

A photograph of a man and a young girl in a vineyard. The man, wearing a blue plaid shirt and a white hat, is smiling and looking down at the girl. The girl, wearing a pink sweater, is holding a bunch of green grapes and looking at the camera. They are surrounded by green grape leaves and brown branches.

# CANADIAN MENNONITE

July 11, 2011

Volume 15 Number 14

## Working together in God's vineyard

pg. 14

### inside

Just trying to help 4

A hearty stew of ideas 13

End of school year news 31

## EDITORIAL

# Time for the family to 'pony up'

DICK BENNER  
EDITOR/PUBLISHER

**A**lthough the thousand delegates and locals attending the annual assembly of Mennonite Church Canada represent only 3 percent of our 32,000 members, the event has the feel and dynamic of a family reunion.

The much "meeting and greeting," that yearly renewal of ties of Mennonite church cousins, is the social underpinning that gives self-identity and a sense of purpose and vision to the discussion and actions of a people defining its faith and practice in the changing culture of the 21st century.

As one looks over the crowds assembled, it is striking to note how "white" and "grey" they are, a demographic not a little concerning. That's why it is a little puzzling that, under a new austerity program brought on by a shortfall of funds, the administrative staff of this denominational family has discontinued the staff positions of Multicultural Ministries, held by Samson Lo, and Youth Ministries, held by Anna Rehan.

Multicultural Ministries represents the growing edge of the denomination where, in MC Eastern Canada alone, 10 new "emerging congregations" over the past decade have helped stem the decline of the denomination. The same can be noted for the West Coast. It seems as if this national ministry calls for more resourcing and staff, not less, as

the attrition rate of members within the older, more established congregations increases.



Likewise, the transitioning to a contract position for Youth Ministries seems questionable when leadership development of the younger members of the family is needed to stem the exodus of the younger generation, who, for a variety of reasons, seems to feel some alienation from, and stagnation in, the more established congregations. This might be an unfair perception on their part, but if our young people don't stick around, or feel some ownership, the reasons won't really matter. They will be gone.

Granted, taking a \$415,000 hit in contributions toward a \$5 million budget is serious enough, and needs the undivided attention of MC Canada's financial managers. They are acting responsibly in fashioning a smaller staff and structure to carry out their mission. It hasn't been easy for them to give the pink slip to dedicated staff members who have given heart and soul to their work.

It undoubtedly has affected staff morale in MC Canada's offices. "Repositioning ourselves as a smaller structure [after 11 years of optimistic growth] has been painful," general secretary Willard Metzger told me in preparation for assembly. "Working on behalf of Mennonite Church Canada is a calling

and a passion for individuals. Letting go of this passion and these gifts from an employment relationship is a loss."

Metzger and his staff need our prayers for grace in this time of grief and loss. It must feel like a death in the family. They need several extra hugs to get them through this.

They also need our constructive counsel, which Metzger seems open to receiving. "We still need to engage in further dialogue with our partners to determine the best way that we can provide support for our multi-ethnic/cultural reality," he said while making final preparations for assembly.

If, in that dialogue, delegates want MC Canada to change its cutback priorities and re-fund these ministries, their congregations should put their money where their mouths are. Specific costs should be a part of the conversation, with delegates pledging to go back and ask their congregations to increase their denominational giving to these specific ministries.

Doing so might even change the dynamic of overall financial support for MC Canada. Donors, faced with multiple opportunities offered too often with strong-arm, sophisticated marketing tactics, respond when the needs are presented with dramatic specifics, rather than generalities to an overall mission.

We are not suggesting that MC Canada emulate "strong-arm" marketing to motivate the Mennonite family, but it might be advised to take opportunities—such as the urgency of maintaining multicultural and youth ministries—to be very specific in presenting needs and asking for support.

After all, we are all in this together as a Mennonite family. When ministries like these have to be curtailed, the family system is weakened—not strengthened—in its mission and purpose.

## ABOUT THE COVER:

**Emily Martens Koop prunes a grapevine with her grandfather, Alfred Koop of St. Catharines, Ont. Care is taken to leave only the healthiest branches, writes Liz Koop, the new president of MW Canada, comparing the process to God's spiritual pruning, on page 14.**

PHOTO: DAWN MARTENS-KOOP, SPECIAL TO CANADIAN MENNONITE

*Circulation: Please contact Lisa Jacky toll-free at 1-800-378-2524 ext. 221 or by e-mail at [office@canadianmennonite.org](mailto:office@canadianmennonite.org) for subscriptions and address changes. Subscriptions can also be ordered at our web site. We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund for our publishing activities. ISSN 1480-042X*

Canada

# CANADIAN MENNONITE

PUBLICATIONS MAIL AGREEMENT NO. 40063104 REGISTRATION NO. 09613  
**RETURN UNDELIVERABLE ITEMS TO CANADIAN MENNONITE**  
490 DUTTON DRIVE, UNIT C5  
WATERLOO ON N2L 6H7  
Phone: 519-884-3810 Toll-free: 1-800-378-2524 Fax: 519-884-3331  
Web site: [canadianmennonite.org](http://canadianmennonite.org)

*Please send all material to be considered for publication to:*

**General submission address:** [submit@canadianmennonite.org](mailto:submit@canadianmennonite.org)

**Readers Write:** [letters@canadianmennonite.org](mailto:letters@canadianmennonite.org)

**Milestones announcements:** [milestones@canadianmennonite.org](mailto:milestones@canadianmennonite.org)

**Obituaries:** [obituaries@canadianmennonite.org](mailto:obituaries@canadianmennonite.org)

**Calendar announcements:** [calendar@canadianmennonite.org](mailto:calendar@canadianmennonite.org)

Material can also be sent "Attn: Submissions/Readers Write/Milestones/Obituaries/Calendar" by postal mail or fax to our head office.

**Reprint requests:** [reprints@canadianmennonite.org](mailto:reprints@canadianmennonite.org)

**Mission statement:** *To educate, inspire, inform, and foster dialogue on issues facing Mennonite Church Canada as it shares the good news of Jesus Christ from an Anabaptist perspective. We do this through a regular publication and other media, working with our church partners.*

**Guiding values:**

-Hebrews 10:23-25

-Accuracy, fairness, balance

-Editorial freedom

-Seeking and speaking the truth in love

-Open hearts and minds in discerning God's will

-Covenantal relationships and mutual accountability

**Board of Directors (by appointing body):**

MC Canada: **Ed Janzen, Les Klassen Hamm, Joon Hyoung Park, Doreen Martens**

MC B.C.: **Linda Matties**; MC Alberta: **James Moyer**;

MC Saskatchewan: **Joe Neufeld**; MC Manitoba: **Al Friesen**;

MC Eastern Canada: **Tim Reimer**;

CMPS: **Carl DeGurse, Margaret Ewen Peters, Tobi Thiessen**

**Board Chair:** **Tobi Thiessen**, [tobi.thiessen@sympatico.ca](mailto:tobi.thiessen@sympatico.ca), 416-622-7850

**Head Office Staff:**

**Dick Benner**, Editor/Publisher, [editor@canadianmennonite.org](mailto:editor@canadianmennonite.org)

**Ross W. Muir**, Managing Editor, [managinged@canadianmennonite.org](mailto:managinged@canadianmennonite.org)

**Barb Draper**, Editorial Assistant, [edassist@canadianmennonite.org](mailto:edassist@canadianmennonite.org)

**Dan Johnson**, Graphic Designer, [designer@canadianmennonite.org](mailto:designer@canadianmennonite.org)

**Lisa Jacky**, Circulation/Finance, [office@canadianmennonite.org](mailto:office@canadianmennonite.org)

**Advertising Manager:** **Lisa Metzger**, [advert@canadianmennonite.org](mailto:advert@canadianmennonite.org), toll-free voice mail: 1-800-378-2524 ext. 224

**Correspondents:**

**Rachel Bergen**, National Correspondent, [ca@canadianmennonite.org](mailto:ca@canadianmennonite.org), 204-885-2565 ext. 259; **Amy Dueckman**, B.C. Correspondent, [bc@canadianmennonite.org](mailto:bc@canadianmennonite.org), 604-854-3735; **Donita Wiebe-Neufeld**, Alberta Correspondent,

[ab@canadianmennonite.org](mailto:ab@canadianmennonite.org), 780-436-3431; **Karin Fehderau**, Saskatchewan

Correspondent, [sk@canadianmennonite.org](mailto:sk@canadianmennonite.org), 306-933-4209;

**Evelyn Rempel Petkau**, Manitoba Correspondent, [mb@canadianmennonite.org](mailto:mb@canadianmennonite.org),

204-745-2208; **Dave Rogalsky**, Eastern Canada Correspondent, [ec@canadianmennonite.org](mailto:ec@canadianmennonite.org), 519-579-7258.



Award-winning member of the Canadian Church Press



# contents



## Just trying to help 4

**WILL BRAUN** explores the complexities of doing good, urging those with a desire to help to purify their motives, simplify their lifestyles and recover from the need to make a difference in the world.

## Former Bible school helped shape the call for many pastors 15

Editorial assistant **BARB DRAPER** reports on the impact the Ontario Mennonite Bible School and Institute has had on those who have filled the pulpits of many Mennonite churches over much of the last century.

## Challenging the politics of empire 18

Witness worker **ANDREW SUDERMAN** reflects on how the disciples of Jesus in South Africa are called upon to challenge those in power, the same way Jesus did in his day.

## Faith, business welded together at Haul-All 21

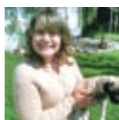
A third-generation Alberta enterprise, Haul-All/Sure Flame's current owners mix loyalty to God, their employees and customers alike.

## Encore 22

After 20 years of leading the Sargent Avenue Mennonite Church Children's Choir, **LORI WIEBE** decided it was time to turn over the baton.

## End of School Year News 31

Read about latest group of Outtatown graduates and a new business administration program at Canadian Mennonite University.



## Knitting's new life 34

Young Voices editor **EMILY LOEWEN** chronicles the current rise in popularity of knitting among a new generation of Mennonites.

## Regular features:

For discussion **7** Readers write **8** Milestones **12**  
Pontius' Puddle **12** Schools Directory **32**  
Calendar **38** Classifieds **38**

## Time for the family to 'pony up' 2

**DICK BENNER**

## Seeds of discontent 9

**AIDEN ENNS**

## Partnerships create new ministry initiatives 10

**NORM VOTH**

## Who is to blame? 11

**PHIL WAGLER**

## Online NOW!

[at canadianmennonite.org](http://canadianmennonite.org)

Judaism a problem for democracy: **JUDITH SUDILOVSKY**,  
**ECUMENICAL NEWS INTERNATIONAL**  
Appropriate missionary conduct recommended:  
**WORLD COUNCIL OF CHURCHES**

# Just trying to help

*Exploring the complexities of doing good*

BY WILL BRAUN  
SPECIAL TO CANADIAN MENNONITE



"The LORD is a refuge  
for the oppressed,  
a stronghold  
in times of trouble."  
Psalm 9:9

My parents packed me, my sister and a Christmas hamper into the car. We were headed to an address provided by the local Cheer Board. The plan was for us to all go in for a short visit. I imagine the Cheer Board encouraged this to humanize the helping. Predictably, our venture took us to the run-down side of our Mennonite prairie town. I remember feeling less than enthusiastic, but I suppose I felt we were doing something necessary, something good. What I, as a boy of about 10, had not supposed, however, was that inside the homely little stucco house I would find my classmate Abe.

I don't remember much of the visit except the drab house—the kind in which you sit down gingerly—and the dreadful awkwardness. I still cringe. I knew on some level that Abe would have gladly passed up the toys, turkey and Christmas oranges to avoid having his inferior social status so vividly exposed. At school he could try to fit in, but with me standing in his house he could not pretend. I felt shame for having shone a light on our differences. I suppose it was the same shame he felt, just from the other side.

I don't recall the first day back at school after Christmas, but I'm sure Abe didn't run up to me gushing with appreciation. I don't know what happened to him. He may have moved back to the Mennonite colonies in Mexico.

On a prior Christmas, our family delivered a hamper to another home. That time, the father didn't even emerge from the back room to greet us, and the teenage daughter refused to acknowledge the gift we brought her. The mother was left to manage the embarrassment. I don't actually remember that visit, but my dad mentions it on occasion. For him, the star of the story was the young woman: her refusal of our gift was not so much rude as respectable. She was clinging to dignity. He says he would like to meet her now. I think he imagines she has done well for herself, that she carries herself well and possesses a lively wit.



*While in Brazil as an 18-year-old Mennonite Central Committee volunteer, I told my supervisor I was going to bring some groceries to a poor family I had met. He said the situation was more complicated than that. But I was compelled by the story of the family, so I brought them a little hamper anyway.*



Other families undoubtedly have heart-warming hamper stories, but not us. Those two cheerless encounters were enough. Our subsequent helping took different forms. It was a disturbing track record. How could our good intentions have fallen so flat? After all, we were just trying to help.

### **'The sin in altruism'**

Anyone who has worked in social services, international development or pastoral care knows that helping is complicated. Good intentions are not enough. But stories about sour recipients and uneasy encounters don't make it into Cheer Board annual reports or promotional videos of non-governmental organizations (NGOs). We—by which I mean North American Christians who are in a position to help—don't often hear about the overseas partner who pockets the money we put in the offering bag; the prison inmate who requests a visitor, but later backs out, preferring uninterrupted incarceration to a chat with a well-meaning volunteer; or the underprivileged teenager who rebuffs all offers of help in favour of gang treachery. Nor do we hear of the volunteers who burn out, exasperated by the apathy or opportunism of those they have tried to help.

The stories we hear are the success

stories of people who make good use of the money we donate and smile with gratitude when cameras appear. These stories deserve to be told. But so do the others.

The messy stories do not diminish the necessity of helping—we are called to help—but they acknowledge that helping is hard. To tell such stories is to be honest with ourselves and those we seek to help. Hopefully, that honesty leads to learning.

One factor that makes helping complicated is the mix of human motives.

"We may help simply because we want to feel good about ourselves," writes Garret Keizer in his book *Help: The Original Human Dilemma*. Keizer is a former teacher, small-town minister and social worker. He has tried to help many people. And although the above quote may sound jaded, Keizer is not an armchair critic whose helpful idealism has frosted over with clever cynicism (although he names that danger). Rather, his book probes ways in which good intentions get tangled. Or, as he puts it, the book is about "locating the sin in altruism."

Unless we claim 100 percent purity of motive, our good intentions will be tainted at least slightly, usually with some form of selfishness. Our impulse to help

may be of God, but that does not make our altruism spotless.

Part of me helps because I like a pat on the back. I like to be seen as a good person, and I like to see myself as a good person. When I cut a cheque for a charity, I feel noble. That's not all bad, but I can clearly detect the creeping danger of feeding my ego on my own perceived goodness. To admit mixed motives is not to negate the value of my efforts or the good part of my intentions. Rather, it is to chip away at the sin of pride in my altruism. It is the hard work of humility.

Promotional materials aimed at prospective helpers often say: "You can make a difference!" I find this cliché less useful than a quote I saw on a bookmark at a spiritual retreat centre years ago: "Are you choosing out of the resources of Christ's life in you to recover from the need to make a difference?"

This is not to say we shouldn't seek change in the world, but rather that when we feel a need to say, "That wouldn't have happened without me," something is askew. If our motivation for helping is that we can make a difference, then helping is about our ego needs, rather than serving others. I don't think Jesus healed the sick and fed the hungry so he could pat himself on the back and say, "I made a

difference.”

Keizer says our objective should not be an “enhanced sense of our own potency.” The needs of the world are not an occasion for us to feel important and empowered, nor are they an occasion to have our name on a plaque or in a public list of donors.

There is a place for potency and competence in addressing poverty, but rather than highlighting our own effect, we should contemplate the humility that Catholic monk Thomas Merton writes of in his book *New Seeds of Contemplation*. Paraphrased for inclusivity, Merton states, “When humility delivers us from attachment to our own works and our



Canadians serve locally with Summerbridge.



Long term volunteer openings



Volunteer a few hours a week at an MCC thrift shop



Young Adults: Try SALT

own reputation, we discover that perfect joy is possible only when we have completely forgotten ourselves.” If we are not humble, we will unconsciously tend to “be virtuous not because we love God’s will, but because we want to admire our own virtues.”

