

C A N A D I A N
Mennonite

October 16, 2006
Volume 10, Number 20

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A test of faith

The Amish of Lancaster County, Pa., spiritual siblings of the Old Order Mennonites of Ontario's Waterloo County, have managed to live with intrusion and insult for decades—the kind of taunting against which detective John Book (played by Harrison Ford) struck back in the 1985 Hollywood film *Witness*. But this assault—the binding and execution of little girls at school—is a violation so deep that it will test their faith to the point that some will, privately, not survive it.

We have only begun to learn of the deep mental afflictions that drove 32-year-old Charles Roberts to murder five female children in cold blood and seriously injure others. He appears to have recognized a hard-wiring problem in his brain that drove him to sexual assault; he constantly mourned the loss of an infant daughter. His mission on Oct. 2 was to be his final assault on the Providence that had permitted all this, among people who prize faith above all else.

The media—satellite trucks, hairspray and makeup in tow—did as they did at Montreal's Dawson College not a month ago: They focused on killer and motive, leaving the victims to be dealt with another day. As they now turn their lenses, microphones and notebooks in the other direction, they will be perplexed by the simple resolve of the devastated families to grieve, to close ranks against a prying and cynical world, to lift their eyes upward in painful supplication and, eventually, to forgive.

At work will be the same theological imperative that drove the family of Elmira, Ont., hockey star Dan Snyder to make their peace with Dany Heatley after the NHL player crashed his Ferrari, killing his passenger and teammate.

Oct. 2's events in that tiny schoolhouse near Nickel

Mines, Pa., are an ugly, bloody testament to the reasons the Amish and their Anabaptist cousins, the Hutterites and some Mennonites, believe so firmly in separation from the world. It is not because of fear, or the wish to shelter themselves from violence and temptation, or to establish an earthly Utopia. It is so that when violence and temptation descend on them with all the force of an equine-borne apocalypse, they can muster the strength and resolve to survive it together, one leaning on the other, leveraging their commonality, simplicity, humility and grace to stand firm and faithful to their beliefs against a murderous onslaught that would tear any of the rest of us to pieces.

Although they do not wish for it, they come by martyrdom honestly. Dozens of early Anabaptists were drowned or burned at the stake in the 16th century, as the Roman Catholic Church attempted to eradicate the upstart sect that preached a theology that contained no priestly intermediary, adult baptism upon a self-aware confession of faith, and a simplicity that ignored the icons, sacraments and liturgies of the established church.

As they pursue their lives of faith, the Amish have come to expect that, periodically throughout history, the ills of the world will visit themselves upon their community. It will cost them dignity and sometimes death. But dignity is carried by the vain, and death is a passage to a different type of life.

As a Mennonite, myself, I know that in their boundless grief and profound loss, they will remember again why they chose to separate themselves from the world.

—Larry Cornies

The author is the Maclean-Hunter chair of communication ethics at Ryerson University in Toronto; he attends Valleyview Mennonite Church in London, Ont. and is on Canadian Mennonite's board. A longer version of this editorial first appeared in The Globe and Mail.

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Cover: Under a canopy of brilliantly coloured trees, guests at Camp Koinonia's 40th anniversary celebrations enjoyed hot chili served from huge cauldrons by Jake Neufeld, the camp's former director. See story on page 21.
—Photo by Evelyn Rempel Petkau



Page 21

Waterloo, Ont

Canadian professors learn from their Ethiopian students

Moved to tears over and over again were John Peters and Peter Frick. The members of Waterloo North (Ont.) Mennonite Church spent four weeks this past summer teaching at the Meserete Kristos College (MKC) in Addis Ababa, the capital of Ethiopia. Their tears flowed not from the grinding poverty or the difficulties their students and hosts face, but from the faithfulness, piety, fervour, generosity, and deep and imminent spirituality they encountered.

The Ethiopian Mennonite Church is the largest and one of the fastest growing Anabaptist groups in the world, with approximately 350 congregations, 750 church plants and 120,610 members. The church is growing so fast that the need for trained pastors is far outstripped by the ability to teach them.

Peters—a retired Wilfred Laurier University professor of sociology—reported that the church really needs to be teaching four times as many people as it currently can.

At the MKC College, Frick—academic dean and associate professor of religious studies at St. Paul’s College, University of Waterloo—taught a course in philosophy, theology and logic, while Peters taught comparative cultures.

Students are sent to the college by their congregations and are assigned to either a two-year diploma program or four-year degree program by their congregation and the college. The degree program, in particular, raises questions of whether the students will return to their isolated congregations and, if they do, will they fit in.

Frick told the story of a ministerial student who has no road to his village. To come to college, he leaves his family, walks two days to the nearest bus stop and then rides the bus for two

days, to get to Addis Ababa. When he graduates, he hopes to return to active ministry and found a school in his village, so that his children can get an education.

Such stories of dedication to getting an education are common. When asked what their highest dream would be, the students, many in their 30s and 40s, replied, “To get a Ph.D. and come back to teach.”

“In North America, most get an education to get a better job, to have a better standard of living,” says Frick. “In Ethiopia, those getting an education are hoping for an improvement in the lives of their people. There is less dichotomy between work and life for

the Ethiopians.”

Both teachers were overwhelmed by the faith of their students.

Peters’ recounted meeting a student for the first time. After a few minutes of conversation, the student asked to go to his room to pray. Prayer pillows are readily available and brought out as needed, so that people can kneel to pray. People expect that when two or three have prayed, God will respond, Peters enthused.

Worship in the churches Peters and Frick attended would be charismatic by Canadian Mennonite standards, but normal in many African evangelical churches. Frick noted that the demythologization of the New Testament in the 1960s by Rudolf Bultmann—who called the miracle stories “fables”—made no sense to his students. Several of the students are

Ethiopian Isaiah 6

I taught cultural anthropology at Meserete Kristos College in Ethiopia in June and July. Upon my return to Canada, the passage where Isaiah had a holy encounter with God came to me three times in the first five days. I could not shake the passage and was struck with awe and wonder. I wrote my own Isaiah 6.

1. In the year I went to Ethiopia, I saw the Lord sitting on a throne, high and radiant. The incense of his presence filled my soul.
2. I saw godly people, men and women, committed to the Way. They believed in the God of Abraham, Isaac and Jacob. They believed in the God of Sarah, David and Daniel. They believed in the miracles of Jesus.
3. They believed in the presence of the Spirit as recorded in the book of Acts. They were bold in telling the story that makes people free. Their living was one of sacrifice, but they did not see it as sacrifice.
4. They were gentle in spirit. They often smiled and laughed. In their gatherings they worshipped God by clapping, swaying and moving their feet—truly a participation of mind, soul and body.

They said “amen” and “hallelujah.” One thing mattered—Jesus.

5. And I said, “What is this? It is a contradiction of life. Adversity is the norm, not a disruption.”

6. And I said, “This is the true gospel. What is it with me? How is all this, in the light of my church or the church in North America?”

7. Yet, I have seen the Lord. It is as if live coals were carefully passed over the grey hair of my head, and gently placed in my mouth.

8. And I heard the voice of the Lord saying, “You have often listened to my Word. You have argued and debated theology. I have blessed you with health and with material goods. And you don’t get it. Listen to the people of Ethiopia. Respond to their cry for help. Join their hands in the Way.”

9. And I said, “The live coal you have placed in my mouth reaches my soul. I am warmed. I am humbled. I am quiet.”

10. After a time, I said, “I will do what I can—for your kingdom, for the people of Ethiopia.”

11. And the Lord said, “That is all I ask.”

12. And I said, “Should it please you, Lord, leave the coal burn. It warms my soul. It gives me purpose and life.”

—**John Peters**



Photo by Dave Rogalsky

Waterloo North Mennonite Church members Peter Frick, left, and John Peters spent the summer teaching at Meserete Kristos Church College in Addis Ababa, Ethiopia.

exorcists and all of them had experienced God's active work in their lives.

All but one of Peters' students was a first-generation Christian, converted from nominal Orthodox Christianity or Islam. Before their conversion, some students had practised one of these two religions in a mixture with animist traditions.

Both Peters and Frick hope to return to Ethiopia to teach in the future. In the meantime, they are looking for

support for MKC's building program, to create space for more students. The government has donated land to create a university offering both divinity and liberal arts curricula, but so far only \$1.5 million of the \$20 million needed has been raised. They also hope to raise money for scholarship support to send more students to school. About \$1,500 will support a student and his family for a year.

—**Dave Rogalsky**

Klassen new MC Canada resource development director

Dave Klassen has been named the eastern director of Mennonite Church Canada's Resource Development department. Klassen, of Waterloo North Mennonite Church, brings extensive Africa experience and perspective to his new role of inspiring generous hearts on behalf of the church. Born to missionary parents in Congo, he grew up in Africa and North America, later working extensive terms with Mennonite Brethren missions and Mennonite Central Committee (MCC) in Congo, Nigeria and Uganda. He has extensive speaking experience, having travelled across Canada as global educator of MCC Ontario. He has a degree in international development, as well as a year of engineering studies. "I believe in what God is doing around the world, and I believe that the main tool God uses is the church. This is the church doing it, and it's really neat being a part of this," Klassen says of his new appointment.

—MC Canada release by **Dan Dyck**



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General secretary on the state of 'God's People Now'

reflects

PART II

MC Canada general secretary Robert J. Suderman continues his reflections on his cross-country God's People Now tour of congregations so far. The visits conclude at the end of this month. In the Oct. 2 issue, he presented the first six of 13 issues that churches feel are important. What follows are the final seven, plus his thoughts on where the national church can go from here. Also included are words of wisdom from Henry P. Epp, former chair of the Conference of Mennonites in Canada, on the occasion of his 90th birthday.

7. Essence and identity

Related to the concerns about polity and the locus of authority (No. 6 in the last issue) are concerns about how to define the "essence" or "core" of our identity—those things that are understood to be "non-negotiable" and those that are not foundational.

Sometimes these concerns are related to the proper use of the *Confession of Faith in a Mennonite Perspective* in the life of the congregation, sometimes not.

Some understand our identity as a "peace church" as part of our ethnic baggage and thus is not biblically central to who we need to be as a church. Others would see this as the screen that identifies us as truly "Mennonite."



Photo by David Martin

MC Canada general secretary Robert J. Suderman, centre, in conversation with members of Bloomingdale (Ont.) Mennonite Church.

Some assume that our traditional understanding about sexual practice and same-sex relationships are part of the non-negotiable understandings of our church, while others would suggest that this is open to the discernment of the local or broader church.

Some would say that the way curriculum for Sunday school is chosen, the education that pastors need to have, and the ways in which pastors are selected for the congregation are subject simply to the preferences of the local congregations. Others would prefer to see more consistency and unity of criteria in these decisions across the national church.

And others, again, are simply inconsistent—assuming that the patterns of their congregations are good and those of others are not.

8. Structuring for effectiveness

Related also to the concerns of decision-making and authority are concerns about structuring congregational life in the best way to discern and make the decisions needed to be the church.

There is a strong preference in some areas for a "leadership board" model of congregational discernment. In this model, few, if any, decisions come to the annual meeting of the congregation other than those that would be legally required. Pastors, along with a "leadership board," are charged with the task of providing leadership for the congregation. And the congregation must provide them the freedom to make the necessary decisions.

Other models are very "democratic" and insist that all decisions, including what colour to paint the bathrooms, must be processed and approved by a congregational vote.

I have been surprised at how many congregations have engaged, are engaging, or are planning to engage, significant restructuring processes

designed to adapt governance of the congregations to the demographic and social realities they are facing.

9. Volunteerism

Related to the concerns about restructuring is the concern about finding enough volunteers to fill the committees needed for the church to function. Finding committed Sunday school teachers, church council members, deacons, trustees, youth mentors and sponsors, and musicians is not easy.

Increasingly, congregations are looking to streamline their structures that would essentially involve fewer persons on fewer permanent committees. Comments I heard included:

- “People don’t want to commit to a three-year term.”
- “If we get folks involved in occasional projects, they will more willingly commit to participate.”
- “People are willing to help, but they don’t want to be in charge.”
- “Our folks are so very busy; we just can’t make regular commitments anymore.”
- “How can we compete with minor hockey, swimming lessons, dance classes and the many options for involvement that there are in our communities?”

However, I need to highlight two experiences here.

One was in Saskatchewan, where the small congregation has 70 positions to be filled and they have too many volunteers to do so. They are looking at restructuring in order to create more opportunities for committee work! When I asked them about their secret, they humbly replied, “We just enjoy getting involved in the work of the church.”

The other was an experience in Ontario. One congregation has 15 youth and adult Sunday school classes, each one with two committed teachers. I asked them whether they had any trouble finding teachers, and they said, “No, none at all.”

I asked for their secret, and they told me that every August their superintendent and assistant superintendent go through the membership list and “appoint” which persons would be given the “privilege” of teaching that year. They then go and tell these persons the good news, and it is

Photo by David Martin



MC Canada general secretary Robert J. Suderman, left, reflects on the state of the Mennonite Church with a member of Living Water Community Christian Fellowship in New Hamburg, Ont.

considered an honour to be asked. “We seldom, if ever, have anyone turn us down,” they said, seemingly perplexed that I would ask.

10. Inter-generational dynamics

Often related to the concerns about worship in the congregation (No. 4 in the last issue) are the inter-generational dynamics of congregational life. These dynamics echo the experience with worship—some congregations have been able to “turn the corner” and others have not.

