

CANADIAN MENNONITE

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Imagining Grebel's future

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EDITORIAL

Micah and the Mud

DICK BENNER
EDITOR/PUBLISHER

My, what a summer—unexpected flooding in central and southern Alberta, oil rail tankers exploding in Lac-Mégantic, devastating that small rural town in Quebec, record-setting heat waves in several parts of the country.

Catastrophic events like these can lead one to think we are in the midst of some kind of Apocalypse—not only here in Canada, but globally as fires ravage a Bangladesh clothing factory, killing hundreds of unprotected workers; fighting and violence continue to rock two Middle East countries—Syria and Egypt.

The news is so grim, one is tempted to turn off the TV and escape from the ubiquitous internet and social media chatter to some tiny peaceful island somewhere to regain one's centring and tranquillity.

This is not an option, however, and as engaged Christians we cannot escape our obligation to, as the ancient prophet Micah instructed, “do justice, love mercy and walk humbly with our God” in the midst of our vulnerability. These fast-moving events give us an opportunity, like no other, to bring healing and hope to our suffering neighbours.

The nature of these tragedies remind us, once again, that, even though we may not be victims of specific events, or happen to be in the path of nature's wrath, or living in areas of constant political instability, we are caught up

in the human web of cause and effect, whether we are Christian, Jew, Muslim, Sikh, Buddhist or secularist.

Herein lies the requirement of humility. These are not teachable moments about God's judgement (as one letter writer wanted to suggest), but of God's mercy and our obligation to do justice—to join as a Mennonite Disaster Service volunteer in cleaning up the mud and debris from our sisters and brothers homes in High River, Alberta,

or to teach English to poor Egyptian children and youth in Beni Suef, Egypt as Isaac Friesen and Wanda Wall are doing to break down the walls of the religious divide.

It is a reminder when we buy that \$12.95 shirt that says “Made in Bangladesh” that some poor family member probably got less than 50 cents to sew it; that when the flood waters inundate a developing urban area in a prosperous province that our unquenchable appetite for fossil fuels and for the latest upgrade to our smart phones is a disregard for climate change and the closing of our eyes to ruthless child labour in the mines of Zambia or the Democratic Republic of Congo.

Or just when Canadians look smugly at the rampant racism evident in their neighbour to the south, as was evident in the Zimmerman/Martin trial in Florida, they read the revelation of the Canadian government systematically starving indigenous adults and children in

nutritional experiments during the 1940s.

While we, as a faith community, are not directly responsible for these horrific injustices, we, in a real way, become complicit with our living standards and keeping our distance from these realities. And when we see calamity as opportunities for justice, mercy and humility—not God's judgment—we ourselves are changed.

A significant component of our conversion is that a fatalistic view of ourselves and our world is redeemed and changed from seeing God as an angry judge to experiencing a God of love and mercy, “not willing that any should perish.” It is in this spirit that we address, with humility, the victims of nature's wrath and those suffering from man-made catastrophes.

Hostetler joins staff as Advertising Representative

D. Michael Hostetler, of Kitchener, joins the *Canadian Mennonite* staff as its Advertising Representative. “Growing up as the oldest of five in a missionary family to Brazil,” says Michael, “the Mennonite church has always been at the centre of my life. It was in my university years that I embraced the Anabaptist understanding of what it means to follow Jesus in everyday life. We live in a complicated world filled with technology and bombarded by information. I am pleased to join a team committed to this vision as followers of Jesus.” As a self-employed producer and communications consultant, he also brings video and website skills to the position. He replaces Graeme Stemp-Morlock.



D. Michael Hostetler

ABOUT THE COVER:

In 1963, Milton Good, the first board chair of Conrad Grebel College, looked out across Laurel Creek at the College building site.

CONRAD GREBEL UNIVERSITY COLLEGE PHOTO

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Online NOW!

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

See personal accounts
of Mennonite Disaster
Service clean-up
after the floods in
High River, Alberta.



The Grebel vision at 50 years

Conrad Grebel University College will be releasing its 50th Anniversary book, Bridging Mind and Spirit: Conrad Grebel University College, 1963-2013, at its anniversary weekend on August 23-25, 2013. The following text is from the Foreword and Introduction to the book.

An innovative experiment in higher education

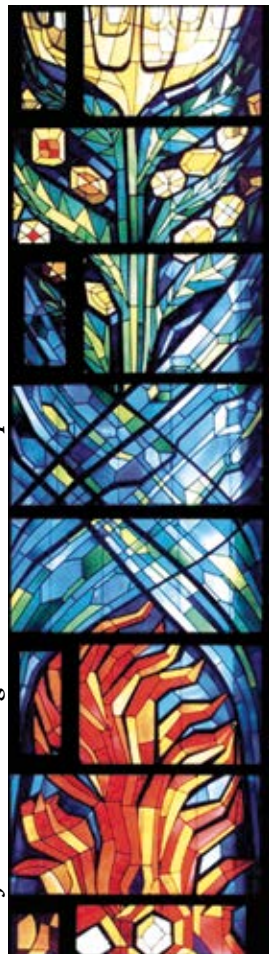
BY SUSAN SCHULTZ HUXMAN
President, Conrad Grebel University College

Fifty years ago, a handful of visionary leaders from four Mennonite groups broke ground on a barren, sandy field on Westmount Road in Waterloo, Ontario. The year 1963 marked the beginning of Conrad Grebel College—the first and only Mennonite liberal arts college in North America to adopt a hybrid model of education. As the Conrad Grebel community discovered from day one, our students and faculty can take advantage of all the opportunities of an outstanding research university—the University of Waterloo. At the same time we experience all the values of living and learning in a Christian liberal arts college committed to community-building, active peace-making, compassionate service, and global engagement—cornerstones of our Mennonite heritage. Conrad Grebel has forged a remarkable success story out of this unconventional “best of both worlds” innovation.

The beauty of this “both/and” perspective is palpable to all who step into the College chapel. The Mennonites’ long history of paradox is reflected so beautifully in its iconic stained-glass windows. Flames of light representing purity and persecution; grains of wheat and flowering plants representing our idyllic rural, agrarian past; and the piercingly bright, rich colours and asymmetrical shapes of the stained glass representing a bustling urban, post-modern future.

The kaleidoscope of colours and asymmetrical shapes of the Chapel windows also symbolize for us that education at its best looks inward and outward; it

One of Grebel's stained glass windows in the chapel.



seeks not to divide but to connect mind and spirit, arts and science, study and play, relational and intellectual values. The Grebel ethos from the classroom to the games room is built on meeting the strong push of specialization with the gentle pull of community accountability.

In short, in its first fifty years, Conrad Grebel University College has defied conventional classification. It is both big and small, full of prestige and personal attention, at the cutting-edge of career preparation and engaged faith formation, and a place to form research teams and life-long friends.

Early days

In an act of prophetic boldness, the early innovators called the College's first president from the prairies of Kansas. J. Winfield Fretz was a professor for 20 years at Bethel College, the oldest Mennonite College in North America. When Fretz arrived in Waterloo in the spring of 1963, he hit the ground running with a new look (his trademark bow ties), a new discipline (sociology) and an innovative mind-set (within a year he had co-founded the Mennonite Credit Union and before his first term ended ushered in the Mennonite Relief sale).

Fretz started Community Supper, a mid-week meal that brought faculty, staff and students together. A hallowed tradition fifty years later! The round tables in the dining room were the result of extensive discussion. "Round tables," Fretz said, "rather than square tables, allow all people, whether it is two, three, four, five or six to face each other directly." Fretz also changed the architectural plans for the residence building, arguing they were too ordinary. A new plan was submitted to his liking: a saw-tooth roof line design, which has been preserved through today, giving Grebel its distinctive "Swiss chalet" look amidst the larger industrial campus landscape.

Over the course of half a century, this innovative experiment in higher education has yielded significant growth. In the fall of 1963, Grebel offered two classes: The Left Wing of the Reformation and The Sociology of the Family. There were 38 students and



Susan Schultz Huxman stands in front of the atrium and the residential wing of Conrad Grebel University College.

2 faculty, which included the College president. Today, Grebel has 4,200 enrolments in 130 courses annually in the Faculty of Arts at the University of Waterloo. Over 330 students associate with Grebel student services and residence life. Grebel now boasts two graduate programs, 14 full-time faculty, 33 part-time faculty and 38 staff. The college boasts 16 years in a row of balanced budgets and endowment growth.

50 years later

I am delighted to be a part of the Conrad Grebel story as it enters its 50th year—a college that is firmly grounded in its Mennonite heritage and its partnership with Mennonite Church Eastern Canada to "form leaders for the church and community." We are committed in word and deed to our distinctive mission: "to seek wisdom, nurture faith, and pursue justice and peace in service to church and society."

We aspire to grow and deepen Grebel's mission around people, programs and facilities. We are in the midst of major faculty retirements and replacements, aiming to recruit and mentor 8 faculty hires in 3 years; we have started our second graduate program, a Master's

degree in Peace and Conflict Studies, and as I write we are well into the College's 5th capital campaign—an \$8.7 million dollar academic expansion project with a record \$6 million in gifts raised or pledged while simultaneously hitting our annual fund goals.

This year the new Quantum Nano Centre at the University of Waterloo opened to much fanfare. The world-renowned physicist, Stephen Hawking, was on hand to proclaim Waterloo as "the next Quantum capital of the world!" Importantly, this celebration of scientific innovation at Waterloo occurred on the same day as we hosted "International Peace Day." We are also building excitement for a new kind of innovation: the Mennonite Savings and Credit Union Centre for Peace Advancement. Created to capitalize on Grebel's pioneering programs in peace, we aspire to develop a bold experiment in social innovation, a collaborative imagining of diverse peace partners committed to building healthy communities at home and around the globe.

As a valued member of the Grebel community, I invite you to partner with us in thinking boldly, passionately and creatively about Grebel in 2013 and beyond! ☺

The birth of an idea

BY MARLENE EPP

Small college set on a hill.
The best of both worlds.
Where tradition and innovation meet.
Challenging mind and spirit.

All these taglines have been used at various times to brand Conrad Grebel University College, and all are good ways to describe the College's character and identity. All these descriptors point to some kind of duality that characterizes the College and hint at the presence of a bridge between the elements. All these phrases illuminate the uniqueness that is Conrad Grebel University College—a church-affiliated liberal arts college located at, and deeply integrated into, one of Canada's most highly ranked public universities.

The history of Conrad Grebel University College (known as Conrad Grebel College until 2001) is one of continuity and change. People have come and gone. Buildings have aged alongside new additions and renovations. Programs have emerged

and grown, been altered, and in a few cases, ended. Eras of health and stability have been interspersed with periods of difficulty. The student body has changed constantly and leadership has changed, as seven presidents have held office in fifty years. But while the people have changed, and societal shifts have altered the ways of dealing with issues, there is a certain surprising and indeed comforting constancy to meeting the challenges.

Bridging ideas

The cycles of change have been held together by a sense of continuity—in purpose, in mission and mandate, and in the “bridging” at the heart of Conrad Grebel's identity. Indeed, the most notable continuity in the College's history is the ongoing balance of dualities that could sometimes be in tension: the church college and the public university; the school and the denomination; the residence and the academic program; the liberal arts and the

technical programs; women and men; the Mennonite and the non-Mennonite ratio in all aspects of College life.

While these dualities sometimes appeared as problems, they also indicated the unique position and opportunity that is Conrad Grebel. The first and primary dualism to present itself was the unique relationship between College and University. While Conrad Grebel was a church-initiated project and remains closely tied to Mennonite Church Eastern Canada, its genesis was a response to a clear invitation from a public educational institution—the University of Waterloo community. From the beginning the College acted as a bridge between church and university.

In 1967 Milton R. Good, first Board Chair, summarized the College's relationship with the church as follows: “Conrad Grebel College and its constituency have a relationship somewhat like a businessman with his customers. Each depends on the other to perform needed spiritual functions. The College provides educational and religious instruction, personal counseling, and spiritual guidance to students, while the constituency provides



The Conrad Grebel College Board of Governors from 1964 (from left): J. Winfield Fretz, Earle Snyder, David Bergey, Mahlon Leis, Hugo Harms, Jacob Franssen, Orland Gingerich, Harvey Taves, Milton Good, Henry H. Epp, Roy G. Snyder, Douglas Millar, John Snyder, Norman High, John Sawatsky, Kenneth Bender (not in photo: Elven Shantz, Ernest J. Swalm).



By the time the Mennonites were ready to build, this was the only church college spot left on campus. Once the University's landscape plan enhanced Laurel Lake and its banks, the setting became idyllic.



The leaders of the Church colleges on the University of Waterloo campus met together in 1965 (from left): J. Winfield Fretz, Alan McLachlin (St. Paul's), Sister M. Leon (Notre Dame), A. Wyn Rees (Renison), Father John R. Finn (St. Jerome's)

the students and the financial, moral and spiritual support for the College." A similar interdependency characterized the College-University dynamic. That people had to cross a bridge to the University side of the campus—perennially described as "crossing the creek"—was symbolic of the bridging that the College did in that direction as well.

Internally, the most significant dualism was that between the academic and residence programs of the College. Indeed, the challenge of integrating these programs has confronted and confounded leaders at Grebel throughout its history. One president expressed the dynamic in this way: "We count and work with our students in two contexts: in our residential program and in our teaching program. The two overlap only marginally, because the majority of students in our courses are not related to the residence, and residents as a rule choose their courses throughout the University."

Even so, interaction between these two sides to the Grebel community often produced the richest experiences. The

two-pronged nature of the College identity necessitated continuous bridgebuilding, exemplified concretely when, in 2003, an atrium and third and fourth-floor catwalks were built to link the academic and residence buildings.

If the bridges at the heart of Grebel's identity were continuously under construction or repair, they were nevertheless the structural features that allowed for the vitality and creativity that is part of the College's 50-year history. Some of the dynamics and challenges marking the second decade of the 21st century emerged at the very beginning.

An innovative venture

The anniversary date chosen for Conrad Grebel University College is 1963, the year that the first president, J. Winfield Fretz, took office and taught the first classes—in classrooms on the University of Waterloo campus. But the seeds of a shared idea for Mennonite higher education were planted years before. In 1959 a study group of Ontario Mennonite leaders was formed to explore the idea of establishing

a Mennonite residential and teaching college in Waterloo. They were mindful that hundreds of Mennonite young adults were enrolled at universities across Canada and believed that the education of these students would be enhanced if they lived in an environment shaped by Christian-Anabaptist values.