### **‘I package it. You buy it.’**

Stephanie Tombari says aid agencies sometimes pander to lesser motives. She used to be a senior writer for the Christian Reformed Church’s international aid organization. In a 2009 *Geez* magazine article about her work, she candidly describes a “McMarketing” approach in which a “target market” is given calculated, selective information about the poor. “I package it. You buy it,” she writes. “I send you another picture for your fridge that reminds you how good you are.”

*Unless we claim 100 percent purity of motive, our good intentions will be tainted at least slightly, usually with some form of selfishness. Our impulse to help may be of God, but that does not make our altruism spotless.*

“Do you want to know what’s up with poverty,” she asks the donor, “or do you want to keep it simple and send a goat?”

Her critique underscores the need for us to examine our motives. Like Keizer and Merton, her words imply we should think carefully about the essence of helping.

### **Overcoming differences**

Ideally, helping should overcome differences between people. It should humble helpers and empower the helped. It should nurture equality and unity. If helping is rewarding—as is often said—the reward ought to be a discovery of our own inner poverty and a oneness of all humanity in God. But to the extent that we help “in order to certify our own righteousness,” as Keizer puts it, we do the opposite: We isolate ourselves behind walls of pride.

On this point, helping becomes even more complicated. Although we want our help to overcome differences, it

necessarily creates difference between people. It separates people, at least momentarily, into helpers and those helped—groups that are not equal.

In some cases, the difference between helper and helped is negligible. Imagine neighbours who semi-routinely shovel each other’s walkways. But usually the difference is obvious. The young woman who refused our family’s Christmas gift seemed to react to that difference. I think she resisted being cast in a lower position. She knew, as Jesus said, that it is more blessed to give than to receive.

Jesus’ intent was probably not to say that being on the receiving end of charity can sting, but nonetheless, it is too easy to bask in the blessedness of our own generosity without recognizing that receiving can be difficult.

“The central paradox of helping the poor,” says Keizer, “is that our most

humane gestures on their behalf serve to accentuate their dehumanization.” Even if our intent is to enable disadvantaged people to attain a position in life from which they, too, can help others, just by reaching out to help we are highlighting the fact that they are not there yet. The reach is always a reach downward. The message is that they are mere recipients, the less blessed. The message is that if they have any hope of climbing out of that hole, they need to swallow their pride, smile and say thanks. Some people seem happy to do this. Others do not.

### **An awkward privilege**

To help is a privilege. Just ask someone who is poor, severely disabled or too old to help. Ask someone who is the recipient of help many times a day, but rarely has an opportunity to help others.

Privilege is awkward. This is the discomfort I felt as a boy at Abe’s house. I did not want to be different than him. Just like I don’t want to live in a world in



## Volunteer

MDS volunteers are known for repairing and rebuilding homes damaged by disasters. But it takes more than construction skills to serve with MDS. During the time that you serve as a volunteer, you will learn that MDS also restores lives.

*How could our good intentions have fallen so flat? After all, we were just trying to help.*

which some people are far richer than most. But I do. So I try to help.

I also try to simplify my life. It must be said that often people are in need of help because of an economic system that works much better for some than others. This inequality can be addressed by the haves helping the have nots, or, more logically, by the over-consumers ceasing to take more than their share. Simple helping sometimes ignores the fact that our over-consumption fuels exploitation and one way to help is to live simply. But that feels less rewarding. It doesn't fit neatly on a brochure.

### **Starving their dignity while feeding their bellies**

We want helping to be simple. While in Brazil as an 18-year-old Mennonite Central Committee volunteer, I told my supervisor I was going to bring some groceries to a poor family I had met. He said the situation was more complicated than that. But I was compelled by the story of the family, so I brought them a little hamper anyway. "Give to those who beg of you," Jesus says. I couldn't just ignore the simple need before me.

The family happily accepted my charity. But did I do the best thing? Did I starve their dignity while feeding their bellies? Was I honest with myself about the situation and my motivations?

Or, in the case of my original example, should my family have shunned the Christmas hamper scheme from the beginning? Should we have befriended Abe's family over time, so that it would

have been natural to have them over for Christmas dinner? Should we have attended the sort of church they went to? Should we have advocated, as others have more recently, for better wages in sectors dominated by Mennonite immigrants from Mexico? Should we have lived at such a standard that we would not have

been high enough to reach down to help them?

We want help to be simple. But it isn't. Extricating the sin from our altruism is not simple, and, even if we do, the inherent inequality in most helping relationships remains. So where does that leave us? Keizer says imperfect help is better than no help. But this should not be used as an excuse to duck the complexities. Helpers who acknowledge and grapple with the complexities will be better helpers and hopefully better people than those who don't.

So what do we do about helping?

Ardently purify our motives. Simplify our lifestyles. Recover from the need to make a difference. Accept complexity. And, by the infinite grace of God, keep on trying. ❧

*Will Braun attends Hope Mennonite Church, Winnipeg, Man.. He can be reached at [wbraun@inbox.com](mailto:wbraun@inbox.com).*



#### Drop-off locations

Find out where you can send or drop off your kits and material resources.

#### Comforter and blanket shipments

See where MCC has shipped comforters and blankets.

### ❧ For discussion

1. Does your church have ways to connect personally with the individuals it helps? How important is this personal contact? Have you ever experienced awkward moments while providing help to someone? What aspect of the exchange was most awkward?
2. Have you ever been in a situation where you needed to accept help without the possibility of reciprocating? What is the relationship between accepting help and maintaining one's dignity? Is it different if the help comes anonymously from a government agency?
3. When you support a charitable cause, how important is it to know that you have made a difference? How much of your impulse to help is due to a desire to feel noble? Does public acknowledgement of a gift—such as a name on a plaque—lead to the sin of pride?
4. Will Braun says that most helping relationships are inherently unequal. Are there situations where it is better not to help? What are some ways of assisting without depriving others of their independence and dignity?

## VIEWPOINTS

## /// Readers write

*We welcome your comments and publish most letters sent by subscribers intended for publication. This section is largely an open forum for the sharing of views. Letters are the opinion of the writer only—publication does not mean endorsement by the magazine or the church. Keep letters to 400 words or less and address issues rather than individuals. We do not countenance rancour or animosity. Personal attacks are inappropriate and will not see the light of print. Please send letters to be considered for publication to letters@canadianmennonite.org or by postal mail or fax, marked "Attn: Readers Write" (our address is on page 3). Letters should include the author's contact information and mailing address. Letters are edited for length, style and adherence to editorial guidelines. Preference will be given to letters from MC Canada congregants.*

## ✉ MC Canada applauded for unpopular cutbacks

RE: "THE SIGNS are clear," April 4, page 18, and, "With sadness and lament," May 2, page 15.

I applaud Willard Metzger and the Mennonite Church Canada board for the cutbacks they have announced recently. They did what was necessary, even though not popular with staff.

I will increase my giving now that I know that we have competent management in place. This move was necessary in view of years of good spiritual leadership, but a lack of financial knowledge. Metzger and his board realize they have a fiduciary duty to their supporters and took the proper action.

I like what I see in Metzger's leadership, which is more than I can say for some of our other church organizations. They, too, will need to deal with bloated budgets sooner or later. Let's hope they learn from Metzger and his board.

JAKE REMPEL, WINNIPEG, MAN.

## ✉ Article didn't give full picture of seniors community

RE: "THIS IS home," May 30, page 26.

We are residents of Toronto's St. Clair O'Connor Community and are appreciative of its small footprint but large impact on the senior community in this part of the city.

Its story, as told by Emily Loewen, describes only a portion of its services to the community. The family townhouses are just one component. Within the

three-storey building is a 25-bed long-term care unit. A day centre for seniors provides respite care and activation for those from the community.

Many seniors living in their own apartments are also assisted throughout the day with meals, cleaning and nursing care as requested.

A pleasant dining room provides 15 dinners a month for all and more for others.

Unique to the complex is an exchange library for seniors and a large Mennonite heritage library. In addition, an active Mennonite heritage club provides monthly programs of historical interest, which many non-Mennonite residents attend.

There's a woodworking shop where skilled craftsmen make small tables and craft wooden toys and objects for the annual sale, repair chairs and sharpen knives.

A sizeable backyard patio and flower beds developed and maintained by resident gardeners contribute to this vibrant but diverse community.

Come and visit!

NICHOLAS AND HARRIET DICK,  
TORONTO, ONT.

## ✉ What's there to rediscover about Mary?

RE: "REDISCOVERING MARY," April 18, page 16.

I always thought the Bible was pretty clear on who Mary was: A God-fearing young woman whom God chose for his special purposes. She undoubtedly loved her husband and family and did the very best for them.

She was a mother, probably widowed for some time, who watched her son being executed even though he was innocent. How many thousands of mothers through the centuries have had to endure similar circumstances, mothers who loved their God, husbands and families, and, yes, even had to watch their own sons being put to death in the cruellest of ways, during the Reformation—the birth of our own Anabaptist church—and the Russian Revolution, just to give two examples?

In my own case, I had a God-fearing mother who passed on her faith to her children, even though she lost her husband in the war and my oldest brother through cruel disease because of the war. Through her willingness to take risks, she was able to escape from East Germany and offer her children a better life in Canada.

So what might the mother of Jesus mean for Mennonites today? The same as my mother meant to me.

DICK HILDEBRANDT,  
CAMPBELL RIVER, B.C.



## ✉ How to afford a Mennonite education?

RE: "WHAT'S TO become of Mennonite schools?"  
May 30, page 4.

As the mother of a three-year-old girl who is about to enter the public school system, a part of me longs for the opportunity to enrol my daughter in a Mennonite school. However, the socio-economic reality of my family means that it is unlikely my daughter will ever be able to attend a Mennonite school.

One reason is the fact that, like many young adults, my husband and I have had to move to a large urban centre to pursue our own education and employment, meaning that we are a long distance away from a Mennonite school for our child.

I wonder how the church can affirm the value of Christian formational experiences for our children in such a way that invites Mennonite families from all geographic and economic situations to participate.  
ALICIA GOOD, TORONTO, ONT.

### NEW ORDER VOICE

# Seeds of discontent

AIDEN ENNS

I've been to the dark side, met the people there and survived. Of course, they wore black, had dreadlocks and tattoos, were probably anarchists and drove a bus powered by veggie oil. Oh, they were also Christian.

Last month, I was at an outdoor festival in rural North Carolina for progressive evangelical Christians. It was called the Wild Goose Festival and featured leading "emergent church" advocates like Brian McLaren, Phyllis Tickle and Tony Jones.

On my first day, I attended a late evening session, held in the open air, stars above, a creek nearby and poison ivy literally at the edge of our meeting space. Part way through our discussion, I heard music coming from the main stage. Well, I call it music, but it was better described

as a booming throb of raw passion. After our session, I walked nearer to the main stage, passing the beer gardens, the row of social justice exhibits and over the crest of a small hill.

When I saw the stage, the floodlights were shining on the black mass of musicians with their long hair, black T-shirts, caps and ink-stained arms. The half-dozen people known as The Psalters emitted an ancient sound, a dinosaur-like crunch, crunch, crunch. Low barbarous rants and throaty ultra-masculine roaring was

amplified from a dual tower of speakers.

Young people gathered at the front of the stage, dancing in rhythm, up and down. The singer announced something like, "This next song is for the resisters of 1649, who suffered because the world could not tolerate people living communally on the land."

I thought, maybe this will be a folk song. Nope. Another song for pre-civilization cave dwellers.

Then something in me started to soften. I let go of judgment and tried to open up. Just feel the energy, I thought. One knee caught the beat of the drum,



*Can we shift from clean and comfortable to messy and anxious?*

then a familiar and resounding chorus and raucous scream for the righteousness of the resisters living off the land rising up against the oppressors.

By the end of the performance, I was close to the front, jumping, hopping like a bunny, holding my shoulder bag with one hand to keep it from flying off.

Later that weekend I met the musicians. They were sitting on the grass in a casual circle, dreadlocks, long hippie dresses, sipping wine. Their old school bus sat only a few feet away, painted flat

black with boarded windows and spray painted messages. It ran on oil reclaimed from restaurant deep-fry vats.

The Psalters were soft spoken, easy to laugh, jocular but gentle. Could this be a vision of a Christian future? Is this what church looks like after our consumer-oriented, fossil-fuel dependent lifestyles—apparent by the thousand or so late-model cars in the festival parking lot and the social justice booths adorned with consumer enticements—dissipate?

Strangely, here among The Psalters I felt reprieve. I felt the spirit of Jesus, intimidating but without pretense. The hope was in the bellowing sound, raised fist and flat-black bus, the very things I failed to understand but which beckoned me.

Seeds of discontent are within many of us rich Christians. Can we shift from

clean and comfortable to messy and anxious? This is fresh anxiety that comes when we stop suppressing that which we know is destructive.

This anxiety accompanies growth and new birth. As Jesus assured us, there is a better future at hand. It is out of synch with our dominant culture. I felt it at the Wild Goose Festival. Where do you feel it?

*Aiden Enns is a member of Hope Mennonite Church, Winnipeg, Man. He can be reached at [aiden@geezmagazine.org](mailto:aiden@geezmagazine.org).*

## ✉ 'A double-edged sword' leads to 'silver lining'

RE: "A DOUBLE-EDGED sword," May 30, page 10.

There are myriad reasons for divorce, just as each marriage relationship is unique. I have learned that no matter how much you love someone or how hard you work, it takes two people to want to be there and who are able to be there in the relationship. Couples can and have rebuilt their relationships even after a huge loss or losses.

When a couple can sort out the material things, the divorce impact can be minimized, albeit hard. When

children are involved, it is a whole other level of needs. If both partners work together for the benefit of their children, it lessens the long-term pain and a family becomes two families.

However, when untreated alcoholism, addiction, or emotional, psychological or mental illness is the reason for the divorce, it becomes much more complicated. Now, combine children to this volatile situation and it becomes excruciating. Divorce no longer is a one-time event but a long-term nightmare. This is where vindictiveness, hatred and control prevail, as the person with impaired perspective and judgment is reinforced by family law lawyers who only represent

### FROM OUR LEADERS

# Partnerships create new ministry initiatives

NORM VOTH

In the past several years the Mennonite Church Manitoba board of directors consulted congregations to hear their wisdom and counsel for future direction. There was a desire for a more collaborative approach in bringing together congregations, individuals and other partners to build relationships and achieve ministry goals.

Church planting and community development offer opportunities for such partnerships to emerge. In the past decade MC Manitoba has put some resources into starting new congregations and assisting others with community ministry initiatives. One such partnership between MC Manitoba and Youth With A Mission resulted in the formation of a congregation and continues to grow in new and creative ways.

Jamie and Kim Arpin-Ricci came to Winnipeg nearly a decade ago to establish a Youth With a Mission (YWAM) base in the city's West End neighbourhood. Through their children's program, community service projects and a used bookstore called The Dusty Cover, they

developed many relationships. The Dusty Cover (2007-09) became a community gathering-place with free coffee, comfortable couches and freedom to browse or chat with staff. Questions about faith and life frequently wove their way through these conversations.

Some of those bookstore visitors began meeting regularly at the YWAM house for meals and sharing life. Someone asked if they could be a congregation. Since YWAM Urban Ministries Winnipeg is not a church-planting organization, they looked for a partner with Anabaptist values and theology. After a year of discernment, YWAM and MC Manitoba agreed to partner in the formation of a new congregation called Little Flowers Community.

Little Flowers focused on being a church in and for residents of the West End, an urban neighbourhood with significant needs and tremendous opportunities. Two years ago, one of the congregational participants committed suicide. Out of their grieving, praying and discernment came the dream for

Chiara House, a supportive discipling community providing a place for people struggling with mental health issues. Little Flowers did not have the resources to develop the residential community it envisioned, so the members prayed and shared the dream with others.

When we shared the dream with some business people from MC Manitoba congregations, they offered skills and connections to move the dream to reality. Some individuals formed a non-profit corporation and purchased a century-old apartment building. This offers many opportunities for individuals, congregations and businesses to participate in the redevelopment of an empty building into badly needed housing.

Eden Health Care Services, with the vision to share Christ's hope and healing in response to mental health needs, brings resources and experience to this partnership. The concept fits well with its mandate and offers a model for responding to mental health issues at a community level.

