

Mennonite World Review

Putting the Mennonite world together

MCC boosts immigration work with churches

■ Legal aid offered as fear rises due to enforcement

BY LINDA ESPENSHADE
Mennonite Central Committee

As the U.S. government increases immigration enforcement, Mennonite Central Committee U.S. has been expanding its legal training and resources for immigrants and their advocates.

People living in the U.S. without official documentation are increasingly fearful they will be separated from their families by detention or deportation, according to Saulo Padilla, MCC U.S. coordinator of immigration education. This includes members of Anabaptist churches, who are part of MCC's supporting denominations.

"Everywhere I travel, people tell me about their personal fear for themselves or their families," Padilla said. "I also hear people whose ancestors immigrated centuries ago express more concern for today's immigrants than I ever have before."

"At MCC U.S., we are responding to Christ's instructions to love our neighbors and following the Bible's instructions to welcome the stranger by helping immigrants know their rights and find legal ways of living in this country."

In light of the need, the MCC U.S. board of directors approved a \$200,000 above-budget expenditure in the spring of 2017 for a project that has bolstered MCC U.S. work in immigration in 2017 and 2018.

As part of the project, MCC U.S. has provided scholarships to
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SIBERIAN SUCCESS

Agriculture firm, village church thrive together



Reinhard Assmann

Jakob Dirksen, right, discusses Willock Farm's feed mill at Medvezhye with journalist Bill Yoder.

BY BILL YODER
Russian Evangelical Alliance

GVARDEYSK, Russia — An economic miracle is underway in a western Siberian village founded in 1911 by Mennonite settlers from Ukraine. Two men around the age of 40, Jakob Dirksen and David Epp, have created a farm there with 14,826 acres of land and 40 employees.

Their village was originally called Waldheim, named after a location in the Mennonite Molochna colony of Ukraine. Today it is better known as Apollonovka and sits about 30 miles north of Issilkul, the border crossing for trains to and from Kazakhstan.

"Our firm's success has meant a lot for our village," said Dirksen, the director. "The last two years were less successful, but in the last 13 years we have generally enjoyed great success. Much



Reinhard Assmann

Jakob Dirksen with his wife, Nelli, and daughter Vereina at their home in Apollonovka, Russia. The village was originally named Waldheim, after a Mennonite colony in Ukraine.

A new and larger Mennonite church building was dedicated in April.

progress has been made."

Co-owner David Epp said things were still touch-and-go around 2000.

"Many were fixing to move to Germany," he said. "But due to the success of a feed

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COMMENTARY

Eyes, ears — and a voice — in Washington

■ For 50 years, MCC office in U.S. capital has witnessed to the state and the church

BY RACHELLE LYNDAKER SCHLABACH
Mennonite Central Committee

WASHINGTON — In the Feb. 27, 1968, *Gospel Herald*, Mennonite leader Guy F. Hershberger reflected on why there should be a "Mennonite office" in Washington. He noted the "emergency" in May 1967, when Congress nearly passed legislation that would have placed conscientious objectors under the purview of the military.

"We discovered that many congressmen did not know us as well as we — and they — thought they did," he wrote.

This incident, along with the work of Mennonite Central Committee in Vietnam during the war, helped to persuade Mennonites that they should have "eyes and ears" in Washington. And so, 50 years ago this July, MCC's Peace Section opened its Washington Office, led by Delton Franz.

Some Anabaptists were not sure MCC should have an office in Washington, preferring to remain "quiet in the land." But in reality, Mennonite leaders had been meeting regularly with U.S. government officials on the issue of conscientious objection. From 1940 to 1967, Mennonite leaders testified 13 times before congressional committees on the issue.

"Our traditional willingness to testify when our own interests were involved," observed the executive committee of MCC's Peace Section in 1966, "has led

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Spirit in their wheels

■ New York City skateboarders receive a blessing

BY SUSAN MILLER
For Mennonite World Review

NEW YORK — Blessings abounded at the inaugural "Blessing of the Skateboards" outdoor worship service of Manhattan Mennonite Fellowship on June 17.

Those blessed included about a dozen youth who skated from nearby Union Square station, where invitations were distributed to "bring yourself, your friends and your skateboard and get blessed" at

the Quaker Meeting House where the Mennonite congregation worships.

The service preceded the 15th annual Go Skateboarding Day on June 21, organized by the International Association of Skateboarding Companies, and the Skate It Forward event on June 23, in which Skate4Jesus volunteers would skate around the city and distribute donated T-shirts and new socks and underwear to homeless friends.

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Manhattan Mennonite Fellowship Pastor Jason Storbakken, center right, prays a blessing on skaters and their boards June 17.

Susan Miller

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CONVERSATIONS OF THE SOUL

Spiritual directors nurture a contemplative stream as network evolves / 11

NEWS

In Siberia, what's good for business is good for church

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mill [operated by relatives], they decided to remain.”

Epp himself is a returnee from Germany and the younger brother of Peter Epp, a Mennonite historian from Issilkul. Three of the firm's 40 workers are returnees from Germany.

“If we continue to succeed on the land and there will be no war, then we can expect a very promising future,” Dirksen said. “We have been able to supply people with bread and work. This has helped our congregation, for we have the practice in our church of paying the tithe. If business is good, then things are also good for our church.”

A new and larger Mennonite church building was dedicated in Apollonovka in April. In a village of 850 inhabitants, 900 people attended the opening dedication. The Mennonite congregation has 230 baptized members.

The community has enjoyed the fruits of success. Every spring, a road grader produced in Russia supplies usable gravel roads. It's a gift from a Mennonite businessman in Canada.

Dirksen's and Epp's enterprise calls itself Willock Farm, but it consists of two separate firms. Since 2006, the firm Sevmaster in the neighboring village of Medvezhye has been producing harrows, harrow springs, discs and carts for hauling planters. This way, the enterprise supplies workers with year-round employment. When there is snow, the entire workforce is indoors producing implements.

“This is a longtime issue for villages,” said Epp, the brain behind Sevmaster. “Farming was always a seasonal trade. During winter, people resorted to drinking or would leave for the city and never come back.”

He said the state responds with gratitude.

“We feel ourselves in no way under pressure,” Epp said. Local authorities “place a lot of trust in us Germans, for they know we keep our promises.”

The secret of success

During the 1990s, Mennonite Central Committee funded an agricultural project in Nieu-dachino, east of Omsk. Dirksen attributes its failure to the fact it was “attached to an old, existing collective farm. Those involved were unbelievers. They prolonged the life of a corrupt system. But we were able to start up with younger persons not acquainted with the old system.”

The owners question the business practices of a former collective farm employing 400 workers about 18 miles to the south in the village of Solntsevk.

“They have too many workers; they are underemployed,” Epp said. “They have modern technology, but everything is too big. That keeps them from working economically. Salaries remain low. If the collective farm had



Reinhard Assmann

The interior of the Mennonite church in Apollonovka, Russia, dedicated in April. The words on the wall are from Rom. 6:23: “The gift of God – eternal life in Jesus Christ.”



Wikimedia Commons

Willock Farm is located near the village of Apollonovka in the Russian oblast (administrative division) of Omsk near the border with Kazakhstan.



Jakob Dirksen gives a tour of the farm's workshop, where a road grader donated by Walter Willms of British Columbia sits ready for use.

Reinhard Assmann

gone belly-up earlier and one could have begun anew from scratch, then the enterprise might still have been successful.”

Solntsevk is also a largely German and Mennonite village.

Ten Willock employees are commuting to work from this village.

Dirksen and Epp stress their enterprise would never have gotten off the ground with-

out the aid of a large-scale Mennonite farmer from Canada with Russian roots. Eighty-year-old Walter Willms of Abbotsford, B.C., produced the multi-million-dollar, interest-free loans needed to found the company.

“Uncle Walter,” as his protégés fondly call him, first visited Apollonovka in 1997. The sale of his farm near Fort St. John made the construction of a feed mill in

Apollonovka possible. The experiment was a success, and the loan was quickly repaid. Afterward, a

bakery also came into being. “Uncle Walter” started the project with Epp and Dirksen in

2002. He built a residence in Apollonovka and still spends roughly a month per year there.

The firm was registered under the names of Willms and his wife, Anna. Epp and Dirksen began farming with an old tractor on 890 acres. In 2006, an additional investor, Anna's brother Arthur Block, joined the venture. A year later, a rundown collective farm in Medvezhye was purchased.

“The contract was so written from the beginning that David and I would be capable of becoming co-owners,” Dirksen said. “That was a great incentive for us.”

Roughly 40 percent of the loans have been repaid, and final repayment appears possible in the foreseeable future.

From the outset, Willms went to the effort of schooling the pair.

“Walter has all kinds of experience with farming,” Epp said. “So we sat at his feet and learned.”

A Christian enterprise

The Sevmaster enterprise doesn't leave matters of faith behind.

“We place trust in our workers,” Epp said. “When filling a tractor with diesel, we do not check up on them afterward. Matters need to remain Christian. We see to it that no one is exploited.”

All taxes are paid. Suspicions of corruption must always be avoided. There is no work on Sundays, even during harvest.

The Russian state seems committed to retaining “good people” in rural areas. Epp said the state presented him with roughly \$30,000 for construction of his house.

The men are only mildly optimistic regarding the transfer of their model to other projects. It would be possible, if there were other “Uncle Walters” out there.

They had never heard of Mennonite Economic Development Associates, which is involved with large government-sponsored projects in Ukraine.

It is clear that without well-paying jobs, the continued exit of Russia's Protestants is unstoppable. Churches dependent long-term on the wallets of Western friends harbor little promise for the future. Dirksen and Epp show the way for a possible resolution.

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NEWS

Texans assist undocumented immigrant families

By RACHEL STELLA
Mennonite World Review

Two Mennonite pastors who have been working with immigrants were among the first to respond to the reports of migrant families being separated at the U.S.-Mexico border.

Lupe Aguilar, a regional conference minister of South Central Mennonite Conference and pastor of *Iglesia Menonita Rey de Gloria* (King of Glory Mennonite Church) in Brownsville, Texas, has been offering whatever help he can to those immigrants who make it into the U.S. and live there without legal permission.

"If they come to us, we'll somehow take them in," he said June 22. It's a ministry he has been doing for many years.

The congregation draws about 40-50 people on a typical Sunday. A nearby refugee organization helps as many immigrants as it can. When it is filled to capacity, people seeking help are directed to Aguilar. People in the congregation make space in their homes to shelter the new arrivals or assist them with finding their own housing.

"Our mission has always been [caring for] undocumented kids being left by themselves while their parents work," Aguilar said. "I am of the belief that every congregation is responsible in some way to its community."

He said he's not concerned about getting in trouble.

"I'm not afraid," he said. "It's embarrassing because people will put you down and accuse

People will put you down and accuse you and say all manner of things against you. But I care more about my conscience.

— Lupe Aguilar

you and say all manner of things against you. But I care more about my conscience, I suppose. I care more about what Christ asks us to do."

The church has received some aid from Mennonite Central Committee, Catholic Charities and the Schowalter Foundation,

a Kansas-based Mennonite philanthropic foundation. When someone has a financial need, the congregation makes plates of food and sells them to raise funds.

"They're strong, faithful Mennonites — Mennonites that care about their fellow men, about their community," Aguilar said. "Jesus radiates from them."

Visiting the border

After hearing the reports of family separation, John Garland, pastor of San Antonio Mennonite Church, traveled to the border to observe the situation for himself.

In a video published June 11 on his Facebook page, Garland shared the story of typical migrant families from Central

America who are fleeing violence both in their homelands and in Mexico.

While several are attempting to gain asylum at legal ports of entry, Garland observed people without certain documents being prevented from approaching the office to make their request.

"I watched two families in front of me being turned back," Garland said in an interview June 21. "I saw hundreds of people just lying on the bridge. One mother told me she'd been there for eight days. . . . They're criminalizing asking for asylum."

Other migrants, incorrectly believing they may be granted asylum as long as they're on U.S. soil, attempt a crossing that is, in fact, illegal. Some of these are

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Training ensures immigrants' advocates know the law

Continued from page 1

more than 30 Anabaptist church members to attend its weeklong legal training. The first 17 attended a training in September 2017, and others in January and February. A few scholarships are still available for the September training.

Although 800 immigration professionals have paid to complete the training since 2002, MCC wanted to make it more accessible to laypeople. By learning about the complexities of U.S. immigration law, graduates can better accompany immigrants in their churches and communities.

"The training helps members of our constituent groups . . . identify legal immigration options that may be available to members of their congregations and strengthen their ability to identify fraudulent immigration scams and service providers," Padilla said. "Many of our brothers and sisters are vulnerable to individuals committing fraud and costly unlawful immigration practices."

Learning the law

Ellen Morey of Prairie Street Mennonite Church in Elkhart, Ind., participated in the September 2017 training.

"Before the law training, I didn't know some of the most basic concepts of immigration law," she said, though she had volunteered at an immigration law office. "After the law training, I felt qualified to become accredited" by the U.S. Department of Justice.

The training is a step toward DOJ accreditation, which allows the recipient to represent immigrants in immigration court. Morey has developed a business plan to start a legal aid ministry to immigrants in Elkhart.

Providing low-cost legal advice is a critical need, Padilla said. Only 3,000 nonprofit attorneys and others accredited by the DOJ are practicing in the U.S., where 22 million foreign-born noncitizens live. A person with limited financial resources has few af-



Brenda Burkholder/MCC

Saulo Padilla, MCC U.S. immigration education coordinator, center, discusses a case study with, from left, Elizabeth Castillo, Jane Curschmann and Alina Kilpatrick, immigration legal training participants.

fordable options for legal representation in immigration court.

MCC is offering grants totaling \$70,000 to churches or organizations that want to start or to strengthen legal documentation programs.

One grant recipient is College Hill Mennonite Church in Tampa, Fla., where Cindy Cumberbatch sees clients who seek permanent residency or who want to apply for citizenship.

"My greatest joy in my immigration work is seeing the excitement and relief on my clients' faces when we've come up with a plan of action, and they know there is a positive solution to their problem," she said.

"I believe churches engage in immigration work because it is simply the right thing to do. Even throughout biblical history, there have been countless stories of foreigners in a strange land who were there for a purpose. It is no different in this day and age."

Resources for rights

MCC also has two new resources: a pen with a pullout panel, and wallet-size cards that summarize immigrants' rights when dealing with law enforcement.

If immigrants are confronted by law enforcement officers, they can hand the officer this card,

written in English and Spanish, which says they exercise their right not to speak, sign docu-

ments or allow officers to enter the house without a warrant. Danielle Gonzales, immigra-

Many of our brothers and sisters are vulnerable to individuals committing fraud and costly unlawful immigration practices.

— Saulo Padilla

tion project coordinator, has given the cards and pens to immigrants she works with.

"It gives them more autonomy in a political climate that is out of their control," she said. "Because of the cards or pen, an immigrant can say, 'I have the ability to say I know where I stand when someone comes to my home. I know I have rights.'"

Canadians welcome vulnerable immigrants

By RACHEL BERGEN
Mennonite Central Committee

Last year Mennonite Central Committee helped resettle about one-third of the immigrants who came to Canada through a program that identifies vulnerable people.

MCC helped groups resettle 442 people through the Blended Visa Officer Referred program.

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 a household headed by a woman.

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 four



Mennonite Central Committee

A private sponsorship group welcomes Christian and Esperance Manwengwe to Calgary, Alta., in December.

other Albertans are helping Esperance and Christian Manwengwe and their four children adjust to life in Calgary.

The family, originally from the Democratic Republic of Congo, moved to Canada in December.

Soltysiak said 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 said. "For me there was a desire to support and help in some small way."

Christian Manwengwe said the assistance of the sponsorship group is appreciated.

"We like Canada so far and the time we've spent here," he said. "Calgary is good because I feel it's a secure place."

EDITORIALS

Mennonite World Review

Immortal works

'Eternal city' opens doors between faith, history

Far from the tourist crowds, the Non-Catholic Cemetery in Rome is a haven of solitude. In a tree-shaded corner we found the grave of the poet John Keats, who died in 1821 at the age of 25. As he desired, no name is etched on his stone. "This grave contains all that was mortal of a young English poet," the epitaph reads. "Here lies one whose name was writ in water."

Though Keats' life ebbed as quickly as a ripple on a pond, his words endure. "A thing of beauty is a joy forever," he wrote. "Its loveliness increases; it will never pass into nothingness."

There might be no better place than Rome, the "eternal city," to consider the persistence of beauty and the brevity of life. Here the works of man have stood for 20 centuries. Towering over the ruins of pagan temples, the Colosseum, site of bloody spectacles, evokes brutal grandeur. At the Vatican, the masterworks of Rafael and Michelangelo bring biblical and classical scenes stunningly to life.

Like Keats, Rafael's life was short, a mere 37 years. Michelangelo lived to be 88, but compared to the 2,000-year-old Pantheon, where Rafael is laid to rest, his name also was "writ in water." As is every mortal name.

Some call the world's great works of art "immortal." We hope the poet was right that "a thing of beauty . . . will never pass into nothingness." We also believe the power to create beauty extends beyond the Keatses and Rafael's of the world. Nor is this ability limited to physical things. Our acts of generosity and mercy will make the world more beautiful after we are gone.

The beauty that an artist creates may draw us closer to God. Or it might be a person whose words or actions bring a sense of divine presence.

So it was on Sunday, June 3, at the Vatican. Thousands gathered in St. Peter's Square for Pope Francis' weekly address. As noon approached, all eyes turned to a banner-draped window overlooking the square. The crowd cheered as the window opened and the man Catholics know as the Holy Father waved to the flock. Later we read an English summary of his remarks and learned that this was Corpus Christi Sunday. The feast of Corpus Christi, Francis said, is "a mystery of being drawn to Christ and transformed in him. . . . Jesus' living presence in the Eucharist is like a door that is open . . . between faith and history, between the city of God and the city of man."

In Rome, many doors between faith and history opened for us: the underground maze of tunnels in the Catacombs of

Priscilla; a cross placed in the Colosseum by Pope Benedict XIV in the 18th century; Michelangelo's finger-of-God creation of Adam on the Sistine Chapel ceiling. But none warmed the heart like joining in the joyful reaction to the appearance of Francis, the 266th Bishop of Rome. The man who has called mercy "the beating heart of the gospel" holds a symbolic place in Christianity that transcends Catholicism. He spoke for about 15 minutes and recited the Angelus prayer, which "reminds us of how Jesus Christ assumed our human nature through the Mystery of the Incarnation." Then the bells of St. Peter's rang, and we became tourists again. — Paul Schrag



Paul Schrag/MWR

Pope Francis speaks from a window overlooking St. Peter's Square on June 3.

Twisted Scripture

Bible doesn't support immoral immigration policy

To the horror of Christians and resigned shrugs of fatigued non-Christians, U.S. Attorney General Jeff Sessions turned to the Bible. He quoted Scripture to justify ripping families apart by separating immigrant children from their families at the U.S. border.

On June 14 he defended the Justice Department prosecuting everyone who crosses the Mexican border illegally by citing Romans 13. Sessions suggested God ordained the government's actions.

"Orderly and lawful processes are good in themselves and . . . protect the weak and lawful," he said, using the same logic and hermeneutics employed by 19th-century slaveowners.

The comments came shortly after President Trump ceased to enforce policies of the previous God-ordained authorities that extended protections to people fleeing mortal and imminent danger of domestic abuse and gang violence.

The Bible commands caring for the stranger, not making life even more miserable for the desperate and downtrodden. Many church leaders agreed. Mennonite Church USA executive director Glen Guyton signed an interfaith statement condemning the selective use of Scripture to justify tearing children from their parents. Even some Trump allies were appalled, including the evangelist Franklin Graham, who called the policy "disgraceful." The

silence of other Christian leaders was deafening. It meshes with accusations of hypocrisy directed at evangelicals supporting Trump.

Romans 13 has always been the crutch of the powerful. Such selective Scripture usage reveals the flimsiness of the White House's moral stand. If the Apostle Paul truly meant for us to go along blindly with everything rulers want, he probably wouldn't have spent so much time writing letters from jail. Tradition has it he was executed by the God-ordained authorities of his own time.

Questions abound: Does God put despotic rulers in power? If both were ordained by God, why does Trump belittle Canada's Justin Trudeau? Why did Christians resist some health-care stipulations in

President Obama's Affordable Care Act? Did God make Trump reverse course when he ended the separation policy on June 20 and instead began detaining families together?