Before long they also imagined an academic program that could serve the University, based on those same values. They felt that a residential college would be the most "practical way of providing a wholesome environment and helpful personal counsel to . . . young men and women during the seeking, doubting, formative years of their lives."

The University of Waterloo, a new entity inaugurated in 1957, was at the same time inviting various Christian denominations to establish residential communities on the campus in north Waterloo. As such, the Conrad Grebel initiative saw parallels in the creation of St. Paul's College by the United Church of Canada, Renison College by the Anglican Church, and St. Jerome's College, which already existed as

an independent Catholic university and chose to federate with the University at this time. This collective of four became known as “the church colleges,” or “the federated and affiliated colleges,” or today, most commonly as “the university colleges.”

As the study group met repeatedly from 1959 through 1961 to map out their idea for a Mennonite college, the name of that future entity was one of the first issues to be dealt with. It seems there was no obvious choice. For instance, the College was very close to being called Marpeck College, after 16th century Mennonite leader and engineer Pilgram Marpeck, and with a possible location at the corner of King and Allen streets on Bauer Industries property in uptown Waterloo. There were other suggestions—Koinonia College, Prince of Peace College, Michael Sattler College. One early board member grudgingly voted for Conrad Grebel but scrawled at the bottom of his ballot, “Frankly, I’m not sold on any of these names.” By late January 1960, well before the birth of the College, there was strong support for the name Conrad Grebel based on the point that the man Conrad Grebel had become symbolic of the very beginning of the Anabaptist movement.

Much creative energy was at work in the four years preceding the College’s opening. The churchmen believed they were responding to a crisis and taking great risks. This tone is clear in the first annual report of the Conrad Grebel College Provisional Board: “The question of the Church, her young people and higher education is more relevant and crucial than ever before. If nowhere else, then at Waterloo the Mennonite Churches have received a mandate of great import and urgency. The Board is convinced that the faith of our fathers, our Anabaptist heritage, is sufficient to meet the challenge of the crises of our day. We cannot deny that challenge involves great risks. . . . [and] that this is a completely different strategy than the strategy of withdrawal that has characterized much of our history.”

They were embarking on a venture quite radical for its time, although it may be hard for us to see today how truly innovative their vision for postsecondary education was. It was very different from Mennonite

college models that had existed in the United States since the late 19th century, and also in Winnipeg, Man., where two post-secondary Bible colleges had been established in the late 1940s. These schools were launched in part to separate Mennonites from a modernizing secular world. The Ontario leaders, on the other hand, affirmed the presence of Mennonite young people on a public university campus. Two of the College’s pioneers—Norman High and Earle Snyder—had already crossed this bridge by teaching at the university level in Ontario.

Inter-Mennonite cooperation

The founding leaders were also furthering innovation in inter-Mennonite cooperation, bringing together a coalition of Ontario Mennonites that initially included representatives from the Mennonite Brethren Conference of Ontario, Mennonite Conference of Ontario, United Mennonite Conference of Ontario, Ontario Amish Mennonite Conference, Brethren in Christ Conference of Canada, and Stirling Avenue Mennonite Church (an independent congregation at the time). The provisional board of directors formed in 1960 had members from all six groups,

although a year later the Brethren in Christ and Mennonite Brethren ceased their formal involvement. The remaining groups joined the 1988 conference amalgamation which today is known as Mennonite Church Eastern Canada.

The cooperative endeavor did not come without hurdles, as each group had its own character and historic approach to education. But their shared commitment and excitement in giving birth to a totally new venture overcame differences of opinion.

On April 21, 1961 a provincial charter was granted under the name of Conrad Grebel College. On October 14, 1961 the Board of Governors was formally organized, and two months later a formal affiliation agreement with the University of Waterloo was signed. And thus a College was born. ❧

Marlene Epp is Professor of History and Peace and Conflict Studies at Conrad Grebel University College. She is the writer for the anniversary book, Bridging Mind and Spirit: Conrad Grebel University College, 1963-2013.

/// For discussion

1. Mennonite schools had been designed to keep students separate from the “modernizing secular world” while Conrad Grebel College was deliberately set within a large public university. What are the advantages and challenges of this approach? How has the Mennonite Church changed as it has participated more closely with the world since the 1960s?
2. What is the value of a liberal arts education? Do we value it less than we did in the 1960s? How important is it that our church leaders be educated from a Mennonite perspective? Do Mennonite schools help to preserve Mennonite heritage and identity?
3. Marlene Epp quotes church leaders as saying that a residential college is a good way to provide “a wholesome environment and helpful personal counsel to . . . young men and women during the seeking, doubting, formative years of their lives.” Do you agree? Do residential schools do this better than other schools?
4. What do you think our church schools will look like in another 50 years? Do our church schools depend too much on public funding? What role should the church play in supporting a school like Grebel?

—by Barb Draper

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.

✉ Columnist offers apology for Metzger character assessment

RE: “A TALE of two speakers,” May 13, page 11.

I regret that when I used the words “fancy” and “ostentatious” to describe Willard Metzger, I appear to have misjudged his character.

As a New Order Voice columnist, I used those words to refer to his salary, which is likely more than \$40,000 per year; the high position he holds as the most-senior employee of a well-respected national body; and the importance conveyed by the fact that he commutes from his home in Ontario to do work in Manitoba.

A few people have written to assure me that he is a likeable and down-to-earth person. This I do not doubt and apologize if I conveyed the contrary. I expect he and I would very much enjoy making a meal together and sparring over the propriety of middle-class norms.

AIDEN ENNS, WINNIPEG

✉ Just who is a ‘partner’?

RE: “EATING MINDFULLY,” June 10, page 11.

In this delightfully challenging essay, columnist Katie Doke Sawatzky refers to someone in her home as her “partner.” Has “partner” become a 21st-century substitute for the time-honoured word “husband”?

HENRY AND ELLIE EWERT, SURREY, B.C.

/// Correction

Although Arnold Gingerich may have originally been from the Western Ontario (Amish) Mennonite Conference, when a church plant was beginning in Hanover, Ont. in 1963, he was officially a member of the Mennonite Conference of Ontario and worked for that conference as their Mission Board’s field man. His work was incorrectly attributed to the Western Ont. Conference in a story about Hanover’s 50th anniversary on July 8, 2013, page 17.

✉ Columnist explains use of ‘partner’

Thanks for reading the column and for your question.

I can’t make any proclamations about word substitution, but I can explain why I use the word “partner,” instead of wife or husband.

“Partner” describes the relationship I have with my spouse in a way that does not lock either of us into the stereotypical roles that I find immediately come to mind with the words “wife” or “husband.” I also like the way that “partner” describes the kind of relationship I have with my spouse: we are life partners, supporting and partnering equally through life together.

I also recognize that “wife” and “husband” are also quite heterosexual. By saying “partner,” I’m trying to be sensitive to other kinds of relationships.

KATIE DOKE SAWATZKY, WINNIPEG

✉ Reader disputes portrayal of Mennonite church history

RE: “FIGHTING AGAINST ourselves,” Nov. 26, 2012, page 44.

Having read Scott Bergen’s article, I feel that I must come to the defence of my people and my church. Bergen claims that, after the Reformation, Anabaptist men became violent, refused to allow women to preach, practised the ban, and were responsible for displacing natives from Prussia, Paraguay and Canada.

We are obviously not reading the same history books. As I understand it, every time our people moved, they were seeking freedom or fleeing for their very lives. Our people went where they were welcomed and accepted. In places like Paraguay and northern Saskatchewan, their suffering, hardship and poverty continued for quite a few more years.

My parents, as well as my family, have worked hard to pay for our land. If it was illegally owned before us, then that must be on someone else’s conscience. In the final analysis, all of us foreigners, including Bergen, are

immigrants, and should be good citizens and thankful for the peace and freedom and prosperity we enjoy today.

As for our past leaders that I have known and read about—Mennonite martyrs, for example—I know that they took their faith and their belief that the Bible was the infallible Word of God very seriously (II Timothy 3:16). Their belief that they should practise the ban came from the very words of Jesus in Matthew 18 and from St. Paul in Galatians 6:1.

When my father was ordained to the ministry in Einlage, Ukraine, in 1925 at the age of 25 years, he was the only one in a large church to accept this responsibility. We know he did so with fear and trembling, knowing that, besides feeling very inadequate, he was in effect signing his death warrant had he not been able to emigrate.

As for the church, I have been a member of the same one for 63 years. As far as I know, we have never

excluded or refused a person baptism or church membership when they came with a sincere desire to renounce sin and become followers of our Lord Jesus.

Rather than splitting, we have leaders and committees that are working hard to unite and worship with other Christian denominations in our community.

CORNIE MARTENS RABBIT LAKE, SASK.

✉ 'You can't have one without the other'

RE: "CHRISTIAN LIVING in the 'Age of Spirit,'" May 27, page 14).

I have very much appreciated Troy Watson's Life in the Postmodern Shift.

However, I consider one statement in this article most unfortunate: "I'm confident my faith and

FROM OUR LEADERS

Wild with a paint brush

CAROL PENNER

The pictures I coloured in grade school were neat and tidy, coloured within the lines. Darker lines marked the borders, every section clearly separated from the other; emerald green, lemon yellow and sky blue, each in their place.

Church was like that too. I was a Mennonite. My friend was a Catholic; I wasn't sure that was even Christian. Every family filed out on Sunday morning to their own section, with clearly marked boundaries. Lutheran, Reformed, Pentecostal, United, each in their own place. The majority of people stayed within the lines, married within the lines and worshipped within the lines.

How different things are today. In my own small church, the lines are blurry. A family that goes to mass every Sunday then comes to our worship service. A couple who grew up here, then worshipped with a local community church for a few years, have now

drifted back. Or the family of long-time attenders now makes a Pentecostal church their home. People who grew up in the Mennonite Brethren church, now worship with us. Our former pastor became an Anglican priest. And that's just in one small congregation. We see



this happening all over the church. "Denominational loyalty" is fading. We raise the alarm, and worry about the bleeding of our members into other churches. We lament the lack of clear identity, and the loss of long-term commitment. What will this mean for the budget?

At the same time we step back and think about what this means. People see more clearly the unity of God's body. It's not bleeding, it's called circulation. There is more that holds us together than divides us. Lemon yellow can morph into sky blue and create something unique. One Lord, one church, one baptism. Lots of colours, but they're all in the spectrum of grace.

I spoke recently with a young man whose mother was Catholic and father was Mennonite. He grew up attending both churches, feeling equally at home in both, a foot in each community. He feels the division between these churches on a gut level, and he has such a deep longing for co-operation, for dialogue.

There are more and more people like this who embody ecumenism, God's longing for unity.

The sky is filled with dashes of lemon yellow and emerald green, like a Van Gogh painting. Close up it seems chaotic, but step back and it will take your breath away. The blurry school of church membership has its own charms.

How many churches do you drive by on your way to worship? What would happen if you stopped this summer at the closest one, and went in. You might get a peek at God's palette. Next time you drive by that church, the word "brother" or "sister" might come to mind. God dearly loves emerald green, sky blue and lemon yellow, but God is wild with a paintbrush.

Carol Penner is the MC Eastern Canada representative on the MC Canada General Board.

relationship with God would continue to thrive if I never read the Bible again.”

I know in its context the statement has some legitimacy, but I fear the quotation will be highlighted and exclusively remembered by those who already are prone to diminish the value or reliability of Scripture.

The statement distracts from the thrust of the article. I wonder whether his absence of reading the Bible would also include not hearing the reading and exposition of Scripture in Sunday worship. I shudder to think of weekly pulpit babble without any scriptural basis.

I suspect that, over the years, Watson has so immersed himself in Scripture that it is now part of his spiritual DNA, as is evidenced by his liberal quoting

of specific passages in support of his thesis. But that is not the reality for most of us. I think it is unhelpful to appear to downgrade the importance of Scripture in our personal lives of prayer and meditation.

In an earlier article he reminded us that the Anabaptist community hermeneutic developed from its rejection of “Sola Scriptura,” preferring instead, “Scripture and Spirit together.” So why does he now give credence to the unwholesome dichotomy of Bible reading versus communion with the Spirit of Christ? It is my understanding that the two go together like the proverbial horse and carriage. You can’t have one without the other.

HENRY KLIPPENSTEIN, NORTH VANCOUVER, B.C.

GOD, MONEY, ME

Grandchildren: Growing from self-centredness to unrestrained generosity

BY ARNIE FRIESEN

November of 2012 brought us our first grandchild and with our grandson came a myriad of hopes and dreams. What will he be like? What will he contribute to society? How will his faith be shaped? Recently, his parents dedicated themselves to teaching him about God. So they are off to a great start!

But how will our grandchildren learn about the joys of living a generous lifestyle? One word we never have to teach a young child is



“mine.” In fact, from the moment of birth, children will demand that all attention be on them. When a child wants to be fed she/he will inform the whole community. When he or she wants to be changed, everyone had better drop everything else and attend to the mess. In short, “my will be done or else.”

So, the challenge is to inspire a growing child or grandchild to move along the continuum, from self-centredness to unrestrained generosity. Grandparents

can have a powerful influence on their grandchildren by teaching virtues like diligence, honesty, hard work, patience, and sacrifice. Learning to connect with grandchildren, either through personal interaction, times away together, linking up through social media, or telling life’s stories, is key to establishing a solid relationship through which life’s values

Grandparents can have a powerful influence on their grandchildren by teaching virtues like diligence, honesty, hard work, patience, and sacrifice.

can be conveyed.

Ideas for transmitting the value of generosity to grandchildren include:

- insist that a portion of any monetary gift, including inheritance be used for sharing, foster Christmases where the focus is on giving rather than receiving.
- model hospitality, contentedness and gratitude.
- partner with the grandchild’s parents in teaching what it means to be stewards of money.

- take your grandchildren on a missions trip—a vacation with meaning.
- teach the value of money—not bailing out for consumptive wishes nor covering all educational costs
- allow grandchildren to face the consequences of misspent money and to learn the cost of borrowing.
- tell stories of God’s generosity and how love motivates us to be generous.
- create a family legacy of generosity, focused on abundant sharing rather than accumulation.

Author and pastor Randy Alcorn suggests, “The most fundamental lesson any child can learn about finances—even more important than saving—is

the lesson of giving.” Let’s inspire our grandchildren to be faithful in joyful giving.

