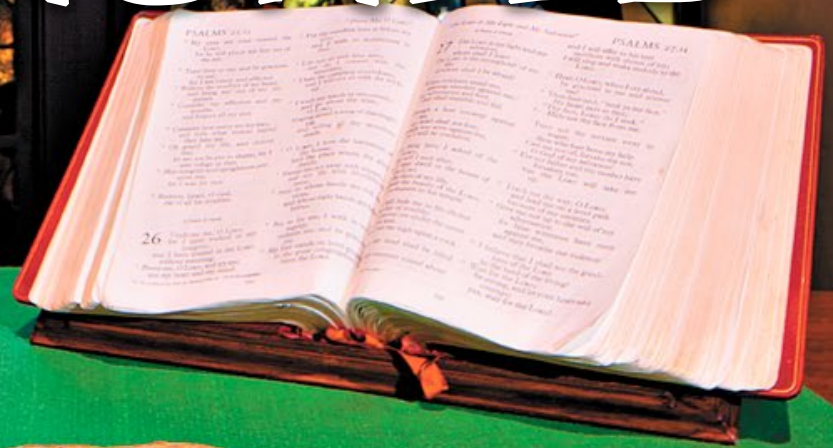


CANADIAN MENNONITE

July 2, 2018

Volume 22 Number 14



From belief to belonging

Why open communion is on the rise in MC Canada congregations

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EDITORIAL

Seeking a safe home

VIRGINIA A. HOSTETLER
EXECUTIVE EDITOR

It is June 20, World Refugee Day. Near the Mexico-U.S. border, thousands of people are waiting. Fleeing conflict and violence in their own countries, they are seeking safety. Reports emerge of refugee children being detained and separated from their parents, who are also locked up. These families are torn apart by a policy of “zero tolerance” for so-called “illegal immigrants.”

Public shock and outrage at this desperate situation extend way beyond that border. In many places, tender-hearted people are grieving, ranting and wondering, “What can I do about this injustice?”

Worldwide, the numbers of people who have been forcibly displaced are at a record high of almost 69 million people, according to the United Nations. These people do not leave home on a whim; they flee because they fear persecution, injury and death if they stay. For many, the journey from danger has been long and risky. They seek asylum, a safe haven.

Asylum seekers hope to receive protection and legal status in a new place. Standards of international human rights consider this a legitimate request. Everyone has the right to live free of danger and persecution. It is not illegal to seek asylum, and human decency requires that people who claim protection under the law should not see their families split apart.

At the end of 2017, there were

approximately 3.1 million people around the world waiting for a decision on their asylum claims. Closer to home, asylum seekers in Canada (also called refugee claimants) rose significantly last year to 47,800 claims. Some of them have come by a circuitous route, believing that, in Canada, they will find a safe home.



As Christians we should heed the biblical injunction to welcome the stranger and protect

the powerless (Deut. 10:18-19). This is our act of devotion to Jesus himself, who said, “*I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me*” (Matt. 25:35-36).

A few things we can do:

1. Pray for the decision makers. Around the world, leaders make decisions that create situations of danger from which people flee. Decision makers approve policies that target asylum seekers as criminals to be expelled. We can pray for leaders who have the power either to welcome asylum seekers into their countries, or to refuse them the chance of a safe home.

2. Look for the helpers. The beloved TV host Mr. Rogers suggested a response to situations of danger and fear. Rather than dwelling in despair, he encouraged

young and old to pay attention to the “helpers,” the people working to repair and restore. For example, check out the work of Citizens for Public Justice (www.cpj.ca), an ecumenical organization that works to educate the public, especially churches, on refugee legislation in Canada.

3. Support the refugees close to home. Once individuals and families have received official refugee status, they need support to settle into new home communities. Organizations like Mennonite Central Committee (www.mcc.org) are seeking volunteers, donors and sponsors to help refugees make new lives for themselves in Canada. Consider how you as an individual can help, and encourage your neighbourhood or church to support a refugee family in your community.

4. Pray for all who seek a safe home. We pray that the Lord of Mercy, who was himself once a refugee, will protect and comfort those who flee danger. May God put people of goodwill in their path; may we help them find a safe home.

Introducing Aaron Epp, Young Voices Editor

Based in Winnipeg, Aaron is a journalist with more than 10 years of experience. From 2007 to 2009, he was *Canadian Mennonite's* national correspondent, and



since June 2013 he has written for, and edited, the magazine's Young Voices section. Aaron also writes a weekly column about volunteerism for the *Winnipeg Free Press*. In his free time, he enjoys listening to music, reading, watching movies and trying to perfect his pizza-making skills. He attends Hope Mennonite Church.

ABOUT THE COVER:

In 'From belief to belonging,' Manitoba correspondent Nicolien Klassen-Wiebe explores the reasons why open communion is on the rise in MC Canada congregations.

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Seeking and speaking the truth in love • Open hearts and minds in discerning God's will

• Covenantal relationships and mutual accountability

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GOD AT WORK IN THE CHURCH FEATURE

From belief to belonging

Why open communion is on the rise in MC Canada congregations

BY NICOLIEN KLASSEN-WIEBE
MANITOBA CORRESPONDENT

“Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, ‘This is my body, which is given for you. Do this in remembrance of me.’ And he did the same with the cup after supper, saying, ‘This cup that is poured out for you is the new covenant in my blood’” (Luke 22:19-20 NRSV).

Many Mennonites have grown up hearing these words for as long as they can remember. Communion, the Lord’s Supper or Eucharist; whatever the name, it has been an integral part of the Christian faith since its beginnings.

Communion in Mennonite churches in Canada hasn’t always looked the same over the years. In the 1960s and ’70s, many churches had separate services for communion, which only baptized members attended. Over time, the ritual was incorporated into Sunday morning worship and then began to involve non-baptized participants in alternative ways as well.

Today, there is an undeniable move towards open communion in Mennonite Church Canada congregations. From B.C. to Ontario, all 10 people interviewed for this article noted that it was a trend in their region.

“There’s a shift in church in terms of where the emphasis is placed—a shift from what you believe to who belongs,” says Tanya Dyck Steinmann, pastor of East Zorra Mennonite Church in Tavistock, Ont.

This trend follows a larger societal movement pushing for inclusion and acceptance. “We have a major concern for inclusivity and welcome, and more and more people are interpreting that as meaning we should have some level of open communion,” says John Rempel, a Senior Fellow at the Toronto Mennonite Theological Centre. At the Mennonite World Conference assembly in 2015, Mennonites who filled the stadium were invited to celebrate the Eucharist together, regardless of baptism or age.

In 2008, Elsie Rempel wrote an article for *Canadian Mennonite* entitled “Kids & communion: Towards a more inclusive approach.” Ten years later, she reflects on why the trend of open communion is stronger now.

“[It’s] partly because of children and wanting to include them more holistically in the worship life of the church,” she says, “but also because . . . more and more young adults are reluctant to get baptized, even though they have sincere faith.”

John Rempel adds that the church is in an age when it’s far more uncertain whether children will end up sharing the faith of their parents, so parents want to show their kids they belong in the church.

For some, it’s the context that makes all the difference.



2015 FILE PHOTO BY DALE G. GEHMAN FOR MEETINGHOUSE

At the Mennonite World Conference assembly in 2015, Mennonites who filled the stadium were invited to celebrate the Eucharist together, regardless of baptism or age.

Home Street Mennonite Church in Winnipeg has a well-established practice of open communion. It provides a variety of options to congregants: the traditional bread and grape juice, grapes and crackers, or just a blessing. All three options are open to everyone.

Pastor Judith Friesen Epp says open communion at Home Street is particularly important because of its geographical location: “Home Street, in its entire 60-year history, has always been located near the centre of the city, in neighbourhoods where there’s significant poverty and . . . racism, and where many people are unwelcome in a lot of places.” She says that when people from the neighbourhood come to worship, the first and most important message they hear must be, “You are welcome, you’re accepted here and you belong.”

But even churches with more traditional views and practices are switching to more inclusive communion practices. It was

surprisingly difficult to find a church that still reserved communion for baptized believers only. One pastor in southern Manitoba said that the only churches in the area he could think of that still practised a more “closed” communion had all left the regional church by now.

Along with opening the communion table comes a fundamental shift in the meaning behind communion. Article 12 in the *Confession of Faith in a Mennonite Perspective* states that, at the communion table, “we renew our baptismal covenant with God and with each other.” If many people who have never made a baptismal covenant before are now taking communion, then its significance is changing in a significant way for many people.

This is an important transformation of meaning that many churches are dealing with. So why hasn’t the debate heated up?

“It’s much more fun to argue about sex than communion,” says Elsie Rempel with a laugh. One of the reasons she did her

master’s thesis on Mennonites, children and communion a decade ago, and created the booklet “Come Lord Jesus, be our host,” was because she wanted to provide the church with resources when they struggled with what she expected to become a big deal. “I thought it would catch on, but it didn’t,” she says. “I think people were just so preoccupied with this sexuality conversation,” she says. “I don’t think it’s that communion doesn’t matter, but maybe there’s only [enough] emotional energy for one big fight at a time.”

This isn’t to say everyone is just jumping on board with no questions.

Dyck Steinmann says that, while East Zorra’s new open communion model has been quite well received, it hasn’t necessarily been an easy journey. It began when the pastors felt called to make communion more inviting. But when they first changed the wording of their invitation, it created confusion for those

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Communion then and now

BY NICOLIEN KLASSEN-WIEBE

Manitoba Correspondent

In the April 28, 2008, article, “How three churches offer communion,” *Canadian Mennonite* described how children participated in the service. Here’s a glimpse of where those churches are at now, a decade later.

Lethbridge (Alta.) Mennonite Church

In 2008, deacons served communion to adults in the pews, and children could receive a blessing from them by using the sign language of crossing their arms across their chest. They received pretzels as a reminder of the “hug” sign for the blessing.

Today, the communion elements sometimes pass along the rows, but most often the congregation comes forward, taking the bread and dipping it in the goblet of juice and eating right away. Communion is open to anyone who claims Christ as saviour, says Kevin Neufeldt, worship committee member and former church deacon. Baptism is not specified, and there is an option for non-baptized members to receive a blessing and grapes, if they so desire.

Sherbrooke Mennonite Church, Vancouver

Ten years ago, baptized believers were invited to take communion a total of five times a year, and those anticipating baptism in the future were offered grapes and crackers. Many felt this compromised the meaning of communion, so the future of the grapes and crackers was uncertain.

Today, communion is open to anybody who is a follower of Christ, without a requirement for baptism, says Phil Routly, the church’s current transitional pastor. Grape juice and crackers or gluten-free bread are passed down the rows in a monthly communion service.

East Zorra Mennonite Church, Tavistock, Ont.

A decade ago, the regular practice was to include only baptized believers in the communion service. However, the church was also experimenting with offering grapes and crackers to those who weren’t baptized but who looked forward to that in the future. The addition was well received by the congregation.

Today, East Zorra practises open communion, meaning followers of Christ can participate, whether baptized or not. This is the result of a discernment process the church worked through in 2015, says Pastor Tanya Dyck Steinmann. The bread and grape juice are served in the aisles, along with pretzels and grapes for those who don’t wish to take full communion yet.

(Continued from page 5)

who weren't yet baptized, because of the church's strong tradition of communion being reserved for baptized believers. This prompted a process of discernment with the congregation, which led to a shift to open communion in 2015.

She says this is a big adjustment for the traditional congregation. One concern people had was that the new model would compromise the meaning of communion. "There was a valid fear that communion would become meaningless and wishy washy if everyone was free to participate," she says, adding, though, that communion can actually lead to deeper faith commitment and isn't just a reward of baptism.