The Bible was not written to support partisan political winds that can change direction in an instant. Romans 13 does not instruct anyone to be subject to the governing authorities only when a certain party is in control.

Anabaptists got it right when they called for separation of church and state centuries ago. Earthly power has messy compromises, doubly so for Christians who pursue it.

— Tim Huber

The Bible was not written to support partisan political winds.

BLOG

Immigration injustices not new

By ANA ALICIA HINOJOSA

My hometown of Brownsville, Texas, and my beautiful Rio Grande Valley have been all over the news, with heartbreaking images and stories of the horrors of being an immigrant: people stranded on the Hidalgo U.S.-Mexico bridge and the International Gateway Bridge, sleeping on the hot concrete with their children for days, walking into the hands of the Border Patrol and into the chain-link-fence jail *La Perrera* (The Dog Pound), where children were separated from their families.

Why did it take so long for Americans to become outraged by the inhumane treatment of immigrants? This has been the norm for decades.

During the Guatemalan refugee crisis in the 1980s, people slept in a field under cardboard boxes in the cold rain, with nowhere to go and no food. That's when *Iglesia del Cordero*, a Mennonite congregation, opened its doors to welcome them and provide legal services, shelter and food. The media wanted nothing to do with this story until one man went to squat at our state representative's office until he was heard.

In 2016, San Antonio Mennonite Fellowship opened its doors in the winter to receive mothers and children released from detention centers because a Texas judge declared the centers to be inhumane.

Today we have New Life Christian Center, a Mennonite congregation in San Benito, cooking and donating food to those stuck on the border bridges.

The ways immigrants have been abused and traumatized when they arrive are endless. Yet, as Americans, we are shocked by pictures on social media, television and print media. Why is America so uneducated when it comes to migration issues and immigration law?

This is a reality I have grown up with — seeing our government abuse its power and treat my brothers and sisters seeking safety and shelter with hate.

This is not a new issue.

As Christians we are called to uphold and follow the law of God, so when Attorney General Jeff Sessions used Romans 13 to justify the separation of families, I reread this scripture. I continued reading to Rom. 13:8-10, which stresses the importance of loving neighbors as yourself and not doing harm.

God's divine law has precedent over civil law. Though some call the United States a Christian nation, we are not showing love to our neighbor. We are not loving at all.

Instead of fighting the president, why don't we love him, pray for him every day and send him a good message on social media instead of reacting in hatred or despair?

This should be our response as a church: Love everyone! Let's welcome the stranger, our immigrants, our neighbor who

may not share the same views as we do, and our president, who is a stranger to the world of politics.

These past weeks have awakened memories of all the Mennonite Latino churches have done and continue to do. They have also made me realize that life on the border has not changed. Welcoming the stranger, feeding the hungry and following God's divine law of loving our neighbor is the norm in our community. We are *familia*. Our local churches help the only way they know how, by sharing God's blessings with their brothers and sisters.

My hope for our immigrant *familia* is that as brothers and sisters in Christ we will open our hearts to share God's love. We will continue to welcome you in our country, our churches and our homes.

My hope for our nation is that we will remember to pray for our president and our leaders and share the radical love that Jesus showed while he walked this Earth.

Ana Alicia Hinojosa is immigration education coordinator for Mennonite Central Committee Central States. A longer version of this article first appeared on MWR's blog at mennoworld.org.

Why did it take so long for Americans to become outraged by the inhumane treatment of immigrants? This has been the norm for decades.

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- Red dresses, rebellion, redemption by Sharon G. Carpenter
- When injustice gets worse by Hillary Watson
- We need cities of refuge, not border walls by Harvey Yoder

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COLUMNS

Never too old to love

Mother's Day and Father's Day held extra significance for Bob and Ina Hostetler this year. Just a few months earlier, the couple completed the adoption of a 2-year-old son they call Papi. For a couple in their 60s who have already reared four children, one would think deciding to adopt would be a big decision. But for the Hostetlers it really wasn't.

"I grew up where adoptions were very normal," Ina explained. "In my family there are 16 adopted individuals. About 40 years ago, one of my sisters adopted four biracial siblings, which was very unusual in the conservative Mennonite community where we lived. It was a very difficult environment, but there was a lot of love and acceptance within our family."

Several years ago, a couple in their congregation, Bethel Mennonite Church in Sarasota, Fla., became foster parents. With the encouragement of their pastor, who is an adoptive parent, more families decided to become foster parents as well.

"We learned about the great need for foster parents, due in part to the opioid epidemic in the area," Bob said. "... We were told that if every church in Florida took just one child, the need would be met. We felt God nudging us to take seriously the command to take care of the widows and orphans."

The Hostetlers became foster parents in 2016 to the newborn, whose mother's addiction left her incapable of caring for him. She left the hospital without providing contact information. The birth certificate did not name a father.

"I knew from the beginning we were going to adopt Papi if that were ever an option," Ina said. "And he's been such a gift to us."

When the adoption was finalized, all of the family were in attendance. At little more than 2 years old, Papi is on his way to being bilingual. Their daughter

AT THE TABLE



JB Miller

The Hostetlers became foster parents in 2016 to the newborn whose mother's addiction left her incapable of caring for him.

Jenna is fluent in Spanish and only speaks Spanish to him.

While both Ina and Bob have full-time jobs, they're able to balance parenting and careers thanks to a strong network of support. There are at least five other families in the congregation who are foster parents and form a support network. At the community level, the Bridge a Life organization provides a wide variety of services to foster and adoptive parents, including home repairs, meals for new parents and babysitting services for parents' nights out.

"We've had tremendous support from state case workers as well," Ina said. "They've been extremely helpful."

The state of Florida provides free dental and medical services for foster children who've been adopted, as well as free university tuition.

Most people have been supportive of their decision to adopt, but some make comments or ask probing questions. "Why would a couple who is ready to retire adopt a baby?" a person asked. Another commented to Ina that she'll be 70 years old when Papi is 20.

"I had to correct him and say, 'No, I'll be 80,'" Ina laughed. "None of us have assurances of another day, and we know that if something happens to us, Papi will be loved and taken care of. We feel so fortunate."

Seeing the joy that emanates from the Hostetlers, it's obvious they are generous and caring people. But they don't feel what they're doing is anything extraordinary.

"Please don't put us on a pedestal. We're just following what God called us to do," Bob said, "and we challenge people to answer the question: What is God calling you to do?"

It's an apt question for any of us.

JB Miller lives in Sarasota, Fla., and attends Covenant Mennonite Fellowship.

No easy fix for decline

A new book is out on the state of the church in Canada. The picture it paints is pretty grim.

Called *Leaving Christianity: Changing Allegiances in Canada Since 1945*, the book by professors Brian Clarke and Stuart Macdonald shows that many denominations, not just mainline ones, are in serious trouble.

According to Clarke and Macdonald, census data indicates other groups — Christian Reformed, Pentecostals, Mennonites, Salvation Army and some Baptist groups — are also seeing decreases.

Altogether, it adds up to a significant "disengagement with church-based religion," they write.

"There is a decline in the number of people who socialize their children into churches or go to churches for rites of passage. There is a decline among those who come to church expecting that their needs for friendship and community will be met there."

This decline, they state, will "profoundly affect how Canadians live their lives, the vitality of their religious institutions, the salience of these institutions in Canadian society and the state of Canadian civil society, in which churches and church-affiliated organizations had a significant presence."

The authors trace the start of the decline to the 1960s, when baby boomers started to leave the church.

Many went on to become "nones" over the next several decades — people who indicate their religion on a census by selecting "none of the above."

Some 7.8 million Canadians identify as having no religion, about 25 percent. In 1961, that figure was 1 percent.

But along with the growth in the de-churched — those who have left religion — there's a new cohort not seen in such large numbers before: The children of the "nones."

There are more than 1.5 million Canadians under 15 who have never

NORTH OF THE 49TH



John Longhurst

There's a new cohort not seen in such large numbers before: The children of the 'nones.'

been to church, except for weddings or funerals.

"As opposed to their parents who left church and became dechurched, they are among the non-churched and have very little or no exposure to Christian beliefs and practices," the authors say.

Of course, not all denominations are struggling. Some conservative and evangelical groups are doing better.

But beginning in the 1990s, "many of them have seen decline. The end of a common Christian culture is now affecting them, as it did earlier with the country's larger Protestant denominations."

According to Clarke and Macdonald, there is no easy fix. The trends they are tracking are well entrenched. They recommend denominations "accept that Canada is a de-Christianized, post-Christian society. The challenge

for churches is how to... function effectively in this context."

It's not a matter of tweaking the music or liturgy. It is about finding new ways to communicate about faith "in a culture that no longer understands what they are talking about. [Churches] can no longer appeal to Christian symbols and ideas that used to be diffused in the general culture."

As churchgoers themselves, the authors hope for the best for the church. But they believe the large level of disengagement from organized Christianity in Canada is not going away.

Something similar may also be true for the U.S. There's a school of thought that says when it comes to religiosity, Canada is 10 to 20 years behind Europe, and the U.S. is 10 to 20 years behind Canada. That may or may not be true, but one thing seems certain: We are headed to a post-Christian society. In Canada, we may already be there.

John Longhurst, of Winnipeg, Man., is director of resources and public engagement at Canadian Foodgrains Bank.

Encountering truth takes more effort

About a decade ago, somewhere in the labyrinth of Marrakesh, Morocco, I told a shop owner I was a writer. I responded to his questions in garbled Spanish. He asked where I had come from. I said Spain; I was there before this trip. My linguistic difficulties made clear I wasn't a Spaniard. We switched to English. I admitted I was from near New York City.

He gave me a sacred charge: "Can you use your writing skills to tell people what you really see?" I was in Morocco with a group of young Mennonites to learn beyond our fears of Islam and otherness. The encounter was the kind of story Paulo Coelho would etch somewhere between the real and divine. It was so ethereal I sometimes wonder if it really happened.

Though I have been a pastor for more than 20 years, I still experience the world as a journalist. I know communicating has

power. I see and write and tell on behalf of others, writing within the legacy of a journalistic perspective and the Christian practice of bearing witness and offering testimony. In a time of "fake news," when media is derided for its task of accountability and the necessity of being financially viable, I find myself still defending media's craft and essential work.

I am grateful *MWR* offers space to tell some of these stories. It is a privilege to communicate what I think and see. I try to write truth as I encountered it. I try to be mindful of the Pauline admonition to keep focused on what is good, beautiful and lovely. But I also want to honor the prophetic tradition that calls us toward authenticity and ac-

ON THE WAY



Stephen Kriss

countability.

Over the last months, though, it has become increasingly difficult for people to hear or read witnesses' testimony that contradicts political alignments. I have never in my years of writing on behalf of the church felt like I had to work so hard to dislodge untruth. The truth is often more complicated than our initial understanding,

I have never in my years of writing on behalf of the church felt like I had to work so hard to dislodge untruth.

and we don't often have the patience to delve deeply. We become comfortable with half-truths at best.

We have gotten to the point that volume overtakes charity in trying to understand how a situation might be interpreted through the life of Christ. Dialogue has become difficult because it requires us to believe that the person on the other side of the conversation has good intentions. Many today have lost that trust.

Dialogue also requires me to be open to changing my position or to learning that I may have been wrong, or at least ill-informed. Social media doesn't give a lot of space for this kind of open-hearted conversation. We make statements, defend and

propagate rather than question or cultivate a sense of curiosity. This carries over into our worshiping communities as well.

In my pastoral and leadership work, I want to keep writing to tell what I actually see, to tell the truth as I've encountered it. I want to keep inviting us to try to figure out what it means to discern truth beyond the sound bite, to live faithfully according to the Text and the Spirit. These days, it's hard work.

Jesus warned that this narrow way would never be easy. So we keep at it, sometimes tired, confused and bewildered, but hoping that somehow we might be aware enough to recognize Christ is actually walking alongside us, waiting to be encountered, even in these labyrinth days.

Stephen Kriss is a teacher, writer, pastor and follower of Jesus living in Philadelphia.

LETTERS & COMMENTS

'Father' is holy

Tim Bentsch is right on ("Yes, God Is Our Father," Blog, June 4). Names in the Bible for God and people have special meaning. Jesus said when you pray, say, "Our Father, who art in heaven, holy is your name." God's name — Father — according to Jesus, is holy. It was also intimate, and especially so when Jesus added "Abba, Father." The Spirit initiated this (Gal. 4:6). *Abba* is our "papa," an endearing name.

We may not understand why we should use Father. But likely it was because it was related to the church, which is family. The Apostle Paul supports this when he says, "For this reason I kneel before the Father, from whom the whole family in heaven and earth derives its name" (Eph. 3:14-15). We call fellow believers sister and brother. Jesus, too, calls us that (Heb. 2:11-12).

The Fatherhood of God is a mystery. Though we may not understand why, I'm sure the Father is pleased when we reverently address him as such. Do I have the right to always substitute another name for Father any more than I have the authority to alter any other of Jesus' teachings?

Eugene K. Souder
Harrisonburg, Va.

Summit questions

It is unfortunate that President Trump's pronouncement to end military exercises with South Korea was not included in the agreement he and the North Korean leader signed June 12. Steps to be taken by both countries toward denuclearization were not elaborated either. Eliminating warfare between adversaries is important. But couldn't the \$20 million spent on the photo op in

Singapore be put to better use meeting human needs in North Korea, the U.S. and around the world? And if the U.S. is asking North Korea to denuclearize, shouldn't all other nations, including the U.S., do the same?

Harold A. Penner
Akron, Pa.

Whose bar is low?

John Powell (A Voice from the Center, June 4) described a Doonesbury comic strip by Garry Trudeau depicting a pastor giving an announcement about what evangelicals currently view as sin: "The list of behavior that will now be condoned includes vulgarity, lewdness, sexual assault, adultery and others to be announced. At the end of service, one member said to the pastor, 'Lovin' the low bar, pastor.' Another responded, 'Me too, I feel like a saint now!' The pastor replied, 'Enjoy.'"

A low bar? By quoting an anti-Christian comic strip that falsely portrays believers in the lowest possible manner, Powell has blasphemed all of Christendom. He could not have set the bar for Anabaptism any lower. Unfortunately, this is the new face of Mennonite faith. Powell and the publisher should apologize.

David Bontrager
Mission, Kan.

Higher standards

Thank you, Richard Showalter, for "Visible Righteousness" (World Neighbors, June 18). I, too, would like to see catechesis and spiritual formation among Anabaptists rejuvenated in this way. This would require radically reorienting congregations around discipleship. Nearly every one of the early Christian practices that

WRITE TO US

Email: editor@mennoworld.org

Mennonite World Review
PO Box 568, Newton, KS 67114

Please include name and hometown. Letters are edited for clarity and length, up to 250 words.

Alan Kreider identified and Showalter named points in a direction contrary to current trends in most congregations and commands a level of commitment that is not expected of most members. These practices also presuppose a high degree of ethical coherence and a common core of basic teaching that would be challenging for many congregations to affirm. Perhaps little groups, as Showalter suggests, like the house meetings of early Christians, would be a way forward.

Darrin Snyder Belousek
mennoworld.org comment

God's elected

Regarding "Have We Forgotten?" (Letters & Comments, June 4): President Trump is part of the kingdom of this world, not the kingdom of heaven. God uses "kings" and kingdoms to accomplish his will (Rom. 13:1-7). God put Trump there, like him or not. Pray for him, that God will use him for God's purposes. That, as I understand it, is the traditional, scriptural Anabaptist response.

These are the pitfalls of immersing ourselves in the kingdom of this world. Our society is broken, and it got the candidates it deserved, neither of whom could claim moral superiority. Our government is sick because it is a reflection of the people.

Have we become so immersed in the kingdom of this world that we break relationships with people over how vocal they are about who the president is or what he does?

Duane Eby
mennoworld.org comment

Unjustified expense

How can Christians justify spending hundreds of thousands of dollars on a monument ("Statue to Honor Martyr," June 18)? Jesus made it clear in Matthew 25 our job is to minister to the least.

Lloyd W. Gingrich
Mercersburg, Pa.

Dual membership

Regarding "Southeast Conference Considers Withdrawal" (May 21): When we had the Mennonite Church/General Conference divide, some congregations decided to bridge it by applying for membership in both. Is this the time for more dual-conference churches to begin?

David Hiebert
mennoworld.org comment

Translation needed

Regarding "Discomfort Empowers" (Gathering the Stones, June 18): I need a Women Doing Theology translator to understand some of Hillary Watson's points. What does "more centered and holistic" theology mean? What "dimension of spirituality" did the prior hymns neglect? Are the new ways of thinking about spirituality biblical, or are we branching out into some inner path or vague immaterial reality? What does "church revolution" mean? My guess is it means many different things to the WDT planners and attendees. What is the difference between

revolution and revival?

John Gingrich
mennoworld.org comment

Success in Elkhart

Regarding "Elkhart Does Resist" (Letters & Comments, June 18): Joann Smith reminds us that defeating a proposed immigrant detention center was a success for civic engagement at the level of the wider community. I was glad to see how effectively the campaign reached out beyond ethnic confines and brought together a groundswell of support.

Gerald Shenk
mennoworld.org comment

World's caterwauling

Regarding "Faith Leaders' Response to Family Separation" (an interfaith statement signed by Glen Guyton, executive director of Mennonite Church USA, published on The World Together blog, June 18): I am offended that the Mennonite label is attached to this statement. If Mennonite leaders are concerned about these families, they should go to Mexico and direct these families to the border control points. There they can claim asylum and not be separated. All they have to do is follow the rules of entry. Mennonites can help with this process, but only if leaders get off their chairs, onto their feet and lead the church. I am disgusted that MC USA keeps issuing statements about whatever gets the political world riled up at the moment but refuses to help fix the problem. MC USA looks at only one perspective of these issues. Its leaders could be peacemakers but instead prefer to join the caterwauling of the world.

Neal Steiner
mennoworld.org comment

OPINION

Washington office no longer just 'a listening post'

Continued from page 1

to suggestions that we should also be willing to testify when the rights of others are involved. Constituent groups have expressed a growing concern that witness to the state should be a dimension of our service of Christian compassion."

In its early years, the MCC office focused on the draft, military spending vs. human needs, global economic justice, domestic poverty, racial justice and religious liberty. While we still work on some of these topics, there have been shifts. The office's current priorities reflect MCC's domestic and international work, including immigration, mass incarceration, North Korea, Nigeria and the Syria crisis. In each of these areas, there is still a great need for "Christian compassion" in the political sphere.

When the office opened, many saw it as representing "the" Mennonite voice in Washington. Of course, Mennonites have never been of one mind on political issues. Mennonite agencies and individuals have increasingly advocated directly with the U.S. government on issues ranging from health care to education to peace and security.



Danielle Gonzales/MCC

Hyun Hur of ReconciliAsian, Samuel Resendez of Iglesia La Roca and Rhonda Dueck of North Fresno (Calif.) Mennonite Brethren Church speak with California Rep. Judy Chu's aides, Krystal Ka'ai and Richa Mathur, as part of an immigration delegation in February.

Our office is no longer just a listening post but monitors and analyzes policies, facilitates meetings for MCC staff and constituents and encourages church members to be advocates themselves. As we carry out these activities, we listen to and learn from churches and partners in the U.S. and around the world.

In its earlier years, the office saw one of its main activities as sponsoring seminars for Mennonites in Washington. Some seminars drew more than 100

participants. Today, we have found there is not as much demand for MCC seminars, as many more conferences vie for people's attention. So we partner with other Christian organizations to sponsor "Ecumenical Advocacy Days" each spring and meet with school and church groups who come to Washington.

Have we changed?

One concern expressed when the office was opened was that

Washington would change Mennonites more than Mennonites would change Washington. It is a valid concern. Our staff take regular retreat days to remind ourselves of our rootedness in Christ and the reason we do this work.

But there is also some hubris in assuming our voice is unique and should not change. In his *Gospel Herald* article, Hershberger argued Mennonites have a "more sound theological base" than other peace groups.

Anabaptists do have important

contributions to make to the discussions in Washington. But these days, it is frequently our ecumenical and interfaith colleagues who push us to think about what peace looks like.

We also have much that we can continue to learn about advocacy by and with — not just on behalf of — people who are on the margins. These voices are within our churches and outside them. This past February, many of the church leaders who came to Washington to advocate for better immigration policies spoke from firsthand experience.

