappella choir Incantatem specializes in music from pop culture

BY AARON EPP  
Online Media Manager

**D**on't expect to hear anything by Bach, Brahms or Beethoven if you attend a performance by Winnipeg's Incantatem. The a cappella choir's repertoire has a unique focus: music from movies, TV shows and video games.

The choir is an offshoot of Geekdom House, a program founded by two Canadian Mennonite University (CMU) alumni that aims to love and serve the geek community—people who are “connoisseurs and fanatics of science fiction, fantasy, comics, anime, board games, video games, computers, and the art and creativity that come along with those things.”

“There aren't a lot of . . . geek choirs out there, and we wanted to offer unique events for people in Winnipeg who love sci-fi, fantasy and video games to attend,” says Allison Alexander, who co-founded Geekdom House and Incantatem. “We also wanted to create a place for geeks who love to sing and want to learn to be better vocalists.”

Formed in January 2016, the 12-member choir meets for rehearsal every Monday evening at River East Church (formerly River East Mennonite Brethren Church).

The choir takes its name from *Priori Incantatem*, a spell in the Harry Potter series that reveals the last spell cast by a wizard's wand.

“We wanted a name that had roots in magic and fantasy,” Alexander says. “‘Incantatem’ is probably derived from the Latin *incantatio*, meaning ‘spell or enchantment,’ and *cantus*, meaning ‘singing or chanting,’ so we thought it was appropriate.”

The choir's most recent concert, entitled “Beyond Platform 9 3/4,” featured music from the Harry Potter film series. A previous concert focused on music from *The Lord of the Rings*, and past performances have included songs from *Doctor Who* and *Ghostbusters*.

Sara Jane Schmidt, a piano teacher and choral conductor with more than 40 years of experience, serves as the choir's musical director.

Schmidt also attends River East Church and began leading Incantatem in October 2017 after responding to an announcement in the church's bulletin. “I'm not a geek, I don't know anything about geekdom and I'm not familiar with much of the music,

but send me your playlist,” she remembers telling Incantatem co-founder Michael Penner during their first conversation.

She was pleasantly surprised by what she heard. “I really, really liked the music and the arrangements they were doing,” she says. Not all of the choir's members are trained musicians, she notes, but they can read music and figure things out. “They work hard, and we're having a lot of fun.”

Incantatem's relatively laid-back approach is one of the things that attracted Carissa Boschmann to the group. “I hadn't been in a choir since [studying at] CMU and was looking to join one, but one that wasn't really formal,” she says. She joined Incantatem in October 2016. “This one was nerdy, and I'm very nerdy, and that just seemed way more fun than singing an excessive amount of Bach.”

In addition to having a lot of fun singing with the group, she says she appreciates the choir's caring atmosphere. Each rehearsal starts with a short devotional and prayer, and choir members often confide in one another. “Whenever something's going on in someone's life, we're there to be supportive and give hugs and whatever the person needs,” she says.

Alexander agrees. “One of the best things about the group is the community and friendships that have developed between the singers,” she says. “We just like to have fun together, and I think that joy spreads to the audience during our concerts.”



PHOTO BY KYLE RUDGE

“One of the best things about the group is the community and friendships,” Incantatem co-founder Allison Alexander says.

Some of the choir members have found themselves on the margins of the social circles they have been a part of in the past, but Incantatem is a place where they can belong. “This is a circle that is inclusive and makes people feel included,” Schmidt says. “Even a non-geek like me.”

“When I joined Incantatem, I said that this is going to be the best geek choir in Winnipeg,” she says. “Maybe it already is, [but] I like challenges, I like learning and

improving, and I like helping others do the same. We’re in this together and we’re going to keep moving.”

The choir is planning its next performance for November, and Schmidt and the singers are looking forward to it. ❧

*Incantatem is always looking for new members. Singers don’t need to be Christians or self-professed geeks to get involved. They just need to love singing*

*and be able to read music at a basic level. Anyone interested can email [incantatemsingers@gmail.com](mailto:incantatemsingers@gmail.com) for details.*

*Watch a video of Incantatem rehearsing ‘Hedwig’s Theme,’ a song from the Harry Potter film series, at [canadianmennonite.org/incantatem](http://canadianmennonite.org/incantatem).*



## GATHERING AROUND THE TABLE

# ‘To the heart through dal’

BY ASHISHA LAL

Special to *Canadian Mennonite*

**D**uring my year of living in Canada as part of the International Volunteer Exchange Program (IVEP), sponsored by Mennonite Central Committee (MCC), I made *dal* (lentil soup) a number of times. In my country, India, *dal* is a basic everyday food.

My IVEP placement was at Thrift on Kent, an MCC thrift shop in Kitchener, Ont. We did soup days for a few months during my time there, when once a week one of the staff would make a soup lunch for all of the others. When I made soup the first time, it was on my birthday and I was a little nervous. The staff loved it and one of the managers asked me for the recipe. That is when I actually wrote it down on paper; before that it was just in my head.

