

# CANADIAN MENNONITE

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## The Great Church

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RUMMAGE  
SALE  
←

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## EDITORIAL

# Bargains at the rummage sale

DICK BENNER  
EDITOR/PUBLISHER

So the universal church is up for another giant rummage sale?

This housecleaning, according to Phyllis Tickle, interviewed by John Longhurst in our main feature on page 4, comes along every 500 years. According to this religion editor and U.S. Episcopal lay minister, this is at least the third time around.

Out go the mouldy, ossified religious institutions, the out-of-gas Evangelicalism, the encrusted traditions of denominations, creeds and beliefs that no longer inspire and give vision and hope to the spiritually hungry.

I hate to tell her, but Tickle might be ever so right, but a little late. According to the latest polls on church attendance in North America, it is down to about 20 percent for Canadians and 43 percent for Americans who say they attend a weekly worship service, not counting special events such as weddings and funerals.

Now, I'm sure these numbers are much higher for Canadian Mennonites, but it's our neighbours we are talking about here. They might not even notice there is a rummage sale going on, and worse, they wouldn't much care that it represents a significant historical moment. Many of them have given up on the church a long time ago.

Walking nature preserve trails, biking into the country, or just relaxing with good music or attending a community festival

of the arts are much more inspiring on the Sabbath than getting ready for church, sitting in the pew listening to homilies (some inspired, some not) and paying your dues in the offering plate, say the cynics. And many of these engaging in alternative Sunday activities are not even cynics; they are just tired people seeking some rest and restoration.



Highest among the numbers of uninterested are the young people. In his recent book, *unChristian*, David Kinnaman of the Barna Research Group says the disdain for Evangelicals is "overwhelming and definitive." Among the approximately 24 million "outsiders" in America, nearly seven million of them "have a negative impression of evangelicals; another seven million say they have no opinion and ten million never heard the term 'evangelical.'"

The primary reason for this hostility, says Kinnaman, "is not because of any specific theological perspective, but rather it's the 'swagger,' how [Evangelicals] go about things, the sense of self-importance they project."

This younger generation has common perceptions that this brand of present-day Christians are "anti-homosexual, judgmental, hypocritical, old-fashioned, too involved in politics, out of touch with reality, insensitive to others, boring, not accepting of other faiths and confusing."

Whoa, what a litany of charges! Now before your defences take over and you dismiss all this as a natural conflict between the generations, take a closer, more self-examining look. Think of the many conversations you've had as a parent or grandparent around the kitchen table, or at the family reunion, indeed at those socially intense weddings and funerals. Do any of these accusations sound familiar?

Perhaps these are sounds of the rummage sale just below our radar and not clearly perceived. Maybe this is a process, barely perceptible, that is taking place quietly without much notice.

Tickle says this breaking of the moulds, this scattering of the pieces, are new forms of spiritual energy that are self-organizing and levelling. She gives it a new name: the Emergent Church, a new gathering of believers not based on denominations, creeds or beliefs, but rather a mix of the high and low churches, the Pentecostal and the liturgical coming together with an emphasis on head and heart—not just one or the other—along with a deep commitment to social justice.

Can we take all this in one sweeping breath? Are our nice new, multi-purpose church buildings, our beloved and enduring institutions—church schools and colleges, relief and witness agencies, area church structures—all going out with this giant rummage sale?

Probably not, as long as they inspire us and give us healing, hope and new vision. We do need to hold them lightly, however. There is no reason why all of these can't be a part of the Emergent Church as long as we are committed to the Spirit's stirrings in this new spiritual movement.

If we play it right, the church will be around for the next 500 years, if the Lord tarries. For a little help, we can claim Jesus' promise to his disciples: "*Lo, I am with you to the end of the age.*"

## ABOUT THE COVER:

The Great Church Rummage Sale is a product of a 500-year cycle within Christendom and other religions, in which the old and no-longer-usable are swept aside as part of the 'Great Emergence,' according to author Phyllis Tickle, who speaks about this theory beginning on page 4.

PHOTO: ISTOCK

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**Mission statement:** *Canadian Mennonite (CM)* is a bi-weekly Anabaptist/Mennonite-oriented periodical which seeks to promote covenantal relationships within the church (Hebrews 10:23-25). It provides channels for sharing accurate and fair information, faith profiles, inspirational/educational materials, and news and analyses of issues facing the church. In fulfilling its mission, the primary constituency of *CM* is the people and churches of Mennonite Church Canada and its five related area churches. *CM* also welcomes readers from the broader inter-Mennonite and inter-church scene. Editorial freedom is expressed through seeking and speaking the truth in love and by providing a balance of perspectives in news and commentary. *CM* will be a vehicle through which mutual accountability can be exercised within the community of believers; the paper also encourages its readers to have open hearts and minds in the process of discerning God's will.

*Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching (Hebrews 10:23-25, NRSV).*

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THE GREAT CHURCH RUMMAGE SALE

# What will emerge Great Emergence?

By John Longhurst

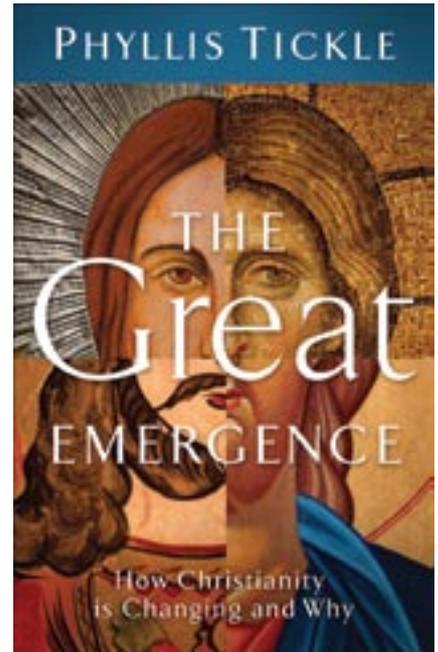
PHOTO BY PETE CEREN



*Phyllis Tickle, author of **The Great Emergence**, is the founding editor of the religion department at Publishers Weekly, and a lay minister in the U.S. Episcopal Church.*

*Declining church membership; the breaking down of denominational loyalty and barriers; the rise of new 'emergent' churches that blend ancient rituals, litanies and hymns together with contemporary forms of worship and calls for social action—something is happening out there. But what is it? And why is it happening now? What's happening is as old as religion itself, says Phyllis Tickle, author of the new book, **The Great Emergence: How Christianity is Changing and Why**. Tickle, who will be speaking at "The Great Emergence," a one-day conference at Winnipeg's Booth College on Oct. 31, explores the link between the church's history of change and the new face of the church today in an interview with Winnipeg freelance writer John Longhurst.*

# from the



**Longhurst:** What is the Great Emergence?

**Tickle:** *The Great Emergence refers to a monumental phenomenon in our world today that affects every part of our lives—religiously, socially, culturally, intellectually, politically and economically. The world is changing rapidly, and in so many ways, that we can hardly keep up with it.*

*In the religious sphere, many people have observed that these kind of changes seem to happen every 500 years—a period of upheaval followed by a period of settling down, then codification, and then upheaval again because we do not like to be codified.*

*For western Christianity, the Protestant—or Great—Reformation was about 500 years ago. Five hundred before that, you hit the Great Schism, when the church divided between East and West. Five hundred years earlier, you have Pope Gregory the Great, who helped bring the church out of the Dark Ages.*

*During these 500-year episodes the church has what Anglican bishop Mark Dyer calls a giant rummage sale: it takes a look at its old stuff and decides to sell what it no longer needs. We are going through this kind of giant sale today.*

**Longhurst:** What happens to the church during this giant rummage sale?

**Tickle:** *During these times of rearrangement and upheaval, the institutionalized church throws off things that are restricting its growth. When that mighty upheaval happens, history shows that at least three things always happen:*

- *First, a new, more vital form of Christianity emerges.*

*This new style of western Christianity is ... more about community and conversation, not about a set of beliefs and creeds.*

- *Second, the organized expression of Christianity, which up until then had been the dominant one, is reconstituted into a more pure and less ossified expression of its former self. During the Protestant Reformation, both the reformers, and those they were reacting against, ended up being better churches.*

- *Finally, every time the encrustations of an overly established Christianity is broken open, the faith has spread dramatically, thereby increasing the range and depth of the church's reach. Following the Protestant Reformation, Christianity was spread over far more of the earth's territories than had ever been true in the past.*

*Every religion is subject to becoming encrusted and institutionalized over time.*

*It appears to take the Abrahamic faiths—Christianity, Judaism and Islam—about 500 years before people rebel and seek reform. When that happens, new and vigorous expressions of faith break out, breaking the molds that have held them and scattering the pieces.*

**Longhurst:** How is this change evidencing itself in the church today?

**Tickle:** *Evangelicalism has lost much of its credibility and much of its spiritual energy of late, in much the same way that mainline Protestantism has. In their place is a new approach called the Emergent Church. This is a new gathering of believers that is not based on traditional denominations, creeds or beliefs. It is a mix of Evangelicalism, Pentecostalism, the mainline Protestant churches and the liturgical tradition, together with an emphasis on head and heart—not just one or the other—along with the deep commitment to social justice.*

*They are incarnational, not creedal. They are not interested in structures and hierarchies and buildings.*

**Longhurst:** Does this mean the death of traditional mainline denominations?

**Tickle:** *No! Just as the Protestant Reformation didn't spell the end of the Roman Catholic Church—it emerged stronger and more vibrant—mainline denominations won't disappear. They are losing their dominant position, but they can use this experience to reform themselves and become more relevant in the world.*

**Longhurst:** How is this current upheaval different from what the church has experienced before?

**Tickle:** *For the first time we are doing it in an age of instant media. The Internet makes it very easy to talk to each other across national and denominational boundaries in a way that wasn't possible before. But the Internet isn't causing this change; it is enabling it, just as the printing press assisted the growth and development of the Protestant Reformation.*

*E-mail, the web and social media are allowing people to become connected in new ways. They allow this new form of church to be a self-organizing system. It is not dependent on central offices and structures. It's a leveller, it's egalitarian.*

**Longhurst:** What are people looking for during this Great Emergence?

**Tickle:** *People are looking for a new and different encounter with God. The strength of Protestantism was its rationalism—it took religion to the head. But today people want religion that also touches their hearts. It's not anti-intellectual; mind and reason are still very important. But people want more than just an intellectual challenge. They want something that moves them emotionally, as well. It is bringing the heart and the head together.*

*One characteristic of this emergent view of the church is a return to, and recovery of, liturgy and connectedness to church history. Many western Christians have acted like the first 1,500 years of the church never happened; they start in the 1500s with Martin Luther and go from there.*

*But there is a rich tradition of church fathers and mothers who lived faithfully and thoughtfully between those two events. The Emergent Church is going*

*We have to remember that it's not as if Protestantism came forth in one perfect or cohesive package; they didn't always know where things were going, or the consequences of their decisions and actions.*

*back to that time and finding deep meaning as they use those old prayers and litanies in worship, along with things like The Book of Common Prayer.*

**Longhurst:** How might Christians respond to these changes?

**Tickle:** *We need to respond prayerfully and carefully. This change isn't happening all at once; it will occur over many years. Like previous social, political, economic and religious upheavals, how we should respond is not always clear on a day-to-day basis.*

*It was the same during the Protestant Reformation, a time filled with reformers, protesters, Puritans, Pietists and others. We have to remember that it's not as if Protestantism came forth in one perfect or cohesive package; they didn't always know where things were going, or the consequences of their decisions and actions. Yet it all came together to create this new construct we have called Protestantism, the very thing that is under challenge today.*

**Longhurst:** How do you feel about the changes you are seeing today?

**Tickle:** *I am optimistic about the future of the church. For me, Christianity has never been more alive and vigorous than it is right here and right now. The kingdom of God is coming in many forms and many places these days.*

*All I can say is: "Thanks be to God!"*

Tickle's appearance in Winnipeg is being organized by FaithForum, an organization dedicated to helping Canadian churches strengthen their worship, mission and service, with the support of Mennonite Church Manitoba, Canadian Mennonite University/Institute for Theology and the Church, Evangelical Mennonite Conference, Evangelical Mennonite Mission Conference, The Mennonite Brethren Church of Manitoba, and various other Christian churches, organizations and publications.

For more information, or to register, visit [www.faithforum.ca](http://www.faithforum.ca). ❧

### /// For discussion

1. How have Mennonite congregations changed over the past 50 years? What programs or elements of worship have been incorporated or discarded? How much of this change has been influenced by changes in the broader Canadian culture?
2. Phyllis Tickle suggests that every 500 years or so the church has a "giant rummage sale." If your congregation held a "rummage sale," what would you like to get rid of? Do you agree with Tickle that the church today is undergoing rearrangement and upheaval? What are the signs that this might be happening?
3. Do you agree that the Christian church has become encrusted and institutionalized, and that the evangelical Christian church has lost much of its credibility and spiritual energy? What does Tickle suggest are the things that people are looking for in religion today? Do you think this is consistent across the generations?
4. If you were developing a new congregation, how would it be different from your present congregation? What might the Mennonite Church look like 10 or 20 years from now?