MCC's connections to communities directly impacted by U.S. policies provide integrity to our advocacy. On a recent trip to Lebanon, one of MCC's partners said, "We partner with you not only for your [financial] support, but for your advocacy." In recent months, MCC staff who traveled to Syria and North Korea were able to share their experiences with congressional offices.

U.S. policymakers may not always follow our recommendations, but they know us better than they once did.

Rachelle Lyndaker Schlabach directs the Mennonite Central Committee U.S. Washington Office.

BIBLE

Through the narrow door

A key moment in Luke comes at the end of chapter 9 when Jesus “set his face toward Jerusalem” (9:51). In the following chapters, we read stories of Jesus and his followers heading toward the big confrontation that led to Jesus’ death. We may think of this section as training for disciples, training for “taking up the cross.”

The parable in Luke 18:1-8 tells of a not-so-impressive judge and an impressive widow. The judge neither feared God nor respected people, two characteristics that probably reinforced each other. As we would expect, the judge was not responsive to the widow’s plea for help.

We aren’t told about the widow’s circumstances, but all too often widows are some of the most vulnerable people in society. Likely someone was exploiting her vulnerability, and the judge’s court was her last recourse. The judge isn’t interested in helping, but the widow perseveres. She’s not willing to accept his disregard but demanded that he do his job and protect the



SUNDAY SCHOOL SCRIPTURES

July 15 – Luke 18:1-8

July 22 – Luke 13:22-30

Ted Grimsrud

well-being of the vulnerable.

He relents, but not because of any awakening of virtue. She simply wears him down. Jesus then turns to the punch line. God, who does respect people, will be even quicker to care for the vulnerable. So, don’t lose heart. As long as people persevere in their quest for justice, the Son of Man will indeed find faithfulness when he returns.

This parable follows some alarming words from Jesus about difficult days to come (17:20-37). What might we learn about living in trying times from this parable? We learn from the widow to insist on carrying out the Old Testament law’s call for justice, understood as care for the vulnerable. And we learn from Jesus’ commentary that the glim-

Those who have a disposition to exclude others actually exclude themselves. They miss out on the meaning of God’s kingdom.

mers of justice that we might see in the grudging responsiveness of an unbelieving judge point to the much fuller and better justice of God.

Jesus offers some challenging teaching in Luke 13:22-30 — centered on the image of the “nar-

row door” (13:24), which he refers to in response to the question, “Will only a few be saved?” (13:23). This passage requires some careful reading.

A few verses earlier (13:10-17), we read of a conflict Jesus has with a religious leader over Jesus healing “a woman with a spirit that had crippled her for 18 years” on the Sabbath. As always, Jesus acts in a generous way and by doing so offends those who advocate for the scarcity of salvation and healing. Two brief parables, the mustard seed and the yeast, confirm Jesus’ portrayal of the kingdom of God as a place of welcome and liberation.

Then he gets this question about how many will be saved. Read Jesus’ answer attentively. Who is left behind the narrow door? We are not directly told.

“Abraham and Isaac and Jacob and all the prophets” (13:28) are inside. So Jesus is definitely not making a contrast between Jews and Christians. Note next who else are inside: “People [who]

come from east and west, from north and south” (13:29).

That is, a large number will be saved. The people shut out by the narrow door are those like the religious leader in 13:14 who criticized Jesus for healing the crippled woman. The principle of exclusion from the kingdom seems to be that those who seek to exclude others are the only ones actually excluded.

I’d suggest the idea in these stories is not that God actively excludes so much as that those who have a disposition to exclude others, those that don’t recognize that God’s justice is most of all about care for the vulnerable, actually exclude themselves. They miss out on the meaning of God’s kingdom — and miss the kingdom itself.

Ted Grimsrud is senior professor of peace theology at Eastern Mennonite University in Harrisonburg, Va.

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BOOK REVIEW

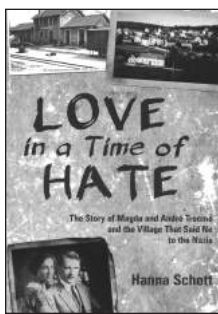
Extraordinary love, at great risk

As I write this review, the world is experiencing a refugee crisis unmatched in its history. According to the United Nations, 22.5 million people have been displaced from their homes worldwide; more than half of that number are under 18 years old. In the United States, those escaping poverty and seeking safety are being turned away at the southern border, and in May, a new U.S. policy of separating children from their parents in immigrant holding camps means that countless families will be fractured, and the violence of separation, even if temporarily, will cause life-long trauma.

I couldn’t help but think of this contemporary context while reading Hanna Schott’s *Love in a Time of Hate: The Story of Magda and André Trocmé and the Village That Said No to the Nazis*.

Schott’s extensively researched tale of courage in the face of evil and of the Trocmés’ willingness to harbor Jewish children during World War II is a prescient reminder that Christians are called to reach the least of these, even when doing so means disobeying authorities and their unjust laws.

Schott begins by exploring the early lives of Magda and André Trocmé, whose vastly different upbringings nonetheless informed a strong sense of righteousness and a distinct call to help those in need. Magda Grilli di Cortona was born into Italian aristocracy, although her mother died when she was only four weeks old. Her childhood was marked by loneliness, and the detachment of a grieving father, who remarried when Magda was 10, to a stepmother jealous of her spouse’s first love, and so of his daughter. When Magda graduated from a Catholic boarding



LOVE IN A TIME OF HATE

By Hanna Schott
Herald Press, 2017

Reviewed by Melanie Springer Mock

school at age 18, she received the unexpected gift of passage to New York, rare at the time because of the First World War.

The decision to travel to a new country to study social work would change Magda’s life. It was there that she met André Trocmé, who grew up in a strict Protestant home characterized by earnest faith but “lacking in mercy — a piety that did not recognize forgiveness or grace.” The Battle of the Somme, fought near André’s home, became a pivotal moment in the young man’s life. Not only did he know people fighting on both sides of the trenches, he also met a German soldier, whose Christian witness and conscientious objection to war touched André deeply. This encounter would change the course of André’s life, and after compulsory military service (for which he refused any military duties), André traveled to New York to study at Union Theological Seminary.

Schott carefully lays the groundwork for what will follow in André’s and Magda’s lives: their awkward yet serendipitous meeting in New York; their decision to marry; God’s provision in unexpected places; and their sense that God was calling them to do important work, especially given their shared desire to reach those in need. Certainly there were road-

Trocmé turned to his understanding of nonresistance to inform his church about what to do in the face of Nazi aggression.

blocks that stymied their trajectory, including André’s fears that Magda’s health might distract him from the hard labor of mission or pastoral work. André later reflected that “only in the course of time would I recognize the extraordinary love and endless commitment of which Magda was capable.”

That extraordinary love and endless commitment is a crucial characteristic in both André’s and Magda’s lives, especially after they settled in a small town in southern France, Le Chambon-sur-Lignon, where André was called to pastor a Reformed Protestant church. André had been turned down for pastoral positions at several larger congregations, given his pacifist convictions, and the call to Le Chambon — with its long dreary winter, its isolation, its lack of culture — was not wholly alluring to the Trocmés, whose family

would grow to four children. Nonetheless, the couple settled in and began their work, not knowing that in a few years their village and congregation would begin a life-saving mission.

The narrative turns toward the horrors of World War II and how a town and its Protestant minister became a haven for refugees fleeing Nazi-occupied France. André Trocmé had already established the theological groundwork for his congregation to welcome refugees, perhaps recognizing that war was imminent. When it became clear France would be embroiled in war, Trocmé turned to his understanding of nonresistance to inform his church about what to do in the face of Nazi aggression.

The congregation — indeed, all of Le Chambon — responded. The final part of *Love in a Time of Hate* outlines the extraordinary efforts of the Trocmés and the village to rescue Jewish children whose parents are being deported to concentration camps. This work required courage, not only for the Trocmés but for others in their community who resisted Nazi orders.

False identification documents were procured for the children. Families took in children as their own, changing their names. With wartime rationing, more children meant less food for each person in a family. The Trocmés established an extensive communication network requiring that Magda meet with other townspeople in her kitchen (the domestic scene served as a cover for subversive activity). These townspeople dispersed to other kitchens to spread news and strategies for refugee work.

These efforts did not come without costs, which Schott com-

pellingly narrates. Not every young person in Le Chambon escaped deportation to concentration camps, nor did every adult escape the punishment of the German military. André Trocmé also spent some time in prison for his subversion of Nazi policies. And still, because of the work of the Trocmés and many others, the lives of countless Jewish children were spared, their humanity and dignity preserved because, as André Trocmé reflected, “in the end, good will triumph over evil.”

Schott relied extensively on the writings of André and Magda Trocmé to produce *Love in a Time of Hate*, but was also able to interview the children and grandchildren of those who lived in Le Chambon during the Second World War. Her use of these first-person accounts affords the rare opportunity of seeing history unfold and to understand the thoughts that informed the choices made by the Trocmés and their allies. Fundamentally, *Love in a Time of Hate* serves not only as a fascinating story but as a call to action for those who believe in working for justice and against evil.

The Trocmés bear witness to what it means to embrace unflinching courage when events demand it and also what it means to practice biblical nonresistance by overcoming evil with good. Given our current political climate, the global refugee crisis and the separation of children from their parents, *Love in a Time of Hate* points us to the brave work of loving those on the margins, even at great risk.

Melanie Springer Mock is professor of English at George Fox University in Newberg, Ore.

WORLD & FAITH

Evangelicals oppose family separation

■ Support for Trump is tested as Bible gets caught up in the debate

By HARRY BRUNIUS
The Christian Science Monitor News Service

When Julie Frady planned to make a poster to protest the Trump administration's "zero tolerance" immigration policy, she wanted to find the perfect Bible verse to stand against it, one nobody else would expect.

She's voted Republican most of her life, but Frady, an evangelical Christian who lives in Wichita, Kan., says she was "appalled" by the Trump administration's practice of separating immigrant children from their parents. And was especially appalled at the administration's stated purpose to use the practice as a deterrent to other immigrant families thinking of crossing the border illegally.

Since she joined about 60 protesters who marched in front of the United States Citizenship and Immigration Services office June 14, more and more people across the political spectrum began to express moral reservations at the practice.

But in many ways, it was evangelical Christians, including some of President Trump's most vocal supporters, who first began to change the course of the national conversation.

Their voices were among those that made an impact: On June 20, the president issued an executive order to detain parents and children together instead of separating them.

Before opposition to the policy began to dominate the national conversation, Frady decided to use a verse from Obadiah for her poster. The Hebrew prophet condemns the nation of Edom for closing its borders to Israelite refugees fleeing the Babylonians.

In multiple colors, she drew:



Patrick T. Fallon/Reuters

People protest outside City Hall in Los Angeles on June 7, opposing the Trump administration's zero-tolerance policy, which has resulted in thousands of immigration children being separated from their parents.

"The LORD declares: You should NOT stand at the crossroads to cut down fleeing REFUGEES . . . in the day of their DISTRESS."

"I place an extremely high value on the authority of Scripture," Frady said. "I would not knowingly go against something I thought the Bible commanded."

Scriptural defense?

It's a defining feature of evangelical identity: the centrality of Scripture for both personal piety and political action. Indeed, the Bible, and the voices of evangelicals around the country, became a focus of the immigration debate.

"I don't think we should be using Scripture to defend any of these laws. My question is: How does love demand us to act?" said Sister Phyllis Peters, a Roman Catholic nun, speaking in Brownsville, Texas, on June 18.

Rep. Sheila Jackson Lee of Texas called on religious leaders to act, saying, "It will take that kind of spirit that is nonpartisan, religious, social and humanitarian, and I think that group is much stronger than the

IMMIGRATION

federal government at this time. We must stand up to the federal government when it is necessary."

Still, white evangelicals have been Trump's most ardent supporters, and they remain the most supportive of his administration's immigration policies.

Evangelicals within the Trump administration, including Attorney General Jeff Sessions, invoked the Bible to defend the policy of separating children.

On June 14, Sessions told an audience in Fort Wayne, Ind., "I would cite you to the Apostle Paul and his clear and wise command in Romans 13, to obey the laws of the government because God has ordained them for the purpose of order."

More than 600 United Methodist clergy and laypeople signed a denominational complaint against Sessions, a fellow United Methodist, condemning his role in the border policy.

Of the four charges against Sessions, the first three — child abuse, immorality and racial discrimination — were in reference to the border policy. The last, regarding the dissemina-

tion of doctrines against Methodism, followed Sessions' attempt to defend separating families during the June 14 speech, in which he rebuked "church friends" who criticized the policy by insisting its enforcement is biblical, citing Romans 13.

It is very unusual for a complaint to be brought against a layperson in the United Methodist Church. In recent history, most complaints have been brought against clergy who have performed or entered into same-sex marriages.

'Only in America'

The fact that a political debate over immigration policy became a debate over biblical interpretation speaks to the influence evangelicals wield in U.S. politics, notes David Gushee, a professor of Christian ethics at Mercer University in Atlanta.

"Only in America in the 21st century and with a conservative Republican government would we be having these public biblical arguments about immigration policy," he said.

Yet after Sessions invoked Romans 13 — "Let everyone be subject to the governing authorities, for there is no authority except that which God has established" — Christians, including many white evangelicals, pointed out the long history of this passage, which Gushee says "has been used and abused by tyrants and governments doing injustice for centuries."

"There are two dominant places in American history when Romans 13 is invoked," said John Fea, a professor of American history at Messiah College in Pennsylvania, to *The Washington Post*. "One is during the American Revolution [when] it was invoked by loyalists, those who opposed the American Revolution." The other was in the middle of the 19th century, to support the Fugitive Slave Act.

Pence addresses Baptists, who debate whether he should

By ADELLE M. BANKS
Religion News Service

DALLAS — Vice President Mike Pence touted President Trump's meeting with North Korean President Kim Jong-un in a speech before Southern Baptists and urged their continuing prayers.

The speech drew cheers from a friendly crowd as Pence tallied accomplishments popular with evangelicals in areas from abortion to aid for persecuted Christians abroad. Concerns raised one day prior — about the denomination appearing too cozy with one political party — faded to the background.

"While strong American leadership has accomplished much, he and I both know that the effective and fervent prayers of a righteous people availeth much," Pence said June 13, referencing the Book of James. "Let's all pray — pray for peace for the Korean people and the world."

The day before his speech, a messenger, or delegate, request-

ed reconsideration of the plans to welcome Pence. He was overruled.

Before a packed hall of the Kay Bailey Hutchison Convention Center, Pence gave a 35-minute speech that sometimes resembled a sermon. He ticked off accomplishments and plans of the Trump administration that have particularly appealed to many evangelicals, including Southern Baptists. He cited their continuing efforts to aid religious minorities across the globe and protect religious liberties in the U.S. and the decision to move the U.S. Embassy from Tel Aviv to Jerusalem.

Baptists rose to their feet when he proclaimed that Trump was the "most pro-life president in American history." Pence mentioned that the president's first act in office was to re-establish the so-called "Mexico City Policy," which halts government funding of groups that support or conduct abortions overseas, and that Trump acted

U.S. POLITICS

more recently to prevent Title X family planning funding from going to any domestic programs that provide abortions.

"Today, on behalf of the president I want to say thank you, thank you to the Southern Baptist Convention for the essential and irreplaceable role you play in America," he said. "And I'll make you a promise: This president, this vice president and our administration will always stand with you."

Objections raised

On June 12, the opening day of the two-day meeting of the Southern Baptist Convention, several of the more than 9,000 messengers, or delegates, rose to object to having elected officials, and Pence in particular, speak at annual meetings.

Garrett Kell, an Alexandria, Va., pastor, suggested Pence's time slot should be replaced with a time of prayer.

ADVOCACY

Poor People's Campaign ends with vows to keep protesting

By ADELLE M. BANKS
Religion News Service

WASHINGTON — A multi-racial, intergenerational crowd of social justice activists, union workers and people of faith gathered on the National Mall in late June to get marching orders for their next steps in a new Poor People's Campaign.

Thousands of people prayed, cheered and listened intently as speakers called for a re-energized approach to fighting poverty and other social ills they say are plaguing the country. Organizers urged those who had traveled from as far away as Alaska and Alabama to raise their hands in a show of commitment to educating voters in the days ahead.

William Barber II, co-chair of the Poor People's Campaign: A National Call for Moral Revival, set a serious tone for the June 23 gathering and what he hopes will follow it.

"The problem in Capitol Hill is they don't listen, and so we're not going to model that," Barber said. "This is not fellowship. This is revolution."

The campaign is an echo of the one organized 50 years ago by Martin Luther King Jr. that brought together a wide range of activists, including Jews and Christians, farmworkers and Appalachian poverty volunteers.

Where King focused on the "three evils" of racism, poverty and militarism, the new version has added environmental justice.

Kicking off on Mother's Day with rallies across the U.S. and ending on the Mall, the campaign's 40 days sought to energize a similar interfaith effort on a host of mostly liberal causes.

"By God we have," said Liz Theoharis, Barber's co-chair and a Presbyterian Church (USA) minister, referring to rallying activists for voting rights, homeless advocacy, equitable education and improved wages. "Just over the past 40 days, over the past few months, we have come together. There are state coordinating committees in 40 states across this country building the Poor People's Campaign."

Barber, a Christian Church (Disciples of Christ) minister known for his "Moral Mondays" rallies in North Carolina, said the campaign was nonpartisan. But speakers decried Trump policies — especially recent separation of migrant families at the U.S. border — among the lists of problems in the country.

Civil rights veteran Jesse Jackson, a leader of the original Poor People's Campaign, urged the granting of asylum for children and families that had been separated at the border and stressed the importance of Election Day.

"We have the power to take our nation back in November," said Jackson, as he asked the audience to repeat: "I can vote. I will vote. I must vote."

WORLD & FAITH

Catholic University battles over Catholic identity

Hiring practices said to favor conservative Catholics

By JACK JENKINS
Religion News Service

WASHINGTON — In February 2012, about a year after John Garvey was named the 15th president of the Catholic University of America, Stephen McKenna, chair of the media studies department, was trying to fill a faculty position. After a lengthy search, he and others narrowed it down to three candidates — only to learn the new president had abruptly rejected all three.

According to McKenna, it turned out that Garvey had canceled the search because none of the three finalists openly identified as Catholic. McKenna said that when he visited Garvey's office to discuss the matter, he was lectured on "how to pre-target a desired Catholic candidate, and run a search designed to land that person."

"This was both new and alarming," McKenna told Religion News Service in an email. "The policy had always been, 'all other things being equal, hire the Catholic.' Clearly, now we were to follow that policy with a wink. We were now to do affirmative action hiring for Catholics."

Formally established by Pope Leo XIII in the late 1880s, the university was founded by the American Catholic bishops as a beacon of the faith in U.S. academia. The blue Byzantine dome of the Basilica of the National Shrine of the Immaculate Conception adjacent to campus is visible from much of the District of Columbia, not least from the U.S. Capitol three miles away.



Jacquelyn Martin/AP

The Basilica of the National Shrine of the Immaculate Conception, next to Catholic University of America, in Washington.

Highly regarded for its philosophy and social work departments, CUA today is ranked the 120th best school in the country by *U.S. News & World Report*, tied with two other Catholic universities, Duquesne and DePaul.

Since Garvey's arrival, however, CUA has become known too for its adherence to what many see as conservative principles, which it enforces with what critics call unorthodox hiring practices and by closely governing aspects of student life. That effort, detractors argue, makes CUA's education mission more difficult, not least by pushing the university into a spiral of declining enrollment and strained resources.

'Leading back to God'

The university's leaders don't deny their vision for the school includes a staunch Catholic identity, nor do they apologize for their pursuit of Catholic professors. Speaking last year at a forum convened by the conservative Cardinal Newman Society,

EDUCATION

The debates over hiring go beyond ensuring the university's Catholic identity to questions about what it means to be a faithful Catholic.

where CUA was lifted up as one of 20 schools that "will truly lead this nation back to God," Garvey noted St. John Paul II's call while pope for Catholic universities' faculties to be majority-Catholic.

Andrew Abela, named provost in 2015 after serving as dean of the business school, told RNS, "There are over 200 Catholic universities, the vast majority of whom do not take their Catholic identity as seriously as we do."

In recent months, the school

has drawn attention primarily for its public disputes with its faculty (currently 58 percent Catholic, according to Newman) over a proposal known as Academic Renewal, which consolidates some programs and reduces the number of professors.