**My recipe uses pigeon pea lentils, that are similar to yellow split peas, which are very commonly used in Chhattisgarh, the state in India that I am from.**

I learned this recipe from my mother. She was an amazing cook, and I am a very average cook. I learned to cook when she was fighting cancer. She passed away five years ago, so this is one of my memories of my mother—this is a part of her that I try to keep with me. This recipe for spinach *dal* is one of my favourites, and my family (my dad, brother and sister-in-law) all like the way I make it.

My host family, Erin and Rick Bruinsma, live in Waterloo and attend Waterloo Mennonite Brethren Church. I cooked *dal* the first time for my host family, and they loved it because of its good flavour and because it has little spice compared to other Indian food. I made it for them more than once.

My host mom works for the Mennonite Brethren Mission. When she was organizing a prayer retreat, she asked me to make *palak dal* (spinach lentil soup) for anyone who was vegetarian or needed to eat a gluten-free diet. So I made a huge pot for 50 to 60 people. Because I had to work the next day and couldn’t stay late, I wasn’t there when it was served, but I heard that everybody liked it!

In India, *dal* is frequently eaten with flatbread such as *roti* or *chapati*, or with rice, a combination referred to as *dal bhat*. Many different kinds of lentils can be used to make different kinds of *dal*. My recipe uses pigeon pea lentils, that are similar to yellow split peas, which are very commonly used in Chhattisgarh, the state in India that I am from.

As I think about my experience of



PHOTO COURTESY OF ASHISHA LAL

**Ashisha Lal, an MCC IVEPer who served at Thrift on Kent in Kitchener, Ont., last year, made dal for her coworkers.**

making soup in Canada, I say, “*Dal se dil tak*,” which means “to the heart through *dal*.” ❧

*Ashisha Lal served as a management support worker at Thrift on Kent in Kitchener, Ont., for a year, ending July 2018. She is from Korba, Chhattisgarh, India. Her home church is Katghora Mennonite Church, part of Bharatiya General Conference Mennonite Calisiya.*

*The recipe is available online at [canadianmennonite.org/stories/lal-dal](http://canadianmennonite.org/stories/lal-dal).*



# Lessons in the Kinderforest

*Goshen College program gets local students out of the classroom and into the woods*

BY ABBY KING  
Goshen College  
GOSHEN, IND.

About once a month, 24 students from the Goshen College Laboratory Kindergarten class—a partnership between the college's education department and Goshen Community Schools—spend the day climbing trees, building shelters and making mud pies in Witmer Woods.

While it may sound like the children are given a whole day of recess, they are actually participating in Kinderforest, a program of Goshen College's Merry Lea Environmental Learning Center, the first of its kind in Goshen.

Kinderforest is largely based on immersing children in nature, in the hope of forging a love for the environment, and developing in physical, social, emotional and cognitive aspects.

The program first started two years ago

when the principal of Wolf Lake (Ind.) Elementary School reached out to Merry Lea's environmental education outreach team. Since Merry Lea's first year working with Wolf Lake, Kinderforest programs started sprouting up within the region.

Several benefits come from Kinderforest programs, according to Marcos Stoltzfus, Merry Lea's director of environmental outreach: Children learn to think critically, they discover a sense of place and they get a sense of accomplishment from doing things on their own.

While Merry Lea has developed a Kinderforest program and offers it in partnership with interested schools, the environmental learning centre is only directly involved with a few schools. Currently, it has supported four different

schools in four different districts with Kinderforest programs, including the class on the Goshen College campus.

For the College Kindergarten class, a normal day of Kinderforest begins at 8:30 a.m. Before the students go out to play, it's important that they're dressed properly. During the winter months, they need to be bundled up with snow pants and boots, waterproof gloves and hats. And no matter the season, the kids wear "Frogg Toggs," waterproof jackets and pants to keep them dry and safe from poison ivy.

Then, Jenna Labash, the teacher of the College Kindergarten class, and Katie Stoltzfus, another environmental educator from Merry Lea, lead the children to Witmer Woods, right across the street from the campus. Once they arrive, the children go to their "sit spots," specific places in the woods that each child has chosen. While at their spot for 15 minutes, they quietly journal observations about the environment around them.

After a quick regrouping to talk about what they saw at their "sit spots," the students are released to go exploring. For the most part, they are free to do what they want: climb trees, swing sticks around, pick up fallen tree trunks. The children need to stay in view of an adult and are often reminded to think about safety.

According to Marcos, research shows that students who engage in "appropriate risk" are better able to evaluate how "ready" they are to take on the next task. "We're intentionally trying to give them space to develop some resilience and practise skills that sometimes include falling down or scraping a knee."

With an environmental educator along, the children have the opportunity to learn not only about taking risks and learning from mistakes, but also about plants and the environment. ❧



GOSHEN COLLEGE PHOTO BY BRIAN YODER SCHLABACH

*College Kindergarten students play in the snow during a Kinderforest Day in Goshen (Ind.) College's Witmer Woods on Jan. 15.*

## FOCUS ON EDUCATION

# The arts remind us to ask what it means to be human

BY TROY OSBORNE

Conrad Grebel University College  
WATERLOO, ONT.