Chiara House is a partnership between Little Flowers Community, MC Manitoba congregations and Eden Health Care Services to provide a supportive community for healing and discipling. Partnerships enable Little Flowers to be a transforming spiritual community providing economic, social, cultural and environmental benefits in Winnipeg's West End neighbourhood.

*Norm Voth is director of Evangelism and Service Ministries for MC Manitoba.*



their client. In fact, family law is fuel for the fire. Families in crisis do not belong in court.

It could be much better. Enact a law that gives couples a period of time to sort things out. If unable, then assign a mediator to assess the family situation, and create a plan that is legally binding, even if one partner fails to show.

And, as Miller states, the silver lining in divorce is “encountering the full scope of God’s abundant grace and unending love.”

MARG REIMER, CAMBRIDGE, ONT.

## ✉ Women have a God-given role as ministers

RE: “BIBLE TEACHES against women in ministry” letter, April 4, page 12.

God created human beings in his image, not just men. The English translation “mankind” seems to give men the idea God only created men. Women are simply another expression of who God is.

If it is so important for women to keep quiet, why didn’t Jesus mention it? Why isn’t it one of the Ten

### OUTSIDE THE BOX

# Who is to blame?

PHIL WAGLER

The Vancouver Canucks’ inability to score and some people’s penchant for blowing things up has caused me to agree with a zealous atheist. “Religion poisons everything,” contends Christopher Hitchens. He may be on to something—at least to the degree “Hockeyanity” has become Canada’s de facto religion.

In British Columbia we observed two months of Stanley Cup worship. Streets were empty like Christmas Eve on game night. People gathered together. Prayers were offered. One church sign declared the prophesied end of the world was postponed because of the playoffs. Candles were lit. Actually, those were police cars.

That was the moment a game ceased being fun and the spectacle became an orgy of human depravity, mob mentality and disappointment with a god of the age. How could fine Canadians from fine Canadian homes move from fans to fanaticism? At least riotous protests in other parts of the world are about a cause. What exactly was this craziness about?

The Canucks, whose marketing slogan is, “We are all Canucks,” suddenly claim the hooligans were not their fans. We must not stain the brand.

Others want to throw the book at anyone who joined in. Some businesses fired

employees instantly if they were seen in photographs published like Old West “wanted” posters on the Internet. This strategy works marvelously if you enjoy the power of public shame.

Then there are the revellers themselves. Swept in the tidal wave, many claim it was just one big alcohol-infused, sore-loser-induced, anarchist-fuelled brain cramp: “I went to a hockey game and suddenly I was posing in front of a burning car chugging an energy drink I pilfered through the shattered store window. It’s all a blur. Oh, and I had the wherewithal to gloriously boast online,



*With some mental gymnastics we can blame it on nature or lay it at the feet of big brother.*

before my ‘bff’ texted that I’m probably implicating myself.” Apart from the contrition of a few—and mostly because they were caught red-handed—we fervently excuse ourselves.

There are experts. One posited that the riot was a “holdover from the pathway of evolution.” Taken to its logical conclusion, hooligans are thus absolved by reason of the temporary suspension of evolutionary progress. Clearly it’s not a case of survival of the fittest. Other experts have slyly joined the anarchist cause, blaming

city officials and the authorities for having the party in the first place. With some mental gymnastics we can blame it on nature or lay it at the feet of big brother.

But why are we determined to name a culprit? Because the relativistic ethos of the day has yet to erase a hunger pang for right and wrong. In contrast, though, we readily forgive if someone will just admit they were a dork. Isn’t that peculiar?

And, to the consternation of aggressive atheists, we are very, very religious. We’ll even make a sport our altar. Why is it that, having turned en masse from the fear of God, we can’t shake being religious?

Even at the end of days that point to these deep mysteries, it is striking how reluctant we are to confess that the problem is not genetics, evolution, policies, ideologies, authorities or alcohol. The real problem is, we have misplaced our

worship and, to quote a guy who knew something about riots, are “without excuse” (Romans 1:20). We are not all Canucks, but we are all to blame. Let us begin there and find the power of grace, re-creation, and love, which covers a multitude of sins . . . and stupidities.

*Phil Wagler (phil\_wagler@yahoo.ca) lives in Surrey, B.C., and is convinced that, all things considered, the Leafs aren’t so bad after all.*

Commandments? Why has God given women all these wonderful talents? Are women supposed to bury their gifts?

I suggest all the people worried about women not keeping quiet, should read Joel 2:28. My Bible says God will pour his spirit on everyone—sons, daughters, maidservants, menservants. That means women, too, and they will proclaim the message, which means to announce officially as the town crier did years ago in the streets, or in the pulpit today.

For further reading on this subject, Acts 2:14-18 supports the message of Joel.

It seems some people see only what supports their biases.

—ESTHER KENNEL, NEW HAMBURG, ONT.

## /// Milestones

### Births/Adoptions

**Rozema**—Bronwyn Mae (b. June 11, 2011), to Shanna Brubacher Rozema and Jamie Rozema, Floradale Mennonite, Ont.

**Towns**—Carson Reid (b. April 24, 2011), to Jeanette Weber Towns and Mike Towns, Floradale Mennonite, Ont.

### Baptisms

**Jake Bergen, Evan Harms, Brianna Kasdorf, Christina Lazar, Hunter Loewen, Jason Neufeld, Whitney Penner, Nathan Rempel**—Douglas Mennonite, Winnipeg, June 12, 2011.

**Debbie Grausdin, Lynn Lavallee**—Jubilee Mennonite, Winnipeg, Man., May 1, 2011.

**Heidi Wiebe, Erin Segstro, Michael Goertzen**—Jubilee Mennonite, Winnipeg, Man., June 12, 2011.

**Rachel Pauls**—Waterloo-Kitchener United Mennonite, Waterloo, Ont., May 29, 2011.

## ✉ Invite people to feel included in God's plans for sexuality

RE: "SEXUAL INCLUSIVITY motion to be presented at national assembly," May 30, page 15.

I trust that a willingness to dialogue and an agreement to bring a motion to the assembly does not constitute a shift in values, but a willingness to include all people to have worth in the church. I trust that all dialogue will keep as central the Bible and the *Confession of Faith in a Mennonite Perspective*. I believe delegates to the Waterloo, Ont., assembly should adopt a substitute motion that we invite all people to feel included in God's love and his plans for sexuality.

ALVIN G. ENS, ABBOTSFORD, B.C.

### Marriages

**Brubacher/Ishaka**—Angela Brubacher (Stirling Avenue Mennonite, Kitchener, Ont.) and Noe Ishaka (Floradale Mennonite, Ont.), at Floradale Mennonite, Jan. 15, 2011.

**Brubacher/Roes**—Monique Brubacher (Floradale Mennonite, Ont.) and Anthony Roes (Poole Mennonite, Milverton, Ont.) at Floradale Mennonite, Feb. 5, 2011.

### Deaths

**Bauman**—Verna (nee Shoemaker), 80 (b. May 8, 1930; d. April 12, 2011), Floradale Mennonite, Ont.

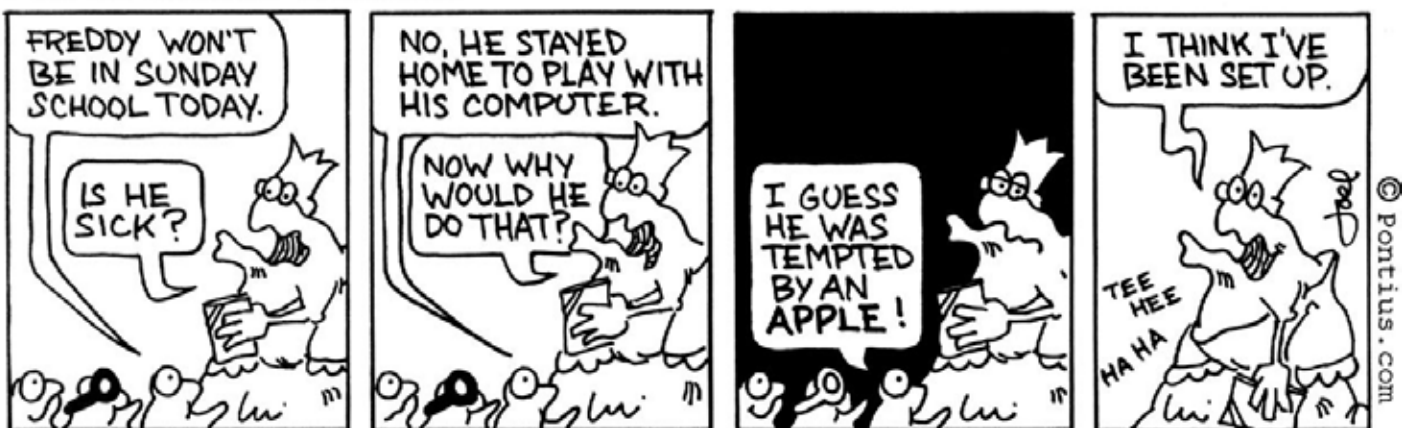
**Jutzi**—John, 78 (b. Jan 7, 1933; d. April 13, 2011), Poole Mennonite, Ont.

**Jutzi**—Stanley, 79 (b. Aug. 29, 1931; d. April 11, 2011), Poole Mennonite, Ont.

**Klassen**—Cornelius, 96 (b. June 18, 1914; d. June 8, 2011), Waterloo-Kitchener United Mennonite, Waterloo, Ont.

**Rourke**—Laura (nee Rempel), 50 (b. May 1, 1961; d. May 21, 2011), Waterloo North Mennonite, Waterloo, Ont.

## Pontius' Puddle



## VIEWPOINT

# A hearty stew of ideas

BY DAVE ROGALSKY

This spring the Mennonite Church Canada Strategic Task Force for Pastoral Leadership and Karen Martens Zimmerly, denominational minister and director of leadership development, asked pastors to answer the following questions:

- What kind of pastoral leadership do we need in MC Canada in order to lead the church to join God's mission in the next 20 years?
- What are the strategies that will help us nurture this kind of leadership?

MC Canada congregations need all kinds of pastors, as they are full of people who are increasingly secularized, individualized, post-Christian and postmodern. According to Phyllis Tickle, who was interviewed in the June 8, 2009, issue of *Canadian Mennonite*, whenever the West and God's people in it have gone through convulsions of culture and thought, as we are now, new types of gatherings of Christians form along side old types of gatherings. We will continue to need traditional Mennonite pastors, prioritizing preaching, pastoral care, teaching and administration, but we will also need new types of pastors with certain kinds of gifts:

- **ENTREPRENEURS.** In business, entrepreneurs are the people who are willing to experiment with new forms, new products and new ways of using employees to arrive at the same profitable ends. In the church, we will need pastors willing to try new forms of doing and being church, using volunteers and structuring the mission of the church, worshipping, forming Christians, caring for congregational needs, and reaching out with word and action, all with the same end of being



God's people in our time and place.

Entrepreneurs also know when to pull out; it's their money at risk, after all. New ventures with new pastors will not all be long-term. Some will last a few years and then it will be time to pull out to use resources of time, money and talent elsewhere. This is not a failure.

- **SPIRITUAL GUIDES.** Mary Hynes of CBC Radio's *Tapestry* recently said, "We hear, 'I'm spiritual, not re-

ligious,' about every five minutes on this show." We will need pastors who are not hung up on religion, but who are deeply spiritual, both for their own well-being and to guide their congregations to relate to our very spiritual and very irreligious culture, and its citizens.

*Pastors will need to be able to engage our culture's media—films, music, TV, books, the Internet—thoughtfully, openly and non-judgmentally.*

That means they will need to attend to their own spiritual selves through personal spirituality exercises, retreats, reading and spiritual direction. Leaders will need to be feeding their spirits often, even constantly. They will need to be transparent to their congregations about their growth. They will need to listen to the stories they hear, even if they seem heretical, weird or very traditional.

- **FILM CRITICS.** Pastors will need to be able to engage our culture's media—films, music, TV, books, the Internet—thoughtfully, openly and non-judgmentally. Film is the way many people grow their own personal stories, using the idioms, stories and characters as guides to their being. Pastors will need to see

this as a deep place in people.

- **BI-VOCATIONAL.** Many small churches will not be able to afford a full-time pastor, ever. Pastors or their spouses will need to find other sources of income in order to live while serving.

- **FOCUSED ON GROWING WHOLE PEOPLE IN A BROKEN WORLD.** This is the time for the church and its leaders to speak and live out a prophetic word of simplicity, quietness and harmony with the creation, a life free from consumerism and one that gives importance to emotional, mental, physical, social and spiritual needs, all in a non-judgmental manner.

- **HONEST, TRANSPARENT, HUMBLE, STRONG.** Leaders are human beings, not God. We are people broken, imperfect, skilled in some areas but not in others, who know that God loves us, the world and everyone in it. We have huge gifts to offer, not the least of which is our belief that God loved the world so much that God came among us as one of us, lived one of our lives, spoke of justice and righteousness, and died, only to be raised to new life, a hope we can all have.

- **LEADERS.** We will need pastors who will be servant leaders, having an idea of where God is leading the church, but

able to invite others along to use their gifts, persons and ideas. While we need counsellors and enablers, we also need those who will stand up front and declare the vision which the group has agreed to, over and over and over again. We will need pastors who will pastor this process of becoming in which all churches find themselves.

These are just some ideas to be mixed into the stew of other ideas. May it be a hearty meal for the task force . . . and for all of us. ☞

*Dave Rogalsky is pastor of Wilmot Mennonite Church, New Hamburg, Ont., and Eastern Canada correspondent for Canadian Mennonite.*

## WOMEN WALKING TOGETHER IN FAITH

## Working together in God's vineyard

BY LIZ KOOP

The 15th chapter of the Gospel of John begins with the verse, "I am the true vine, and my Father is the gardener," then it goes on to speak about the techniques and practices used to assure a rich harvest.

The images that these verses evoke are familiar to me not only because they have been used in many a sermon, but also because for the past 40 years since my marriage I've been part of a grape-growing farm that has been operated by my husband's family in the Niagara Escarpment, near Vineland, Ont., for more than 70 years. As a result, I have first-hand experience of agricultural practices used in growing grapes and find it easy to make many faith and life connections.

During winter, for example, the vines are dormant and get pruned back severely. Care is taken to leave only the healthiest branches. In some varieties, if a plant is



PHOTO BY DAWN MARTENS-KOOP



*Anna Martens-Koop helps tend her grandparents' grapes at their farm in rural southwestern Ontario.*

missing, or it is in poor health, a long branch from a thriving plant next to it is left to be dug into the spot in the spring after the ground thaws. After a few years—when the new shoot starts to root and grow—the old plant is cut away. In three or four years the new plant will bear fruit, transferring life from one plant to create life in another in a continuous cycle of growth that will

endure for many years.

So, too, we have gained spiritual and physical life and nourishment from our forebears, and can pass on what we have learned to future generations with the hope of continuing the cycle.

If a grapevine is left year after year without pruning, it will stop producing good fruit and may eventually die. Similarly, we need to prune out unproductive activities that sap our strength and do not bear fruit.

Early in the spring the grapevines need to be tied to a trellis system to strengthen them and open spaces need to be created so that emerging leaves and fruit can get enough air and sunshine to ripen to maturity. If we remain in close contact with God, allowing God's Spirit to flow through us, we will become strong and vibrant and bear much fruit.

On a more personal level, being on the 2008 Mennonite Women Canada Task Force was a great opportunity for me to get to know women in leadership roles in the other provinces. Looking at the ever-changing role of women in church and community over the generations has given me inspiration and a renewed commitment to celebrate the gifts and, especially, the many connections that women share with each other and the wider community.

To highlight these "connections," MW Canada's new communications committee and executive have chosen to name our newly redesigned newsletter, "Connections." And, fittingly, the theme for our 2011 annual meeting and luncheon this year was "Celebrating connections."

As MW Canada's new president, I'm looking forward to my three-year term with anticipation and have a sense of "leaping out in faith." It is my desire that this organization be a place where Mennonite women across Canada can connect with one another, nurture our lives in Christ, and serve and minister across the street and around the world.