In each case where they have, it has been possible because the various age sectors of the congregation have begun to “stand guard” for the preferences and the wellbeing of the other age sectors rather than for just their own. When this happens, there is a remarkable spirit of harmony and an absence of competition among generations.

In one congregation, the worship team of young people always asks the group of 80-year-old-plus women whether they enjoyed the words of the new songs, whether the music was too loud, and if there were enough familiar songs in the service. These older women, in turn, are the most vocal supporters imaginable of the youth.

When I asked, “How did you get to be like this?” they answered, “Some years ago we weren’t like this and we’ve all learned our lesson.”

In other congregations, each age sector understands that its role is to defend the needs and preferences of its own sector. When this happens, the walls seem to get higher and the issues become more divisive.

The drums used in worship by the youths seem so much louder, and the traditional hymns get more boring, when you are defending your own rights rather than advocating for the welfare of others.

I have been surprised at the key role a spark of leadership makes in “turning the corner.” Such leadership does not necessarily come from the pastor. Someone—be it a senior, a council member, a deacon or a teenager—has taken

Continued on page 8

Suderman *From page 7*

some energetic initiative, and it makes all the difference in the world.

11. Local and global

The slogan “from across the street to around the world” captures well another challenge that needs to be highlighted. Congregations are struggling to become more relevant locally, yet they clearly also wish to be globally connected.

Immersing themselves in their own context appears to be new to many. They are trying to find creative ways of doing that. In many places, individuals from the church are very active in community affairs, but this activity does not provide a strong sense that the congregation itself is active in the community.

Some are attempting to encourage individuals to see their involvement in their vocations and community commitments more intentionally in light of being representatives of the church. Others are seeking to harness the individual initiative and bless it as being the “church.” Still others are seeking ways for the congregation to connect much more intentionally with its own context.

A predictable result is that these efforts absorb resources, both financial and human. And then congregations come face to face with their other passion—the desire to be globally connected. The push and the pull of these priorities presents significant challenges for decision-making.

12. Missional church impact

The focus on the “missional church” paradigm over the last number of years has had a dramatic impact on the life of our church. All area churches have gone through intentional revising and restructuring processes that have been nurtured by the missional church vision.

Many congregations have initiated processes that examine their lives, identity, purpose, history, priorities and activities in light of this paradigm. There is a new confidence in being Christian in our world and the implications of that

for personal and congregational life.

Some congregations have redesigned not only their models for ministry and their organizational structures, but have also remodelled existing physical structures or designed new buildings that are more aligned with their missional understandings.

Many have restructured their governance and program ministry to respond more fully to their renewed understanding of the vocation of the church. It is fair to say that the missional vision has mobilized a massive attempt at renewal in virtually all parts of our denomination. It is too soon to gauge the fruit of this for our future.

13. Priorities and strategies

And that leads me to one final pattern. Congregations recognize their need to fine tune the ways they set priorities and budgets so that these reflect better what they want to do and who they want to be. Congregations understand that the plethora of ministry options at their fingertips requires that they become more intentional about defining priorities and then using these as screens for decision-making.

Responding to funding requests because “it’s my grandchild,” or “cousin,” or “she’s from our congregation,” or “they do good,” is increasingly unsatisfying because the outcomes are difficult to gauge and impossible to monitor.

Yet many congregations do not have the will to change processes, partly because they have not adequately defined or agreed on their priorities and strategies. Congregations are



Members of Hunta Mennonite Church in northern Ontario discuss church issues with MC Canada general secretary Robert J. Suderman, right.

increasingly aware that choices will need to be informed not simply by opportunity, but also by their covenantal commitment to other parts of the church, their concerns about identity, missiological principles and the priority of strengthening the church.

While congregations recognize that they need to change, the momentum of how things have always been done, along with local and family connections, are often too strong to allow decision-making to take on a new shape.

What can we do now?

It is exhilarating to be the church in Canada. It is challenging, perplexing, frustrating and disheartening. But there is also abundant joy, significant community, deep commitment, energized vision and tenacious persistence. The challenges are significant and they will not easily be “resolved.” We can only hope to “address” them. Are there things we can do immediately? Yes!

- Pray for each other across the church. Make a special point of praying also for congregations, leaders and people in a region different than your own.
- Talk to each other often. Find ways of communicating with people in your own congregation, but also with persons from beyond that circle. Share your experiences and listen carefully to the experiences of others.
- Visit each other. I hope we can facilitate cross-country visitation exchanges for ministry and relationship-building. But don't wait. Your congregation has the capacity to do that right now.
- Strengthen your congregation. Be intentional in the ministry you engage and the decisions you make. Decide to become a more active member in the larger church body across Canada and don't assume that this will happen without intentional commitment.
- Contribute your strengths to others and be open to allow others to help with your weaknesses. There are many gifts that, if offered and received in our body, will serve to strengthen us all.

—Robert J. Suderman

Leamington, Ont.

Stay on the chosen path

Henry P. Epp, former chair and vice-chair of the Conference of Mennonites in Canada (CMC) from 1963-68, celebrated his 90th birthday this summer.

During a telephone conversation with *Canadian Mennonite*, Epp, who served as a minister for 20 years in Canada and two in Germany, and as a teacher in Alberta, Saskatchewan, Ontario and South America for another two decades, reflected especially on his experiences with CMC.

Issues that were important in his day, he said, included:

- The German/English language debate.
- Raising finances to pay for the purchase of Canadian Mennonite Bible College in Winnipeg, an institution that “set the [theological] pace at that time.”
- Struggles between the “old guard and the younger fellas related to fundamentalism and modern thought, which was interesting, to say the least.”
- The beginning of *Canadian Mennonite* magazine started by Frank H. Epp. “[The magazine] had a slow start because it was English. But in the end it went okay. The majority were in favour, but some thought, ‘Why should we do this when we have *Der Bote*?’”

As for Mennonite Church Canada today, there are differences “between young and old, which, of course, is nothing new.... We have to be realistic about that,” he emphasized. “Times change. Processes change. But we don't have to sacrifice our faith over that. This debate is not an unhealthy thing. We need each other and should be open to the fact that we're living in a different age.”

He offered these final words of wisdom on the occasion of his 90th birthday with a quiet laugh: “Stay on the chosen path...realizing that we live by the grace of God.”

—Leona Dueck Penner



Epp with his birthday cake.

An alternative to mean-spirited Christianity

Jacobsen, Douglas, and Rodney J. Sawatsky. *Gracious Christianity: Living the Love We Profess*. Grand Rapids: Baker Academic, 2006.

G*racious Christianity* summarizes the entire scope of classic Christian theology from the nature of God to the end times. This book was written by two friends who became soul mates in their thinking about Christian faith and life during their 10 years as colleagues at Messiah College.

The central question which Sawatsky and Jacobsen address is how Christians can be more embracing of those who are different from them and yet remain people of strong faith and commitment. The authors suggest that the questions “stem from observing defensiveness and mean-spiritedness that pervade so many expressions of Christian faith in America and around the world.... We are convinced that the good news proclaimed by Jesus, when it is properly understood, will never foster hateful faith, but will make us gracious instead.”

The book is timely, in that it addresses the “one inch deep one mile wide” spirituality that pervades so much of today’s thought. The prevailing assumption that it matters less what you believe than how you live—that doctrine is a distraction at best—denies the significance of a particular narrative and the framework for ethics that it provides. This book reminds readers that their Christian faith and identity are rooted in a particular narrative, and that it is this very particularity that enables, and calls for, a “gracious” engagement with persons of other faiths and persuasions. With few and carefully chosen words, and with abundant graciousness, Sawatsky and Jacobsen capture what John Howard Yoder called the “moreness” of the gospel.

Drawing on such influential

apologists as Augustine, Aquinas, Bonhoeffer, Brian McLaren, Henri Nouwen and Lesslie Newbigin, the authors engage doctrinal issues in ways that invite the reader in. In the chapter on heaven, hell and the judgment, the authors suggest that goofy and graphic descriptions of the final judgment “fail to recognize that our actions and attitudes in the present have long-range consequences for both ourselves and others.... Hell is the result of our unwillingness to embrace God’s love much more than it suggests the limits of God’s grace.”

The authors’ hope was that *Gracious Christianity* will “in some way help those of us who call ourselves Christian to be more gracious in the way we live, acknowledging our own brokenness and reaffirming our commitment to the humble, gentle and loving way of Jesus.”

Shortly after beginning the writing of this book, Sawatsky was diagnosed with a very aggressive form of brain cancer and he died as the final pages of the manuscript were being completed. He talked often and fondly in those last months about the book, his co-author, and about those he loved. What is also true, is that those who loved him most—his wife Lorna and their three daughters—modelled in those last months the fundamental graciousness of which the book spoke.

—**Bert C. Lobe**

Fresno, Calif.

Book unlocks Siberian Mennonite history

A new book illuminates a little-known chapter of the Mennonite story. *Ethno Confessions in a Soviet State: Mennonites in Siberia, 1920-1980, Annotated Archival Listing of Archival Documents and Materials* is a joint publication of the Center for

Mennonite Brethren Studies and the Russian Academy of Sciences.

The book, published in March, is the first fruit of the Siberian Mennonite Research Project, begun in 2002 by the Center for Mennonite Brethren Studies at Fresno Pacific University.

The goal of the project is to explore the history of Mennonites in Siberia. Some of these individuals and families were exiled to the region by the Soviet Union. Others migrated voluntarily in the late 19th and early 20th centuries, according to Paul Toews, director of the Center for Mennonite Brethren Studies.

Mennonites came to Russia in the late 18th and early 19th centuries at the request of Empress Catherine II, to farm in the area known as “South Russia,” known today as Ukraine. While some emigrated to North America beginning in the 1870s, many still lived in Russia at the time of the Bolshevik Revolution. Mennonites experienced great hardship and persecution during the Soviet era, when the government, which recognized neither religious nor distinct cultural identities, treated them as though they never existed.

The project hired Andrey Savin, a historian with the Russian Academy of Sciences, to research archives in Siberia and Moscow. He collected an annotated listing of 1,000 archival files, 103 selected documents and a number of photographs and illustrations that are included in the book.

Publishing with the Russian Academy of Sciences increases the visibility of the field of Russian Mennonite studies. The book also comes at a time of renewed interest in ethno-cultural studies in Russian historiography.

Toews spent the summer in Zaporizhzhya, Ukraine, working with two translators on an English edition of the book. That publication, also in cooperation with the Russian Academy of Sciences, is scheduled for release in mid-2007. Plans are to publish two more volumes of documents.

—Fresno Pacific University release

Did some checking on the Internet recently and discovered that North Dakota, Manitoba's next-door neighbour to the south, is home to more nuclear weapons than any other of the 50 states in the U.S. The Bureau of Atomic Scientists has estimated that the state provides a home for more than 1,700 nuclear warheads, not counting the ones planted in concrete silos in the ground ready to blast off.

The writer on one website said that a friendly cab driver in Bismarck had told him, "If North Dakota seceded from the union, we would be the world's third most-powerful nuclear state."

"The Peace Garden State alone," says Adam Stone in one of his website articles, "has the capacity to send any country of any size...back to the Stone Age...."

"In an age where conflicts are increasingly fought among supranational groups, rather than nation-states (both the U.S. and Israel are fighting wars against organizations, not nations), is having an overwhelming nuclear arsenal the wisest decision for America?" asks Stone. "If Al-Qaeda set off a dirty bomb in downtown Seattle, where would we send our nuclear weapons? Southeastern Afghanistan? Beirut? Tehran?"

That so many of North Dakota's warheads are so close to the International Peace Gardens south of Boissevain is ironic. One blogger has proposed that North Dakota consider changing its name to "Nuke Dakota."

How should people of faith respond to this overwhelming mass of destructive material right under our noses?

The reason for my preparing this article is to tell you about three Christians—a priest and two veterans—from Duluth, Minn., who felt they needed to say and do something about this situation. They followed through on their commitment, and went on trial in Bismarck last month for their witness against the

Photo courtesy of Larry Kehler



North Dakota's peace clowns await sentencing

weapons of mass destruction.

On June 20, these three Plowshares Movement peace and disarmament activists from a Catholic parish in Duluth—Greg Boertje-Obed, Michael Walli and Father Carl Kabot—began the disarmament and conversion process of one of the deadliest weapons of mass destruction through their Plowshares witness.

Using household hammers, they pounded on the concrete lid covering the E-9 missile silo on the Mandan-Hidatsa-Arikara First Nation, which houses a Minuteman III nuclear missile. They poured their blood to make visible the bloodshed resulting from the manufacturing, testing and use of nuclear weapons, and they spray-painted "It is a sin to build a nuclear weapon" on the lid of the silo.

Dressed as clowns, the three offered the gift of healing through their willingness to be "fools for God and humanity." With humour and laughter, they hoped to transform the structures of destruction and death. The three were arrested at the site and in September were found guilty of "destruction of government property in excess of \$1,000," and are now facing up to 10 years in prison and fines of up to \$250,000. They are to be sentenced

on Dec. 4 in Bismarck.

Boertje-Obed's wife, Michele Naar-Obed, has kept many of us posted on a regular basis concerning what is happening to the three prisoners.