**A**t Conrad Grebel University College, students engage the arts in two ways.

Those enrolled in academic programs immerse themselves in questions central to the human experience: how to compose a moving work of music, how to understand the Bible in the 21st century or how to effect peaceful social change. As they learn their discipline, arts students acquire skills in analysis and communication that are valued in the work place.

Graduates go on to work in a variety of careers that may or not be directly related to their field of study. Others pursue further education in graduate school.

Students who study the arts become well-rounded graduates who can communicate intelligently and persuasively, skills which employers find desirable in university graduates.

In addition to Grebel's majors, classes and music ensembles are open to students in other disciplines across the University of Waterloo, including students in science, technology, engineering and math (STEM) fields.

Taking courses in other fields exposes students to new ways of thinking, analyzing and asking questions. When STEM students and arts students share a classroom together, they stretch each other

to consider what it means to be human from a new angle. The arts provide a way to move beyond what is pragmatic or possible towards engaging the complex moral and aesthetic questions that lay at the heart of life today.

When students ask questions about the impact of artificial intelligence on society in a peace and conflict studies course, or what speech can be tolerated on a social media platform in an ethics course, they are working at questions that lie at the intersection of arts and STEM fields.

"When I started school five years ago, there was no such thing as PeaceTech," says Angela Krone, a fourth-year nanotechnology engineering student at the University Waterloo.

"Now, people understand the importance of combining social impact with emerging and existing technology. It's exciting to be a part of conversations that will help define the field!"

At Grebel, the conversations and questions begun in the classroom are often carried back into the dining room and residence. In addition to late-night conversations, Grebel provides opportunities for

students from a variety of disciplines to engage in traditional arts activities like chapel choir, peace society, Bible studies, sports or dance.

"Living and learning with students from a diverse range of academic programs gives an invaluable breadth of knowledge and understanding," says Jonathan Shantz, a third-year arts and business student

at UWaterloo. "Conversations between friends in programs like engineering, kinesiology, physics or economics enables collaboration in a way that's nearly impossible if you stay within your own area of study."

In a world dominated by technology and science, the arts remind us to ask what it means to be human, to appreciate beauty and to seek wisdom alongside technological innovation. ❧

*Troy Osborne is Grebel's dean and associate professor of history.*



**Jonathan Shantz**



**Angela Krone**



*Troy Osborne, Grebel's dean and associate professor of history, in the classroom.*

CONRAD GREBEL UNIVERSITY COLLEGE PHOTO

## FOCUS ON EDUCATION

# Volunteers 'go beyond' in the community

BY DAVID LOBE  
Rockway Mennonite Collegiate  
KITCHENER, ONT.

**O**ur journey at Rockway focuses on students developing an ability to lead with compassion when classroom learning is extended so they can live out Christ-centred values, develop empathy and perspective, and serve the community locally and globally. This is the inspiration behind Rockway's new Students Learning in Community (SLIC) partnerships.

Volunteers travel with students to partner organizations and participate in programming alongside students for a morning or afternoon. Currently, there are a number of partnerships supported by a team of volunteers:

- **KW Habilitation.**
- **The Working Centre's Recycle Cycles**

and St. John's Kitchen.

- **The Strong Start Reading Program.**

Volunteers who support design and technology students at Recycle Cycles are self-proclaimed "gear-heads." They have found it very satisfying to help students learn some new skills while refurbishing bicycles for community members.

This past spring, Rockway parent Kevin Bradshaw travelled weekly with Grade 8 science students to KW Habilitation, where they assisted with their Our Farm program.

Currently, Bradshaw is going with business leadership students on weekly visits to St. John's Kitchen, where they assist with meal cleanup and talk with the program



ROCKWAY MENNONITE COLLEGIATE PHOTO  
*Grade 9 Rockway students Thomas Klassen, left, and Haolin Li repair bicycles at the Working Centre's Recycle Cycles shop in downtown Kitchener, Ont.*

manager about operations. "I can see the impact that the work is having on students and on our community," he says.

In keeping with Rockway's new "Going beyond" strategic plan, SLIC partnerships will touch Rockway students at all grade levels this year. This is only possible with the generous support of caring volunteers and the collaboration of community partners. ❧

Visit [rockway.ca](http://rockway.ca) to learn more.



# Seminarians study sustainability at Merry Lea

BY JENNIFER SCHROCK  
Merry Lea Environmental Learning Center  
WOLF LAKE, IND.

**A** vision for incorporating sustainability into seminary education came to fruition in the fall of 2018 when two students from Anabaptist Mennonite Biblical Seminary (AMBS) in Elkhart, Ind., joined the Sustainability Leadership Semester at Merry Lea Environmental Learning Center of Goshen (Ind.) College.

Benjamin and Rianna Isaak-Krauss are the first AMBS students to take advantage of an agreement between the two schools that allows them to incorporate the hands-on, interdisciplinary semester into their

academic programs.