For more information about MW Canada, visit [mennonitechurch.ca/mwc](http://mennonitechurch.ca/mwc) and our blog ([mennowomencanada.blogspot.com](http://mennowomencanada.blogspot.com)). Women can "connect" with me with your ideas, suggestions or concerns at [koopfarms@becon.org](mailto:koopfarms@becon.org). I would love to hear from you as we work together in God's vineyard. ☼



*Liz Koop and her husband Alfred live in southwestern Ontario and are active members of Vineland United Mennonite Church. She has always been an active member of a women's group and has recently finished five years on the executive of Women of Mennonite Church Eastern Canada.*

*In three or four years the new plant will bear fruit, transferring life from one plant to create life in another in a continuous cycle of growth that will endure for many years.*

## GOD AT WORK IN THE CHURCH

# Former Bible school helped shape the call for many pastors

BY BARB DRAPER

Editorial Assistant

About 140 former students and spouses of Ontario Mennonite Bible School and Institute met at Mannheim Mennonite Church, Petersburg, Ont., for a reunion on May 29.

Laverne and Norma (Bauman) Martin were married 50 years ago, and, to celebrate, she began planning this reunion. She had kept in touch with others who graduated in the 1959-60 year, but decided to invite all former students. Unfortunately, Norma lost her battle with cancer in February, and so others carried out her vision for this get-together.

During the formal sharing time, Laverne lit a candle to remember Norma and her plans to celebrate with old friends from Bible school. Everyone was reminded of how their young lives were shaped by their experiences at the school and institute.

Ontario Mennonite Bible School began in 1907 to provide spiritual growth for young people through study of the Bible. It became centred at First Mennonite Church, Kitchener, Ont., as a several-week, full-day school for young people who had less farm work in the winter months. Students boarded in local homes with some meals served at the school. In 1927, a large annex was added to the church to provide study space for young people from across Ontario and from other Mennonite communities in Canada and the United States. Attendance reached its peak in 1939.

The Bible school was an inter-Mennonite experience, bringing together students from a variety of locations, including the local Amish-Mennonite Conference. This interaction helped to bring together the groups that now form Mennonite Church Eastern Canada.

Like other Bible schools, this one resulted in many romances. "It was known as the match factory," said Herb Schultz, a teacher from 1962-69.

By the 1940s, some young people were attending local high schools, while a few studied at church colleges in the U.S. In 1951, the Ontario Mennonite Bible Institute was organized to provide an advanced course of Bible teaching to prepare workers for Christian service. The 1950s was also the time when churches began choosing trained pastors from outside, rather than ordaining untrained men from within congregations.

Schultz reflected that the Bible institute experience "whetted the appetite and clarified the sense of call for many people who then went on to seminary." He also observed that young people raised in more-conservative Mennonite congregations found attending Bible school a way to become acquainted with the Mennonite Conference of Ontario setting.

Gordon Bauman was one such student. He was raised in the Old Order Mennonite Church and so left school after eight grades. He was interested in more education and so began attending the Bible school and later the Bible institute. During this time he was called to be the pastor of Berea Mennonite Church (now part of Community Mennonite Fellowship, Drayton, Ont.), and was ordained in 1955. He had felt a conviction to serve the church, but was a bit surprised to be called as a pastor before graduating. "I might well not have become a church pastor had I not attended [the institute]," said Bauman.

Amzie Brubacher also

came from the Old Orders and attended the Bible school because he had no work in the winter months. He, too, was not planning to go into pastoral ministry, but said, "In my last year I was encouraged to consider giving leadership to a mission outreach," which developed into a career as a pastor. He said the Bible school "was an important experience in broadening my view of belonging to a larger church family."

At the reunion, a pastor from the U.S. shared the story of how five young men sat in principal J. B. Martin's office late one night, talking and dreaming about who would be called to serve. He didn't say precisely what Martin said after he walked in, but all five men followed the call of God to serve in church leadership. The list of former pastors and other church workers who attended the school and institute is very long indeed.

The school and institute, which played an important role in its day—bringing young people together, nurturing their faith and teaching them to sing—closed in 1969. ❧

*With notes from J. Lester Kehl.*

PHOTO COURTESY OF THE MENNONITE ARCHIVES OF ONTARIO  
(THE CANADIAN MENNONITE COLLECTION)



*The Bible school students of 1964 take their turn doing the dishes at lunch.*

# Archeology can only inform faith, not form it

*Scholar says Dead Sea Scrolls prove 'all previous reconstructions of [Jesus'] culture are now proved to be inaccurate'*

STORY AND PHOTO BY MARY E. KLASSEN

Associated Mennonite Biblical Seminary  
ELKHART, IND.

Asking questions—45 in all—James Charlesworth demonstrated the important link between knowledge and faith in the Theological Lectureship at Associated Mennonite Biblical Seminary (AMBS) earlier this year.

Charlesworth, professor of New Testament language and literature at Princeton Theological Seminary, N.J., is also director of the Dead Sea Scrolls Project at Princeton. His questions circled around Jesus and his place in the Jewish world in which he lived. The Dead Sea Scrolls, Charlesworth said, “have caused us to correct virtually 2,000 years of misconceptions and misperceptions,” and are helping scholars to get a better picture of

Jesus and how his teachings corresponded to—and contrasted with—teachings of others at the time.

Each of Charlesworth’s three lectures included 15 questions, some of which he admitted are difficult to answer. “No mature faith evolves out of coward fear, which hides from the hardest questions,” he said. “Mature Christianity . . . is grounded in earthiness; it is scandalously honest.”

Through these questions, Charlesworth explored issues such as the importance of archeology in appreciating Jesus’ world; how Jews at the time of Jesus viewed their own sacred scriptures and the canon that defined their faith; the importance of some scriptures not included in the Bible

Christians use; and how Jesus related to, or might have been influenced by, the Essenes, a community of Jews in Israel with rigid, conservative practices.

Charlesworth has excavated at several sites in Israel, and with other colleagues has worked to make the Qumran Scrolls available in an English translation. With this background, he pointed out the importance of discovering details of life in Jesus’ time. “Focusing on Jesus’ time, his type of Judaism, and the Holy Land, with its rich topographical features, helps us comprehend Jesus’ parables that are filled with the daily life of a Jew who lived in Israel/Palestine,” Charlesworth pointed out.

More than 950 manuscripts from the time and place of Jesus’ life have been recovered from 11 caves near Qumran. “How important are they?” Charlesworth asked, and then explained: “An unknown Jewish library was found in the Holy Land and the documents date from the beginnings of Christianity. . . . All of them are over 2,000 years old and were held and frequently considered sacred by many of Jesus’ contemporaries. Some are manuscripts of books in our Bible, and the contents challenge present editions of Scripture. . . . Most importantly, the scrolls provide the landscape of Jesus’ Judaism. All previous reconstructions of his culture are now proved to be inaccurate.”

Charlesworth repeatedly emphasized the role of faith even as difficult questions are asked and assumptions are overturned. “Archeology cannot form faith,” he said, stressing, though, “It can, however, inform faith. While studying will never provide sufficient answers or remove all doubt, it deepens faith and the remaining honest doubt is more faithful to God’s call than all the creeds combined.”

Charlesworth has taught at Duke University; Hebrew University and the Albright Institute, both in Jerusalem; and the University of Tübingen in Germany. An ordained minister in the United Methodist Church, he serves as advisor to the denomination’s World Missionary Council and preaches and lectures globally. ❧

## /// Briefly noted

### Larry Miller named secretary of the Global Christian Forum

The Global Christian Forum has appointed Larry Miller to become its first full-time secretary when he completes nearly 22 years as general secretary of Mennonite World Conference (MWC) at the end of this year. Miller will begin officially with the forum on Jan. 1, 2012, at the same time as César García, MWC’s next general secretary, assumes the position after a time of transition. The forum, formed in 1998, is a growing global initiative that seeks to bring leaders of all Christian churches in the world together to foster mutual respect and to address common challenges. It sponsors both continental and global gatherings for getting acquainted, spiritual sharing and theological discussion. The unique gift of the forum is that it brings together leaders from the historic Catholic, Orthodox and Protestant traditions, and a whole spectrum of newer groups such as Pentecostals, evangelicals and African Instituted Churches, and puts the two streams together. Miller’s duties will include the management and leadership of forum events, programs, resources and strategy, under the guidance of the organization’s 25-member inter-church continuation committee.

—Mennonite World Conference



Miller



# Church in a Box: a tool, not a toy

*MC Eastern Canada modifies tool  
to help congregations stay legal*

STORY AND PHOTO BY DAVE ROGALSKY  
Eastern Canada Correspondent  
NEW HAMBURG, ONT.

When Ester Neufeldt, operations minister for Mennonite Church Eastern Canada, saw Charity Central's Office in a Box, she knew that she had found help in facing an ongoing dilemma for her and local congregations—that of a lack of continuity.

"Volunteers serve their terms and move on," she says. "The information they've gleaned in their roles doesn't always get passed on to the next person and churches have sometimes found themselves 'off-side with the CRA [Canadian Revenue Agency]. . . I'm aware of a number of churches and agencies that temporarily lost their charitable status due to failure to file the required documents in a timely manner."

Neufeldt, with the help of a Mennonite Foundation of Canada grant, developed a similar tool for the congregations of MC Eastern Canada in Ontario, Quebec and New Brunswick.

"Tobi Thiessen, a former treasurer at Toronto United Mennonite Church, and an MBA grad, researched the product and adapted it to comply with requirements for the three provinces . . . It also uses 'church' language wherever appropriate, rather than 'charity' language," Neufeldt says.

The boxes were made available to churches at the MC Eastern Canada delegate session on April 30.

The Church in a Box is not only about keeping on the CRA's good side. It also has suggestions for budget timing based on a congregation's fiscal year; renewing bylaws, leases or church use agreements; a suggestion for congregational fire drills; and fire and elevator inspections.

It is Neufeldt's hope that congregations will either use the actual box, or move the



*Wilmot Mennonite Church treasurer Lia Fewkes, left, administrative assistant Esther Kennel and administrative team leader Mel Jantzi check out the contents of their Church in a Box.*

material into a filing cabinet in the church office to help them with such questions as whether they are incorporated (a question she gets from congregations once a year), or where the document of original filing for charitable status is. The administrative box includes an organizational calendar to list

important dates like annual general meetings, suggestions about dedication for new council members in worship, when should the first council meeting be, and when to elect or choose MC Eastern Canada and MC Canada delegates. ☘

## ASK SOMEONE WHO HAS TRAVELED WITH US!

### 2011 TOURS

MENNONITE STORY IN POLAND (August 9-17)  
VISIT UKRAINE with EDGAR STOESZ (Sept. 19-28)  
A PORTUGUESE PILGRIMAGE (September 20-30)  
EXPERIENCE IRELAND with  
the LEDERACHS (September 22-October 3)  
ISRAEL/PALESTINE  
with PASTOR GARRY JANZEN (October 14-23)  
FROM NAZARETH to ROME (November 10-22)  
BEHIND the VEIL-EXPERIENCING EGYPT  
with MEDA (November 14-26)  
OBERAMMERGAU CHRISTMAS MARKET (Dec. 7-11)

### 2012 TOURS

AN ANTARCTIC EXPERIENCE (January 2-15)  
JAMAICA – ITS PEOPLE, NATURAL BEAUTY  
and FRUITS (January 20-29)  
GUATEMALA (February 24-March 4)  
VISIT MEXICO and ITS COPPER CANYON (March 9-18)  
EXPLORE SOUTH AMERICA (March 18-31)  
FOLLOWING the STEPS of MOSES (April 16-27)  
ISRAEL/PALESTINE with NELSON KRAYBILL (May 2-11)  
EUROPEAN HERITAGE with PAUL ZEHR (May 3-16)

ALASKA CRUISE TOUR (June 7-18)

GLORY of RUSSIA:  
MOSCOW & ST. PETERSBURG (July 3-13)  
EUROPEAN HERITAGE with JOHN RUTH (July 10-23)  
MENNONITE STORY in POLAND & UKRAINE (September 18-29)  
MEDA TOUR to ETHIOPIA & TANZANIA (Oct. 12-22)  
SERVICE TOUR to ISRAEL/PALESTINE  
with PASTOR JAMIE GERBER (Oct. 13-22)  
ISRAEL/PALESTINE with NELSON KRAYBILL (Nov. 12-21)  
VIETNAM and SINGAPORE (November 12-26)

### 2013 TOURS

AUSTRALIA and NEW ZEALAND (February 1-21)  
CHURCHES & SAFARIS in KENYA & TANZANIA (February 8-20)  
TOURMAGINATION MYSTERY TOUR (April 17-26)



*"Building bridges among Mennonites and  
other Christians and faiths around the world  
through custom-designed travel."*

CALL 1-800-565-0451 FOR MORE INFORMATION AND TO BOOK YOUR TOUR

E-MAIL: [office@tourmagination.com](mailto:office@tourmagination.com) WEB: [www.tourmagination.com](http://www.tourmagination.com)

9 Willow Street  
Waterloo, ON N2J 1V6 Canada

Reg. #50014322

2308 Wood Street  
Lancaster, PA 17603 USA

## GOD AT WORK IN THE WORLD

# Challenging the politics of empire

STORY AND PHOTO BY ANDREW SUDERMAN

Mennonite Church Canada/Anabaptist Network in Southern Africa  
MONDEOR, SOUTH AFRICA

As a young Christian man actively involved in the struggle against apartheid in South Africa, Mpho Putu knew that some of the movement's protest songs included themes of revenge killing that posed challenges to what it means to be a faithful disciple of Jesus.

Today, Putu is a pastor at a Vineyard church in Soweto and was one of the presenters in the inaugural theological forum held by the Anabaptist Network in South Africa on April 30. Putu understands that Jesus, in a radical display of God's love for humanity, challenged the empire of his day and was sucked into the vortex of its political reality. Jesus ultimately died as a political prisoner.

How Jesus' example should be understood in light of the new globalization of empire experienced today was the main topic of discussion at the forum. The theme, "Discipleship amidst empire," drew participants from a variety of backgrounds in the Johannesburg/Pretoria area who gathered at Mondeor Community Church to wrestle with the topic.

What does discipleship look like in the midst of today's context, where the boundaries of nation-states have become more permeable, and sovereignty, power, and control are taking shape in new ways and under new conditions? What must disciples of Christ do in the midst of a globalized empire, where sovereignty has been up-scaled from the nation-state to the global context? How does one live as a faithful disciple of Jesus in the midst of this new reality?

Cobus van Wyngaard, a pastor from the Dutch Reformed Church, and Putu, both members of the network's steering committee, presented their insights.

Putu observed that, while Jesus died

as a political prisoner of the empire of his day, "today, . . . the church in South Africa is silent during times of injustice." This does not reflect the model of Jesus, whose life countered the accepted political reality of the day with a higher calling, and ultimately lost his life when this higher calling was understood as a challenge to the powers of the empire, he said.

Putu, in defining "politics" as "being that which pertains to matters of the people," noted that everyone is involved in politics. The difference is that the politics of disciples of Jesus are shaped by the identity of the one they follow. "A disciple's identity is shaped by God," he said. This determines how people participate in political realities, he said, reflecting on his inability to sing violent protest songs as a young man during apartheid.

Van Wyngaard offered a definition of "empire" used by Albert Nolan, author and priest in the Dominican Order: "Empire is the structure of power that makes the rich richer and the poor poorer." Nolan chose to stay in South Africa during the apartheid era even though he was offered a post at the order's headquarters in Rome.

Said van Wyngaard, "We regularly take notice of the obvious examples of empire, but we also need to take heed of the small demonstrations of empire as well, which often go unnoticed."

Van Wyngaard defined discipleship as that which "challenges the myths of empire by providing an alternative example



*Cobus van Wyngaard, a pastor from the Dutch Reformed Church, left, and Mpho Putu, a pastor at a Vineyard church in Soweto, participate in the inaugural theological forum put on by the Anabaptist Network in South Africa. Both are members of the network's steering committee.*

in the face of these myths." In this regard, he looked at the contribution made by the Anabaptist movement, saying it has provided a distinct and visible understanding of church that provides an alternative example in the face of empire, whether influenced by Christendom or not.

The aim of the theological forums is to explore issues of faith that impact daily living in Southern Africa and beyond, encouraging and challenging participants to explore, embrace and embody a radical lifestyle centred around God's reconciling vision for the world. ❧

*Andrew and Karen Suderman are Mennonite Church Canada Witness workers in South Africa. The Anabaptist Network in Southern Africa seeks to walk with, support and grow communities of peace, justice and reconciliation within South Africa.*

PHOTO BY MURRAY JOWETT



*Worshippers at Home Street Mennonite Church, Winnipeg, Man., were unexpectedly confronted with a peace demonstration at their front entrance one Sunday morning this spring.*

## Peace demonstration greets unsuspecting congregants

BY DAN DYCK

Mennonite Church Canada  
WINNIPEG, MAN.