One of the messages she sent to her network of supporters was a reflective piece her husband had written in custody while awaiting trial: "Our inner voices ask: What would be the effect if farmers [here in North Dakota] allowed signs to be placed near missile sites announcing, 'War crimes here,' 'Nuclear terrorism here'? Such actions could be like the mustard seed parable, growing to where groups of people would come together and say, 'The engines of crimes against humanity are not welcome in our midst.' 'What sort of example are we giving our children by allowing these nuclear horrors?'"

"We are reminded," he continued, "of Plowshares Movement founder Phil Berrigan's comment, 'Don't get weary in the struggle to resist nuclear evils and to promote justice and love.' Each one of us can take more steps to further peacemaking."

We Manitobans have a "nuclear wasps' nest" under our very noses. What should we be saying and doing at such a time as this? To begin, let's be in prayer for Boertje-Obed, Walli and Kabot as they await sentencing. And let us also be in prayer about what sort of witness we should be giving as people of faith at this crucial time in the world's history.

—Larry Kehler

This article originally appeared in a longer format in the September Charleswood Mennonite Church e-newsletter, Grapevine.

On June 20, three Plowshares peace and disarmament activists from a Catholic parish in Duluth, Minn.—Greg Boertje-Obed, Michael Walli and Father Carl Kabot—began the disarmament and conversion process of one of the deadliest weapons of mass destruction.

Letters

Mutually exclusive Bible understandings divide church

It is difficult for me to know if or how I should respond to Peter Braul's letter, "CIM discipline was fair and scriptural," Sept. 4, page 15.

Living in Toronto, I did not participate in the debates and the struggle in Alberta about Calgary Inter-Mennonite Church. I suggest, however, the issue is not whether Mennonite Church Alberta followed its rules and constitution properly. I think Braul points inadvertently to the main issue in his first paragraph.

He writes, "They [Calgary Inter-Mennonite] had no intention of following the teaching of Scripture." In fact, Calgary Inter-Mennonite and other congregations are following their understanding of the teaching of

This section is a forum for discussion and discernment. Letters express the opinion of the writer only, not necessarily the position of Canadian Mennonite, the five area churches or Mennonite Church Canada. Letters should address issues rather than criticizing individuals and include contact information. We will send copies of letters referring to other parties to them to provide an opportunity to respond in a future issue if their views have not already been printed in an earlier letter. Please send letters to be considered for publication to letters@canadianmennonite.org or to Canadian Mennonite, 490 Dutton Drive, Unit C5, Waterloo, ON, N2L 6H7, "Attn: Letter to the Editor." Letters may be edited for length, style and adherence to editorial guidelines.

Scripture just as Mennonite Church Alberta is following its understanding. What is very painful is that these two understandings have been deemed mutually exclusive by Mennonite Church Alberta.

Right now, a congregation cannot be both part of the Supportive Congregations Network and a member of Mennonite Church Alberta. Braul obviously believes this separation is right and just. He also says it is faithful to Scripture.

I agree that it is right and just according to the rules developed by con-

gregations that are part of Mennonite Church Alberta. I do not agree these rules are faithful to Scripture. The choice is not whom we serve, as Braul says at the end of his letter. CIM members and I serve God and our Lord Jesus Christ too.

The choice is which process to use to resolve a significant difference in the interpretation of Scripture. I do not believe separation and exclusion are proper methods to resolve differences. Braul, and perhaps Mennonite Church Alberta, seem to feel otherwise.

—**Robert Boardman, Scarborough, Ont.**

AIDEN ENNS



New Order voice

The man who handed out "666" pamphlets in the park yesterday warned me of a looming Armageddon and talked about "accepting Jesus into my heart." He looked both confident and desperate. The glossy Christian extremist brochure he gave me foretold of a mighty cosmic battle and advised us would-be survivors to avoid the dreaded mark of the beast.

His name was Simon and to my ears he was talking gibberish.

I can no longer relate to goopy apocalypics with their metaphysical forecasts of doom. It's science fiction to me, a metaphor at best. My worldview is less spiritual and more material. Who needs to add four flaming horsemen to our current material realities such as unequal distribution of food, clothing, healthcare and shelter, the presence of surveillance cameras, prison, torture, stun guns, minimum wage and free trade agreements?

This world here and now has enough concerns. To fret about the afterlife, to invoke the doom of future beasts and dragons, is escapism, repression, distraction or delusion. The language of cosmic, psychedelic doom seems irrelevant, nonsensical.

What's my response? I have my own gibberish. I like to talk about contested space and counter-hegemonic discourses. I like to delegitimize the discourse of war, undermine dominant ideology with subversive readings of texts, jam the culture with semiotic twists and make "normal" problematic for the middle-class.

My Anabaptist identity is folded into this mumbo jumbo. It stems from a consensus-driven, countercultural, non-hierarchical, post-patriarchal community—or priest-

Love subverts the lingo

This man talking religious gibberish cared enough about me to hand me a pamphlet.

hood of all believers. It is embodiment politics, radical democracy, a quest for meaning beyond commodities—or simply living more with less. It's moving to the periphery, pursuing humility and acknowledging the facade of powerlessness among us do-gooders in the dominant subgroups of society—or cruciform *Gelassenheit* (yieldedness to God's

will). Words, freaking words.

Simon told me he "took Jesus into his heart" in 1975, after experimenting with the Hare Krishna movement and others. So I asked him, "How do you know which truth to pick?" I wanted to crack his certitude with an epistemological knock.

He obviously didn't understand my loopy worldview, because he answered, "When I accepted Jesus into my heart [he began to smile at this point] I knew that...." and he repeated some cosmic mishmash I can neither recall nor comprehend. Freaking words.

In the park, on a warm day in fall, this man talking religious gibberish cared enough about me to hand me a pamphlet. His day job is driving a small bus for physically handicapped people. He doesn't attend a church and distributes literature produced in California. He had two cell phones, one in either coat pocket, each with a different ring. He lives in my neighbourhood.

He said he was alone. And I was trying to trip him up with my intellectual tricks. Lord have mercy on us both and may we meet again.

Aiden Enns can be reached at aiden@geezmagazine.org. He is a member of Hope Mennonite Church in Winnipeg and sits on the Canadian Mennonite board.

CIM provides gays a place of acceptance

Peter Braul's letter, "CIM discipline was fair and scriptural," Sept. 4, page 15, makes it clear why Calgary Inter-Mennonite Church must exist. Braul's "we're saved, you're damned" view portrays a church with no place for gay and lesbian persons or their parents. CIM offers us a safe place to worship and to be completely accepted. I thank God for CIM.

—Ron Brown, Didsbury, Alta.

Faith confession leads to faith in the future

I must write to say thanks to Sarah Johnson for sharing her personal confession of faith, and to *Canadian*

Pontius' Puddle



Mennonite for publishing it in your Aug. 21 edition (page 8). It has led to much discussion and dialogue. I am struck by the contrast between this piece and that of the interview with Josh McDowell on the same page. I have more faith in future generations than he seems to have.

—John Lichti, New Hamburg, Ont.

Photograph of 'racing' combines appreciated

I just thought I would tell you how much I enjoyed your Sept. 4 cover picture of all the combines racing! Awesome picture and how nice to put it on the front.

—Melodie M. Davis, Harrisonburg, Va.

PHIL WAGLER



The age of paranoia

In a sign of the times, a recent poll in the United States found more than a third of Americans believe their own government masterminded the 9/11 attacks.

Conspiracy theories are nothing new. My wife can muster up frustratingly plenty of them when the Stanley Cup finals go to seven games in the middle of June.

But 9/11 has ushered in a new age of paranoia when citizens of a nation believe their government is out to get them. Something tells me we've seen this dog and pony show before. Yes, this is the madness of a crumbling empire we are beholding.

Let us beware the Canadian snobbery, though, for this is an empire without borders or political affiliation. So, here's the real question that demands careful thought: Has the age of paranoia infected the church?

Interestingly, "paranoia" is a Greek word we've cut and pasted into the English vocabulary. It's not found in the New Testament, but its beautiful cousin, "metanoia," is. Indulge me in a brief Greek lesson: "para" means "outside" and "nous" means "mind," so paranoia literally means to be "out of your mind." It means you've stopped exercising your grey matter, you've let the hamster off the wheel, you've ceased running the elevator to the top floor, you've stopped doing what makes most sense.

What then of "metanoia"? "Meta" to the Greeks meant "after." Couple that with "nous" and you have "after mind." In other words, "metanoia" is what happens after the light has been turned back on in the penthouse, after the hamster has been freed to resume his exercise program. It is, in short, to change one's mind and head in the opposite direction in light of truth received. In the English New Testament, "metanoia" is the word "repent."

Are our congregations marked by paranoia or meta-

Outside the box

noia these days? Are we asylums of madness or communities of repentance?

Repentance ought not be reduced to a one-time—and purely individual—change of mind and heart. Repentance is as communal as it is individual, and as necessary today as it was yesterday. The aroma of repentance ought to be in the air wherever Christians go in this paranoid age.

What would it mean to be communities of ongoing repentance? What would it mean for us to be constant in renewing our minds in view of God's mercy, in order that we may move forward as missionaries of an eternal kingdom in the midst of a floundering realm? Can we repent of old structures? Can we repent of new blueprints? Can we repent of uncaring bullheadedness? Can we repent of denominational, institutional, intellectual or anti-intellectual pride? Can we repent of not repenting?

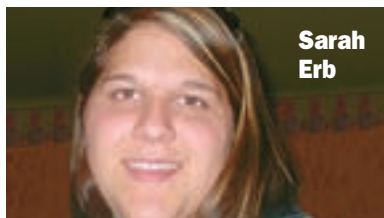
Or, shall we be asylums of the paranoid—where parking lot proxies produce crackpot theories, where we drive on brazenly or dig in our heels, where we press on in our self-proclaimed brilliance without considering whether our social, political or theological convictions reflect the kingdom of God or are simply the parroting of the paranoid?

Have we forgotten our true citizenship? Have we forgotten that at best we see through stained glass? Have we become the target of Jesus' words to the church at Ephesus in Revelation 2: "I know your deeds, your hard work and your perseverance.... Yet I hold this against you: You have forsaken your first love.... Repent and do the things you did at first."

Phil Wagler is leading servant at Zurich (Ont.) Mennonite Church. You can reach him at phil_wagler@yahoo.ca or read his rambles at www.theo-phil-us.blogspot.com.

Youths !explore

!Explore is an Associated Mennonite Biblical Seminary (AMBS) program for the young Esthers, Davids, Marys and Timothys in the church who have heard God's voice in their lives, as faint or bold as it may come, encouraging them to be leaders among God's people in the Mennonite Church. !Explore is designed for high school youths who are in Grade 11 or 12. Stories from five students who experienced !Explore this summer in Elkhart, Ind., follow.



Sarah Erb

Steinmann Mennonite Church, Baden, Ont.

One day one of my pastors approached me about applying for the !Explore program. At that point, I really had no idea what it was, or anything about it. But I figured that I did not have too many plans for the summer, so I might as well apply.

Upon arrival at !Explore, we went to the Mirror Valley Retreat Centre in Michigan, where we had introductions of our lives and got to know everyone on a different level than you would in a normal relationship. We dove right into our theological questions and really personal elements of every person.

We then returned to AMBS, where we dove back into our theological questions in smaller discussion groups, and sat in on seminars and a few classes.

In the middle of the two-and-a-half weeks we went on a service trip to Chicago to work with DOOR. Here, we worked with homeless people and the less fortunate. We also were given the experience of touring Chicago and attending a different style of Mennonite church.

After Chicago, we returned to AMBS and continued on with what we left off with, and at the end of the program we returned to Mirror Valley to prepare for going home.

Now that we are home, all of us are working at our home congregations alongside our pastors. I took away from !Explore the assurance of my calling to the ministry, and new energy and strength to continue on with my work at home.

In 10 years I hope that youths who wish to take leadership in their churches will be able to. Youths have the ability and gifts to express themselves, and if they are given the opportunity they can even surprise themselves. For I preached a sermon this summer, and if it were not for !Explore I would not have been able to do that.



Katie Yantzi

East Zorra Mennonite Church, Tavistock, Ont.

!Explore was super awesome!

The biggest thing I came away with was a first-hand experience of how God works through the seemingly absurd and mundane experiences in our day-to-day life.

This hit me one day while in Chicago with the DOOR program, when we were given a dollar and told to find ourselves supper. We could supplement it with any coins found on the street or, if we were feeling brave, any money that we managed to earn during the day.

Having seen many panhandlers

throughout the experience, my group joked about singing for cash on the streets, just to see if any passersby would contribute. But it was just a joke until one of the DOOR leaders encouraged us to try it.

We eventually settled on a long tunnel in the train station and began to sing some familiar hymns. We were amazed that in just 10 minutes we had made over \$27!

We noticed a homeless man further down the tunnel playing a tambourine, and decided to pass our earnings along to him. We approached him and asked if we could sing with him. As we began "Amazing Grace," I was suddenly struck by the implications of the words—"I once was lost, but now am found/Was blind but now I see"—since the man was blind.

These words took on a new meaning, and everyone in the group was visibly crying or holding back tears. A few people wished us God's blessings and put money into the man's cup, but it was nothing compared to what we made on our own. After another 10 minutes or so, we gave the man the money we had made, and in a broken voice he thanked us, telling us about the medication he needed but had been unable to afford.

I was somewhat troubled as to how a group of well-groomed, well-dressed white youths were given significantly more money than an obviously needy black man. I was just thankful that we had gone ahead with what began as a sarcastic idea, and I completely believe it was the Holy Spirit who led us to do something unconventional. It was all God, just like anything else that we do because of him.