Like the rest of their cohort, Benjamin, who grew up in Bammental, Germany, and Rianna, from Winnipeg, participated in an eight-day canoe trip and explored the local watershed through weekly field trips. The married couple took the same courses on water resources, environmental policy, ethics, sustainability and problem-solving, and they lived in Merry Lea's student housing.

The Isaak-Krausses, who have a long-standing commitment to the earth that



MERRY LEA PHOTO  
*Benjamin and Rianna Isaak-Krauss sit in front of a pocket prairie at Merry Lea Environmental Learning Center's Rieth Village in Indiana.*

intertwines with their faith, said they valued learning from scientists and other practitioners who work with environmental issues daily.

The agreement that allowed them to

## FOCUS ON EDUCATION

participate grew out of a collaboration between Merry Lea/Goshen College and AMBS. When Merry Lea executive director Luke Gascho taught a course on creation care at AMBS in 2013, he saw firsthand the students' interest in sustainability. Rebecca Slough, then AMBS's academic dean, also recognized that both institutions could benefit by offering place-based experiential learning on sustainability to seminary students.

What insights did the students gain? For Rianna, prior experience as a canoe trip leader for an adventure-based youth ministry deepened her encounter with the Elkhart River Watershed during a canoe trip last fall.

"We've always used the land as a backdrop

for relationship-building or Christian formation or another purpose," she said. "Here, on this trip, the focus was on actually paying attention to the land and river. It made me realize how I had previously objectified the landscape for my own purposes."

Benjamin mentioned wrestling with values in his Faith, Ethics and Ecojustice class: "We don't often think about why we care about something. Nor do we spend time thinking about what our place is in making change. The course challenged me to think about what sustains me, what is driving me to do the work I do, and how I relate to others in that." ❧

*Adapted from a longer Merry Lea article.*

# 'An education for life'

Menno Simons Christian School  
CALGARY

The vision at Menno Simons Christian School to offer "An education for life" challenges us to provide an education that equips children for now and for tomorrow. It encompasses an academic experience with opportunities to grow in areas of the arts and athletics, but of equal importance we strive to provide an Anabaptist Mennonite education that focuses on peace, service, faith and community.

Service projects at Menno Simons



MENNO SIMONS CHRISTIAN SCHOOL PHOTO

**Menno Simons Christian School junior-high students pack relief buckets for Mennonite Central Committee Alberta in Calgary.**

provide opportunities for students to learn about social justice and to also put their faith into action.

During the Christmas season, the students were given a variety of opportunities to serve and give back to the community. Elementary students collected donations that were used to purchase items to put together stuffed socks for the Mustard Seed, which ministers to homeless people in Calgary. After chapel, the atrium was filled with supplies such as toothbrushes, soap, tissues and gift cards to fill almost 250 pairs of socks. Students were asked to write notes of encouragement to stuff into the socks, to bear good witness of God's love, and the socks were prayed over and delivered to the Seed to bless their guests during the Christmas season.

The junior-high classes were able to learn about reconciliation and restoration at Mennonite Central Committee Alberta and the Dream Centre. Relief buckets for families facing disaster or crisis were put together for the material resource program, and Christmas care packages were put together with personalized letters to individuals in the Circles of Support



ROCKWAY PHOTO BY SARA WAHL /

TEXT BY JANET BAUMAN

**Ann Schultz, principal of Rockway Mennonite Collegiate, Kitchener, Ont., holds the 2018 Waterloo Chronicle Readers' Choice 'Diamond' Award for Favourite Private School. Given on behalf of the constituents of the Riding of Waterloo, the awards recognize a wide variety of businesses, services and individuals in the region. Someone nominates a business or service, and then people are allowed to vote once for their favourite in each category.**

and Accountability Program, a support group for former offenders who are trying to reintegrate into society. The Dream Centre gave the students the opportunity to bless its residents by giving the students the challenge to set up and decorate the dining room for the centre's Christmas banquet while, at the same time, educating the students on its ministries and how it helps disadvantaged people reclaim their dignity.

The school's goal is for these lessons to be etched on our students so that they may see beyond themselves; that they may receive an education that is beyond academic, one that will stay with them throughout their life, that will challenge them to be constantly aware of injustice, and how they can be an instrument of change to bring peace and service into their communities. ❧

## FOCUS ON EDUCATION

# From Winnipeg to Win-Stick

*RJC students create an artistic representation of their class trip lessons*

STORY AND PHOTOS BY DONNA SCHULZ  
Saskatchewan Correspondent  
ROSTHERN, SASK.

It's called the Win-Stick and it tells a story. Created by the Grade 10 class at Rosthern Junior College (RJC), the Win-Stick expresses some of what they learned during a class trip to Winnipeg.

The trip, which took place early last December, focused on the theme "Insiders and outsiders," and included visits to the Canadian Museum for Human Rights, The Forks National Historic Site and the Manitoba Museum.

Steve Heinrichs, director of Indigenous-Settler Relations for Mennonite Church Canada, talked with students about "settler colonialism."

At Initiatives for Just Communities, the students met Russ, a participant in a support program for adults with fetal alcohol syndrome disorder. As he told them his life story, Russ used a story stick, explaining to students that this method of storytelling is important in his Indigenous culture.