## VIEWPOINTS

## /// Readers write

We welcome your comments and publish most letters sent by subscribers intended for publication. Respecting our theology of the priesthood of all believers and of the importance of the faith community discernment process, this section is a largely open forum for the sharing of views. Letters are the opinion of the writer only—publication does not mean endorsement by the magazine or the church. Letters should be brief and address issues rather than individuals.

Please send letters to be considered for publication to [letters@canadianmennonite.org](mailto:letters@canadianmennonite.org) or by postal mail or fax, marked "Attn: Readers Write" (our address is on page 3). Letters should include the author's contact information and mailing address. Letters are edited for length, style and adherence to editorial guidelines.

### ✉ Women call on church to create a better tomorrow

AS CHRISTIANS ACROSS the globe celebrate the resurrection of Jesus and the renewal of life in this Easter season, we are a group of Anabaptist women from Canada and the United States asking how our economic system might be resurrected. How can the church challenge our government's economic policies to serve our interests and needs, as well as be part of God's redemptive project of resurrection and reconciliation?

We are an intergenerational mix of pastoral leaders, Mennonite Central Committee (MCC) workers, social workers, researchers and educators, who recently participated in a learning tour to Mexico focused on women and migration issues, hosted by MCC and its partners in Mexico.

When we asked migrant women why they risk so



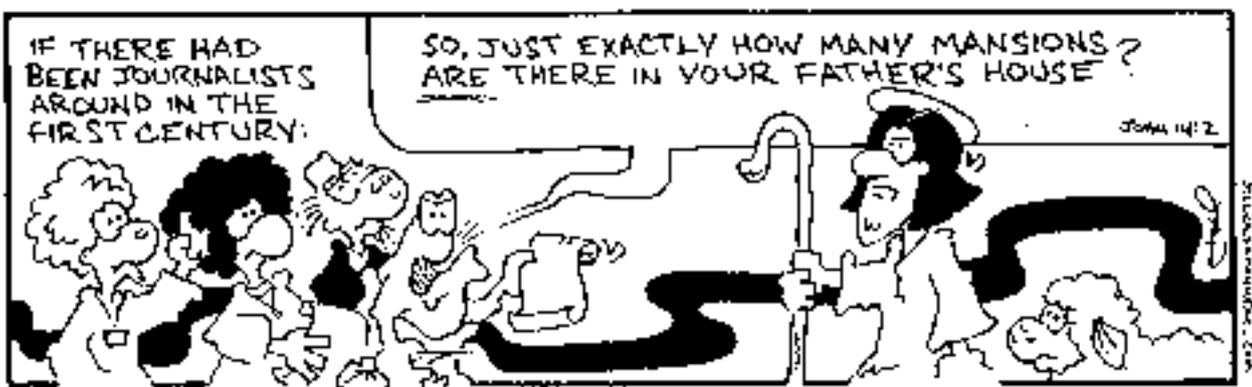
Mennonite Central Committee photo

MCC learning tour team members are pictured during their recent trip to Mexico.

much and make the decision to leave their children, their homes and their families to migrate, the answer was devastatingly similar for all: "We have no other choice."

U.S. and Canadian economic policies towards the entire region of Latin America and the Caribbean have been harmful to the region's poorest for the last 20 years, and the effects are being seen on the children of today. Children are growing up without parents because both have migrated to the U.S. to work. They are caught in a web of growing violence and social breakdown as migration from Central America and Mexico to the U.S. and Canada skyrocketed from 1994–2000, increasing by 300 percent. In 1994, the North American Free Trade Agreement (NAFTA) was signed, bringing overproduced, over-subsidized

### Pontius' Puddle



North American agricultural products into Mexico. Small-scale, local agricultural production has been devastated.

The rules—perhaps myths—of neo-classical economic structuring do not take into account human need or social welfare. After witnessing the resulting humanitarian crisis in the two border regions (north and south), we need to ask: Is this economic system consistent with Jesus' steadfast denunciation of violence, division and destruction? Is this the economic system of a reconciling God?

The migrant women we met told their stories and entrusted us with their testimonies, and with their

dignity. For these reasons, we who saw injustice and heard the cry of a people, are saying to the church: Now is the time to rethink how we do economics, keeping in mind the widow, the foreigner, the orphan, the oppressed, the marginalized, like Jesus taught us to do.

Specifically, we invite Anabaptist churches in Canada and the United States to consider three commitments:

- We challenge ourselves and others to strive towards personal consumption and purchasing habits that reflect a Christian ethic of integrity and compassion.
- We will work towards creating sustainable and

### OUTSIDE THE BOX

# A time to blow your top

PHIL WAGLER

Capulin Volcano is, quite literally, a freak of nature. Its scrubby bump rises high and imposing above the treeless and sparsely populated grasslands that sprawl across the northeast corner of New Mexico.

The drive to the top of this U.S. national monument is hair-raising. The view is spectacular. You catch sight of Texas and the panhandle of Oklahoma to the east, the expanse of New Mexico to the south, the snow-capped Rockies to the west, and Colorado to the north.

My family hiked the path that circles the top of this lava mountain and my sons and I then descended into its centre. The ancient crater is littered with large boulders—petrified, silent witnesses of an epic cataclysm. The massive hole looks like a monstrous megaphone. In fact, from within the pit our voices, even at a whisper, were heard by the rest of the family far above at the volcano's lip. And it struck me: the church is like Capulin Volcano.

I am convinced the world longs to hear what the church says, although the message we bear is often not welcome. Peace at all costs cannot be an option for a people who live a God-defined

citizenship. If the church is to be volcanic and truly change the landscape, then what we have to say won't always be appreciated.

South African missiologist David Bosch reminds us that "the church—if it is faithful to its being—will . . . always be controversial, a *'sign that will be spoken against'*" (Luke 2:34). The existence of a creator; the gospel call to repentance; the



*[T]he world is straining to hear what Christians are saying about the times in which we live.*

uniqueness of Jesus among all historical persons; the call to justice, righteousness and holiness; the call from idolatry and self; the call to live the new creation; and the reality of judgment on evil—these are what we have heard and must, as Jesus reminded his disciples, be ready to shout from the rooftops. The church is truly an odd bump from the world's perspective and sometimes they want to hear what we say simply to mock us.

On the other hand, I believe that, given the chaos of the day, the world is straining to hear what Christians are saying about the times in which we live. People are searching for hope and stability in

an age of upheaval. It is even assumed, sometimes more clearly by those who do not see themselves as followers of Jesus, that Christians will not simply speak what is popular or politically correct, but will contend and fight for a vision of the world diametrically opposed to that which we're stuck with at the moment.

Have we muted ourselves? Have we forgotten that the church—the peculiar people defined by God's word made flesh—is disturbingly volcanic? Have we forgotten that our presence, because of the Holy Spirit's power at work in and through us, will alter the landscapes we touch?

For generations, Christians in the Mennonite tradition have been the "quiet in the land." There is historical and some biblical warrant for such a strong, silent life, but this type of witness must be held in creative tension with the need to speak clearly of the hope we profess: to speak biblically, prophetically, counter-culturally, evangelistically and courageously, for there are many longing to hear what we've been whispering among ourselves.

*Phil Wagler serves with the volcanic people of Kingsfield-Zurich Mennonite and Kingsfield-Clinton churches in Huron County, Ont. (phil@kingsfieldcommon.ca).*

reconciling communities, so that our children, grandchildren and great-grandchildren inherit a world that is not on the brink of destruction because of insatiable needs for non-renewable and cheap resources.

- We call on our church leaders and governments to design economic practices that create, instead of destroy; demonstrate commitment to justice, not oppression; and that promote equality, not exploitation.

LUANN GOOD GINGRICH,  
PETERSBURG, ONT.

*Luann Good Gingrich is a member of Mannheim Mennonite Church, Petersburg, Ont. The letter was also signed by six other women from Mennonite Church USA and congregations in Bogotá, Colombia, and Mexico City, Mexico.*

## VIEWPOINT

# A message for the medium

BY JOE HEIKMAN

Is Facebook: a) good, b) bad, c) neutral, or d) too confusing to think about?

Mennonite pastor/teacher/author Shane Hipps has an opinion on the subject. In fact, Hipps has an opinion on TV news talk, cell phones, PowerPoint in church, virtual communities and more.

Of course, so does almost everyone else. But what makes Hipps different is the depth and expertise behind his opinions, as well as his ability to approach these topics from a God-centred perspective. Not many of us have a full-blown “theology of technology,” but Hipps certainly does.

Hipps gained his unique perspective by beginning a career as a marketing strategist with German carmaker Porsche before following God’s leading to Fuller Seminary in California and his current position as teaching pastor at Trinity Mennonite Church in Glendale, Ariz. Through his books, most recently *Flickering Pixels: How Technology Shapes Your Faith*, and his “Third Way Faith” podcast, Hipps has gained the ear of Christian techies and church leaders around the world.

So what’s he saying? In answer to the earlier question about Facebook, Hipps insists that we’re not asking the right question. Instead of making value

judgments for or against a particular form of technology, Hipps talks about the impact that it has on a user. Facebook, for example, promotes narcissism no matter how you use it, he suggests: The Facebook world revolves around me: it’s all about my profile, my status, my friends and my ability to comment on almost anything, with the assumption that my opinion should matter to the rest of the community.

That doesn’t make Facebook evil. It can still be used to keep in touch with old friends and to build new relationships

*We can guard against web-developed narcissism through ‘Facebook fasts’ or intentionally self-sacrificial practices.*

and communities. But if you spend any amount of time in that world, it’s going to have an impact on the way you think and relate.

Another example: global news networks. They do a great deal of good in keeping us informed about what’s going on in the world, but they also have the impact of emotionally numbing viewers by continually displaying images of suffering from around the world. Without a connection to something concrete that we can do to help, we train

ourselves to feel badly—empathy, grief, guilt—and then flick the remote to our regularly scheduled entertainment.

The Christian response to these realities, according to Hipps, is not to cut ourselves off from technology, but to be aware of how it is affecting us. Awareness doesn’t insulate us from the effects, but it allows us to craft an intelligent response. We can guard against web-developed narcissism through “Facebook fasts” or intentionally self-sacrificial practices. We can balance the diet of international disaster news by connecting with organizations that are easing suffering locally.

Whatever the medium, Hipps encourages an active response to take advantage of its positive effects, and to limit and counteract the negative ones. Hipps applies the question of impact to all kinds of technology and does so with a refreshing self-awareness and sense of humour.

Parents and church leaders, technophiles and technophobes alike would be wise to give him a listen.

Visit Shane Hipps at shanehipps.com, which has a link to his free podcast, or check out his book *The Hidden Power of Electronic Culture* from the MC Canada Resource Centre.

*Joe Heikman is associate pastor at First United Mennonite Church, Vancouver. For an up-to-the-minute status update, you can look him up on Facebook.*

## ✉ MC Alberta chair disputes financial coverage claims

RE: "A SPACIOUS place of hopes and dreams," April 13, page 19.

The third paragraph of the Mennonite Church Alberta annual meeting article does not accurately convey the "discussion about fundraising."

The article reports that:

- The \$24,000 shortfall was due mostly to congregational contributions. In reality, MC Alberta had budgeted a \$23,000 deficit in 2008 to use up previous years' surpluses. And contributions from churches were only \$10,000 short—primarily because of a communication error with one church at the time the 2008 budget was struck.
- Camp Valaqua's subsidy dropped from \$129,000 in 2008 to \$110,000 in 2009. The camp overspent its 2008 budget by \$22,000. The 2009 budgeted subsidy is actually \$8,000 higher than the 2008 budgeted amount.
- *Canadian Mennonite* will receive \$7,500, a 23

percent drop from \$9,800 in 2008. In fact, the 2009 MC Alberta budget reflects exactly the amount invoiced by *Canadian Mennonite* for 2009.

WALTER WIEBE, EDMONTON

*Walter Wiebe is the chair of Mennonite Church Alberta.*

## ✉ Hope comes to small churches in many unexpected ways

DAVE ROGALSKY'S "HOPE for the small church" article (April 13, page 20) reminded me of the story told by the late Cornelia Lehn about her home church, Greendale, B.C. Time was, the congregation decided, even in the absence of young children, to improve its nursery. Soon, pure joy: Young families started coming to worship. It was a case of "build it and they will come."

MURIEL T. STACKLEY, KANSAS CITY, KAN.

## /// Milestones

### Births/Adoptions

**Klassen**—Halia Aiva MaryAnn (b. May 10, 2009), to Jaclyn and Brendan Klassen, Morden Mennonite, Man.

**Nikkel**—Kylie Faith (b. May 21, 2009), to David and Christa Lynn Nikkel, Sherbrooke Menonite, Vancouver, B.C.

**Penner**—Kate Elsa (b. May 7, 2009), to Alfred and Vicky Penner, Sherbrooke Mennonite, Vancouver, B.C., in Chilliwack, B.C.

**Quayle**—Marshall Sawyer Estep (b. April 16, 2009), to Alisha Estep and Adrian Quayle, Zurich Menonite, Ont.

**Wilson**—Micah Ethan and Malachi Isaac (b. April 7, 2009), to Kerry Wilson, Jane Finch Faith Community, Toronto.

### Marriages

**Redekop/Tiessen**—Lucas Redekop (Floradale Mennonite, Ont.) and Alison Tiessen (Nutana Park Mennonite, Saskatoon, Sask.), in Floradale, April 25, 2009.