The changes are necessary, the administration maintains, to tackle the school's \$3.5 million deficit, but they have sparked frustration among faculty and led to the creation of a website criticizing the proposal. In early June, an informal body called the Faculty Assembly took an unofficial vote of no confidence in Garvey and Abela.

Some observers say the feud is part of a wider confrontation over Garvey and Abela's supposed desire to transform the school into a conservative bastion. The debates over hiring, they say, go beyond ensuring the university's Catholic identity to questions about what it means to be a faithful Catholic.

"Increasingly, hires are inspected by the provost department to see not only whether the person who is proposed to be hired is Catholic, but whether that person is a conservative Catholic," said a faculty member who, like many employees who expressed similar sentiments, did not want to be identified for fear of retaliation.

In the Catholic magazine *Commonweal*, Julia Young, a graduate and second-generation faculty member at CUA, described a "culture of fear" among the faculty. "No one — not even senior tenured faculty — wants to speak out, for they risk being fired and being accused of insufficient support for the university's mission," Young wrote.

How Catholic?

At elite Catholic schools, "how Catholic?" has been a topic at least since the 1960s, when, after Vatican II, they began to compete with mainstream institutions. It's safe to say that all of them are committed to a Catholic environment in their hiring. As Richard Conklin, a former vice president at the University of Notre Dame, once observed, "The disagreement comes in deciding how big a thumb on the scale Catholicism should be."

Abela strongly rejected any suggestion that CUA gives conservative Catholics preference in its hiring. "The claims that we are moving right or somehow moving more conservative are just an attempt to make a caricature of what we're doing," he said.

However, Garvey and Abela have provided their critics with fodder by raising funds from politically conservative, even libertarian, sources. In 2013, the university announced a new School of Business and Economics would be kick-started with a \$1 million grant from the Charles Koch Foundation, known for funding conservative political candidates. Over the next three years, the foundation would pledge \$11.75 million.

Some Catholics may argue that Garvey and Abela are merely holding still in a church that is swaying left since Pope Francis was elected in 2013. Francis' emphasis on matters such as economics and the environment — instead of narrowly focusing on abortion and same-sex marriage — has upended not only expectations but church careers born under his two predecessors, both relative conservatives.

NEWS

MC USA leaders advocate for peace in Palestine, Israel

By JONATHAN BRENNEMAN
Mennonite Church USA
Mennonite Central Committee U.S.

WASHINGTON — Six leaders from Mennonite Church USA advocated for peace and justice in Palestine and Israel on May 22 at congressional offices.

The visit took place just days after Israeli soldiers killed more than 60 largely nonviolent Palestinian protesters May 14 in Gaza, and many of the delegates asked their representatives to respond to this.

"I relayed my deep, deep concern about the situation in Gaza, asking my representatives to take a stand for the rights of Palestinians," said Tim Seidel, director of the Center for Interfaith Engagement at Eastern Mennonite University, "and given the significant amount of aid the U.S. provides to Israel each year, to call for an investigation into Israeli military actions."

Members of the delegation visited 15 congressional offices representing five states. The advocacy event was planned and financed jointly by MC USA and the Mennonite Central Committee U.S. Washington Office.

They asked their senators and representatives to support legislation protecting the rights of Palestinian children held in detention by the Israeli military and raised concerns about anti-boycott legislation in the U.S.

Delegates also shared MC USA's "Seeking Peace in Israel and Palestine" resolution, which was passed in 2017 and calls for "peace, security, justice and flourishing of all people living in Israel-Palestine, including Jews, Christians and Muslims."

"We believe this resolution offers a unique perspective based on the well-being of all people in the region," said Mennonite Mission Network executive director Stanley Green during a meeting at Indiana Sen. Joe Donnelly's office.

Each of the delegates has spent time in Palestine and Israel, some through MC USA's Come and See tours.

One of the key issues they addressed was H.R. 4391, "Promoting Human Rights by Ending Israeli Military Detention of Palestinian Children Act," which would prohibit U.S. tax dollars from being used to support the detention and ill treatment of



Stanley Green/MC USA

Charissa Zehr, MCC U.S. Washington Office legislative associate for international affairs, and Jonathan Brenneman, coordinator of Israel/Palestine Partners in Peacemaking for Mennonite Church USA, head to Capitol Hill to advocate for peace in Palestine and Israel.

Palestinian children. According to the Israeli Prison Service, the Israeli military is detaining about 300 Palestinian children ages 12-17. Numerous human rights organizations, including Human Rights Watch, Amnesty International and B'Tselem, have documented widespread mistreatment and abuse in the mili-

tary detention system.

"Widespread detention of Palestinian children criminalizes the Palestinian people, labeling them as threats to the outside world," said Cyneatha Millsaps, pastor at Community Mennonite Church in Markham, Ill., and program director for MCC Great Lakes.

Rep. Bobby Rush, Millsaps' representative, expressed support for the resolution. Some delegates expressed more difficulty finding common ground with their elected officials.

Kathy Neufeld Dunn, associate conference minister of Western District Conference, shared the story of Esther Koontz, who successfully contested the Kansas law that prohibited her from participating in a state teacher program because Kansas law requires people with a contract through the state to sign an affidavit that they will not "boycott Israel or the occupied territories."

"Many of us in WDC have begun to struggle with the issues Esther courageously raised," she said. "What happens when my government commands me to take actions that go against how I understand what it means to follow Jesus? How will I respond?"

Other delegates included Jason Boone of MMN's Peace and Justice Support Network and Jonathan Brenneman, coordinator of Israel/Palestine Partners in Peacemaking for MC USA, who helped organize the visit.

OPINION

MOSAIC

A patchwork of Anabaptist news and ideas

Hidden beauty continues to bloom

Before fleeing Russia in the 1870s, some of the women in the 35 families that settled in Henderson, Neb., decided to bring some of their most treasured pieces of home along to America. Steph Peyatt writes in the *York News-Times* that because there was little room for luggage on the ship, women sewed Russian peony bulbs and seeds into their dress skirts. “The peony bushes that were grown from these original seeds have been passed down from generation to generation,” Peyatt writes, “and still continue to bloom every May in Henderson.”

Generations’ roles reverse

Before Vic Stoltzfus became president of Goshen (Ind.) College in 1983, his daughter Rebecca, a Goshen College student, wrote him a letter of encouragement. Nearly 35 years later, when Vic learned Rebecca would be Goshen’s 18th president, he responded with a letter of his own. The *Goshen College Bulletin* published both letters in its current issue. Rebecca confided that “I don’t want people to dislike you, and presidents are highly unlikeable people.” She feared he might go bald. Vic wrote that Rebecca’s letter brought him close to tears. He expressed confidence in her and noted that “you won’t go bald, but you may get very white.”

When prayer isn’t wanted

There is no one-size-fits-all approach to interacting with people living with a mental illness. Irma Janzen writes in *The Messenger* of Evangelical Mennonite Conference that some people might want others praying for them, and oth-

ers don’t. Maybe they’re tired of platitudes when their prayers are cries and laments. “Let’s never assume that because a person does not want prayer at a certain time that they are not in a solid relationship with God,” she says. “Maybe their faith is even stronger and more meaningful than mine.”

What’s the benefit of benefit auctions?

Daniel R. Burkholder of Ephrata, Pa., writes in *The Eastern Mennonite Testimony* that benefit auctions can be wasteful and pose many dangers. Bidding above market value violates standards of humility. Money and time spent traveling to, setting up and cleaning after sales could be used to generate income for anonymous donations to a deacon fund offering. Some sales even promote friendships across Mennonite, Amish and Brethren lines: “Intermingling freely across a broad spectrum of denominations exposes one to the spiritual hazards of ecumenism.”

Women’s ordination still an uphill climb

This year marks 50 years of women’s ordination in the Church of the Brethren. Tara Hornbaker, a former pastor and retiring professor of ministry formation, missional leadership and evangelism at Bethany Theological Seminary, writes in *Messenger* that she wishes she could write an article stating women’s experience in ministry is the same as their brothers’. “The painful truth is this: Our women graduates are rarely, if ever, called to lead larger, full-time congregations immediately following seminary,” she says. “Many of our male graduates are. . . . We have a long way to go before gender issues are no longer a hindrance to the church.”



J. Nelson Kraybill

Inspired by the painting “Encounter,” Nancy Kauffmann talks about Jesus’ interactions with women.

Jesus calls women to the center

Nancy Kauffmann of Goshen, Ind., has long been a pioneer as a woman in congregational and denominational leadership. So it’s not surprising that a painting by Chilean artist Daniel Cariola in a chapel next to the Sea of Galilee caught her attention.

She and fellow pilgrims already had seen the first-century synagogue recently discovered nearby among ruins of ancient Magdala, probably the hometown of Mary Magdalene. But the painting “Encounter,” which shows the hand of an “unclean” woman reaching to touch Jesus (Mark 5), stopped Nancy in her tracks.

When Jesus felt power go out from him, he said, “Who touched my clothes?” In front of the painting of that scene, Nancy Kauffmann spontaneously began to teach:

“Why did Jesus call out the woman who touched him? Why embarrass her in front of the crowd? Jesus could have let her quietly slip away. She had risked being humiliated, since Rabbinic law considered her untouchable due to her blood issue. For 12 years she had suffered, spent all her money on doctors, and had to be desperate. Yet she believed that by touching Jesus she would be healed.

“By Jesus calling her out, he legitimized her. He brought her from the margins to the center of the community. He affirmed her boldness to ignore the law and risk touching him. Jesus called her ‘daughter,’ signifying her place in the family of God. Instead of ignoring or rejecting her, Jesus invited the woman to talk, and blessed her.

“Jesus constantly engaged women in theological discussion: the woman at Jacob’s well (John 4), or the Canaanite woman begging Jesus to heal

HOLY LAND PEACE PILGRIM



J. Nelson Kraybill

Compared to how society treated women, Jesus engaged and affirmed them.

her daughter and countering his hesitation to heal outside of Israel by saying, ‘Even the dogs get crumbs under the table’ (Matthew 15). Compared to how society treated women, Jesus engaged and affirmed them for their thoughts and their faith. He stood up for them in public — including the woman ‘caught in adultery’ (John 8; heaven knows where the partner was), or the woman who put perfume on his feet (Luke 7).

“Women could not give witness in court, and often their word was/is dismissed. Yet the risen Christ showed himself to women first. They then go back to the men to announce that Jesus is risen. Jesus himself told Mary Magdalene to proclaim the news! She had to be brave to go to the tomb in the first place in spite of what religious and civil authorities had done to him.

“Mary has courage to stay at the tomb, receive the angel, and then see Jesus. Guards play dead and then run. Chief priests try to control the story by paying off the guards. But Mary Magdalene moves forward to announce the resurrection to the other disciples.”

For centuries the Christian church has considered her the “Apostle to the Apostles.”

“Jesus calls women into the center of the faith community as full-fledged participants,” Nancy Kauffmann says, “and invites us to engage our minds and hearts. We too are created in the image of God.”

J. Nelson Kraybill is a retired pastor, and president of Mennonite World Conference. See more biblical reflections and information on upcoming Holy Land tours at peace-pilgrim.com.

Summit: substance or smokescreen?

By TIM HUBER
Mennonite World Review

Long on spectacle and short on details, the summit that brought together the leaders of the United States and North Korea on June 12 in Singapore produced a conflicting outcome. Donald Trump and Kim Jong-un signed a joint statement agreeing to more peaceful relations and affirming North Korean denuclearization. Trump stated afterward that the U.S. would discontinue costly and “provocative” war games with South Korea and that he hoped eventually to withdraw 28,000 U.S. troops

from the Korean peninsula.

When a U.S. president cancels war games and talks about reducing or ending a six-decade military presence, agents of peace have cause for hope. When hawkish political leaders stop flinging insults and talk face to face, pacifist Christians should acknowledge that talking is better than fighting.

Yet skepticism persists, as it should. Why is Trump so interested in being cozy with North Korea, a communist state defined by human rights abuses? He arrived in Singapore after bolting from the G-7 summit in Canada, where he argued with

America’s closest allies, insulted Prime Minister Justin Trudeau and called for Russia’s similarly ruthless leader to get his seat back at the adults’ table.

The post-truth era of journalism muddies the water. Each member of the press knows which side it’s on and acted accordingly. The scene played out in similar fashion to President Obama’s 2013 Iran nuclear deal, but with the roles reversed.

On the left, the *Washington Post* stressed a lack of guarantees about North Korea’s denuclearization pledge and the pushing aside of human rights concerns. The *New York Times* said Trump

was “outfoxed”; columnist Nicholas Kristof said the U.S. “made important concessions to North Korea and got nothing tangible.”

On the right, *Fox News* used all caps to deem the summit “historic.” Commentator Sean Hannity compared it to Ronald Reagan meeting with Mikhail Gorbachev in 1986 in Reykjavik. Stuart Varney praised how sanctions will remain in place: “Kim Jong-un would not have come to the table if he thought he could bamboozle this president. He knew ‘hard-line Trump’ was no game.”

These days, it is difficult to know if the truth is somewhere in the middle. Reporters at the

summit originally thought a glowing White House video about the two leaders being peacemakers actually came out of the North Korean ministry of propaganda.

It is an understatement to call Trump’s political leadership unorthodox. Is he a peacemaker? He hasn’t invaded any country yet.

Actions speak louder than tweets. Pacifist Christians should remain vigilant of a president who says he wants to decrease troop presence while increasing military budgets.

Tim Huber is MWR associate editor.

NEWS

WHILE THE SUN SHINES



Dale D. Gehman

An Amish couple travels along Emerson Road west of Kidron, Ohio, on June 16 while Amish farmers try to get the last of the hay baled and put under a tarp before the rain hits.

CONVERSATIONS OF THE SOUL

■ Spiritual directors nurture a contemplative stream as network evolves

BY JUNE MEARS DRIEDGER

ALBUQUERQUE, N.M. — For Jane Thorley Roeschley, the opportunity to meet with other Mennonite spiritual directors is why she attends retreats offered by the Mennonite Spiritual Directors Network.

“These retreats provide the occasional opportunity to gather with other spiritual directors, and to experience worship in that setting was such a gift,” she said. “The national retreats bring people from outside [the Mennonite churches], and that is a gift, too.”

Along with Roeschley, 76 directors gathered May 10-8 in Albuquerque for the national retreat to engage, discern and worship with one another.

The theme was “Attending to Love: Within and Without.” Guest speakers were Richard Rohr, an ecumenical teacher, author, Franciscan priest and founder of the Center for Action and Contemplation; and Angela Reed, associate professor of practical theology and director of spiritual formation at Truett Seminary, a part of Baylor University in Waco, Texas.

The retreat focused on how spiritual directors work with people both within congregations and outside. Marlene Kropf, a member of the Mennonite Spiritual Directors Network steering committee, described many people seeking spiritual direction as “on the edge of the inside of the church.”

Rohr encouraged spiritual directors to remember that spiritual direction should lead others away from either/or thinking.

“Stop labeling and stop judging,” he said. “. . . Implant love where our deepest knowing is as children of God.”

Kropf summarized Rohr’s two sessions: “The edge is a liminal space and is always uncomfortable, but there is unlimited love present.”

Roeschley said she was “delirious with gratitude” for Rohr’s teaching, which she described as “dense with wisdom.”



Jane Thorley Roeschley

Richard Rohr speaks at the Mennonite Spiritual Directors Network retreat: “Stop labeling and stop judging.”

How do we cultivate spiritual conversations in the congregation?

— Jane Thorley Roeschley

Space for the sacred

Reed, who co-authored *Spiritual Companions: A Guide to Protestant Theology and Practice* with Marcus Smucker and Richard Osmer, focused on spiritual direction within the congregation.

She reminded the group that “our call is reconciliation between God and ourselves.” She defined practical spirituality as a “holding space for the sacred.”

Raised as a Mennonite in Canada, Reed described the gifts of Anabaptist spiritual direction:

- Accountability and confession;
- Authentic spiritual life and practice of the director;
- The director and directee both shaped by a congregation’s life and ministry;
- Accompaniment in suffering and advocacy for hope and healing;
- Nurturing a spiritual life that never ends in the self but extends into mission and witness;

■ Rooted and grounded in theological convictions.

“I appreciated Reed’s description about the church providing conversations about the soul,” Roeschley said. “How do we cultivate spiritual conversations in the congregation, not only in a formal spiritual direction structure but to help lay people talk about the sacred?”

Honoring foreparents

Kevin Clark, a member of the network’s steering committee, remembered those who introduced spiritual direction in the Mennonite churches beginning in the 1970s. Clark described this introduction as a “transformational shift led by the Holy Spirit.” He named Kropf, Eugene and Mary Herr, Marcus Smucker, Thelma Groff, Wendy Miller and John Martin as the foreparents of this “contemplative stream within the Mennonite church.”

In the 1990s, Kropf began a list of Mennonite spiritual directors across the U.S. Today, Mennonite Church USA maintains a list at mennoniteusa.org/resource/spiritual-director-listing.

In response to interest expressed by directors, the first national retreat was held in 2008.

Since then, Clark noted, “The group has evolved from a list of names of Mennonite spiritual directors in Mennonite Church USA, which was maintained by the denominational office, to a growing organization whose priorities are evolving.”

Miriam Frey, a spiritual director from Mennonite Church Eastern Canada, facilitated discernment regarding the network’s future. The steering group distributed two proposals, one to become an affiliate group of Mennonite World Conference, the other to develop a modest structure for the group.

While the group expressed openness to the proposals, the steering group will take into account a variety of suggestions.

“I am re-inspired to take spiritual direction into my retirement next year,” Roeschley said.

WORLD REPORT



Sebastián Navarro Medina/MWC

Unidentified men pose with a plaque installed at the sports arena in La Esperanza, Colombia. Translated into English, it reads: “Forgiveness is not for the one who deserves it, seeks it or asks for it but for the one who needs it, although they are not conscious of it. Our hope is reconciliation for all! Christ the Only Hope Mennonite Brethren Church. July 20, 2017.”

COLOMBIA

Reconciliation day makes lasting impact

LA ESPERANZA — A plaque in the sports arena here memorializes the day this village became known for the laying down of weapons rather than guerrilla violence.

On July 20, 2017, a reconciliation event took place in La Esperanza after decades of military groups exercising threatening sovereignty over local people with land mines, forced disappearances and outright combat. The community’s proximity to the Pacific Ocean gave it strategic importance for cocaine transportation.

A team from *Fundación Edu-paz*, a nonprofit organization founded by the Mennonite Brethren Church in Colombia to promote peace and conflict resolution, had come to the community after a violent incident on April 13, 2015, to facilitate a process of healing, transformation and response.

As the group engaged with the community, it found a church willing to form spaces of peace and reconciliation, using organized group work and inspiration from the Word of God. Eventually, this process included participation of FARC-EP ex-guerrillas.

At the reconciliation event, children created a representation of what war meant to them. People sang songs of peace as prayers to God. The church invoked God’s presence and support. Social leaders and state representatives gave hopeful messages. And an ex-combatant asked for forgiveness for what happened in that place.

— Juan David Morales Sánchez, for Mennonite World Conference

FRANCE

Coalition protests arms exhibition

PARIS — Mennonites, Quakers and other Christians from several European countries protested at the biennial International Exhibition of Defense and Security June 11-15.

The independent Catholic daily newspaper *La Croix International* reported an association called Stop Fuelling War was created last year by the protesters to denounce the manufacture and commercialization of weapons and calling

for the exhibition to cease.

“It’s very difficult to motivate young people about these issues,” said Silvie Hege, a pastor at the Mennonite church in Châtenay-Malabry and a member of Stop Fuelling War. “Many of them believe that nonviolence has been achieved in our society. . . . We have to remind young people that we must always be committed to promoting nonviolence.”

At the European Mennonite Conference held in May in Montebeliard, attendees passed a motion demanding that French Prime Minister Emmanuel Macron and other political leaders condemn the arms exhibition. — MWR staff

BOLIVIA

Association holds evangelism event

CUATRO CAÑADAS — A network of Mennonite congregations across Bolivia organized a week of evangelization efforts June 4-10, preceded by a gathering attended by about 1,500 people June 3 near the capital of Santa Cruz.

Arbeitsgemeinschaft unter Mennoniten (Working Group of Mennonites, or AGUM) is made up of at least eight churches in a variety of colonies and works to support mission efforts in the villages of Dorado, Concepción, Filadelfia and San José.