When students returned to the classroom, teachers David Epp and Zac Schellenberg invited them to reflect on their learning experience in a similar way, using a stick found on the RJC campus.

First, numbers were assigned to the different places, events or themes that students explored on the trip. Each student selected a number to burn into the stick and decided on its placement on the stick. No. 6, for instance, represented prisoners in Canada; the student who burned it into the stick chose to place it far away from other marks because prisoners are isolated from society. No. 17 represented the Holocaust; the student

who placed it on the stick wrote, "I placed my mark on the bottom, far away from the good things. The Holocaust was a terrible thing, so it should be separated from the items on the top."

In addition to the numbers, students painted wooden beads to represent what they learned that held the greatest significance for them. Then they tied their beads to the stick using coloured thread; each colour represented a concept such as "fairness," "difference," "uncomfortable," or "respect." Again, the students were encouraged to choose colours that expressed their experience and tie their bead at a place on the stick that had meaning for them.

Faith Akers painted her bead a mixture of browns, beiges and whites. She says, "It represents the world with all different shades of skin, and how we all live together and all deserve equal rights." She says she found her class's visit to the Canadian Museum for Human Rights to be most impactful, especially what she learned about Indigenous people through exhibits

on residential schools and the Red Dress Project, which is an artistic response to the missing and murdered Indigenous women and girls in Canada.

Her classmate, Magda Metcalfe, chose what she learned about genocide and the Holocaust as the inspiration for her red and black marbled bead. For her, the colours represent blood, death and darkness, but also rebirth. "Through darkness [people are] able to heal and rebuild," says Metcalfe.

Isabel Atherton-Reimer also used the colour red, but, for her, red represents women's rights. On her red bead, she painted two dates: 1920, the year women were legally recognized as human beings in Canada; and 1982, the year Indigenous women were granted their own treaty status. She, too, found the Red Dress Project impactful. "It's hard to believe that can still happen today," she says.

Danielle Choi, an international student from Korea, painted multi-coloured stripes converging at one central point on



*RJC Grade 10 students pose with the Win-Stick, an artistic representation of what they learned on their class trip to Winnipeg.*



**FOCUS ON EDUCATION**



*The Win-Stick, created by RJC's Grade 10 students, tells the story of their class trip to Winnipeg, where they learned about many forms of injustice through the theme "Insiders and outsiders."*

her bead. She appreciated meeting with other international students at Canadian Mennonite University and wanted her bead to represent people with different interests and abilities coming together. She intentionally placed her bead at a fork on the story stick, saying, "I wanted to express how different people meet at one place."

The four girls admit that what they learned in Winnipeg is just the tip of the proverbial iceberg.

Atherton-Reimer notes, "The [Canadian Museum for Human Rights] is so big, we couldn't see it all."

Akers adds, "I want to know more."

"Everybody needs to know about this," says Metcalfe, reflecting on what she learned about injustice, particularly towards Indigenous women. "It's kind of sad that we're in Grade 10 and never knew this before."

The Grade 10 class shared what they learned with the rest of the school. In chapel on Dec. 19, they introduced the Win-Stick and described what they learned to Grade 11 and 12 students.

Atherton-Reimer admits that with their newfound knowledge comes responsibility. "If we have a chance, we have to do something about it," she says, referring to the injustices they learned about.

Akers agrees. "I can't sit back and do nothing anymore," she says. "I want to do my little." ❧

FOCUS ON EDUCATION

# Westgate student, alumni win music scholarships

BY RACHEL BERGEN  
Contributing Editor

One Westgate Mennonite Collegiate student and two alumni are recipients of scholarships awarded by the Women's Musical Club of Winnipeg.

Cellist Juliana Moroz, who is in Grade 12 at the Winnipeg school, won a scholarship valued at \$2,500. Soprano Christina Thanisch-Smith, who graduated from the school in 2015, received the Madeleine Gauvin Scholarship, worth \$2,000; and violist Alexander Moroz, who graduated from Westgate last year, received the Holtby Scholarship, worth \$1,500.

These scholarships are three of the six scholarships worth a total of \$11,500 that the club presented to up-and-coming musicians at a recital at the Winnipeg Art

Gallery on Dec. 30, 2018.

Vic Pankratz, head of the choral department at Westgate, worked with the three recipients through their junior- and senior-high school careers.

"It's fantastic to see," he says. "The two Morozes and Christina are incredibly dedicated musicians. They're very serious about making music. They've always wanted to be high-level musicians, and it's great to see that they're well on their way to making their dreams come true."

Pankratz says he's proud of their accomplishments: "It's thrilling to be, in a small way, a part of that. They deserve to be highlighted because they're such amazing musicians."



PHOTO BY JOANNE PEARSON

From left to right, Westgate award winners Juliana Moroz, cello; Christina Thanisch-Smith, soprano; and Alexander Moroz, viola.

Thanisch-Smith, who is studying vocal performance at the University of Manitoba, posted on Facebook after her win: "I'm very thankful for the Women's Musical Club of Winnipeg and their constant support of young musicians."