East Zorra is in an area that has a strong Amish tradition, which places a lot of pressure on being worthy and ready for communion. The pastors wanted to create space for grace and to acknowledge that everyone is imperfect and at different points along the faith continuum.

Not all churches have instantly started believing the same thing either.

At First Mennonite Church in Winnipeg, all who are baptized are invited to communion, which is bread and a choice of juice or wine passed down the pews. The church currently doesn't have an alternative for children or unbaptized congregants. Pastor David Driedger says there hasn't been a significant enough push from the congregation to change from its current tradition.

"It seems that expression continues to resonate with enough of the membership that it has simply continued in a very stable form over the years," he says, adding that it's a matter of which commitments the church believes come first on the path of discipleship. Other churches might put those in a different order or on a different level of importance.

There are many aspects of worship at First Mennonite to which everyone is welcome, and there are many ways to get involved, whether baptized or not. Driedger says that communion is also not the only table at which Christ is present, including the fellowship meal. The communion table is just one that holds an especially important significance.

Whether it's saved for a specific time or open to anyone who desires it, it's clear that communion is still very important for the Mennonite church.

"Where language has become hackneyed and people become inattentive to it . . . a simple but beautifully crafted ritual of communion can sometimes speak to people about the meaning of Christ and the meaning of the Christian life in a way that words don't seem to," says John Rempel. Communion engages our bodies and requires active participation in worship and with each other.

This is especially important for Mennonites because, other than singing, our worship so often uses only our brains. "[Communion is] so holistic," says Elsie Rempel. "It's not just the head . . . it's ritual that involves all our senses, that . . . renews the relationship between us and God in a very tangible way."

For churches that still teach baptism should come before communion, there are other ways to create an inclusive space. In her thesis, Elsie Rempel proposed that those who were baptized receive the

elements and people who hadn't made that step yet receive a grape. A grape is theologically significant because it is on its way to becoming wine but hasn't gone through the whole process yet, she says. While a blessing can also be meaningful, it still misses the action element of the ritual, which is so important. "There's something about being fed by God that nourishes us in a spiritual way," she says.

Many churches that practise open communion still want to recognize the importance of baptism and membership.

Friesen Epp says that a public commitment to both Christ and the church community is still important at Home Street. "We also want to continue to hold that strong Anabaptist principle . . . we just maybe need to do that in another place and another way," she says.

In this evolving church landscape, with more open communion tables than ever before, we must enter the Lord's Supper asking both the question, "How are we welcoming others?" and also, "How are we calling people to a commitment to follow Jesus?" ❧

/// For discussion

1. Is the ritual of communion always the same in your congregation? How do congregants choose whether or not to participate? What are some different ways of serving communion? Do you remember members-only services for communion?
2. Has your congregation shifted towards more open communion over the years? How much discussion was there about this change? How does the meaning of communion change when there is no expectation of membership? What happens to the expectation of a faith commitment? If we welcome children to the communion table, does that diminish the meaning of adult baptism?
3. John Rempel and Elsie Rempel say that the ritual of communion can engage our bodies and our senses in a way that words can't, making it an important way to renew our relationship with God. Do you agree? What role does communion play in your journey of faith?
4. How do you prepare yourself for communion? What do you understand to be the meaning of I Corinthians 11:27-29, where Paul tells the Corinthians to examine themselves and not to eat the bread and drink the cup in an unworthy manner?

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VIEWPOINTS

/// Readers write

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✉ Suicide may not be painless, but it is selfish

RE: "SUICIDE ISN'T painless," May 21, page 16.

I sympathize deeply with the Brandt/Penner family. My cousin used a gun to end his life; a very deep depression must have affected them both.

It's difficult to say, but it seems to me that suicide is a very selfish act and inconsiderate of family, as evidenced by the turmoil both families experienced.

Maybe we all understand it as selfish act but hesitate to say it. Could the selfish nature of it deter others?

VICTOR HUEBERT, KINGSVILLE, ONT.

FROM OUR LEADERS

Lost in transition

MARILYN RUDY-FROESE

I have been thinking a lot about transition. Since early 2017, transition has been the theme of my life. When the expiry date of my work visa in the U.S. was nearing, and there was no clear path or short timeline to a new visa, my husband Allan and I faced many decisions about what we would do next, none of which offered completely satisfactory options.

Then during Lent of that year, Isaiah 42:16 spoke to me: "I will lead the blind by a road they do not know, by paths they have not known I will guide them. I will turn the darkness before them into light, the rough places into level ground. These are the things I will do, and I will not forsake them."

This verse became a clear invitation for me to trust that God would guide my life and our discernment; that in the midst of uncertainty, God would reveal the next step and would give us the grace and strength to take it.

Consciously stepping off the path that I thought I was on and trusting God for each step of this new path has been a

spiritual practice; it has been the most deeply rewarding and the hardest thing I have ever done.

On one of my drives between Kitchener and Goshen, Ind., I was listening to Barbara Brown Taylor's book, *An Altar in the World: A Geography of Faith*. "The Practice of Getting Lost" chapter was illuminating. She reflects on what it means to leave the well-trodden paths

Getting lost... is a spiritual practice; the Bible is a good resource.

of our lives and explore new terrain. She noticed that when she left familiar paths, she became more attuned to her surroundings; her senses came alive.

While getting lost is not pleasant, there have been things she discovered on the way that she could not have discovered had she stayed on the familiar path. Getting lost, she says, is a spiritual practice; the Bible is a good resource.

"God does some of God's best work with people who are truly, seriously lost," she writes, citing Abraham and Sarah, and

the Israelites' 40 years of wandering in the wilderness. In reflecting on this chapter, I realized that "getting lost" was a good way to describe this period of my life.

This might be a good image or metaphor for the church today. Change and transition have always marked the life of the church, but we are experiencing shifts today that we, in our time, have not experienced. It is not easy to know how to move forward amid significant theological differences. What does it

mean to be brothers and sisters when we disagree? The familiar path does not seem to be taking us where we thought it would. Perhaps the invitation for us today is to step off the path, allow ourselves to get lost, and discover anew God's leading and presence in our midst. May we allow God to do "God's best work" with us in this time.

Marilyn Rudy-Froese is MC Eastern Canada's church leadership minister.



✉ Is MC Canada on the wrong side of history?

RE: "MC CANADA working groups call for sanctions against Israel," May 21, page 28, and, "Mennonite arrested at Kinder Morgan pipeline protest," May 7, pages 18-19.

I find it disturbing that Mennonite Church Canada has

become more involved in politics that are none of our business.

Media reporting on the Israeli-Palestinian situation has been particularly one-sided. We have to remember that the Holocaust during the Second World War is very much on the minds of the Israelis. My heart goes out to the Christians in Palestine who live in the midst of a population that is determined to erase Israel.

KINGDOM YEARNINGS

The kingdom does not depend on us

RYAN JANTZI

Recently I spent a weekend at a discipleship retreat with a team of seven others from my church. It was great fun! As we learned and prayed, our inspiration for making disciples grew. We dreamed and planned for how we might develop leaders in our congregation. Truthfully, while it was energizing, it also felt more than a little overwhelming.

Mixed with the enthusiasm, a feeling of incompetence began to quietly grow. Accompanying stress was settling in. Would I really have the necessary time to follow through on these marvellous plans we had made? Would I have the skills? Am I wise and Spirit-filled enough to be used by God in such significant ways? These questions and anxieties were filling my mind. Could God really use me to bring his kingdom here on earth?



The good news is that it is not up to us. The fulfillment of God's kingdom is going to happen regardless of our degree of faithfulness. It can happen through me. It can happen in spite of me. It will probably happen with a wondrous combination of the two. Whatever the case, God is going to eradicate brokenness, pain and evil. With or without us, he is going to restore beauty, truth and love.

John's vision of the new heavens and new earth gives us a glimpse into the final

arrival of God's kingdom. It's a glorious picture. The symbolism of no sea indicates that chaos and evil will be non-existent. The tender image of God wiping our tears leads into the declaration that there will be no more death, mourning, crying or pain. God will be with us. All things will be made new! The yearning which Jesus taught his disciples to pray "Your kingdom come, your will be done on earth as it is in heaven" will be realized forevermore.

What's fascinating is that in this fulfillment scene there is no human activity. The faithful have overcome and now inherit all that God is giving. However, that activity was prior, bringing them to this place of presence in the new heavens and

years without final success. The global historic church has been muddling along in this endeavour for several millennia. By now it is safe to conclude that it will not arrive fully and finally through us. As pictured in Revelation 21, our good and mighty God will step in and have the last say. He will judge evil, raise up the oppressed and give true life that will last forever. God will set up his kingdom in the new heavens and new earth. This is super good news!

Following Jesus and taking part in his mission can feel overwhelming at times. The cross we bear can feel heavy as we strain forward. We wonder if we can really fulfill all that he has invited us into. Truth is, we can't. But he can and

God is going to eradicate brokenness, pain and evil. With or without us, he is going to restore beauty, truth and love.

new earth. As the bride of Christ arrives on the scene, it is a descent from heaven, rather than a rising from the earth. It is God's initiative and power that makes everything new and good.

Does God use our efforts toward this end? Of course. We yearn, pray, work and love toward the kingdom of heaven coming on earth in the here and now. However, you and I have been struggling to establish the kingdom of God for many

he will. And so, with this news, I proceed forward with hope. I can dream, plan and act with the freedom that God's kingdom will come through me or in spite of me. Thanks be to God!

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

The Palestinian Christians cannot openly oppose the hostility of their people towards Israel if they want to survive.

Quoting the Qur'an, Jordanian Sheikh Ahmed Aladoan clearly states: "Allah gave the Holy Land to the sons of Israel until the Day of Judgment" (Surah Al-Ma'ida, verse 21), and that "the land was bequeathed to the Jews" (Surah Al-Shara'a, verse 59).

And in the Bible, God said to Abraham: "All the land that you see I will give to you and your offspring forever" (Genesis 13:15). God promised to bless those who would bless Abraham and his descendants, and he would curse those who would curse Abraham's descendants.

Are we working for the blessing of Israel or for its destruction? Perhaps we may find ourselves on the

(Continued on page 10)

GATHERING AROUND THE TABLE

Food creates community

BY BARB DRAPER

Cooking for one or two people can be a challenge, but Betty Ann Martin found that taking Food Fit courses at the Local Community Food Centre in Stratford, Ont., expanded her food repertoire. She learned that roasted vegetables are delicious and that sweet potatoes are very versatile—and they don't need added sugar.

"To make sweet potato fries, you don't need to peel them, just cut them up and sprinkle on some olive oil and maybe some cinnamon or chili powder, and put them in the oven. They are really delicious," she declares. She also learned to make mashed sweet potatoes with a bit of olive oil, green onion and plain yogurt.

These food courses, offered to anyone in the community, taught her how to be a "sugar detective," using tips on reading labels to find hidden sugars. The group was taught to avoid using processed foods, as they have poor nutritional benefit and are often high in salt, sugar and fat. The goal is to use whole foods to create a healthy plate at every meal.

Martin also appreciated the variety of breakfast solutions, such as using leftover vegetables in breakfast burritos or in spinach frittata. Spinach can also be hidden in fruit smoothies, and whole-grain breads can be topped with salsa, pesto spread and cheeses. Breakfast should be interesting, not boring!

"The Local Community Food Centre draws people together, for sure," says

Martin. As well as the food courses, she has attended the seniors lunch for the past four or five years. Some weeks she comes early to have her blood pressure checked, and most weeks she participates in the hour-long exercise program before lunch. She also enjoys the after-lunch speaker, who talks about services available in the community.