Guest speaker Andreas Lemke of Germany was invited to give speeches throughout the week in evangelization assemblies.

AGUM strives to equip workers, strengthen churches and support evangelization efforts in Old Colony settings, including by founding new churches and offering financial support for church construction.

The working group coordinates evangelism, youth events, joint programs for children, preacher exchanges, family vacations, youth camps and more.

In recent years, AGUM has supported the *Guia de Paz* addiction treatment facility near Pailón with finances and personal. It has also supported programs to spread Christian literature in Bolivian schools and fight leprosy.

In 2007, a Bible school was started in Campo Chihuahua Colony, attended by students from AGUM congregations. Today some of those students are serving in their congregations.

— Die Mennonitische Post

NEWS

Partnership leads to a Bible class in Philadelphia

Kingdom Builders Network, Mission Network, Hesston College join to bring Scripture to life in an urban context

Mennonite Mission Network

PHILADELPHIA — Three organizations that five years ago had little in common have been on a journey of discovery toward partnership.

The partners are Kingdom Builders Network, Mennonite Mission Network and Hesston (Kan.) College.

Their journey has paved the way for a Hesston course taught by KBN leaders in Philadelphia.

KBN counts almost 50 diverse Anabaptist churches and non-profit organizations in its Philadelphia network. Members gather monthly to read the Bible and pray together.

“We are an ethnically diverse group of urban and inner-city churches that is Christ-centered and Anabaptist,” said Pastor Juan Marrero, KBN co-chair.

Del Hershberger, MMN director of Christian service, was commissioned to learn from immigrant churches and churches of color to see how MMN could partner with parts of the church that were often not served well.

As he began to visit urban churches around the U.S., he often made his way to KBN meetings in Philadelphia.

The KBN executive committee identified three areas the broader church might offer to strengthen the churches of Philadelphia: Anabaptist theological education, resources for conflict transformation, and job-skills training and job creation.

It was clear KBN also had much to offer the broader church for mutual benefit.

Scripture in context

MMN encouraged KBN to ask Hesston to offer its introductory Bible course to Anabaptists in Philadelphia. In turn, leaders from KBN would teach Hesston students, given their expertise in mission-focused church leadership and cultural competency.

Undergirding the dreams was a vision of mutual partnership.

Working with Bible professor Michele Hershberger, the dream began to take shape.

“Juan Marrero and I have



Mennonite Mission Network

Class participants Cristina Rapisardi, Masemo Wakibogo, DJ Kintigh, instructor Michele Hershberger, Anna Zehr and Mariana Martinez Hernandez join Philadelphia Praise Center Pastor Aldo Siahaan outside the church.

Cross-cultural relations and reconciliation [are] top priorities for the church today. — Freeman Miller

team-taught [Biblical Literature] three times now in Philadelphia, and each time I’ve gained so much,” she said. “I typically begin the history of a certain part of the biblical story, and then Juan contextualizes it for urban life.

“The story just comes alive for me, and the participants receive as well. They get the gift of seeing the Bible as one big, connected story. They hear the biblical foundation for their Anabaptist-Mennonite beliefs and values.”

Marrero agreed that the partnership is a mutual blessing. “The Bib Lit class brings the narrative of Scripture to life in a way that all of the ethnic groups present can relate to and apply to their own cultural settings,” he said.

The second dream — of KBN leaders resourcing the wider church — began when Hesston students came to the city in May for a three-week class on cultural competency and empathy.

“I learned that all our stories matter,” said Hesston student Mariana Martinez Hernandez. “We witnessed firsthand this unconditional love that transcends cultural barriers.”

Freeman Miller, former pastor of Diamond Street Mennonite Church and professor in urban studies at Messiah College, coordinated the educational efforts.

“I think most people don’t realize how God has been joining cultures to create a people of God out of all people groups,” he said. “This makes cross-cultural relations and reconciliation top priorities for the church today, and it’s the reason why classes like this are so important.”

Different cultures

Students concentrated on a different culture each week. They first worked with Marrero,

pastor of Christ-Centered Church and Crossroads Community Center. They learned about this Puerto Rican and African-American community and how the church has responded to the Holy Spirit guiding them toward their neighborhood’s needs.

Aldo Siahaan, pastor of Philadelphia Praise Center, an Indonesian Mennonite congregation, led the group during the second week. Students interacted with several Asian-American congregations and heard stories about immigrants and their struggles.

The third week was led by Elevance stewardship specialist Leonard Dow, former pastor of Oxford Circle Mennonite Church. He helped the students interact with the African-American Philadelphia culture and grapple with the continuing effects of slavery and racism.

“My life has been changed as I experienced stories of pain and victory, saw the complexities and beauty of urban life, as I found God in the city,” Michele Hershberger said.

New York City church blesses skaters and their boards



Susan Miller

Shelly Bobcombe displays the Skate4Jesus T-shirt she won.



Susan Miller

Guest Daniel Ortiz talks skateboarding with Manhattan Mennonite Fellowship member Brian Burnett.

Continued from page 1

Although skateboarding is not mentioned in the Bible, Pastor Jason Storbakken related Ezek. 1:20-22 to his reflection: “Wherever the spirit would go, they went, and the wheels rose along with them, for the spirit of the living creatures was in the wheels. When they moved, the others moved; when they stopped, the others stopped; and when they rose from the earth, the wheels rose along with them; for the spirit of the living creatures was in the wheels.”

Storbakken said Mennonites are sort of like skateboarders —

nonconformists who, as pacifists in a militarized society, may be seen as misfits by others. In skateboarding, as in life, “sometimes a little rock will throw you,” so looking out for each other is important.

The pastor encouraged everyone to live into the flow of right relationships with God and humanity, to love one another and to live and skate in harmony with joy.

The congregation surrounded the skateboarders who held up their boards as Storbakken led a responsive reading and prayer of blessing for the “skateboards, skate culture and all skateboard-

ers around the world” as well as all who support them; for peace and protection as skateboarders share the city streets, bike lanes, sidewalks and skate parks; and for the blessing of living in harmony with one another.

All who earn their livelihood from the skate culture and industry were offered “blessings of purpose and prosperity.” Blessings for protection were pronounced, and there was a moment of silence to remember skaters who had died.

Messengers for Jesus

Diana Rodriguez founded

Skate4Jesus in 2011 after committing to God’s calling to use her hands, feet, voice and talents to spread the love of Jesus. She spoke about the organization’s mission and activities. The message is simple, she said: “Jesus loves you no matter who you are or what you’ve done. . . . We’re just messengers of God’s love and grace that glide on boards with wheels.”

Skate4Jesus activities have included holding concerts to raise money for Hurricane Sandy relief; soliciting and delivering donations for homeless people in the Bowery neighborhood; handing out bottled water and high

fives on the streets and stopping to pray for individuals and hear their stories, and “making their day even better.”

Members and guests enjoyed pizza and watermelon while getting acquainted.

Skate4Jesus had contacted two shops, Uncle Funkys Boards and Heavenbound 7, who each donated prizes for a free raffle.

Another takeaway for MMF was the opportunity to welcome non-skateboarding members of the community, at least one of whom said she came to check out the church near her apartment because of its invitation to an informal outdoor service.

NEWS

Poor People's Campaign calls for moral revival

By **TIM HUBER**
Mennonite World Review

Members of Mennonite churches in multiple states were arrested in connection to nationwide protests in May and June.

Forty days of protests and non-violent direct action in at least 30 states were local versions of the Poor People's Campaign: A National Call for Moral Revival. The effort is based on Martin Luther King Jr.'s 1968 campaign of the same name.

At least one student from Anabaptist Mennonite Biblical Seminary in Elkhart, Rianna Krauss-Isaak, and recent Goshen College graduates Lydia Miller and Kate Brooks were among 14 people arrested May 14 after blocking an intersection in Indianapolis.

The *Indianapolis Star* reported the group's goal was to hold Monday protests on issues such as the environment, systemic racism, poverty and challenges facing women, children and the disabled.

Sarah Thompson, who works with the King Center in Atlanta, spoke with a reporter from the newspaper while vehicles were inconvenienced.

"Traffic is bad," she said, "but poverty is worse. At some point, we must say that business as usual cannot go on because it is deal-



Eric Lawrence

Joanna Shenk, associate pastor of First Mennonite Church of San Francisco, holds a sign May 14 at the Poor People's Campaign in Sacramento, Calif.

ing death, poverty, violence, starvation and poison to so many communities."

Mennonite pastors and lay people took part in similar actions in Kansas' capital over the same five weeks.

Cathy Bitikofer of Manhattan (Kan.) Mennonite Church said at

least one member of the congregation was arrested during a "die-in" and actions of civil disobedience May 29 in Topeka. Dave Redmon, a Vietnam War veteran, was arrested for protesting the military economy by blocking a street.

The congregation held presen-



Cathy Bitikofer

Dave Redmon, far right, a member of Manhattan (Kan.) Mennonite Church and a Vietnam War Navy veteran, protests the military economy in the third week of the Kansas Poor People's Campaign May 29 in Topeka. He and 11 others were arrested and ticketed for blocking a street as a part of civil disobedience.

tations to complement the protests with involvement by Pastor Barbara Krehbiel Gehring and Hesston College Bible professor Michele Hershberger.

Tonya Ramer Wenger, pastor of First Mennonite Church in Hutchinson, said about a dozen people from the church took part in a rally June 11 in Topeka but not in other civil disobedience activities.

In California, nearly a dozen

attendees from First Mennonite Church of San Francisco attended most weeks' actions in Sacramento.

Associate pastor Joanna Shenk said the congregation hosted a spiritual grounding event before the campaign began at a synagogue in San Francisco where the congregation also meets for worship. That event incorporated singing, prayer and input from several faith traditions.



Mennonite Mission Network

Members of the Support Circle at their 2016 annual retreat: Kathy Blair, Mennonite Central Committee Bolivia and Honduras; Barbara Eichorn, Eastern Mennonite Missions and MCC Honduras and Kenya; Ingrid Schultz, MCC Bolivia; Deb Byler, EMM and Mennonite Mission Network Guatemala; Sally Schreiner Youngquist, MCC Atlanta; Carol Rose, MCC Honduras, Thailand and Philippines; Janet Breneman, EMM Honduras and Guatemala; Erica Thiessen, MCC and Commission on Overseas Mission Haiti, Bangladesh, Burkina Faso and Botswana; Linda Shelly, MCC Bolivia and Honduras; Melanie Zuercher, MCC Kentucky; Linda Witmer, EMM and MCC Guatemala. Not present: Susan Classen, MCC Bolivia, El Salvador and Nicaragua.

Mission worker supported women who serve

By **LYNDA HOLLINGER-JANZEN**
Mennonite Mission Network

GOSHEN, Ind. — Barbara Eichorn Bergey, who served God and supported others at home and abroad as the hub of a circle of single women who had served in mission work, died May 16. She was 70.

Eichorn served three years in Honduras and three years in Kenya with Eastern Mennonite Missions.

After she returned to ministry in the U.S., she played a key role in organizing the Support Circle, a community of encouragement and spiritual companionship for 12 to 18 single women engaged in international mission.

Linda Witmer, a Circle member and one of Eichorn's closest friends, said Eichorn held the group together.

"We developed a one-page letter with reflection questions,"

she said. "Every two weeks, we sent Barbara our letters."

Eichorn copied each letter and mailed the compiled letters to women living in Africa, Asia, Latin America and North America. She archived letters, updated contact information and kept a scrapbook of annual retreats covering 30 years.

"I appreciated Barbara's graceful communication, skillful attention to details and efficient organization. Barbara's deep faith in God led her through life's challenges and gave her an ability to be peaceful in the face of death," said Linda Shelly, Mennonite Mission Network director for Latin America and a member of the Support Circle.

In 1998, Eichorn married Roy Bergey and used her administrative gifts in his business, Bergey Financial.

She spent seven years as executive administrative assistant

with MMN, retiring in 2013.

In addition to her administrative tasks, Eichorn prayed daily for her colleagues.

Born April 21, 1948, in Sturgis, Mich., Eichorn was the oldest of three children. Her parents, Edwin Eichorn and Elma (Yoder) Eichorn Stauffer, and an infant sibling preceded her in death.

She is survived by her husband and two stepdaughters, Krista Bergey of Atlanta, and Lisa (Welby) Lehman of Harrisonburg, Va.; a grandson, Grant Lehman; and two brothers, Galen (Carol) Eichorn and Lewis (Linda) Eichorn of Sturgis.

Eichorn was a member of Berkey Avenue Mennonite Fellowship in Goshen, where a memorial service was held May 19. Gifts may be sent to MMN to support the ministry among Mennonite women in Guatemala of Deb Byler, a member of the Support Circle.

Texas pastors, churches help the undocumented

Continued from page 3

people who have been turned away earlier from a port of entry.

Garland's video tells of Central Americans fleeing violence, extortion, rape and forced gang membership in their home countries, only to find similar circumstances in Mexico.

"They've experienced violence and trauma that we cannot even imagine," he said in the video.

Many migrants who cannot cross the border are taking refuge with churches in northern Mexico.

"It's in Mexico where all the hard work of sheltering is happening," Garland said in an interview.

Yet the churches there are overrun and struggling to care for the migrants. Garland said he planned to go to Mexico the last week of June to connect with those churches and see how they could be helped.

"I'm excited to have these churches in Mexico disciple us," he said. "... They're witnessing to the cost of discipleship."

Helping asylum seekers

In San Antonio, Garland has positioned himself as a leader among faith-based responses to the immigration crisis. He's helped area churches connect with resources to assist immigrants. He created a website, NoSeparation.org, to advise

churches about how to oppose migrant family separation.

His own congregation has provided office space for the Migrant Center for Human Rights, a legal aid organization for asylum seekers in Texas. A group of people in the church is pursuing foster care certification to care for children who may have to wait a long time to be reunited with their parents.

"The family separation [policy enforcement] is not going to continue, but the families are still being charged with a crime," Garland said. "There are still over 2,000 kids who've been separated from their families."

President Donald Trump's executive order on June 20 ended the policy of separating apprehended migrant families. On June 25, Customs and Border Protection Commissioner Kevin McAleenan said he had ordered a temporary suspension of prosecution of parents.

Garland is no stranger to assisting immigrants. In December 2016, his congregation made room in their church building to shelter hundreds of people released from detention centers.

"What's the opportunity for a historic peace church to get involved with mass migration that's fueled by violence?" he asked. "I feel a real strong call in San Antonio to say, 'As an Anabaptist church, we're going to organize churches in San Antonio.'"

NEWS

On Sundays, earliest 'service' is for the homeless

By MICHAEL RANIERI

Fort Collins Mennonite Fellowship

FORT COLLINS, Colo. — At 7 a.m. every day, the shelters of Fort Collins close up, sending out numbers of homeless people to return to the life of a nomad. Some meet with friends and walk around, others “fly signs” in parking lots and along streets, hoping police will leave them in peace.

Late last year, two organizations, unknown to each other previously, met and began promoting the same mission. Fort Collins Mennonite Fellowship had been opening its doors to the homeless from 5 to 10 p.m. on Friday nights since 2014. Betty Perez’s mission started in 2012, handing out sandwiches, doughnuts and Kool-Aid to the hungry downtown.

“I asked God to send me people,” she said. “It started off with just me and my husband. Now there are many of us.”

Since its inception, Perez’s vision has gone from simply handing out food to joining with *Pacto de Fe*, a small Spanish-speaking church in town. Together they started serving food outside on Sunday mornings in a park.

“We started off with not too many at first,” said Claudia Lara. She was the third person to join in the mission after Perez’s husband. “Maybe 10 to 15 people. And now last week, we served 128 plates.”



Fort Collins Mennonite Fellowship

Homeless people gather at Fort Collins Mennonite Fellowship, which opens the church for breakfast on Sunday mornings.

In January, *Pacto de Fe* moved from the park and started serving food at 8 a.m. at Fort Collins Mennonite Fellowship.

“I know us joining together was from God,” said Lara, tearing up. “There’s more things coming. We were scared of how to start it, but now it’s part of my life. I don’t ever want to stop.”

The man who introduced the two pastors, Cody Nelson, has been coming to both *Pacto de Fe* and Mennonite Fellowship for food and community.

“I believe it was a good alliance,” Nelson said. “They are two organizations that care about serving people.”

According to Pastor Steve Ramer, the idea to have food and shelter at the church started on Mother’s Day four years ago, when police threw away most of the personal belongings of home-

Joys-and-concerns time often now includes petitions for shelter, sobriety and the strength just to go on.

less people who were camping.

“The police did a sweep along the Poudre River and confiscated belongings and tore down their tents, and mostly threw everything away,” Ramer said. “And then that evening, it hailed big time! It was a pretty dramatic story that galvanized a number of folks in the larger community who stepped up to help organize the homeless community.”

Opening the church on Friday nights for food, warmth and showers resulted in the creation of the Fort Collins Homeless Coalition.

Ramer believes Jesus was clear that this is what the church is supposed to do.

“We’re supposed to feed the hungry and clothe the naked,” he said. “That’s something I was raised to believe in from that small country Mennonite church in Kansas I was raised in.”

‘Compel’ folks to come in

On Sundays there are no public places for homeless people to rest, since the only buildings open are churches.

“Every church says that ‘all are welcome,’ but Jesus tells us to go out and ‘compel’ folks to come in and join the party, so offering

breakfast seemed a bit more welcoming than just putting up a sign,” Ramer said.

“It’s also an amazing church-growth program. We have increased Sunday morning attendance — in what I like to call our early-morning service — to over 100 on some Sundays, and typically at least a dozen or so folks actually stay for the second, more traditional, worship service.”

It has also changed the experience of church and worship. It is not unusual to see guests in tears as they sing some of the old hymns. Joys-and-concerns time often now includes petitions for shelter, sobriety and the strength just to go on.

“It was an experiment we had to try,” Ramer said. “For the summer, the breakfast will move back to the park while we re-evaluate things for the coming fall.”

CONGREGATIONS

We welcome reports from all Mennonite congregations. For guidelines, write to editor@mennoworld.org.

tured South African speaker Hettie Bretz, who is the author of three books.

On May 2, a special service was held at Emmaus on the eve of the National Day of Prayer. We prayed for our country, government, the world and our missionaries.

Children dedicated to the Lord by their parents on Mother’s Day: Anne Emilia Busenitz, daughter of Carlen and Katie; Autumn Joy Busenitz, daughter of Alan and Rachel; Brantley Douglas Busenitz, son of Chad and Hannah; Cassie Rianne Busenitz, daughter of Todd and Becca; Griffin Austin Busenitz, son of Luke and Ashley; Landry Quinn Busenitz, daughter of Aaron and Leah; Carly Kristine Klaassen, daughter of Mark and Kirstie; Samuel Robert Reed, son of Ben and Lisa; James Douglas Wiebe, son of Casey and Ellie.

Our annual Missionary Conference was held May 20-23 with Steffan Pyle, missionary pilot with New Tribes, now Ethnos360. Other missionaries who shared were John Allen Busenitz, Ethan Penner, Merle Busenitz and Bob Busenitz. — *Mabel Penner*

MOUNDRIDGE

First Mennonite Church of Christian

The three Mennonite pastors in Moundridge — Brad Roth from West Zion, Derek King from Eden and our Laura Goerzen — rotated their pulpits for three Sundays, preaching from the same scripture.

Friendship Circle women’s group had a salad meal and listened to a moving harp presentation.

A church work day was held, cleaning inside and outside the church. Another day was spent on getting the cemetery ready for Memorial Day.

A wedding reception was held for Bev Hasan’s daughter Summer and Connor Histan on their way moving to Texas.

We celebrated graduations of a number of members of our church family. Brad Shores presented worship one Sunday through steel drums.

Pastor Laura Goerzen and her family took some time off over Memorial Day weekend.

Elsie (Dieck) Hiebert, 89, died May 1. Survivors: daughters Janet Kennedy, Patricia Smythe and Barbara Hiebert; eight grandchildren; 12 great-grandchildren.

— *Edna Stucky*

ELBING

Zion Mennonite Church

Our pastors led a sermon series on the Lord’s Prayer from Easter to Pentecost.

On Easter Sunday we welcomed Ben and Halie Duerksen as new members and had a dedication for their daughter Cora Kay.