The scholarships are meant to further young instrumentalists' and vocalists' musical training. ❧

**Jillian**  
| Faculty of Science |  
1 Energetic, outgoing, cheerful.  
2 Athletics enthusiast.

**Owen**  
| Faculty of Math |  
1 Adventurous, inquisitive, dynamic.  
2 Ukulele aficionado.

**Simon**  
| Faculty of Environment |  
1 Balanced, friendly, easy-going.  
2 International student from Vietnam.

**Rachel**  
| Faculty of Arts |  
1 Organized, kind, thoughtful.  
2 World travel buff.

# GREBEL

| proper noun | grā • bəl |

Short for **Conrad Grebel University College**:

- 1 a.** A place to grow, learn, and challenge yourself in an enthusiastic residence and academic community.
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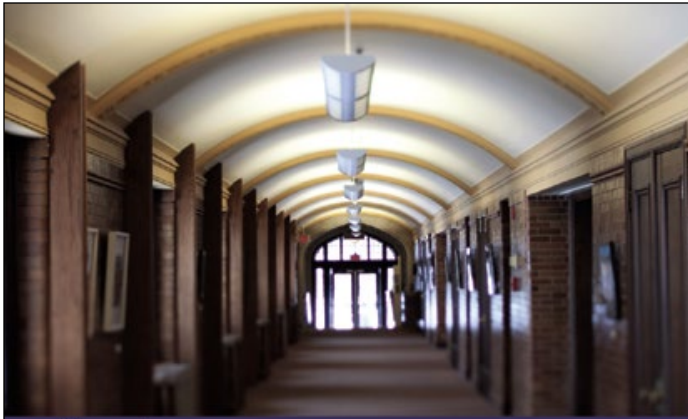
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**Notice**


**48th Canadian Mennonite  
Publishing Service Annual Meeting**

The Annual General Meeting of the members of the Canadian Mennonite Publishing Service (CMPS) for the year ending December 31, 2018, is scheduled for April 6, 4:00 p.m., at Mennonite Heritage Village, 231 PTH 12 N, Steinbach, MB R5G 1T8.

CMPS is the non-profit corporation that publishes Canadian Mennonite. The agenda includes receiving reports from the board of directors, the 2018 financial statements, and election of new directors. The meeting is public, but voting is limited to CMPS members (individuals who donated at least \$25 in 2018 and who register in advance), and board members who represent the regional and nationwide Mennonite Church. To register as a member for the annual meeting, please email [office@canadianmennonite.org](mailto:office@canadianmennonite.org) by March 29, 2019, noting "CMPS annual meeting" in the subject line.

The annual report and audited financial statements will be posted at [www.canadianmennonite.org](http://www.canadianmennonite.org), after the meeting.

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Schools Directory featuring Rosthern Junior College

# Exploring faith and community

By Lyn Hildebrand, Grade 12 RJC student

**RJC** Explore is a leadership program that Grade 12 students like me at Rosthern (Sask.) Junior College participate in. The purpose of Explore is to allow us to discover our leadership potential and consider options for what to do after high school.

We do this through Explore days, our Christian ethics class and our leadership retreat at the beginning of the school year. Our Explore days have included things like learning about the Enneagram and what number we are, going on a nature hike and attending a career fair.

On our most recent Explore day, we went into Saskatoon to learn about what types of faith or religion-based groups are available for young adults while they are living or studying in the city. In the morning, we visited three different churches from different denominations. In these churches we looked at the aesthetics and sang to try out the acoustics. We tried to identify what seemed to be the worship focus in each church; was it through prayer, community or song?

After visiting the churches and learning a bit about when they were built, and connecting that to the historical events of that time, we had lunch with several pastors from the Saskatoon area. In small discussion groups, we talked about the why the church matters and what sorts of youth groups we could be a part of in Saskatoon. We also discussed what the church could do to get



RJC PHOTO BY JILL WIENS

**RJC's Explore class learns about the architecture at the Cathedral of the Holy Family in Saskatoon.**

the youth more involved, as well as how the youth could give back to the church.

In the afternoon, we went to the University of Saskatchewan to learn about the communities and supports they have for students in regards to health, spirituality and community.

Through this and our other Explore experiences we have built closer relationships with each other and explored some possibilities of what we would like to do in the future.

## Calendar

### British Columbia

**Until March 31:** "Mennonite churches of the Fraser Valley" exhibit, at the Mennonite Heritage Museum Gallery, Abbotsford.

**Feb. 21, 28, March 1:** MCC fundraising banquets, "Serving 'In the name of Christ' for generations": (21) at North Langley Community Church, Langley; (28) at Emmanuel Mennonite Church, Abbotsford; (1) at Peace Mennonite Church, Richmond. All events start at 6 p.m. Speakers: James and Janet Toews.

**March 9-10:** Lenten Vespers with the Abendmusik Choir: (9) at Emmanuel

Free Reformed Church, Abbotsford; (10) at St. Philip's Anglican Church, Vancouver. Both events at 7:30 p.m. Offering to help the Menno Simons Centre.