**W**orshippers at Home Street Mennonite Church, Winnipeg, were unexpectedly confronted with a peace demonstration at their main entrance on the morning of March 27.

The event sprang from a university

student research project designed to measure public responses to nonviolent social actions on current issues. Organized by students Joseph Beck and Reuben Garang, this particular event focused on raising awareness about violent civil oppression in

Sudan. It unfolded as congregants entered the building for services.

The action consisted of a dramatic presentation that included a fake corpse on the sidewalk, cordoned off by pylons and caution tape to resemble a crime scene. A placard placed next to the corpse read, "Witness: Are you aware of the bloodshed in Sudan? Fight complacency through your thoughts, prayers and actions."

Although organizers had attempted to alert congregational leaders of the demonstration in advance, short notice and a breakdown in communication nonetheless caught worshippers by surprise.

However, Beck and Garang were pleased by the willingness of church members to engage in dialogue on the issue, and the friendly response they received outside the church. Church Council chair Stuart Williams invited the pair to return the following Sunday to continue the dialogue in an adult education setting, which they did.

The experience proved to be a teachable moment for both the congregation and the organizers. Beck described how, at a different church on a previous Sunday, worshippers avoided the scene and entered the church through a secondary entrance.

Beck said he and Garang selected places of worship as social action venues because they felt churches would be the most receptive to the issue, and that they specifically included a Mennonite church because they felt Mennonites have a record of support for people experiencing social injustice.

Garang is an environmental studies student at the University of Winnipeg, while Beck is a studying conflict resolution at Menno Simons College.

# CANADIAN MENNONITE

[About Us](#) [Contact Us](#) [Subscriptions](#) [Submissions](#) [Deadlines](#) [Donate](#)

[Home](#) [Articles](#) [Blogs](#) [Photos](#) [Classifieds](#) [Yellow Pages](#) [Events](#) [Past Issues](#) [Young Voices](#)

**Missing an issue due to the mail strike?**  
Get the past two issues of Canadian Mennonite online  
[canadianmennonite.org/](http://canadianmennonite.org/)



# Commuter Challenge gets Mennos walking

By DAVE ROGALSKY

Eastern Canada Correspondent  
WATERLOO REGION, ONT.

**S**purred on by Jane Snyder of the Greening Sacred Spaces of Waterloo/Wellington/Dufferin organization, 10 faith communities, four of them Mennonite, participated in the Waterloo Region Commuter Challenge. The challenge took place from May 1 to June 11. Walking, biking or carpooling, the churches saw great results for their efforts.

On May 8, Erb Street Mennonite Church, Waterloo, Ont., held an event, with 41 participants logging 189.9 kilometres. On June 5, Stirling Avenue Mennonite, Kitchener, had 50 participants logging in approximately 293 kilometres, while 30 participants from Glencairn Mennonite Brethren Church, Kitchener, chalked up 337 kilometres.

And on May 29, Waterloo North

Mennonite Church had 49 participants who walked 9.6 kilometres, biked 254 kilometres and carpoled 693 kilometres.

Even with such great results, no Mennonite congregation placed in the top three.

Susan Reimer of Glencairn MB Church reported that “one man biked 18 kilometres to church; a senior lady walked five kilometres one way; a father, grandfather and grandson tried to bike from Ayr to Kitchener [16.2 km], but the dad’s chain broke on the way. People enjoyed the weather, and two women who had not talked to each other before had a chance to chat as they walked home from church along the same route.”

In the end 1,961 people participated in

ERB STREET MENNONITE CHURCH PHOTO



*Pastor Esther Epp-Stobbe, left, greets arriving bikers as part of the May 8 Erb St. Mennonite Church Walk to Worship event, part of the Waterloo Region Commuter Challenge.*

the 10 Walk to Worship events, and travelled 4,582.2 km by walking, cycling, carpooling or using public transit.

In terms of percentage of participation by the Mennonite congregations, 30.14 percent of Stirling took part, followed by 28.47 percent of Erb Street, 15 percent of Glencairn, and 13.14 percent of Waterloo North. ☿

## MCC seeks dynamic leaders who can

### Manage programs and projects

with multiple partners in food security, peacebuilding, education and health

**Lead diverse teams** of local staff and international workers

**Oversee reporting** to diverse set of stakeholders

**Enjoy working** in a vibrant and unpredictable setting

### 2011

Bangladesh  
Sudan

### 2012

Nicaragua  
Chad  
Ethiopia  
Nigeria  
Tanzania  
Uganda  
East Europe

## Respond now.

Send resume and letter of interest to Becky Ream at [rsr@mcc.org](mailto:rsr@mcc.org).



[mcc.org/serve](http://mcc.org/serve)

## GOD AT WORK IN US

# Faith, business welded together at Haul-All

STORY AND PHOTOS BY DONITA WIEBE-NEUFELD

Alberta Correspondent  
LETHBRIDGE, ALTA.

If you visit a national park, you see them. If you work at winter construction sites, they keep you warm. If you were at the 2010 Olympic Games in Whistler, B.C., they took care of your garbage and recyclables. You might run across them anywhere in Canada or the United States, in Colombia or Venezuela in South America, or in China or Hong Kong. “They” are the creations of Haul-All Equipment Systems/Sure Flame Products of Lethbridge, Alta.

Haul-All is a third-generation family business that creates and distributes custom-made waste and recycling containers, collection vehicles, transfer stations, site heaters (through Sure Flame), and many other items.

The company was born in Coaldale, Alta., in 1931, when John J. Neufeldt converted a small cow shed into a blacksmith shop. In 1955, Neufeldt retired after fire destroyed the shop. His sons Jake and Ike took over, combining plumbing, propane distribution and welding businesses to become Neufeldt Industries in 1958. In 1985, a downturn in the economy forced Neufeldt Industries into receivership.

Once again, however, the next generation has successfully rebuilt the business, becoming Haul-All. Jake’s son Dennis and



Ike’s sons Dave and Kevin, all engineers, now make up the Haul-All management team, along with Kelly Philipp (not a family member).

Dennis, Kevin and Dave, all members of Lethbridge Mennonite Church, agree that asking a Mennonite businessperson about the connection between faith and business is akin to talking to a fish about water.

“I think my faith forms how I make decisions and how I do things in kind of a way that you don’t think about it,” Kevin says.

“I’ve always had trouble with the idea that it’s hard to be in business and a follower of Christ,” Dave says. “I think that there are just as many challenges in my personal life as my business life; one is just an extension of the other.”

Strong Christian values are evident in Haul-All operations, though.

“[We] focus on a good quality product and treating the customer like we’d want to be treated,” says Kevin. “And we stand behind our products. I also think we treat



*Bear-proof recycling bins are ready for shipping by Haul-All.*

our employees the way we’d like to be treated.”

Fair treatment of all employees, good morale and careful attention to workplace safety all attest to the fact that people, not just profit, are part of the bottom line for the business, says Lorne Willms, the company’s human resources director.

The company has workers born in at least 16 different countries in their shop. In 2006, when business was brisk and good employees scarce, a government temporary foreign worker program was an excellent fit for Haul-All. Employees were invited to suggest friends or relatives from other countries to apply and the company hired a number of them, solving the problem of employee turnover during a hot economy. In 2010, Lethbridge Immigration Services presented Haul-All with an award for promoting diversity in the workplace.

The Neufeldts also strive to keep disabled workers on staff. One employee, injured in a motorcycle accident, has modified duties while he recovers. The company works with such employees to find a fit that works both for them and for the business.

When it comes to requests for donations or sponsorships, Dave says, “a number of the things we do relate to employees. If an employee has a cause they are interested in, then we like to support them.”

This sense of loyalty to their employees and community—and their God—is not lost on the workers, according to Willms. “That’s the way I think Kevin, Dave, Dennis and probably others here look at their faith,” he says. “I think they’ve set a tone and it’s appreciated. . . . I’ve much appreciated the kind of employers they are.” ❧



*Kevin, left, Dave and Dennis Neufeldt are pictured in front of bear-proof bins outside of their Haul-All/Sure Flame shop in Lethbridge, Alta.*

## ARTBEAT

# Encore!

*Children's choir director closes curtain on two decades of music and ministry*

BY KARL LANGELOTZ

Sargent Avenue Mennonite Church  
WINNIPEG, MAN.

For Lori Wiebe, the May 8 performance of *The Rock Slinger and his Greatest Hit*, a musical about David and Goliath, was a significant milestone in her life. After 20 years of directing the Sargent Avenue Mennonite Church Children's Choir, this was her last musical.

In 1990, Wiebe, an elementary school music teacher, decided to take on this long-time church ministry position. She wanted the church's children to be involved in worship in a significant way. It was important for her to share with the children how the music and words fit in with the biblical

themes of worship.

"I was looking for performing music with 'some meaning', if you know what I mean," she says. "Not that school choirs don't sing meaningful music!"

Wiebe credits the popularity of the choir to the hard work of many people, including her two accompanists over these 20 years—Betty Rempel and Mel Braun—who have spent many hours behind the keyboard practising and performing. But her unique style may also have something to do with it. Her approach was to make rehearsing fun by employing Jeopardy-style



*After 20 years of service as children's choir director at Sargent Avenue Mennonite Church, Winnipeg, Man., Lori Wiebe gets to sit back on May 8 and enjoy an encore of songs from past musicals she has directed over the years. Pictured at right is Mel Braun, who is also leaving his post as accompanist after 11 years.*

games and, of course, lots of candy!

To show their appreciation, an alumni choir led by Elaine Enns showered Wiebe with an encore of songs from past musicals. It was a way for the church to honour her for her dedication and love of children.

Choral music has been a treasured part of Sargent Avenue for decades, and the children's choir has been part of that. But things have changed lately. As with many churches, membership has not grown and the number of young children—and potential choir members—has declined as well. More than a decade ago, families from beyond the congregation became interested in a church choral experience for their children; over the years children from at least 10 other Mennonite churches and numerous other Christian communities have been represented in the choir.

Because of this, the choir has also started performing beyond the church walls. The junior choir has been a significant part of four Camps with Meaning recordings, as well as the Jubilee Sunday School series. It has started worshipping at some of the other churches of members and has participated in numerous inter-choral events, such as Westgate Mennonite Collegiate's recent 50th anniversary celebrations.

Norinne Dueck, a Sargent Avenue member and music teacher, will now take over the baton, leading the choir in these dynamic ministry opportunities. ❧

## /// Briefly noted

### Mennonite writers fare well at Word Guild awards ceremony

MISSISSAUGA, ONT.—*Canadian Mennonite* contributor Jack Dueck, subscriber Alvin G. Ens, and Mennonite Church Canada general secretary Willard Metzger were among the winners at The Word Guild's 2011 Canadian Christian Writing Awards, held June 15 in Mississauga.

- Dueck's article "A tale of two trees," published in the Nov. 15, 2010, issue of *Canadian Mennonite* won the Article-Profile/Human Interest category. Another article, "The burning bush or the plastic mulberry," published by the Institute for Theology and the Church, won the Article-Inspirational/Devotional category and received an award of merit in the Article-Long Feature category.
- Ens, of Abbotsford, B.C., won the Poetry category for "Blossom blessing," published in the Mennonite Publishing Network's *Rejoice* devotional.
- Metzger teamed up with author Karen Stiller to write *Going Missional: Conversations With 13 Canadian Churches Who Have Embraced Missional Life* (Word Alive Press). It won awards of merit in both the Book-Christian Leadership and Book-Culture categories. The book shares the challenges, successes, setbacks and victories of churches and their leaders from various denominations across the country as they attempt to more fully serve their communities, both locally and globally.

The Word Guild is a growing team of more than 350 Canadian writers, editors, speakers, publishers, booksellers, librarians and other interested individuals who are Christian.

—BY ROSS W. MUIR

## inside this issue

- 2 2011 graduates
- 6 Graduates urged to share inheritance with others  
Two new faculty members
- 7 Kropf retires after 25 years  
Your gifts at work
- 8 Panorama

Summer 2011  
Volume 21 Issue 3

**AMBS**  
**w i n d o w**

## Lots of surprises

Sara Wenger Shenk, President

I have often been surprised this year. Surprised by the quality of the people at AMBS, and how much fun it is to work with them. Surprised by the vast network of friends who believe in AMBS's mission. Surprised by the many alumni who tell me how transformative their experience at AMBS was. Surprised by how much I love this work (having been amply warned that I must still be in the honeymoon phase). Surprised by the beauty of northern Indiana (though now you all think I'm kidding—but I stand as witness yet again today after a 20-mile bike ride on the Pumpkinvine trail). Above all, I've been surprised by AMBS students who over and over again inspire the community with their spirited readiness to lead us into a hope-filled future.

One of the delights of spring semester is that chapels often include seniors reflecting back over their years of study at AMBS. The stories

I heard this year were about surprising discoveries, profound learning and confirmation of giftedness for leadership.

Nathan remembered being surprised that when he left for seminary, his father didn't give him a speech about working hard or making the most of an opportunity that many Christians in the world don't have. Instead, his father told him "to seek God's transcendence."

In his chapel talk, Nathan acknowledged not really knowing then what that meant. But the formation that happened for him in his three years at AMBS has given him glimpses of what transcendence means.

Carrie remembered being surprised by the revelatory word a visiting pastor spoke that resonated with her own sense of calling: "I am a pastor, because I can't not be a pastor." After having left another career to prepare for pastoral ministry, Carrie realized

with a deep sense of rightness that she is an advocate for children's nurture and a storyteller because she simply cannot be any other way.

This year has been rewarding in many ways. We've hired two exciting new faculty, begun to renovate our beloved chapel, fully endowed our first faculty chair in Missional Leadership, hosted several outstanding conferences and much more.

But what brings me the most joy is seeing our graduates provide leadership as theologically articulate, scripturally grounded, prayerful practitioners of the transcendent good news of Jesus Christ. And the surprise is that I can't imagine any work that would be more fulfilling than serving the church in this learning community, with its Anabaptist vision and resolve to educate leaders for God's reconciling mission in the world. ●

## 2011 Graduates

# Twenty-eight graduates honored at commencement

Twenty-eight graduates were honored at the AMBS commencement service on May 21, 2011. They received the following degrees:

**MDiv** Master of Divinity

**MAPS** Master of Arts: Peace Studies

**MATS** Master of Arts: Theological Studies

**MACF** Master of Arts in Christian Formation

**Fridbert August** *MDiv with concentration in pastoral care and counseling.* Pastor of IEMAV (Igreja Evangélica Menonita Água Verde) in Curitiba, Brazil. Fridbert and Monica Heinrichs August, his wife, are the parents of two children.

**Amanda Beachy** *MDiv.* Will join the pastoral team at Washington Mennonite Church, Washington, Iowa. Currently she is a member of Kalona (Iowa) Mennonite Church, and her parents are Merle and Marlinda Beachy of Kalona.

**Alicia Buhler** *MDiv with a concentration in pastoral care and counseling.* Will complete an advanced practicum in chaplaincy and pastoral counseling and foundational training and a practicum in Gestalt Pastoral Care before moving back to Canada to pursue an assignment in spiritual care. Alicia is a member of Pineridge Fellowship Chapel, Hudson Bay, Sask., a congregation in the Evangelical Mennonite Conference. Her parents are Fred and Irene Buhler of Hudson Bay.

**Raymond Epp** *MAPS.* Director of Menno Village Naganuma in Hokkaido, Japan, and instructor at Rakuno Gakuen University. Ray and Akiko Aratani, his wife, are Mission Associates with Mennonite Mission Network. They have four children. He is a member of Bethesda Mennonite Church, Henderson, Neb.

**Anton Froese** *MDiv.* Pastor of Tres Palmas Evangelical Mennonite Church in Paraguay. Tony and Marisa, his wife, have three children. His parents are Peter and Nety Froese of Steinbach, Man.

**Virginia Gerbrandt** *MDiv.* Pursuing a pastoral ministry assignment. Virginia is a member of North Leamington United Mennonite Church, Leamington, Ont. Her parents are Esther and Gerald Gerbrandt of Winnipeg, Man. She also is the granddaughter of an AMBS graduate, Henry Gerbrandt.