### Deaths

**Bergman**—Grace, 84 (d. May 5, 2009), Zoar Mennonite, Waldheim, Sask.

**Erb**—Clara (nee Yutzi), 95 (b. March 29, 1914; d. May 9, 2009), Maple View Mennonite, Wellesley, Ont.

**Heyer**—Douglas, 53 (b. Sept. 19, 1955; d. May 21, 2009), Steinmann Mennonite, Baden, Ont.

**Janzen**—Hedwig (Hedy), 80 (b. Sept. 2, 1928; d. May 18, 2009), Sargent Avenue Mennonite, Winnipeg.

**Leis**—Allen R., 82 (b. Feb. 8, 1927; d. May 8, 2009), Maple View Mennonite, Wellesley, Ont.

**Loewen**—Therese (nee Siemens), 83 (b. Sept. 8, 1925; d. May 16, 2009), Rosthern Mennonite, Sask.

**Mireau**—Hilton Clark, 61 (b. Jan. 1, 1948; d. May 9, 2009), Foothills Mennonite, Calgary, Alta.

**Schmidt**—John, 88 (b. March 21, 1921; d. May 14, 2009), Crosshill Mennonite, Ont.

**Wolfe**—Joyce, 71 (d. May 13, 2009), Zurich Mennonite, Ont.

**Canadian Mennonite welcomes Milestones announcements within four months of the event.**

**Please send Milestones announcements by e-mail to [milestones@canadianmennonite.org](mailto:milestones@canadianmennonite.org), including the congregation name and location. When sending death notices, please include birth date and last name at birth if available.**

## WORSHIP WISDOM: PART VI OF VI

# Worship in the age of 'visualcy'

BY CHRISTINE LONGHURST

**I**Pods, iPhones, Blackberries, podcasts, Facebook, Skype, YouTube: we are living through a communications revolution. New technologies are reshaping how we communicate with one another and with the wider world. The speed, ease, frequency and manner of communication have all changed dramatically in recent years.

One of the central shifts in this communications revolution is the shift from predominantly print-based media to image-based media. We live in an increasingly visual culture. Where people once got most of their information from books, speeches and sermons, today they get much of it from movies, TV and the Internet.

Andy Crouch, a senior editor at Christianity Today International, calls this new age of communication the age of "visualcy." The first age, he says, was that of "oralcy"—the passing along of ideas and history through stories shared around the hearth and table. The second age was the age of "literacy," when ideas were written down on paper, stored in books, and ultimately mass-produced.

But the third age is the age of the visual, he suggests. "We are now well along in the transition to visual culture—where the predominant mode of communication is images rather than words. Just as the shift to writing required the skills we call literacy, so visual culture requires its own skills—for lack of a better word, visualcy."

This shift to visual communication is borne out by recent studies. The 2008 Report Card on Physical Activity found that young people in Canada now spend an average of six hours a day in front of a computer, television or video screen of some kind. An AP/Ipsos Reid poll found that 31 percent of Canadians did not read

a book in 2007.

How is this shift in communications affecting the way churches worship? Some are placing more emphasis on the visual, using large screen projection systems. A 2007 survey by *Leadership* magazine found that 75 percent of churches surveyed use video projection at least once a month; 68 percent use it every week.

Mennonite churches are adopting multimedia technologies as well: the

*Even pulpit design is changing to accommodate the desire for presentational technologies.*

recent Music and Hymnal Survey found that 49 percent of Mennonite Church Canada and MC USA churches are interested in having access to electronic versions of a new hymnal, so they can also project song lyrics onto screens.

This emphasis on visual communication is also affecting preachers, who are increasingly using visual images to augment their sermons. According to a 2005 *Preaching Today* survey of 442 pastors, 70 percent said they use visual aids when they preach. Of the 30 percent who weren't currently using visuals, more than a third indicated their churches planned to purchase the necessary equipment. Even pulpit design is changing to accommodate the desire for presentational technologies.

All of this raises the question: How can churches respond thoughtfully to the many new technologies available for worship?

Quentin Schultze, a professor of communication arts and sciences at Calvin College, cautions against having a knee-jerk reaction to new technology. "The key for believers is adapting new technologies

faithfully to their lives," he says. "Not merely rejecting the new technologies as if they are entirely evil, or adopting them mindlessly the way the rest of the culture is using them."

Schultze's point is well taken. Churches need to ask careful questions before adopting new technologies in worship. Does the technology fit with the nature and purpose of your worship? Does it help or hinder the communication that takes place between God, the gathered community and individual members?

Shane Hipps, pastor of Trinity Mennonite Church in Phoenix, Ariz., and author of *The Hidden Power of Electronic Culture: How Media Shapes Faith, the Gospel, and Church*, (Zondervan, 2005), also believes that Christians need to take a serious look at the way technology and media are impacting culture and the church. He comes to the conversa-

tion from a unique perspective, having worked in national advertising before entering the pastorate. "It is imperative that we . . . realize that our forms of media and technology are primary forces that cause changes in our philosophy, theology, culture, and ultimately the way we do church," he suggests.

Hipps goes on to say that it's not enough to simply sort through the benefits and liabilities of various media, or to judge them based solely on how they're used and the content they carry. Instead, he says we need to recognize that the media we use are not neutral forces, but "dynamic forces with power to shape us, regardless of content."

And that includes the way we do corporate worship. ❧



*Christine Longhurst teaches at Canadian Mennonite University and leads workshops on worship and music. She can be reached at [clonghurst@faithmatters.ca](mailto:clonghurst@faithmatters.ca).*

## VIEWPOINT

# A people in distress

BY MUKAMBU YA'NAMUISAI

*"Then the Lord said, 'I have observed the misery of my people. . . I have heard their cry on account of their taskmasters. Indeed, I know their suffering'"* (Exodus 3:7).

Since the genocide in Rwanda in 1994, the Democratic Republic of Congo provinces of North and South Kivu have known intense armed conflict. At the present, there are numerous groups fighting each other over the abundant mineral wealth in this part of the earth. Renowned previously as fertile agricultural lands producing beans, potatoes and meat, the two provinces have become theatres of military operations with huge negative consequences: hunger, massive displacement of the inhabitants, enlistment of child soldiers, abandonment of vulnerable groups such as widows and orphans, and increased unemployment.

Congolese armed forces is meant to stop one of the groups, the FDLR, but the arrest of a deposed general, Laurent Nkunda, raises a lot of questions in the minds of the Congolese people. Is peace in the east a reality or a utopian idea, they wonder.

## Hope out of hate

There is reason to ask whether it is possible for human beings to continue living in this region from which only news of new atrocities comes. Nevertheless the Bible declares that God's "*mercies never come to an end; they are new every morning*" (Lamentations 3:22).

Local and international non-govern-

*Today, because of the cost of transportation and security, Mennonites from the west are cut off from those of the east, and thus the evangelization of the church in eastern Congo is weakened.*

In this region there is not only coltan (used in modern communications devices) and gold, but men, women and children who need to find human dignity, including Rwandan and Congolese politicians and leaders of armed rebel groups, all created in God's image (Genesis 1:26). But in this part of the world, much of humanity in the image of God lives in an unacceptable state of misery and poverty.

There are many "irregular" armed groups in these regions, as well as the Rwandan and Congolese armies and United Nations forces. If the Congolese army, supported by the UN, attempts to maintain the integrity and sovereignty of the state, the other forces bring misery to the peaceful citizens through extortion and looting. The current bilateral military cooperation between the Rwandan and

mental organizations and churches are attempting to re-establish a peaceful co-existence between people and to assure genuine development. This has already created a degree of liberty of movement in the large cities of Goma and Bukavu.

Mennonite churches in western Congo established a mission field in South Kivu. A young Peace Church with more than 500 members has been planted there. Many families from western Congo live in this region for reasons of work and evangelistic outreach. Today, because of the cost of transportation and security, Mennonites from the west are cut off from those of the east, and thus the evangelization of the church in eastern Congo is weakened. Mennonites in the east need spiritual, moral, material and financial support from other Mennonites.

## Role of the church

In the face of these difficulties and suffering, the Mennonite Church needs to be present and to effect concrete humanitarian and peacebuilding actions in eastern Congo. It should raise its voice to reject all forms of violence that are perpetuated in the region. This work should be done by peacebuilders from the east and west alike, by church leaders and by international Mennonite teams. Actions to be taken are prayer, lobbying, trauma healing and rehabilitation, and humanitarian assistance.

*"When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd"* (Matthew 9:36).

Men, women and children in eastern Congo are suffering, yet they have hope. What will we who live in freedom do with our faith, the Bible in hand, a full purse and the power to speak to political authorities in Congo and Rwanda, as well as countries such as Great Britain, France, Belgium, the Netherlands, Canada and the U.S.? If we do nothing, we contribute to the problem.

## The challenge

The cry of a people in distress is heard in Goma and in Bukavu, areas that are rich in minerals and other resources. A little paradise was created there by God. The Mennonite Church, an Historic Peace Church, has recently been planted there. In Congo, where a young democracy is in the process of developing, a lasting peace is needed to have real development and reconstruction. Let us join the efforts of Congolese and other brothers and sisters of the Mennonite world in giving themselves—body and soul—to establish peace in eastern Congo.

*Mukambu Ya'Namuisai is a member of the Council for Peace and Reconciliation in Congo and senior pastor of the Mennonite Church of Congo. Translation by Timothy Lind, Mennonite World Conference church-to-church relations coordinator.*

## GOD AT WORK IN THE CHURCH

# A living echo of Menno Simons

*New 500-year timeline of global Anabaptist/Mennonite history now available from the International Menno Simons Center*

By ROSS W. MUIR

Managing Editor

Using the same techniques that were in vogue when Menno Simons was alive, the School Master (a windmill-powered printing press) in the Zaan District of the Netherlands is being used to create “rag paper” that will form the cover for Timeline II, a new five-century history of global Anabaptism.

Rag paper, or “Zaansche board,” takes many days to create. Old blue jeans, sheets and T-shirts need to be ripped, chopped, and ground. And as was the case centuries ago, Arie Butterman, the current miller, still handles each sheet of “board” at least 10 times, as multiple layers must be pressed, dried and stacked.

Inside the unique cover is more than three metres of Anabaptist/Mennonite history placed in the broad context of world events and movements—printed on accordion-fold book stock.

Created by Dutchman Jacob Schiere and designed by his daughter Nelleke Schiere,



*Arie Butterman, a miller at the centuries-old De Schoolmeester (School Master) wind-powered printing press, holds a copy of Timeline II, a 500-year history of Anabaptism around the world.*

the updated Timeline II is based on the first Timeline produced 24 years ago.

The Zaan District has deep Mennonite roots dating back to the mid-1500s, when asylum-seeking Anabaptists were attracted to the relative safety the remote area afforded them from prosecution.

For this reason, many Frisian Mennonites settled in the area in 1580, and when Antwerp fell to the Spanish four years later many Flemish Mennonites fled there.

Later in the 17th century, the original Waterland congregations merged with the Flemish churches and then the Frisians.

The School Master mill, built in 1692, has been in Mennonite hands since its inception.

During the 16th and 17th centuries, Mennonites were the most important businesspeople and traders in the Zaan area. During this time, the paper industry



boomed, and as the rag trade—the raw material for papermaking at the time before wood pulp—became so lucrative, the government tried to take it over.

The paper-making method survived the trip to the “new world,” where it was used to print the U.S. Declaration of Independence.

Today, though, rag paper made by wind power has virtually disappeared, following the invention of the steam engine and other subsequent industrial developments.

But Butterman still perseveres in his age-old craft, taking comfort from the words inscribed on a piece of Zaansche board hanging in his windmill: “Only the wind is free.”

See the enclosed insert in this issue for details on how to order Timeline II. ❧

*From a report by Pieter Sabel.*

## /// Briefly noted

### Is ‘Igg’y’ one of us? Michael Ignatieff and Mennonite history converge

A link between the family of Canadian Liberal leader Michael Ignatieff and the history of Russian Mennonites has been recovered from the dusty shelves of history. In January, John B. Giesbrecht from Vineland, Ont., visited the Mennonite Heritage Centre in Winnipeg, noting that the Ignatieff family name sounded similar to the name of the 1880s Russian Mennonite settlement, Ignatyev, Ukraine, where some of the participants in a Mennonite heritage cruise are planning a trip this fall. Heritage centre director Alf Redekopp undertook some research and indeed found that in 1888 the Chortitza Colony bought 15,470 hectares of land from Ignatieff’s great-grandmother, Countess Catherine Leonidovna Galitzine (widow of Nicolai Paul Ignatieff, 1832-86). Many of the landless families from Chortitza settled in Ignatyev, founding seven villages. In an April 25 CBC radio interview with Shelagh Rogers, Ignatieff spoke about his family history. Besides his grandmother, he mentioned his Uncle George Grant (on his mother’s side), who was for a time a pacifist and conscientious objector in London, England, during World War II, and later the author of *Lament for a Nation* (1965).