**June 28-July 1:** "Igniting the imagination of the church" MC Canada delegate assembly, at the Quality Hotel and Conference Centre, Abbotsford: (28) leaders assembly; (29) business/delegate meeting; (29-1) inspirational conference. Special events for youth and children.

### Alberta

**March 15-16:** MC Alberta annual delegate sessions, at Bergthal Mennonite Church, Didsbury. Theme:

"Vision 20/20: Discerning God's call."

### Saskatchewan

**March 8-9:** MC Saskatchewan annual delegate sessions, "Deepening our walk with Christ," at Zoar Mennonite Church, Waldheim. Plenary speaker: David E. Fitch of North Seminary.

**March 22-23:** Women's retreat, at Shekinah.

**July 28-Aug. 1:** Prairie Youth Gathering, at Shekinah Summer Camp. Theme: "Shake: Rattled by the Radical (Jesus)." Open to students from across Canada entering grades 6 to 12 in the 2018-19 school year. Hosted by MC Saskatchewan and MC Manitoba. Information coming soon to prairieyouth.ca. Follow on Instagram @prairieyouth.ca for the latest updates.

### Manitoba

**Until March 9:** Two exhibitions at the Mennonite Heritage Centre Gallery, Winnipeg: "Legacy" by Anita Kroeger, and "Reverence: Icons and Motorcycles" by Michael Boss.

**March 1:** Music Therapy coffeehouse, at CMU's Marpeck Commons, at 7 p.m.

**March 5:** Day away at Camp Assiniboia for adults 55 and older. Lunch, hiking, fireplace conversation, "Knipsbrat," and more. Call 204-864-2159 x104 to reserve a spot.

**March 8-10:** MC Manitoba junior-high youth retreat, at Camp Assiniboia.

**March 10:** Mennonite Community Orchestra, performs at CMU, Winnipeg, at 3 p.m. Featuring CMU student pianist Emma Heinrichs.

**March 15:** Exhibitions by Melissa Coyle and Sandra Campbell open at the Mennonite Heritage Centre Gallery, Winnipeg. Runs until April 27.

**March 15:** CMU Festival Chorus and the Winnipeg Symphony Orchestra perform Verdi's "Requiem," at Winnipeg's Centennial Concert Hall, at 8 p.m.

### Ontario

**Until April 12:** "Gichitwaawizi'lgewin: Honouring" exhibition of artworks by Catherine Dallaire, at the Grebel Gallery, Conrad Grebel University College, Waterloo.

**Until May:** "Sites of Nonresistance:

Ontario Mennonites and the First World War," an exhibit of letters, photographs and documents from the Mennonite Archives of Ontario, at Conrad Grebel University College, Waterloo.

**Feb. 14-16:** "People on the move: Human rights and global migration," MCC Ottawa Office's student seminar. For more information or to register, visit [mcco.ca/student-seminar](http://mcco.ca/student-seminar).

**Feb. 15:** MCC Ontario heifer sale fundraiser, in Listowel.

**Feb. 18:** Family Day open house, at Hidden Acres Mennonite Camp, New Hamburg, from 10 a.m. to 3:30 p.m. Puzzles, pretzel making, sledding and more. RSVP to 519-625-8602.

**Feb. 20-21:** Anabaptist Learning Workshop, at Conrad Grebel University College, Waterloo. Topic: "School for ministers: The audacious pastor." Speaker: Anthony D. Bailey.

**Feb. 28-March 1:** Credence & Co. presents "Understanding conflict resolution," at Conrad Grebel University College, from 8:30 a.m. to 4:30 p.m. Speakers: Marg Van-Herk and Keith Regehr.

**March 8, 9:** 2019 Sawatsky Visiting Scholar lecture and workshop, at Conrad Grebel University College, Waterloo. Speaker: Ysaye Barnwell, former member of Sweet Honey in the Rock a cappella ensemble. (8) Lecture, at 7:30 p.m. (9) Workshop, at 7 p.m.

**March 9:** Conrad Grebel University College, Waterloo, March break open house, from 10 a.m. to 5 p.m.

**March 19, 26:** Worship clinic for Waterloo Region, at Rockway Mennonite Church, Kitchener, from 6 to 9 p.m. each evening. For lay worship leaders, pastors and those who want to reflect on worship practice. Instructor: Sarah Johnson.

**March 22:** "Let's talk tech," at Conrad Grebel University College, Waterloo, from 6 to 10 p.m. For youth aged 12 to 18, to explore how technology impacts the church and society.

**March 23:** Worship clinic for Niagara Region, at Vineland United Mennonite Church, from 9 a.m. to 4 p.m. For lay worship leaders, pastors and those who want to reflect on worship practice. Instructor: Sarah Johnson.