**Jonathan Gerig Meyer** *MATS in theology and ethics.* Jonny is adjunct professor of philosophy at Goshen College,



Amanda Beachy, Alicia Buhler, Virginia Gerbrandt, Jonathan Gerig Meyer, Sandra Groeltz. **Not pictured:** Fridbert August, Raymond Epp



Goshen, Ind., and he works with OddBird, a web development firm. In the future he anticipates doctoral studies in ethics. He is married to Hannah Gerig Meyer and is a member of Benton Mennonite Church, Goshen, Ind. He is the son of Rich Meyer and Brenda Hostetler Meyer, a graduate of AMBS, and the grandson of Marian and Darrell Hostetler, also an AMBS graduate.

**Sandra Groeltz** *MDiv with a concentration in pastoral care and counseling.* Pursuing a Clinical Pastoral Education placement for 2011–2012. Sandie attends Lutheran Church of the Redeemer in Elkhart. She has one daughter.

**Scott Janzen** *MDiv with a concentration in theological studies.* Exploring opportunities to serve in higher education. He is married to Christa Janzen is a member of Bethesda Mennonite Church, Henderson, Neb.

**Christine Kampen** *MACF with a concentration in Christian spirituality.* Christine is a half-time pastor of Highland Community (MB) Church in Abbotsford, B.C. She is the daughter of John and Betty Kampen of Abbotsford.

**Christine Holsopple Kauffman** *MACF with a concentration in Christian spirituality.* Will work in the area of spiritual direction and explore assignments involving health and ministry. She is married to Jeff Kauffman and they have two sons. She is a member of East Goshen (Ind.) Mennonite Church.

**Justin King** *MATS with a concentration in biblical studies.* Justin is a member of Zion Mennonite Church, Archbold, Ohio. His parents are James and Darlene King of Archbold.

**Ryan Lumley** *MATS with a concentration in biblical studies.* Ryan is a member of Church of Faith in God, and his parents are Scott Lumley and Annette Robertson of Charlotte, Mich.

**Carrie Martens** *MDiv.* Has been invited to co-teach the AMBS course Human Development and Christian Formation and will volunteer at Belmont Mennonite Church in the area of Christian formation. In December Carrie will return to Canada to pursue a pastoral ministry placement. Carrie is a member of Bergthaler Mennonite Church of Altona, Man. Her parents are Rudy and Edna Martens of Altona.

**Rosanna McFadden** *MDiv.* Serves part-time as a member of the pastoral team at Creekside Church of the Brethren in Elkhart, Ind. She is married to Tim McFadden and they have three children.

**Beth Miller** *MDiv with a concentration in pastoral care and counseling.* Will complete an extended program of Clinical Pastoral Education at Genesis Hospital in Davenport, Iowa. Beth and Marcus Miller, her husband, have two adult children. She is a member of Kalona Mennonite Church, Kalona, Iowa.



Scott Janzen, Christine Holsopple Kauffman, Justin King, Carrie Martens, Rosanna McFadden, Beth Miller. **Not pictured:** Christine Kampen, Ryan Lumley

## 2011 Graduates

**Sun Ju Moon** *MDiv with concentration in biblical studies* Sun Ju will participate in Dong San Korean Methodist Church as youth pastor for one year. She and Dong Ju Park, her husband, have two daughters. Her parents are Chang Yong Moon and Eun Sook Shin of Wonju, Kangwon in South Korea.

**Rachel Nolt** *MDiv.* Rachel is married to Steven Nolt and they have two daughters. She is a member of Eighth Street Mennonite Church, Goshen, Ind.

**Matthew Pflederer** *MDiv.* Pursuing a ministry assignment. He is a member of Faith Mennonite Church, Goshen Ind. His parents are Robert and Lorraine Pflederer of Goshen.

**Nathan Ramer** *MDiv.* Will serve as pastor of Wellman Mennonite Church, Wellman, Iowa. Nathan is married to Erin Ramer and he is a member of Pleasant Valley Mennonite Church, Harper, Kan.

**Jeffrey Reese** *MACF with a concentration in Christian spirituality.* Will continue as pastor of Hope United Methodist Church of Edwardsburg, Mich., a position he has had for 18

years. Jeffrey and Carin, his wife, have two children.

**Miles Reimer** *MDiv.* Will continue as associate pastor of First Mennonite Church of Hutchinson, Kan. He is married to Kathy Landis and is the son of Marie and Peter Reimer of Winnipeg, Man.

**J Andre Shenk** *MDiv with a concentration in theological studies.* Exploring work for a variety of non-profit organizations. Andre is a member of Community Mennonite Church of Lancaster, Lancaster, Pa., and his parents are Juanita and Jonathan Barter of Branchport, N.Y.; and Elvin and Jonelle Shenk of Lancaster.

**Jeremy Shue** *MDiv with concentration in mission and evangelism.* Serves part-time as Minister of Outreach at Silverwood Mennonite Church, Goshen, Ind., and is pursuing opportunities that will combine business and ministry. He is married to Laura Shue.

**Sarah Thompson** *MDiv.* Will do a summer internship with Pace e Bene through the Beatitudes Society and in August will begin a Mennonite Central Committee assignment in

East Jerusalem, Israel/Palestine, working with Sabeel, a Palestinian Ecumenical Liberation Theology Center as a research assistant. Sarah is a member of Prairie Street Mennonite Church, Elkhart, Ind., and her parents are George and Karen Thompson of Auburn Hills, Mich.

**Mark Tiessen-Dyck** *MDiv.* Mark is married to Melissa Tiessen-Dyck and is a member of Home Street Mennonite Church, Winnipeg, Man. His parents are Esther and Dan Epp-Tiessen of Winnipeg.

**Jim Tormey** *MDiv.* Will be pastor of Seminary United Methodist Church, Roanoke, Ind. Jim is married to Kathy Tormey and they have three children. He is a member of Goshen First United Methodist Church, Goshen, Ind.

**Joshua Weaver** *MATS in theology and ethics.* Will continue as a research consultant with Fourth Freedom Forum in Goshen, Ind. Josh is married to Julia Gingrich. Previously he was a member of First Mennonite Church in Bluffton, and now is a member of Prairie Street Mennonite Church, Elkhart. ●



SunJu Moon, Rachel Nolt, Matthew Pflederer, Nathan Ramer, Miles Reimer, Andre Shenk. **Not pictured:** Jeffrey Reese.

## Faculty gives awards to graduates

**A**MBS faculty select students to receive special awards, presenting these at the Dean's Breakfast the day before commencement. This year's awards are as follows:

**Alicia Buhler:** Certificate for excellence in pastoral care and counseling

**Scott Janzen:** Millard Lind award for excellence in Old Testament interpretation

**Justin King:** Perry B. Yoder award for excellence in Hebrew exegesis

**Carrie Martens:** Certificate for excellence in Christian formation in work with children

**Rosanna McFadden:** Certificate for excellence in Christian formation dedicated to worship and the arts

**Jonny Gerig Meyer:** John Howard Yoder award for excellence in peace studies

**SunJu Moon:** Gertrude Roten award for excellence in Greek exegesis

**Jeremy Shue:** Certificate for excellence



Sun Ju Moon receives a certificate for excellence from AMBS Professor Ben Ollenburger.

in vision and leadership for missional vision of the church

**Sarah Thompson:** Marlin E. Miller award for creative work in theological studies

**Mark Tiessen-Dyck:** Willard M. Swartley award for excellence in New Testament interpretation ●



Jeremy Shue, Sarah Thompson, Mark Tiessen-Dyck, Jim Tormey, Joshua Weaver.



Artwork commissioned by the graduating class and created by graduate Rosanna McFadden provided a backdrop for the AMBS commencement service on May 21. Speaker Heidi Neumark, pastor of Trinity Lutheran Church of Manhattan, New York, gave the commencement address.

## Graduates urged to share their inheritance with others

With the words “God’s justice and God’s peace” from the first hymn in *Hymnal: A Worship Book* as a backdrop for the commencement service on May 21, speaker Heidi Neumark began her address with a well-known Old Testament story of injustice.

Dr. Neumark, pastor of Trinity Lutheran Church of Manhattan, New York, used the story from I Kings of King Ahab coveting Naboth’s vineyard as a starting point. “You have labored in a vineyard and come from a long heritage with deep roots,” she said.

The Lutheran pastor insisted, “The fruits we produce are not Mennonite grapes and Lutheran grapes packaged for our own constituencies. You have received your inheritance for others, for the sake of shalom in the world.”

Recounting also how God directed the prophet Ezekiel to confront Ahab for the murder of Naboth, Neumark said, “You will be called on to go down and confront injustice. You will be called on to be sure the church is not annexed onto the status quo ... to go down to those who are suffering and even those causing pain.”

The author of *Breathing Space: A Spiritual Journey in the South Bronx*, a

book used in several AMBS classes, concluded with a reminder from John 15, quoting the verses in which Jesus says that he is the vine and those who remain in him will bear fruit.

The painting that served as a backdrop for the commencement service at College Mennonite Church, Goshen, was commissioned by the

graduating class as a gift to the seminary. It was created by Rosanna McFadden, an artist who is a member of the class and a pastor at Creekside Church of the Brethren in Elkhart.

For more photos and a fuller story of commencement, visit [www.ambs.edu/news-and-publications/news/commencement-2011](http://www.ambs.edu/news-and-publications/news/commencement-2011) •

## Two new faculty members appointed

Safwat Marzouk and Allan Rudy-Froese will join the AMBS faculty this summer.

Safwat, who is completing Ph.D. studies at Princeton this summer, will teach Old Testament. He holds a Master of Divinity from Evangelical Theological Seminary in Cairo, Egypt. In addition to completing doctoral studies, he is serving part-time as pastor with the Arabic American Evangelical Church in Jersey City, New Jersey.

Allan, a 1992 Master of Divinity graduate of AMBS, is a Ph.D. candidate at Emmanuel College, Toronto (Ont.) School of Theology. Allan will teach preaching and public communication, including biblical storytelling and missional preaching. He has been a pastor of Mennonite congregations in Manitoba and Ontario, has led workshops for preachers in several locations in Canada and writes a monthly column on preaching in *Canadian Mennonite*. •



## Kropf retires after 25 years of teaching

When Marlene Kropf started school, she came home every day and taught her younger sister what she had learned. She already had an “impulse to tell someone else what I was finding exciting,” Marlene said.

That love of both learning and teaching has continued through Marlene’s life. She taught high school English first in public schools in Portland, Ore. Then she and Stanley, her husband, went to Jamaica with Mennonite Central Committee where she taught for two years.

“The most significant turning point in my life was the years in Jamaica,” Marlene said. She described living with fear at a violent time in Kingston. “I found myself without intellectual or spiritual resources to cope with everyday debilitating violence. I didn’t know how to pray.”

When they returned to Portland, Marlene searched for resources to help her. Marcus Smucker, later a professor at AMBS, was her pastor and had begun groups in the congregation for spiritual direction and growth. Marlene joined one of these.

Then Marlene attended a silent retreat led by Mary Herr, a spiritual director and co-founder with her husband, Gene, of the Hermitage near Three Rivers, Mich. “God met me in that silence in a vivid and personal way that I had seldom experienced,” Marlene remembered. “I was astonished how present God was.”

Following this, Marlene committed herself to praying through the Psalms,

making each one very personal. That took two years, but “the Psalms had become mine. The intimate relationship the Psalmist had with God had become mine, too.”

When she and Stan moved to Elkhart, in part to accept assignments with the Mennonite Church, Marlene began studying at AMBS. Very quickly she moved into seminary teaching.

Marlene combined her AMBS teaching with work for the denomination, first with Mennonite Board of Congregational Ministries, then Mennonite Church USA. She has led workshops and retreats in all Mennonite Church Canada area churches and all but one Mennonite Church USA area conference.

As her formal teaching career ends, Marlene reflected that seeing students flourish is the greatest reward, especially seeing “a student find a pathway to God that is illuminating to them.”

At a celebration in Marlene’s honor, Rebecca Slough, academic dean, noted Marlene’s contribution in organizing the ministry of spiritual direction at AMBS, in which one-fourth of the students each year participate. Rebecca also pointed out the unique weaving together of preaching and worship in her teaching and in the book *Preparing Sunday Dinner: A collaborative approach to worship and preaching*, coauthored by Marlene, June Alliman Yoder and Rebecca (Herald Press, 2006).

In retirement, Marlene is looking forward to living a more contemplative



life and to being closer to family members after she and Stan return to the northwest. However, she wonders, “What am I going to do with what I keep learning? Teaching has been an integrating experience, so how will I keep integrating what I’m learning?” ●



### Your gifts at work

Each year, the AMBS library acquires around 800 books and renews approximately 420 journal subscriptions. The collection encompasses several thousand audiovisual items and an increasing number of digital multimedia items along with more than 115,000 volumes and the journals.

Your contributions help to fund the \$80,000 annual budget for acquisitions, including online databases and electronic resources. These are essential

for keeping current with worldwide scholarship that has an impact on Mennonite faith and practices.

Thank you for your gifts that continue to make the collection one of the best for Mennonite and Anabaptist perspectives on ministry, biblical studies, history, theology, and peace and justice studies. This serves not only students, but also community borrowers and online patrons throughout the church. ●



Summer 2011  
Volume 21 Issue 3

The purpose of *AMBS Window* is to invite readers to call people to leadership ministries, and to provide ways for readers to become involved with AMBS through financial support, prayer support and student recruiting.

Editor: Mary E. Klassen  
Designer: Nekeisha Alexis-Baker

Distributed three times a year as a supplement to *Canadian Mennonite* and *The Mennonite*.

## Keep in touch with AMBS

**AMBS Calendar**  
[www.ambs.edu/calendars/events](http://www.ambs.edu/calendars/events)  
**Facebook**  
[www.facebook.com/followAMBS](http://www.facebook.com/followAMBS)  
**iTunesU**  
[www.ambs.edu/iTunesU](http://www.ambs.edu/iTunesU)



A seminary of  
Mennonite Church USA and  
Mennonite Church Canada

# panorama

## Pastors Week 2012

Loren Johns, Ph.D., professor of New Testament, will be the featured speaker at Pastors Week, Jan. 23–26, 2012, working with the book of Revelation. Visit [www.ambs.edu/pastorsweek](http://www.ambs.edu/pastorsweek) for updates.

## Two new online courses this fall

**Faith, Film and Fiction**, taught online by Gayle Gerber Koontz this fall, gives opportunities to discuss issues of how faith is portrayed in our current culture. More information at [www.ambs.edu/faith-film-fiction](http://www.ambs.edu/faith-film-fiction)

## Social Theory for Christian Peacemakers

, taught online by Gerald Shenk, will bring life experience and direct observations from the frontlines of activism into conversation with the theological convictions that inform public witness. More information online: [www.ambs.edu/social-theory-peacemaking](http://www.ambs.edu/social-theory-peacemaking)

## Weekend classes this fall

If you are able to come to the AMBS campus for weekends during the fall, consider enrolling in a weekend class:

- Mennonites in Mission
- Anabaptist History and Theology
- Creation Care: Theology, Ethics and Spirituality
- Conflict, Communication, and Conciliation

For specific dates and times, visit [www.ambs.edu/academics/courses/fall](http://www.ambs.edu/academics/courses/fall)

## Mission lectureship in October

A celebration of the completion of the Global Mennonite History project will coincide with the biennial Shenk Mission Lectureship at AMBS, October 27–29. The event includes discussion sessions, evening celebrations and a banquet featuring missiologist Jonathan Bonk. A fall weekend course—Mennonites in Mission—will draw on this conference. For information, visit [www.ambs.edu/mission-lectureship](http://www.ambs.edu/mission-lectureship) ●

## David L. Habegger receives 2011 award



David L. Habegger, whose contributions to the church include congregational and conference ministry and denominational service, has received the 2011 Alumni Ministry and Service Award from AMBS.

Beginning pastoral ministry in 1946, David served as pastor of congregations in California, Illinois, Indiana, Kansas, Montana, Oklahoma and Pennsylvania. He is a visionary leader who was in on the beginnings of a number of ministries, such as Mennonite Church of the Servant and Churches United for Peacemaking in Wichita, Kan.; and Church Community Services and Samaritan Center in Elkhart, Ind. He served on committees for most of the U.S. regional conferences of the GCMC—Pacific, Western, Central and Eastern, in addition to serving on a South Central (MC) missions committee. He began attending GCMC denominational gatherings in 1941 and was a delegate to all sessions from 1953 to 2001.

