

# CANADIAN Mennonite

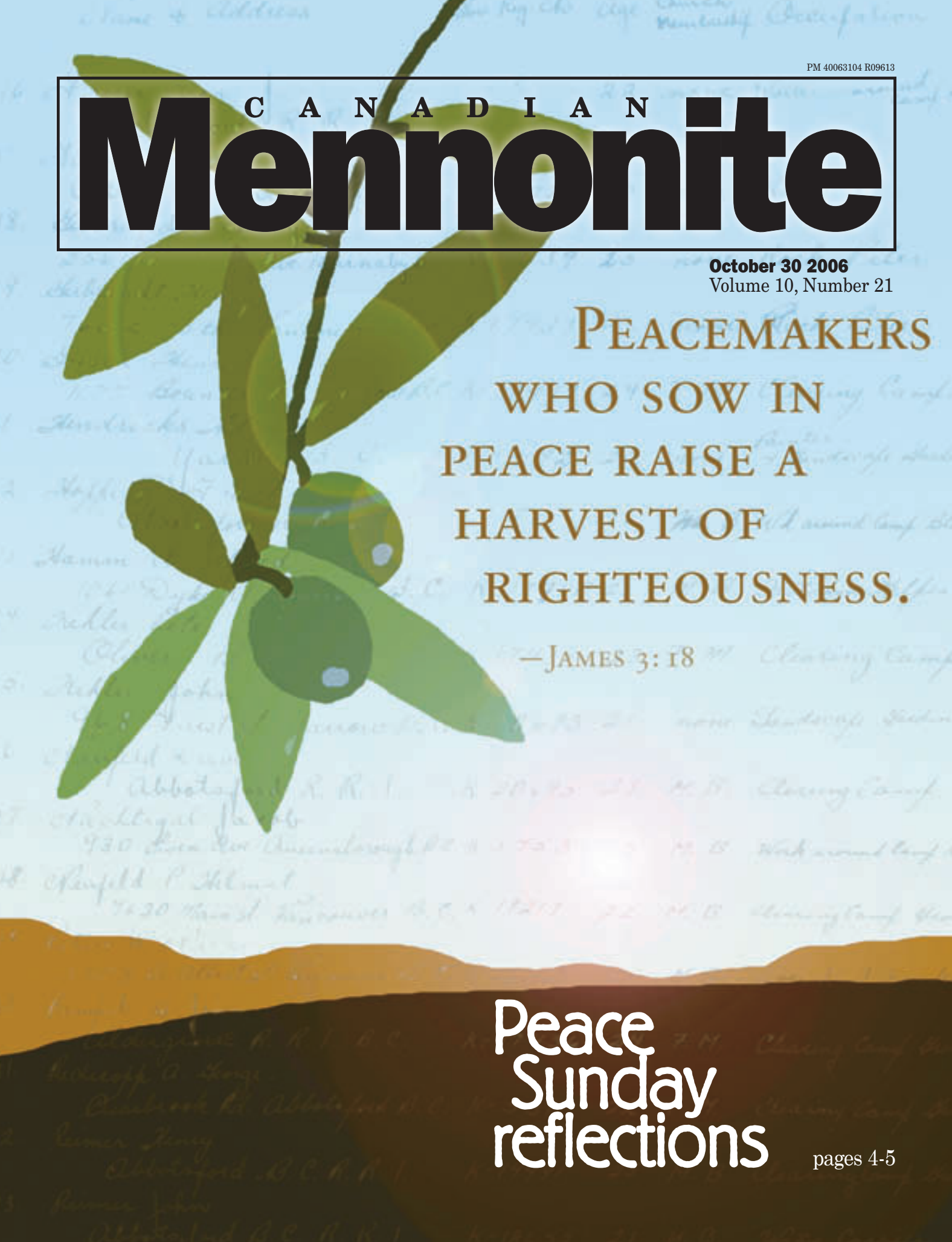
October 30 2006  
Volume 10, Number 21

PEACEMAKERS  
WHO SOW IN  
PEACE RAISE A  
HARVEST OF  
RIGHTEOUSNESS.

—JAMES 3: 18

Peace  
Sunday  
reflections

pages 4-5



## A gospel witness

**Y**ou could hear the doubt and disbelief in the voices of those reporting what they had heard. Reporters were arriving in Pennsylvania to get reactions from the Amish community after 10 girls were shot in their schoolroom. It was less than a week after another gunman had held five female students hostage and then killed one of them in Colorado. Some must have felt their trip to Nickel Mines would be yet more of the same.

But what they found wasn't at all what they had expected. "Despite the horror, the locals almost unbelievably spoke of forgiveness and redemption," reported a BBC interviewer who was on the scene. "[B]lame and bitterness are nowhere evident in the careful words or uncomfortably public life of the Amish," wrote a *Washington Post* reporter.