The Local Community Food Centre began in 2012 as a pilot program of Community Food Centre Canada. The "Local," as it is sometimes referred to, brings together a wide variety of health-related programs centred on accessing, preparing and eating healthy food. As well as the seniors lunch, the food centre in Stratford offers a community meal on

The goal is to use whole foods to create a healthy plate at every meal.

Mondays, and breakfast with yoga on Thursdays. Twice a week there is a market at which fresh local foods are available for a reasonable price.

"Some things at the market are priced the same as at the store," says Martin, "but you can buy small quantities—one carrot or part of a cabbage—for people who live alone." Sometimes produce or eggs are donated from farms that have excess.

The food centre also has a community garden program and a wide variety



PHOTO COURTESY OF BETTY ANN MARTIN

Betty Ann Martin and Kate Van, the foods skills coordinator at the Local Community Food Centre in Stratford, Ont., prepare fresh local asparagus.

of cooking classes, some specifically for children and youth. In the summer, the

children are invited to make custom pizzas that are baked in an outdoor, wood-fired oven.

Although the Local Community Food Centre is not related to a church, Martin appreciates the way in which it brings people together around food. She has learned much about healthy eating and about the community in which she lives.

The breakfast frittata recipe is available at canadianmennonite.org/breakfast-spinach-frittata.



(Continued from page 9)

wrong side of history. Therefore, let's keep our church out of politics.

Our mission is to go into the world and preach the gospel and make disciples for Jesus (Matthew 28:19-20). There is plenty of room for that right here in our society. The ignorance of the Scriptures in our churches has led us to where we are right now.

ISAAK EITZEN, ST. CATHARINES, ONT.

The author is a member of St. Catharines United Mennonite Church.

✉ Ideas like 'the Fall' keep thinking people from embracing the church

RE: "GOD JUDGES differently than we do" letter, May 7, page 11.

Jim Demers states: "With all that is going on concerning sexuality, it all comes down to this—'The Fall of Man' as recorded in Genesis 3—and that should be it. Nothing more. The Fall is the one and only reason Christ came to us."

In response, I feel compelled to ask: What Fall? When did this happen? What did we fall from?

In 2018, is it any wonder that thinking, educated people are not exactly beating down the doors of our churches to fill our pews and increase our offerings? We now have all the verifiable proof we need to know that there never was a time when human beings were not killing, stealing, raping and so much more.

Dear pastors, please help us acquire—and witness—a faith that is as reasonable and realistic as we can manage alongside all the mystery. It will certainly sometimes cause us discomfort, but the alternative is even more concerning.

RON HILLER, KITCHENER, ONT.

The author is a member of First Mennonite Church, Kitchener.

✉ Heinrichs' protest mirrors Christ overturning the moneychangers' tables

RE: "BOTH ENDS of the pipeline," June 4, page 18.

We are walkers from the 2017 Pilgrimage for Indigenous Rights, a 600-kilometre walk supporting Bill C-262 as a framework to harmonize Canada's laws with the UN Declaration on the Rights of Indigenous Peoples.

Parliament passed Bill C-262 while we attended a Blue Quills First Nations University cultural camp at the end of May. The pilgrimage strengthened our connection to issues in Indigenous-settler relations,

but the cultural camp cemented them. Building face-to-face relations with Indigenous people is a powerful tool to understanding the many perspectives underlying topics like the pipeline expansion.

Steve Heinrichs' involvement in the protest followed the request of Will George, project leader of Protect the Inlet and member of the Tsleil-Waututh Nation, who called on spiritual leaders and people of faith "to stand with us in our defence of the land and the waters . . . for the sake of reconciliation and decolonization."

Heinrichs' Mennonite Church Canada role, intimate connections with Indigenous nations across Canada, his leadership in the pilgrimage, and his personal commitment led to his protest. In our opinion, this kind of prophetic witness, which parallel's Jesus' overturning tables of the moneychangers, is often missing from church and other institutional leadership.

The Canadian government's decision to push ahead with the pipeline does not have the free, prior and informed consent of the Tsleil-Waututh, Secwepemc, Athabasca Chipewyan, Beaver Lake Cree, and other nations. Additionally, the Union of B.C. Indian Chiefs remains steadfast in its outright opposition to the Trans Mountain pipeline expansion. Canada's government must not be satisfied with obtaining agreement from a few First Nations.

We stand in support of Heinrichs' actions, as an individual, and as a representative of MC Canada.
STEVE MANSKE, GINI BECHTEL, CASS BANGAY, KATHY MOORHEAD THIESSEN, CHUCK WRIGHT, KITCHENER, ONT.

✉ Need to listen to both sides of pipeline issue

DEAR BROTHERS AND sisters in Alberta and B.C.:

Although Steve Heinrichs may live and work in Manitoba, he does not speak for or represent the viewpoints of all Christians or Mennonites in that province. I am willing to bet that he did not travel by foot or bicycle to protest the Kinder Morgan Trans Mountain Pipeline. Therefore he was using fossil fuels in some fashion.

There are some of us in Manitoba who believe that his actions have caused more harm and division in the church and in Canada. Even our First Nations brothers and sisters cannot yet agree on how to approach the whole business of our reliance on fossil fuel, whether for transportation or jobs. We need to work with them at listening to both sides of the issue. I believe that we need to listen deeply and intelligently to all concerns and that we need to work at reconciliation rather than greater division.

D. H. ADRIAN, WINNIPEG

/// Milestones

Births/Adoptions

Dick—Joshua John (b. May 25, 2018), to Jonathan and Sandra Dick, Leamington United Mennonite, Ont.
Drapeau—Jayden Oliver (b. June 4, 2018), to Rachel (First Mennonite, Edmonton) and Patrick Drapeau, in Fort McMurray, Alta.
Kampen—Willow May (b. May 26, 2018), to Keven and Erika Kampen, Springfield Heights Mennonite, Winnipeg.
Neal—Emery Ursula Anysa (b. March 13, 2018), to Josh and Anysa Neal, Niagara United Mennonite, Niagara-on-the-Lake, Ont.
Plenert—Nico Marius (b. May 25, 2018), to Natasha Plenert and Paul Figsby, Hope Mennonite, Winnipeg.
Tober—Everett Rock (b. Feb. 14, 2018), to Jon and Stacy Tober, Kelowna First Mennonite, B.C.

Baptisms

Dawson Martin, Jessica Martin, Alecia Weber, Zackery Woodburn—Community Mennonite, Drayton, Ont., May 27, 2018.
Madison Loewen, Lukas Neustaedter—Douglas Mennonite, Winnipeg, May 27, 2018.
Karissa Wagler, Jill Repei Thornton, Alex Swartzentruber, Sam Leis, Michaiiah Bender—East Zorra Mennonite, Tavistock, Ont., May 13, 2018.
Lisa Obirek and Kim McCaughrin—Hamilton Mennonite, April 1, 2018.

Marriages

Pogue/Prince—Trevor Pogue (Rouge Valley Mennonite, Markham, Ont.) and Michelle Prince, at the Ancaster (Ont.) Mill, May 26, 2018
Reimer/Zacharias—Steve Reimer (Bergthaler Mennonite, Altona, Man.) and Miranda Zacharias, at Altona, May 19, 2018.

Deaths

Amos—Joseph Cameron, 64 (d. May 29, 2018), Rouge Valley Mennonite, Markham, Ont.
Andres—Anne (Suderman), 91 (b. Aug. 13, 1926; d. May 31, 2018), Bethany Mennonite, Virgil, Ont.
Bender—Urie, 93 (b. Jan. 2, 1925; d. May 18, 2018), Rockway Mennonite, Kitchener, Ont.
Cornies—William, 89 (b. July 22, 1928; d. May 23, 2018), Leamington United Mennonite, Ont.
Dyck—Clara Katharine, 99 (b. May 16, 1918; d. May 11, 2018), Home Street Mennonite Church, Winnipeg.
Dyck—John, 82 (b. March 14, 1935; d. Jan. 26, 2018), First Mennonite, Winnipeg.

Enns—Arno, 90 (b. Sept. 3, 1927; d. May 23, 2018), Niagara United Mennonite, Niagara-on-the-Lake, Ont.
Ens—Kornelius, 84 (b. Nov. 20, 1933; d. May 17, 2018), First Mennonite, Winnipeg.
Friesen—Helen (nee Martens), 88 (b. June 28, 1929; d. Dec. 11, 2017), First Mennonite, Winnipeg.
Geske—Elisabeth (nee Penner), 94 (b. Jan. 11, 1924; d. Feb. 23, 2018), First Mennonite, Winnipeg.
Goerz—Nettie (Agnes) (nee Epp), 91 (b. Nov. 23, 1926; d. May 4, 2018), Niagara United Mennonite, Niagara-on-the-Lake, Ont.
Groh—Mary (Burkhart), 86 (b. Nov. 9, 1931; d. June 2, 2018), Leamington United Mennonite, Ont.
Holmes—David Oswald, 84 (b. July 29, 1933; d. June 4, 2018), Avon Mennonite, Stratford, Ont.
Janzen—Helene (nee Dyck), 92 (b. April 16, 1925; d. March 9, 2018), First Mennonite, Winnipeg.
Janzen—Margaret (nee Penner), 62 (b. April 23, 1955; d. April 11, 2018), Rockway Mennonite, Kitchener, Ont.
Kehler—John (Johnny), 86 (b. Nov. 12, 1931; d. May 16, 2018), Bergthaler Mennonite, Altona, Man.
Klassen—Mary (nee Wilms), 94 (b. May 1, 1923; d. Jan. 19, 2018), First Mennonite, Winnipeg.
Krahn—Benno, 90 (b. July 30, 1927; d. May 26, 2018), Bergthaler Mennonite, Altona, Man.
Krause—Bernhard, 94 (b. Dec. 17, 1923; d. April 26, 2018), Springfield Heights Mennonite, Winnipeg.
Martens—Elvira (nee Schulz), 87 (b. Jan. 11, 1931; d. April 11, 2018) First Mennonite, Winnipeg.
Martin—Vera (nee Weber), 89 (b. Sept. 7, 1928; d. May 26, 2018), Elmira Mennonite, Ont.
Meyer—Maria (nee Wijchers), 87 (b. Aug. 11, 1930; d. April 27, 2018), Rockway Mennonite, Kitchener, Ont.
Pedrick—Eleanor (nee Armitage), 84 (b. Sept. 27, 1933; d. Feb. 25, 2018), First Mennonite, Winnipeg.
Penner—Tina, 95 (b. Aug. 15, 1922; d. June 13, 2018), Springfield Heights Mennonite, Winnipeg.
Rempel—John, 94 (b. July 7, 1923; d. Feb. 21, 2018), First Mennonite, Winnipeg.
Unrau—Anna (nee Froese), 96 (b. Jan. 22, 1921; d. Jan. 11, 2018), First Mennonite, Winnipeg.
Weber—Lewis, 83 (b. Aug. 18, 1934; d. May 26, 2018), Nith Valley Mennonite, New Hamburg, Ont.
Wiebe—Reginald, 55 (b. Jan. 23, 1962; d. Dec. 20, 2017), First Mennonite, Winnipeg, in the Netherlands.
Wieler—Luise, 92 (b. June 23, 1925; d. March 26, 2018), First Mennonite, Winnipeg.

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

VIEWPOINT

Protests and pipelines

BY HELMUT LEMKE

The May 7 and 21 issues of *Canadian Mennonite* deal in part with protests regarding the construction of pipelines. The editorial from May 21, "Questions of conscience," asks us how we respond to concerns about pipelines and protests.