David has visited all 50 U.S. states and four Canadian provinces, pursued genealogical research in Europe and led tours to Europe and the Middle East.

In 1949, David earned a bachelor of divinity degree from Mennonite Biblical Seminary in Chicago. Later, he also earned an M.A. from Northwestern/Garrett Theological Seminary and a Rel.D. from Claremont School of Theology.

David now lives in North Newton, Kan., moving there from Newton after the death of LaVeta, his wife, in 2008. He is actively involved in deacon and visitation ministry with Bethel College Mennonite Church.

David will be honored at the Western District Conference sessions in North Newton, Kan., in late July.

AMBS names one or two graduates each year to receive the Alumni Ministry and Service Award, recognizing either long-term service in or significant contributions to the church. ●

## END OF SCHOOL YEAR NEWS

# To Guatemala and South Africa . . . and back again

BY NADINE KAMPEN  
Canadian Mennonite University  
WINNIPEG, MAN.

After three months of service and learning in some very challenging and rewarding situations, 64 Outtatown students and eight leaders returned home in April from South Africa and Guatemala, completing their eight-month Outtatown programs.

“Change was evident in each one of our students, change that went deeper than the tans and the smiles on their faces,” says Paul Kroeker, outgoing director of the Outtatown program at Canadian Mennonite University (CMU), Winnipeg. “These students had been challenged deeply as they encountered beauty and brokenness in so many different ways along their journey. It was evident in their eyes as they began to share what they had learned and experienced.”

Kroeker notes that, for most of the Outtatown students, Christian community was the most significant part of the journey. It helped to define the transformational learning that had taken place. “They had learned to deal with the issues of beauty and brokenness within, just as they were dealing with similar issues in the world around them,” says Kroeker. “This combination gave hope that the change was not superficial, nor momentary, but something which they would continue to process in the years to come.”

“The most impactful thing for me was playing with tonnes of kids while women of the community loved, taught and took care of them,” said Alison Goertzen of her opportunity to serve in South Africa. “They were some of the most generous and giving people, and I consider myself lucky to have had the chance to work with them.”

“The best way to learn a culture and language is to truly live it, to be immersed in it,” says Dylan Holmberg, describing his

“home-stay” experience in Guatemala. “We were greeted with open arms and warm smiles. . . . It’s amazing how quickly San Juan del Obispo began to feel like home. It’s the most incredible learning experience ever. . . .”

Graduation on April 17 concluded the program’s debriefing process and gave opportunity for a celebration of learning and achievement. In addition to students and leaders, countless ministry partners across Canada, in Guatemala and South Africa were part of the journey.

“Through stories, music and in the spirit of the place, God’s grace and goodness was celebrated by parents and friends who came to the graduation,” says Kroeker. “They had been part of a large prayer support network throughout the

CANADIAN MENNONITE UNIVERSITY PHOTO



*Outtatown student Alison Goertzen appreciated the opportunity to serve in a pre-school in Soweto, South Africa.*

year, and wanted to be part of the process as one story of transformation came to its conclusion, and the next story of God’s grace would begin.” ❧

## /// Staff change


### Cam Priebe appointed as new Outtatown director at CMU

WINNIPEG, MAN.—Cameron Priebe is the new director of the Outtatown program at Canadian Mennonite University, effective July 1. Currently on staff with the Mennonite Brethren National Conference, Priebe assists young leaders and churches to be intentional about the development of their relationship with God and their understanding of how they are uniquely gifted to serve and love God. Priebe holds a master of arts degree in Christian ministry from Mennonite Brethren Biblical Seminary, Fresno, Calif. His previous experience includes an appointment at Bethany College, Hepburn, Sask., where he provided pastoral care and leadership for student leaders and residence staff. He also served with the Ministry Quest program, with responsibility for developing intentional retreats and ministry experiences for high school students. Outtatown’s mission is to “inspire and nurture students in their life of discipleship with Jesus Christ in a journey towards: knowing God in truth and relationship; knowing yourself in personality, character, abilities and gifts; and knowing the world in its beauty, diversity and pain.” Outtatown offers a choice of two-semester programs at locations in Guatemala and South Africa, for which students may earn up to 18 credit-hours, and a new one-semester French Africa program beginning this fall.

—Canadian Mennonite University

## Schools directory

## Elementary/Secondary



**Menno Simons Christian School**  
Integrating sound academic learning with growth  
in character, faith, and service to God.  
[www.mennosimons.ab.ca](http://www.mennosimons.ab.ca)  
AN EDUCATION FOR LIFE! Calgary, Alberta

Mennonite Collegiate Institute  
*Discover the Difference*

Tour our school  
Meet our staff  
Check out our Residence

[www.mcbi.us.net](http://www.mcbi.us.net) 204-327-5891  
Gretna, Manitoba




**ROCKWAY  
MENNONITE  
COLLEGIATE**  
For Grades 7 to 12  
*Forming Faith...  
Building Character*



[www.rockway.ca](http://www.rockway.ca)

Rosthern Junior College ...



[www.rjc.sk.ca](http://www.rjc.sk.ca)  
306.232.4222  
Rosthern, SK

Christian  
Residential  
High School

equipping students for life!



Leamington  
Ontario

UMEI Christian aims to prepare young  
people with strong academics, a good  
Anabaptist-Christian grounding, and  
all the benefits of a small active school.

[www.umei.on.ca](http://www.umei.on.ca) ♦ 519-326-7448



*... a well-rounded education which  
will inspire and empower students  
to live as people of God.*

86 West Gate  
Winnipeg, MB R3C 2E1  
(204) 775-7111



[www.westgatemennonite.ca](http://www.westgatemennonite.ca)



**Winnipeg Mennonite  
Elementary & Middle Schools**  
[www.wmes.ca](http://www.wmes.ca)

WMES Agassiz (K-6), 26 Agassiz Dr., (204) 261-9637  
WMEMS Bedson (K-8), 250 Bedson St., (204) 885-1032

*...teaching minds, touching hearts*

## Post-Secondary



**BETHANY  
COLLEGE**  
[www.bethany.sk.ca](http://www.bethany.sk.ca)



**CMU CANADIAN MENNONITE UNIVERSITY**  
Christian Undergraduate and Graduate Studies  
[www.cmu.ca](http://www.cmu.ca)

ONE YEAR WILL  
CHANGE YOUR LIFE.



604.853.3358  
[Columbiabc.edu](http://Columbiabc.edu)



**GREBEL**  
Challenging Mind and Spirit

Hundreds of programs.  
Dozens of friends.  
One campus.

[grebel.uwaterloo.ca](http://grebel.uwaterloo.ca)



**REDEEMER  
UNIVERSITY COLLEGE**

*You belong here.*

Ancaster, ON 1.877.779.0913  
[www.redeemer.ca](http://www.redeemer.ca)

**Is your educational institution  
missing from this directory?**

Contact our Ad Rep, Lisa Metzger, to  
find out how to book your ad.

[advert@canadianmennonite.org](mailto:advert@canadianmennonite.org)

## END OF SCHOOL YEAR NEWS

# CMU launches new business admin degree

BY NADINE KAMPEN

Canadian Mennonite University  
WINNIPEG, MAN.

Canadian Mennonite University (CMU) has added a new bachelor's degree to its roster of recognized undergraduate and graduate degrees. The new bachelor of business administration co-op program is now accepting students for the fall 2011 semester.

"The program grounds all students in the knowledge and skills necessary to succeed in the workplace, and provides them with ample opportunity to reflect constructively and critically in the process of shaping worldview and character in preparation for entering the marketplace of business and organizational leadership," says Gordon Matties, dean of Humanities and Sciences.

The four-year degree features a co-op component option, which will involve six terms of work placement in addition to eight academic terms. Students will be able to complete the degree, including the work terms, in five years.

"Through delivery of a co-op program with six work terms, CMU will be offering a distinctive and unique business program in Manitoba," says Matties, who assisted with the program's development. "This gives students more time in an experiential learning context, as well as a greater opportunity to gain work experience and to earn money to pay for their education."

The program is designed to help students think critically and communicate effectively as they draw on knowledge from a variety of fields and learn within small classes and with caring and accessible professors. Students will also respond to tough ethical decisions common in the marketplace as they explore ways to make the world a fairer, more just place. Thus, the new program, offered within a Christian academic community, will provide both business training and integrate



## END OF SCHOOL YEAR NEWS

a focus on character formation, wisdom and conviction as students engage their world.

“These commitments are relatively unique to the program,” says Craig Martin, assistant professor of business and organizational administration who was responsible for developing the new program’s structure and content. “We will be going beyond traditional courses in business ethics and legal regulation.”

The program will be headed by Martin, who also serves as program advisor to CMU’s existing three-year bachelor of arts degree in business and organizational administration.

The seeds of the program go back to before the founding of CMU in 2000, according to Matties. “CMU supporters in the business community have been encouraging us for years to move in this direction,” he says. “We are now in a position to move to the next step in program development.” ☞



## Herald Press

**SUMMER SALE  
20% OFF!**



### Mennonite Girls Can Cook

*Lovella Schellenberg, Anneliese Friesen, Judy Wiebe, Betty Reimer, Bev Klassen, Charlotte Penner, Ellen Bayles, Julie Klassen, Kathy McLellan, Marg Bartel*

Three years ago, Lovella Schellenberg of British Columbia started a blog to record her thoughts, memories and recipes from her Mennonite heritage. It proved so popular that she invited other women to join her. The result: The blog Mennonite Girls Can Cook.

Now the popular blog—with nearly 3 million visits—is also a beautiful book that celebrates hospitality, blessing, sharing, friendship and good food.

Author royalties from *Mennonite Girls Can Cook* will go to charity.

~~-\$28.99~~ **\$23.19** • [www.mennonitegirlscancook.net](http://www.mennonitegirlscancook.net) • 800-631-6535

*Herald Press is the book imprint of MennoMedia*



## ANCIENT STONES, LIVING STONES:

THE HOLY LAND IN PERSPECTIVE

A Canadian Mennonite  
University Study Tour

**April 30–May 21, 2012**

Tour Leader: Gordon Matties, Ph.D.  
Professor of Biblical Studies

Ph. 487.3300 or 1.877.231.4570  
[www.cmu.ca/studytour](http://www.cmu.ca/studytour)



500 Shaftesbury Blvd. | Winnipeg, MB

I **support Mennonite Central Committee** by volunteering and bringing items to the Thrift Shop. That’s why I’m excited about a term deposit that financially **supports MCC** and earns interest for me! MSCU gives 0.5% bonus interest to MCC when I invest in...

**2.15%\***  
36 Month Term  
\*Rate subject to change

Until July 29th

  
**ChurchBuilder**  
term deposits

An investment **for you**, bonus interest **for your church**



Mennonite Savings  
and Credit Union

[www.msqu.com](http://www.msqu.com)  
1.888.672.6728

# Knitting's new life

*A new generation takes up an old craft with more Menno roots than appear at first stitch*

BY EMILY LOEWEN  
Young Voices Editor



*Knitting unique gifts and clothing, like this self-made sweater, gets Jaymie Schmidt excited about knitting.*



It's already clear that knitting is back. Boutique yarn stores spring up in abandoned storefronts and a search for "knitting" on chapters.indigo.com turns up 152 pages of results. According to *Stitch 'n Bitch* author Debbie Stoller, the hobby has woven its way in and out of popularity for the last hundred years. But why has it come back this time?

It was women's activists of the last century who caused knitting's latest spin out of the spotlight, Stoller maintains. "Feminists were claiming that anyone who spent her days cooking and cleaning, and her nights knitting and sewing, all in an effort to

stitching knits and purls reflects the traditional Anabaptist values of simplicity and resourcefulness. She sees the resurgence of skills like knitting—or the increasingly popular canning and gardening—as a desire to escape dependence on corporations. "Even if I'm just knitting a scarf, it still means it's a scarf I don't have to buy," says the 21-year-old from Home Street Mennonite. "It wasn't made in China."

Knitting also helps recipients escape the commercialism of modern life, says Allison Krause Danielsen, also of Winnipeg. "Handmade things make people feel more cared for in our throwaway world," she

*With knitting's latest resurgence comes an opportunity to ask, 'Is there anything particularly Mennonite about it?'*

please her husband and her children, was frittering her life away," she writes. But in Stoller's opinion, the resurgence of knitting represents a new variety of feminism that values the traditional work of women, instead of implying that only men's work is worthwhile. Aside from feminism, she also writes that freedom from an exploitive corporate culture, and making fashionable clothes, helped the needles stage their comeback.

Yet even between its popularity peaks, knitting was a part of the Mennonite grandmother stereotype. With this latest resurgence comes an opportunity to ask, "Is there anything particularly Mennonite about it?"

For Natasha Plenert of Winnipeg, Man.,

says via e-mail. And knitting doesn't just build community by sharing the products, in some cases the activity itself becomes a social event.

Krause Danielsen participates in an intergenerational, intercultural knitting group at Charleswood Mennonite Church. The group gets together to knit prayer shawls, which Charleswood's pastors distribute. Along with snacks and fellowship, the group also spends time in prayer for the people who will receive the shawls, although the knitters don't know who that person will be.

Crafters don't have to participate in a dedicated group to feel a connection between knitting and prayer, however. Although Jaymie Schmidt of Foothills

Mennonite Church, Calgary, Alta., hasn't made a prayer shawl, she says that when working on a project for someone else, "I do feel a connection with them as I knit it. There is a kind of rhythm that can put a knitter in a prayer-like trance."

But for Schmidt, practicality made her pick up knitting needles again years after she first learned from her mother. "When you think about it, you use two needles to twist one piece of string around, and, voila, a sweater," she says in an e-mail.

Plenert agrees that a desire to build technical skills encouraged people to pull their needles out of Grandma's closet. These days, she says, kids aren't taught many skills, noting, "We learn how to follow instructions, but not to do anything really creative." And while it's half in jest, she does make a connection between Earth's limited resources and the desire to learn

some practical skills: "It doesn't seem like this lifestyle of consumption and buying everything at the store pre-made for you is going to be able to last forever. I guess it's a pre-emptive thing."

Although this new generation of knitters may yearn for the technical skills of generations past, these new crafters aren't only doing it out of need. "It's not just knitting the bare necessities," Plenert says. "There's lots of really nice and potentially frivolous things out there, too, that I'm knitting and other people are knitting."

Making clothes and accessories also allows people to get trendy clothes at a cheaper price, notes Stoller.

With one part spirituality, one part simple living and one part fun, knitting may just be the perfect hobby for today's young Mennonite. ✎



*The intergenerational, intercultural knitting group at Charleswood Mennonite Church, Winnipeg, Man., purchased yarn with a donation to their prayer shawl ministry.*

## MC Canada youth ministry cuts worry teens

By EMILY LOEWEN

Young Voices Editor

Among the recent Mennonite Church Canada staff reductions, the youth ministry facilitator role was downgraded to a contract position to plan the youth assembly every two years. Anna Rehan had filled the position previously, and she will continue her work as area church youth minister in Saskatchewan.

Rehan's biggest responsibility was plan-

being shut out.

Although Olivia Wiebe, like many youths, didn't know the position existed before now, she feels it's important for someone to represent her generation in the national church. "Youth might not get heard" if no one actively searches for their opinions, says the Grade 10 student at Westgate Mennonite Collegiate, Winnipeg,

*'[The cut] definitely says that youth isn't as important a factor as other things in the church.'*

*(Ryan Epp, 16)*

ning the biannual youth assemblies, but also used the time in between to connect with youth pastors across the country, work that won't be able to continue in the same way now, says Dave Bergen, executive secretary of MC Canada Christian Formation. Canada's youth and youth pastors now worry that an important voice is

Man.

Ryan Epp of Rosthern Mennonite Church, Man., agrees that youths need a voice at the national level. "We have something to say," the 16-year-old says. "There are lots of things we can offer," he adds, but feels some older people in the church don't appreciate youthful ideas and opinions.

PHOTO COURTESY OF RYAN EPP



*Ryan Epp, pictured during his pre-baptism testimony at Rosthern Mennonite Church, Man., worries that, without a youth ministry facilitator at MC Canada, a youth perspective of the denomination will be lost.*



*Anna Rehan, in orange sweater, had her position as MC Canada ministry facilitator cut as part of the national church's austerity measures, leading to concerns being raised by youths and youth leaders as to the importance of youths to the denomination.*

For this reason, a youth representative is important for him.