Arnie Friesen is a stewardship consultant at the Abbotsford, B.C. office of Mennonite Foundation of Canada. For more information on impulsive generosity, stewardship education, and estate and charitable gift planning, contact your nearest MFC office or visit Mennofoundation.ca.

✉ Keep speaking out

OVER THE PAST couple years, I've really appreciated Dick Benner's editorials. I haven't written often enough to acknowledge and affirm his insight and willingness to put sticky issues on the table. I'm glad you have been able to write about abuse in the church,

creation care and aboriginal issues in particular.

Re: "Creating a village" guest editorial by Doreen Martens, April 15, I was thrilled to see a woman on page 2 for once. She mentioned the board's suggestion "to focus on a multi-voiced style for the magazine." I hope she and our other committed women and men on the board may get more frequent opportunities to

FAMILY TIES

Living alone/ with others

MELISSA MILLER

Something about the placement of the living room furniture caught my attention. With its cozy circle of a comfy couch and chairs, it subtly signaled invitation and welcome. On a whim I asked my African-Canadian host, "Did you grow up in a village?" A native of Zimbabwe, she replied that she had, and then told me of her childhood experience waking in the morning, leaving her family's hut and joining others around the communal fire to greet the day.

What a great idea, I thought, as an extrovert who draws life energy from being with others. The need for community, though, transcends personality differences. We all need a village to help us greet the day and face the tasks we are given to do. At the end of the day, we need companions to review our experiences, to celebrate our successes and to sympathize with our struggles. We need someone's hand to hold as we give thanks for our daily bread, and as we prayerfully seek God's guidance on our path.

The wisdom teaching of the Bible affirms such needs. In Ecclesiastes 3, the preacher proclaims the value of friendship that provides aid, warmth and protection (v 9-12), and then concludes

by reminding us "a threefold cord is not quickly broken." There is strength in such companionship. In the 4th century, Basil the Great highlighted another dimension of community when he asked, "If you live alone, whose feet will you wash?"

Of course, there are plenty of ways to "wash feet" beyond service to the people within our households. And there are many ways to share aid, warmth and protection, whether we live alone or with others. I have tremendous respect for people I've known who live alone and who navigate life with good cheer and confidence. And I know many people who crave a quiet day or silent household because their lives are full of noisy children, an unending to-do list of family



We all need a village to help us greet the day and face the tasks we are given to do.

obligations, or a metaphorical treadmill that keeps running ever faster.

I am not such a person though. When I live alone (which happens for weeks at a time when my husband travels), I become despondent and drained of energy. I need a companion at the beginning and end of the day. I need someone to touch and to serve. My cat isn't much of a conversationalist and

chocolate chip cookies can only fill so much of the void.

Likely there's a combination of personality and circumstantial factors that shape our responses to solitude. In my case, my childhood certainly set up some kind of expectations. Those years were lived as the middle of eight children in a lively loud household. University residence was a blast, for I could always find a conversation partner in the hallways and adjoining rooms. Through 37 years of marriage, my husband and I have often house-shared, arrangements that have blessed us with long-lasting deep friendships. When given a choice, I typically choose to be with others rather than to be alone, even as I recognize the value of solitude and respect the quiet inner-focused energy of introverts.

Maybe the extroverts have a special task in our communities—that of inviting people into relationship and conversation and connection. Maybe introverts teach us about deep listening for God in the quiet solitary places of life. Wherever we find ourselves, I hope the church can be our village, whether we crave companionship or solitude, whether we

live alone or with many others, whether we are happy or unhappy with our living arrangements. In an increasingly fragmented world, the church can be a place of belonging and friendship.

Melissa Miller (familyties@mymts.net) lives in Winnipeg. She is wrapped in the family ties of daughter, sister, wife, mother, friend and pastor.

appear on page 2, putting legs to that suggestion.

Please don't be afraid to speak to the heart of issues that you see the church facing. May you continue to write and live with faith, hope and love.

MICHAEL TURMAN, KITCHENER, ONT.

LIFE IN THE POSTMODERN SHIFT

Spirit led, Spirit fed

BY TROY WATSON

“Can I get a ride sir?”
A large man standing by a bus stop 20 feet away was staring at me, waiting for a response. A number of thoughts raced through my mind, not all of them particularly Christ-like. It had been a frustrating day. The reoccurring theme of my inner monologue was, “I don't have time for this.”

Then one more thought came. “What do you think God? Should we give this guy a ride?”

I've found my attempts over the years to banish all negative, selfish and judgmental thoughts from my head to



when we arrived at his apartment, something I rarely do. He thanked me and bid me farewell. Then something fascinating happened. I felt fantastic! Blessing Bill had blessed me. Being a good neighbour had nourished my inner spirit. Driving a stranger home was exactly the kind of soul food I needed.

One of my old mentors used to say, “When you're Spirit led, you're Spirit fed.” He believed the Holy Spirit will lead us down paths everyday if we are willing, often ones we would not choose on our own, providing the precise nutrition and exercise we need to grow and be whole.

When I invite the Holy Spirit into my inner dialogue and let God have the last word, I tend to do the right thing.

be futile. So I've re-focused my energy. Instead of striving to subtract these unrighteous perspectives from my mind, I've worked on adding one more, namely God's. When I invite the Holy Spirit into my inner dialogue and let God have the last word, I tend to do the right thing.

“Yeah sure. Where are you headed?” I responded.

“Just down the street a little. That way.” He stumbled over, opened the passenger door and squeezed in.

Bill turned out to be a wonderful human being. I enjoyed our brief conversation and gave him a blessing

It had been over two years since I'd given a complete stranger a ride. I wondered how that had happened. I used to pick up hitchhikers all the time. Of course I'm in a different life stage now. Having a young family makes life and decision-making more complicated on every level.

Picking up hitchhikers is not really the point though. The point is to invite the Holy Spirit to lead and guide me throughout my day, everyday. Each day I need to pause and ask myself, “Am I letting God or my busy schedule and to-do lists govern my choices?”

Several years ago I decided to start my day with this prayer, “God open my eyes to see the opportunities you have prepared for me today—to love, bless and serve you and others. Grant me the patience, courage and energy to seize these opportunities.”

Beginning the day this way helped me make a priority of looking for ways to serve and bless others—at the grocery store, gas station, work, home or wherever. The more I did this, the more opportunities I started noticing.

About a week after I started doing this, I was on my way to work and noticed a man at a bus stop (there's something about bus stops!) in a short sleeve shirt, huddled and shivering. It was a cold rainy morning. A Scripture verse immediately came to mind: “If you have two coats, give one to him who has none.”

I shared a laugh with God because we both knew I had an extra jacket in my trunk. I pulled the car over, hopped out and handed the man my extra coat. The look of happy confusion on his face was priceless. I drove away feeling amazing, the same feeling I had after giving Bill a ride home. It was the sensation of my spirit being nourished with the highest quality soul food.

Of course, following the way of Jesus isn't about feeling good but that doesn't change the fact that being healthy feels good. I've experienced the most confidence, contentment, peace, joy and purpose in life during seasons of diligently listening to the Holy Spirit. However, it's easy for me to get distracted as I contemplate the complexities of life, faith, the universe and God. I forget how simple the spiritual life really is. Love God, love my neighbour as myself and listen to the Holy Spirit. This is the recipe for a healthy soul.

For some reason I had stopped doing my morning prayer ritual but Bill changed that. Now every time I see a bus stop I remember—to pray, listen, and look for the opportunities God has prepared for me.

Troy Watson (troy@questcc.ca) is the spiritual life director of the quest community in St. Catharines.

/// Milestones

Births/Adoptions

Belletrutti—Isaac John (b. June 4, 2013), to Paul and Becky Belletrutti, Foothills Mennonite, Calgary.

Falk—Amalie Mills (b. June 15, 2013), to Rachel Mills and Jamie Falk, Fort Garry Mennonite, Winnipeg.

Ishaka—Genevieve Safi Afrika (b. May 15, 2013), to Noah and Angela Ishaka, Floradale Mennonite, Ont.

Klippenstein—Jonah Eli (b. June 16, 2013), to Jerry Kippenstein and Lisa D'Sena, Avon Mennonite, Stratford, Ont.

Knudsen—Katie Ann (b. June 10, 2013), to Kim and Matt Knudsen, Tofield Mennonite, Alta.

Leis—Amelia Ruth Kathleen (b. March 24, 2013), to Brandon and Bethany Leis, Stirling Avenue Mennonite, Kitchener, Ont.

Penner—Zachary Micah Enns (b. Feb. 28, 2013), to Kyle and Ashley Penner, Grace Mennonite, Steinbach, Man.

Zehr—Charlotte Jane Suzanne (b. June 3, 2013), to Matthew and Avelea Zehr, Tavistock Mennonite, Ont.

Baptisms

Peter Friesen—Altona Bergthaler Mennonite, Man., June 16, 2013.

Oliva Allen, Elsie Hillson, Joel MacDonald, Sabrina Schmidt—Avon Mennonite, Stratford, Ont., at Hidden Acres Mennonite Camp, New Hamburg, Ont., June 23, 2013.

Brechan Gray, Derek Hyde, Travis Hyde, Erika Kropf, Kelsey Ramseyer, Emily Rempel—East Zorra Mennonite, Tavistock, Ont., June 16, 2013.

Zachary Derksen, Arik Engbrecht, Emily Hodge, Haley Janovcik, Allison Janzen, Mariette Koop, April Koropatnick, Kimberley Rogalsky—First Mennonite, Winnipeg, June 23, 2013.

Melissa Burgis—Foothills Mennonite, Calgary, June 16, 2013.

Emily Mireles, Zac Schellenberg—Mount Royal Mennonite, Saskatoon, June 16, 2013.

Josslyn Hagen, Connor Nafziger, Owen Roes, Kurtis Ropp, Sarah Schultz, Leanne Weber—Poole Mennonite, Ont., May 26, 2013.

Daniel Schmidt—Tofield Menonite, Alta., June 16, 2013.

Steven Koop—Vineland United Mennonite, Ont., June 2, 2013.

Ingrid Gomez—Zoar Mennonite, Waldheim, Sask., June 16, 2013.

Marriages

Atwell/Epp—Vi Atwell (nee Schapansky) and Harold Epp, at Nutana Park Mennonite, Saskatoon, June 8, 2013.

Barkman/Pries—James Barkman and Sarah Pries at Grace Mennonite, Steinbach, Man., May 4, 2013.

Boese/Lord—Matt Boese and Jessica Lord at Grace Mennonite, Steinbach, Man., April 20, 2013.

Dwight/Konrad—Prabo Dwight and Shauna-Lee Konrad, North Leamington United Mennonite, May 19, 2013.

Frey/Peters—Jeremy Peters and Caroline Frey of Grace Mennonite, Steinbach, Man., in Hawaii, April 7, 2013.

Krueger/Oriet—Craig Krueger and Lindsay Oriet, North Leamington United Mennonite, May 25, 2013.

Linley/Luitjens—Jonathan Linley and Wendy Luitjens (Rosthern Mennonite, Sask.), at Narrows West Lodge, Lake Manitoba, Man., June 15, 2013.

Stothers/Wiens—Joseph Stothers and Ellen Wiens (Bethel Mennonite, Winnipeg), at Bethel Mennonite, June 1, 2013.

Deaths

Braun—Nettie, 90 (b. Aug. 14, 1922; d. April 21, 2013), Grace Mennonite, Steinbach, Man.

Enns—Tina, 79 (b. June 26, 1934; d. June 29, 2013), Sargent Avenue Mennonite, Winnipeg.

Fast—Erna (nee Dyck), 96 (b. Dec. 16, 1916; d. July 2, 2013), First Mennonite, Saskatoon.

Friesen—Alvin, 96 (b. March 25, 1917; d. June 29, 2013), Nutana Park Mennonite, Saskatoon.

Heinrichs—Jean, 75 (d. June 7, 2013), Rosenfeld Bergthaler Mennonite, Man.

Pontius' Puddle



GOD AT WORK IN THE CHURCH

Murray shares Anabaptist vision in South Korea

BY DEBORAH FROESE
Mennonite Church Canada

U.K. Anabaptist leader Stuart Murray engaged Anabaptists in South Korea during a country-wide speaking tour this spring.

Murray visited church groups in Chuncheon, Seoul, Daejeon and Busan in April and May, engaging new Anabaptists at every stop. Like many Canadian Mennonites, Korean Anabaptists are contemplating what new ministry opportunities exist for a church in a postmodern age and how to respond to them.

“Stuart’s lessons had a great impact,” said Kyong Jung Kim, director of the Korea Anabaptist Center (KAC), who served as Murray’s translator. “Everyone walked away with something of value.”

For Kim, lessons about how the church can approach a post-Christendom era were important. “Even though Korea was never

PHOTO COURTESY OF MENNONITE CHURCH CANADA



With Mennonite Church Canada’s help, Stuart Murray, chair of the Anabaptist Network in the U.K. and author of *The Naked Anabaptist*, facing camera right rear, engaged pastors and church leaders during a countrywide South Korean speaking tour from April 20 to May 3. Kyong Jung Kim, director of the Korea Anabaptist Center, seated next to Murray, served as Murray’s translator.

CMU PHOTO

influenced by Christendom,” he said, “it was Christendom-influenced Christianity that western missionaries brought to Korea about 200 years ago.” The theologies of both the Catholic and Protestant church in Korea were developed under the auspices of Christendom, which differs from the Anabaptist peace church tradition, he said.

“No wonder it has been so difficult for Korean churches to adapt a different understanding of theology and practices from an Anabaptist perspective, Kim said. “Starting from this view, we can think and act differently from what the mainline church teaches. Stuart Murray’s insights and teachings helped us to find different approaches to understand what it means to be a church and how to live out accordingly.”

Murray is the founder of the U.K. church-planting mission Urban Expression and chair of the Anabaptist Network in the U.K., as well as author of the popular 2010 Herald Press release, *The Naked Anabaptist*.

Mennonite Church Canada helped the KAC bring Murray to South Korea. About 30 people from across the country attended a short, learning-intensive retreat from April 29 to May 1 at Pilgrim House in Gapyeong. The group also explored Anabaptist history, approaches to church, missions and evangelism, and ideas about Christ. ✎



Canadian Mennonite University broke ground on July 8 on its \$13.9 million expansion project. Participating in the event were (from left) Art DeFehr, Vice Chair CMU Board of Governors; Elton DeSilva, MB Church Manitoba Executive Director; Cheryl Pauls, CMU President; Elmer Hildebrand, CMU Capital Campaign Chair; Willard Metzger, MC Canada Executive Director; Paula Havixbeck, City of Winnipeg Councillor; and MP Rod Bruinooge. The new pedestrian bridge will connect CMU’s Shaftesbury Campus which is currently separated by Grant Avenue. To date, roughly \$10 million has been raised with donations from private donors and foundations. The target for the project’s completion is September 2014.