Angela Dueck

Leamington (Ont.) Mennonite Church

This summer I participated in the

!Explore program. It helped shape my leadership skills and strengthen my faith through the many sessions at AMBS and experiences throughout the DOOR program.

It was a time for me to reflect on who I am and what I want to accomplish. Although I did not answer these questions completely, I have learned a lot about myself and what I generally want to do after high school. During the 18 days away, I was able to make awesome friends and memories that will be with me for life.

Following the away portion of !Explore in the U.S., I completed 100 hours at my church. During these 100 hours, I experienced a variety of different ministries of the church, such as a funeral, worship leading, administrative work and visitation.

!Explore was a once-in-a-lifetime opportunity that I am grateful to have experienced.

I plan to continue my education next year, either at Wilfrid Laurier University or the University of Waterloo, studying science. Even though my plans are to study science, I am committed to finding ways to use my gifts in the ministry of the church.



Jessica Dyck

Poole (Ont.) Mennonite Church, Milverton, Ont.

I first heard about !Explore from my cousin Thomas. He was in the very first !Explore group (summer of 2004), and gave nothing but rave reviews. After the summer of 2005, a promotional DVD was sent out to all the churches. I viewed it and was hooked.

A quick overview of the program: !Explore is split into two different experiences—the “group experience,” which is based out of AMBS, and the “congregational experience,” that takes place in each participant’s home congregation.

!Explore participants choose a theological question they want to examine. Each study group is partnered with an AMBS staff member who acted as a mentor to the group. This was one of my favourite parts of !Explore because, with only five participants in a group, each person was given more opportunity to ask questions and get answers from someone who really knew what they were talking about. Questions in my group ranged from “How did the Bible come to include the books that it does?” to “Can a person be a Mennonite without being a pacifist?”

My congregational experience was especially great because I got to customize my own program to fit my interests and skills. I prepared and shared a message with my congregation, co-led the junior youth Vacation Bible School program, and organized a youth service at my community’s youth centre. The experiences were especially great because I felt support from adults in the church, and I received comments from church members encouraging me. I am excited to see the future of the Mennonite Church; the future is bright.

But I believe the youths of today are seriously under-used and undervalued. Invite the youths of your congregation to do scripture reading and even worship leading. These are the future pastors, deacons, elders, Sunday school coordinators and worship committee heads, so early involvement in the church is key to youths feeling accepted and appreciated.

Sarah Garland

Bergthal Mennonite Church, Didsbury, Alta.

I decided to participate in the !Explore program because it offered such a wide range of experiences, especially since I am considering doing work within a church context.

We participated in the inner-city DOOR ministry out of Chicago and I feel like I gained a great deal of perspective from that experience, and the practical ministry skills and spiritual disciplines I learned at AMBS will continue to be a great help to me.

It was also a great opportunity to discuss and learn more about theological issues that are important to me and others.

After being a part of this program, I am more seriously considering ministry as a career, and especially ministry within the Mennonite Church. I think that every Mennonite church in Canada, as well as the United States, should recommend this program to any youths interested in ministry. It is amazing how this one-of-a-kind experience gives youths a better perspective of the practical applications of ministry, and spiritual and theological skills.

I am finding that I am learning a great deal by working in my own congregation. By working there I get to practise worship leading and planning, visitation, and youth and children’s ministry. Currently, I am planning a camping weekend and I also hope to teach a children’s Sunday school class.

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Akron, Pa., and Winnipeg

International support sought for Congo

The people of the Democratic Republic of Congo need the support of the international community during their current struggle to form a democratic government, according to Epampia Mbo Wato, a Mennonite Central Committee (MCC) representative in the country.

Congo is preparing for a run-off presidential election in late October after more than 40 years of rule by unelected leaders. Wato, who is Congolese, spoke about this political situation during a month-long visit to churches, advocacy groups and congressional offices in the United States.

“What we want is that the international community be fair to the two candidates and accept the candidate that people will choose and work with him,” Wato said.

The Congolese people have suffered greatly under decades of dictatorship and two recent wars, and Wato suggested that the United States bears some responsibility for this because of its longtime support for Mobutu Sese Seko, the late Congolese dictator.

Tens of millions of Congolese voted in parliamentary and presidential elections on July 30, and a run-off election between the top two presidential candidates will be held Oct. 29. Now that the people of Congo are seeking to rule themselves, the United States and other powerful nations should lend their full support to the democratic process, Wato said.

Wato also spoke on behalf of Congo’s approximately 200,000 Mennonites. Many of them feel ignored or forgotten by Mennonites in North America because of a dramatic decline in missionaries, Wato said.

There are many reasons for this decline, including a sense on both sides that Congolese churches should be autonomous and independent, Wato acknowledged. However, he noted that many Congolese Mennonites are eager for closer relationships with North

American Mennonites as brothers and sisters in faith.

Wato said it was encouraging for Mennonite Central Committee to organize international election observers—including several groups of North American Mennonites—to visit Congo for the July 30 elections.

It was also encouraging for the observers themselves.

An old man, his hand quivering as he voted, summed up the importance and meaning of the election for Winnipegger Joel Marion, one of 12 people who went to Congo with the Canadian Mennonite University (CMU) Institute for Community Peacebuilding to help monitor the election.

“You could tell by his posture and his gait that this man was immensely proud of finally getting to vote for



Wato

his country’s government,” Marion told a gathering at CMU last month. “As he approached the ballot box to drop the massive, folded stack of ballot paper in, I noticed that his hand was quivering uncontrollably. I can only imagine what must have been going through this man’s mind as he finally had the chance to

participate in his and his children’s future.”

As the run-off election approaches and a new era of democratic rule begins, Wato said, “There is a popular Congolese song that says, ‘Presence is worth more than money.’ I think this is a time when Mennonites in Congo and Mennonites in North America need to work more closely.”

—MCC release by **Tim Shenk**, with files from CMU student **Tamara Vaags**



MCC facilitates meeting with Iranian president

MCC executive director Robb Davis, left, MCC Asia program co-director Ed Martin, and Iranian president Mahmoud Ahmadinejad are pictured at the Sept. 20 meeting between religious groups and the Iranian leader in New York City.

New York City

Nearly 45 religious leaders from Christian and Muslim faith backgrounds met with Iranian president Mahmoud Ahmadinejad, Sept. 20, in an open discussion about the role religious communities can

play in reversing the deepening crisis between Iran and the United States.

This was the first face-to-face meeting between the Iranian leader and leaders from mainline Protestant, Catholic, Orthodox, evangelical and historic peace churches. The event was organized and sponsored by

Mennonite Central Committee (MCC).

In a prepared statement, MCC executive director Robb Davis focused on the need of religious leaders in the U.S. and Iran to pursue peace and encourage those in government to resolve differences peacefully.

“We believe that people of faith must come together to mend the breeches that exist and seem to continue to grow between nations and faith communities in this time,” Davis said. “This is why we are here—to talk, to raise difficult questions and to begin to build relationships that will lead to honest and open exchange to confront the very real divisions that tragically lead to animosity, hatred and the shedding of blood.”

Davis followed with a question about the language being used by the U.S. and Iran, such as U.S. president George Bush referring to Iran as one of the “Axis of Evil” countries, while Iranian protesters march through the streets shouting “Death to America.”

Ahmadinejad responded by saying that “Death to America” does not mean death to the American people. What it pointed to, he said, were problems with how U.S. government policy has negatively impacted the recent history of Iran. “There was no cause for anger as they are not addressed to the American nation, but to the aggressive, unjust, warmongering and bullying U.S. policies,” he said.

When asked about his controversial views related to the Holocaust, Ahmadinejad wondered why so much attention was being paid to those who died in the Holocaust and very little to the millions of other civilians who also died during World War II.

On the issue of nuclear weapons, Ahmadinejad said Iran is not producing such weapons, and has no need to. He also said that religious people should assume a role in monitoring nuclear activities in all countries, including the U.S. and Iran.

“The president broke very little new ground in his responses, but had some helpful suggestions for the role of people of faith in engaging more deeply around the issue of nuclear nonproliferation,” Davis said following the meeting.

—MCC release

Akron, Pa.

MDS, MCC offer support to Amish community in wake of shooting

Mennonite Disaster Service (MDS) and Mennonite Central Committee (MCC) express their deep sympathy and prayers for families affected by the Oct. 2 shooting at an Amish school in Nickel Mines, Pa., that left five female students dead and five others in critical condition.

Both organizations are in contact with Amish community leaders and are offering support through a joint response.

MCC and MDS are accepting financial contributions to assist the affected community. Contributions to the “Amish School Recovery Fund” will help the affected community with medical care, transportation, supportive care and other needs.

“We call upon churches to unite

in prayer and support for the Amish community at this time,” said MDS executive director Kevin King.

Ken Sensenig, assistant director of MCC East Coast, visited Amish community members after the shooting and said he is observing their resilience and is impressed

with their response. Families banded together to provide emotional support and tend to immediate needs, such as milking cows, while parents rushed to the hospital, Sensenig said. Many non-Amish neighbours helped by giving rides to hospitals.

“What impresses me is how strong this community is in the face of terrible tragedy,” Sensenig said.

Donations can be made online at mds.mennonite.net or mcc.org.

—MDS/MCC joint release

Many non-Amish neighbours helped by giving rides to hospitals.

Waterloo, Ont.

Grebel profs respond to Dawson College shootings

When asked what Canadians can do to avert future tragedies like the Dawson College shootings in Montreal last month, Marlene Epp, professor of history and peace and conflict studies at Conrad Grebel University College, said, “It may sound naive, but some of the best ways to stop these kinds of things from happening are to look people in the eyes when you meet them on campus, smile at them, wish them a good day.”

What she was encouraging was righteousness and right relationships, instead of the anonymity and isolation that are so common in large urban communities.

Epp and Lowell Ewert, another Conrad Grebel professor, were two participants in a noon-hour forum on the shootings organized by the University of Waterloo arts faculty. Ewert focused on

Bill Urry’s “10 roles for the third party” in peacemaking from his book *Getting to Peace*. Under “prevent,” Urry includes providing for needs, teaching better ways to get along and building bridges. “Resolve” includes mediation, arbitration, equalization and healing.

Psychology prof Scott McCabe focused on the impossibility of predicting the actions of an individual and the need for everyone traumatized by the event to get help as soon as possible.

Philosophy prof Tim Kenyon spoke to the media’s propensity to draw together many unrelated events while reporting on the latest anxiety-creating situation. He called much of the coverage “sloppy reasoning in cause and effect.”

Following the sparsely attended presentation, a student who had graduated from Dawson College and is now studying at Waterloo U., and a professor with friends on the Dawson faculty, both spoke of the anguish they felt. Both hoped that this forum would encourage work on the underlying issues that lead people to such violence.

—**Dave Rogalsky**

Abbotsford, B.C.

CBC begins leadership search

A presidential search committee formed by Columbia Bible College's board has begun its work to find a new president for the school. The office was left vacant after the departure of Paul Wartman during the summer.

The search committee is working to determine what kind of presidential profile the school needs and will be reporting back to the board around the end of October, according to Ron Penner, interim president and vice-president for academics and administration.

The school has been hit with substantial losses to its leadership staff. In addition to Wartman, vice-president of development Walter Bergen and vice-president for finance Gerald Dueck both left the school a few months ago, leaving just two of the five senior administrators continuing on.

None of the open positions have yet been posted.

Board chair Brian Friesen did not discuss specifics of the individual cases, but did say that the situation had been difficult. "In two of these situations—Walter and Paul—we've had lengthy and difficult conversations, but am pleased to say we were able to end amicably and are on good terms, and are continuing to work towards improving those terms," he told *Canadian Mennonite*.

Friesen stated this is the most serious personnel situation for the school in the last four or five years. "As a board, we are quite concerned about turnover. It is not how we would envision the school's operation. But in terms of immediate challenges, we are fortunate that Ron Penner, who has many years experience, nine at Columbia, has done a tremendous job in leadership. Because of the gift that he has, we don't feel like we are in panic mode."

Wartman told *Canadian Mennonite* that he would be "taking time for some restoration of soul, as Ruthanne and I seek God's direction for our lives," and he has plans to do some writing and

itinerant preaching and teaching.

"I came to Columbia after an extensive process with the board, in which I came to understand that I was the kind of leader for which they were looking. I am passionate about raising up leaders for the kingdom of Christ.

"I love Columbia and have enjoyed four years of leadership there. During my tenure I received positive reviews and achieved the annual goals and objectives of the board.

"While I do not understand the process and outcomes of these past few

[T]his is the most serious personnel situation for the school in the last four or five years.

Waterloo, Ont.

MEDA shortlisted for \$1 million Alcan Prize

Mennonite Economic Development Associates (MEDA) has made the shortlist for the \$1 million Alcan Prize for Sustainability.

Based in Waterloo, Ont., MEDA was selected as one of 10 finalists out of a field of 200 applicants from 55 countries.

The prize, one of the most prestigious in the development community, is sponsored by Alcan Inc, a Montreal-based global aluminum and packaging products company. Alcan created the prize in 2004 to recognize outstanding contributions in economic, environmental and social sustainability by not-for-profit, non-governmental and civil society organizations.