Open Road, a men’s *cappella* ensemble from Bethel College, shared their music with us April 8. Nicholas Preheim from Zion is a member of the group.

Doris Regier died April 8. Survivors: sons Myron (Lori) and James (Debra); six grandchildren and three great-grandchildren.

Many Zion people helped at the 50th MCC sale April 13-14 at Hutchinson.

Bonnie Brewer arranged for a group of 38 Remington Middle School students to volunteer at the MCC sale April 13. They unloaded the items for MCC kits. They had collected items for 64 hygiene kits and 58 school kits, plus a few extra items.

Kate Mast of MCC Central

States told the kids about MCC and the work it does. The students were then divided into groups and given a tour of the sale facility.

Kaitlyn Preheim graduated from the University of Kansas with a master’s degree in social work.

On May 27, Michael Unruh, executive director of Camp Menno-scah, shared with us the changes and mission of the camp. After the service, we had a farewell picnic for the Kyle Rutschman family before their move to Florida.

— *Margaret Steffy Brewer*

GOESSEL

Alexanderwohl Mennonite Church

At Senior Coffee and Conversation on April 20, our guest was Heidi Huber. She shared from her experiences on a Mennonite Central Committee Learning Tour to Laos and Vietnam.

On May 18 our guest was Yvonne Fast, Bluestem support nurse and senior living adviser. She talked about mental health in later life.

The Daughters of Grace spring salad supper was held April 25. We celebrated God’s creativity with a presentation by Brittini Rhodes, owner of Giggle This Studio.

We celebrated Mennonite Education Sunday on April 22. Jon Gering, president of Bethel College, gave the message. Open Road, the men’s *acappella* ensemble from Bethel College, provided the music.

The dedication of children and parents took place on May 13 for Lillian Mae, daughter of Kyle and Justine Unruh; Brantley Gage, Emily Josephine, Caleb Tyler, Aidan Cole, Miranda Kaitlyn and Brandon Wayne, children of Brandon and Stephanie Moore.

Graduates recognized May 20: eighth grade, Caiden Duerksen, Emily Flaming, Jacob Schrag, Timothy Schrag, Bane Spurlin, Logan Sterk and Skyler Wuest; high school, Leah Booten, Kara Burkholder, Jordan

Griffin, Emily Meier, Madeline Meier, Jayce Schmidt, Nathaniel Schmucker and Carson Sterk.

New member: Evelyn Matz. Willard Banman, 85, died April 9. Survivors: wife, Shirley; daughter Jacque Banman; son Mike Banman; and a grandchild.

Ray Schroeder, 69, died April 27. Survivors: daughter Alisha Baughman; son Tyler Schroeder; and two grandchildren.

Wedding anniversaries: Melvin and Norma Hiebert, 60th, April 2; Larry and Mary Lindeman, 50th, April 21; Merlin and Velma Hiebert, 60th, May 28. — *Ruth Goertzen*

GOESSEL

Goessel Mennonite Church

Our annual senior luncheon was held in the fellowship hall, with a light meal and music by the Elbiata Singers from the local high school.

Pastor Brad Penner preached sermons preparing us for the risen Christ.

A Girls Club for teens was begun in the community and meets in our church on Wednesdays, led by Kirsten Solberg and Denise Woelk.

The service committee scheduled a spring cleaning for our church on April 21 to spruce up the sanctuary and outside around the church.

Food contributions were made for the MCC sale in Hutchinson, and many attended the sale on Friday and Saturday.

A communion service was held on April 15 preparing us for the risen Lord.

Our fifth Sunday offerings went for “Shoes That Grow.” These shoes will be sent to Haiti and Africa for children and adults. Some of the money also went to help Timothy Tema, a friend in another country.

Milda Reimer died April 26 at Bethesda Home. Survivors: sister Linda Bartel; brother-in-law Harold Woelk; and nieces and nephews. — *Joyce Unruh*

KANSAS

INMAN

Bethel Mennonite Church

The Craguns, a gospel quartet, presented an inspiring program on a Saturday of April.

The father-son banquet served 94 individuals on April 25. The guest speaker was Tony Romero from Central Christian College in McPherson.

A number of senior adults spent a morning working at the MCC center in North Newton.

Bethel church was responsible for the service at the Wichita Rescue Mission on May 9.

May 19-20 was “Children’s Day” at Camp Menno-scah. There were no services at Bethel church. The children’s classes led the worship service and lots of fun and games for the afternoon.

Two young people, Nicholas Martisko and Hannah Martisko, were baptized on May 20 at Camp Menno-scah.

We had 10 eighth-graders graduate, four graduate from high school and three from college.

We are having one service per Sunday for the months of June, July and August. — *Beryl Isaak*

WHITEWATER

Emmaus Mennonite Church

Births: Mateo Benjamin, April 4, to Joel and Kara Barkman; Carly Kristine, May 7, to Mark and Kristie Klaassen.

Carol Ann Claassen, 74, died May 24. Survivors: son Scott; daughter Michelle Kinzbach; and four grandchildren.

The Willing Workers salad supper was enjoyed by the ladies of the church on April 15. Karen Binder, missionary to Mongolia, was the speaker.

On April 28, Ladies EDGE fea-

IN MEMORIAM

Melvin R. Flickinger

Melvin Roy Flickinger, 93, died June 23, 2018, at Mennonite Friendship Communities in South Hutchinson, Kan. He was born Jan. 4, 1925, to Amos J. and Ida J. (Graber) Flickinger in Pretty Prairie.

He graduated from Pretty Prairie High School in 1943 and Bethel College in North Newton in 1952. He was a conscientious objector and served with Civilian Public Service from 1943 to 1946.

He was a middle school teacher for 30 years and a rural mail carrier for 16 years. He was a member of First Mennonite Church in both Pretty Prairie and Hutchinson. He shared the gospel for 13 years singing with the Quiet Place Singers.

On Aug. 4, 1949, he married Helen Schwartz in Pretty Prairie. They shared 65 years of marriage prior to her death Aug. 2, 2014.

Survivors include three daughters, Colleen (Tom) Graber of Wichita, Judy Campbell of Nevada, Mo., and Mary (Kirby) Krehbiel of Hutchinson; a son, Mark Flickinger of Wichita; a daughter-in-law, Deb Flickinger (Terry Weems) of Portland, Ore.; two brothers, Calvin Flickinger of Phoenix, Ariz., and Chester Flickinger of Denver, Colo.; four sisters-in-law; five grandchildren and three great-grandchildren.

He was preceded in death by his wife, Helen; a son, Bradley J. Flickinger; four brothers, Homer, Elmer, Virgil and Ted; a sister, Mary Ann Bonebrake; an infant sister, Mildred; and a son-in-law, Doug Campbell.

Graveside services were held at First Mennonite Church Cemetery, Pretty Prairie. A celebration

of life followed at First Mennonite Church, Hutchinson. Memorials may be made to Mennonite Central Committee.

Barbara Gleysteen

Barbara Gleysteen, 89, of Goshen, Ind., died June 13, 2018, at Green-croft Goshen Healthcare. She was born Oct. 2, 1928, to Joseph and Polly (Swartzendruber) Detweiler in Thomas, Okla.

On June 30, 1955, she married Jan Gleysteen in Newton, Kan. After their marriage they lived in Scottsdale, Pa., for 40 years.

She was a teacher and a homemaker. After graduating from Goshen College, she taught home economics and English in Kalona, Iowa, and Scottsdale, Pa. She also taught English as a second language in her home.

She was a partner in TourMagination. Her role was bookkeeper and secretary. She served on the board of directors for Scottsdale Federal Mennonite Credit Union. She hosted many people from around the world in her home. In 1995 she and Jan moved to Goshen.

Survivors include her husband, Jan; a daughter, Linda (Bob Boltz) Gleysteen of Aurora, Ill.; a son, David (Laura Bruno) Gleysteen of Kalamazoo, Mich.; a sister, Lola Miller of Denver, Colo.; a brother, Joe Detweiler of Newton, Kan.; and two grandchildren.

She was preceded in death by a brother, James Detweiler.

A memorial service will be held July 21 at a location to be announced. Memorial gifts may be made to Habitat for Humanity or Mennonite Central Committee.

Ray C. Gingerich

Ray C. Gingerich, 84, of Harrisonburg, Va., died June 17, 2018, after a long struggle with prostate cancer. He was born Aug. 26, 1933, to Amish parents Chris and Susie Anna (Miller) Gingerich near Kalona, Iowa.

By the time he was 16, his parents had joined the recently established Beachy Amish church, where he was baptized. When he was 19, he served as leader of the national Beachy Amish youth organization.

Drafted into alternative service during the Korean War, he was assigned to work at Lancaster (Pa.) General Hospital and subsequently volunteered for a summer teaching Bible school in the Bronx and Brooklyn, N.Y.

On Aug. 26, 1956, he married Wilma Beachy of Kalona.

He completed college at Eastern Mennonite University in Harrisonburg and an additional year at Eastern Mennonite Seminary. Then he and Wilma went to Luxembourg as missionaries under Eastern Mennonite Missions from 1961 to 1968, where he pastored a small Mennonite congregation and began a Christian bookstore.

Returning from Europe, he studied at Anabaptist Mennonite Biblical Seminary in Elkhart, Ind. Harboring deep doubts about a traditional doctrinally framed Christian faith, his engagement with Anabaptist peace theology and his interactions with missionaries returning from interreligious and cross-cultural settings led to what he called a "second conversion." He continued doctoral studies at Vanderbilt University.

In 1977 he began teaching at EMU

in Bible and religion. He helped develop a peace and justice minor. He regularly taught courses at EMS. For many years he was faculty sponsor for an active peace fellowship on campus. He helped recruit faculty and envision programs that developed into the Center for Justice and Peacebuilding and provided critical support for the Center for Interfaith Engagement. After his teaching career, he helped found the Anabaptist Center of Religion and Society, which gathered personal and faith stories of numerous teachers and elders in the church.

Survivors include his wife of 61 years, Wilma Jean Gingerich; four sons, James (Barbara) Nelson Gingerich, John Gingerich (Eva Mengelkoch), André Gingerich (Cathy) Stoner and Pierre (Lori) Gingerich-Boberg; two sisters, Clara (Harley) Miller and Esther (Jacob) Yoder; and eight grandchildren.

He was preceded in death by an older sister, Mary (Lewis) Swantz.

Memorial services were held at Community Mennonite Church in Harrisonburg.

Dora E. Willems

Dora Elizabeth (Schrock) Willems, 88, of Albany, Ore., died Jan. 26, 2018, at Mennonite Village Health Care Center. She was born Nov. 8, 1929, to Elmer and Bertha (Heyerly) Schrock near Albany.

She was educated in the Linn County schools and received her License Practical Nurse's training at LaJunta (Colo.) Mennonite School of Nursing.

She worked in the medical field all her adult life, serving in Leba-

non Community Hospital, doctor's offices, a nursing home, and retired from serving with In Home Health Care. She enjoyed helping others and was a gifted caregiver. She spent many hours volunteering for several organizations. She loved flowers and caring for them.

She was a member of Albany Mennonite Church. She began teaching children's Sunday school and summer Bible school classes while a teenager and continued such ministry throughout her life until retiring. She was involved in church music and hospitality. She was a gracious hostess, serving many guests in her home.

She married John Willems on July 21, 1955, at Albany Mennonite Church. She served with and supported his pastoral ministry.

Survivors include her husband, John; a daughter, Mardell (Douglas) Hochstetler of Albany; a son, Kevin Willems of Lake Stevens, Wash.; two brothers, Eldon Schrock and Perry Schrock, and a sister, Florence (Elmer) Gerig, all of Albany; and three grandchildren.

She was preceded in death by sisters-in-law Sophia Schrock, Audrey Schrock and Mildred Schrock.

Memorial services were held at Albany Mennonite Church. Burial was in Fairview Mennonite Cemetery. Memorials are for Mennonite Village's Endowment Fund or Evergreen Hospice House.

Obituaries are published for a \$20 fee and may be edited for length. Send to editor@mennoworld.org or MWR, Box 568, Newton, KS 67114

INDIANA

BERNE**First Mennonite Church**

We had nine high school seniors graduate this spring: Tristan Bailey, Kaitlynn Gorrell, Jake Hreha, Lars In't Groen, Krista Leman, Hannah Mosser, Kaden Ortiz, Celeste Shaneyfelt and Althea Shoaf.

Our church sponsored a carnival on May 16 at the church's Family Life Center. It was an outreach event for the people of the neighborhood, and it was well-attended. The bakers in our midst worked overtime to provide cookies, cakes and pies for the cakewalk, and there were plenty of games, prizes, face painting and refreshments.

It has been a musical spring for our congregation. On April 15 and 29, respectively, we hosted the choirs from South Adams and Adams Central High schools, with many of our youth featured at both schools. On April 22, our handbell choir participated in a handbell festival at First Missionary Church

along with that church's handbell choir and one from Cross Community Church. On May 6, the Mennonite Choral Society presented its annual spring concert, "Psalms of Praise." The choir of about 50 performed a one-hour concert consisting of well-known favorites from the Psalms. Finally, on May 27, the chancel choir performed its annual spring concert at the Swiss Village retirement community.

Wedding anniversaries: John and Sonja Bluhm, 60th, April 13; Syd and Modjeska Hawkins, 55th, April 21. — *Rick Sprunger*

WAKARUSA**Holdeman Mennonite Church**

We celebrated Easter Sunday with a sunrise service in our foyer, looking out our new glass windowed front doors to the east. During worship, we enjoyed singing Easter hymns, a children's lesson, a meditation and two songs by the choir.

The missions commission invited us to take part in a variety of service opportunities during spring break week April 2-6. These includ-

ed working at La Casa in Goshen, The Depot MCC Thrift Shop in Goshen, Family Christian Development Center in Nappanee and Habitat for Humanity.

On April 29, we gave our pastor and his wife, Randy and Joy Detweiler, a commissioning during the worship service for his four-month sabbatical.

Steve Thomas from Pathways Retreat in Goshen was our guest speaker on May 6. We went to the Pathways Retreat for a reflecting and renewal walk in nature.

We celebrated Pentecost Sunday by dressing in bright colors. For the benediction, we moved outside to all blow bubbles as a symbol of the Holy Spirit's moving.

Jennifer Leichty graduated from Hope College, and Colleen Weldy from Goshen College this spring. The JYF had their annual pizza fundraiser to help with their snow camp expenses.

Wedding anniversary: Levi and Norma Schrock, 60th, May 31.

Virgina Holaway Weldy Skiles, 93, died May 5. Survivors: daughters Susan Weaver, Sara Reynolds

and Sandra Weldy; sons Michael and Dan; 15 grandchildren; 25 great-grandchildren.

— *Bonnie Gerber*

NAPPANEE**North Main Street Mennonite Church**

Easter Sunday was filled with celebrations of our risen Lord. It began with a community sunrise service at the downtown Nappanee pavillion. This was followed by breakfast at North Main church, then the worship service.

Danny Jones brought the message on April 8 while Pastor Ruben Chupp visited family in Nevada.

Rose and Jerry Yoder were recognized for 15 years of serving the church as our custodians. They retired from that position May 1. Gifts of appreciation were presented to them on May 13.

Women of the church were invited to the annual Mennonite Women's spring meeting held at East Goshen Mennonite this year. We listened to Carol Honderick speak about women of the Bible using the beautiful quilt she had created on this theme.

Several of the church attended the Oaklawn Spring Extravaganza held May 18 at the Lerner Theater in Elkhart. Pastor Chupp was asked to give testimony on the journey through depression he experienced after a serious motorcycle accident. Shelia Walsh, singer and author, was the keynote speaker.

— *Correspondent*

OHIO

BELLEFONTAINE**Jubilee Mennonite Church**

Jubilee Mennonite Church continued into the Easter season with one of our Lenten songs, as one of our members, newly diagnosed with cancer, claimed it as her song for treatment: "Don't be afraid, my love is stronger, my love is stronger than your fear. And I have promised, promised to be always near."

We held a Sunday school series on immigration issues. Members hosted a viewing of the film *The*

100 Foot Journey, which explored that theme.

Justin Guenther, local composer and Jubilee musician, left Jubilee to begin as musical director at another church.

We were delighted to host guests who contributed to our Sunday school and worship on three days. They included MCC's International Volunteer Exchange Program midwest volunteers, who played rousing music in our Music Sunday worship. Doug Luginbill and Arman Habegger discussed Central District Conference's history and theology with us, and Karla Minter of Mennonite Mission Network shared her expansive view of missions. — *Karla Kauffman*

BERLIN**Berlin Mennonite Church**

The Holmes County Center for the Arts presented portions of Handel's *Messiah* on April 7. There was a live orchestra and 46 community choir members.

Births: Magdalena Shelby, April 3, to Carson and Rachel Miller; Luke Michael, April 12, to Michael and Lindsay Stutzman.

A baptismal service was held April 15 for young people Carson Habeger, Julia Miller, Nathan Miller, Grace Schlabach, Molly Schlabach, Kendrick Wilson, Brady Woods, Dylan Woods and Elliott Yoder.

The new church cookbook, *A Heart for Hospitality*, was recently released. The first part features stories, pictures and recipes of BMC cooks past, present and future. The second part is a reprint of the first cookbook published in 1983.

On May 19, the Walking Roots Band from Harrisonburg, Va., presented a concert at the church. The band also led the singing for the Sunday worship service.

May 20 was graduate recognition Sunday. High school graduates were Blaine Miller and Laura Troyer. College graduates include Chris and Allison Beck, Hunter Herrera, Braxton Mullet and Cameron Stutzman.

Wedding: Rochelle Croston and Seth Cady, May 26. — *Bonnie Miller*

CONGREGATIONS

CALENDAR

Atlantic

■ July 19-21, **Hampton, Va.**, Virginia Mennonite Conference annual assembly at C3Hampton.

■ July 20-21, **McHenry, Md.**, Tri-State Relief Sale at Garrett County Fairgrounds.

■ Aug. 3-5, **Mount Pleasant, Pa.**, Allegheny Mennonite Conference annual assembly at Laurelville Mennonite Church Center.

■ Aug. 10-11, **Quarryville, Pa.**, Gap Relief Auction at Solanco Fair Grounds.

■ Sept. 14-15, **Perry, Ga.**, Peach Cobbler Mennonite World Relief Sale at Georgia National Fairgrounds.

Great Lakes

■ Aug. 3-4, **Mio, Mich.**, Northern Michigan Relief Sale at Oscoda County Fairgrounds.

■ Aug. 3-4, **Wooster, Ohio**, Ohio Men-

nonite Relief Sale at Wayne County Fairgrounds.

■ Aug. 18, **Montgomery, Ind.**, Daviess County Relief Sale at Simon J. Graber Community Building.

■ Aug. 24-25, **Arthur, Ill.**, Arthur Mennonite Relief Sale at the Otto Center.

■ Sept. 21-22, **Goshen, Ind.**, Michiana Mennonite Relief Sale at Elkhart County Fairgrounds.

Central

■ July 20-22, **Yoder, Kan.**, South Central Mennonite Conference annual meeting at Journey@Yoder.

■ July 27-28, **Newton and Moundridge, Kan.**, Western District Conference annual meeting at Tabor Mennonite and Eden Mennonite churches.

■ July 28, **Freeman, S.D.**, South Dakota MCC Relief Sale at Freeman Academy.

Western

■ Aug. 3-5, **Taos, N.M.**, Mountain States Mennonite Conference annual assembly.

Churchwide

■ June 29-July 3, **Upland, Ind.**, Evana Network ReGen 2018 convention at Taylor University.

■ July 19-22, **Montgomery, Ind.**, Conservative Mennonite Conference annual conference at Barr-Reeve Middle/High School.

■ July 26-28, **Salt Lake City, Utah**, U.S. Mennonite Brethren National Convention at the University of Utah Guest House & Conference Center.

■ July 27-29, **Plain City, Ohio**, Biblical Mennonite Alliance national convention at Tolles Career & Technical Center.

■ Aug. 24-26, **Orrstown, Pa.**, Kingdom Fellowship Weekend annual gathering.