PHOTO COURTESY OF LEAMINGTON MENNONITE HOME

Leamington (Ont.) Mennonite Home's annual golf tournament, held at Erie Shores Golf and Country Club on June 15, raised \$46,000 for the home's tub room transformation project. Pictured, from left to right, the winning women's team: Lisa Fehr, Jo-Anne Smith, Amy Pilmer and Cheryl Rutgers.



/// Staff change

Andrew Epp new MFC stewardship consultant

Andrew Epp has been hired as the Stewardship Consultant in the Niagara/St. Catharines office of Mennonite Foundation of Canada (MFC), beginning July 8. With a background in finance, accounting and theology, Epp will provide private consultations with clients, deliver presentations on biblical stewardship and faithful generosity, and conduct workshops on topics related to faith and finance. "Following Jesus, for me, is an adventure where I am continually amazed at what he does," Epp says. "One area of this adventure that excites and often astonishes me is generosity. MFC is a leader in helping and facilitating people to be faithful and joyful in their giving, and I am excited to join them in this mission." Prior to joining MFC, Epp served as director of operations with the Evangelical Missionary Church of Canada. He has more than nine years of experience in youth ministry in his hometown of North Bay, Ont.. Epp also spent five years working with the Ontario government in the financial sector.

—Mennonite Foundation of Canada



Epp

MC CANADA PHOTO BY DEBORAH FROESE



The Fathers, Daughters and Friends house concert, held in the backyard of Peter Funk and Michelle Montsion on June 15, raised \$4,800 for Home Street Mennonite Church, Winnipeg.. The proceeds will help Home Street youth attend the Fat Calf Festival this summer, and contribute to the installation of an elevator and accessible washrooms at the church. On stage, from left to right: Selena and Caley Dyck, Kathryn Gunther, Moses Falco, Dan Dyck, Wayne Gunther, and Rick Unger. About 125 people attended the event.

/// Briefly noted

Reformation specialist donates private library to Lutheran seminary

SASKATOON—Lutheran Theological Seminary, Saskatoon, was the recipient of major Reformation publications from Walter Klaassen, for many years a teacher at Conrad Grebel University College and other Mennonite schools. Klaassen is best known for his book *Anabaptism: Neither Catholic nor Protestant*, and translations into English of the writings of Pilgram Marpeck, a South German Anabaptist. Klaassen and his wife Ruth negotiated the placement of his library of some 215 volumes, including many volumes of Mennonite history that had initial small press runs and are no longer in print, within the Lutheran seminary library that has an inventory of more than 215,000 volumes. Klaassen is glad his holdings have found a good home. Seminary president Kevin Ogilvie welcomed the contribution as an example of deepening ties between the Lutheran and Mennonite communities in Saskatchewan. Ogilvie emphasized that the Klaassen collection will give a better understanding of the Reformation, provide access for Mennonite students at the seminary to key documents, and create another avenue for more cooperation between Lutherans and Mennonites.

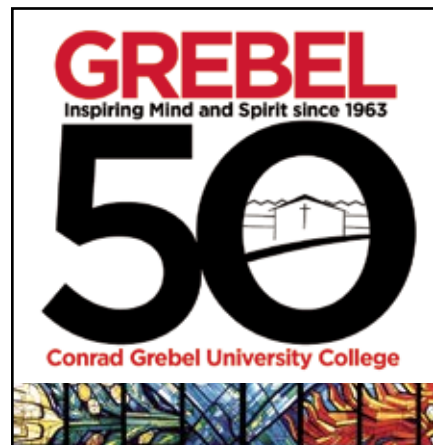


Klaassen

—BY VERN RATZLAFF



Jennifer Fehr and Len Baker were among those who celebrated Canada's 146th birthday on June 29 at the Leamington Mennonite Home and Apartments. A large crowd of over 600 residents and their families participated in the Canada Day celebrations.



50TH ANNIVERSARY WEEKEND AUGUST 23-25, 2013

Thursday, August 22

7:00 **Book Launch** for John E. Toews
The Story of Original Sin

Friday, August 23

5:00 **Chapel Choir Reunion** rehearsal
5:30 Date Stone Ceremony
6:00 50th Anniversary **Book Launch**
6:30 **Fretz Bow Tie Gala & Silent Auction**

Saturday, August 24

10:30 **Sixties Era Brunch** (\$12/person)
2:00 a. **Ultimate Frisbee Tournament**
b. **Kids Activities**
c. **Decade Era Gatherings**
d. **Academic Reunions**
(PACS, Music and MTS)
5:30 **BBQ** supper
7:00 **Grebel Had Talent**

Sunday, August 25

10:30 **Sunday Celebration Service**
Alumni across the decades will tell the Grebel story and listen to the reunited Chapel Choir. All are invited to a light brunch afterwards. Theatre of the Arts

REGISTER ONLINE AT

grebel.ca/50th

Bridging Mind & Spirit

Conrad Grebel University College, 1963-2013

Be sure to get your copy of Grebel's 50th anniversary book, written by Marlene Epp. This book traces the history of the College – from the seeds of a shared idea for Mennonite higher education to the vibrant community it is today.



GOD AT WORK IN THE WORLD

Eben-Ezer sends nine to New York storm clean-up

Destruction like a 'Third World country': Adam Toews

BY AMY DUECKMAN

B.C. Correspondent
ABBOTSFORD, B.C.

Nine members of Eben-Ezer Mennonite Church in Abbotsford spent a week in New York City in May, but not as tourists. They were volunteering their time as Mennonite Disaster Service (MDS) workers cleaning up damage

MENNONITE DISASTER SERVICE PHOTO



Mennonite Disaster Service volunteers are responding to flood-damaged areas in Alberta. Janet Plenert, MDS Region V Manager, Peter Goertzen and Garry Wiens, MDS Alberta Unit members, talk with Ms. Wall, a homeowner in Black Diamond, Alberta, soon after the water receded from her home. Triggered by torrential rain, the extensive flooding killed at least four people and displaced more than 175,000. An MDS staging ground is set up at Trinity Mennonite Church, south of Calgary and the MDS Alberta Unit, led by Jim Dyck, is coordinating the response with support from the broader MDS system. Local day volunteers have been working in Medicine Hat and High River. Donations can be made out to MDS designated "Alberta floods."

caused by Superstorm Sandy last fall.

Pastor Artur Bergen had been considering serving with MDS for some time. When approached by local MDS coordinator Waldo Neufeld to take part in the Pastors to Projects Program, that provides pastors with travel reimbursement as an encouragement to serve on short-term work crews, Bergen felt the call to go to New York. He put an announcement in the church bulletin to ask for other volunteers and personally contacted those members he felt would have the time, interest and necessary skills to serve.

Nine men were able to go, representing a wide demographic: young adults, seniors, those working in the trades and those who had experience in flooring, framing and drywalling.

The group spent a week in Far Rockaway, a poor and underserved neighbourhood on the city's Rockaway Peninsula. Sandy, the deadliest hurricane to hit the northeastern United States in 40 years, struck the Eastern Seaboard late last October. MDS chapters in New York and Ontario have been partnering since then to help affected residents.

The volunteers' skills were put to good use in restoring damaged homes, many of which had seawater in the their basements. The skill and experience of the volunteers meant they finished in good time during the day, so had time in the evenings to explore the ethnically diverse community that included African American, Hispanic and Jewish residents.

Among the Eben-Ezer crew was Adam Toews, 24, who painted, installed baseboards and door casings, and hung drywall. "We always say we want to serve God and this seemed like a great opportunity," he says, adding that the most memorable part of the experience was "probably just experiencing and seeing how very different Far Rockaway is from [suburban B.C.]. It almost seemed like a Third World country compared to what we are used to here." ❧

/// Briefly noted

Local shopping spurs global good

Pat and Leah Bremner, a mother and daughter team from Wellesley, Ont., recently hosted their second annual clothing, accessories and book sale to raise funds for women in need around the world. Mennonite Economic Development Associates (MEDA) was this year's recipient of their efforts, with more than \$700 raised to provide greater food security to women and their families through MEDA's Greater Rural Opportunities for Women (GROW) project in Ghana, which is funded by the Government of Canada and MEDA supporters. Pat and Leah informed their friends and family about the event using social media and word of mouth, encouraging those in the surrounding communities to come shop or to drop off their clothing if they could not attend. The donated clothes were spread throughout the Bremner household, along with a suggested price list, a jar to collect donations for MEDA, and information on MEDA projects focused on assisting women. Friends and neighbours dropped by for some shopping, snacks, and social time together. At the end of the night, extra items were taken to the New Hamburg Thrift Centre operated by Mennonite Central Committee.

—Mennonite Economic Development Associates



Pat and Leah Bremner are pictured at their second annual sale to raise funds for women in need around the world.

PHOTO BY TRISH ELGERSMA / TEXT BY LISA ROSENBERG



Beautiful woodworking was on display at this year's Mennonite Central Committee (MCC) Relief Auction and Bazaar in Coaldale, Alta., which proved to be a record-breaking success! More than \$235,000 was raised for MCC's international relief, development and peace programs in more than 60 countries. More than \$46,000 came from the sale of crafts, baking, plants, food, sausages and catalogues; the kids raffle; a barbecue supper on June 7; and breakfast and lunch on June 8. The remaining monies came from the auction, donations, sponsorships, Go! and Penny Power. This year's GO! events included a bike-a-thon in Coaldale and other events across the province. In addition, the Canadian Foodgrains Bank (CFGB) also raised \$169,100 at the MCC event this year by selling its coming harvest of grain and straw.



50th anniversary calendar contest!

All MSCU members are invited to submit photos representing community and illustrating our shared values.

You could win!

- 13 winners will be selected · \$50 each
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MCC projects bring assistance during Ramadan

By Emily Loewen

Mennonite Central Committee Canada

Ramadan is in July this year, and Muslims around the world are fasting during daylight hours to mark their holy month. Two Mennonite Central Committee (MCC) projects will help make this time a little easier for families displaced by the conflict in Syria and in need of relief.

An MCC emergency food program

in the Qalamoun area of Syria has been extended for another six months. Five thousand families will receive monthly baskets of food, purchased locally with MCC funds. The baskets contain staples such as rice, oil, sugar, canned meat and tea.

There are more than 13,000 families seeking food assistance in Qalamoun, and the numbers continue to rise as people are displaced by violence in other regions. Meanwhile, access to food in Syria is becoming more difficult due to rising prices and food shortages.

“Such distribution helps the internally displaced people not only to survive, but to live in dignity, not begging, not dying of hunger, nor fighting with each other over a loaf of bread,” says Riad Jarjour, President of the Forum for Development, Culture and Dialogue, an MCC partner in Lebanon.

In Southern Lebanon, a new program

will provide food vouchers for 2,625 Syrian and Palestinian families displaced from Syria. For a period of six months, families will be given vouchers that can be used to redeem food from local stores. Using vouchers instead of direct assistance reduces administrative costs, increases the diversity of foods people can eat and benefits the local economy. Vouchers also help return a sense of control and dignity to people living with uncertainty.

“The simple gesture of entering a store and choosing foods that one knows will keep their families healthy and happy offers refugees an important sense of self-worth,” says Sarah Adams, MCC country representative for Lebanon and Syria.

Alongside food vouchers, the project will provide supplementary food for 450 babies. Families will receive porridge made of wheat cereal, mixed with vegetables and fruit, to help prevent malnutrition in young children.

MCC is also helping improve food sanitation by providing a one-time distribution of cooking utensils. Many families left home so quickly they were unable to bring supplies with them. Both projects are funded through MCC’s account at the Canadian Foodgrains Bank. ❧

PHOTO PROVIDED BY FORUM FOR DEVELOPMENT, CULTURE AND DIALOGUE.



Ahmad Yousef is the father of 8 children, originally from a village near Homs, Syria. He was displaced and relocated to the village of Humaira, where he received this food package.

/// Briefly noted

Video contest winners show it's 'time for change'

WATERLOO, ONT.—Drew Warkentin of Ottawa and Eric Tichbourne of Morden, Man., are the winners of the 2013 Mennonite Economic Development Associates (MEDA) Time for Change video contest with their creation, “Marie and Liz’s Story.” Launched last September, the contest challenged entrants to produce a video to bring awareness to the issue of women’s economic empowerment. The pair decided to focus on the experiences of Marie Warkentin (Drew’s sister) and Liz Logheed in western Africa. Marie and Liz shared their first-hand stories of the value to society of empowering women by giving them the tools to succeed. Logheed’s story of a start-up soap business in Ghana inspired the videographers to draw a comparison to MEDA’s Greater Rural Opportunities for Women (GROW) project in northern Ghana. MEDA staff determined the first-place winner and runner-up based on the theme, the strength of their argument, clear expression of ideas, production values and originality. Teenaged brother-sister pair Andreas and Sylvana Tiedtke of Niagara-on-the-Lake, Ont., were awarded second place for “Women’s Economic Empowerment Story.” The viewer’s choice winner was Danish Khan for his video, “The Malala Song Echoes.” To watch any of the winning entries, visit meda.tv or meda.org/timeforchange-tv.

—Mennonite Economic Development Associates

MCC B.C. PHOTO

/// Briefly noted

Abbotsford thrift shop celebrates 40 years

On July 19 the MCC Clothing Etc. Thrift Shop celebrated 40 years of operation in Abbotsford. Lily Bergen, the current manager, says there is a deep sense of commitment among staff and volunteers to the work of the Mennonite Central Committee. In the 1940s, used clothing was gathered at the MCC Material Resource Centre (then located in Yarrow, B.C.) and sent to war-torn Europe. As the need for used clothing diminished, the idea came to sell it locally and use the funds for overseas development. Vernon Reimer, then Executive Director of MCC BC, encouraged the Women's Auxiliary and an MCC Thrift Shop opened July 19, 1973 in the old Clearbrook Post office. The original store quickly outgrew its space and relocated in Cedar Park Mall in 1976. It relocated again to a larger space in the same mall in 1986. The shop expanded its inventory as well, including small appliances and housewares as well as clothing and shoes. Soon it was clear that a still larger space was needed. The MCC Plaza opened in 1989 and included the thrift shop, Self Help Crafts (now Ten Thousand Villages) and MCC B.C. offices. The thrift shop has continued to grow so that the offices and Ten Thousand Villages have been moved to other locations and the Furniture and More shop has moved across the street from the Plaza. The MCC Clothing Etc. hit another astounding record at the end of June when goods worth \$10,000 were sold in one day. Today there are 10 MCC thrift shops across the province, sustained by 999 volunteers as well as paid staff. These shops brought in \$1.5 million last year to support MCC's relief, development and peace work around the world and to support people in need in their own communities.