MEDA's entry highlighted how its Pakistan embroidery and Tanzania mosquito net projects promote sustainable economic and social development. The Pakistan project provides market access for rural women embroiderers who are confined to their homes by conservative culture and religion; it uses intermediaries to help the women with product design and commercial access, so they can target higher-value markets. The mosquito net project

months, I do support the college and wish them well. Any institution enters a season of challenge and change when there is transition in leadership. Columbia needs the constituency to step toward them, not away," he said.

Both MC B.C. and the B.C. Conference of Mennonite Brethren Churches provide governance and funding for the school.

Enrolment at the school is about 510 students this year, up slightly over last year, according to Penner. The school is celebrating 70 years of operation this month.

—Tim Miller Dyck

fights malaria by promoting commercial networks that make the nets available to expectant mothers in rural areas.

MEDA also had to outline what it would do with the \$1 million US prize, if it wins. It came up with a plan to use the Pakistan and Tanzania commercial networks in reverse to benefit the poor.

In Tanzania, the insecticide-treated nets eventually need to be recycled. The proposal calls for turning the commercial distribution conduit around to move the used nets from the poor communities back to recycling plants in Dar es Salaam.

In Pakistan, the plan again calls for reversing the flow of goods and services by using the same chain of sales networks to get environmental products like solar lanterns from manufacturers to the poor.

The winning agency will be announced at the end of October. The selection process involved assessment panels in Brazil, Bulgaria, Canada, Pakistan and Britain. MEDA is the only Canadian organization on the shortlist.

—MEDA release

Abbotsford, B.C.

Venue for 2007 assembly finalized

Mennonite Church Canada's 2007 annual delegate assembly and biennial youth assembly will be held at Mennonite Educational Institute (MEI) in Abbotsford, B.C., from July 3 to 6.

Assembly planners originally were working to finalize a contract with the University of British Columbia in Vancouver, but moved to the Abbotsford location at the request of the Mennonite Church British Columbia mini-executive.

MC B.C. moderator Gerd Bartel said, "We believe that the most important function of the assembly for MC B.C. will be to engage as many people as possible from our churches, and we think that an Abbotsford location will best help us to do that."

Pam Peters-Pries, MC Canada's executive secretary of Support Services, responded, "We want to encourage good relationships with and within our area conferences and congregations in any way we can. We're thankful that the MEI facilities are available, and we look forward to having lots of MC B.C. folks volunteering at and attending the assembly."

Marijke Olson of Emmanuel Mennonite Church in Abbotsford has been named as the local hosting coordinator for the adult assembly, and Heidi Epp of Peace Mennonite Church in Richmond, B.C., will be the adult worship coordinator. The search for a Kids Assembly coordinator continues. Local members of the youth planning committee are Tim Froese of Emmanuel Mennonite Church, and Jen Nickel (youth) and Russ Klassen of Sherbrooke Mennonite Church in Vancouver.

Planners expect up to 500 youths and 500 adults to attend Abbotsford 2007. The theme is "Built to last," based on I Corinthians 3:11, MC Canada's new scripture motto approved by delegates at Edmonton 2006.

—MC Canada release



Photo by Bruce Hildebrand

On Sept. 19, Lois Nickel, Gord Friesen and Ben Funk cut the ribbon after Mennonite Disaster Service (MDS) dedicated a newly renovated 140-square-metre office space in Winnipeg to improve disaster response capabilities. Close to 100 volunteers renovated the space over the summer and local businesses donated materials and gave price concessions totaling \$5,000 to support the effort. Since September 2005—after hurricanes Katrina and Rita hit the U.S. Gulf Coast—MDS has been overwhelmed by the support in donations and volunteer time. The number of projects more than doubled, from four in 2004 to 11 last year, while income nearly tripled, from \$445,000 to \$1.3 million, during the same period.

News brief

Microcredit program flourishing in Brazil

From a farmer growing peppers in Brazil's rural northeast to a single mother who gives beauty treatments in Recife, a Mennonite Central Committee (MCC) micro-credit program is helping people build a better future for themselves and their families. FRAME, which in Portuguese stands for Rotating Fund for Micro-Entrepreneurs, includes four funds that have aided some 950 families since the program began in 1997. Each fund operates through community groups or associations, including some within churches. The association is responsible for making sure each member is able to repay his or her loan. The program has some 425 active loans at any one time. Loans range from 200 to 1,400 reais

(\$96 to \$669) and must be repaid after 14 months. Borrowers begin by taking out smaller loans; the largest loans can only be taken out after smaller loans are repaid. Borrowers pay 1.25 percent interest per month, funds that help the program operate and create capital to lend to others. Three of the funds are in rural areas such as Chã Grande, where the majority of the loans are given to families for planting, clearing fields or raising animals. The fourth fund is in the metropolitan area of Recife, where most loans go to women starting small urban businesses, including handicraft endeavours. As more entrepreneurs use the program to create or expand businesses of their own, FRAME itself is moving closer to becoming financially independent of Mennonite Central Committee (MCC), a long-time goal for the program.

—MCC release

by **Marla Pierson Lester**

London, England

Building bridges for 10 years

Some 40 people gathered for an afternoon of English tea and hospitality in the garden of London Mennonite Centre (LMC) to celebrate 10 years of ministry by the centre's Bridge Builders program.

"Peacemaking...is such an important thing for churches, including those in the Anabaptist-Mennonite tradition," said Alan Kreider, who served as the centre's director from 1974 to 1991.

"I see God's peacemaking as something that radiates out into all aspects of life; it is not simply a 'no' to killing, it's a profound 'yes' to wholeness," Kreider told the group. "We can't make peace and justice out there if we are not experiencing justice and peace in our own lives and churches."

Inaugurated in January 1996, Bridge Builders was launched under the joint leadership of Nelson Kraybill, then the centre's director, and Alastair McKay, current Bridge Builders director. Originally created to train and educate Christian leaders and church members in Great Britain how to lead healthier churches, it has since added mediation and consultancy services.

In 10 years of ministry, Bridge Builders has trained more than 2,500 participants from a wide range of Christian denominations, through workshops and weeklong mediation skills courses, and has also handled many mediation and consultancy cases. In addition, 400 people have become part of the Bridge Builders Network, which offers ongoing support to church leaders.

Vic Thiessen, Mennonite Church Canada Witness worker and current director of the centre, observes that Bridge Builders—as a ministry of LMC—is the only organization in the UK specializing in church conflict transformation. "Because of this, [we have] been able to introduce the work of the London Mennonite Centre to the hundreds of church leaders from every denomination who have been trained by Bridge Builders," he said, adding,

Photo by Tim Nafziger



Will Newcomb, director of Metanoia Book Service at the London Mennonite Centre, right, chats with a group of participants about Bridge Builders.

Thiessen said the demand for Bridge Builders' training and services continues to exceed what three full-time staff plus office support can offer. "My prayer for the future would be that Bridge

Builders finds a way to manage its growth," he said.
—MC Canada release by **Alastair McKay** with **Ann Graham Price**

Builders finds a way to manage its growth," he said.

—MC Canada release by **Alastair McKay** with **Ann Graham Price**

Choma, Zambia

B.C. beds delivered to Zambian hospital

Macha Mission Hospital, a Brethren in Christ health care facility in southern Zambia, received a shipment of 44 mechanical beds and other medical equipment from Mennonite Central Committee (MCC) earlier this year.

MCC collected mechanical beds that can be raised and lowered by hand from hospitals in British Columbia that now use only electrically powered adjustable beds.

Amanda Martin, a registered nurse, teaches in a nursing school at Macha Mission Hospital as a participant in Serving and Learning Together (SALT), MCC's one-year international service program.

"The new beds, although considered antiques in North America, are perfect for the hospital," Martin wrote in an e-mail. "Automatic/electric beds are standard in North American hospitals, but here they would be a problem [due to frequent power outages and lack of electrical hook-up at the bedside]."

The shipment also included 55 hospital mattresses, which replaced old foam mattresses, Martin reported.

Martin wrote that the beds and mattresses make it possible for frail patients to get out of bed more easily, and they allow hospital staff to elevate the heads of patients who have trouble breathing. The majority of patients at

Macha Mission Hospital are treated for HIV/AIDS and related infections.

Macha Mission Hospital was founded in 1906 by Brethren in Christ missionaries. Today it is managed by the Zambian Brethren in Christ Church, the Zambian government and a local management board. It serves a large, rural area of southern Zambia with a population of about 140,000.
—MCC release by **Tim Shenk**



Photo by Amanda Martin

Brian Chisenga and Priscilla Koota, workers at Macha Mission Hospital in southern Zambia, prepare one of 44 mechanical beds recently donated by MCC.

Boissevain, Man.

Camp Koinonia celebrates four decades of ministry

Whether you are three or 93, Camp Koinonia can steal your heart. Nestled in the Turtle Mountains at the edge of placid Max Lake, this place welcomed in full autumn splendour all who came to celebrate its 40th anniversary on Sept. 24, including Helena Dyck, just two months shy of her 93rd birthday.

"This place is holy because God of heaven has met people here," said Karen Schellenberg, pastor of Portage Mennonite Church, as she led the worship service.

Camp Koinonia was dedicated on July 3, 1966. As part of the Boissevain community at that time, Jake Harms recalled the early visioning and dreaming. "Today we marvel, rejoice and celebrate with thanksgiving the grace of God," he said. "Much has been realized, not without hassles or obstacles, but we can affirm that God has been active here.... It's not heaven here, but it assuredly has brought people closer to heaven."

Under a canopy of brilliantly coloured trees, guests enjoyed hot chili served from huge cauldrons.

Over lunch, Candace Stobbe, who had worked at Koinonia 37 years ago, met Linda Dyck, who had been a camper that same week. They recalled returning from evening worship at Koinonia Hill to the sight of the kitchen burning down

"I remember we had turkey the next day," said Stobbe. "I don't remember if it was cooking while the kitchen burned."

"I wasn't really afraid," remembered Dyck. "The adults were capably looking after things. My worst fear was that they might close the camp."

Memory-sharing went late into the afternoon. Sometimes humorous, the stories reflected a sense of community.

Ed Franz remembered the time he canoed out to Birch Point with a group of campers for an overnight campout. The boys were instructed to find firewood for the evening meal.

Next morning, Franz noticed that the birch tree that defined and gave the site its name was gone. Only a stump remained.

Some stories were evidence of the hard work and commitment that has helped to build this camp. George Engbrecht remembered making the 24-kilometre trip to camp with his posthole digger in January 1966. The biting cold as he drove his uncovered tractor and then digging the postholes was still vivid in his memory.

Werner Neufeld recalled that where nice gravel paths now meander, they had once tried digging three different

wells to draw enough water for the camp.

A counsellor remembered one campout under the stars when the campers were discussing serious faith questions. "One girl in particular expressed doubts and wished for a sign from God when the sky burst into display of Northern Lights. The girl quietly whispered, 'Okay, that was good enough for me.'"

Such were the memories evoked on this celebrative day. Camp Koinonia looks forward to continuing making memories.

—Evelyn Rempel Petkau



The senior youth group from Coaldale (Alta.) Mennonite Church spent time in Saskatoon this summer, serving at Chalo, a low-income housing complex whose residents are primarily refugees. Youth group members put on a day camp for three of the days that they were there and for the rest of the time had a great experience just putting smiles on children's faces. They also picked up garbage around the buildings, weeded gardens and planted trees. Pictured from left to right, back row: Cam Klassen, Steven Penner and Mark Dyck; second row: Mike Marriot, Joel Dyck, Adam Janzen, Kelsey Janzen and Megan Dyck; third row: Jordan Janzen, Avery Wall, Lynette Wall, Elyse Courterriele and Cindi Wilms; and front row: Bonnie Quinn and Jennifer Giesbrecht.

Coaldale Mennonite photo

Altona, Man.

Foodgrains crops harvested to feed people in need

Manitoba farmers, supported by agri-businesses, community and church groups are nearing the completion of the harvest of crops they raised for the Canadian Foodgrains Bank this year, which uses the grain to meet the food needs of people in many countries. Community growing projects are a unique way for people to contribute grain and other agricultural commodities to help people who are hungry around the world.

In Manitoba, more than 3,200 acres were seeded with various crops on



Photo by Elmer Heinrichs

A combine augers canola into a truck to support the work of the Canadian Foodgrains Bank in Canada and around the world.

behalf of the foodgrains bank, with farmers enjoying generally good yields. About half the acres consisted of spring wheat, and the balance included winter wheat, canola, barley, soybeans, rye grass, oats, corn and

alfalfa.

“It’s quite a change from last year in Manitoba, when many project acres could not be seeded,” says foodgrains bank resource coordinator Harold Penner, noting that this year hard spring wheat has gone as high as 175 bushels per hectare. “It’s wonderful to see the enthusiasm and smiling faces of farmers as the semi-trucks loaded with wheat or canola roll off the fields and head to the elevators.”

The Manitoba community projects vary in size from 16 to 200 hectares. The largest is the Arnaud-based Helping Other People Eat (HOPE) project. Growing projects include opportunities for Canadians to learn about food security issues and to develop a connection with overseas partners.

Last year, there were 133 growing projects in Ontario, 26 in Saskatchewan, 17 in Manitoba, 30 in Alberta and B.C., and six in Quebec and the Maritimes. Their gifts of grain and cash donated to the foodgrains bank totalled \$6.8 million, supporting projects in 24 countries and benefiting more than five million people.