A reporter from the Pennsylvania TV station WGAL-TV found Enos Miller, the grandfather of two of the girls who died, out walking near the schoolhouse before dawn 36 hours after the shootings. When he was asked by the reporter whether he had forgiven the gunman, he replied, "In my heart, yes," he said, explaining it was "through God's help."

As Jesus cried from the cross, "Father, forgive them, for they know not what they do."

I've been humbled and filled of a sense of holy awe to see such a public witness to the peace and love of Christ by our Anabaptist brothers and sisters. I honour them in their faithfulness to Christ's example. Through God's help, what strength of conviction and love is being demonstrated! (See "Amish thankful for donations," page 20.)

Speaking at Goshen College earlier this month, (non-Mennonite) Christian author Brian McLaren said, "I don't think anyone has ever done a better job of sharing the message of the gospel; the Amish's behaviour mystified the world."

He called on Mennonites and Anabaptists to stop being the "quiet in the land" and to start sharing more loudly and broadly their distinctives: peacemaking, community and discipleship. "We so desperately need, as we move into this emerging culture, to learn to live a life of Christ instead of just going to church," McLaren said.

The Amish have close connections to the Swiss parts of our church, especially the Western Ontario Mennonite Conference (now a part of MC Eastern Canada). Until 1963, in fact, the conference was called the Amish Mennonite Conference of Ontario. By that point, some churches in that group already had a history of over a century as Amish congregations.

But there are broader connections as well. A shared part of all our spiritual ancestry with the Amish is the *Schleitheim Confession of Faith*. Almost 500 years ago, we determined that the teachings and example of Jesus meant we had to reject violence completely. "Thereby shall also fall away from us the diabolical weapons of violence—such as sword, armour, and the like, and all of their use to protect friends or against enemies—by virtue of the word of Christ: 'you shall not resist evil' (Matthew 5:39)." The world then was astonished and enraged by the statement. Its primary author was burned at the stake, in fact.

As Peace Sunday approaches, let us reflect on—and reaffirm—the teachings of Jesus that lead us to love our enemies, forgive rather than to seek revenge, practise right relationships, rely on the community of faith to settle disputes, and to resist evil without violence (using the words from our current *Confession of Faith*).

It's only through Jesus that we can do these things. It's a gospel witness that leaves observers deeply amazed. It's also the only way to find true healing and wholeness from the violence that comes so easily to this world.

—Tim Miller Dyck

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Page 22

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**4** **UpClose**  
Peace: Not if, but how **4**  
Remembering the bombs **5**

**6** **Faith&Life**  
The meaning of being one **6**  
Solidarity in land claim dispute **9**

**10** **Books&Resources**  
New CMU School of Writing **10**  
Fall Books&Resources Listing **11**

**18** **InConversation**  
Letters **18**  
Stewards of God's grace **18**  
The desires of our heart **19**

**20** **WiderChurch**  
Amish thankful for donations **20**  
Turning the desert green **21**  
A pregnant rabbit **22**

**23** **LocalChurch**  
Youths bond at summer camp **23**  
Transitions **26**

**27** **TheChurches**  
Should I get a cell phone? **28**

**29** **ToMorrow**



Page 21



Page 6

**Cover: The front cover illustration comes from the 2006 MCC Ontario Peace Sunday Packet. The watermark is from an original document listing people who selected alternative service during World War II because of their conscientious objector position. Source: Mennonite Heritage Centre, Winnipeg.**

# Reflections on peace

*Nov. 5 is Peace Sunday in Mennonite Church Canada and MC USA. In honour of this day, which emphasizes peacemaking and justice ministries as central in the mission of the church, Canadian Mennonite presents the following two reflections.*

## The question of peace isn't if, it's how

**B**orn into a military family in Canada—her father served in the air force—Janet Plenert spent her earliest years moving from base to base, which gave her one perspective on peace. As a missionary adult living in Kananga, Zaire (now Kinshasa, Democratic Republic of Congo), with two young children, she had to flee when riots broke out on her street, adding another perspective.

Baptized in the United Church of Canada, confirmed in the Catholic Church, and then rebaptized into the Mennonite tradition as a young adult, Plenert was never far from the church and scriptural imperatives.

But when her husband-to-be introduced her to the Mennonite Church, the computer science major discovered the community life she had been seeking as a youth. As she learned of the Mennonite peace tradition, Plenert began to reflect on a deeper spiritual level about the implications of a peace theology.

Today, as the multilingual head of Mennonite Church Canada Witness and part-time master of divinity student, Plenert has had many more opportunities to think about and integrate Mennonite peace theology into her life and into the life of the church.

At a recent event Plenert heard some churches asking, "Should we be a peace church or are we a peace church?" Plenert contends there is a bigger question. One speaker offered an analogy: Being part of the church

is like being a citizen of one's country. Plenert says, "It's like asking, 'Should I be a Canadian?' The reality is, I am a Canadian. I can decide how I will live that out. I can ignore it or deny it, but I am still a Canadian."