—ANGELIKA DAWSON FOR
MCC B.C.



A groundbreaking celebration was held on the site of what will be the new Mennonite Central Committee Centre in Abbotsford, B.C. on June 22 as part of MCC B.C.'s annual gathering. Siegfried Bartel, long-serving former MCC B.C. board chair (centre, in suit), and his sons Reinhard and Martin (to his left and right) were among those who joined in with their shovels. The new building will house an MCC Thrift Shop, the MCC Material Resources Centre, program and administration offices, Ten Thousand Villages, a quilting centre and café, along with the Mennonite Foundation of Canada office. The total fundraising goal for the MCC Centre is \$15 million, of which more than \$10 million has already been donated or pledged.

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- EUROPEAN CHRISTMAS MARKETS (Dec 9-15/2013)
- JAMAICA: ITS PEOPLE, NATURAL BEAUTY & FRUITS (Jan 18-27/2014)
- JAPAN & KOREA (Sept 15-25/2014)
- CHURCHES & SAFARIS in ETHIOPIA & TANZANIA (Oct 10-21/2014)
- VIETNAM & SINGAPORE (Nov 10-24/2014)
- CUBA with JACK & IRENE SUDERMAN (Jan 9-18/2015)
- CHURCHES & SAFARIS in KENYA & TANZANIA (Feb 6-18/2015)

CUSTOM TOURS

- HAITI CUSTOM TOUR (Feb 27-March 9/2014)
- HESSTON COLLEGE STUDENT CHOIR TOUR to EUROPE (May 13-June 3/2014)

HOLY LAND TOURS

- HOLY LAND: HARVEST the OLIVES & EXPERIENCE the BIBLE (Oct 12-21/2013)
- ISRAEL/PALESTINE with PASTOR RICH BUCHER (Nov 5-14/2013)
- HOLY LAND TOUR with PASTOR PHIL WAGLER (Feb 12-20/2014)
- ISRAEL/PALESTINE with PASTOR DAVID BOSHART (April 24-May 3/2014)
- HOLY LAND TOUR with PASTOR DARREL TOEWS (Feb 19-28/2014)
- FROM NAZARETH to ROME with PASTOR JIM BROWN (Nov 3-15/2014)

HERITAGE TOURS

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- EXPLORE SOUTH AMERICA (March 16-28/2014)
- EUROPEAN HERITAGE with JOHN RUTH (June 24-July 7/2014)
- AMISH EUROPEAN HERITAGE TOUR (July 6-28/2014)
- POLAND & UKRAINE: THE MENNONITE STORY (Sept 18-Oct 1/2014)



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/// Briefly noted

Penner family gives large bequest to MEDA

Women farmers in Ghana and international development interns will gain new opportunities due to a recent legacy gift to Mennonite Economic Development Associates (MEDA) from the estate of Willard and Elsie Penner, who farmed near Beatrice, Nebraska. Part of the \$1.1 million bequest will support MEDA's Greater Rural Opportunities for Women (GROW) project in Ghana, aimed at improving food security for farmers in northern Ghana by helping women access nutritious food, including soybeans. The six-year project will reach

out to 20,000 women and their families. The Penner gift will also fund five internships for American students to give graduates critical field experience in development. They will be an important talent pipeline for MEDA, as seven current staff members began as interns. The family is also creating The Willard and Elsie Penner Family Legacy Fund, to be invested for long-term impact. MEDA's Saron Risk Capital Fund provides early stage capital for promising companies in developing countries. "Both our parents and grandparents have been members and

supporters of MEDA," notes Matthew Penner. "They believe in its mission of helping people to support themselves, rather than giving free donations," he says. His sister Elizabeth, who is starting a residency in internal medicine at Cornell University, Ithaca, N.Y., recalls how her parents' and grandparents' commitment to help others through MEDA impressed her at a young age. Upon graduating from high school, she gave some of her graduation money to MEDA. "Even then, I felt that I had been very fortunate, and knowing what I did about MEDA, I felt it was a very admirable organization with a great cause," she says. —Mennonite Economic Development Associates



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AMBS window

I THANK GOD FOR THIS COMMUNITY

Sara Wenger Shenk, President

When was the last time singing was so stupendously beautiful, you couldn't sit still for the rapture? How often do you get to join an enormous high-school graduation party at AMBS for the all-star athlete—with nine varsity letters—son of a co-worker?

When did your eyes well up because a spiritual director unlocked a profound truth in your life?

When have you gathered to salute a volunteer for more than 2000 hours he's freely given over nine years to transform the campus into a verdant, blooming garden spot? How often do you visit a colleague's home to party in celebration of another colleague's winning the John Randall Hunt award for outstanding doctor of ministry thesis?

When did you last bounce from side-splitting laughter one minute to tears of disbelief the next at the goodness of shared work when saying thank you to colleagues for years of service? Or host a dozen retreat

participants arriving at your home for lunch by canoes on the Elkhart River?

The threads from these recent events all connect to experiences I have had this spring at Anabaptist Mennonite Biblical Seminary, a beloved community of learning centered in Elkhart, Indiana.

Studying with this community is now possible even for people who don't move to Elkhart. What's new is that you have a choice—to study in community on campus, or to study in your own context while connecting to AMBS through short visits and online. Now you can live almost anywhere and get a top notch Anabaptist education.

And more than that, responding to many requests, we've launched an online series of Anabaptist Short Courses for professionals, teachers, pastors needing refresher courses, new Mennonite pastors ... anyone who's interested. They're quickly filling up beyond what we can

accommodate.

We recently said farewell to 19 graduates. Approximate quotes from several put it this way at the dean's graduation breakfast:

- I'm blown away with the depth of learning and spiritual maturity of the faculty.
- I underestimated how much I would grow.
- I can't believe the wealth of amazing teachers I had here—at least 22.
- The faculty taught me to ask the right questions, and to follow in the good way of Christ.
- The faculty holds together great intellect with humility and humor.
- This community is spiritually and emotionally healthy—and so hospitable.

I thank God for this dynamic learning community—both on campus and connecting from around the world—working every day to educate leaders for God's reconciling mission in the world. ●

2013 GRADUATES

Nineteen graduates honored

Nineteen graduates were honored at the AMBS commencement service on May 25, 2013. They received the following degrees and certificates:

MDiv Master of Divinity
MAPS Master of Arts: Peace Studies
MATS Master of Arts: Theological Studies
CERT Certificate in Theological Studies

Getu Haile Abiche *MATS* with a concentration in biblical studies. Returned to Ethiopia where he oversees more than 50 congregations and teaches at Meserete Kristos College.

Janie Beck Kreider *MDiv* with a concentration in theology and ethics. Working with Merry Lea Environmental

Center and Mennonite Creation Care Network. Janie and Luke, her husband, attend Assembly Mennonite Church, Goshen. She is a member of Zion Mennonite Church, Archbold, Ohio.

Charles Bontrager *MDiv* with a concentration in theology and ethics. Pursuing a pastoral ministry assignment. Charles is a member of Kern Road Mennonite Church, South Bend.

Deborah-Ruth Mercedes Ferber *Certificate in Theological Studies*. Will work at L'Arche Daybreak, Richmond Hill, Ont. Deborah is the daughter of Rudy and Pauline Ferber of Windsor, Ont.

Wesley Goertzen *MDiv* with a concentration in biblical studies. Pursuing a pastoral ministry assignment. Wes is

married to Heather Goertzen and they are expecting their first child. He is a member of Bethesda Mennonite Church, Henderson, Neb., and First Mennonite Church, Hillsboro, Kan.

Jacob Hess *MAPS*. Jake and Elya, his wife, have one child. He is pursuing a Mennonite Central Committee assignment as a mediator or peace and justice educator, and will help Elya complete a master's degree.

Leslie Homer-Cattell *MDiv* with a concentration in pastoral care and counseling. Leslie will be a Clinical Pastoral Education resident at Lancaster (Pa.) General Hospital. Leslie is married to Dave Cattell and they have three adult daughters. She is a member of Frazer Mennonite Church, Frazer, Pa.



Janie Beck Kreider, Charles Bontrager, Deborah-Ruth Ferber, Wes Goertzen. **Not pictured:** Getu Abiche

Heidi King *MDiv.* Pursuing administrative ministry. Heidi is a member of Hudson Lake Mennonite Church, New Carlisle, Ind.

Lane Miller *MDiv* with a concentration in biblical studies. Anticipates pastoral and teaching work in multicultural church contexts. Lane is a member of Berkey Avenue Mennonite Church, Goshen, Ind., and is originally from Danvers, Ill.

Roderick Miller *MDiv.* Pursuing a pastoral ministry assignment or work in spiritual formation. Rod and Melanie have two daughters. He is a member of Sharon Mennonite Church, Plain City, Ohio, and during seminary studies has attended Yellow Creek Mennonite Church, Goshen.



Jacob Hess receives his diploma and a brass bell from AMBS President Sara Wenger Shenk.



Leslie Homer-Cattell, Heidi King, Rod Miller, Lane Miller.

2013 GRADUATES

Sharon Brugger Norton *MATS with a concentration in biblical studies.* Will continue work with Mennonite Mission Network. Sharon and Steve, her husband, are members of Goshen City Church of the Brethren. They have three children.

Lee Pfahler *MDiv with a concentration in pastoral care and counseling.* Will enter Clinical Pastoral Education at Lutheran Hospital in Fort Wayne, Ind. Lee and Karen, his wife, have two children and they are members of Waterford Mennonite Church, Goshen.

Ashlee Pierson *MDiv.* Pursuing social work and pastoral ministry assignments. She also received a Master of Social Work in a dual-degree program with Andrews University, Berrien Springs, Mich. Ashlee is a member of Kingdom Impact, Elkhart.

Ben Rheinheimer *MATS with a concentration in biblical studies.* Ben and Julie, his wife, have two children. They are members of Yellow Creek Mennonite Church, Goshen.

Cristina Rodriguez *MAPS.* Considering graduate school in health, immigration and the relationship between science and positive peace. Cristina is married to Marc Blough. She is a member of Iglesia Iñaquito Quito in Ecuador.

Elisabeth (Libby) Richer Smith *MDiv.* Working at a community mental health agency as a child/adolescent therapist. She also earned a Master of Social Work from Andrews University in 2012. She and Atlee Schrock were married on June 1. She is a member of First Mennonite Church, Iowa City, Iowa, and attends Pittsburgh Mennonite Church.

Blake Stevens *MATS with a concentration in church history.*

Douglas Unrau *MDiv.* Will become pastor of Lowe Farm Mennonite Church in Lowe Farm, Man. He is a member of Foothills Mennonite Church, Calgary, Alberta.

Caleb Yoder *MDiv with a concentration in biblical studies.* Will serve in Ecuador with Mennonite Mission Network, teaching with a theological education program and doing pastoral accompaniment with a small house church. Caleb is a member of West Union Mennonite Church, Parnell, Iowa. ●

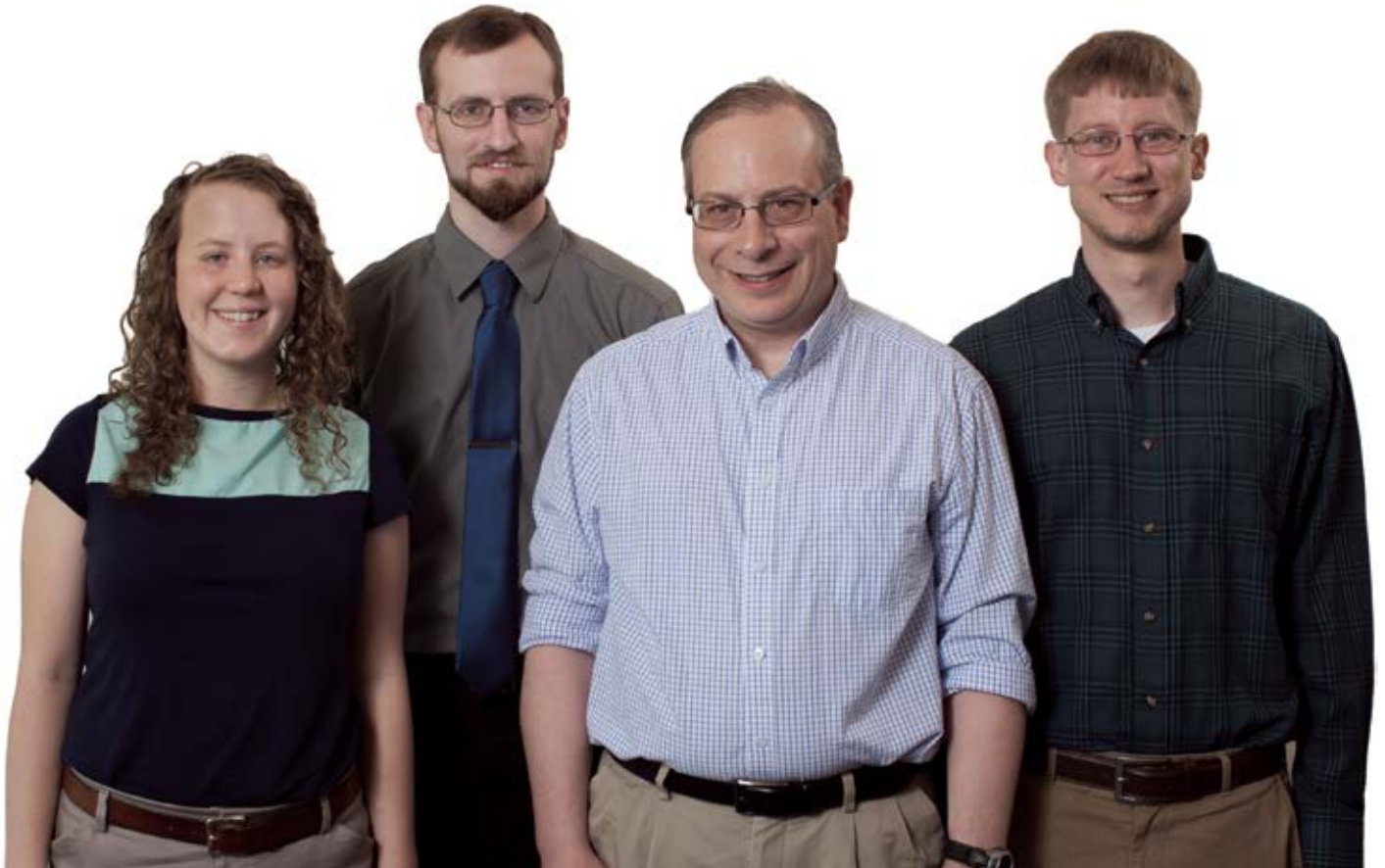


Sharon Brugger Norton, Lee Pfahler, Ben Rheinheimer, Cristina Rodriguez.