—Mennonite Church Canada Release

## FOCUS ON PARAGUAY: PART II OF III

# Impact of the 'utopias'

BY CAL REDEKOP

Special to Canadian Mennonite

*As Paraguay prepares to host this year's Mennonite World Conference assembly, Canadian Mennonite presents this three-part analysis of a number of utopian societies that have settled in this South American country over the centuries. In Part II, the impact Paraguay has had on the utopias, and vice versa, is reviewed.*

## The Jesuit Reducciones

The Jesuits produced an economic, social and cultural system that was very prosperous; the standard of living was elevated far above the national Paraguayan society of its day. At their peak, the 30 Jesuit communistic communities numbered more than 100,000 people. The achievements of these Jesuit reducciones are almost unbelievable. The best indicators of their success was the clamour by those outside the communities to be let in.

The utopias lasted until 1773, when Pope Clement XIV revoked their charter and totally destroyed them, because they were becoming too wealthy and powerful, and threatened the authority of the church.

The positive effects of this utopian vision and the resulting brutal repression by the Catholic Church made a subtle but lasting impression on the Paraguayan psyche. Some forms of rural communalism are still evident. The several official Jesuit museums testify to the pride Paraguayans retain for the Jesuit accomplishments to this day.

## Nueva Germania

The geographical isolation, with the resultant lack of market accessibility, and the undeveloped area, created great hardship and made the original vision very difficult to achieve. One almost accidental development was the technical research on the Yerba plant that came to be the source of the national Paraguayan drink to this day. Nueva Germania struggled to remain viable, but because of weak leadership and internal conflicts, it soon disbanded.

## Nueva Australia

In spite of a proposed grant of 182,000 hectares from the Paraguayan government, the settlement never did get soundly

established. Among the many hardships of establishing a new community in a primitive physical, economic and cultural environment, internal conflicts and lack of harmonious leadership soon split the community and a new colony was established south of Villarica at Cosme.

Although advanced farming and ranching techniques were developed, the utopian goals were soon forsaken as unrealistic and the communities adjusted to the prevailing Paraguayan society, with a special emphasis on cattle-raising. Only a few signs of the utopian society remain today.

## The Mennonite religious utopia

The total freedom promised by Paraguay was the reason all three groups (1926-27, 1928-30, and 1947) chose to come here. Thus, all three migrant waves were able to continue living separated and undisturbed from the world, and to express their family, community, economic and, above all, their religious structures, institutions and vision. The institutions that had allowed their way of life to prosper in Russia and Canada, based on geographical, social and cultural separation, served as the Paraguayan Mennonite model.

The hardships the Mennonites experienced in getting established in Paraguay are so well known as to need no repetition. But equally well known is the amazing success that the Paraguayan Mennonite immigrant groups have experienced in turning around the undeveloped Paraguayan landscape from 1926 to the present.

It was not only the powerful work ethic and ingenuity that these Mennonites brought, but it was the integration of religious and economic institutions—literally a “state within a church”—that provided the mutual aid and cooperative spirit to

make it work. Heinrich Duerksen, a patriarch in the 1930s, stoutly maintained that the 1930 settlement would have failed utterly if total colony cooperation, already decided on the ship before arrival, had not been agreed upon.

But what will be significant for later discussion is precisely the economic, social, cultural, and even political success and power the Mennonites have achieved in Paraguay. The technical advances of Mennonite farming practices and production have become dominant factors in the Paraguayan economy, especially in dairy farming and beef cattle raising and processing, to say nothing of new developments in grasses, plants and fruits.

The Mennonites became the “darlings” of Paraguay, illustrated by the special treatment President Alfredo Stroessner accorded them.

## The Hutterite Society of Brothers

The Primavera utopian settlement was located some 20 kilometres northeast of the Friesland Mennonite Colony, which originally assisted the Primavera colony in finding the land and getting established. The settlement expanded into various agricultural programs, including large beef herds, a sawmill, and other economic activities such as wood products. The difficult roads and lack of markets created considerable economic and social handicaps, however.

This settlement established three centres. A stormy history ensued, based on family, leadership and ideological conflicts, including serious explorations with the Israeli Kibbutz movement, and it disbanded in the mid-1950s and moved to Pennsylvania.

There is still some evidence of the Primavera utopia in Paraguay, whose land has been absorbed by Friesland Colony. ❧



*Cal Redekop, professor emeritus of Conrad Grebel University College, Waterloo, Ont., is a retired sociologist living in Harrisonburg, Va. As author of The Pax Story*

*(Pandora Press, 2001), he was one of the driving forces behind a documentary on Pax in Paraguay that aired recently on the Hallmark Channel.*

# From catapulted pies to soaked pants

*Outgoing AMBS president forms MennoPrank Society dedicated to imaginative acts of buffoonery*

STORY AND PHOTOS BY MARY E. KLASSEN

Associated Mennonite Biblical Seminary Release  
ELKHART, IND.

Proving that Christian higher education isn't all serious business, the MennoPrank Society was launched on May 13 at Associated Mennonite Biblical Seminary (AMBS). The society extends an invitation to pranksters on all higher education campuses in the Mennonite Church to join in the fun.

At the May 13 launch of the society, AMBS president J. Nelson Kraybill recounted his 1974 prank at Goshen College, which earned the distinction of being the college's Prank of the Century. That prank involved building a catapult that sent a pie flying up from the balcony of College Mennonite Church to hit the back of Paul Miller, an AMBS professor, who was speaking in the chapel service on the topic of demonology. Although Kraybill kept his responsibility for this act secret for 10 years, he now recounts it when he speaks to church and college groups.

Following his admission, Kraybill inducted Don Steider, AMBS director of



*Nelson Kraybill, left, AMBS president and founding member of the MennoPrank Society, congratulates the society's second member, Don Steider, after presenting him with the first installment of his million-dollar prize, to be doled out one dollar a year for as long as he lives.*

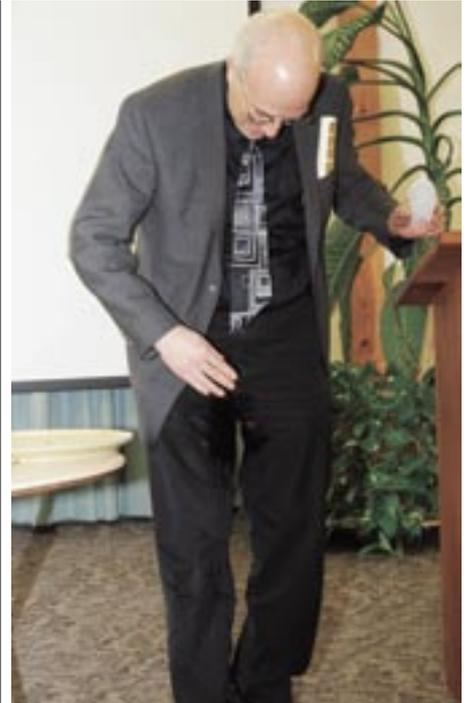
maintenance, into the MennoPrank Society because of a prank he perpetrated at a recent event in the president's honour.

Knowing Kraybill's inclination for horseplay, Steider and Nate Koets, AMBS assistant supervisor of maintenance, devised a plan to turn the tables on Kraybill at a banquet on May 1. The seminary board, employees and spouses had gathered that evening to celebrate Kraybill's presidency before he leaves AMBS this summer. Towards the end of the program, Kraybill stepped to the lectern to speak. About 10 seconds later, Kraybill jumped back to reveal that his pants were soaked with water halfway between his belt and his knees, and water was dripping down his pant legs. The two pranksters had rigged a small pressurized water tank to spray a fine mist from a tube mounted on a shelf in the lectern.

The experience prompted Kraybill to establish the MennoPrank Society and to honour Steider by welcoming him into it.

"Given that Mennonites sometimes take ourselves too seriously and otherwise fail to celebrate the whimsical grace of God, MennoPrank Society was established to bring raucous laughter to the hallowed halls of Mennonite higher education institutions in North America," Kraybill read from the charter, which can be viewed in its entirety at [ams.edu/MennoPrank](http://ams.edu/MennoPrank). The society's purpose, he explained, is to "raise the standard of high jinks in the Anabaptist tradition, explore missional implications of pranksterism in a postmodern society and affirm outstanding acts of buffoonery."

The charter also outlines clear guidelines for future pranks, stating they must show ingenuity and innovation, not damage buildings or property, not create undue work for staff, be morally decent



*AMBS president Nelson Kraybill looks at his wet pants—the result of a prank by AMBS director of maintenance Don Steider, who hooked up a pressurized water system in a lectern at the seminary where Kraybill was speaking. The prank resulted in the creation of the MennoPrank Society.*

and ethical, and involve no risk of harm. A final criteria protects society members: New pranks must target no one who has already been a victim of an award-winning MennoPrank.

In addition to a certificate, Steider received a silver cup, purchased at a local resale shop, which will be passed on to the next new society member. The award also promises to provide Steider with \$1 million, which he is to receive at the rate of one dollar a year for as long as he lives.

In a 1994 *Festival Quarterly* article, Kraybill describes the pie-catapult prank in detail, including his eventual confession to—and forgiveness from—Miller. Kraybill concludes the article, saying, "If there is any justice in this world, a pie awaits me somewhere in the future. All I ask of devils who deliver it is, do it with imagination!"

Although Kraybill hopes he is now immune to further pranks because of the society's rules, he extends the invitation to others for imaginative mischief. ☸

## 'Being the family of God together'

*Hundreds of B.C. Mennonites meet for second joint worship service*

BY AMY DUECKMAN

B.C. Correspondent  
SURREY, B.C.

Celebrating their common vision for ministry in the province, several hundred Mennonite Church British Columbia members worshipped and praised together at Chandos Pattison Auditorium in Surrey on May 24. The theme was "Reach up/in/out."

"It is good to be the family of God together," said worship leader Garry Janzen, executive minister of MC B.C. "We're here because we belong together."

Revelation 7:9-12, a passage that describes the multitudes from many tribes before the throne of the Lamb, came alive as all were reminded of the diversity in MC B.C. Worshippers sang in turn "O Come Let Us Adore Him" in nine languages of B.C. Mennonite congregations: English, Cantonese, Mandarin, Karen, German, Vietnamese, Japanese, Spanish and Korean.

Singing led by a Level Ground Mennonite Church team was interspersed with a series of short interviews with representatives of several congregations telling of their community ministries. Among these were a dodge ball tournament in Vancouver's Chinese community, an informal café church, and a recently retired couple who are making it their mission to visit as many MC B.C. congregations as possible. A slide show highlighted how each individual congregation is carrying out Christ's mandate to minister in the world.

Rob Tiessen of Camp Squeah told of the recent expansion program at camp, calling Squeah a "hidden gem that has the opportunity to impact our world." He announced that a celebration of the new buildings



*Singers of many languages unite their voices as they sing "O Come Let Us Adore Him" at the MC B.C. joint worship service last month.*

there will take place on Sept. 13.

An offering taken for the day's expenses and ministry with the Karen people of Living Hope Christian Fellowship in Surrey totalled \$4,065.77.

The afternoon ended with the words of a chorus: "United we stand, many hearts as one, united we sing, let your kingdom come." ❧

## Canadian Mennonite earns three CCP awards

BY ROSS W. MUIR

Managing Editor

For the fifth straight year, *Canadian Mennonite* has been honoured for its work by the Canadian Church Press (CCP). At this year's awards ceremony, held on May 15 in Winnipeg, the magazine came third in two categories and second in another.

Steven "Reece" Friesen's graphic novel serial, "Tales of Avalon City," which ran last summer, came third in the "Narrative – Open" category. "Fast pace and heroic action," the judge said. "Using language and illustration style of superhero comics along with gospel storyline is captivating. . . . Very creative modern take on Jesus summoning disciples. Sure to appeal to teens and young adults for whom superheroes and arch-villains are more familiar than Bible stories."

Judy Wilson's "The temptations of Ahab," came third in the "Biblical Interpretation – Open" category. The article was the theological feature that anchored our "Focus on Free Trade" issue. "A good introduction captures our attention," the judge said. "The connections between the story and the reader are engaging and challenging in the best sense, encompassing both

individual and corporate responsibility in a consumer culture. . . . A piece that engages both the head and the heart, and concludes with a call to action."

*Canadian Mennonite's* letter writers were honoured with a second-place award in the "Letters to the Editor – Open" category. "The distribution of letters to the editor on several pages that frequently have other opinion columns and other features below and alongside them is unique among this year's newspaper and magazine award of merit entries," the judge noted. "It is an attractive way of emphasizing the high regard you have for reader responses. At the same time, this distribution breaks up what might otherwise have been two or three full, grey and forbidding pages. Letters span a wide variety of issues and perspectives, and while you appear to let people have their say, you do not let them ramble."