CLASSIFIED ADS

EMPLOYMENT – SCHOOL

FACULTY IN Liberal Studies in the School of Humanities, Religion and Social Sciences at Fresno Pacific University. Complete job description and requirements at www.fresno.edu/careers. (13-14)

THE DIRECTOR of the Annual Fund and Grant Development is a front-line fundraiser representing the face of Fresno Pacific University to constituents and potential donors. The director is responsible for developing and coordinating all aspects of the annual fundraising campaign in a collaborative partnership with the university advancement staff and other university personnel engaged in fundraising. In concert with the overall priorities of the university, this position leads in the creation of fundraising opportunities and affinity groups to secure sustainable annual gifts and scholarships. The Director is also responsible for grant development activities and coordinate those activities with the Director of Major Gifts and Corporate Relations. Please review the full job description at www.fresno.edu/careers. (9-14)

THE DIRECTOR of Planned Gifts is responsible for designing and implementing all planned giving components of Fresno Pacific University's development program. The director will lead in the identifying, cultivating, and soliciting of planned giving prospects. The director will work collaboratively with advancement directors, staff, FPU Foundation

board and staff, and other university employees who have contact with donors to nurture prospects' interest and understanding of the university mission and to develop and present prospective donors with appropriate charitable gift plan proposals. The director is also responsible for assisting with the development of written materials as marketing pieces for planned giving, and for supervising any other planned giving officers. The Director serves as a major gifts officer, working in collaboration with the Director of major gifts and corporate relations. Please review the full job description at www.fresno.edu/careers. (9-14)

EMPLOYMENT – CHURCH

LOMBARD MENNONITE Church seeks a full-time lead pastor or couple with a strong commitment to Anabaptist values and theology, including peace and justice, and skills in preaching, leadership, teaching, and congregational care. M.Div. degree (or equivalent) required. Pastoral experience preferred. Racial-ethnic minority candidates and/or individuals with cross-cultural or international experience are encouraged to apply. FTE 1.0, or greater for a couple. LMC is a member of the Illinois Mennonite Conference and the Mennonite Church USA. We are a vibrant Anabaptist congregation in the western suburbs of Chicago, whose members come from diverse Christian backgrounds. Position open Sept. 1, 2018. Interested persons should contact imcpastorsearch@gmail.com. (13-16)

EMPLOYMENT – GENERAL

THE ANABAPTIST Disabilities Network (ADN) Board of Directors seeks a visionary leader to be the ADN public face to constituents, supporters and congregations. Proven faith-based fundraising and constituent cultivation ability required. A heart for inclusion of persons with disabilities and their families in the life of the church is a must. The ability to regularly connect with regional congregations, supporters, and develop ADN volunteer networks nationwide. See ADNetOnline.org/About/Staff-openings for more information, or contact Anabaptist Disabilities Network at 574-343-1362. (14-15)

MAIN STREET MINISTRIES of Hillsboro, Kan., is seeking a full-time female Director for a women's ministry. For more information go to www.mainstreetministries.net, call 620-947-3933 or email mainstreetministries@eaglecom.net. (12-14)

TRAVEL

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unique and affordable adventure. Dates are Feb. 16-23 and Nov. 9-16, 2019. Scholarships available for full-time students and recent graduates. For further information contact MEDA.Sarasota.Cuba@gmail.com or 574-849-2751. (14-18)

YOUTH AND INTERGENERATIONAL Cuba experience. Join other youth and their parents/grandparents on a people-to-people delegation to explore Cuba! There also will be opportunities to join Cuban youth in music, the arts, and sports. Led by experienced Cuban guides along with U.S. leaders from the MEDA Sarasota Chapter, you'll see Cuba up close and personal from June 15 to 22, 2019. For more information contact MEDA.Sarasota.Cuba@gmail.com or 574-849-2751. (14-20)

MENNONITE HERITAGE TOURS! Faith-based hotel tours to Holland, Belgium, Germany, Switzerland, Poland and Ukraine, focusing on our Mennonite-Anabaptist heritage. www.mennoniteheritagetours.eu. (9-26)

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OKLAHOMA

BESSIE

Herold Mennonite Church

Church members gave programs at Corn Heritage Village. The April program was led by Marlene and Hava Barry with a spring house-cleaning theme referring to homes and hearts. The May program was led by Jane Janzen, themed "Walking with Jesus." Each one brought a favorite shoe for a game comparing it to a favorite scripture.

Recent special music numbers during our worship services have included Colin & Wesson Shaw and Hava Barry signing to music and a scenic picture display compiled by her mother, Marlene.

Pastor Creed's sermon one week was taken from Job 5:10 – "He gives rain on the earth and sends water on the fields" – after a much-needed rain that week.

Sandy Fender, missionary to Thailand, spoke on April 22.

WIM met regularly each month to quilt, tie comforters and trim stamps. Fern Harms delivered the 166 hygiene kits that were put together at a family fun night. WIM also hosted the monthly birthday party for the residents at Integris Village in Cordell.

Weddings: Lauren Horn and Cheylin Hyman, May 19; Ashleigh Horn and Josh Croslin, April 15.

Our graduates were Tucker and Tyson Anders, from Clinton High School, and Lauren Horn, LPN from Western Technology Center.

Robert Nickel died April 4. Survivors: wife, Vicki; two daughters, Denise Intemann and DeAnn Coldwell; son Darren Nickel; five grandchildren and three great-grandchildren.

Wynema Schmidt Pohlman died March 2. — *Bertha Krehbiel*

COLORADO

COLORADO SPRINGS

Beth-El Mennonite Church

On April 14, World Changers Worship (a Swahili congregation) invited Beth-El to celebrate its anniversary at the church. Albert Chokola is the pastor of the congregation.

On April 15, Emilee Shindel from Beth-El gave the sermon "Telling Our Stories." She and her family moved to the Philadelphia area so she can pursue a doctorate in American history at Temple University.

The Faith & Life Forum, courtesy of Mountain States Mennonite Conference, took place in La Junta April 20-22. John Sharp, a professor from Hesston College, presented "The Bible as Story." Sharp came to Beth-El on Sunday and gave a shortened form of his presentation in Sunday school and also gave the sermon. He spoke from his heart about the life of his son Michael, who was killed in the Democratic Republic of Congo.

On April 28, Legacy presented "The Adventure of Scooter and Egg Boy," a dinner theater fundraiser for the youth.

Mennonite Women met May 3 for the final potluck of the season. Mike and Beth Slanco talked about their experience with Compassion International.

On May 20, we recognized high school graduates Natalie Graber and Ashlee Rowley. Graber will go to Bethel College this fall, and Rowley will go to Indonesia with Mennonite Central Committee.

Jacob Martin spoke May 27

about his experience the last couple of years in the Congo with MCC. He returned June 1 for another year.

Wedding anniversaries: Corbin and Tonya Graber, 25th, April 3; Terry and Millie Troyer, 50th, April 6; Peter and Mary Sprunger-Froese, 40th, April 8; Kay and Bea White, 50th, May 16. — *Duane Wagler*

ARVADA

Living Light of Peace

From Easter to Pentecost, April and May brought flowers and joy into our church sanctuary. We celebrated Holy Humor Sunday April 8 with free-choice joyful singing and fairly clean jokes contributed by Pastor Jeni Hielt Umble and the congregation. Art Umble led a Taize service on April 29, including his singing and a reflection, "God in Relationship," centered on Andrei Rublev's "Trinity" icon.

Connie Shelley was with us May 6, sharing "Who Am I?"

Max Pettit graduated from Arvada High School and was selected Super Student of the Year by the City of Arvada. We recognized him with a gift and card on May 13. He plans to study engineering at CU-Boulder beginning this fall.

On May 27 we watched a recording of Bishop Michael Curry's reflection on love from the royal wedding.

Through these two months, a succession of lilacs, irises and peonies graced our communion table, alongside the Living Light of Peace lamp. — *Janice Ediger*

DENVER

First Mennonite Church

We celebrated Easter and commemorated the lives of Lynette Stoltzfus and Anna Holdeman. Aimee Voth Siebert and Michael

Regier provided meditations, and Anton Flores of Alterna, which gives immigration hospitality community, and Sarah Jackson of Casa de Paz, giving hospitality for ICE detainees and their families, provided meditation and adult education. Jennifer Piper, an attorney at the American Friends Service Committee, spoke about immigration reform, and Mary Blegen, of Colorado Ceasefire, spoke about potential Colorado policy on guns.

Duncan Smith, our outreach coordinator, reflected on FMC's history with our neighborhoods and vision for the future. Jonathan Moyer provided information on North Korea, and Pastor Glenn Balzer and Darren Knowles discussed "The Danger of a Single Story" and "Bible, Theology and Stuff."

Spring cleaning and gardening was done on a rainy day, planting a new tree in honor of Merrie Cutrell. Our kindergartners received their Bibles during a service led by Anita Stutzman, which also honored our high school graduates who grew up at FMC. A reception followed with the signing of their hymnals.

Births: Elliot Gordon Hine, May 8, to Heidi Swatzenruber Hine and Charley Hine; Ezra Thomas Penner-Smith, May 15, to Anne Penner and Jesse Smith.

Lynette Stoltzfus, 86, died May 6. — *Correspondent*

IOWA

DES MOINES

Des Moines Mennonite Church

Member Angi Fields performed with the Des Moines SoundReach Choir March 26 with several from congregation attending. The theme

was "Celebrating Friendship."

The congregation provided more than 250 meals on April 25 at the Emergency Shelter and Services Facility for current residents.

Wedding: Esther Streed and Curt Johnson, May 11.

High school graduates: Isaiah Rigby and Mikayla Still.

— *Lloyd Kaufman*

DONNELLSON

Zion Mennonite Church

Roger Farmer was guest speaker at worship on March 4. Carolyn Pundt preached on April 8.

Wedding: Joey Krauter, member of Zion, and Marija Lazarevska were married Sept. 24, 2017, in Bitola, Macedonia. A local reception was held in their honor on March 17.

A "Listening Time" was scheduled March 21 by our pastor search committee to hear views and opinions of congregants as the committee continues its work.

Maudy Thursday Agape supper and communion was held March 29. Easter Sunday worship was followed by a congregation breakfast.

Pastor Pam Unruh led a service of child dedication for Jonah, infant son of Ryan and Miranda Krauter VanAusdall, on April 15.

Expressions of ways they show "Joyful Living for Jesus" were presented during four worship services in April by members of the Zion congregation: Josie Mueller, Laura Krehbiel, Kenzie Krehbiel and Kasy Hollingsworth.

April 29 was Pam Unruh's last Sunday as interim pastor. The service included music by Josie and Jayden Mueller and "A Litany of Blessing," followed by a fellowship potluck meal with Lowell and Pam Unruh. — *Barbara Loges*

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EVENTS & PEOPLE

Writers gather for poetic retreat

BY DEBBIE WALKER

MOUNT PLEASANT, Pa. — “Poetics of Place” was the theme for a writing retreat June 7-10 at Laurelville Mennonite Church Center.

Twenty participants joined a resource team composed of poet and *DreamSeeker* editor Jeff Gundy, poet and essayist Julia Spicher Kasdorf, poet and musician Becca J.R. Lachman, writer and pastor Anita Hooley Yoder, and publisher Michael A. King, president of Cascadia Publishing House.

Each morning began with a meditation led by Yoder on a facet of the theme, “Know Your Place,” with explorations of writing as witness, faithful living and identity. These were informed by the conviction that writers are called to bear witness to a particular place, to be grounded in the present amid the uncertainty of life’s journey and to live out a calling faithfully in whatever form it takes.

Kasdorf, Gundy and Lachman led sessions on including brief readings of both the facilitator’s work and others’, as well as guided free-writing or prompts.

For Lachman’s session, participants were invited in advance to bring along a work of art and were then offered a variety of ideas for engaging with that



Joseph Gascho

Kirsten Beachy, right, breaks communion bread with Barbara Esch Shisler during Sunday morning worship led by Anita Hooley Yoder within the theme of “Know Your Place: Writing as Identity.”

work in the writing of a new poem.

Other sessions included extended readings: the first by the resource team, the second by eight of those present who have written titles in any of the *DreamSeeker* poetry, fiction and forthcoming memoir series, all published by Cascadia, and the third by nearly all retreat participants, many of whose work has appeared in non-Cascadia publications as well.

Blocks of free time allowed occasion for individual half-hour conferences with members of the resource team and King. These were opportunities to receive feedback on part of a manuscript or ask questions about the publication process.

Laurelville hosted several similar retreats facilitated by Gundy and Kasdorf in the 1990s and served as the site for this year’s event, organized in the same spirit.

Journey Forward study guide released by MC USA

Denomination invites churchwide engagement

Mennonite Church USA

Mennonite Church USA has released a study guide, *Pathways*, to invite churchwide engagement in the two-year Journey Forward process.

Pathways is available online at mennoniteusa.org/resource/pathways-study-guide. It invites congregations and groups to engage in studying Scripture, singing, praying, storytelling, exploring Anabaptist history and values, and discussing how they see God working in lives.

Pathways is a way for groups to participate in the Journey Forward churchwide renewal process. It is a resource for congregations and groups to discover and name how they live out broader church values.

“The *Pathways* study guide engages us as a community in Bible study and centers us around Jesus Christ, the living Word,” said Iris de León-Hartshorn, MC USA associate executive director for operations. “As each community contributes to the larger community of faith, we enrich, teach and inspire each other to join God

in our context.”

The study guide is organized in four sessions: identity and context, following Jesus, witnessing to God’s peace and experiencing transformation. It begins with affirmations of God’s love and confessions for failing to live up to God’s call, and moves through the three core values of following Jesus, witnessing to God’s peace and experiencing transformation. These are drawn from the “Renewed Commitments” document, which names Journey Forward’s core values.

Pathways is designed for flexible time periods between four and 13 weeks. It can be used in small groups, Sunday school classes and other congregational, conference, agency or group settings. It also includes a section of resources for incorporating themes into worship services.

An important part of the study guide will be for groups to record discussion threads and share these in an online survey, which will be made available at mennoniteusa.org/journey-forward this summer. The survey will make it possible to share themes and inform the 2019 MC USA delegate assembly’s focus.

MB Historical Commission awards four research grants

BY JON ISAAC

Mennonite Brethren Historical Commission

WINNIPEG, Man. — The Mennonite Brethren Historical Commission announced four research grants at its annual meeting June 8-9 at Tabor College’s Center for Mennonite Brethren Studies in Hillsboro, Kan.

A \$2,500 Archival Development Grant was awarded to Bert Friesen for his computer coding project that links a search mechanism with the original source image of the indexed *Mennonitische Rundschau, 1910-1919*. This online tool will link an index entry to the scan of the referenced

page in the *Rundschau*. For readers with limited facility in Gothic German print, this tool will be a valuable resource. The *Rundschau* has been called the Facebook of early 20th-century Mennonite communities.

A \$2,500 MB Studies Project Grant was awarded to Anicka Fast for her dissertation project: “Living in the Same House: Contested Ecclesial Identity in the Mennonite and Mennonite



Friesen



Fast



Longhurst



Cornish

Brethren Missionary Encounter in Congo, 1912-1989.” The project considers Mennonites and the mission sector, exploring aspects that may be disturbing, given contemporary sensibilities.

A second MB Studies Project Grant of \$1,200 was awarded to

Christine Longhurst for the first phase of her project to explore the rise of contemporary worship patterns in Canadian Mennonite Brethren

churches over the past 30 to 40 years, specifically the shift from traditional, hymn-based congregational song to contemporary worship music. She will collect accounts of the process from those who held leadership roles.

A \$650 Katie Funk Wiebe Re-

search Grant was awarded to Lisa Cornish for her master’s degree thesis project, “Listening for the Female Ministry Voice: Mennonite Women Sharing Faith through Cookbooks.” She plans to explore the relationship between food preparation and recipes, and theological reflection and articulation. Her project will bring attention to women’s roles in Mennonite churches and to the importance of material culture — food and recipes — in Christian faith.

A J.B. Toews \$1,000 college scholarship was awarded to Andrew Regehr of Canadian Mennonite University.



Daniel Friesen/MCC

MCC Washington Office staff gather outside their office. Front: Charissa Zehr, legislative associate for international affairs; Cherelle M. Dessus, legislative assistant and communications coordinator; Charles Kwuelum, legislative associate for international affairs. Back: Rachelle Lyndaker Schlabach, director, and Tammy Alexander, senior legislative associate for domestic affairs.

MCC Washington Office celebrating 50 years

WASHINGTON — The Mennonite Central Committee U.S. Washington Office is holding a 50-year anniversary open house and reception July 17.

The Washington Office has promoted justice and peace in the realms of federal policy for half a century.

The work began July 1, 1968, when the Peace Section of MCC opened the Washington Office, first to listen and soon to call for peace in Vietnam.

“I am grateful for the vision of our Washington Office to speak to our government officials on behalf of Anabaptists about issues of injustice over the past 50 years and continuing today,” said J Ron Byler, MCC U.S. executive director.

A reception will be held from 5

to 8 p.m. nearby at The Hill Center, including remarks from former and current staff. Also invited to speak will be representatives of several federal offices that MCC staff have worked with over the years.

The open house will take place from 3 to 5 p.m. at the office, 920 Pennsylvania Avenue SE.

To register for the open house and reception, visit mcc.org/washington-anniversary.

— Cherelle M. Dessus, MCC

Ukrainian oak’s family tree to continue in U.S.

HENDERSON, Neb. — A descendent of the famous Chortitza tree in Ukraine will be planted on the grounds of Henderson’s Mennonite Heritage Park on Aug. 26.

The *York News-Times* reported a Russian oak sapling will arrive

later this summer from Canada, donated by Ron and Lois Preheim. The couple are from the Henderson area and now live in Newton, Kan.

The original tree lived more than 700 years before its death about a decade ago and grew 118 feet high, with a circumference of more than 20 feet.

The massive oak was a gathering place for picnics, weddings and meetings in the Mennonite colony of Chortitza, which was first settled in 1789 by settlers from the Danzig area.

The Henderson sapling was grown from an acorn collected from a tree on the campus of Canadian Mennonite University in Winnipeg, Man.

The *Winnipeg Free Press* reported that tree was grown from acorns collected by John and Marian Friesen in the 1970s in Chortitza. — MWR staff

COLLEGES & SEMINARIES

Civil rights attorney's eyes opened at EMU presentation

■ Summer Peacebuilding Institute emphasizes reconciliation's value

By **LAUREN JEFFERSON**
Eastern Mennonite University

HARRISONBURG, Va. — Civil rights attorney Ari Wilkenfeld has spent his professional life in the combative, confrontational world of litigation, where even settlements out of court are hard-fought battles.

A partner in the Washington, D.C.-based firm Wilkenfeld, Herendeen and Atkinson, he has two high-profile cases representing the first woman to accuse former NBC news anchor Matt Lauer of sexual misconduct and also the accuser of NBC news journalist Tom Brokaw.

While he finds victim legal advocacy challenging and fulfilling, a recent visit to speak at Eastern Mennonite University's Summer Peacebuilding Institute created an "eye-opening," self-reflective awareness.

The experience exposed "the world that I live in," which stigmatizes the possibilities, process and potential of collaborative conflict resolution, he said in a phone interview a few days later.

"I've studied truth and reconciliation as it was conducted in South Africa, and taught negotiation and diplomacy in college and law school, but I have never had the opportunity to have my manner of doing my job challenged by a group of people who have different ideas about conflict resolution, and not just different ideas but carefully studied and well-thought-out ideas," he said.

Many SPI participants — and not just those attending this year's first-time course on sexual harms — bring a nuanced understanding of issues related to gender-related violence.

Wilkenfeld was a guest in a course titled "Sexual Harms: Changing the Narrative." Course creator and facilitator Carolyn Stauffer brings her own expertise from 30 years working on issues of gender-based violence in South Africa, the Middle East and the United States.

While noting the importance of compliance with legal standards, Wilkenfeld challenged participants to reach beyond this baseline toward higher goals.

"He pointed out that most legal standards are more than 50 years old, and we should be rigorously notching up minimum requirements," Stauffer said. "Course participants suggested that this should be the case in terms of how we define what constitutes sexual harms, how organizations practice truth-telling and public apology, as well as in understanding differential impacts across various communities."

Challenging discussion

Wilkenfeld then addressed all SPI participants and other guests as the featured speaker during a



Eastern Mennonite University

Attorney Ari Wilkenfeld speaks about sexual harassment in the workplace at a Horizons of Change luncheon at Eastern Mennonite University.

Horizons of Change luncheon. He summarized his work and offered remarks on the #MeToo movement.

In a workplace environment with a pervasive culture of sexual harassment, he said, systemic change can begin with the individual through acknowledgement of male privilege, calling out inappropriate behavior, entering into honest conversations and taking responsibility for actions.