—**Elmer Heinrichs**



Photo courtesy of Jake Buhler

The Gomez family—Roberto and Amalia and their children, Loren, seven, and Robert, three—from Colombia were welcomed by two dozen people at the Saskatoon Airport on Aug. 18. Osler Mennonite Church worked with Mennonite Central Committee and Immigration Canada in arranging the sponsorship. The church is responsible for all the Gomez’s expenses for a year, during which time the refugee family must learn English and upgrade their skills. Roberto is a welder-mechanic and Amalia has sewing skills. The Gomez family were members of the Colombian Mennonite Church. Internal political and military instability have caused the displacement of many Colombians.

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FOCUS

Travel

Siberian visit a first for TourMagination

TourMagination's first tour to Siberia began with three days in Moscow, allowing for visiting the Kremlin and Red Square, and receiving an orientation of the rich Russian culture. Three days at the end of the tour in St. Petersburg allowed participants time to reflect and evaluate their journey in Siberia while absorbing the rich culture of the famous city.

The tour to Siberia was at the instigation of Ben and Erna Falk, who had served as Mennonite Central Committee workers in Siberia during the 1990s. Mennonites there often feel they are forgotten by the rest of the Mennonite family. The tour visited the villages of Neudachino, Waldheim, Isil Kule, Sonsovka, Marijanouka and Marilubovka.

Tour members felt a warm welcome as they were invited to share meals and overnight lodging in Siberian Mennonite homes. They visited a state farm, private flour mill, cheese factory and industries related to the agricultural life of the Siberian people.

Time was spent sharing their life experiences in North America with their brothers and sisters in Siberia. They listened to stories about suffering, persecution and now religious freedom. Brother Wall shared with the group that the church never ceased to exist during its time of persecution under the communists.

Mennonites have celebrated 100 years of existence in Siberia, where they are scattered across 500 villages. Brother Wall

explained that the church in Waldheim was founded in 1911 when 13 families emigrated from Ukraine. He is grateful for the strong, faithful preaching of the early leaders. The church never ceased to exist even though he, along with many other preachers, were arrested and put into prison.

"If we had agreed to cease being the church, today there would only be two or three young people active in the church," he suggested. Tour members witnessed the church, built in 1993, filled to capacity, with more than 300 in attendance, including many young people and children.

Brother Wall credits the strong, faithful church presence today because the people in the village continued to come together to pray for their preachers and for their leadership even during the time of their leaders' imprisonment.

Due to the success of this initial trip, May 24 to June 7, 2008, has tentatively been set for TourMagination's next trip to Moscow, Siberia and St. Petersburg. For more information about this and other tours, call 1-800-565-0451 or e-mail of-office@tourmagination.com.

—TourMagination release



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WESTgate COLLEGIATE

School note

Record enrolment at CMU

Winnipeg—Enrolment at Canadian Mennonite University (CMU) reached a record level this year, with 1,862 students taking courses at either the Grant and Shaftesbury and University of Winnipeg campuses, or as part of Outtatown, CMU's school of discipleship program. A total of 464 students are enrolled at the Grant and Shaftesbury campus, up 7 percent over last year; 1,300 are taking one course or more at Menno Simons College, CMU's campus at the University of Winnipeg; and 97 are part of Outtatown, an eight-month adventure, travel and discipleship program that finds students living, studying and serving in Manitoba and B.C. this semester before going to Guatemala or South Africa in January. "We are really pleased by the enrolment figures," says David Leis, vice-president for advancement. "It shows that more and more students from across Canada and other countries are seeing CMU as a great option for university education—particularly those students interested in a variety of vocations, in graduate studies and in various professions."

—CMU release by **John Longhurst**

Advertising Dates

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Calgary

Trinity Mennonite dedicates new church 'home'

It was a 23-year journey marked by twists, turns, false starts, zoning challenges, laughter, tears and miracles, but Trinity Mennonite Church is finally home.

More than 300 adherents, friends, neighbours, visitors and special guests packed the new facility to celebrate the official dedication of this long-awaited church home located in the rolling foothills just south of Calgary. From B.C., Saskatchewan, Manitoba and Alberta came charter members, former congregants and pastors, family members and Mennonites from sister congregations. The official theme of the day was "On him alone we build," but in the hearts of many Trinity members on Sept. 17 were the jubilant words, "At last! At last!"

Music filled the sanctuary and spilled through the windows into the surrounding countryside as the joyful church service unfolded. Three jaunty, action-packed selections from the children's choir set the tone, followed by the senior choir's presentation of "Standing on Holy Ground," composed and written by Trinity members Shannon Fehr and Doris Haysom.

Pianist Rita Janzen commented, "If the rafters hadn't been so securely attached, I'm sure the singing would have raised the roof. There was such an air of praise and thankfulness evident in every heart overflowing with gratitude to God."

In his sermon, pastor Erv Wiens specifically addressed Trinity members when he said, "I bless you and commend you for what God has done through you. You have been living stones to each other and to the community."

In describing the new building to the crowd in general, Wiens joked, "What you see here today is a Mennonite country church—functional, simple, attractive enough—with a good kitchen!"

"Many, many miracles took place here," said Susanne Baergen, who

volunteered for almost 15 months as site supervisor.

Kurt Janz, a local builder and member of Calgary First Mennonite Church, volunteered as project manager, while Trinity members and tradespeople from other churches and the surrounding neighbourhood contributed time, goods and services.

"One of the miracles is that we came in on budget," despite the housing boom in Calgary, announced church chair Rob Doerksen. "God made a miracle happen here with our budget," he said.

Formal greetings were brought by Foothills reeve Ron McLean, Marguerite Jack on behalf of Mennonite Church Alberta, and the Mennonite Foundation's Gary Sawatzky. "You are part of us and we are part of you," said both Jack and Sawatzky. Conference minister Jim Shantz gave the prayer of dedication.

After two decades of meeting in school gyms, foyers, rented space and shared space, what does it mean to TMC to finally have its own building? Said seven-year-old Aaron Thiessen, "What I really appreciate about our building is my new Sunday school room."

"No more packing up our material every week," added Rose Krahn.

—Doris Daley

School note

AMBS appoints Canadian rep

Winnipeg—Jonathan Neufeld of Winnipeg has been appointed admissions counsellor in Canada for Associated Mennonite Biblical Seminary (AMBS). In this quarter-time position, Neufeld will help prospective students assess the fit between AMBS's mission and programs and their own personal and vocational goals and faith commitments, and establish and maintain contacts with pastors and church leaders across Mennonite Church Canada. Neufeld earned a master of divinity degree, with a focus on pastoral ministry, from AMBS in 2005. In the past year he has served as interim constituency relations coordinator for Canadian Mennonite University.

—AMBS release by **Mary E. Klassen**



Photo by Dave Rogalsky

Jason White, director of this year's Ontario Mennonite Music Camp held at Conrad Grebel University College, performed the part of Simeon (dressed as a Parisian street musician) in the camp's final performance of the Andrew Lloyd Weber musical, *Joseph and the Amazing Technicolor Dreamcoat*. Singing "Those Canaan Days," he epitomized the camp's foci of fun, music and relationships with God and each other.

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For a **job description** go to the urgent openings sidebar at mcc.org/serve. For a printed job description or application, **contact** Lowell Detweiler, MCC Human Resources, P.O. Box 500, Akron, PA 17501, and phone: (717) 859-1151, lcd@mcc.org.



Mennonite
Central
Committee

mcc.org/serve

People&Events

Elkhart, Ind.—The Mennonite Church USA executive board has decided to move forward with a capital campaign to raise funds for a new building adjacent to the campus of Associated Mennonite Biblical Seminary. The building will house MC USA executive leadership and Mennonite Mission Network offices, along with other MC USA organizations that choose to locate there. The executive board authorized the Mission Network to lead the \$9.8 million (all figures in US funds) capital campaign for the new facility. Of that \$9.8 million, \$6 million will be for capital costs, including land, construction and furnishings; \$2.8 million will create an endowment to pay for building operation and maintenance; and \$500,000 will cover fundraising costs. The Mission Network will hold the title for the building on behalf of all partners. Donors will be asked to pledge ongoing annual support for the Mission Network and executive leadership to assure the campaign does not divert money from current ministries. The executive board agreed from the beginning that the current Elkhart facilities were inadequate and a change was needed. Associate executive director for MC USA Ron Byler described the deteriorating situation, including persistent water damage, that may make it difficult to remain in the current location until the new building is scheduled to be completed. Deliberations on whether the proposed building project was the best direction to move were wide-ranging and

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intense, balancing questions of economics, flexibility, location, constituent perceptions and the future in general. At the completion of the campaign and building project, MC USA will own churchwide offices in Newton, Kan.; Harrisonburg, Va.; Goshen, Ind.; Scottdale, Pa.; and Elkhart.
 —MC USA release

Macha, Zambia—A century ago, two courageous Brethren in Christ missionaries, H. Frances Davidson and Adda Engle, set off to plant a church in Zambia. Today, what began as a mission in the bush of south-central Africa, has grown into a mature and significant part of the body of Christ. In August, the Zambia BIC Church, along with Brethren in Christ World Missions (BICWM), held a centennial celebration at Macha Mission. More than 2,000 people from 150 congregations across Zambia, along with guests from Malawi, Zimbabwe, the Netherlands and North America, including church leaders and former missionaries, travelled to Macha for the celebration. An address by Lupando Mwape, Zambia's vice-president, challenged the church to use its gifts and, above all, to show love.
 —MWC release, from a report in the Fall 2006 issue of *seek*

Transitions

Births/Adoptions

Cheney—to Alayne and John, Emmanuel Mennonite, Abbotsford, B.C., a son, Matias Muramba Charo, July 13.
Hall—to Tina and Ryan, Grace Lao Mennonite, Kitchener, Ont., a daughter, Mya, Aug. 8.
Johnson—to Michelle and Justin, Emmanuel Mennonite, Abbotsford, B.C., a son, Colby Bryan, Aug. 26.
Lemieux—to Leanne and Eric, Bethany Mennonite, Virgil, Ont., a son, Phillip David, Sept. 23.
Masyawong—to Matha and Trakoon, Grace Lao Mennonite, Kitchener, Ont., a

daughter, Jobina, May 29.
Neufeld—to Jolene and Brendan, Grace Mennonite, Winkler, Man., a daughter, Payton Sara, May 9.
Reddig—to Dori and Lamont, Fort Garry Mennonite, Winnipeg, a daughter, Karolina Jackson, Sept. 17.
Sawatzky—to Christy and Albert, Emmanuel Mennonite, Abbotsford, B.C., a son, Maddox Aidan, in Egypt, Sept. 28.
Scheifele-Cipriani—to Anna Marie and Andrew, Erb St. Mennonite, Waterloo, Ont., a daughter, Kelena, Sept. 22.
Warkentin—to Shadell Permanand and Marshall, Toronto United Mennonite, Ont., a daughter, Chelsea Jayne, July 17.
Wiebe—to Liane and Trevor, Grace Mennonite, Winkler, Man., a son, Keaton Mark, Aug. 15.
Zacharias—to Terri and Steve, Grace Mennonite, Winkler, Man., a son, Jace William, May 4.

Marriages

Ische-Brubacher—Ryan and April, Poole Mennonite, Milverton, Ont., Sept. 16.
Martens-Elias—Jon and Roxanne, Grace Mennonite, Winkler, Man., Aug. 31.
Moore-Musselman—Johnathan and Stephanie, Steinmann Mennonite, Baden, Ont., Sept. 16.
Parent-Klassen—Daemon and Vanessa, Grace Mennonite, Winkler, Man., Sept. 2.
Rempel-Ruby—Kendell and Jill, East Zorra Mennonite, Tavistock, Ont., Sept. 16.
Siemens-Doerksen—Walter and Lynda, Grace Mennonite, Winkler, Man., May, 26.
Streicher-Wagler—Dwayne and Tonia, Steinmann Mennonite, Baden, Ont., Sept. 16.
Teichroeb-Rempel—Tony and Jenessa, Grace Mennonite, Winkler, Man., April 28.
Witzel-Correia—Chris (East Zorra Mennonite, Tavistock, Ont.) and Pauline, in Kitchener, Sept. 2.

Deaths

Bechtel—Esther, 58 (b. Jan. 12, 1948), Preston Mennonite, Cambridge, Ont., Sept. 12.
Enns—Frank, 87, Grace Mennonite, Winkler, Man., May 13.
Enns—Josie, 84, Grace Mennonite, Winkler, Man., May 17.
Heinrichs—Henry, 81, Rosenfeld Bergthaler Mennonite, Man., Sept. 4.
Heinrichs—Mary (nee Wiebe), 77, Rosenfeld Bergthaler Mennonite, Man., Sept. 11.
Kehler—Ken, 43 (b. June 27, 1963), Hope Mennonite, Winnipeg, Sept. 20.
Koethler—Jake, 95, Zion Mennonite, Swift Current, Sask., July 14.
Koop—Henry, 87, Bethany Mennonite, Virgil, Ont., Sept. 26.
Peters—William (Bill), 89, Rosthern Mennonite, Man., Sept. 15.
Rempel—Ed, 69 (b. May 9, 1937), Steinbach Mennonite, Man., Sept. 19.
Stumm—Eric, 62, First Mennonite, Calgary, Sept. 18.
Wiens—Leila Fern, 79 (b. July 2, 1927), Herschel Ebenfeld Mennonite, Sask., Aug. 16.
Willms—Jacob, 97 (b. Oct. 12, 1908), First Mennonite, Kelowna, B.C., Aug. 22.