I live in Burnaby, B.C., and am concerned about the topic, since the pipeline will practically go through my backyard when it is built. When I look out of my living room window I gaze at the Burnaby terminal below and can observe tankers filling up with oil or diluted bitumen from the mouth of the pipeline. But I am also a resident of British Columbia and a citizen of Canada and need to consider the advantages or disadvantages of building a pipeline to fellow citizens.

Our government considers the pipeline of national interest and useful for our economy, and it is adamant that it will be built.

In the May 7 issue I notice the mug shot of Steve Heinrichs and read about his involvement in the protest in solidarity with one group of Indigenous people. I think there is allowance within the law for peaceful protests and disagreement. I value Steve's work in regards to reconciliation and justice for our Indigenous people very much. But does he have to disregard the law of the land

to be accepted? Should our young people be guided by his action?

I try to look at the issue from different perspectives. I wonder whether it is effective to join others in shouting protests, where there is often abusive language toward construction workers and law enforcement officers, from a distance of three metres, which is illegal in this case. Or is it better to voice our disapproval from five metres, which is within the boundaries of the law?

Indigenous people from the northern region and from Alberta approve of the construction of the pipeline because it provides work for them. When people are fully employed, usually their dependence on alcohol and drugs decreases. The crime rate and suicide rates will also go down. Residents from those communities expect the profit gained from the sale of the product will improve their family's standard of living and restore their dignity. The majority of other Canadians feel the same way.

I can understand and agree with the fear that oil spills, if they happen, will damage the environment, but statistics show that pipelines are the safest means of transporting oil from its source to its destination and are therefore less abusive to the environment

than tanker trucks or railway cars. Pipelines are underground and not as unsightly as wind turbines, which environmental activists find harmful as well, because their rotating blades may kill birds and other flying animals.

Kinder Morgan has communicated with Burnaby residents and with others involved by sending us letters explaining their construction plans, holding town meetings and asking for our input. I have heard they have done the same with Indigenous people.

In the short run, as long as we are still quite dependent on fossil fuels to run our cars, generators and other machinery and heat our homes, pipelines will be beneficial. In the long run, however, when we have shifted to alternative energy, they may not be useful and necessary any longer. But that may take some time, especially if people like some of our present leaders are in government.

So should we reap the benefits of the pipelines now and shut them off when they are no longer needed and thus eliminate harm to the environment? This would give us time to free ourselves from digging for oil and building pipelines to working on creating alternative energies.

There are two sides to the coin and people acting according to their conscience have to respect each other and try to come to an acceptable conclusion. %



Helmut Lemke lives in Burnaby, B.C., and is a member at Point Grey Inter-Mennonite Fellowship.

A moment from yesterday



Old black and white photos often leave us with the impression that past generations were dour and rigid, and had no fun. But life was lived in full colour, was complex with multiple hues, people had a sense of humour, and they had fun. This photo came from John P. Dyck of Winnipeg and it depicts a group of young men goofing off during their forestry service in Russia in 1912.

Text: Conrad Stoesz

Photo: John P. Dyck Photograph Collection / Mennonite Heritage Archives



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GOD AT WORK IN THE CHURCH

End of an era

Ralph and Eileen Lebold Endowment for Leadership Training has final banquet

STORY AND PHOTOS BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

The Ralph and Eileen Lebold Endowment for Leadership Training met its goal of \$1 million a few years ago, when Mennonite Church Eastern Canada used monies from the Schmidt bequest to top it up from \$750,000. The banquet that had been a major fundraiser for the fund continued, however, with funding now going to support the Anabaptist Learning Workshop. The ALW works with lay leaders and leaders from new Canadian congregations, as well as providing events for trained pastors.

With Ralph's death in 2017, the decision was made to have one last banquet on June 5 at Conrad Grebel University College, with giving going to the Learning Workshop.

Two tables were filled with Eileen and her family, and Eileen gave an eloquent thank you to the many who had been involved over the years to make this endowment a reality.

Ralph was a forerunner to the growth of pastoral training and formation through his many years as a pastor; Grebel



Eileen Lebold thanks those who have supported the Ralph and Eileen Lebold Endowment for Leadership Training through the banquets over the past 14 years, at the final banquet at Conrad Grebel University College on June 5.



Henry Paetkau, this year's speaker at the Ralph and Eileen Lebold Endowment for Leadership Training fundraising banquet, and Eileen Lebold share a quiet moment at the final banquet at Conrad Grebel University College on June 5.

president; director of theological education with Associated Mennonite Biblical Seminaries (now Anabaptist Mennonite Biblical Seminary) in Elkhart, Ind., through the introduction of the Congregational Supervised Pastoral Education program; and as conference minister (1974-79), serving both the Western Ontario Mennonite Conference and Mennonite Conference of Ontario and Quebec, pre-cursors to MC Eastern Canada. He also supported the development of female pastors during his years of active service.

Both Eileen and David Martin, the regional church's executive minister, told the story of Ralph arranging for a final gift to the Learning Workshop during his last hospital stay. Ralph and Eileen both supported the ongoing training of pastoral leaders for MC Eastern Canada. Eileen made sure that Ralph's final gift was delivered after his death.

As part of the banquet, Matthew Bailey-Dick, the Learning Workshop's director, showed photos and told stories of the diverse events offered during the past year. ▮

'God listened to our prayers'

Peace developments in Korea important for Korean Mennonites

BY NICOLIEN KLASSEN-WIEBE
Manitoba Correspondent

In her entire life, Hyun Hee Kim never imagined that Donald Trump, president of the United States, and Kim Jong Un, leader of North Korea, would one day meet and shake hands.

Hyun Hee, who graduated from Canadian Mennonite University with a Master of Arts in Peacebuilding and Collaborative Development this year, grew up in North Korea. Singing about her country's superiority and preparing against its long-time enemies, America and Japan, was a regular part of daily life, starting from a very young age. To see the leaders of two enemy nations talk and negotiate together feels more than amazing, she says.

North and South Korea have been divided for over 70 years, since the end of the Second World War in 1945. Trump and

Kim's historic meeting on June 12 is the second of two important milestones in the pursuit of peace on the Korean peninsula. Kim Jong Un and Moon Jae-in, the president of South Korea, also met on April 27. It was the first time a North Korean leader has set foot in South Korea since the end of the Korean War in 1953.

In 2010, Hyun Hee attended a conference about Korean reunification at Handong Global University in South Korea, where professors, pastors and students prayed together for peace. An American pastor spoke about King Josiah in the biblical book of II Kings, who didn't follow his father's and grandfather's wicked ways but instead turned to God and was faithful to God's wishes. "We prayed that Kim Jong Un shouldn't go the way his father went, so hopefully this young guy...[would] find his

own way, do things differently," she says.

But as Trump and Kim hurled drastic threats and insults at each other, she says they seemed like the worst people in the world. She began to lose hope and thought that maybe the prayers of her group didn't match with God's thoughts. But when these unexpected meetings took place in spring, she thought, "Maybe this is God's time!...God listened to our prayers!"

Many people in the world are still sceptical about the meetings, though, and wonder, "Is this fake? Will any of this make a difference?" says Bock Ki Kim, Witness worker with Mennonite Church Canada in South Korea. But, he says, this is not a show; it's real, positive progress with practical implications. Within two months, the Korean presidential leaders have met twice and have sent numerous officials to each other's countries.

Bock Ki says there has been a noticeable change in Korea since the two leaders met. The hostile communication between North and South Korea has begun to transform into an effort to understand and respect the other side. For the past several decades people couldn't travel, telephone or send mail between North and South Korea. But just before the inter-Korean summit, South Korea committed to re-connecting the telephone line between the two countries. Even though it's only a telephone line, it's an important symbol of open communication and a desire for relationship, says Bock Ki.

"God is in charge of this kind of unpredictable political event," he says. During that last week in April, pastors in South Korea prepared their sermons, like any other week. But after Kim Jong Un and Moon Jae-in met two days before they were set to preach, Bock Ki says many pastors changed their sermons to focus on peace between North and South Korea. Many people and churches are searching for a peace theology and are focussing more on peace issues now.

These new political developments are meaningful for all Korean people, but they are particularly important for the Mennonite church in South Korea because it identifies strongly as a peace church. Mennonite Church South Korea is only two years old and consists of four



PHOTO COURTESY OF BOCK KI KIM

A group gathers for the Mennonite Church South Korea assembly in Sept. 2017.



PHOTO COURTESY OF BOCK KI KIM

Mennonite Church South Korea youth participate in a peace walk in April 2018.

congregations, although the broader Anabaptist movement there is larger. Some Korean Mennonites are working hard for peace and unification, and it's important for people that support and pray for them to know that this is good news, says Hyun Hee. "We are one family, one community, in God."

"How Canadian Mennonites support the South Korean Mennonite Church, through prayer—this is very important," agrees Bock Ki. "These days we often talk about the global community. It means one country's event is not just for that country, it [has] impact on the whole...world." As Christians we need to pay attention to what's happening around the world and pray to God to bring peace, he says.

While she is cautious about getting her hopes up, Hyun Hee believes that focusing on positive events is important. "In peace work I think when you mention negative things all the time...taking a step together [can] never, never happen," she says. There is still a lot that needs to happen in Korea on the path to peace. But this is the first step, and it's a big one. ❧

/// Staff changes

Pastoral transition in Alberta

• Caleb Kowalko was installed as pastor at Calgary's First Mennonite Church on June 3. Kowalko received a Master's of Divinity degree from Duke Divinity School in Durham, North Carolina. While there, he and his wife, Triana, attended Chapel Hill Mennonite Fellowship. Upon moving back to Calgary, where Kowalko grew up, they went to Foothills Mennonite, where they became members in 2017. Kowalko worked for the John Howard Society before accepting the call from First Mennonite. Triana is a Spanish bilingual elementary school teacher.

—BY DONITA WIEBE-NEUFELD



Pastoral transitions in Ontario

• Charleen and Kendall Jongejan Harder became ministers of North Leamington Mennonite Church in Leamington on May 15. They pastored most recently at Valleyview Mennonite Church in London, Ont., for 10-and-a-half years. Both are graduates of Anabaptist Mennonite Biblical Seminary in Elkhart, Ind.

• Craig Frere was ordained for pastoral ministry at Community Mennonite Fellowship in Drayton on June 3. He previously served at Living Water Community Christian Fellowship in New Hamburg, Ont. He studied at Wilfrid Laurier University in Waterloo and at Tyndale Seminary in Toronto. He and his wife Kim celebrated their silver wedding anniversary on June 15.

—BY DAVE ROGALSKY



/// Briefly noted

Garden party and hike-a-thon for Camp Valaqua



PHOTO BY DONITA WIEBE-NEUFELD

Jon Olfert, director at Camp Valaqua, tells a children's story during the outdoor worship service on Father's Day.

WATER VALLEY, ALTA.—Seventeen hikers raised \$14,000 for Camp Valaqua's general budget by tackling Cox Hill during the camp's annual hike-a-thon on June 16. Ron Janzen of Pincher Creek kept his long-standing title as top fundraiser by raising almost \$4,000 in sponsorships. The "top fundraiser who is not Ron Janzen" award went to Kevin Stoesz, who raised approximately \$2,000. The hike-a-thon was followed up the next day by the second annual garden party. Camp supporters gathered for Sunday morning worship, a barbecue lunch, and an afternoon enjoying camp activities and tours. Summer program director Jacqueline Giesbrecht preached on the summer theme "Words to Action," based on James 1:19-24. Director Jon Olfert said, "This is our corner of God's garden that we can celebrate." A free-will offering brought in approximately \$4,000 in donations to help pay down the debt incurred for needed bathroom renovations. About \$43,000 remains to be paid off on the debt.