In response to audience questions, Wilkenfeld discussed the scarcity of terms used to describe diverse types of harassment and misbehavior, the role and efficacy of an apology, the usefulness of transparent, open and genuine dialogue among colleagues, and workplace power dynamics.

On at least two occasions, his

word choice was respectfully challenged by listeners.

"This was unique to me in that people had no problem letting the speaker know they didn't like what was said or the way it was said," he said later. "I speak in front of a lot of audiences who when I say something they don't like, there's just a negative facial expression and no engagement."

"I want to speak in front of audiences that challenge me, then give me an opportunity to think about what I said."

Within that unique space, Wilkenfeld did something he said he'd never done before: ask an audience member.

"This is something I'm struggling with . . . so let me ask you, 'How do we do restorative justice with a person who does not want to admit guilt and in fact is outrageously angry to be accused in the first place?'" he asked.

Culture of wins, losses

Still, Wilkenfeld wonders at the willingness of his opponents, who have often built corporate success on wielding outsized strength and power, to be part of a less combative, more healing conflict resolution process.

Given the opportunity in a settlement to pay \$500,000 and offer an apology or pay \$1 million, Wilkenfeld says, "they choose \$1 million every time."

"I've never met a harasser who wanted to apologize for what he did or allegedly did," he said.

Wilkenfeld said afterward he's been mulling over the perspectives he heard.

"It seems reasonable that it would be better if, instead of beating each other up in court, we could all sit down and talk things out, figure out how much harm is done and do so in a way that is designed in a way to heal everybody, even the alleged perpetrator," he said. "People in my profession should all be thinking about that possibility. But our culture doesn't value that kind of resourceful thinking about conflict resolution. Our culture values wins and losses."

EMU award honors peacebuilder's work

By **CHRISTOPHER CLYMER KURTZ**
Eastern Mennonite University

HARRISONBURG, Va. — Bringing a new sense of justice to neighborhoods, courts, prisons and schools is a challenge that requires focus, patience and an empowering spirit.

"One bite at a time. That's all you can do," said 2018 Peacebuilder of the Year Annette Lantz-Simmons at the luncheon ceremony honoring her June 13 during the Summer Peacebuilding Institute at Eastern Mennonite University.

The executive director of the Center for Conflict Resolution in Kansas City, Mo., is the fourth recipient of the annual recognition of a graduate of EMU's Center for Justice and Peacebuilding. She first attended SPI in 2005 and earned a master's degree in conflict transformation in 2009.

In her acceptance speech, she highlighted CCR's programs. The organization offers neighborhoods and families group facilitation, conflict resolution and mediation training, and trauma and circle workshops; has assisted the city in implementing restorative justice practices in schools; offered restorative processes and trauma and conflict resolution trainings in prisons, reentry facilities and courts; and provided various organizations with group facilitation, trainings, trauma awareness and mediation.



Andrew Strack/EMU

Annette Lantz-Simmons, right, is presented with the Center for Justice and Peacebuilding's Peacebuilder of the Year award by professor Jayne Docherty.

"CCR is an example of what it takes to do real peacebuilding and effect significant change, beyond the boundaries of mediation," said CJP academic programs director Jayne Docherty. "It takes long-term vision and teamwork to actually make significant transformation in systems, and not just resolve conflicts. The vision that you have held is a big vision for a less violent and more just city."

In later emails, CCR mediator and classroom facilitator Jackie Buycks said Lantz-Simmons has empowered her to be creative in her restorative justice work in schools. Volunteer Barbara Axton said her "listening skills, depth of training and compassionate heart" mean Lantz-Simmons can "be with" each of us as we follow our own minds and hearts and create our path of peace in the organization."



Tabor College

Mennonite Brethren Historical Commission summer archival internship recipient Emma Sorensen, left, spent a week in June with Tabor College Center for Mennonite Brethren Studies director Peggy Goertzen.

TABOR CMBS hosts archival summer intern

HILLSBORO, Kan. — The Center for Mennonite Brethren Studies at Tabor College welcomed Emma Sorensen on campus as recipient of the MB Historical Commission's summer archival internship.

Sorensen, a third-year student at Fresno (Calif.) Pacific University, spent June 11-16 at CMBS as part of a binational five-week in-

ternship program. She is a member of the Rosedale Bible Church in Bakersfield, Calif.

"It was a joy to have her here and have the opportunity to share our unique Mennonite culture and history through our record collections, artifacts and historic sites," said CMBS director Peggy Goertzen.

Grace choral director to lead fine arts division

Tabor College has named Greg Zielke arts director for the Shari Flaming Center for the Arts, a new position created to provide

support for programming and to expand co-curricular activities in the arts, including student recruitment.

Zielke will handle the administrative responsibilities associated with the facility and coordinate leadership for performing and visual arts faculty, enabling them to focus on artistic endeavors.

He will also create, recruit and lead an alternate choral group to expand musical offerings at Tabor.

Zielke studied voice at Tabor under Jonah Kliwer and returns to his alma mater after teaching and choral directing at Grace University in Omaha, Neb., since 1991. At Grace, he also directed music theater performances and for 15 years has served as artistic director and conductor for the Omaha Symphonic Chorus.

Grace University was founded by Mennonites in 1943 as Grace Bible Institute and announced Oct. 3 it would close at the end of the academic year.

"I want to be instrumental in making Tabor a place for the students and wider community to experience and enjoy many types of creative arts," said Zielke, who earned a master's degree at Wichita State University and a doctorate at University of Missouri-Kansas City. "Music, theater and the arts can be a powerful means of building the kingdom and reaching the world."

COLLEGES & SEMINARIES

Hesston resident director finally moving on

■ Community, connection contribute to lengthy tenure

Hesston College

HESSTON, Kan. — It's not unusual for Hesston College employees to have long tenures.

What's unusual about Brent Brockmueller, who is more commonly known by his nickname, "Dogg," is that he's devoted 10 and a half of those 13 years as a resident director, a role that typically sees turnover every two to three years as it tends to draw young adults fresh out of college as they transition to "the real world."

"When I came to Hesston as RD, I envisioned being here a long time — but my definition of 'a long time' was like four years," he said. "And that was a long time. As far as I know, in at least the 10 years prior to that, there hadn't been an RD here that long."

Resident directors are part of the student development team. Four RDs live on campus and oversee student life and housing. They supervise a student staff of resident assistants, assist in maintaining campus lifestyle standards and serve as role models and mentors.

Informally, RDs are much more than what the job description states. They are a listening ear when students need advice or to vent. They open their apartments for students to cook, bake, watch movies or just hang out. They provide rides to the airport or appointments. They "rescue" students whose cars have broken down, whether it's 10 minutes or hours away.

Sometimes they have to do the hard things, too, like disciplining students who have violated campus lifestyle standards. They sometimes get woken up in the



Larry Bartel/Hesston College

Brent Brockmueller talks with students for whom he and his wife, Angie, serve as mod parents at a reception in his honor for the 10 and a half years he has served as resident director.

middle of the night to deal with an issue, turn off a fire alarm or talk with a student.

From the fun times connecting with students, to the not so fun, Brockmueller stuck it out much longer than most because he cares so deeply for the students and enjoys watching their growth and development as they transition into young adulthood.

"I just love this place," Brockmueller said. "As a whole, our students take care of each other so well. They look out for each other, and that's always been something I have enjoyed about being here in this role."

Coming back again

Brockmueller started his journey as RD in 2005 after completing an undergraduate degree in elementary education from Tabor College in Hillsboro, student teaching and spending a semester as a substitute teacher. As a 2001 Hesston graduate, he wanted to be a part of the Hesston ex-

I just love this place.

... Our students take care of each other so well.

— Brent Brockmueller

perience again, this time from a staff perspective.

His plan of four years turned into six before Brockmueller decided to give up his post as RD. He had gotten married during fall break of that final year, and decided it was time for him and his new wife, Angie, to move off campus and on to new things.

Shortly after making the decision to end his time as RD, a job opened up for an admissions counselor, and he was hired.

After two years in admissions, and with Angie also having finished her nursing degree, the Brockmuellers bid farewell to their years of service to Hesston

College and found new jobs. But it didn't last.

"After I'd left the college, I would have conversations with the new RD about RD life," said Brockmueller. "One time, Angie told me, 'You know, if you wanted to be an RD again, you could.' I said I wouldn't put her through that again, and she said, 'I don't mind living in the dorms — it's not terrible for me.'"

After just one semester away from the college community, a male RD position was vacated in the middle of the year, and Brockmueller was asked to step in to finish out the year.

He stayed for four more years.

Now the Brockmuellers are preparing to move away from Kansas, back to his hometown of Freeman, S.D., where he will take over his family's farming operation. Angie, who has spent several years working as assistant registrar and interim registrar during times of transition, will continue remotely in her college role.

Seminary advancement team changes

Anabaptist Mennonite Biblical Seminary

ELKHART, Ind. — The advancement team of Anabaptist Mennonite Biblical Seminary is undergoing a change in leadership.

Missy Kauffman Schrock, director of advancement, concluded her time at AMBS in June after eight years.



Schrock

She has served as the primary leader for advancement strategy and managed the advancement team. She becomes director of giving for Greencroft Communities Foundation in Goshen in July.

As part of her Bluffton (Ohio) University master of business administration capstone project, Kauffman Schrock spearheaded the installation of a 60-kilowatt solar array on the seminary campus.

The panels were installed in 2017 and offset the seminary's energy use by 72,000 kilowatt hours annually, saving 52 tons of carbon dioxide emissions per year.

Kauffman Schrock has "weathered the stress with amazing grace, constantly picking up the spirits of your crew," said AMBS President Sara Wenger Shenk at the May 8 employee recognition tea. "Your fun-loving, can-do attitude has kept us moving out with courage."

Senior associate director of advancement Ken Hawley is also in transition, retiring from his full-time role June 30. He will continue to serve AMBS quarter time as advancement associate for Canada.



Hawley

Paula Killough, former senior executive for advancement for Mennonite Mission Network in Elkhart, took on the role of interim director of advancement in mid-June.



Killough

She retired from MMN in 2017 after nine years, including responsibilities for marketing, church relations and fundraising. She is moderator of Indiana-Michigan Mennonite Conference.

The advancement team also includes advancement associates Tony Hartman and Bob Yoder, and data services manager Aaron Yost.

Bluffton dedicates nature preserve facility

■ Moyer Nature Center enhances programs of environmental stewardship

Bluffton University

BLUFFTON, Ohio — Bluffton University officials, trustees and alumna Harriett Moyer recently celebrated the construction of Moyer Nature Center, a 1,800-square-foot building at the Bluffton University Nature Preserve.

Located near the main entrance of the 160-acre nature preserve, the facility features program space for groups supported by municipal water and restroom facilities.

The facility will enhance the preserve's usability for field study in the sciences, programming for recreational leadership and environmental and sustainability education for the public.

Through her donation, Moyer hopes the multipurpose facility will "contribute to the education of a broad range of groups, provide a focal point for cooperation, and inform about and encourage stewardship of the natural environment."



Bluffton University

Bluffton University board of trustees chair Kent Yoder, Harriett Moyer and President James Harder celebrate the construction of Moyer Nature Center.

The center is the realization of an idea she and her late husband, Keith Moyer, had discussed after they retired and returned to Bluffton following careers at the University of Wisconsin-Madison.

The preserve, adjacent to campus, has long been a place for learning about and appreciating the natural world, but for many

years it has lacked a physical program center to realize its full potential.

The College Cabin had served as the primary location for outdoor education at the preserve. The cabin, which is no longer usable, will be removed.

"Many Bluffton alumni and local community members have fond memories from their learn-

ing experiences associated with the College Cabin," said President James M. Harder. "My hope is that the Moyer Nature Center will create new memories for future generations."

Final touches such as furniture installation and landscaping will be completed this summer.

The facility will open to the public and students this fall.

The Moyer Nature Center gift is a contribution to the success of Simply Innovate — the Campaign for Bluffton University.

The campaign has raised nearly 65 percent of its \$26 million overall fundraising goal, including more than 80 percent of the \$14.5 million needed for construction of the Austin E. Knowlton Science Center.

Other goals include \$5.5 million in annual support over five years; \$5 million to strengthen Bluffton's endowment with long-term support for student scholarships, faculty research and operations; and a \$1 million innovation goal for new academic program development, faculty-student research and interdisciplinary initiatives.

COLLEGES & SEMINARIES

EMU professor shaped peace and justice ethos

■ Gingerich inspired students to do more

BY LAUREN JEFFERSON
Eastern Mennonite University

HARRISONBURG, Va. — Ray Gingerich, a professor of theology and ethics who inspired generations of students to think in new ways about their callings and helped to shape Eastern Mennonite University's ethos of peace and justice, died June 17 of cancer. He was 85.

From the creation of the first course in peace and justice during his first year on campus in 1977 to his retirement in 2004 and the years after, friends and colleagues remember Gingerich as passionately dedicated to Christian discipleship.

"How does one present Jesus as our example for life today — this Jesus who was killed for the kind of life he lived? How does one speak of Jesus' call to take up our cross as good news to a people already vulnerable and suffering?" wrote Gingerich in a 1999 *Mennonite World Review* ar-

ticle, soon after leading a peace and justice short course in war-ravaged Colombia.

An alumnus who returned to teach after service overseas and doctoral studies at Vanderbilt University, Gingerich made a deep and transformative impact over 27 years on EMU's undergraduate and graduate programs: He established a minor in peace and justice studies in 1979, the precursor to today's three peace-building-related majors, and was for many years the faculty sponsor to Peace Fellowship, an organization still active on campus.

In the late 1980s, he and colleague Vernon Jantzi helped recruit John Paul Lederach to a teaching position in the sociology department. The addition of Ron Kraybill to the faculty eventually led to the quartet founding the Conflict Transformation Program, now the Center for Justice and Peacebuilding. Their commitment to ensuring global voices would help shape the program's mission and curriculum led to the inclusion, in planning stages and for three years following, of Hizkias Assefa, then from



Howard Zehr/EMU

Ray Gingerich, a professor of theology and ethics for 27 years at Eastern Mennonite University, was key to the institution's peace and justice work.

the Nairobi Peace Initiative in Kenya, and Ricardo Esquivia and Paul Stucky, then both from *Justapaz* in Colombia.

Restorative justice links

Gingerich also made the first connection with Howard Zehr, then a founding practitioner in the new field of restorative justice with Mennonite Central Committee.

"He kept pestering me to

promise that I wouldn't take another job without checking with him," Zehr recalled. With further guidance by Jantzi, Zehr eventually found his way to EMU.

Zehr's arrival, thanks to Gingerich's persistence, opened the university to alternative visions of justice. EMU now offers two master's degrees and professional trainings and houses the Zehr Institute for Restorative Justice.

"When I think of Ray as a professor at Eastern Mennonite," said former dean Lee Snyder, "perhaps the word that best describes him is passionate. Deeply committed to his faith and to living out the way of peace and justice, Ray enlivened the classroom with energy and intellectual challenge. His appreciation for his Anabaptist heritage and for the ways we are called to make a difference in the world have indelibly shaped his students. He will not be forgotten."

Tony Krabill, a 1989 graduate who took two courses from Gingerich, remembers him well.

"Many of my EMU contemporaries and I have been reflecting on the influence Ray Gingerich

had in shaping the theology, world view, and passion for peace and justice of a whole generation of students who are now leaders and laborers in the church and beyond," Krabill said. "Gingerich, along with Titus Bender and Vernon Jantzi, were part of a trio who really galvanized a sense of call in their students that the gospel was more than just individual salvation and evangelism, or even service in the traditional 20th-century Mennonite context, but about speaking truth to power and advocacy on behalf of the poor and oppressed."

After concluding his teaching career, Gingerich helped found the Anabaptist Center of Religion and Society, a community of retired academic colleagues from Mennonite and other neighboring higher education institutions. The organization hosts monthly meetings and has an active agenda, which has resulted in a book series. He has also provided critical support for the Center for Interfaith Engagement.

A memorial service is being held June 29 at Community Mennonite Church in Harrisonburg.

BETHEL

Kauffman Museum receives national award

NORTH NEWTON, Kan. — The American Association for State and Local History has announced Kauffman Museum at Bethel College will receive an Award of Merit for its traveling exhibit, "Sorting Out Race: Examining Racial Identity and Stereotypes in Thrift Store Donations."

The exhibit uses 130 artifacts to show how American popular culture perpetuates stereotypes and racism. The awards committee selected "Sorting Out Race" for creatively using material culture to make accessible complex theories about racial formation. The exhibit was researched,

developed and fabricated by museum staff and a Bethel intern.

Its roots, however, went back about five years earlier, when the manager of the Newton Et Cetera Shop approached Rachel Pannabecker — then director of Kauffman Museum, now retired — about what to do with donated items that "communicated stereotypes about race," such as household and decorative items depicting "the lazy Mexican" or school sports items with Native American mascots.

What resulted from subsequent conversations was an exhibit that used thrift-store donations to help people see what might otherwise have seemed to be "nostalgia" or "vintage" items through the eyes of others, and to think in new ways about racial and ethnic stereotypes.

The awards will be presented during the AASLH annual meeting Sept. 28 in Kansas City, Mo.

GOSHEN

Video production company wins industry awards

GOSHEN, Ind. — The Goshen College communication department's video production company, FiveCore Media, won four Telly awards this year for students and faculty work.

The Telly Awards — a professional competition for media outlets, marketing agencies, production companies and television networks — receive more than 12,000 entries from five continents.

Goshen received two silver and two bronze awards. The silver Telly is their highest honor. These are FiveCore Media's second and third such honors in the last five years.

A silver Telly was awarded for FiveCore's work on a promotional video for South Bend-based Covilla Inc., who provides services for people with intellectual and physical disabilities.

Goshen's new marine biology program's promotional commercial also received a silver Telly in the schools/colleges/universities marketing category.

Two bronze Tellys were awarded for FiveCore Media's work on *Three Groups, One Story*, an hour-long documentary about three Anabaptist groups who settled together in Freeman, S.D.



Goshen College

Tabitha Immanuel, a film production major from New Delhi, India, films for the documentary *Three Groups, One Story*.

Initiative to improve faculty career guidance

Goshen College has been chosen as one of 26 institutions to join the Consortium for Instructional Excellence and Career Guidance, a new initiative that will prepare up to 500 faculty members to use evidence-based teaching practices shown to promote student success while em-

bedding career guidance into their existing courses.

The initiative, a partnership between the Council of Independent Colleges and the Association of College and University Educators, is made possible by a \$1.2 million grant from Strada Education Net-

work, a nonprofit organization dedicated to strengthening pathways between education and employment.

"Through the program, teaching faculty will learn how to better enhance students' abilities in the skills employers most value in prospective employees — communication, analytical skills, teamwork, motivation and interpersonal skills," said Jo-Ann Brant, interim vice president for academic affairs and academic dean.

A cohort of 20 Goshen faculty members will enroll in ACUE's new course, Career Readiness and 21st-Century Skills.

The cohort includes faculty from a wide range of disciplines and will begin Aug. 30 when an ACUE representative will orient faculty to the program.

CONRAD GREBEL

Anabaptist historian named dean

WATERLOO, Ont. — Troy Osborne, associate professor of history at Conrad Grebel University College and the University of Waterloo, has been selected as Grebel's new dean, beginning Jan. 1.

Osborne is a historian whose research and teaching interests center on Mennonite history and the Reformation, particularly on the development of the Dutch Anabaptist tradition.

With a forthcoming textbook on Anabaptist history, Osborne is a scholar who serves as book review editor for *The Conrad Grebel Review* and on the editorial board of *Classics of the Radical Reformation*.

He attended Hesston (Kan.) College, Goshen (Ind.) College, and Anabaptist Mennonite Biblical Seminary in Elkhart, Ind., and then served as a professor of history at Bluffton (Ohio) University before coming to Grebel.

While working on his doctorate at the University of Minnesota, Osborne performed dissertation research in the Netherlands, connecting him to European Mennonite communities. As a member of Waterloo North Mennonite Church and a resource to Mennonite Church Eastern Canada, Osborne has served the Mennonite constituency through Anabaptist and Reformation history talks.

He succeeds Marlene Epp, who has served as dean for a three-year term. This was her second term as dean after serving from 2002 to 2005. She will continue at Grebel as professor of history and peace and conflict studies.



Osborne

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