Baptisms

Grace Mennonite, Winkler, Man.—Kevin Hildebrand, Matt Neufeld, May 28.
Lowe Farm Bergthaler Mennonite, Man.—Ed Heinrichs, Tina Heinrichs, July 30.
Wellesley Mennonite, Ont.—Richard Erb, Ashley Gerber, Justin Martin, Meggy McTavish, Holly Steinman, Joshua Weinstein, Sept. 10.
Zion Mennonite, Swift Current, Sask.—Doreen Beisel, Sept. 10.

Canadian Mennonite welcomes *Transitions* announcements within four months of the event. Please send *Transitions* announcements by e-mail to transitions@canadianmennonite.org, including the congregation name and location.

Mennonite Church Canada

Prayer requests

Please pray for:

- Janet Plenert and Jack Suderman of Mennonite Church Canada, who represented North America and MC Canada, respectively, at the Global Mission Fellowship that took place in September. Nearly 200 missionaries, including 100 Mennonites from 36 countries, and 200 Central Asian pastors from the region, attended this event. Plenert says, "It gives me hope that God's people from around the world can indeed come together in one body. It gives me hope that language, race and economic situation will not always define and separate people." Pray for the young church in Central Asia, particularly for those areas experiencing persecution.
- Witness associate Bonnie Friesen, who works with Greater European Mission at Zaporozhye Bible College and Seminary in Ukraine. This year, there was a particularly high turn-out of students taking the English placement test. This means that there will have to be four classes instead of the expected three. Friesen asks for prayer that the right person will be found for this teaching position. She also asks for prayer for Nastia, a student studying English who has begun to read an English Bible through her translation work with Friesen's Bible study class.

—Hinke Loewen-Rudgers

Mennonite Church Eastern Canada

Dry agenda stirs excitement

Mennonite Church Eastern Canada held an orientation workshop for its new councils on Sept. 23, welcoming

members to the work of the conference.

Participants were apprised of the MC Eastern Canada vision and mission; introduced to staff; given a governance overview; reviewed council priorities and annual work plans; did communications training and reviewed a communications proposal; reviewed the sending plan; were introduced to "Partners in Ministry"; and heard a Listening Tour report.

Lisa Williams, director of communications, writes, "This sounds dry, but it really wasn't. Time was spent discussing the MC Eastern Canada communications plan and excitement was generated that such a plan is coming into place; it will be a great asset as we share the stories of who we are and what we are about as we work together to 'extend the peace of Jesus Christ.' We spoke of the exciting philosophical shift in the new structure as we move to [assist] congregations for ministry at a local level and empower congregations for ministry as gifts are released among us."

One of the most inspiring portions of the day was when moderator Leroy Shantz shared on the theme of governance and how governance can be empowering to people.

Ester Neufeldt highlighted the spending plan and clearly showed how the conference is working at the new vision through the undergirding of a strong financial framework.

Mennonite Church Manitoba

Many changes at Camp Assiniboia

The year-round camp ministry experienced several changes in personnel and program this fall.

The new "Nurture Next to Nature" program for guest groups—primarily at Camp

Assiniboia—will offer experiences in outdoor living skills, curriculum-related topics and Mennonite values. These activities will replace the "horse program" during the fall, winter and spring. Camp Assiniboia's horses have been boarded out and will return in time for the summer program.

Personnel changes at Camp Assiniboia accompany the program changes. Tanya Suderman will lead the guest group programs, starting in January. Elisa Barkman will lead the guest group programs through December. Sheila Giesbrecht will write curriculum for the new program. Paul Barkman will serve as maintenance assistant for the fall months.

Staff leaving Camp Assiniboia include former horsemanship coordinator Shannon Dodd and assistant Chrissy Friesen. Food service assistant Max Sawazki has returned to Germany and will be replaced by Dolores Friesen. Elisa Barkman, interim director of summer camp and youth ministries, completed her term at the end of August.

Mennonite Church Saskatchewan

Working together in harmony

The congregation of Emmaus Mennonite Church, located close to Wymark, recently held an event in conjunction with the community.

"We wanted to start our year by inviting people to a service and a brunch," said Ray Friesen, pastor of the 50-member church.

But when the church's plans to host the community on Sept. 10 collided with the neighbourhood's hopes of a hayride and barbeque on the same day, the community board, which included some members of Emmaus, wanted to check signals.

The two groups decided to collaborate and fit both events on the same day. So, instead of having brunch at the church, it was held at the rink. The rest of the day then flowed into the other community plans.

A VBS wind-up with the community was also hosted by the church this past summer.

"It has created a sense that the congregation is part of the community," explained Friesen.

He added that the next step is to take an unobtrusive survey of people in the town to get an idea of what the community expects from a Christian group in their midst.

Wymark is located 26 kilometres south of Swift Current.

Mennonite Church Alberta

New director likes what he saw

It's a good sign when a director is enthused about programs and people once the staff is gone and summer statistics start rolling in.

After his first summer at Camp Valaqua, Jon Olfert sounds energetic and ready to plan for next season. In considering this summer's staff, Olfert enthuses, "They were fabulous, all of them! I was really impressed with their commitment and dedication."

More than 450 campers went through Valaqua's summer camping program in 2006. Olfert notes that the number is "slightly down, but still within the sphere of normal." More than 50 percent of the campers were from non-Mennonite backgrounds.

There were no major changes to the 2006 program, as Olfert thought it important to get to know how things have been done in the past before implementing new ideas. New

Continued on page 28

TheChurches From page 27

activity ideas are on Olfert's mind for 2007, however. "I am planning to spend a fair bit of time and energy on activity development this year, including the development of a 'high perceived risk or high thrill activity.'"

Mennonite Church British Columbia

Cell church set to expand

Wellspring Christian Fellowship, a Mennonite congregation built on the cell church model in Abbotsford, is taking the first steps to add another

church fellowship to its family. Dan Loewen was installed as Wellspring's new associate pastor of worship and multiplication on Sept. 16. Loewen, who recently returned from two-and-a-half years of ministry in Montreal, will be the prime leader for the planned new congregation, as yet unnamed.

Jeff Wall will continue as the prime leader of the existing congregation. Loewen and Wall will make up part of the pastoral team over both Wellspring and the new congregation.

Although the new group is very much in the beginning stages at this point, and will likely not be officially launched for a couple of years, the

Wellspring congregation is excited about the possibilities of expanding its ministry to more effectively reach Abbotsford for Christ. It is hoped that in his role of pastor of multiplication, Loewen will carry out the vision of the existing congregation, serving alongside members who have a vision and passion for church growth.

"This [new congregation] won't look like a typical church, meeting on Sunday morning somewhere," says Wall. "It will be for the disenfranchised, those interested in spirituality, but not comfortable in the regular type of church.... We know who we want to reach. It is just finding the right setting for that to happen in."

Wellspring is currently investigating the venue of a coffee house with organized discussion evenings to engage those who are searching for spiritual answers. Once relationships are developed through these conversations, new people will be invited into the cells of the new congregation and eventually into the worship services as their relationship with Christ grows.

Unless otherwise credited, the articles in TheChurches pages were written by: Leona Dueck Penner (MC Canada), Dave Rogalsky (Eastern Canada), Evelyn Rempel Petkau (Manitoba), Karin Fehderau (Saskatchewan), Donita Wiebe-Neufeld (Alberta), and Amy Dueckman (British Columbia). See page 2 for contact information.

GARRY JANZEN



From our leaders

I believe that Mennonite Church British Columbia has a bright and hopeful future. An MC B.C. Steering Committee first met in January 2005. We have spent almost two years searching for the dreams, visions and hopes of the people in our congregations across this province. We have presented our findings to delegate gatherings, bounced our interpretations of what the people have said back to them, and continued to discern what God is saying to us and to what he is calling us as an area conference of Mennonite congregations in B.C.

In June, we felt we had enough of an understanding to present statements of our identity and purpose, beliefs and commitments, and vision. With a little tweaking, this whole package was approved by an overwhelming majority of 96 percent!

Our identity is that "Mennonite Church British Columbia is a faith community of Christian churches with a passionate allegiance to Jesus Christ, our Saviour and Lord."

Our purpose is "to enable congregations to individually and collectively engage most fully in the mission of Christ."

For our vision we affirmed the Mennonite Church statement of "Vision: Healing and Hope," and for our statement of beliefs we affirmed the *Confession of Faith in a Mennonite Perspective*.

Then, based on the above, we made five statements of commitment.

At this same meeting, based on the commitments just made, a step was taken towards implementing these statements into a plan for our mission. A draft of our missional priorities, based on responses already dis-

Working towards church covenant

I believe that Mennonite Church British Columbia has a bright and hopeful future.

cerned from the congregations, was presented by the Steering Committee. Much discussion took place at the tables, and the delegates gave a new package of their missional priorities to the Steering Committee for further work.

From this, the committee has developed a proposed organizational chart as to what the missional structure and leadership might look like for the future. This will be presented at a delegate session on Nov. 4 for discernment leading to a decision.

There is one more exciting thing that has been percolating up through this past year. In order for any of this to be meaningful, we need to covenant together as congregations of MC B.C.

The Steering Committee and the MC B.C. Executive Committee have been working closely together each step of the way, and, along with the new organizational structure, we are presenting a draft of a covenant agreement. This will be presented for discussion on Nov. 4, and then at our next annual delegate sessions in February we expect to have a second draft ready for tweaking and a decision.

From February until May our congregations will be called to discern whether they are prepared to covenant together, and on May 27 we will gather from across the province for worship and the signing of our covenant. In the end, we believe it is the covenant that will hold us together in unity and the hope for our future. Please pray with us on this journey.

Garry Janzen is pastor at Sherbrooke Mennonite Church, Vancouver, and chair of the MC B.C. Steering Committee.



Rockway photo

Rockway Mennonite Collegiate students Jesse Finn and Jackie Read rehearse a scene from *And Then They Came For Me, Remembering the World of Anne Frank* by James Stills. The Grade 11 and 12 students will perform this drama Nov. 10 and 11 at 8 p.m. at Rockway. This poignant multi-media drama combines video interviews with actual Holocaust survivors together with student actors on stage. The drama provides a thought-provoking look at a chapter in history that reveals the roots of horrors the world still faces today. The Nov. 11 performance will also include a post-drama discussion for youth groups interested in discussing the topic further.

Gallery 7 season set to open

Abbotsford, B.C.—Gallery 7 Theatre and Performing Arts Society is gearing up for another season of drama with a Christian perspective. The 2006-07 season for the Abbotsford troupe, is entitled “What Matters Most.” The first play will be *The Hobbit*, J.R.R. Tolkien’s beloved story adapted for the stage by Kim Selody. Performances will be Nov. 3 and 4, 9 to 11 and 16 to 18. Subsequent productions will be *Lost in Yonkers*, a comedy by Neil Simon, on Jan. 19 and 20, 25 to 27 and Feb. 1 to 3; *Steel Magnolias*, a heartwarming tale of friendship by Robert Harling, scheduled for March 9 and 10, 15 to 17 and 22 to 24; and *Village of Idiots*, a quirky Canadian look at community by John Lazarus, on June 1 and 2, 7 to 9 and 14 to 16. All performances will be in a new venue, at the MEI Secondary auditorium in Abbotsford.

—Amy Dueckman

Church musicians to be honoured

Saskatoon—The Mennonite Historical Society of Saskatchewan (MHSS) will be honouring three significant contributors to church music in Saskatchewan at a heritage evening. The event takes place on Nov. 10 at 7 p.m., at Bethany Manor Fellowship Centre. Alf Dahl is coming from Winnipeg to lead a choir in songs that will remind those who gather of music once led by David Paetkau, Jake Schroeder and Albert Wiens.

On Nov. 11, the society will gather again at Bethany Manor for the annual genealogy day. Alf Redekopp, director from the Mennonite Heritage Centre in Winnipeg, will be a key contributor at both morning and afternoon sessions. —MHSS release by **Ed Schmidt**

Calendar

British Columbia

Oct. 27,28,29: M2/W2 Association 40th anniversary celebrations—Southwest Community Church, Kamloops with the Gospel Troubadours (27); Sevenoaks Alliance Church, Abbotsford, with the Abbotsford Men’s Chorus (28); and Peace Mennonite Church, Richmond, with Calvin Dyck (29).
Nov. 4: MC B.C. special delegates sessions, West Abbotsford Mennonite Church, 8:30 a.m. Pension plan holders meeting follows.
Nov. 4-12: MCC Arts and Peace Festival at CBC.
Nov. 6-7: Peace Week activities at CBC.
Nov. 16-18: MC Canada general board meets at Eben-Ezer Mennonite Church, Abbotsford.
Nov. 17: Mennonite Heritage Society of B.C. presents lecture “Controversy, change and consensus” dealing with theological issues of the last century by David Ewert and John Neufeld (of Winnipeg) at Bakerview M.B. Church, 7 p.m.
Nov. 17-19: Senior youth Impact retreat at Camp Squeah.
Nov. 18: MCC B.C. annual general meeting. Willingdon MB Church, Burnaby.
Dec. 1: World AIDS Day benefit concert with the Vancouver Welshmen’s Choir at Abbey Arts Centre, Abbotsford.
Dec. 2,3: Advent vespers with Abendmusik Choir, 8 p.m. Emmanuel Free Reformed Church, Abbotsford (2); Knox United Church, Vancouver (3). Donations to Menno Simons Centre.
Dec. 30-Jan. 1: Young adult winter retreat at Camp Squeah.
Feb. 10: B.C. Women in Mission special business session at Bethel Mennonite Church, Aldergrove, 2 p.m.
March 16-17: Youth workers conference at CBC.