Over the past five years, *Canadian Mennonite* has earned 22 CCP awards, including six firsts, nine seconds and seven thirds. CCP has more than 70 members, encompassing church magazines, newspapers and newsletters. ❧

# Church Snapshots

LEAMINGTON MENNONITE HOME PHOTO



*A dedication service and open house was held for the opening of a new chapel at Leamington Mennonite Home on May 24. Administrator Linda Tiessen, left, and board chair Robert Schmidt, right, hold the ribbon for Evelyn Greenwood, admissions coordinator and chapel redevelopment committee chair, to cut. The new chapel was made possible through the "Walk on Broadway" fundraising gala held last October and through special donations. The chapel is now open and used on a daily basis by residents, their families, staff and volunteers.*

*Steinmann Mennonite Church, Baden, Ont., recently hosted a concert in support of a trip by 35 youths and their leaders from Mennonite Church Eastern Canada congregations to the Mennonite World Conference assembly in Paraguay this summer. Pictured from left to right, the band included Charlene Nafziger, Andrea Weber Steckly, Anne Campion, Bryan Moyer Suderman, Jamie Steckly and Dave Campion. The concert raised \$4,044 towards a goal of \$90,000.*



PHOTO BY MICHAEL GINGERICH

PHOTO COURTESY OF THE FEHR FAMILY



*ALL IN THE FAMILY: Kathy Fehr, right, chose the fabric and pieced together the top of this warm blanket that appeared in a silent fundraising auction for Camp Valaqua at Lethbridge Mennonite Church, Alta., recently. Unknown to Fehr, her husband, Abe, left, successfully bid on the blanket as a gift for their 14-year-old granddaughter, Tasha, centre, who is experiencing medical issues.*

# “New Hope—New Land”

*Saskatchewan Women in Mission Enrichment Day 2009*

STORY AND PHOTO BY LOIS SIEMENS

Special to *Canadian Mennonite*

HANLEY, SASK.

The phrase, “to walk a mile in someone’s shoes,” was vividly brought to our awareness at this year’s Saskatchewan Women In Mission Enrichment Day on April 18 in Hanley.

Elaine Harder and Dana Barrand led us through a challenging exercise that reduced participants to begging, stealing and finding hope in an overlooked meal ticket and the strength of a family unit. As we enacted the first day at a refugee camp we found ourselves learning about the plight of refugees through our panic and frustration. Even though it was an exercise we could walk away from, it felt real, as people hoarded food for their families or risked sharing. The exercise began and ended with hope. There is hope in the relationships and in sharing. This is what Women in Mission has been about from the beginning: people helping people.

Margaret Ewan Peters spoke about her experience with Jubilee Partners and the organization’s work with refugees. She



*Marion Regier, left, of Tiefengrund Mennonite Church, finishes her term on the Mennonite Church Saskatchewan Women in Mission nominating committee, and turns the reins over to Eileen Ewert of Drake Mennonite.*

talked about a conversation with a refugee in which the person concluded, “Maybe we’ve been sent ahead to help in this situation.”

Canadian Women in Mission president Erna Neufeldt spoke about the national group’s task force set up last year to work on issues surrounding the future of the organization. “We have an amazing challenge before us and an amazing legacy behind us,” she said. “All we have can be used for the good of all.”

Saskatchewan Women in Mission continues to meet twice a year and supports mission efforts.

I am sure that when we feel discouraged in our everyday work, we will remember this day together and the emotions that pressed around us like the crowd of refugees around the supply truck.

The Agnes Peters singing group shared “The Ladies Aid” song with the Saskatchewan group:

The old church bell had long been cracked.  
It’s call was but a groan.  
It seemed to sound a funeral knell  
With every broken tone.  
“We need a bell,” the brethren said,  
“But taxes must be paid.  
We have no money we can spare.  
Just ask the Ladies Aid.”

The shingles on the roof were old.  
The rain came down in rills.  
The brethren slowly shook their heads  
And spoke of monthly bills.  
The chairman of the board arose,  
And said, “I am afraid  
That we shall have to lay the case  
Before the Ladies Aid.”

The carpet had been patched and patched  
Till quite beyond repair.  
And through the aisles and on the steps

The board showed hard and bare.  
“It is too bad,” the brethren said.  
“An effort must be made  
To raise an interest on the part  
Of members of the Aid.”

The pastor’s salary was behind.  
The poor man blushed to meet  
The grocer and the butcher as  
They passed him on the street.  
But nobly spoke the brethren then,  
“Pastor, you shall be paid.  
We’ll call upon the treasury  
Of our good old Ladies Aid.”

“Ah!” said the men, “The way to heaven  
Is long and hard and steep,  
With slopes of ease on either side,  
The path is hard to keep.  
We cannot climb the heights alone.  
Our hearts are sore dismayed.  
We ne’er shall get to heaven at all  
Without the Ladies Aid.”

*Author unknown. First known publication: 1911. ♪*

## /// Briefly noted

### **New Mennonite Your Way directory now available**

The new 2009-11 *Mennonite Your Way* hospitality travel directory lists more than 1,700 Mennonites, Brethren and Christians of like spirit in more than 60 countries who offer space in their homes to travellers on a “for a donation” basis. Founded in 1976 by Leon and Nancy Stauffer, *Mennonite Your Way* continues the old Anabaptist traditions of courtesy, fellowship and hospitality by organizing a network of hosts and travellers. Hosts offer what they have with courtesy and guests receive what is offered with appreciation. In addition to the Canadian and United States hosts, the new edition offers 30 host or contact listings in Africa, along with listings in Europe, Asia and Australia. The new directory is now available for order online at [mennoniteyourway.com](http://mennoniteyourway.com) or by phone at 847-949-6179.

—*Mennonite Your Way* Release

## GOD AT WORK IN THE WORLD

# One good deed deserves another

*Farmer who lost his house to a tornado helps other farmers who lost their crops to flooding*

STORY AND PHOTOS  
BY EVELYN REMPEL PETKAU  
Manitoba Correspondent  
BALDUR, MAN.

Edith and Norman Desrochers remember the evening of June 23, 2007, with remarkable clarity.

"It was very dark," Edith recalls. "We couldn't see a thing. It was completely, ominously silent. No wind."

They were visiting late into the evening



*Edith and Norman Desrochers, foreground, stand in front of their new home that Mennonite Disaster Service (MDS) helped rebuild after a summer 2007 tornado destroyed their original dwelling. Standing with them is their neighbour, Larry Redpath, the regional MC Manitoba representative on the MDS board, who helped the Desrochers out in their time of need.*

with their son around the kitchen table. Their daughter-in-law was putting their son to bed in the camper just a few metres from the house. It was then that their daughter, who lives five kilometres down the road, phoned and told them that her husband had spotted a tornado.

"She told us that it was going to hit either our place or our neighbour's yard," Edith says.

Within seconds they were all in the basement.

"I was just at the foot of the stairs when I began to hear the wind roar," Norman says. "The windows were breaking, the doors popped off, stuff was hitting the house. We hung on to the plumbing and whatever we could find, and huddled in the corner over Bryce, our grandson. It wasn't very long until we heard a loud, loud crash, and the whole house was gone. It probably wasn't more than a minute."

Two years later, as the Desrochers sit around the kitchen table in their brand new house and recount the details of that terrifying night, they are very grateful. Grateful they came through this experience alive and unharmed, and grateful to Mennonite Disaster Service (MDS) for its assistance in rebuilding their home.

Like many farmers, the Desrochers did not have insurance.

"In tough times, expenses like insurance are the first to go," explains Larry Redpath, who farms in the area and is the regional Mennonite Church Manitoba representative on the MDS board.

"You never think you'll lose everything at once," says Edith, but every building on the Desrochers' third-generation farm was gone, including 10 steel granary bins, a Quonset hut with a heated shop, a hog barn and a hip-roof barn.

"We really didn't know what we were going to do," Norman recalls. "We were farming and I had a trucking business, but all the trucks and farming equipment were smashed."

They were six weeks away from harvest, with winter not far behind. For the remainder of the summer, they moved a recreational vehicle into the yard to live in.

Overwhelmed by all the decisions that needed to be made, and feeling the pressure of time, the Desrochers appreciated



*Edith Desrochers studies a reframed piece of needlework done by her mother—the only thing left intact after the 2007 tornado that flattened their house and farm buildings.*

the help of neighbours and a local Hutterite colony. One neighbour in particular, Redpath, was quick to respond.

"He's the kind of person who would help anyone in any circumstance, no matter how difficult. He's very perceptive, not selective, in his compassion," says his pastor, Erin Morash of Trinity Mennonite Church in Mather.

With Red Cross providing much of the funding, Redpath coordinated volunteers and managed the work site while tending to his own farm. By Thanksgiving of 2007, the Desrochers could move into the basement of their new home.

"I had never planned to build a new house and all the decisions were needed so quickly," says Edith.

With the urgency for shelter gone and harvest work behind them, they decided to slow down the pace and finish the house on their own. On March 13 of this year the Desrochers moved up from the basement into their completed home.

Last summer, when Norman learned that MDS was assisting farmers in the Interlake area who had lost their hay crop to flooding, he saw an opportunity to return his gratitude. With his repaired truck he hauled a load of bales that he collected from several farmers to Steep Rock, a distance of more than 350 kilometres.

"It felt really good to help," says Norman with a smile. ☼

# A second chance at redemption?

*MCC Manitoba caught unawares when former Sam's Place manager returned to prison for parole violations, but sticks by him anyway*

By ROSS W. MUIR  
Managing Editor

What began as a good news story on the front page of the April 13 issue of *Canadian Mennonite* (“What’s cookin’ at Sam’s Place?”) about a “redeemed” ex-con quickly ran off the rails late last month when the *Winnipeg Free Press* newspaper revealed that manager Tim Collins was back in prison for violating the terms of his parole.

The original story—that also appeared on the front page of the *Mennonite Weekly Review* on April 6—reported on the good work Collins had done on behalf of Mennonite Central Committee

(MCC) Manitoba, to create Sam’s Place, a café, book store and performance space in downtown Winnipeg, as a local gathering spot and fundraising entity for MCC. Collins had been befriended in prison by the late Addison Klassen, a member of MCC’s prison visitation and community integration program known as Open Circle. In that article, Collins said, “I believe in second chances, not only for myself, but for everyone. If you have a sincere desire to live a good life, you should be given the opportunity to do that. Everyone deserves

a chance for redemption.”

But in the May 20 *Free Press* story, journalists Bruce Owen and Mike McIntyre stated that Collins, formerly known as Klaus Burlakow and described as a “con artist” and bank robber, was “returned to the federal pen [Stony Mountain Institution] . . . after a series of court decisions left him on the hook for more than \$12,000, according to court documents.

“Collins lost three recent civil court cases after failing to show up in court and being found in default,” the story continued.

A later story written by Owen and published on May 22 elaborated on the details. That article indicated that a woman by the name of Paulette Wiebe “started looking into Collins’ background after she met him through a friend, Rosie Neufeld, and tried to find him a job a short time after he was released on parole.

“When [Wiebe] found out Collins had borrowed \$9,500 from Neufeld and had not paid it back despite selling his house, that’s when she became more concerned,” the article states. “When Neufeld went to court and won a judgment against Collins

## ✉ MCC Manitoba responds: A letter from Peter Rempel

On March 24 we as MCC released a story about Sam’s Place, a used bookstore and café which will raise funds for MCC. This story included the involvement of Tim Collins as its project manager and interim manager, and several Mennonite media published this story. We are grateful for the coverage given to this innovative venture, but also need to provide an update on Tim Collins.

Shortly after the release, his tenure as manager of Sam’s Place ended—by mutual agreement with the board of Sam’s Place and in response to developments subsequent to the news release. This departure of itself was not a newsworthy development in our opinion, nor appropriate in terms of the code of confidentiality about staff resignations.

Soon thereafter he was re-arrested for violating his parole and was returned to prison. The nature of his violation is the confidential information of the National Parole Board and not known to MCC. In view of these developments we were contemplating sending an update to the Mennonite media insofar as the non-disclosure by the parole board would have permitted. We can state that his re-arrest was not due to his actions as manager for Sam’s Place.

The re-arrest was unexpectedly reported in the local Winnipeg media and much attention was drawn to MCC’s relationship with Tim Collins. Thus, Mennonite media and MCC supporters received information from other sources before we could provide the update and an explanation from MCC. We regret this lapse in communication on our part, as well as some misinformation provided by the non-church media. Contrary to the report of the *Winnipeg Free Press*, Collins’ wages while “being employed by MCC Manitoba” were not being garnished. His employment contract was with Sam’s Place, which is a separately incorporated association. And it was his employment with Sam’s Place, not with MCC, that ended in April. Finally, Russell Loewen is the chair of the board of Sam’s Place, not a member of the board of MCC Manitoba.

The reports, especially as written in the non-church media, may prompt some readers to ask why MCC Manitoba would have employed someone who robbed banks. MCC has reached out to offenders (as well as victims) in various ways for several decades on the basis of our belief that God can and does help people who have committed crimes (or survived them) re-orient

for the money and he still refused to pay it back, that's when Wiebe went to the parole board. . . . [Collins'] excuses for borrowing the money and then not paying it back just didn't add up, she said."

### Questions to be answered

*Canadian Mennonite* first became aware of the *Free Press* stories beginning on May 20, when a concerned subscriber phoned from Manitoba, suggesting that maybe the magazine had been "had" by publishing the original "What's cookin' . . ." article.

This led *Canadian Mennonite* to question MCC Manitoba on a number of issues.

First of all, why—when Collins and Sam's Place parted company on April 9, only two weeks after the original press release was distributed—didn't MCC Manitoba simply let its media sources know this? That way those that had printed the story could have simply printed an acknowledgement that they had gone their separate ways since publishing the MCC Manitoba story, and those that hadn't could consider the story "old news" and maybe not run it at all.