—BY DONITA WIEBE-NEUFELD



PHOTO BY AMY DUECKMAN

Elsie Rempel, centre, talks with Mary Derksen, left, and Shirley Hsu at the Mennonite Church B.C. Women's Day on May 5. Rempel spoke at the event, held at Langley Mennonite Fellowship, with the theme 'Women empowering women.' Using the biblical story of Naomi and Ruth, Rempel talked about empowerment through connection and in tragedy and said that empowerment enables equality. Sixty-five women attended the event. An offering of \$1,660 will go to Camp Squeah, the Spiritual Growth Assistance Fund and the MC B.C. Women's Educational Fund.

God at Work in the Church Snapshots



PHOTO BY DAVE ROGALSKY

Don Neufeld (left), a Mennonite Men board member; Hans Peters, Mennonite Men Canada coordinator; and Steve Thomas, Mennonite Men U.S. coordinator, share a light moment at the Mennonite Men retreat held June 15-16 at Hidden Acres Mennonite Camp, near New Hamburg, Ontario. Titled "Healthy Masculinity: On Being a Man" the retreat attracted a cross section of men from their 20s to 70s. Conversations between sessions and around meals were thoughtful as participants wondered how to be godly men in a rapidly changing world.



PHOTO COURTESY OF DANIEL JANZEN / TEXT BY DONNA SCHULZ

Daniel Janzen was ordained on May 27 at Carrot River Mennonite Church, Sask. Surrounded by his family, congregants and supporters from the larger regional church community, Janzen kneels as Ryan Siemens, Mennonite Church Saskatchewan's executive minister, prays a prayer of ordination and anoints him with oil. Janzen has served the Carrot River congregation since October 2013. He is originally from Virgil, Ont.



PHOTO BY AMY DUECKMAN

The "Stars and Dark Matter" fabric exhibit by Lois Klassen of Yarrow, B.C., opened at the Mennonite Heritage Museum in Abbotsford on June 16. These quilts are not meant to be bed coverings but are intended to be hung on a wall and appreciated as one would view a painting. Klassen says, "I choose to make quilts because they combine my love of textiles with overall design." She enjoys "pushing the limits of chaos" as she explores the interplay of dark and light colour values. She has been playing with fabric since the age of 10 and has been making quilts since the late 1970s. Three distinct styles of quilt are on display at this exhibit: traditionalist, featuring triangles and hexagons; an improvisational style in which images emerge; and a Dark Matter series characterized by appliqueing scraps onto a black background. The exhibit runs until July 31.

PHOTO COURTESY OF KIRSTEN HAMM-EPP



As part of a group challenge at the Saskatchewan Mennonite Youth Organization junior-high retreat, participants had to work together to keep the bucket and their feet off the ground. At the start of each session in this annual event, held at the Youth Farm Bible Camp on May 26-28, leader Craig Friesen challenged the young people to use their gifts to reach a common goal. Youth were invited to see the activities as ways to learn more about their gifts and to see their values as guiding them to their calling.

Grebel's convocation offers hope for the future

STORY AND PHOTO BY JENNIFER KONKLE

Conrad Grebel University College
WATERLOO, ONT.

Despite a mid-April ice storm that shut down Conrad Grebel University College and the University of Waterloo for three days, about 70 students and a few of their families held an impromptu gathering at Grebel, which provided an opportunity for them to hear valedictorian Jared Baribeau deliver his address. He left Canada the next day to work in Cambodia for Demine Robotics.

"University is learning about how to learn," he reflected. "And the exciting thing for me is, that if we turn that into a lifestyle, it will continue to grow for the rest of our lives. Graduating here in Canada, at Grebel and the University of Waterloo, we find

ourselves in a position of immense opportunity to right the wrongs out there. I'm so incredibly excited to see what we all achieve."

A week later, approximately 75 students and many family members assembled for round two of the celebrations.

Tyler Cox, a master of peace and conflict studies student, was chosen to represent both the MPACS and master of theological studies graduates. "Completing a master's degree encompasses many high points: laughter, accomplishment, and personal transformation," he said. It requires commitment, discipline and perseverance. It carries with it hope for the future and helps us establish a solid foundation for both our

professional and personal lives."

Ken Hull, who retired as a music professor at the end of the school year, gave the convocation address, focussing on the idea of vocation. "It's not just a matter of coming to understand yourself, but also of understanding the needs of the world in which you live," he explained. "Vocation requires something messier and more creative from us, and this negotiation with the realities of the world as we find it is actually an important part of the process of clarifying and claiming your vocation. It is energizing. It feeds you, it carries with it a sense of rightness, being at home, being in the right place and time."

"Why does all this vocation stuff matter?" he pondered. "Because living out a sense of vocation is both a gift to yourself and a gift to the world. Vocation locates our life as part of a story larger than ourselves." ❧

For more photos, visit
canadianmennonite.org/2018-grebel-convocation.



The master of theological studies program at Conrad Grebel University College graduated 12 students this year. Many are already actively providing leadership in non-traditional church settings.

/// Briefly noted

AMBS and Grebel offer sequential degree arrangement

In North American Mennonite theological education, students prefer to access seminary education closer to home. Uprooting families and finding employment for a spouse in another country have become increasingly difficult, so Anabaptist Mennonite Biblical Seminary (AMBS) in Elkhart, Ind., and Conrad Grebel University College in Waterloo, Ont., have established a collaborative arrangement in which Canadian students who want to complete a master of theological studies (MTS) degree at Grebel can transfer those credits to AMBS to complete a master of divinity (MDiv) degree. Students can remain in Canada and complete the MDiv through part-time study at a distance through AMBS's MDiv Connect program—which requires two or three weeklong visits to Elkhart each year—or move to Elkhart to study full-time on campus. Each institution will administer financial aid to its own enrolled students. For more information visit bit.ly/218qleq —AMBS/Grebel



/// Staff change

New Grebel prof to focus on early music and community

Katherine Kennedy Steiner will join Conrad Grebel University College's faculty as assistant professor of music, starting July 1, teaching a range of courses from broad musicology surveys to music of the Renaissance and medieval eras, to church music and worship. She will also direct the Grebel Chapel Choir. Before earning her doctorate in musicology from Princeton University, she received a master's degree in religion (liturgical studies) from Yale University Divinity School and Institute of Sacred Music, and a bachelor's music degree from Wheaton College. Most recently, she worked at Wycliffe College in Toronto as an adjunct faculty member. Outside of her research, she plays cello, piano and organ, and sings soprano. Steiner steps into a role held by Professor Ken Hull, who has taught music history, and church music and worship at Grebel for more than 40 years.

—Conrad Grebel University College

'Carry that calling well'

Canadian Mennonite University recognizes the accomplishments of 83 graduates

Canadian Mennonite University
WINNIPEG

CMU president Cheryl Pauls conferred 67 undergraduate degrees, 10 graduate degrees, three undergraduate certificates and three graduate certificates, at the graduation service held at Portage Avenue Church on April 21.

"All of us, your teachers, draw courage and hope from the quality of character and vocation that we witness in you," she told the grads. "We are grateful to you for opening our eyes to new ways of seeing, hearing, reflecting and doing. May the wonder of God's love ever

inspire all the work of your hearts, hands, and minds."

The Class of 2018 included the first-ever graduates from CMU's graduate program in peacebuilding and collaborative development, with Pauls conferring master of arts degrees to Hyun Hee Kim, Abdullah Al Mashud and Michael Arok Yak.

Jason Friesen, who graduated with a BA from the four-year communications and media program, delivered the valedictory address, based on the graduation verse from I

Corinthians 16:13-14: "Keep alert, stand firm in your faith, be courageous, be strong. Let all that you do be done in love."

Friesen said he and his peers were guided into uncomfortable spaces at CMU that challenged them to be vulnerable and grow. "We came into CMU as vulnerable newcomers, and now as we leave, we are going to walk into many more experiences that need people who are willing to be vulnerable," he said. "Are you willing to be uncomfortable? Are you willing to grow? Because that's exactly what courage, strength, love and vulnerability call for. Embrace that."

Jamie Howison, a priest in the Anglican Church of Canada and the founding pastor of Saint Benedict's Table, delivered the graduation address. He first drew from Proverbs 27:17, which reads, "As iron sharpens iron, so one person sharpens another."

"The gift of education is a gift you have to carry with you—a responsibility, in other words," he said. "So carry that calling well." ❧



CMU PHOTO

Members of the 2018 Canadian Mennonite University graduating class pose for a photo.

/// Briefly noted

Columbia Bible College expands leadership program

ABBOTSFORD, B.C.—In response to a need for transformational leaders within ministry and marketplace contexts, Columbia Bible College is expanding its program offerings to include a four-year degree in applied leadership. The program will combine Columbia's Christian faith formation curriculum with courses designed to equip graduates with the concepts, skills, habits and character they need to serve as effective leaders within a variety of settings. The Bachelor of Arts in Practical Theology (Applied Leadership) builds on Columbia's recently launched two-year Diploma in Applied Leadership. CBC has also decided to modify the name of its four-year degrees from "bachelor of arts" to "bachelor of arts in practical theology." Taking effect July 1, the change will apply to students newly enrolled in Columbia's counselling, intercultural studies, worship arts and youth work degree programs. A catalyst for the decision was a request from B.C.'s Ministry of Advanced Education to clearly align the names of its degrees with its faith-centred content.

—Columbia Bible College

/// Briefly noted

CMU history prof awarded \$93,000 federal grant

WINNIPEG—Brian Froese, PhD, an associate professor of history at Canadian Mennonite University



(CMU), received a five-year grant worth \$93,000 through the federal Social Sciences and Humanities Research Council. Froese will use the grant for a research project addressing the intersection of conservative religion and politics in Western Canada from the 1880s to 1960s. Entitled "Trekking north: Conservative American religious and political migrations to Western Canada," the project examines transnational Canadian-American religious and political networks created by a broad range of evangelical Protestants. He has already begun his research, and will be on sabbatical during the 2018-19 school year. "Trekking north" grows out of *Northern Errand*, an upcoming book from Froese that explores American evangelical mission work in Western Canada.

—Canadian Mennonite University

GOD AT WORK IN THE WORLD

Sponsors provide a welcome into their community

MCC resettles one third of Canada's Blended Visa Officer Referred refugees

BY RACHEL BERGEN
Mennonite Central Committee

There are 23 million refugees around the world, with 1.2 million in need of resettlement outside of their home country or region.

Last year, Mennonite Central Committee (MCC) helped groups resettle 442 people through the Blended Visa Officer Referred (BVOR) program. That was about one third of all people who arrived in Canada in that category.

The BVOR program is designed to resettle refugees identified by the United Nations High Commissioner for Refugees (UNHCR) office and submitted to Canadian visa offices. These refugees are selected for

resettlement because they are the most vulnerable in their location. They are often in need of protection, have medical conditions or are part of women-headed households. Immigration, Refugees and Citizenship Canada, as well as private sponsors, financially support the newcomers when they land in Canada.

Daria Soltysiak, a communications professional, is a member of one such private sponsorship group. She and a group of four other Albertans are helping Esperance and Christian Manwengwe and their four children adjust to life in Calgary. The family, which is originally from the Democratic

Republic of Congo, moved to Canada last December.

Soltysiak says it felt like a moral obligation to welcome this family. "I think that anyone can look on the news and see what's happening around the world," she says. "For me, there was a desire to support and help in some small way."

Christian Manwengwe says the assistance of the sponsorship group is appreciated. "Our sponsors are really helpful," he says. "We like Canada so far and the time we've spent here. Calgary is good because I feel it's a secure place for me and my family."