The slight was likely unintentional, but the cut indicates to youths that they matter less than other parts of MC Canada, according to both Wiebe and Epp. "It definitely says that youth isn't as important a factor as other things in the church," Epp says.

The staff cut doesn't mean that youths have moved down on MC Canada's priority list, according to Bergen. He is clear that the Christian Formation Council remains committed to youth ministry, but staff will have to find a new delivery vehicle for the task. The council considered this shift in previous years as a way to ease budget burdens, Bergen explains, and is implementing it now because of financial limitations.

He anticipates that the biannual youth assembly will continue, and "will likely be enough for the youth." Young people tend to be more aware of what is happening in their congregation than at the national church level, he adds.

Rehan echoes that thought, saying that most youths "won't really notice" she's gone, unless they know her personally.

But neither Wiebe nor Epp feel that knowing the youth ministry facilitator was an important part of the job; for them, knowing they have someone to represent their ideas would be enough.

"It's hard for youth to get what they're trying to say across," says Wiebe, who

suggests that youth pastors could listen to their young people and then convey their ideas to the facilitator.

Epp says, though, that he would appreciate a visit from someone working on youth ministry at MC Canada, "for us to see that we have a representative.

Chris Lenshyn, youth pastor at Sargent Avenue Mennonite Church, Winnipeg, also has questions about youth representation at the national church level after the cutback. "That void in the youth voice at that level is something that scares me a little bit," he says.

Rehan is also unsure how MC Canada plans to maintain a youth presence. "That's a good question," she says, "and I don't know the answer to that."

Bergen doesn't yet know how Christian Formation will fill the void. One option in discussion is connecting youth pastors electronically, teleconferencing several times a year to talk about issues and ideas. He also says there is some organizing of youth pastors at the area church level that might help keep youth ministry discussions alive.

There are youth ministry facilitator positions in MC Saskatchewan and MC Manitoba (Rehan and Kathy Giesbrecht, respectively), who work at connecting with youth pastors. MC British Columbia and MC Alberta have no similar staff member. MC Eastern Canada eliminated the position in a structural rearrangement in 2005. ❧

## *There can be peace when faiths intersect*

BY CHRIS LENSHYN

Special to *Canadian Mennonite*  
WINNIPEG, MAN.

Canada is a diverse multi-religious society. People of different faiths will often encounter one another during the regular events of any given day.

Farhad Hasan, a 23-year-old Muslim living in Winnipeg, knows that reality well. "I've grown up around other faiths," he says. "I grew up Muslim, I went to a Catholic high school, I work out of a Jewish

gym, and all of my friends have different backgrounds and faith. I've been around different types of faith."

Steve Plenert, the Peace Program coordinator at Mennonite Central Committee (MCC) Manitoba, also notices the diverse religious flavour of the global society in his encounters. "My international experience certainly gave me exposure to different

*'With the world being more connected, you're going to start running into people of different faiths.'*  
(Farhad Hasan)

perspectives on faith," he says.

Both Hasan and Plenert were participants in the Conversation Café led by the Canadian Muslim Leadership Institute and hosted at the MCC Manitoba offices on May 15. This event involved an intergenerational group of Mennonite and Muslim young adults who conversed about cultural distinctiveness and sought ways in which to learn from each other. The discussion was one attempt of different faiths to relate one another.

The institute seeks to develop "informed, Canadian, young Muslim leaders" and recognizes that "building and sustaining healthy partnerships within broader Canadian society" is important for this development, its website states.

Plenert, a co-mentor of eight Muslim young-adult leaders with the institute, has seen the tremendous value within interfaith conversations such as these first-hand as the group engages with the broader Canadian society. "Everyone who I have participated with in these conversations has come out with a deeper respect and understanding for the faith of the others," he says.

The value seems to move beyond only understanding the faith of others. "Interestingly, they have also come out with a deeper respect and understanding of their own faith and their own relationship with God," Plenert says. "Rather than being places of conflict and contention,

the conversations have been places of new understandings and new insight."

Hasan also finds great value in conversations with other faiths. "It builds relationships with other communities and has the ability to inform people and dispel myths, ideas or preconceived notions about the other," he says.

He also highlights the importance of personal interaction. "You may have an idea of what a Muslim person is like, but sitting down and talking allows people to dispel preconceived notions," he says. "It helps build connections."

As Canada is a multi-religious society, both Plenert and Hasan find value in interfaith conversation for engagement with the world.

For Plenert, the value of such dialogue intersects with the broader question of Mennonites engaging larger society. "As Mennonites in Canada, we need to continue to ask what our role in broader society is," he says, suggesting that a big piece of it involves "loving our neighbours."

Hasan sees value in understanding the "other" in the globalized world. "With the world being more connected, you're going to start running into people of different faiths. Getting to know them will assist you in your interacting."

*Chris Lenshyn is youth pastor at Sargent Avenue Mennonite Church, Winnipeg, Man.*



*Mennonites and Muslims agree that multifaith dialogue is important for building understanding and peaceful relationships.*

# CANADIAN MENNONITE

[About Us](#) [Contact Us](#) [Subscriptions](#) [Submissions](#) [Deadlines](#) [Donate](#)

Search

[Home](#)

[Articles](#)

[Blogs](#)

[Photos](#)

[Classifieds](#)

[Yellow Pages](#)

[Events](#)

[Past Issues](#)

[Young Voices](#)

## Canadian Mennonite is now on Facebook

[Like us on Facebook at facebook.com/Canadian.Mennonite](#)

## /// Calendar

### JSaskatchewan

**July 31:** Peace Mennonite Church, Regina, celebrates its 25th anniversary.

**Aug. 23:** Stony Knoll commemoration of the 135th anniversary of the signing of Treaty 6. For more information, call Leonard Doell at 306-665-2555.

**Aug. 27:** Second annual Spruce River Folk Music Festival, at Spruce River Farm, 20 kilometres north of Prince Albert on Highway 2; from 2 to 8 p.m.

**Sept. 16-18:** Saskatchewan Mennonite Youth Organization junior youth retreat at Youth Farm Bible Camp.

**Oct. 4:** Youth Farm Bible Camp annual fundraiser at the camp, from 5 to 7 p.m.

**Oct. 14-15:** Saskatchewan Women in Mission fall retreat.

**Oct. 22:** MC Saskatchewan Equipping Day.

### Manitoba

**Aug. 23:** Westgate Mennonite Collegiate fundraising golf tournament, at Bridge Golf Club, Winnipeg.

**Sept. 10:** Eden Foundation's "Head for the Hills" bike event begins at Colert Beach, Morden, at 8 a.m.

**Oct. 14:** Going Barefoot communicators conference, at Canadian Mennonite University, Winnipeg. Keynote speaker: John Stackhouse, editor of *The Globe and Mail*. Topic: The future of media. Plus workshops on media, fundraising, marketing and design. For more information, e-mail John Longhurst at jlonghurst@foodgrainsbank.ca.

### Ontario

**Aug. 8-12:** Peace Camp at Conrad Grebel University College, Waterloo, for students who have just completed grades 6, 7 or 8. For more information, e-mail pacs@uwaterloo.ca or call 519-885-0220 ext. 24269. Register by July 29.

**Aug. 14-26:** Ontario Mennonite Music Camp at Conrad Grebel University College, Waterloo. For more information, visit grebel.uwaterloo.ca/ommc.

**Sept. 2-5:** Silver Lake Mennonite Camp 50th anniversary camping weekend.

**Sept. 21:** Peace Day at Conrad Grebel University College, Waterloo.

**Nov. 18:** Spirituality and aging lecture at Conrad Grebel University College, Waterloo. Speaker: Dr. Steven Sandage. Topic: "The role of forgiveness in psychological and spiritual well-being in late life." For more information, or to register, e-mail infoqguc@uwaterloo.ca.

**Nov. 21:** MennoHomes' 10th anniversary celebration and annual general meeting, at Elmira Mennonite Church, at 7:30 p.m. Celebrate 10 years, 100 units and \$10 million of affordable housing.

**To ensure timely publication of upcoming events, please send calendar announcements eight weeks in advance of the event date by e-mail to calendar@canadianmennonite.org.**

## /// Classifieds

### For Rent

Two-bedroom retreat **cottage for rent**. Modern conveniences. By the Little Mississippi River in the **Bancroft area**. Call 519-471-3309 or e-mail kaecee@rogers.com.

### Advertising Information

Contact *Canadian Mennonite*

Ad Representative

Lisa Metzger

1-800-378-2524 x.224

519-664-2780

advert@

canadianmennonite.org

## Employment Opportunities

### Manager Investment Services

**Mennonite Savings and Credit Union (MSCU)** has created a new, exciting full-time leadership opportunity for an experienced investment professional to create a lasting impact in our faith community. At MSCU, financial planning advice reflects a biblically based understanding of sound stewardship and responsible financial goals. Reporting to our Chief Operating Officer, as our new **Manager Investment Services**, you will design and implement an integrated financial planning and literacy platform which promotes Christian stewardship and values in financial planning and related services. To help you build this platform you'll access our market leading suite of investment products, including Socially Responsible Investment funds like Meritas SRI Funds and other affiliated offerings of Qtrade Financial Group.

You'll bring your professional experience, inspiration, and active coaching skills to our strong team of Investment Specialists. As the leader of the Investment team your on-the-job insights and 'tools of the trade' will help to leverage our marketability in a complex world of financial planning. In return, you'll get to work with a team that offers quiet sophistication, exceptional service and personalized advice every day. You will experience MSCU's operational commitment to support your dedicated efforts in a workplace that promotes work-life balance, lifelong learning and a suite of other rewards that reflect the value of your contribution.

**To learn more about this position and MSCU, visit us online at [www.msqu.com](http://www.msqu.com).**

Interested persons should send their resume and cover letter by **Monday, August 2nd, 2011** to:

Mennonite Savings and Credit Union  
1265 Strasburg Road • Kitchener, ON N2R 1S6  
Confidential Fax: 519.772.5828

Email: talent@msqu.com



Your Values  
Your Credit Union  
[www.msqu.com](http://www.msqu.com)



Mennonite Savings  
and Credit Union



**Mennonite Mutual Insurance Co. (Alberta) Ltd.**  
**Mennonite Insurance Agency Ltd.**

**Meeting Needs Together**  
**Insurance for Alberta Church Members**  
**Property, Liability, and Automobile Insurance**  
**for Homes, Farms and Businesses**

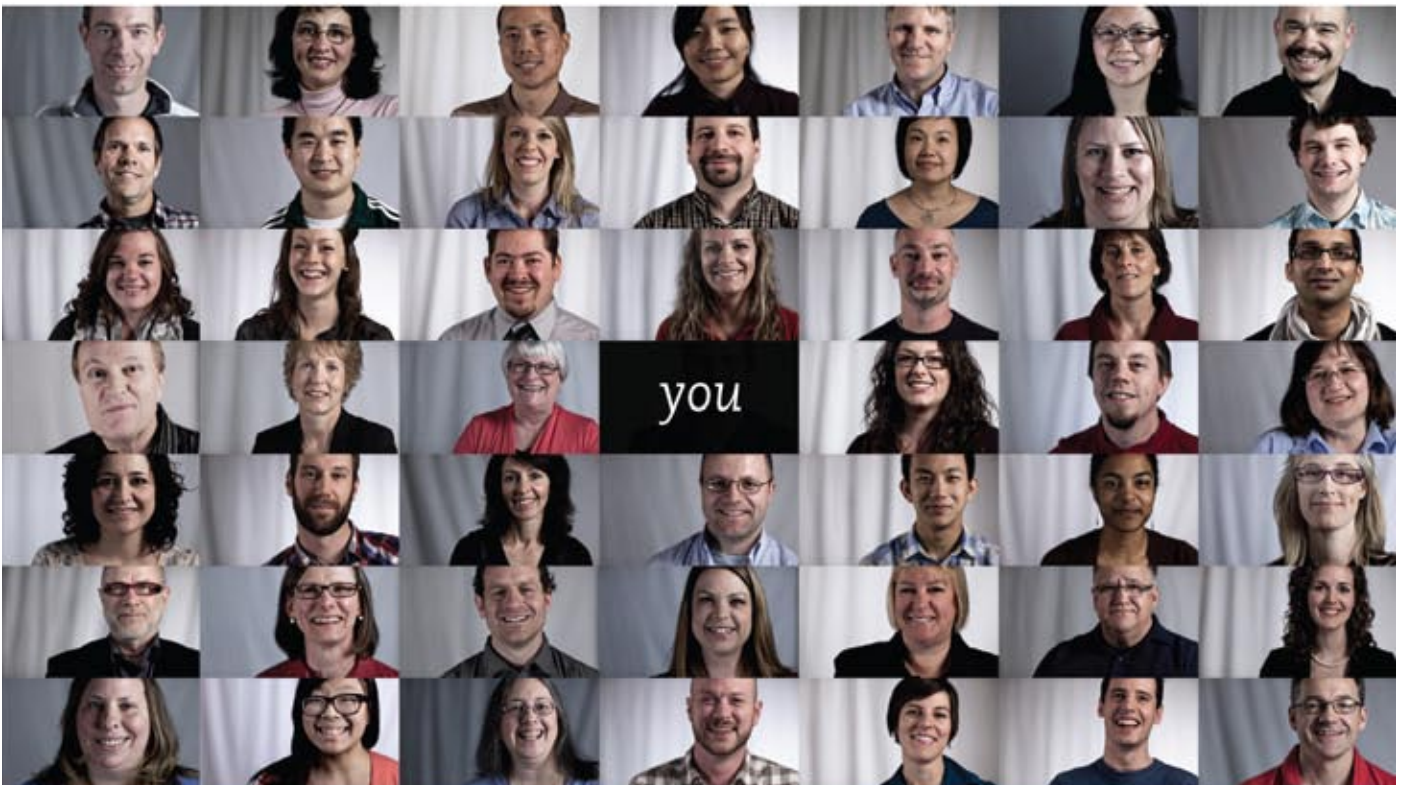
**Toll Free: 1-866-222-6996**  
**[www.mmiab.ca](http://www.mmiab.ca)**

Visit [powertochange.org/revolution](http://powertochange.org/revolution) or call 1.855.P2C.GIVE (1.855.722.4483)



# Meet your missionaries.

Their *mission* is right here in Canada, helping people discover Jesus in your city.  
Hear their stories. Be a part of the revolution: [powertochange.org/revolution](http://powertochange.org/revolution)



Visit [powertochange.org/revolution](http://powertochange.org/revolution) or call 1.855.P2C.GIVE (1.855.722.4483)



*Members of the Living Hope community gather to pray at the entrance of Sullivan Elementary School, Surrey, B.C., dedicating the new meeting place for the congregation's extension campus, Living Hope-Sullivan.*

# 'One church, one mission'

*Living Hope Christian Fellowship 'multiplies' to second location for Saturday evening services*

Living Hope Christian Fellowship  
SURREY, B.C.

**L**iving Hope Christian Fellowship gathered for the first time in Sullivan Elementary School in Surrey on May 21 to dedicate its newest campus, Living Hope-Sullivan.

With more than a year of planning, praying and meeting as a core cell group, Living Hope's multiplication process entered the next phase of weekly Saturday evening worship celebrations with a dedication and commissioning service whose theme was two-fold: "one church, one mission."

Pastor Lorin Bergen reminded congregants that, while some will now worship on Saturdays in a new location, Living Hope remains one church that continues to "enjoy God and share him with others." And the continued growth of Living Hope, especially in the Sullivan community, will require all Living Hopers to carry the load together, he said. This vision was solidified by the many

from Living Hope's main campus in Cedar Hills in North Surrey who came out as a sign of support and unity.

Pastor Wally Nickel led a tour of the facility and encouraged the congregation to look beyond the school's parking lot, front doors, rooms and gymnasium, and ask not, "What do you see?" but, "What does God see?"

A time of commissioning the core group then took place, followed by an offering, which is being given to Sullivan Elementary as a foundational act of generosity and blessing. The evening wrapped up with cake, refreshments and games in the gym.

The mission of Living Hope-Sullivan remains constant with Living Hope's overall mission of joining God in reaching those who are spiritually broken and lost in the local neighbourhood. ☯