MCC Manitoba executive director Peter Rempel responded in a letter dated May 22, that Collins' "departure of itself was not a newsworthy development in our opinion. . . ." But after Collins was arrested and returned to prison, Rempel stated that MCC was "contemplating sending an update to the Mennonite media." But before that happened, his "re-arrest was unexpectedly reported in the local Winnipeg media and much attention was drawn to MCC's relationship with Tim Collins." For that, Rempel acknowledged, "[w]e regret this

lapse in communication on our part."

In this letter (printed in its entirety in the boxed sidebar below) and one sent to the *Free Press*, Rempel stated that money to pay back Neufeld was never garnished from Collins' paycheques for his work for MCC Manitoba. However, a search of the Manitoba Courts' public database by *Canadian Mennonite* found that a listing of a "notice of garnishment" for \$3,630 was filed under the name "Mennonite Central Committee" on Oct. 30, 2008; the listing was under Collins' former name: Klaus Burlakow.

On the same website, a "notice of garnishment" for \$3,710 was filed under the name "Sam's Place Board" on April 6, 2009, and 22 days later a further notice was filed with the court indicating that Collins' employment had been "terminated" on April 9.

In a May 28 response, Rempel said the notices were never acted upon. "After consulting with our lawyer, and on the basis that [Collins] was not an employee of MCC Manitoba, we responded to those notices by indicating that MCC



their lives to the better. Through MCC programs such as Open Circle, in which volunteers befriend offenders in prison, and Circles of Support and Accountability, in which volunteers accompany released prisoners, we have seen repeatedly that contrition coupled with support and accountability will redeem personal lives, often of ex-prisoners who had committed very harmful crimes. Tim had repeatedly expressed contrition for his crimes and we believed him.

Tim Collins connected to MCC through the Open Circle program and soon showed interest as well as abilities for enhancing its activities as a volunteer after his release from prison. MCC Manitoba engaged Tim for a short-term consultancy on raising funds for our programs in Manitoba in 2007. Collins also volunteered in the beginning phases of Sam's Place and was subsequently hired by the board of Sam's Place to be project manager for the renovation of the building until Sam's Place opened. He was then hired as interim manager between having managed the renovation project and the appointment of a permanent manager. And various measures were applied to keep him accountable in his job.

Many in the Mennonite community and beyond have hired ex-prisoners who need and seek another opportunity to live constructive lives. As MCC, we are grateful to all such employers, and our readiness to employ Tim Collins was consistent with what we ask and thank other employers for.

We are sorry that Tim is back in prison after working hard at a project in support of MCC. We grieve that violation of his parole has forfeited his opportunity to resume a constructive role in our community. This story with a fall, following upon positive steps in a person's life, illustrates both the challenges, as well as the disappointments, we all can experience, whether in MCC's work with ex-prisoners or in our own relationships. That the fall came so suddenly and unexpectedly for someone we trusted makes our anguish more acute, but does not diminish our commitment to find and support how God might be working in the lives of our neighbours.

PETER REMPEL, WINNIPEG

*Peter Rempel is executive director of MCC Manitoba.*

Manitoba did not have a debt owing to Tim Collins, but that MCC Manitoba did have a relationship to him that we would explain to the court upon request. We received no response or subsequent query or order from the court.”

Russell Loewen, the chair of the Sam’s Place board, stated in a May 21 release from MCC Manitoba (the first after the *Free Press* broke the story of Collins’ arrest) that Collins was not fired from his job—as the *Free Press* had reported—but “through mutual agreement he moved on to something else.”

Rempel later elaborated that Collins’ departure from Sam’s Place was also “in response to developments subsequent to the [March 24] news release,” but he did not elaborate on what they were.

As to the garnishment issue, Rempel said, “Whether this was evasion of [Collins’] legal responsibilities was not something we or Sam’s Place could determine.”

### **No conflict of interest: MCC Manitoba**

*Canadian Mennonite* also questioned whether or not there was a conflict of interest in the relationship between MCC Manitoba, the Sam’s Place board and Collins from the beginning. According to the May 21 release, “MCC had invited Collins to serve on the advisory committee that developed a business plan for this project, and that Collins’ company, Blackrose Solutions, was the successful applicant to fill the position of project manager.”

How, *Canadian Mennonite* wondered, could Collins be allowed to apply for—and then be given—the position of project manager of the \$300,000 building renovation project after he had the seemingly unfair advantage over other applicants of having helped draft the business plan on which the job would be based?

Brad Reimer of MCC Manitoba’s constituency relations department fielded this question. “Sam’s Place falls into the same category as the thrift shops in Manitoba,” he responded by e-mail. “This means they are separately incorporated and are not owned by MCC Manitoba. Mr. Collins was asked by the organizing group of Sam’s to be part of the visioning process, given his expertise and interest. When it came time



*Before his return to prison for parole violations, Sam’s Place manager Tim Collins, left, was pictured in the kitchen with baker and chef Jon McPhail. The café, used book store and performing arts venue in Winnipeg was set up with Collins’ assistance to raise funds for Mennonite Central Committee Manitoba.*

to hire a project manager, this opportunity was advertised and only one application was received, and that was from Mr. Collins. The proposal to hire him was taken to a membership meeting of Sam’s Place members and affirmed with the stipulation that he not have access to funds.

“As to conflict of interest,” Reimer con-

idea to success. . . .”

Ken Reddig, an Open Circle volunteer, said in the same release, “I feel very badly for Tim Collins and his family over his recent return to Stony Mountain. Tim is a very good friend and a person I admire for his many abilities to creatively develop and expertly manage new projects.”

*“If this is not “best business practice,” then maybe it is “best Christian practice.”*

*(Brad Reimer)*

tinued, “I think this particular circumstance was one of both not having other applicants and wanting to give Mr. Collins a chance. If this is not ‘best business practice,’ then maybe it is ‘best Christian practice.’”

While the organizations may be separately incorporated, their relationship certainly remains close. Reimer, who sat on the original committee putting the Sam’s Place proposal together, has his MCC Manitoba e-mail address listed as the contact for potential volunteers to work at the café and used book store.

### **Standing by their man**

The one constant theme through all of these stories, letters and e-mails is MCC’s steadfast support of Tim Collins despite his recent incarceration, and that a second chance at “redemption” is still possible when he gets out.

The May 21 press release praised Collins for his “strong organizational skills” that “helped move this new venture from an

Rempel, in his May 22 letter, confirmed the long-time MCC Manitoba ethos of reaching out to offenders and victims alike “on the basis of our belief that God can and does help people who have committed serious crimes (or survived them) re-orient their lives to the better.”

“We grieve that violation of his parole has forfeited his opportunity to resume a constructive role in our community. . . . That the fall came so suddenly and unexpectedly for someone we trusted makes our anguish more acute, but does not diminish our commitment to find and support how God might be working in the lives of our neighbours.”

A date for a hearing for Collins to appear before the National Parole Board to answer for his parole violations—and determine how much longer, if any, he will have to spend behind bars—was pending at press time. Attempts to reach both Collins and his lawyer, Michael Wasylin, were unsuccessful. ☞

# CPT hopes to avoid scaling back peacemaking efforts

BY AARON EPP

National Correspondent

**C**hristian Peacemaker Teams (CPT) is evaluating how it can best continue its peacemaking work given the economic climate.

The 22-year-old organization may need to suspend and scale back peacemaking work because funds are low. Last year, the U.S. dollar was down, costs were up and donations from individuals and congregations have dropped by 9 percent.

Some CPTers have offered to work full-time without pay or with stipend cuts, in response to the budget deficit. Every team and office is cutting at least 10 percent of expenses, CPT co-director Doug Pritchard said during a phone interview in May. "When folks get called to undertake this risky peacemaking work, and they're



Pritchard

willing to offer their time and talents—to find that we're constrained because of the current financial situation hurts," he said.

The Canadian CPT office is staffed by four people—three full-time and one three-quarter time.

Three Canadians serve with CPT in the field full-time. An additional 40 Canadians serve part-time, meaning they work one or two months a year.

It costs roughly \$20,000 per year to cover full-time workers in the field, Pritchard said. They raise some of that money on their own, and CPT covers the difference.

CPT's Palestine team has worked with partners envisioning renewed work in Al Khalil (Hebron) while it continues partnerships with communities around the village

of At-Tuwani. That work will continue if the organization has funds.

A dozen Colombians are ready to start CPT training, Pritchard said, and CPT is looking forward to conducting training sessions in Chicago and the United Kingdom later this year. The organization can welcome new part-time workers, but has had to freeze the number of people who serve with the organization half- to full-time.

In a statement released at the beginning of May, CPT co-director Carol Rose noted that CPT's work is needed in the Great Lakes region of Africa, but it has no funds to send more peacemakers there.

Meanwhile, CPT hopes to extend support for its Iraq team through to the end of the year by cutting back on expenses and moving the team to an area where the cost of living is lower. Continuation beyond 2009 can happen only with more income, though.

"Certainly the level of conflict in the world hasn't gone down. The need remains. The workers are ready, and we need resources to put them to work," Pritchard said of CPT's current financial constraints. ❧

## Successful reconciliation program loses government funding

BY DAVE ROGALSKY

Eastern Canada Correspondent  
WATERLOO REGION, ONT.

**T**he founding and best-known program of Community Justice Initiatives (CJI) is in financial jeopardy.

The Victim Offender Reconciliation Program was founded in the mid-1970s by Mark Yantzi as a young parole officer following two teenagers' drunken rampage that damaged numerous properties in and around Elmira, Ont. Seeing the results of incarceration in his caseload, Yantzi, together with his colleague, Dave Worth, approached the judge in the case to attempt face-to-face reconciliations between the youths and their victims. Its success changed many lives.

Although it has functioned on a limited budget for nearly 35 years, the provincial government told CJI in mid-March that all funding for its reconciliation program and similar adult programs across the province will end in mid-June. The CJI program has been the inspiration for similar programs in more than 50 countries

around the world, which bring victims and offenders together to try to work out solutions other than incarceration. It has been highly successful in rehabilitating both offenders and the communities where they committed their offences, bringing healing and reconciliation in hundreds of cases.

CJI is seeking other funding sources to keep the program running.

Continuing will be CJI's 16 other programs, such as Revive, which works with both victims and perpetrators of sexual offences towards healing, and supports families and communities where sexual boundaries have been crossed; Stride, which works with women inmates in federal institutions, to help them make the transition from prison to the community; and Family Group Decision Making, "a culturally-sensitive process that gives the extended family and friends of at-risk children an opportunity to collaboratively develop a plan of care focused on the best interest and safety of the children.

Yantzi is currently CJI's executive director. He will be retiring after three-and-a-half decades with the organization in June.

## GOD AT WORK IN US

## Still listening for God's call

*Manitoba senior keeps on serving*

BY DEBORAH FROESE

Mennonite Church Canada  
Release

Despite the fact that many her age would settle into a quiet life of retirement, Helen Dueck isn't closing any doors. Instead, she's listening for God's call.

From January to April, Dueck's attentiveness drew her to Mexico with Mennonite Church Canada Witness. On a short-term assignment at Steinreich Bible School, she offered instruction in the subjects of prayer, missions, and women in the kingdom of God, and had the opportunity to see six students graduate.

The assignment may have been short-term, but for Dueck and her students—who came from across North, Central and South America—the sense of purpose was farther-reaching. “There was a feeling among us that we were there to build a church, to build the kingdom of God, with forgiveness, restoration [and] hope,” Dueck says. She reports that students were moved to learn about the Mennonite/Anabaptist presence in the world and expressed a desire to be part of it.

Steinreich students—245 in all—represent traditional Old Colony Mennonite and more evangelical perspectives. They speak four languages: German, *Plautdietsch* or Low German, Spanish and English. In most cases, Dueck prepared lessons in English and German to meet student needs, although for her prayer class, she also worked in Spanish.

Mission class took Dueck and her students to Cuauhtemoc, a city of about 100,000 people. There they met with Dueck's former student, Isaak Bergen, who planted and now leads the Colonia

Reforma congregation. They participated in various church programs designed to meet local needs, including a noon lunch program which currently feeds up to 100 children, six days a week.

Steinreich's students council promoted a garbage clean-up in Rubio, a neighbouring Mexican town, and provided work crews to assist with tasks like gardening and housework. On two occasions students gave up their noon meal so that they could contribute food to the children's lunch program.

During an afternoon spent discussing women's issues with Old Colony women, Dueck discovered that many of them sported dyed hair under their black head coverings. When she asked about the difference between hair colour and nail polish—which is not acceptable in some of their circles—the women simply smiled.

Dueck's time in Mexico was not without trial. The needs of the children attending the lunch program were great. “Isaak told us that only about 10 percent of the children come from functional families,” she reports. “The fathers have gone away to work, some of the mothers are prostitutes and there are young children dealing

drugs.”

In addition, Dueck experienced one week that she describes as “devastating” when a young male student was tragically killed in a car accident.

On another occasion, two girls were seriously injured during an assault that occurred when they ventured away from the campus without permission. As a close-knit community, everyone at Steinreich suffers from these incidents, but they also support each other through prayer, counselling and fellowship. The injured girls chose to leave the Bible school, but one of them expressed a firm desire to return next year.

“That said a lot to me about the way we responded,” Dueck says.

This was not Dueck's first experience with mission work. She and her late husband, Henry Dueck, served in Latin America for 23 years with the Commission on Overseas Mission, the predecessor of MC Canada Witness. They also spent two winters teaching together at Steinreich.