Brian Dyck, MCC Canada's national migration and resettlement coordinator, says that prioritizing BVOR refugees is a way of partnering with the UN and Canadian government to ensure the best outcomes for vulnerable people. However, deciding who to recommend for resettlement is a difficult job, he says. That's why it's important to have UNHCR staff who can see the impact of these decisions.

"We, as MCC, want to help UNHCR out with the overwhelming numbers of refugees," he says. "There are people who are overseas and see the broader picture in a refugee hosting situation. It's important having them help us decide where resettlement makes the biggest impact for the people on the ground there."

According to Michael Casasola, a senior resettlement officer with UNHCR, privately-sponsored refugees tend to achieve better outcomes because of the social network they have. "It's critical for [private sponsors] to understand that they have made it possible for refugees to find a new home and a new opportunity," he says. "You're not simply providing financial support, you're also welcoming that person into your community." ▮



PHOTO COURTESY OF DARIA SOLTYSIAK

The private sponsorship group welcomes Christian and Esperance Manwengwe to Calgary last December.



PHOTO AND TEXT BY MADALENE ARIAS

The women of the Toronto Mennonite New Life Church, including (from left) Betty Puricelli, Pat Erb and Patricia Kennedy, prepared traditional Guatemalan food on June 16 to raise funds for El Rodeo, a community in Guatemala recently devastated by the Fuego volcano. The following day, after the church services, both the English and Spanish-speaking congregations joined in the basement of the Toronto United Mennonite Church for the feast. Some of the women who prepared the food also donated many of the ingredients, and they raised over \$700.

/// Briefly noted

Kindred supports Foodgrains Bank growing projects

KITCHENER, ONT.—For the third consecutive year, Kindred Credit Union has donated \$10,000 to the Canadian Foodgrains Bank to support efforts to end hunger around the world. The donation will be shared across 11 growing projects located near Aylmer, Elmira, Leamington, Milverton and Mount Forest, sites that were selected by Kindred branch staff. Groups of local volunteer farmers plant, tend and harvest a crop and proceeds from the sale of the crop are then donated to the Foodgrains Bank. Last year, 116 growing projects in Ontario contributed \$1.6 million. "We very much appreciate the financial support provided to local growing projects for crop inputs. This allows volunteers to forward more dollars to help the hungry in food-insecure locations," says David Epp, Ontario regional coordinator for the Foodgrains Bank. Says Kindred's chief executive officer, Brent Zоргdrager, "Our values-centred, faith-inspired approach to banking aligns very well with the Canadian Foodgrains Bank. We are proud to support their efforts."
—Kindred Credit Union

/// Briefly noted

MDS Canada moves to new location

WINNIPEG—On June 15, Mennonite Disaster Service (MDS) Canada hosted a dedication for their new office space located on the second floor of 600 Shaftesbury Blvd. at the Canadian Mennonite University campus, followed by a lunch and open house. MDS Canada decided to move to a bigger space when they added several staff to their team and their lease at 1325 Markham Rd. was coming to an end. In addition to moving the office, the organization has also changed its name from MDS Region V to MDS Canada. This doesn't change the organization's governing structure or the way it operates, says Ross Penner, director of Canadian operations. The U.S. and Canada offices still have one executive director and operate under the same umbrella. Rather, the purpose of the new title is to clear up people's misconceptions that MDS Canada is just a small sub-division of a United States based organization that doesn't do a lot here. "What we want to communicate is we are a disaster response agency in Canada, for Canada," says Penner. The MDS Canada office is now a neighbour to the Mennonite Church Canada and Manitoba offices, which share the floor below it. "We love moving to both the CMU campus and into the Mennonite Church building because it connects us even more closely with an important part of our constituents and even the student body of CMU. We're very excited about the location," he says.

—BY NICOLIEN KLASSEN-WIEBE



PHOTO BY KELSEY FRIESEN

Cutting the ribbon at the dedication of MDS Canada's new office on June 15 are: (from left) Harold Friesen (MDS Canada board chair), Ross Penner (director of Canadian operations), Kevin King (MDS executive director), Grace Loepky (MDS Canada board secretary and volunteer) and Gerald Loepky (MDS volunteer).

Faces and stories from the Alberta MCC relief sale

STORY AND PHOTOS BY DONITA WIEBE-NEUFELD
Alta. Correspondent

The Mennonite Central Committee Relief sale is a more than a fundraiser for Alberta Mennonites, it is an anticipated social event. With an atmosphere of fellowship and common purpose, the annual sale unites Mennonites from LaCrete to Pincher Creek (a distance of 1,176 kms). The sale has a three-year rotation through Edmonton, Didsbury and Coaldale. This year's Didsbury event brought in more than \$218,000.00 for the work of relief, peace and development around the world. ☸



Matthew (5) and Aaron Friesen (6) were two of the youngest volunteers, taking turns pulling the school bus to collect change. Asked why they are helping, Matthew said, "because I like it." Aaron added, "it is going to donate to other people."



Sisters Jessica and Samantha Friesen enjoy having their faces painted in the children's entertainment area. The sisters are from Abbeydale Christian Fellowship in Calgary. The congregation donated half of the pies needed for the sale, and the Friesen family delivered them to Didsbury.



Sisters Irene Baergen (left) of Edmonton and Hilda Baergen of Coaldale, along with siblings Alice Klassen of Coaldale and Margaret Froese of Canmore, have an eight-year tradition of getting together to make a quilt for the sale. "The highlight is to get together and have a project and a cause," said Irene.



Pianist Phyllis Geddert remembers singing with her father when he asked her to "promise me that you will help people to remember the old songs." Ten years after he passed away, friends helped Geddert record favourite hymns from old Mennonite hymnals. Her condition was that any money raised would be donated to MCC in memory of her parents, Frank L. Friesen who always supported MCC, and Katherine Zacharias Friesen, one of the people who began the Thrift store in Morris, Man. The CD is entitled Joyful.



For almost 40 years, John Wiebe's welded art has raised thousands of dollars for relief work. The dove candle holder was inspired by well-known pastor Menno Epp (1932-2011). In the mid-1990s, Epp sent Wiebe a sketch of something he saw in Guatemala, asking if Wiebe could make it as an MCC project. Wiebe's unique bookends, candle holders and other items can be found in many homes and churches across Alberta and beyond.

GOD AT WORK IN US

Building peace through teaching English

A new book offers ESL teachers ways to transform their teaching and their lives

BY DONNA SCHULZ

Saskatchewan Correspondent

Transformative. That's the word Cheryl Woelk uses to describe the impact of language teaching and learning on human relationships.

She recently co-authored a book on the subject, together with Jan Edwards Dormer. *Teaching English for Reconciliation: Pursuing Peace through Transformed Relationships in Language Learning and Teaching* offers insights into using the English language-learning environment to build peace.

Woelk, who hails from Saskatchewan, is a language teacher and peace educator. Based currently in Seoul, South Korea, she coordinates the Language for Peace project, which is sponsored by Mennonite Partners in China. She's also a consultant with Collective Joy, a peacebuilding initiative that offers conflict resolution workshops to organizations and educational institutions.

Dormer is a professor of TESOL (Teaching English to Speakers of Other Languages) at Messiah College in Pennsylvania. Having taught in other cultural contexts, she developed an interest in using language teaching for peacebuilding.

In 2015, Dormer attended a Christian English-language teachers' conference in Toronto, at which Woelk was a presenter. The two connected and decided to collaborate on a book that would be a resource for English as a Second Language (ESL) teachers.

Language teaching is much more than a means to an end, says Woelk. "It

touches on every aspect of a person's life. It is a new way of relating and a new way of understanding conflict and conflict resolution," she says, adding, "It's a space we create together."

It is a space that has to do with relationships and how those relationships are nurtured. "In ESL, the content is set, but we can use a peacebuilding lens to frame the content," says Woelk.

In their book, Woelk and Dormer explore how teaching methods can enable peacebuilding. One such method might be allowing marginalized voices to be heard in the classroom.

They also consider how different skills can foster peacebuilding. "So [many] peacebuilding skills have to do with communication," says Woelk. To encourage learners to hear one another, for instance, one might teach the skill of active listening.

In discussing educational systems, the authors stress the importance of being aware of the larger context. "A class of refugees from all different countries is very different than a class of business executives in

Korea," says Woelk. "It's important to be aware of who you're teaching and why the class is happening."

Woelk feels her own experience of learning Korean has made her a better peacebuilder. "Early in my time in Korea, I had a conflict with a colleague about washing dishes," she says. "I thought I had learned to speak respectfully, but [my colleague] was very hurt by what I said." The words she

chose were more powerful than she realized, but because her colleague was willing to talk with her about it, Woelk learned better ways to express herself in her new language. She also learned much about the power of language in conflict situations.

Woelk has also seen language learning transform her students' relationships. She once taught a refugee resettlement class with students from two or three different backgrounds. "At the beginning there was distrust and hesitation to engage. They didn't know each other and didn't know if they should," she says.

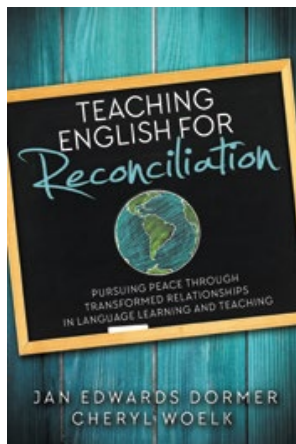
But as they began using their very simple English, relationships started to form. "The class became a source of coherence for them, and their resistance started to dissipate," says Woelk. "If we had followed the textbook, [the language] would have been only transactional, but we brought in relational language as well."

On another occasion, Woelk taught English to a group of Korean business workers, all from the same office. "It was a little awkward because the boss was at the lowest level of proficiency and his secretary was at the highest," she says. "In their own language they would never have spoken on an equal level, but over the course of several months, these two changed their way of communicating, and the boss became able to listen more openly to his secretary."

Occasionally peacebuilding happens more overtly. Woelk once taught a group of young people from both North and South Korea. As students discussed peace and conflict resolution, "everybody's understanding of peace shifted," she says. "Peace is not something we have a common definition for." The class challenged students' stereotypes, as they came to realize that peace for one side might not necessarily be peace for the other. Woelk says this experience also transformed her as a teacher.

Dormer and Woelk hope their book will be an easy-to-read resource for ESL teachers. While their Christian perspective is woven throughout, they also hope its teachings will be applicable to readers from non-Christian perspectives. ☯

To learn more, visit language4peace.org/.



OBITUARY

Former CBC president dies at 81

*Walter Unger**July 5, 1936 – May 9, 2018*

BY AMY DUECKMAN

B.C. Correspondent
ABBOTSFORD, B.C.

Columbia Bible College in Abbotsford, B.C., is remembering its former president, Walter (Wally) Unger, who died May 9 at the age of 81 in hospice care in Abbotsford.

Unger was born in Saskatchewan as the youngest of seven children. He grew up in St. Catharines, Ont., where he married his wife, Laura Redekopp, and began his family. After earning a master's degree in the History of Christian Thought at Trinity Evangelical Divinity School, Unger moved to Abbotsford, where he joined the faculty at Columbia Bible Institute. He completed his PhD at Simon Fraser University and did post-doctoral studies at Regent's Park College, Oxford, England.

Sports were a lifelong interest for Unger. As a young man, he played hockey at the Junior B level and could have chosen to follow a career in hockey had he seriously pursued the game, but instead he answered the call of Christ to pursue academic and theological studies. Unger did help start a hockey program at Columbia and befriended Buster Brayshaw, a former Chicago Blackhawk defenceman, while Brayshaw was in addictions rehabilitation in Abbotsford in 1971.