March 24,25: Lenten vespers with Abendmusik Choir, 8 p.m. Emmanuel Free Reformed Church, Abbotsford (24); Knox United Church, Vancouver (25). Donations to Menno Simons Centre.
May 6: B.C. Women in Mission inspirational day at Eden Mennonite Church, Chilliwack.

Alberta

Oct. 26: MCC Alberta hosts Tony Campolo at Dalhousie Community Church, Calgary. For tickets, call 403-275-6935.
Oct. 27-28: MCC Alberta annual meeting at Rosemary Mennonite Church.
Nov. 4: MC Alberta “all committees” meeting, at Trinity Mennonite Church, Calgary.
Nov. 26: Installation service for pastor Terry Lesser at Springridge Mennonite Church, Pincher Creek.

Saskatchewan

Oct. 27-29: Quilting and scrapbooking retreat at Shekinah Retreat Centre.
Oct. 28: MC Saskatchewan Equipping conference at Mount Royal Mennonite Church. Theme: “Connecting diversity.”
Nov. 2-25: Ten Thousand Villages festival sales—New Horizons Centre, Biggar (2); Hope Mennonite Church, North Battleford (2-4); United Church, LaRonge (7-8); Catholic Parish Centre, Fort Qu’appelle (15); Bethany Mennonite Church, Lost River (18); Luseland (18); Rosthern Mennonite Church (25); Grace United Church, Weyburn (25).
Nov. 3: RJC annual appreciation and fundraising banquet. Guest speaker: CPTer James Loney.
Nov. 3: MCC Saskatchewan pastors and church leaders conference at Forest Grove Community Church, Saskatoon.

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Nov. 3-4: MCC Saskatchewan annual general meeting at Forest Grove Community Church, Saskatoon.

Nov. 10: Mennonite Historical Society of Saskatchewan heritage evening honouring David Paetkau, Jake Schroeder and Albert Wiens; 7:30 p.m. at Bethany Manor, Saskatoon.

Nov. 11: Mennonite Historical Society of Saskatchewan annual genealogy day with Alf Redekop, at Bethany Manor, Saskatoon, beginning at 8:30 a.m.

Dec. 4,8: Ten Thousand Villages festival sales—Bethany College, Hepburn (4); Rosthern Junior College (8).

Dec. 8-10: RJC dinner theatre.

Jan. 26-28: Senior high retreat at Shekinah Retreat Centre.

Manitoba

Oct. 26: MC Manitoba annual fall delegate sessions at Emmanuel Mennonite Church, Winkler, 7 to 9 p.m.

Oct. 27-29: Scrapbooking retreat at Camp Moose Lake.

Oct. 28: CMU fundraising and dessert evening.

Oct. 28: 25th annual MMYO volleyball tournament at Bethel Mennonite Church, Winnipeg, 8:45 a.m.

Oct. 28: Camps with Meaning celebration banquet at Whitewater Mennonite Church, Boissevain, 6 p.m.

Oct. 30: MCI soup and pie fundraiser in Gretna, 5 p.m., followed by the fall concert, 7 p.m.

Oct. 30: Westgate Mennonite Collegiate annual general meeting, at 7:30 p.m.

Nov. 3-4: CMU youth ministry conference. Theme: “Kingdom-driven ministry. Speaker: Wendell Loewen of Tabor College.

Nov. 3-5: Camp Moose Lake quilting retreat with Val Pankratz and Lois Friesen Wiebe.

Nov. 3-5: Camp Koinonia quilting retreat with Nancy Ross, Hedy Albrecht and Edith Hammond.

Nov. 4,5: Camps with Meaning celebration banquets—Winkler Bergthaler

Mennonite Church, 6 p.m. (4); Douglas Mennonite Church, Winnipeg, 5 p.m. (5).

Nov. 10-12: Camp Koinonia quilting retreat with Jill Hildebrand and Heather Heide.

Nov. 10-12: Camp Moose Lake quilting retreat with Rose Campbell and Lois Friesen Wiebe.

Nov. 15-16: John and Margaret Friesen Lectures at CMU. Topic: “Mennonites and architecture.” Speakers: Rudy Friesen, Harold Funk and Roland Sawatzky.

Nov. 17-18: MCC Manitoba annual general meeting, Winnipeg.

Nov. 17-18: Fall Partnership Circle meetings at Riverton Fellowship Circle.

Nov. 22: Westgate Mennonite Collegiate evening with the arts, at 7:30 p.m.

Dec. 2: North Kildonan Mennonite Church Quartet’s Advent concert, 7 p.m., at the church.

Jan. 18-20: CMU Refreshing Winds conference on worship and music. Keynote speaker: Marva Dawn, author of *Reaching Out Without Dumbing Down: A Theology of Worship For This Urgent Time*.

Jan. 5-7: MMYO young adult retreat at Camp Koinonia.

Jan. 19-21: MMYO junior high youth retreat at Camp Koinonia.

Ontario

Oct. 22: Pax Christi Chamber Choir debut concert at Grace Church-on-the-Hill, Toronto, 3 p.m. To order tickets, visit paxchristichorale.org.

Oct. 25,30: MSCU regional meetings, 7:45 p.m.; Milverton and New Hamburg branches at Crosshill Mennonite Church (25); Kitchener and Waterloo branches at West Heights BIC Church (30).

Oct. 28: Institute for Worship and the Arts’ Planning and Leading Worship workshop at Conrad Grebel, 9 a.m. To register, call 519-885-0220.

Oct. 28: Silver Lake Mennonite camp fall fundraiser, “From wave tops to tree tops,” featuring hyp-

notist Jerry Enns and the Mike Erb Band; 7:30 p.m. at the University of Waterloo Humanities Theatre. For tickets, call 519-888-4908.

Nov. 1-4: Annual Ten Thousand Villages festival sale at Vineland United Mennonite Church; 10 a.m. to 8 p.m. (1,2,3) and 10 a.m. to 3 p.m. (4). Tea room open each day.

Nov. 3-5: Mennonite and Brethren Marriage Encounter weekend at Stratford’s Festival Inn; from 7:30 p.m., Friday, to 4 p.m., Sunday. To register call Marjorie Roth at 519-669-8667.

Nov. 4: Tony Brown concert in support of the Anthony Brown Comprehensive School in Northern Uganda, at Stirling

Avenue Mennonite Church, Kitchener, 7:30 p.m.

Nov. 6,8: MSCU regional meetings, 7:45 p.m.; Elmira branch at Floradale Mennonite Church (6); Leamington branch at Leamington Mennonite Home (8).

Nov. 7: Foundation for International Development and Assistance concert, auction and dinner for Haiti at the Lions Hall, Elmira. Special music by the Watchmen Quartet; silent auction begins at 6 p.m., dinner at 6:30 p.m. RSVP to 519-886-9520.

Nov. 10-11: MCC Ontario annual meeting and celebration, at Meadow Brook Fellowship, Leamington; 7:30 p.m. (10), 9 a.m. to 4 p.m. (11).

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Contact information:

Canadian Mennonite, 490 Dutton Dr., Unit C5,
Waterloo, Ontario, Canada N2L 6H7

Phone: 519-884-3810 Toll-free: 1-800-378-2524 ext. 221

Fax: 519-884-3331 E-mail: office@canadianmennonite.org

Nov. 10-11: Rockway senior drama, *And Then They Came For Me, Remembering the World of Anne Frank*; 8 p.m. Tickets at the door.

Nov. 11: Spirituality and Aging seminar at Conrad Grebel, 9 a.m. To register, call 519-885-0220.

Nov. 23: Benjamin Eby Lecture at Conrad Grebel. Theme: "Law as a sword, law as a shield." Speaker: Lowell Ewert. For more information, call 519-885-0220.

Nov. 23: MEDA breakfast at the Stone Crock, St. Jacobs, 7:30 a.m. Speaker: Murray Bast.

Dec. 14: Rockway Christmas concert; 7:30 p.m.

Dec. 16, 17: Pax Christi Chorale's Christmas concert featuring Vaughan Williams' *Hodie*, 7:30 p.m. (16), 3 p.m. (17), at Grace Church-on-the-Hill, Toronto. To order tickets, visit paxchristichorale.org.


Feb. 9-10: MDS all unit meeting at South Ridge Community Church, St. Catharines. For more information, call Rudy Thiessen at 905-562-4324.

U.S.A.

Nov. 2-5: MEDA convention—"Business as a calling: Set the pace." Tampa, Fla. For more information, visit businessasa-calling.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

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is seeking to hire a
SENIOR PASTOR
to provide full time leadership to a pastoral team and a multi-generational membership of 300. The successful candidate will be committed to Anabaptist/Mennonite theology, will be gifted in preaching, teaching and visitation. Preferred starting date March 1, 2007 Please respond by Nov. 17, 2006 to Search Committee phone 403-345-6728 or fax 403-345-6758.



**EMPLOYMENT OPPORTUNITY
ACCOUNTANT / BUSINESS
ADMINISTRATOR
EVANGELICAL MENNONITE MISSION
CONFERENCE**

The EMM Conference has an opening for a permanent part-time Accountant/Business Administrator in its Winnipeg office. It is estimated that the position will be in the range of 50% to 60% of full-time, with flexible work arrangements to be mutually agreed upon.

Duties and Responsibilities:

- Prepare accounting records including general ledger, donation receipting, cash receipts, accounts payable, cash disbursements and payroll utilizing computerized accounting software.
- Financial reporting for interim periods and annual financial statements for audit.
- Budget preparation and various income tax reporting for charitable organization.
- Banking and cash transfers in an International setting.
- Administration and coordination of various employee benefit plans.
- Various administrative and office support activities.

Qualifications and Attributes:

- Experienced accountant working with computerized accounting records.
- Inter personal skills to work in small office team setting.
- A broad knowledge of not-for-profit income tax matters would be an asset, but not a requirement.

The EMMC is a conference of churches holding to the Anabaptist-peace position with member churches in Canada, USA, Mexico and Belize. For further information about EMMC, go to www.emmc.ca.

Please submit your confidential application/resume stating qualifications, experience and statement of faith no later than Oct. 31, 2006, to The Moderator, EMMC, Box 52059, Niakwa PO, Winnipeg, Manitoba, R2M 5P9

Mississauga Mennonite Fellowship is looking for a **half-time pastor** who enjoys preaching. To the extent that aptitude and time commitments allow, we welcome particular attention to pastoring our youths and young adults, keeping our fellowship connected to the conferences, and making us aware of peace and social concerns within our immediate and wider communities. Salary and benefits will reflect MCEC guidelines. Contact: Anna Wiens at rwien521@rogers.com or by phone at 416- 252-2824.

Employment opportunities

St. Catharines United Mennonite Church invites applications for an
Associate Pastor (Full-Time Position)

St. Catharines United Mennonite Church is a committed, multi-generational church that desires to be energetic, passionate and enthusiastic for Christ. We are moving toward a more contemporary style of worship resulting in a blended service.

Our Purpose: We aim to reach youths and young families with the Good News of Jesus. We are looking for someone who can join our pastoral team in providing leadership as we grow with a clear vision for the future of sharing our love for Christ.

The successful applicant will oversee and help to develop ministries for all age groups from childhood to college and careers, with a special emphasis in the beginning on youths.

Successful applicant should possess:

- The ability to relate to children and young adults
- Evidence of Christian maturity
- Energy and enthusiasm
- Leadership and organizational skills for ministry work
- Anabaptist convictions

Please forward resumes to:
St. Catharines United Mennonite Church, P.O. Box 20299, St. Catharines, Ontario L2M 7W7, Attention: Peter VandenBerg.
Email: thevandenbergs@cogeco.ca

For rent

Large one-bdrm apartment available. Part of farmhouse 10 min. west of Kitchener.

Nonsmokers only. Available Nov. 1. Call Rod or Doris at 519-634-5921.

A year after a major earthquake rocked the mountains and valleys of northern Pakistan, killing more than 73,000 people, Mennonite Central Committee is still committed to helping the people of the region.

In the aftermath of the earthquake, MCC committed a total of \$1.3 million to relief efforts, channelling most of its resources through Church World Service, an agency with a long-standing program in Pakistan. MCC funds went for immediate emergency assistance—tents, blankets, food and medical care.

Now survivors are being helped to return home. Among other involvements, MCC is supporting trauma

programs to help people recover.

MCC is also working to assist families in Jared, a village in a Pakistan-controlled area of Kashmir that was devastated by the earthquake.

Through JAKCISS Oriental Rugs, an artisan group of Ten Thousand Villages, MCC will support 12 of the village's poorest families—more than 100 people—for the next year.

MCC will provide aid for food and basic necessities for these families and help identify job opportunities in areas such as woodworking. MCC is also providing assistance in building temporary stone homes, constructing earthquake-resistant houses, evaluating farming possibilities and developing plans for education.

—MCC release

recovering a livelihood

In the village of Kotli Siddique, a Pakistani woman named Lafiza sifts wheat. Rug making—with the assistance of MCC and Ten Thousand Villages—is the major source of income for people in the village who are recovering from a 2005 earthquake.