In a report to her home congregation, Douglas Mennonite Church in Winnipeg, Dueck wrote: “I am deeply grateful to my Lord and to you, my home church, for the opportunity to work alongside of our sisters and brothers in Mexico. Now I'm happy to be at home again.” ❧



Dueck

PHOTO BY HELEN DUECK



*Helen Dueck, who spent three months teaching at Steinreich Bible College, Mexico, got to watch as six students from North and Central America graduated this spring.*

## ARTBEAT

# Plight of grassland birds heard at spring literary festival

52 students participate in third annual CMU School of Writing

Canadian Mennonite University Release  
WINNIPEG

With the onslaught of ecological damage that humans are wreaking on the planet—from climate change to over-fishing and land degradation—the plight of the grassland birds has little chance of being heard.

So laments Trevor Herriot, the award-winning author and naturalist, in his latest book, *Grass, Sky, Song: Promise and Peril in the World of Grassland Birds*. Herriot, from Regina, read from his book at the spring literary festival held in conjunction with Canadian Mennonite University's annual School of Writing, May 4-8.

Herriot writes that, as a group, birds that rely on grass, such as pipits, meadowlarks and field sparrows, are declining faster than any other. "They're the basket case of the bird world in North America," he told the evening audience on May 8.

Some of these birds could become extinct, Herriot writes, and some ecologists would kick up a fuss, "but the majority of people would not notice or care." Herriot said he's been told that non-fiction writers write about things they're worried about—and this is certainly true for him. *Grass, Sky, Song* is Herriot's way of drawing attention to the plight of these diminishing birds.

Herriot has written two previous books, including *River in a Dry Land: A Prairie Passage* in 2000, which won the Drainie-Taylor Biography Prize, the Saskatchewan Book of the Year Award, the Regina Book Award, and a CBC Libris Award, and was shortlisted for the Governor General's Award.

In his talk, Herriot delved into the nature of why people write. He suggested writing helps people figure out their world, and grow in their understanding of themselves and others. He pointed to psychologist Bill Plotkin, who, in his book *Nature in*

*the Human Soul*, suggests that there is a crisis of wisdom, creativity and leadership in modern western culture—the lack of elders. "His thesis is, our world is suffering in general because we don't have that maturity," Herriot said.

Books, especially non-fiction, can be a stand-in for elders, according to Herriot. "I think that's one of the reasons we write non-fiction," he said.

Writing helps people figure out what they think, probe deeper into troubling issues, and learn to live with unanswered questions, Herriot continued, suggesting that this might be why there is so much interest in writing, and so many books being published, when the number of readers seems to actually be in decline. "Maybe we are all becoming writers in some ways," he said.

CMU PHOTO BY LAURA THIESSEN



Sue Sorensen, director of the CMU School of Writing, listens intently as award-winning author and naturalist Trevor Herriot speaks at CMU's spring literary festival.

There was certainly plenty of interest in writing on display at the School of Writing. In its third year, 52 students of all ages signed up for the intensive week.

The school also attracted top-flight authors to teach: David Bergen, advanced fiction; David Elias, intermediate fiction; Barbara Nickel, poetry; Myrna Kostash, creative non-fiction; and Joanne Klassen and Eleanor Chornoboy, life writing.

Eric Unger came into the life writing course wondering if there is a new career waiting for him. "I've written a number of things, all of them unfinished," the currently unemployed high school math teacher said. "I want to know if there's a reasonable next step for me." ❧

PHOTO BY SCOTT ALBRECHT



Pianist Douglas Hallman, pictured, and soprano Ardra Shephard took a small audience through a three-century history of music during a benefit concert for Christian Peacemaker Teams (CPT) at Breslau Mennonite Church, Ont., on May 2. The event raised approximately \$1,000 for CPT, which has a budget of \$1.1 million that goes to support 40 full-time peacemakers around the world. The concert marked the 25th anniversary of Ron Sider's famous speech at the Mennonite World Conference assembly in Strasbourg, France, that led to the creation of CPT.

## Just 'A Buncha Guys' with heart

*From a Christmas concert 12 years ago, male choir now a popular choice for fundraising concerts*

STORY AND PHOTO BY KARIN FEHDERAU

Saskatchewan Correspondent  
SASKATOON, SASK.

The phrases “young men” and “choral music” don’t often crop up in the same sentence. But that’s all right, because the 20 or so young men who make up “A Buncha Guys,” modest and unassuming as they are, don’t really call themselves a choir. They are just a buncha guys who love to get together and sing.

It all began 12 years ago when someone at Mount Royal Mennonite Church asked music teacher Russ Regier if he could get a group of young men together to sing at Christmas. “It just grew from there,” says Regier, who invites the young adult men

to his basement every Sunday evening for practice. He and his wife Val also supply the music for the group, some of which Regier adapts for their use.

The group typically prepares for three concerts a year and each one is done as part of a fundraiser for a non-profit organization. In the past, Shekinah Retreat Centre and Rosthern Junior College have benefited from A Buncha Guys’ support.

“Last year we were part of fundraisers that brought in over \$20,000,” notes Regier.

The sold-out spring concert in April

was a visible demonstration of the love for this group. At their last concert of the year, A Buncha Guys invited concertgoers to dig in their pockets for a local initiative called Station 20 West, which will provide low-income housing plus a much-needed grocery store for the Saskatoon neighborhood. Job training and health programs are also part of the plan.

Val Veillard is the co-chair of the board that is managing the project. “The smaller amounts that are collected in the community, they add up,” she says of A Buncha Guys’ efforts.

But, stresses Regier, fundraising is not the point of the group. “The focus [is] . . . to give the guys a chance to sing choral music,” he says. The fundraiser role just sort of happened, he adds. “We’d sooner charge less [at the door],” he says, in an effort to raise more money for the causes their concerts support.

It’s a concept that seems to work . . . for all involved. ♪



*Oliver Jantz, left, David Swab, Phil Klaassen and Jeff Koenig provide musical accompaniment for A Buncha Guys, a choir of young Saskatchewan men who like to sing and raise money for good causes.*

# Star Trek for the Lost generation

*Star Trek.*

Directed by J.J. Abrams. A Paramount Pictures/Spyglass Entertainment release. Rated PG.

REVIEWED BY VIC THIESSEN

I was one of the earliest Trekkies. The original *Star Trek* TV series filled me with a sense of wonder and with optimism about the future of humanity. It regularly engaged both my mind and my heart. Despite the laughable sets and special effects (innovative for their time) and campy acting, *Star Trek* made me feel like I really was in a future world where interplanetary travel was commonplace, and where the Federation represented an enlightened universe moving towards peace and justice for all.

Unfortunately, with all its polish, the new *Star Trek* film by J.J. Abrams (writer/director of *Alias* and *Lost*) fails to build on this fine legacy. The filmmakers have done a great job of casting lookalikes of the original *Star Trek* characters and of making them believable as younger versions of Kirk and Spock et al.

The interaction between these characters is the highlight of the new film, the 11th, which topped its opening weekend box office with more than \$75 million in North American ticket sales alone. When it focuses on the characters and the often-humorous dialogue between them, it has my complete attention.

Unfortunately, the film is not dominated by characters or dialogue, but by action. This is a *Star Trek* made for the 21st century—all action and special effects, and very little substance. The action, violence and soundtrack so overwhelm the film that I found little room for wonder. And there was almost nothing to engage my mind. Instead of interesting philosophical ideas, all we are given is the old Spock/Kirk debate on emotions versus logic.

Unlike the original series, *Star Trek* does not fill me with optimism about the future. Instead of convincing me that humanity has basically set aside the need for wars and

violence (and yes, I know the original series was often ambiguous in this regard), the new film left me with the feeling that not much had changed in the 23rd century. It's still all about who has the biggest weapons.

This is a dark film about what still seems to be a dark time. The careless and insulting way that the demise of the Romulans is depicted (a well-meant joke between Kirk and Spock at the film's darkest moment) shows how little the filmmakers have thought about their message.

*Star Trek* missed the opportunity to follow the frequent examples of its predecessors in exposing the truth of our times and using this to teach, to warn, and to encourage, like Jesus did. God is notably absent from *Star Trek*, as if we will soon outgrow our need for God. But the cold, violent and superficial world of *Star Trek* shows how much God is missed.

*Star Trek* is an engaging bit of pop entertainment by one of the big pop entertainers of our time: J.J. Abrams. I watch and enjoy his *Lost* series. The intriguing plot and illuminating flashbacks suggest intelligence and humanization, but far too often I get the feeling that we are being manipulated; that it's not about making us think or care, but about making us come back week after week. And, like *Star Trek*, it relies far too much on violence as a necessary part of what constitutes entertainment. I, for one, am not entertained by violence but by the engagement of my mind and my heart.

What we need is a return of wonder and hope, not more action. Let's use the mass communication tools of our time to demand more from those, like Abrams, who make our films and TV shows. ♫

*Vic Thiessen is director of the London (England) Mennonite Centre.*



**Schools directory**

**BETHANY COLLEGE**  
www.bethany.sk.ca  
NEPOWISIN SK, Tel Free 1-866-772-2178

**UNITED MENNONITE EDUCATIONAL INSTITUTE** Leamington, Ont.  
Academic...Full Secondary School Academic Program  
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Abbotsford, B.C. V2T 2Z8  
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admissions@columbiabc.edu  
www.columbiabc.edu

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www.meisoc.com

/// Briefly noted

**Brubacher House Museum celebrating 30 years**

WATERLOO, ONT.—Nestled into the side of a small hill on the campus of the University of Waterloo is a handsomely-preserved farmhouse—a quiet testimony to the Pennsylvania German cultural heritage it celebrates. Brubacher House Museum opened in 1979 as a site of historic interest and dialogue on Mennonite beliefs and traditions. It is operated for the University of Waterloo by Conrad Grebel University College. Today, the farmhouse as a museum serves to educate and interpret the Pennsylvania German Mennonite way of life to interested visitors. To mark the 30th anniversary of Brubacher House Museum, a celebration will be held as part of the Mennonite Historical Society of Ontario's annual meeting in Grebel's Great Hall on June 13 at 1:30 p.m. Ken McLaughlin will be speaking on the early Mennonite presence in Waterloo, and also on the beginnings of the Brubacher House Museum in his talk, "Saving the John E. Brubacher House: Giving the past a future." Following the meeting, birthday cake and tours will be offered at Brubacher House. The event is free and open to the public.



*An early photograph of life at Brubacher House.*

—Conrad Grebel University College Release and Photograph

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**Winnipeg Mennonite Elementary Schools**  
www.wmes.ca  
Middle School at Bedson  
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26 Agassiz Dr., Winnipeg, MB, R3T 2K7 Ph:261-9637  
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## Calendar

### Alberta

**Sept. 18-19:** Mennopalooza! A music, worship and social gathering hosted by Trinity Mennonite Church, Calgary. All MC Alberta churches and people of all ages welcome. Battle of the Bands, baseball, arts and crafts gallery, and more. For more information, call 403-256-7157.

### Saskatchewan

**June 26,27:** RJC musical production of *Crazy for You*.

**July 6-10:** MC Canada youth assembly, Caronport.

**Aug. 16:** "A taste of China" event at RJC.

**Oct. 14-18:** MC Canada IMPaCT.

**Oct. 16-17:** MC Saskatchewan women's retreat, Shekinah Retreat Centre.

**Oct. 30-Nov. 1:** Quilting and scrapbooking retreat, Shekinah Retreat Centre.

**Nov. 21:** MC Saskatchewan leadership assembly.

### Manitoba

**June 20:** Camp Koinonia Annual Golf Tournament.

**June 25:** Iron Man golf tournament. A 100-hole golf marathon at Winkler Golf Course. Proceeds to the Eden Foundation.

**June 29-July 10:** Canadian School of Peacebuilding at CMU. For more information or to register, visit cmu.ca.

**July 6-9:** Family Camp at Camp Moose Lake. Contact Camps with Meaning at 204-895-2267.

**July 6-12:** Westgate Mennonite Collegiate 50th anniversary camping trip along the Bow River, Kananaskis Country, Alta.

**July 25:** Rekindle old friendships and make new ones at the second annual Eden Foundation Tractor Trek through Mennonite villages south of Winkler. For more information, visit edenhealth.mb.ca.

**Sept. 11-14:** Camp Moose Lake work days.

**Sept. 12:** Camp Assiniboia workathon.

**Oct. 16-18:** Scrapbooking retreat at Camp Moose Lake.

**Oct. 24:** Camp Koinonia work day.

**Oct. 24, 25:** Camps with Meaning celebration banquets at Whitewater Mennonite, Boissevain (24) and Winkler Bergthaler (25).

**Nov. 1:** Camps with Meaning celebration banquet at Douglas Mennonite Church, Winnipeg.

**Nov. 6-8:** Quilting retreat at Camp Moose Lake.

**Nov. 13-15:** Mini-quilting retreat at Camp Assiniboia.

**Jan. 15-17:** MMYO senior youth retreat at Camp Koinonia.

**Jan. 22-24:** MMYO junior youth retreat at Camp Moose Lake.

**Feb. 5-7:** MMYO junior youth retreat at Camp Koinonia.

**Feb. 12-14:** Young adult retreat at Camp Koinonia.

### Ontario

**June 13:** United Mennonite Home, Vineland, fundraising bazaar. Garage sale, 9 a.m.; bake sale, 10 a.m.; silent auction, penny sale and barbecue lunch, 11 a.m. to 1 p.m. Proceeds to the purchase of a wheelchair-accessible van.