Walter Unger

Unger was instrumental in helping two Abbotsford schools, the Mennonite Brethren Bible Institute and Bethel Bible Institute, unite to form the joint Columbia Bible Institute, or CBI. It was the first school in post-secondary Christian education where Mennonite Brethren and General Conference Mennonites (now Mennonite Church Canada) worked together.

Under the presidency of Walter Unger, from 1985-2001, the Columbia Bible Institute Society approved renaming the

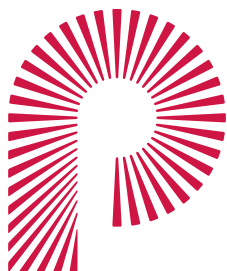
school as Columbia Bible College. In the same year, college status for CBC was legally approved with the passing of the Columbia Bible College Act on June 26, 1987, in the B.C. Legislature, whereby the college was authorized to grant theological degrees.

His 30-plus years of service at the college left a profound legacy with students, faculty and staff.

Unger's connection with CBC spanned five decades, from 1969 to 2001. He served as president of the college the last 16 years, from 1985 to his retirement at the end of the 2000-2001 school year. From 1970-71 he had also served as academic dean and had been acting president during a transition time at the college from 1978-80.

During his presidency, Unger played a key role in the expansion of both the campus and student enrolment. His 30-plus years of service at the college left a profound legacy with students, faculty and staff. Unger also left his mark as highly respected churchman, a dedicated teacher and an influential columnist. He loved to travel, loved sports, and most of all, loved his family.

He is survived by his wife Laura, his children: Brian (Wendy), Bruce (Chantal) and Michele (Les Reimer) and his grandchildren Robbie, Lisa, Quinn, Lochlann, Eli, Luka, Annika and Alexa. Services were held on May 14 at the college. Donations in Unger's memory can be made to the Dr. Walter Unger Leadership Scholarship at Columbia Bible College. ☸



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ARTBEAT

Voices Together announced as title for new hymnal

Final phase of fundraising begins in Canada and the U.S.

MENNO MEDIA

The new worship and song collection for Mennonite Church U.S.A. and MC Canada will be called *Voices Together*.

“In early February, more than 900 people responded to a title and cover survey we released via our MennoMedia Facebook page,” says Amy Gingerich, executive director and publisher at MennoMedia. “Of the four title choices offered, *Voices Together* was the clear favourite.”

Simultaneously, MennoMedia announces the launch of a final fundraising phase for the project, called *Voices Together, Giving Together*.

As of mid-May, \$465,000 toward the \$700,000 (all funds in U.S. dollars) fundraising goal had been pledged or given for *Voices Together*. As a small church agency, MennoMedia does not have the cash reserves to undertake such a large project and is working to cover all development costs for this hymnal with donations.

In Canada, an anonymous family foundation in Ontario has offered to match all donations to *Voices Together*, up to \$15,000. This is a dollar-for-dollar match and open to anyone, beginning immediately.

Gingerich says that Everence and Mennonite Central Committee U.S. have stepped up as partners, offering a combined \$100,000 matching gift for any new donations to the hymnal project.

“I believe these very generous matching gifts will spur generosity across the church to help MennoMedia finish off the new hymnal,” Gingerich says.

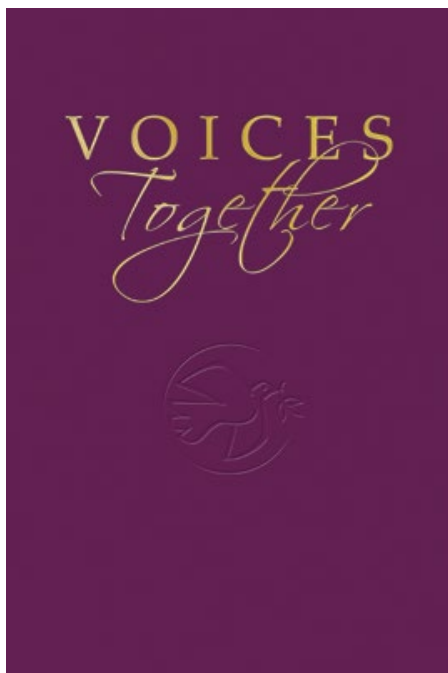
Bradley Kauffman, general editor of *Voices Together*, says, “The church is made up of diverse, sometimes disparate voices. When we gather together for worship, we form the body of Christ. *Voices Together* celebrates the miracle that takes place

when two or three form a communion of believers.”

Voices Together will include spoken words for worship, visual art and songs. All of these together give shape to vibrant worship. The word “voice” is both a noun and verb. It is expansive, evoking ideas of both sound and conviction.

Once the hymnal had a title, senior designer Merrill Miller started on its cover. Many colours were evaluated as possibilities, but purple was chosen because of its worshipful connection.

The new *Voices Together* hymnal will be available in Fall 2020 in the following formats: pew edition, projection edition, large-print and keyboard edition, musical accompaniment edition, worship leaders edition, and an app. ☘



☘ Briefly noted

Decolonization through unsettling Scripture

WINNIPEG—Mennonite Church Canada recently released *Unsettling the Word: Biblical Experiments in Decolonization*, the latest of several publications that explore reconciliation and Indigenous-settler relationships. The book, edited by Steve Heinrichs and illustrated by Jonathan Dyck, is a collaboration of more than 60 contributors who engage with the Bible in a new way to confront Christianity’s role in colonialism. “We need to be honest with the violent parts of our tradition and name that . . . and at the same time we need to lift up the amazing traditions that are there that can lead us in liberating paths,” says Heinrichs, MC Canada’s director of Indigenous-Settler Relations. The book launch was held at the Marpeck Commons at Canadian Mennonite University (CMU) on May 24. Sheila Klassen-Wiebe, associate professor of New Testament at CMU and a contributor to the book, and Arlyn Friesen Epp, director of CommonWord, moderated a panel dialogue with Heinrichs, Dyck and contributors Leah Gazan, Anita Keith and Vivian Ketchum, who also shared their writing and answered audience questions. Prints of the linocuts featured in the book were for sale at the event, with all proceeds going to Coast Protectors, a group working to fight pipelines and protect B.C.’s waters. The book is available for purchase at CommonWord and online at commonword.ca.

—STORY AND PHOTO BY
NICOLIEN KLASSEN-WIEBE



PHOTO BY NICOLIEN KLASSEN-WIEBE

Steve Heinrichs, holding the microphone, speaks during a panel discussion at the launch of Unsettling the Word: Biblical Experiments in Decolonization at Canadian Mennonite University on May 24.

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Willems statue commissioned for Manitoba museum

A life-size statue of an Anabaptist martyr will be the focal point of a new peace exhibit in Steinbach, Man.

canadianmennonite.org/martyr-statue



MCC U.S. boosts its immigration work with churches

As the need increases, MCC U.S. has been expanding its legal training, resources and educational opportunities for immigrants and their advocates.

canadianmennonite.org/mcc-boosts



Ending with hope

Henry Paetkau retired after lifelong service to the church and reflected on some of the changes over the past 45 years.

canadianmennonite.org/paetkau-retires



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Good teaching involves deep relationships, respect and trust

By Jim Epp
Rosthern Junior College
Rosthern, Sask.

I've always liked school. Even now, I still go to school to learn. I enjoy the classroom. At its best, it is a lively place where ideas and opinions are exchanged and all, including me, benefit from the conversation and debate. My favorite definition of education suggests it is essentially a conversation across generational lines about ideas that matter. The classroom is a place that gives me joy, energy and a context to develop and nurture relationships with students.

I also go to school not just to learn and to teach, but because over the years being a teacher has become part of my identity. Teaching is a big part of who I am and being a teacher shapes my worldview. I look at the world through the eyes of a teacher and see opportunities for new lessons and teachable moments all the time.

I have learned that the critical part of my job is not curriculum, assessment, textbooks or lesson plans. It is relationships. In order to have real relationships with staff and students, I need to commit to being as authentic and genuine as I can. As Parker Palmer wisely states in *The Courage to Teach*, "Good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher."

Palmer also says, "Relational trust is built on movements of the human heart such as

empathy, commitment, compassion, patience, and the capacity to forgive."

As a teacher committed to following Jesus the Master Teacher, my most important contributions to students are sharing myself fully and fostering deep relationships rooted in mutual respect and trust.

I feel so grateful to have been able to pursue my profession and calling at RJC. It has been a joy to work with others who share the same commitment. Together we weave our work and faith as teachers and staff, builders together with God of his kingdom. I am grateful to students and their families for what they have offered me and to my family for their unconditional support. Most of all I am grateful to God for the gift of 32 years of faith-inspired teaching and leading at Rosthern Junior College. ☘



Jim Epp leads and learns with a young friend while on an RJC service and learning tour in Guatemala.

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The gospel in seven words

Boiling down the gospel gives pastor, deacons something to think about

BY MOSES FALCO

Special to Young Voices

As part of the discussions at the pastoral care team meetings at the church I pastor, we often talk about what the journey of faith is like. How can we walk with people? What does it mean to evangelize? What is faith really about? How would we even describe this good news (gospel) message of Jesus?

In one of our meetings this past year, I gave our deacons the challenge of describing the gospel in seven words. It was harder than I thought. The fewer words we use to describe something, the more we have to strip away the excess to focus on what is most important. Finding out what is most important then helps us clarify the rest.

The purpose of this exercise was to reflect on what is the core message of the Bible. Of course the gospel is so complex that thousands of books have been written about it. But I would argue that it is, at the same time, quite simple. Bruxy Cavey, in his book, *(Re)union*, describes the gospel using one, three, and 30 words. His one-word description of the gospel is “Jesus.” That’s it. Jesus is the core of the message of God. He is the gospel in one word.

Now we might think that’s cheating. Cavey just used the Sunday School answer! But what would we do with seven words? How would we describe the gospel to someone with those limitations?

After much reflection, I landed on: “Jesus came to save. Come follow Him.”

Like Cavey, I believe the gospel message starts with God. It’s ultimately a message of God’s plan and God’s action. In “Jesus” we see our clearest revelation of who God is. Jesus is God incarnate, and through Jesus we have relationship

with God. Jesus shows us the way in which God intended us to go, living as a servant, giving his life for his creation.

That Jesus “came” to earth in human form is one of the most extravagant examples of God’s love for us. God isn’t up in the clouds, expecting us to obey and sending lightning down on us when we don’t. God is in pursuit of God’s people. Jesus came that we might find the way to life through him.

Jesus’ time on earth came with a mission: “to save.” That implies that humanity is in need of saving, which is a hard pill for us to swallow. But the more I see what’s going on in this world, the more I’m convinced that we are a broken and a hurting people. And as much as we try to convince ourselves that we can be our own gods, it has never worked out. Jesus comes and changes that, offering us hope in the midst of darkness, a way out of death through resurrection life.

The gospel message isn’t simply one of God’s work, although it starts with that. It’s one that requires a response. We all choose one way or the other, but the choice is there. We are invited to “come.” For the disciples, that was a life-changing decision, as it is for us as well. Coming means leaving something else behind. It’s more than just a belief, it’s a life orientation.

As we come to Jesus and grow in relationship with him, we are further invited to “follow him.” Following Jesus implies that he is the leader. He is the one in front,

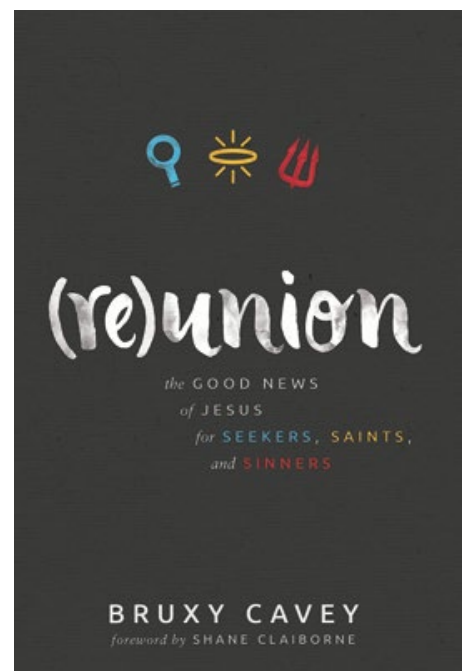
PHOTO COURTESY OF HERALD PRESS

In his book (Re)union, author Bruxy Cavey describes the gospel using one, three, and 30 words.