Ashlee Pierson was one of two graduates who completed a dual-degree program that combines an AMBS degree with the Master of Social Work from nearby Andrews University. Both Ashlee and Libby Richer Smith earned a Master of Divinity from AMBS along with the MSW to prepare them for work as therapists.

Ashlee completed both degrees this year and is pursuing options in counseling, therapy and pastoral ministry. Libby completed the MSW in 2012 and the MDiv this year and is working as a child therapist.



Libby Richer Smith, Blake Stevens, Doug Unrau, Caleb Yoder

FACULTY GIVES AWARDS TO GRADUATES

AMBS faculty select graduates to receive special awards and present these at the Dean's Breakfast the day before commencement. Awards include subscriptions to journals, gift certificates at the Mennonite Cooperative Bookstore and registration at future Church Leadership Center events. This year's recipients are:

- **Cristina Rodriguez Blough:** Award for excellence in peace studies
- **Lane Miller:** Award for excellence in theological studies
- **Jake Hess:** Award for excellence in peace studies
- **Heidi King:** Award for excellence in missional leadership
- **Leslie Homer-Cattell:** Award for excellence in pastoral care
- **Ben Rheinheimer:** Award for excellence in preaching
- **Doug Unrau:** Award for excellence in Christian formation
- **Wes Goertzen:** Willard M. Swartley award for excellence in biblical interpretation
- **Sharon Brugger Norton:** Perry B. Yoder award for excellence in Hebrew exegesis
- **Caleb Yoder:** Gertruce Roten award for excellence in Greek exegesis •



Doug Unrau receives an award of excellence in Christian formation from **Andy Brubacher Kaethler**, assistant professor of Christian formation and culture. Awards are given each year by faculty to outstanding students in different fields of study.

AMBS Window SUMMER 2013 Volume 23 Issue 3

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ALUMNI NEWS

Alissa Bender (Master of Divinity 2007) was ordained April 28 at Hamilton (Ont.) Mennonite Church.

Titus Oyeyemi (Master of Arts: Peace Studies 2004) has written and published *Equipping the New African Peacebuilder: A Peacebuilder's Curriculum* (2012). The book, available from Evangel Press, presents a multi-faceted peace curriculum, analyzing the history of Africa.

Gary Yamasaki (Master of Divinity 1988) has recently published *Perspective Criticism: Point of View and Evaluative*

Guidance in Biblical Narrative (Wipf & Stock, 2012) which sets out a new approach he has developed for interpreting the stories of the Bible.

Chris Marshall (Master of Arts: Peace Studies 1996) introduced his newest book, *Compassionate Justice: An Inter-disciplinary Dialogue with Two Gospel Parables on Law, Crime, and Restorative Justice*, at AMBS on March 12.

Charles Geiser (Master of Divinity 2010) was ordained at Hively Avenue Mennonite Church, May 26. •

SPEAK IN THE LANGUAGE OF LOVE, GRADUATES TOLD

Scripture was read in Greek and English, but graduates were challenged to speak in the language of love at the commencement service, Saturday, May 25, at College Mennonite Church, Goshen, Ind.

Lydia Neufeld Harder, Th.D., used I Corinthians 13 as the foundation for her address, asking how graduates can share the message entrusted to them without becoming a noisy gong or clanging cymbal. She used a metaphor from theologian Walter Brueggemann to recommend that graduates learn to be bilingual, speaking different languages in different conversations.

Graduates have immersed themselves in the language of their faith community, knowing its power to shape them into disciples of Christ, Lydia said. Now, as they move into different communities—in a new profession or new school, or continuing in ministry with a new status as a graduate—she asked, “What language do they borrow for the conversation beyond their spiritual home?”

“How can you share what you have learned in the context of the many competing voices in our society today? What language will you use in the many conversations you will have as you move into communities foreign to your way of thinking?”

The pastor and former director of Toronto Mennonite Theological Centre answered the question from her own experience: “What I have gradually learned is that the language of love transcends differences ... because it urges us to listen.” Lydia



Lydia Harder, commencement speaker, encouraged graduates to use the language of love as they move into different communities, because it is the language of love that creates bridges between people and creates mutual learning and true exchange of wisdom and insight.

challenged graduates to listen deeply and respectfully in the communities where they will serve. “The language of love creates mutual learning and true exchange of wisdom and insight,” she emphasized.

Lydia earned her Th.D. from Emmanuel College at the Toronto School of Theology. She has taught at several institutions, including Conrad Grebel University College and Toronto School of Theology and schools in Paraguay and Egypt. She participated in the Mennonite Central Committee (MCC) International

Peace Committee and was involved in the theological dialogues between the Imam Khomeini Education and Research Institute and Toronto Mennonite Theological Centre, visiting Iran two times. Currently she and Gary, her husband, serve as transitional pastors. ●

YOUR GIFTS AT WORK

AMBS faculty members are often called by congregations, conferences and area churches to preach and lecture. Sometimes they are called to other parts of the world to teach. For example, Daniel Schipani (right) recently taught two courses on “Practical Theology—Formation and Transformation Processes” at the Seminario Evangélico de Teología, in Matanzas, Republic of Cuba. And five faculty members—Loren Johns, Andy Brubacher Kaethler, Allan Rudy-Froese, Rachel Miller Jacobs and David Miller—presented 10 workshops at the Mennonite Church USA convention in Phoenix in early July.

Your gifts support faculty not only in the classrooms at AMBS, but also in the many ways they share their scholarship through writing, publishing, speaking and leading retreats and workshops. Thank you. ●



PANORAMA



The 2013 graduating class gift is a peace pole for the AMBS campus. Cristina Rodriguez (center) and Ben Rheinheimer presented a small replica of it to Sara Wenger Shenk at the Commissioning service on May 24. Celebrating with Cristina at the conclusion of the Commissioning service are Blake Stevens, Sharon Norton, Leslie Homer-Cattell and Libby Smith. Each graduate received a personal blessing and the service closed with a congregational blessing as they lit candles.

ALUMNI RECOGNITION 2013

Kathy Bergen of Ramallah in Israel-Palestine and **Marty Troyer** of Houston, Texas, span a breadth of ministries related to peace as AMBS honors them in this year's Alumni Ministry and Service Recognition.

Kathy and Marty will visit the AMBS campus this fall, giving the seminary community opportunities to hear about their ministries and what sustains them for their work.

Kathy's 30 years of ministry have been in and for Israel-Palestine. Just after she graduated in 1982 she accepted an assignment with Mennonite Central Committee and spent eight years involved in local Palestinian Christian and Muslim communities and the Israeli peace movement. Then Kathy moved to Geneva, Switzerland, and directed the International Coordinating Committee for NGOs on the Question of Palestine. Since 1991, she has been affiliated with the Friends denomination, first in Philadelphia, Pa., with the American Friends Service Committee and since 2006 with the Friends International

Center in Ramallah. This summer, she anticipates returning to Canada.

Marty has been pastor of the Houston (Texas) Mennonite Church: The Church of the Sermon on the Mount since he earned a Master of Divinity 2008. Marty's ministries of writing and working for peace began when he was a student at Wheaton College and continued when he served as associate pastor in two congregations: Lebanon (Ore.) Mennonite Church and Hesston (Kan.) Mennonite Church.

At Houston Mennonite Church, the focus on faith formation and spiritual disciplines led Marty into a local missional faith formation community called FaithWalking, and he is now a trained group facilitator. Two years ago he launched "The Peace Pastor" blog for *The Houston Chronicle* (blog.chron.com/thepeacepastor/). Marty emphasizes that the story is not in what is written or the number of readers, but in the face-to-face relationships the blog has fostered. These are "relationships that are multi-faith, ecumenical, connecting evangelical Christians with justice groups." ●

Anabaptist Short Courses

Fall Anabaptist Short Courses—non-credit, online courses—begin with the new school year:

- Engaging John Howard Yoder's *Theology Today*, led by Gayle Gerber Koontz, Sept 11–Oct 22, 2013
- Exploring Peace and Justice in the Bible, led by Perry Yoder, Oct 23–Dec 3

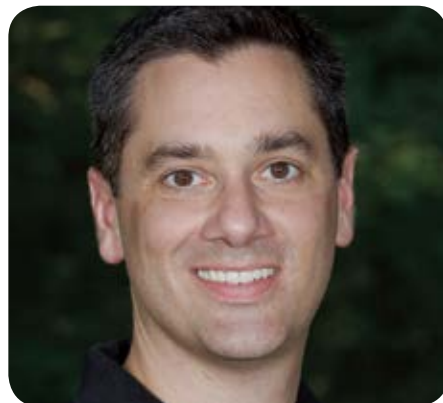
More information at www.ambs.edu/anabaptistshortcourses

Webinars and workshops

For news of new offerings for the 2013–14 year, visit www.ambs.edu/churchleadershipcenter.

Faculty opening

AMBS is seeking a professor of Peace Studies and Christian Social Ethics. Qualifications include a PhD, cross-cultural experience and passion for the centrality of peace and justice in the Gospel. See more at www.ambs.edu/about/Job-openings.cfm. ●



ARTBEAT

Peace: The Exhibition

BY ELLEN SHENK

Ottawa, Ont.

It's an unusual place for an exhibition about peace. Instead of in a Mennonite institution, this exhibition is at the Canadian War Museum in Ottawa where permanent exhibit space has row upon row of war machines.

"The mandate at the Canadian War Museum is to look at Canada's military history," explains Amber Lloydlangston, assistant historian at the museum and curator of this exhibition. "We wanted to look at responses to war. This exhibition explores the range of actions that Canadians have taken for peace."

The exhibition details 12 episodes in

the Suez crisis of 1956, and Canada's response to the 2010 earthquake in Haiti.

Exhibits of specific interest to Mennonites include papers from 1918 confirming that two men were Mennonites and therefore exempt from military service and a relief kit representing the 31,000 kits that MCC sent to Haiti after the 2010 earthquake. A pair of boots worn by Elmon Lichti of Tavistock, Ontario, while in alternative service as a road builder, farmer, and forester represent the 10,000 Canadians who chose alternative service rather than army service during World War II. Elmon's son Jim says:

MENNONITE HERITAGE CENTRE PHOTO



Elmon Lichti's boots represent the 10,000 Canadians who chose alternative service rather than army service during World War II. Lichti, from Tavistock, Ont., was in alternative service as a road builder, farmer, and forester.

Canadian history. The first occurred centuries ago when the Six Nations (Iroquois) Confederacy developed the Great Law that brought peace among the Iroquois. Other episodes look at the Canada-U.S. border, peaceful for centuries, and Treaty 7, where the 1877 signing with First Nations in what was then the Northwest Territories gave Canada the right to build the cross-Canada railroad. While Canada has observed written treaty terms, it has overlooked many oral promises of aid to the First Nations, and negotiations on aspects of this treaty continue today. Other episodes include Canada's responses to the two world wars of the 20th century, rebuilding after WWII,

"Dad did not have an elaborate theology surrounding the decision not to enlist when conscripted. He believed it was the right and faithful thing...to do. He was grateful the government recognized the right of the historic Peace Church to express their conscience in this way."

Other exhibits include the Nobel Peace Prize medal given to Lester B. Pearson for his peacekeeping solution to the Suez crisis and the wampum belt design celebrating the formation of the Iroquois Confederacy. Several panels detail incidents causing tension along the Canada-U.S. border, such as the 1859 Pig War. The display also includes the original flag flown on the Greenpeace ship that attempted to prevent

an underground nuclear test at Amchitka Island off the coast of Alaska in 1971.

Exhibits dealing with pacifism send mixed messages, perhaps to avert criticism from the military community, some of whom seem to regard any opposition to war as disloyalty and a failure to support our troops. For every quotation or example expressing personal opposition to war, there seems to be another supporting it. The display on alternate service is near a panel stating that "most Canadians supported World War II" and another that tells about Mennonite Leslie Neufeld who chose to enlist and was killed in the D-Day invasion, June 6, 1944.

A peace exhibition that includes war as an option will be jarring to Mennonites and it runs counter to history which shows that while most wars eventually bring about the cessation of hostilities, actual lasting peace is more elusive. A good quote comes from Lester B. Pearson: "Peace is more than the absence of war. Peace cannot exist if there is distress, hunger and despair anywhere." One might add injustice and inequity to this list.

During the exhibit from May 13, 2013 to Jan. 5, 2014, the museum has organized related activities. On June 9, 17 individuals whose work involves peace were at the Museum as a "Human Library" of peace stories. Paul Heidebrecht, who represented Mennonite Central Committee, wondered if people would be interested in learning about MCC and its work, however he was kept busy with at least seven patrons "checking him out." He says, "It was a privilege and wonderful opportunity to participate in the library." According to Lloydlangston, the Museum was "pleased with the turnout" of more than 100 people. Future activities include a one-day conference on Peacebuilding scheduled for Oct. 22, 2013.

Peace churches should appreciate that the War Museum has undertaken an exhibition on peace, which may be a controversial topic. Information about the exhibit and additional activities is on the website (www.warmuseum.ca) under Peace Exhibition, "Events and Extras," or available from the Museum. When the Ottawa exhibition closes, there are plans to take a smaller version on tour, although the venues are not yet confirmed. ❧

Book launch brings Dutch anthropologist to Saskatoon

STORY AND PHOTO BY KARIN FEHDERAU

Saskatoon, Sask.

A curious Dutch anthropologist took a tip from her husband and a book was born. Participants at a recent Mennonite Historical Society of Saskatchewan (MHSS) event heard a fascinating story of Arlette Kouwenhoven's six-year search to trace the lineage of the Fehr family all the way back to a 16th-century Amsterdam grain merchant with the name of Gijsbert de Veers.