**June 13:** Crosshill Mennonite Church hosts Crosshill community rhubarb and rummage sale, 8 a.m. to 2 p.m. Free barbecue from 11 a.m. to 1 p.m. Proceeds to MennoHomes affordable rural housing project in Wellesley and a church mission trip to Haiti.

**June 13:** Mennonite Historical Society of Ontario annual meeting and 30th anniversary of Brubacher House Museum, at Conrad Grebel University College Great Hall, 1:30 p.m. Speaker: Professor Ken McLaughlin. Topic: "Saving the John E. Brubacher House: Giving the past a future."

**June 14:** Warden Woods Mennonite Church concludes 70 years of worship and work in southwest Scarborough with a celebration, 3 p.m. For more information, e-mail wwmc@wardenwoods.com.

**June 14:** Mennonite Memorial 2009 service at Conrad Grebel University College chapel, 7 p.m. An evening of remembering, information and fundraising by the International Mennonite Memorial Committee, which is planning to unveil the memorial to those Mennonites who died in the Soviet Union during the

early part of the last century at a special service in Ukraine this fall.

**June 17-20:** "The end of the world as we know it—thank God" event. A national ecumenical gathering of people dreaming, praying and working for an new and better future, at the University of Waterloo. Sponsored by Kairos: Canadian Ecumenical Justice Initiatives. For more information, e-mail smcglynn@kairoscanada.org.

**June 18-20:** Write! Canada Christian writers' conference sponsored by The Word Guild, Guelph Bible Conference Centre. Keynote speakers at this 25th annual conference include Brian Stiller, president of Tyndale University College and Seminary. Theme: "Celebrating God's blessings: Past, present and future." Classes for professional to beginning writers. Meet editors, publishers and agents from Canada and the U.S. For more information or to register, visit writecanada.org.

**June 24:** Fairview Mennonite Home, Cambridge, is hosting its annual strawberry social. The program featuring the Fairview Choir and Bell Ringers begins at 2 p.m. and again at 7 p.m. Fresh strawberry pie and beverages will be served after the program by the Fairview Auxiliary.

**June 27:** Nithview Community is hosting a strawberry social from 2 to 4 and 6:30 to 8 p.m., in the Nithview Auditorium, New Hamburg. Sponsored by the Auxiliary. For more information, call 519-578-3453.

**June 28:** Ordination service and celebration for Juanita Laverty, pastor at Hanover Mennonite Church, 2:30 p.m.

**Aug. 8:** Cornstock Music Festival at Willowgrove, Stouffville; 1 to 9 p.m. Connected to the Anabaptist community, the festival showcases young and emerging talent. Rain or shine. For more information, visit myspace.com/cornstockontario.

**Aug. 9:** The annual Reesor picnic at Backus Mill Heritage Conservation Area Park, Port Rowan. Worship service at 11 a.m., followed by lunch and a social time. All Reesorites welcome.

**Aug. 20:** Deadline for entries in the Pax Christi Chorale's Great Canadian Hymn Competition. Canadian composers are invited to submit original compositions set to a hymn text. For competition rules and entry forms, visit paxchristichorale.org. Three winning

compositions will be performed at Pax Christi Chorale's "Fanfare of Canadian Hymns II" concert on Oct. 25 at Grace Church on-the-Hill, Toronto.

**Dec. 6:** Steve Bell performs with the Kitchener-Waterloo Symphony Orchestra, Centre in the Square, 6 p.m. Featuring music from Bell's *Symphony Sessions* CD and new arrangements of songs for Advent and Christmas.

### U.S.A.

**Oct. 17:** Lancaster Mennonite Historical Society day-long field trip, "Trail of the Conestoga from Lancaster County to Canada." The field trip will explore the Lancaster, Pa., origins of the Mennonite immigrants to Canada around 1800. Original early pioneer homesteads, meetinghouses and cemeteries in northern Lancaster will be visited. For more information, call 717-393-9745 or visit lmhs.org.

### Paraguay

**July 14-19:** Mennonite World Conference assembly, Asuncion. Registration materials available at mwc-cmm.org.

### Ukraine

**Oct. 9-11:** Celebration weekend featuring the unveiling of a monument to "Mennonite victims of tribulation, Stalinist terror and religious oppression" in the main square of the one-time village of Khortitsa, Ukraine. For more information, visit mennonitememorial.org.

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

/// Classifieds

**Employment Opportunities**



**ASL PROGRAM DIRECTOR/INSTRUCTOR**

Goshen College seeks program director/instructor for growing American Sign Language and Interpreting major/minor to begin fall semester of the 09-10 academic year. Responsibilities include teaching upper level ASL-English Interpreting and related courses; oversight of internships; and continued program development. PhD preferred, Master's degree required, in linguistics, education, sign language interpreting or related field; multi-cultural experience preferred; ASLTA certification or working toward certification. To apply, see position announcement at [www.goshen.edu/employment](http://www.goshen.edu/employment). Goshen College, an affirmative action employer, is a liberal arts institution affiliated with the Mennonite Church.



MEDA  
Mennonite Economic Development Associates

**RESOURCE DEVELOPMENT ASSOCIATE**

The position exists to increase financial support for MEDA. Responsibilities include developing and fostering positive relationships on behalf of MEDA with existing supporters and bringing awareness about MEDA to others. The position is based in Waterloo, Ont. Travel is required. The start date is June 2009.

Qualifications:

- Demonstrated track record in not-for-profit fundraising or sales in business.
- Strong results orientation.
- Excellent interpersonal and communication skills, including building & maintaining relationships with supporters.
- Strong organizational, time management and administrative skills.
- Appreciation and support of MEDA's faith, values and goals.

To apply, send resume to [jobs@meda.org](mailto:jobs@meda.org).  
[www.meda.org](http://www.meda.org)



Mennonite Publishing Network seeks applicants for a **CONTRACT EDITOR** for Adult Bible Study, a quarterly curriculum based on Bible outlines determined by the Committee on Uniform Series, published by Faith & Life Resources. The editor is expected to assign writers for the teacher guide, student book and online weekly edition, edit the manuscripts and manage these resources through to production. The ideal candidate will have an advanced degree in biblical studies and Anabaptist theology, editorial experience and an awareness of current adult education teaching methodology. Applicants should be active members in good standing of a Mennonite congregation in Mennonite Church USA or Mennonite Church Canada. This position is available for fall 2009. For more information, or to apply, send a letter of application and resume by June 30, 2009, to Eleanor Snyder, director of Faith & Life Resources, Mennonite Publishing Network, 490 Dutton Drive, Unit C-7, Waterloo, ON, Canada N2L 6H7, or e-mail [esnyder@mpn.net](mailto:esnyder@mpn.net).

Wellesley Mennonite Church seeks a **PASTOR** to join Julie Ellison White to create our pastoral team. Time commitment is negotiable up to 1.0 FTE.

WMC is a well-established, growing congregation in the rural village of Wellesley, Ont., located in diversified Waterloo Region. We are a community-based church, with close proximity to the universities and seminaries in Kitchener/Waterloo. For further details, please see: <http://www.wellesleymennonite.ca/>.

We are seeking a pastor who:

- Supports and nurtures a team model that builds on each pastor's strengths and experience
- Will share pastoral care, preaching and teaching and worship planning
- Is committed to an Anabaptist/Mennonite theology and practice

Post-secondary and/or seminary education is preferred. Start date is negotiable.

Please reply to:

Muriel Bechtel, Conference Minister  
Mennonite Church Eastern Canada  
4489 King Street East  
Kitchener, ON N2P 2G2  
Tel: 519-650-3806 / 800-206-9356 ext 107 Fax: 519-650-3947  
Email: [muriel@mcec.ca](mailto:muriel@mcec.ca) / Web Site: [www.mcec.ca](http://www.mcec.ca)

Mennonite Collegiate Institute  
Gretna, MB



MCI is a provincially accredited independent Anabaptist Christian high school (Gr. 9-12), a member of Manitoba Federation of Independent Schools & Canadian Association of Mennonite Schools.

MCI invites applicants for the following positions in September '09:

1. **75% to 100%, term teacher (Sept. '09 through June '10)** with duties in content areas which may include Bible, Church History and English. Specific post-secondary study in biblical studies is an essential asset.
2. **Full time positions (male & female) on Residence Staff team.** This is a 6 member team whose duties include programming & supervision of resident students, student leadership development, personal mentoring & other co-curricular involvement including athletics & fine arts. Experience and training in youth ministry is an asset.

All candidates must have an active faith & declare commitment to the Confession of Faith in a Mennonite Perspective.

Please send a resume and cover letter to:

Darryl Loewen, Principal  
Mennonite Collegiate Institute  
Box 250 - Gretna, MB - R0G 0V0  
[principal@mciblues.net](mailto:principal@mciblues.net)



Camps with Meaning

Camps with Meaning, a ministry of MC Manitoba, welcomes persons with a spirit of service to join our summer ministry teams at Camps Assiniboia, Koinonia and Moose Lake. Key needs include male counsellors 18 years and older, an assistant cook, lifeguards, nurses/paramedics and kitchen help. For information on openings, visit [campswithmeaning.org](http://campswithmeaning.org) and follow the links to the summer staff page, or call 204-895-2267.



MENNONITE  
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## Executive Director

Mennonite Foundation of Canada (MFC) is a donor-advised charitable foundation established in 1973 to promote financial stewardship from a Christian perspective. We create opportunities for people to be generous with their financial resources and provide stewardship education for churches and their members. MFC is committed to socially responsible investing and a significant portion of our investment portfolio is loans to our constituent churches and related charitable organizations.

We are a growing and dynamic organization with over \$100 million dollars under management. Our head office is in Winnipeg with four other offices across Canada. We have 17 employees and an operating budget of \$1.9 million. Further information can be found at [Mennofoundation.ca](http://Mennofoundation.ca).

The Executive Director is accountable to the MFC Board and will provide strategic leadership to MFC, directing and managing the overall operation. The candidate must be a member in a church of one of MFC's six supporting conferences.

As the ideal candidate you will:

- ♦ Have demonstrated success in leading and managing a growing organization
- ♦ Possess excellent public relations and communication skills
- ♦ Be experienced in directing and guiding staff to accomplish the organization's goals
- ♦ Possess excellent administrative and organizational skills
- ♦ Be fully aligned with the values of MFC and the faith-based constituency we serve.

MFC offers a competitive salary and benefits package. Resumes should be submitted by August 31<sup>st</sup>, 2009 to: Personnel Committee, 12-1325 Markham Road, Winnipeg, MB R3T 4J6 or [edsearch@mennofoundation.ca](mailto:edsearch@mennofoundation.ca).



Mennonite  
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Network  
The publishing agency of  
Mennonite Church USA and  
Mennonite Church Canada

Mennonite Publishing Network seeks applicants for **CONTRACT EDITOR** of *Purpose: stories of faith and promise*, a monthly magazine published by Faith & Life Resources for adult Christians in Mennonite Church Canada and Mennonite Church USA. The editor is expected to work with the editorial committee in choosing themes, solicit and edit articles and manage issues through to production. Candidates for this position should have editorial experience, awareness of the Mennonite Church constituencies, and enthusiasm about representing God's healing and hope in the world. They should also be active members in good standing of a Mennonite congregation in one of these two denominations. This position is available for fall of 2009. To apply, send a letter of application and resume by June 30, 2009, to Eleanor Snyder, Director, Faith & Life Resources, Mennonite Publishing Network, 490 Dutton Dr., Unit C7, Waterloo, ON N2L 6H7, or e-mail [esnyder@mpn.net](mailto:esnyder@mpn.net).



MENNONITE  
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## Receptionist (Winnipeg)

Mennonite Foundation of Canada has an opening in our Winnipeg office for a Receptionist as a maternity leave replacement from August 1, 2009 to April 15, 2010.

This person will be responsible for front desk and telephone reception, processing incoming and outgoing mail including deposits and receipting, word processing and various other clerical duties. Experience in a computerized office environment, specifically using MS OFFICE software with proficiency in WORD is desired. Applicants should enjoy interacting with the public and possess strong interpersonal and telephone skills.

MFC offers a competitive salary and benefits package. A complete job description is available upon request. Processing of applications will begin immediately and continue until the position is filled. Interested persons should send their resume to:

Assistant Manager  
Mennonite Foundation of Canada  
12-1325 Markham Road  
Winnipeg MB R3T 4J6  
Tel: (204) 488-1985 Fax: (204) 488-1986  
Email: [rbjanzen@mennofoundation.ca](mailto:rbjanzen@mennofoundation.ca)  
[Mennofoundation.ca](http://Mennofoundation.ca)

## For Rent

For rent: Dunromin Cottage. 3-bdrm cottage at Red Bay on Bruce Peninsula. Nestled among maple trees. Short walk to sandy beach and small park. Rear deck. Available June 28-Aug 23. Phone 519-746-4920.



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***Launching May 31, 2009***

***[www.MennoniteHeritagePortrait.ca](http://www.MennoniteHeritagePortrait.ca)***