PHOTO BY AARON EPP

Describing the gospel in seven words ‘gives us something to think about and chew on that I hope will bring us deeper into relationship with our creator,’ Moses Falco writes.



guiding the way. Submitting to the leading of God is one of the hardest things for us to do. But the promise is that Jesus leads us to truth and life. The things that we long for are found in Jesus. It's when we give up control and choose to come and follow Jesus that we truly find meaning in life.

At this point in my life, this is how I would describe the gospel in seven words. It's about God and what God does, and about our response to God's invitation. But I know what you're thinking: How did the deacons respond? How did they put the gospel into seven words? Here are their responses:

- **Jesus; way maker**, truth liver, life giver.
- **Light and hope** in midst of darkness.
- **Life-changing** news of Jesus' love for us.
- **God with us**. Restoring. Justice.

Forgiveness. Love.

- **Like Jesus**, God loves and welcomes all.
- **Trusting fully** and led by faith, truth, hope and love.

Our deacons inspire me over and over again. I appreciate the thoughtfulness and honesty that went into these responses. Of course we can never truly capture everything about the gospel in seven words, but it gives us something to think about and chew on that I hope will bring us deeper into relationship with our creator.

What about you? Will you take on the challenge? How would you describe the gospel in seven words?%

Moses Falco, 27, is the pastor at Sterling Mennonite Fellowship in Winnipeg, Man.

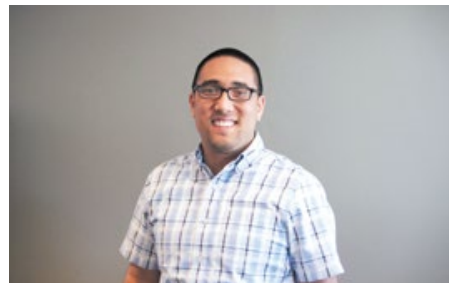


PHOTO COURTESY OF MOSES FALCO

Moses Falco attempts to capture the gospel in seven words.

This article originally appeared on his blog at mosesfalco.com.



The courage to be vulnerable

Vulnerability leads to academic, personal and spiritual growth at CMU

BY JASON FRIESEN

Special to Young Voices

Most of us don't like to be in vulnerable spaces. The uncertainties of those spaces leave us with butterflies fluttering around in our stomachs. Conceding power is uncomfortable. Yet, Canadian Mennonite University (CMU) is a place that exemplifies and guides us into those vulnerable spaces.

CMU students are not only treated to professors who interact with them, but professors who make themselves vulnerable.

I remember taking Interpersonal Communication in my second year with sociology professor Rod Reynar. The very first class, Rod told us some of his life story. Hearing about Rod's chronic back pain caused by inflammation around his spinal cord, and how that kept him bed-ridden for years, sent a strong message on its own. But his actions sent a message that would set the tone for the rest of the semester. The classroom was to be

a space of sharing, where personal experiences were a valuable asset to learning. How could we students not follow suit and share of our own lives as well?

That invitation to make those kinds of connections is not isolated to a class focusing on interpersonal communication. It quickly becomes something we expect in the classroom at CMU, no matter the course. Professors constantly ask students to connect what they are learning to their own lives and to share those connections.

If you stick around CMU beyond class times, you become familiar with another place of vulnerability—the many student council events on campus. Though these events are definitely aimed at providing student entertainment, there is something else going on in these spaces. It's obvious when you see a student perform at a coffee house, piping up on a goofy song and bringing the room to roaring laughter.



PHOTOS COURTESY OF CMU

Jason Friesen was the valedictorian for CMU's Class of 2018.

Then there are music students. They start out timid in their first recital, and blossom into fine, expressive performers by the time their grad performance rolls around.

At coffee houses, recitals and everything in between, students are opening themselves up to potential praise
(Continued on page 30)

(Continued from page 29)

and critique. Yet students keep signing up and showing up. They seem to like making themselves vulnerable, and appreciate it when others do the same.

Not all acts of vulnerability are as public as the classroom or student council events, though. A space where I have seen the most vulnerability is during my time on the men's volleyball team.

This past year, our team committed to doing weekly Bible studies. We read Scripture, watched videos of athletes like MLB pitcher Clayton Kershaw and NHLer Mike Fisher tell their faith stories, and shared our own experiences. I know for a fact that we were not the only group of students doing this on campus.

Whether through fellowship groups or late-night discussions in a residence lounge, signs of this type of vulnerability are scattered throughout campus, sometimes hidden in spaces most will never see.

What is significant about these examples is that only the first scenario involves CMU faculty or staff directly. The other examples show students choosing to put themselves in vulnerable spaces. The culture of the classrooms at CMU encourages students to be vulnerable and to walk alongside others as they do the same. This culture fosters that type of living throughout students' lives.

We live in an age with many examples of strength associated with power and dominance. CMU, however, is a university that cultivates students to challenge the norm, to think critically about what we see in the world, and to draw our values from Scripture rather than popular culture.

The Theologies of Power course the university offers, and a reading from theologian Walter Wink's article, "Facing the Myth of Redemptive Violence," follow that trend. The belief that the ends can justify any amount of violent means surrounds us in films, TV shows and almost every story we encounter, but not the narrative of Scripture.

Jesus lived a life full of courage and strength, yet none of it revolved around the type of power we are used to. Instead, he showed strength through coming to earth as a child and living a life of service, and he showed courage through



The players on CMU's men's volleyball team committed themselves to doing weekly Bible studies during the 2017-18 school year.



'My classmates and I came to CMU as vulnerable newcomers, and... we will walk into many more situations that need vulnerable people,' Jason Friesen says.

sacrificing his life for us. I can think of no better examples of courage and strength, and at the same time I can't fathom any greater displays of vulnerability.

My classmates and I came to CMU as vulnerable newcomers, and as it comes time to leave, we will walk into many more situations that need vulnerable people.

Are you willing to be uncomfortable? Are you willing to grow? Because that's exactly

what courage, strength, love and vulnerability call for. Embrace that and continue to create those vulnerable spaces. ☘

Jason Friesen, 22, graduated from CMU this past April with a degree in communications and media. This article was adapted from his valedictory address.

Calendar

British Columbia

Aug. 11: MCBC Motorcycle Ride, 9:30 a.m.- 4 p.m. on the Sea to Sky Highway. Meet at Caulfield Shopping Centre in West Vancouver.

Saskatchewan

July 26: Way Back: Relearning Ways of Peace event, at Wanuskewin Heritage Park, featuring a performance of "Discovery: A Comic Lament" by Ted & Co.

Aug. 11: Ninth annual Spruce River Folk Festival at Spruce River Farm, north of Prince Albert.

Manitoba

July 25: Heritage Classic golf tournament for Mennonite Heritage Village, at Quarry Oaks, Ste. Anne; shotgun start at 11 a.m., dinner to follow. To register, call 204-326-9661.

Aug. 13-17: Pioneer Day Camp at Mennonite Heritage Village, Steinbach, for ages 8 to 10. For more information, visit education@mvh.ca.

Aug. 21: Westgate Mennonite Collegiate annual fundraising golf tournament, at Bridges Golf Course, Starbuck. For more information, visit westgatemennonite.ca.

Ontario

July 21: Willowgrove 50th anniversary open house, in Stouffville, beginning at 11 a.m. Willowgrove's former staff, school families, volunteers, campers and church constituency are invited. Events include the final public performance of the Rouge River Connection. For more information, email info@willowgrove.ca.

July 22: Detweiler Meetinghouse, Roseville, hosts "Folk and gospel songs," led by Mike and Diana Erb (Twas Now), at 2:30 p.m. For more information, call Laurence Martin at 519-208-4591.

New Brunswick

Aug. 26: Petitcodiac Mennonite Church 40th anniversary event.

U.S.A.

July 27-28: The Schürch (Shirk/Sherk, Sherrick, etc.) Family Association of North America reunion, in Lewisburg, Pa. Includes a family history tour in central Pennsylvania. For more information, visit schurchfamilyassociation.net.

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



Classifieds

Sponsored by
Ministries Commission, MC Sask; MCCanada, MCCSask
Saskatoon Native Ministry, River Bend Presbytery

"It all comes down to...
what's yours?
What's mine?
What do we own?
Where do we have
a right to be?"

DISCOVERY A COMIC LAMENT
A SHOW ABOUT LAND, LOVE, AND LOSS
Created in partnership with the Dismantling the Doctrine of Discovery Coalition

Way Back: Relearning the Ways of Peace
Wanuskewin Heritage Park, 15 minutes north of Saskatoon
July 26, 2018, 2:00 p.m. - 9:00 p.m. This is a Family Friendly Event!
Mennonite Church Saskatchewan (306) 249-4844

EMPLOYMENT OPPORTUNITY
HALF-TIME PASTOR
Saskatchewan

Aberdeen Mennonite Church invites applications for a half-time pastor for a small rural church of approximately 50. We are an inclusive, affirming, Christian community guided by Anabaptist theology and principles. Preaching, pastoral care and evangelism through community engagement are our priorities.

We are a farming community located 20 minutes northeast of the cities of Saskatoon and east of Warman, Sask. Housing can be provided if desired.

Applications, resumes and inquiries may be sent to dmartensfarm@sasktel.net or call 306 253 4500.

Mennonite Central Committee
Relief, development and peace in the name of Christ

British Columbia

Director of Development and Advancement

This full-time position will provide leadership in developing and implementing strategies that generate awareness, relationships, engagement, support from the MCC BC constituency and the broader public.

Qualifications: 3 years senior management, 5 years fundraising or related experience; excellent communication and interpersonal skills; effective strategic planner & entrepreneurial attitude; servant leader, strong networking ability and familiarity with MCC constituency.

All MCC workers are expected to exhibit a commitment to personal Christian faith, active church affiliation and non-violent peacemaking.

Anticipated start date: September 1, 2018
For full job description and to apply visit: mccbc.ca/openings. For more information, contact Sophie Tiessen-Eigbik, MCC BC HR Manager at 604-850-6639, Ext 1129.



TED & CO. PHOTO BY JOSH KRAYBILL/TED & CO.

Ted Swartz receives back the keys from Michelle Milne for her car, taken from her in a deal she didn't understand. The vignette in Discovery: A Comic Lament parallels the taking of Indigenous lands in North America, where the original inhabitants do not control the land. The play was seen by four full houses in Waterloo Region, Ont., from May 31 to June 3. Read more online at canadianmennonite.org/discovery-play.



God at Work in Words Spoken and Written Snapshots



ANABAPTIST MENNONITE BIBLICAL SEMINARY PHOTO

Anabaptist Mennonite Biblical Seminary and Institute of Mennonite Studies faculty and staff members, from left to right, Andy Brubacher Kaethler, Sophia Austin, Barb Nelson Gingerich and Karl Stutzman are pictured with a sampling of the seminary's and institute's 2017-18 publications at a May 1 gathering to celebrate these publishing efforts and to ask God to bless them so they can be part of God's reconciling mission in the world. The list of publications is available for download at bit.ly/ambp-publications.