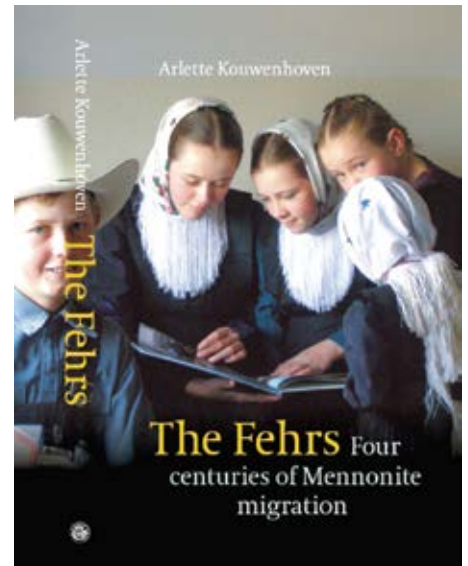
"I ordered a book on the history of Mennonites in 2007," said Kouwenhoven. "When I read about the impact of Mennonites on the economy, I wanted to trace the history of Mennonites through one family line," she said. She was surprised to learn that almost all the Fehrs and Defehrs could be linked back to this one man from Amsterdam. She received help from the Mennonite Heritage

Centre in Winnipeg and from many other individuals.

"From Winnipeg to Mexico, I contacted over 50 people and all were willing to help me with my research," she said, with a sense of wonder.

Kouwenhoven, who runs her own publishing company, had not heard of Mennonites before she began her book. "Amish are well known in Holland," she said. "Mennonites aren't." Nevertheless, she found a warm reception from Mennonites wherever she went.

What really drew her deeper into the Fehr/Defehr story, however, was the family she discovered in Mexico. "How did one branch of this family end up in Mexico?" she wondered, adding "What motivated a branch of this family to move to such a conservative area?"



The help she received from the MCC workers in the Mexican Mennonite community where she tracked down one leg of the large Fehr family lineage was invaluable and Kouwenhoven realized that David Fehr, whom she spent time with, was a direct descendent of Gijsbert de Veer. This meant that all the Fehrs in Canada, Mexico and the United States were related to the grain merchant.

Leonard Doell, a member of the Plett Foundation which contributed funds for the book spoke briefly at the end. He said that a fascinating part of the story is the openness of the Old Colony community to her research.

Although the book was first published in Dutch, it has been translated into English and German. According to the MHSS website, the English version of the book "*The Fehrs: Four centuries of Mennonite migration*, has new material about a branch of the Defehr family who represent the "economically and socially more progressive members of the Fehr family."

When Mennonites learn of new family connections, they get excited and this was evident by the loud, happy chatter after Kouwenhoven spoke. At the book table, Vera Falk of the Mennonite Historical Society, was pleased that book sales were brisk. It was evident that Kouwenhoven's book had found its way into the eager hands of Mennonites who wanted another peek at their past. ☞



Arlette Kouwenhoven, left, speaks with Anita Froese after her presentation to the Mennonite Historical Society of Saskatchewan.

GOD AT WORK IN US

PHOTO BY JUSTIN ZACHARIAS



Jake Neufeld continues to volunteer much of his time with maintenance work at Camp Koinonia.

From pew to pulpit to pew

BY EVELYN REMPEL PETKAU

Manitoba correspondent

Jake Neufeld, lay minister for 46 years, was released from his ordination to ministry last October in Whitewater Mennonite Church in Boissevain. Neufeld leaves ordination behind with a grateful heart for the life-changing course it set him on.

Neufeld was born in 1936 into the community and the church that he lives in today. He married Wanda Peters in 1958 and farmed on the home place. Here they raised their two sons, Murray and Randy, and continued an active involvement in the church.

In 1965, “like a bolt out of the blue,” he was nominated to become a lay minister. “I wasn’t expecting my name to be there,” said Neufeld who felt his grade 9 education and limitations in High German made him inadequate for the job. “My theological/biblical education came from Sunday school and the German church services in Whitewater Mennonite.”

“I did not feel capable, but God would not let me withdraw my name. I believed then and still do that the church is the body of Christ in the world and that Christ calls us to service through the church, so I felt I couldn’t say no. I knew I was in over my head. It meant taking time out of farming to do the work of a minister. . . . This was a big step but I had support from friends and especially from our church leaders.”

Neufeld tried to bargain for a shorter term and then have the position reviewed, but soon realized that ordination was understood to be for life. In September 1966 Neufeld was ordained at Whitewater Mennonite by Elder Jake Harms.

Neufeld recalls lay ministry as a growing experience that at times was very uncomfortable. “It took a lot of God’s grace, a lot of depending on the Holy Spirit working in my life and a lot of mentoring from two of my favourite ministers, Elders G.G. Neufeld and Jake Harms. Without

their example and support I would never have survived those first years.”

Neufeld’s ministry at Whitewater was interrupted by a call to serve a term with the Conference of Mennonites in Manitoba in the northern First Nations community of Little Grand Rapids. When they returned to Boissevain three years later, “We came home changed people.” Time and relationships had become much more important and although they tried to get back into farming, they felt their hearts were no longer in it. After four years of struggle, they accepted the position of camp managers at Camp Koinonia. “It was during this time, 1981, that Wanda was diagnosed with breast cancer. The next five years were filled with chemo, radiation, hope and dashed hopes. She passed away at age 48 and I moved back to the farm.”

“My ministry changed, especially my involvement in funerals. I believe I had to go through my own loss and grief and mourning to understand what families experienced in their loss. But what a price to pay.”

“At this time Whitewater was going through changes. Many wanted a trained, hired pastor . . . It was a time of trial and error. A number of pastors were called, some could not complete their term because of friction and disagreements . . . It was a hurting time. Too often my role was the ‘go-between’ the pastor and congregation, a no-win situation.” Eventually Neufeld was hired as half-time interim pastor. Neufeld saw it as a time for the church “to heal hurts and learn to accept a new system of leadership.”

“In 1991, Anne came into my life and a year later we were married. . . . I learned to pull back from active ministry when a new pastor came into our church. It was easy to work this out with the pastor but much more difficult to do so with the congregation. Many wanted to fall back to the old multi-minister lay system, especially for funerals and weddings.”

Neufeld’s request to be released from ordination came with the realization that leadership in the church has changed. “In 1966 ordination was required for preaching, serving communion, baptizing, officiating at weddings and funerals, but that is no longer the case.” ❧

Encourage single people in the church

BY AMANDA ZEHR

Special to Young Voices

PHOTOS COURTESY OF ANNEKA ZEHR



Amanda does the Moments for Children feature at church.

I often find myself questioning the way the church handles single people. Surely there is a better way for the church to relate to those of us who aren't married. When I looked for a website that offered encouragement for singles recently, I couldn't find much of anything.

There are a multitude of websites out there to encourage wives and moms, and there are plenty of dating sites I can sign up for, but that's not the encouragement I was looking for.

I was looking for practical articles on dealing with another roommate moving out and starting the roommate/apartment hunt all over again, where I can find people to hang out with when many of my friends are married and spend time with their spouses, how I can best pay off my student loans on a single income, or how can I define myself as a woman of God when so many Christian women do this by identifying as wife and mother.

Where is the encouragement for single people? My life is so much more than trying to find a spouse!

The church must get over the idea that marriage is the ideal way to follow Christ, and more actively engage single people in their congregations. We have so much to offer.

While what follows may not work for everyone, here are a few practical examples of ways a congregation can encourage and uplift single people.

1. Engage me.

If there's an intergenerational event at church, invite me along with your family, because chances are I won't go by myself. Sometimes it gets really tiring having to

do everything on your own, so this simple gesture can mean a lot. There's no cost to you as you're already going, we can form a friendship, and I can enjoy the company of your family.

If I'm a young adult, chances are my life is somewhat unstable right now, with friends getting married, starting families, buying houses, taking jobs around the world, continuing their education, or anything that might happen as a person tries to find her/his path in life. I'd probably appreciate someone I know I'll see week after week at church, and maybe even sometimes for dinner, too.

2. If your church organizes wedding showers, seriously consider the impact that blessing only engaged couples has on single people in church.

Assuming I will be married at some point and will have a shower of my own is not a good enough response, because there is no guarantee I will get married. Marriage is no longer a marker of adulthood, so we seriously need to consider how we can bless all young adults who are establishing themselves, especially since many of us are starting out with significant student loans to pay off, and potentially needing to furnish and stock our living spaces, too.

And let's be honest, it hurts when I'm expected to give a gift at a shower to bless a couple, but because I don't have a significant other, the not subtle message is that I am not blessed by the church in the same way. There's also the expense attached to attending showers and weddings, especially in the young adult stage of life. When there are multiple weddings and showers to attend in one summer, your bank account

ends up pretty empty.

3. Evaluate your thoughts and take care with the language that you use.

Another frustrating aspect of being single in the church is the pervasive belief that marriage and family is the ideal for followers of Christ. This perhaps isn't a blatant or even conscious belief, which makes it a bit scarier.

I ask that you think carefully about what you say to me. It is not appropriate to ask why I'm still single, or comment on how it's such a shame that I'm single. Singleness is not a disease to be cured, or something broken to be fixed.

Find out what I like to do, and talk to me about that. Help me figure out how I can best contribute to the church. Call out gifts you see in me and affirm them!

4. Human touch goes a long way.

Hug me at church when you see me. It is a simple gesture, but when you're on your

own, it's something you don't often get. Simple human touch is a powerful way to show you care. Maybe not every person is a hugger, so get to know the person first before you pounce on him/her with a hug, but seriously consider it. It feels nice to have someone physically express their care through touch. It's a few moments of love and care. Please hug me.

Those are just four simple ways of intentionally involving singles in community that have relatively low cost to congregation members. We do not want singles programs so that we can meet and hang out with each other, because programs like that often translate into an awkward dating service.

Not everyone needs romantic love to be happy, but all humans do need to be loved, so love us! We can learn from you, and you can learn from us.

Amanda Zehr, 26, is the associate pastor at Listowel Mennonite Church in Listowel, Ont.



Amanda Zehr.

Walking with our sisters

BY RACHEL BERGEN

Young Voices Co-Editor
WINNIPEG, MAN.

Some of the most horrifying injustices in Canada and the U.S. happened when more than 600 indigenous women went missing or were murdered in the last 20 years. The public hardly noticed or responded until it was too late.

The students of a Canadian School of Peacebuilding (CSOP) Class commemorated these acts of violence, racism, and gendered abuse during their class that ran from June 17-21. The Human Rights and Indigenous Traditions students participated in a commemorative roving art exhibit called Walking with our Sisters with their Vancouver Island University professor, Maxine Matilpi.

Alongside his classmates, 26-year-old Matthew Dueck of Charleswood Mennonite Church in Winnipeg sewed a pair of vamps with black, red, yellow, and white beads—colours of the Aboriginal traditional symbol of the medicine wheel. It's a participatory art project where people

sew decorative moccasin tops or vamps to represent standing in solidarity with the staggering number of women who are never seen again. Participants take off their shoes and walk alongside the vamps.

For Dueck, this time was dedicated to reflection.

"Being a part of this project, piecing together discussions I've been a part of, my involvement in the Settlers in Solidarity part of Idle No More, it's helped to bring that all together. The Walking with our Sisters project was a time of reflection, a way to tie it all together in a way I hadn't done before."

It was also an opportunity for connections to be made.

Matilpi, a member of Ma'amtigila and Kwakiutl First Nations on Vancouver Island worked to empower the students to be able to wade through the complex struggles facing indigenous people rather than being bogged down by them.

By participating in the exhibit, "we felt

PHOTOS BY MATTHEW RYAN PHOTOGRAPHY



Students spent a week carefully handcrafting their vamps.



The time was important for reflection and empowerment.



The end products were beautiful and commemorative.

like we were connected to a lot of people who are really deeply concerned about the human rights violations of women and girls," she said. "I really wanted to give the students an opportunity to do something and process some of the really depressing feelings."

Though the subject matter was heavy, the re-occurring ideas that Dueck perceived in class were safety and protection.

These are rights that the missing and murdered women didn't always have. They are elements of a violent cycle that has spiralled out of control. They are also rights that Dueck felt thankful for as he and his classmates sewed the vamps in a safe community setting. He wanted to honour these things in his work.

"I take a lot of pride in my ability to bake and garden, but sewing wasn't a skill I had developed. It was tough, but I wanted to sew with care, doing it in a way that's respectful and honoured the project," Dueck said.

Another student, Deanna Zantingh was so moved by the exhibit that she decided to do moccasin work with an Aboriginal

youth camp she was going to work at, Malilpi said.

Val Smith the co-director of CSOP believes participating in Walking with our Sisters is an important way to bring the concepts of the classroom into everyday life and to actually practice peace.

"This project made visible in a powerful and important way some of the violence and injustice in our own communities here in Canada. It was a fantastic class project because it went beyond simply talking about peace and justice to acting on the ideas and theories discussed in class," she said.

The class contributed 17 pairs to the exhibit that will kick off at the Haida Gwaii Museum in B.C. on August 23. It's booked solid on it's touring schedule for the next five years.

CSOP is an institute of Canadian Mennonite University. Peacebuilders from different disciplines around the world instruct different five-day classes each year for personal or professional use or academic credit. It's also a way of networking with other peacebuilders. ☸



Finding 'the mom I never had' at Douglas Mennonite

By going back to school single mother of three hopes to 'become a somebody, and not a nobody'

BY REBECCA KUHN

Every morning in Jessica Burridge's house begins with dancing. Accompanied by her children, Dakota, six, Danika, four, and Dawson, three, the family begins each day with joy to the music of Justin Bieber.

However, life hasn't always been joyful for this 21-year-old single mother, who says she and her five siblings grew up in an alcoholic and abusive household. Her parents eventually split, leaving Burridge's mother alone to raise six children.

At 14, Burridge began using street drugs. She became addicted to cocaine, and stopped caring about school or taking care of herself. A year later, she became pregnant.

A year after that, she joined the teen moms group at Douglas Mennonite Church in Winnipeg. This group provided mentors to support her, but even so, things got more difficult.

"I was in a bad relationship," Burridge says of the abusive partnership. "I still did drugs every now and then."

Sherri Miller, director of the teen moms program, steered her towards I Corinthians 13:4-7, and told her that when she considered returning to her abusive partner, she should first read the verses about love being patient and kind.

"Those verses are what kept me strong enough to stay away," she says.