**March 31:** Pax Christi Chorale presents Miziwe... (Everywhere...), the world premiere of a newly

## OnGoing

### Indigenous art on display at the Grebel Gallery

WATERLOO, ONT.—"Skunk is Honoured." "Blackfly is Honoured." "Deer Mouse is Honoured." "Stinging Nettle is Honoured." These are the titles Catherine Dallaire gave to works displayed in her solo exhibition, "Gichitwaawizi'lgewin: Honouring," which officially opened in the Grebel Gallery on Jan. 17, and runs until April 12. Through these pieces, she invites viewers to honour animals and plants overlooked or vilified as pests, vermin or weeds by what she describes as the

"colonial machine." A multi-disciplinary visual artist, Dallaire is Métis, with roots in two Algonquin First Nations. For the pieces in this exhibition, she used a variety of materials such as hides, wood and birch bark, as well as acrylic and gouache paint. Besides painting, her techniques include beading, pyrography (burning a design on the surface), and a pre-contact artform of tufting with moose hair. At the opening, Dallaire described the place each one held in the natural cycle, and the many ways in which it contributed to the health of the land. She drew attention to the deep, red circles in most of the pieces, representing the life force and the natural cycle through which living things are connected to the world around them.

—STORY AND PHOTO BY JANET BAUMAN



**Catherine Dallaire describes her piece 'Deer Mouse is Honoured' at the Jan. 17 opening of her Grebel Gallery exhibition. The mouse is out of proportion to the owl, she says, to signify that the gift of life it gives the owl 'is far bigger than its tiny size.'**

commissioned oratorio sung in the Ojibwe Odawa language (with subtitles), at Koerner Hall, Toronto, at 3 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

### For Sale

**132-acre farm for sale** in the Bulkley Valley, B.C. This 2-bedroom 3-bathrooms log home with outstanding panoramic views is situated 45 km West of Smithers. Great land for farming with a 25'X

50' greenhouse, includes all farming equipment, a deep well with excellent drinking water. For more information contact: seatonmountainviewfarm@gmail.com or call 250-877-7755.

## Employment Opportunities

### Employment opportunity

#### Mission Minister

Mennonite Church Eastern Canada invites applications for Mission Minister. The Mission Minister will be a leader who inspires, invites and resources church leaders in disciple-making. Primary areas of responsibility will include overseeing church planting, fostering congregational disciple-making initiatives, and building intercultural competency within MCEC.

The applicant for this full-time position will be a strong team builder and a skilled communicator with excellent listening skills. He/she will work with the senior staff team to realize MCEC's mission of extending the peace of Jesus Christ.

Applicants will have previous leadership experience, a commitment to Anabaptist theology, and experience in church planting. Experience in intercultural settings and the ability to speak more than one language would be an asset.

Post-graduate theological training is preferred. The start date is flexible but preferably late Fall 2019. Résumé and current Ministerial Leadership Information form are due by March 15, 2019. MCEC also welcomes nominations for this position. For more information, a job description, or to submit an application or nomination contact:

Brent Charette  
MCEC Operations and Church Engagement Minister  
Phone: 1-855-476-2500 Ext. 709  
E-mail: bcharette@mcec.ca  
Web: www.mcec.ca



### Employment opportunity Co-Pastor of Christian Formation

Home Street Mennonite Church is seeking a 0.75 Co-pastor of Christian Formation who brings a passion for nurturing faith across generations. Home Street is a vibrant, welcoming, Anabaptist congregation in Winnipeg's inner-city.

For more information please contact Rick Neufeld at  
rneufeld@mennochurch.mb.ca  
<http://www.hsmc.ca>



### Employment opportunity Intentional Transition Pastor Calgary, Alberta

We are a multigenerational, urban church of 174 members. The fellowship was established in 1956 and is a member of Mennonite Church Alberta and MC Canada.

An Intentional Transition Pastor is sought to guide the congregation after the departure of its lead pastor of 20 years. We invite you to acquaint yourself with us by visiting our website, [www.foothillsmennonite.com](http://www.foothillsmennonite.com). Foothills MC is an Anabaptist faith community that desires to embody, share and proclaim the Gospel of Jesus Christ.

Calgary is a large, modern city with excellent educational opportunities and ready access to Canada's national mountain parks.

Please direct inquiries to: [office@foothillsmennonite.ca](mailto:office@foothillsmennonite.ca), Attention of the Chair, Search Committee.



## Mennonite Central Committee

Relief, development and peace in the name of Christ

### British Columbia

### Employment opportunity DIRECTOR OF FINANCE AND ADMINISTRATION

This full-time position provides leadership and expertise to the accounting operations of MCC BC and its subsidiaries, and manages the various administrative functions of the organization.

#### Qualifications

CPA Designation. Minimum of 5 years of accounting experience in a leadership and supervisory role. Knowledge and experience of both for-profit and not-for-profit accounting principles & regulations strongly desired. Strong analytical and communication skills. Ability to coordinate finance and administrative needs in a multi-faceted organization.

All MCC workers are expected to exhibit a commitment to: a personal Christian faith and discipleship; active church membership; and nonviolent peacemaking.

Anticipated Start Date: May 1, 2019  
For full job description and to apply visit: [mccbc.ca/openings](http://mccbc.ca/openings)  
For more information contact Sophie Tiessen-Eigbik, MCC BC HR Manager at 604-850-6639 Ext 1129

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