But it was difficult on her own. At one point, Burridge says she told her mother she couldn't do it anymore, but no help was forthcoming. "She would always say, 'I raised six of you by myself. You only have half of what I had.'"

"I felt like I was useless," Burridge says. "I mean I'm nothing in society, right? I was just scum, and I knew I had to do something better with myself."

Burridge was accepted into a young mothers program to complete high school

and perhaps go on to post-secondary studies, but when mysterious bumps appeared on her youngest son's head, her plans changed quickly.

At a hospital emergency room, doctors told her Dawson's skull was fractured and authorities would take her children on suspicion of abuse. The next day, two detectives took her to a police station for interrogation. At the station, she got a phone call from her sister, saying Burridge's children were being removed from her care.

For three months, she lived in her house alone, childless. She says she considered suicide. "It was the worst time of my life. It was either I die and I don't have my kids anyways, or I fight to get them home, and prove to everybody that I am innocent."

From the first allegations of child abuse, Burridge asked for a lie detector test to prove her innocence, even though her lawyer advised against it. She took the test and passed. She also completed court-ordered programs and, finally, a judge allowed the return of her children.

In September, Burridge will begin studying an electrical program at a Winnipeg technical school. Her goal, she says, is to "become a somebody, and not a nobody."

Burridge is grateful for support from her mentors at Douglas Mennonite, saying it's like they have adopted her and her children. She refers to one of her mentors as "the mom I never had." ❧

The Voice of the Voiceless articles were written for Canadian Mennonite University's Journalism: Practices and Principles course during the Winter 2013 semester. Teacher Carl DeGurse is vice-chair of Canadian Mennonite's board of directors and assistant city editor of the Winnipeg Free Press.



Rebecca Kuhn

VOICE
of the voiceless

Calendar

British Columbia

- Sept. 6-7:** MCC Festival for World Relief, at the Abbotsford Tradex.
- Sept. 18-22:** Truth and Reconciliation Commission gathering, in Vancouver.
- Sept. 28:** Mennonite Fall Fair, in Prince George.
- Oct. 7-9:** MC B.C. pastor/spouse retreat.
- Oct. 18-20:** MC B.C. women's retreat at Camp Squeah, Hope.

Saskatchewan

- Aug. 24:** Fourth annual Spruce River Folk Festival at the Spruce River Farm, 20 km north of Prince Albert, from 11 a.m. to 7 p.m. Music, food and information about landless indigenous bands in Saskatchewan. Sponsored by MCC Saskatchewan and Grace Mennonite Church, Prince Albert.
- Aug. 24-25:** Mount Royal Mennonite Church, Saskatoon, 50th-anniversary celebration. For more information, visit mountroyalmennonite.org

Manitoba

- Until Sept. 14:** Mennonite Heritage Centre Gallery, Winnipeg, hosts the 81st-annual Open Juried Exhibition of

the Manitoba Society of Artists. Hours: 8:30 a.m. to 4:30 p.m. (Monday to Friday), Noon to 5 p.m. (Saturday).

- Aug. 27:** Westgate Collegiate annual golf tournament at Bridges Golf Club.
- Sept. 14-15:** Charleswood Mennonite Church 50th anniversary celebrations include a concert, family activities, worship and food. For more information, call the church at 204-837-7982 or e-mail cwoodmc@mymts.net.
- Sept. 21:** Brandon MCC relief sale at the Keystone Centre. For more information visit home.westman.wave.ca/~hila/.
- Oct. 18-20:** Scrapbookers retreat at Camp Moose Lake. For more information, e-mail camps@mennochurch.mb.ca.

Ontario

- Aug. 11:** Reesor picnic, in Niagara-on-the-Lake, for former residents of Reesor, Ont., and their descendants. For more information, call Martha Bartel at 905-468-7029.
- Aug. 11-23:** Ontario Mennonite Music Camp, at Conrad Grebel University College, Waterloo, for 12- to 16-year-old singers and instrumentalists. For more information or to register, visit grebel.ca/ommc.
- Aug. 18:** Ontario Mennonite Music

Camp 30th anniversary reunion, at Conrad Grebel University College, Waterloo. For more information or to register, visit grebel.ca/ommc.

Aug. 23: Winfield Fretz Bowtie Gala, at Conrad Grebel University College, Waterloo, at 6:30 p.m. Honour the legacy of Grebel's first president and a founding member of the Mennonite Savings and Credit Union. For more information or to purchase tickets, e-mail aenns@uwaterloo.ca.

Aug. 24: Grebel '60s era reunion brunch at Conrad Grebel University College, Waterloo, at 10:30 a.m. For more information, e-mail aenns@uwaterloo.ca.

Aug. 24: Grebel 50th anniversary reunion, at Conrad Grebel University College, at 2 p.m. Activities include an Ultimate Frisbee Tournament, a barbecue (5 p.m.) and a talent show (7 p.m.). For more information, visit grebel.ca/50th.

Aug. 24: 10th annual Central Ontario all-day Sacred Harp fasola shaped-note singing with midday dinner on the grounds of the Detweiler Meetinghouse, Roseville; from 9:30 a.m. to 3:30 p.m. For more information, e-mail Gillian Inksetter at gillian@inksetter.com.

Aug. 25: Conrad Grebel University College's 50th anniversary celebration service, at the University of Waterloo's Theatre of the Arts; includes music from the reunited Chapel Choir. For more information, visit grebel.ca/50th.

Sept. 6-8: Building Community Retreat at Hidden Acres Mennonite Camp for individuals with disabilities and their supporters. Theme: "Calm in the Storm" with Kristan Graham-Seymour. Go to hiddenacres.ca, or 519-625-8602 for information. Register by Aug. 23.

Sept. 7: MCC Ontario "Barn-raising in the city" to celebrate the new building at 50 Kent Ave. with the raising of a timber frame outbuilding. Watch and join the celebration with lunch and entertainment.

Sept. 7: Wanner Mennonite Church 24th annual Corn Fest with food, fun and games for the whole family, 5 p.m. to dusk. Food Bank will be on-site for any donations. Contact 519-658-4902.

Sept. 22: Fourth annual *Sing the Journey/Sing the Story* event, at the Detweiler Meetinghouse, Roseville, from 2:30 to 4:30 p.m., led by Mark

Diller Harder. For more information, call Will Stoltz at 519-696-2805.

Sept. 27-29: 200th anniversary celebrations and homecoming weekend at First Mennonite Church, Kitchener. Special anniversary service in the afternoon of Sept. 29 with guest speaker Janet Plenert of Mennonite World Conference. For the latest details, visit www.firstmennonitekitchener.ca.

Oct. 3: MCEC pastors' spiritual retreat at Hidden Acres Mennonite Camp.

Oct. 5: "Doing worship differently" MCEC workshop with John Bell at Conrad Grebel.

Oct. 16: "The multi-staff team: Developing healthy practices" MCEC workshop at Erb Street Mennonite Church.

Oct. 20: 10th annual Gospel Vespers at the Detweiler Meetinghouse, Roseville, with a focus on *Life Songs II*. Leader: Bob Shantz. For more information, call Will Stoltz at 519-696-2805.

Oct. 30: "Healthy pastoral relationships: Caring for self and others" MCEC workshop at Hamilton Mennonite Church.

U.S.

Nov. 7-10: Mennonite Economic Development Associates annual convention, "Cultivating solutions: Harvesting hope," in Wichita, Kan. For more information, or to register, visit medaconvention.org or call toll-free 1-800-665-7026.

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

Announcement

Canadian Word Guild
AWARDS

MYSTERIES OF GRACE
AND JUDGMENT DVD

For special awards sale see:

www.mysteriesofgrace.com

MC CANADA PHOTO BY LINDA SHELLY



Hippolyto Tshimanga illustrates that a disciple is someone who sits at the feet of his Master. "This learning is not merely intellectual," he says. "A true disciple would acquire the qualities of his Master to live and act like him." The Samambaia Mennonite Church of Brazil invited Tshimanga to engage young leaders on the topic of discipleship during a visit in Jan., 2013. Tshimanga is Mennonite Church Canada's Director for Latin American ministry.

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www.mennoniteheritagetours.eu

Charleswood Mennonite Church, Winnipeg, Man., 50th Anniversary, Saturday, Sept. 14, to Sunday, Sept. 15, 2013. Come Celebrate with us. For information, call 204-837-7982, or e-mail cwoodmc@mymts.net.

ABNER MARTIN MUSIC SCHOLARSHIP

This annual scholarship is awarded by the Menno Singers to a student who is affiliated with a Mennonite Church Eastern Canada congregation and is, or will be, in a full-time program of music study, graduate or undergraduate, during 2013-14.

Applications must be mailed by Sept. 15, 2013. For application documents or further information, contact: Lewis Brubacher, 16 Euclid Avenue, Waterloo, ON N2L 6L9; phone: 519-884-3072; email: lbrubacher@sympatico.ca.

Employment Opportunities

Menno Homes of Saskatchewan Inc. (MHSI) is seeking applicants for the position of **EXECUTIVE DIRECTOR**. MHSI is a Christian based agency that provides residential and vocational programs for individuals with varying degrees of intellectual and physical abilities. The successful candidate will work under the policy direction of the Board to perform a wide range of duties that include:

- administration
- board liaison
- participant relations
- financial management and accountability
- human resources management
- program development and evaluation
- public relations

Qualifications

- relevant degree or a minimum five years experience managing a non-profit organization
- a Christian believer who has a passion for individuals with differing abilities
- a self directed leader with skills in managing office, residential and vocational personnel

Salary: Commensurate with experience and negotiable

Complete Job Description posted at: mennohomes.ca

Resumes may be directed to Lori Weiler-Thiessen, loriwt60@gmail.com or 54 Lindsay Drive, Saskatoon, SK S7H 3E1 Canada. Closing date: Aug. 15.

Wildwood Mennonite Church in Saskatoon, Saskatchewan is inviting applications for a part time **Youth Pastor**, a person who has a passion for youth ministry, building relationships among peers and with God. This person will be committed to Anabaptist theology and will be a strong supporter of the Saskatchewan Mennonite Youth Organization (SMYO), and Mennonite Church Saskatchewan and Canada. Start date is negotiable. Inquiries, resumes, and letters of interest may be directed to the Wildwood Search Committee at secretary@wildwood-mennonite.org, 1502 Acadia Drive, Saskatoon, SK S7H 5H8 (306) 373-2126.

Street Pastor for LAZARUS RISING

LAZARUS RISING is an initiative of representatives from Toronto-area Mennonite and Brethren in Christ churches to meet pastoral needs of people in downtown Toronto who are homeless or marginalized. LAZARUS RISING works in partnership with Mennonite Central Committee Ontario and Sanctuary Ministries, a downtown organization and church community. Our **Street Pastor** is leaving after seven years, and we seek an individual excited by the challenge of offering pastoral care, empathy, listening, and support in a tough environment. For more information, visit serve.mcc.org/positions/employment or e-mail michelleb@mennonitecc.on.ca.

SENIOR PASTOR POSITION. At **Living Hope Christian Fellowship**, Surrey, B.C., our vision is to be a gracious community of believers, demonstrating the love of Jesus Christ through service, and reaching out to the world around us, to join in a deep, celebrative relationship with God. We are an ethnically diverse Anabaptist congregation, with average attendance of 140. We have a strong small group ministry at the core, and we have a great deal of lay participation. We are prayerfully seeking a senior pastor.

We are looking for someone who has a passion to lead the congregation in ministry to our diverse community, to lead us into a deeper relationship with God, and to continue to strengthen fellowship. We are looking for someone with excellent interpersonal skills, who can work collaboratively to further refine God's vision for our church and to bring it to life practically. Top priorities would include preaching and teaching, oversight of the small group ministry, strengthening discipleship opportunities for the congregation, nurturing outreach opportunities, and providing leadership, support and direction to a small staff.

For further information, or to apply, please contact Paul Heinrichs at paulandcheryl.heinrichs@gmail.com

Avon Mennonite Church (www.avonmennonite.com) in Stratford, ON, a 120-member congregation, seeks a full-time **Pastor**, preferably with a Masters of Divinity degree with an emphasis on theology and pastoral training. Applicants will have a strong commitment to the Scriptures as God's authoritative word and a desire to be led and empowered by the Holy Spirit. He/she will be committed to Avon Church's congregational covenant, and to Anabaptist understandings of Christian faith and practice, as outlined in Confessions of Faith in a Mennonite Perspective, 1995, while at the same time, placing the name "Christian" ahead of "Mennonite." The Pastor will be open to and able to work within a variety of expressions of spirituality and worship (contemplative, evangelical, charismatic, liturgical, social action-oriented). The pastor is connected to the wider community, helping Avon participants to do the same. Start time is negotiable. Applicants should apply, with resume, to Mennonite Church Eastern Canada before August 31st, attention: Henry Paetkau, Area Church Minister, 4489 King St. E., Kitchener, ON N2P 2G2. 519-650-3806 or 519-650-3947 fax; email: hpaetkau@mcecc.ca.

Lead Pastor: Highland MB Church (Calgary, AB), following transitional renewal, needs a Lead Pastor-Teacher who will be a discipler-equipper to build up the Church. More details:www.hmbc.ca/ employment.

PHOTO COURTESY OF NITH VALLEY MENNONITE CHURCH



Felix Isert Bender, left, Taydon Shantz, Thomas Isert Bender and Jaiden Baeringer were among many children and Sunday school teachers at Nith Valley Mennonite Church, New Hamburg, Ont., who brought baked goods and snacks from home over three Sundays to sell to congregants during their fellowship time. Their goal of raising \$300 for Mennonite Central Committee's Global Family program was nearly quadrupled after the final Sunday, June 2., enough to sponsor four children. "One small Sunday school department can make a difference in the world," remarked Susan Cressman, Christian Education Ministry Team chair.

PHOTO COURTESY OF TORONTO CHINESE MENNONITE CHURCH



Following a tour to observe Mennonite Central Committee Ontario's Lazarus Rising street pastor program in action, Toronto Chinese Mennonite Church was moved to support it financially. Rebeka Ly's Grade 2-5 Sunday school class (pictured) raised \$472.07 through a read-a-thon. An additional \$500 matching gift from the church board more than doubled the total. Grade 3 student Michael, holding a triple-nozzle water soaker, was the fundraising and reading champ. He also won a set of Laura Secord chocolate bars. Lazarus Rising walks with the homeless, meeting people where they are at, forming relationships and building trust over time; the street pastors function as part of the local Sanctuary community, providing meals, friendship, healthcare, outreach and prison visits.