Similarly, she believes Christians cannot choose whether they want to live a peace theology; it is part of being a Christian. "There is no question of whether we want to be a peace church or not. We are a peace church because that is the gospel of Jesus Christ. We cannot exclude peace from it. The question of peace theology isn't if, it's how."

Having lived in Zaire, Colombia, Brazil, the United States and Canada, Plenert's duties now take her to many other places in Asia, Europe, Africa, and Latin America. An observation she often shares is the disproportionately large influence the Mennonite peace witness has in other countries, denominations and cultures.

At a 2005 mission and evangelism conference sponsored by the World Council of Churches in Greece, Plenert heard numerous pleas for Mennonites to share their peace theology more broadly. "For the small presence we have, we certainly get a lot of press," says Plenert, who was one of just a few Mennonites present in a field of 700 church leaders from 105 countries.

Even within the Mennonite Church, Plenert says, "We can't assume that we're a peace church," observing that her three teenage daughters remind her how little they have been taught

about peace and "our own church's peace perspective."

In today's world, the cultural assumption is that war is an option, says Plenert. "The church has to boldly proclaim that it's not an option. Peace isn't just about the absence of violence. Peace is a culture. It's how we respond to people. It's how we work. It's how we worship. It's how we make decisions. It's how we deal with our relationships, and that needs to be a more concrete part of our teachings.

"In Mennonite Church Canada... we need to actively address those questions too. Do we assume it underlies everything, or are we missing things because we've made that assumption for too long? And that doesn't mean we should do everything that looks like a peace agenda, but it does mean that we must have it in our active conscience in all that we do and are."

Plenert sees the future of the church as one that will be tested by fire "in ways we have not experienced in a few hundred years." The future church may be smaller,

but more passionate and more committed, she suggests. "People will go [to church] if the church presents an alternative. Our peace theology is one of the clear alternatives that is desirable in a world that is so broken and violent."

Plenert hopes congregations will become more deeply committed to peace, "not as an activity we do but as part of who we are, the air we breathe. Are we different, because of our peace theology, than other churches or denominations that embrace the just war theology? Have we been faithful to our understanding of the gospel of Jesus Christ?"

—MC Canada release by **Dan Dyck**



**Plenert**

## Remembering the bombs

**M**y heart raced, my hands trembled as I took off in my van after the last delivery that day of Meals On Wheels in Abbotsford., B.C. I had just delivered a hot meal to the home of an 88-year-old Canadian war veteran.

It was a lovely home. I rang the doorbell, waited, then rang it again. The door opened and a healthy-looking widower gave me a friendly greeting after I said, "Sir, I have a hot meal for you."

While he took the meal to his kitchen, I fixed my eyes on the feature wall of the entrance. It was adorned with a large photograph of a British World War II fighter plane; a large group of soldiers were posing and on the white edges of the framed picture were hand-written signatures.

When he returned with the empty container, I spoke with him about the picture. He proudly explained that he was a member of the Royal Canadian Air Force that took part in joint military campaigns with British and American forces. He survived a number of eight-and-a-half-hour round-trip bombing raids over Germany. The veteran named some major cities he helped to bomb. He was a gunner and expert in opening the bomb bay doors at specific times and at high altitudes.

He smiled when he recalled having been personally honoured with a medal for bravery by King George VI of Great Britain. He also had on display in his basement personal letters of commendation from the famous Sir Arthur "Bomber" Harris, the military chief responsible for all Allied bombing raids over Germany during the Second World War.

I could not resist saying to him, without the slightest of emotions, "Sir, did you know that I was a seven-year-old child at the other end of your bomb chambers?"

The old man was speechless, but I later left with a friendly greeting.

After arriving back at Abbotsford Community Services, I told my supervisor what had happened to me. She was amazed. I requested to continue serving this veteran with a regular hot

meal. "It is a challenge to me, particularly as a follower of Christ," I said.

This emotional incident triggered a long-ago memory. Years earlier, with a B.A. in my pocket, I left for Associated Mennonite Seminary in Elkhart, Ind., where I also served as the part-time pastor of two nearby Evangelical United Brethren churches.

The churches prepared a banquet and invited the local dignitaries. I shared my life story, including my traumatic experiences during the Allied bombing raids over my hometown of Naumburg, a military garrison near Dresden that included a German ammunition dump, that they tried hard to level to the ground.

During the last air raid, occupants of the apartments around the ammo dump were told to enter a steel-reinforced underground bunker. Although not a religious woman, my mother heard a voice telling her not to follow

our neighbours underground. This proved to be salvation for us, as the bombs totally destroyed the shelter, leaving no survivors.

As the banquet drew to a close, a member of my church council—a man in his late 40s—approached me. He was visibly shaking.

"Jurgen, I was one of the U.S. bombers over your city," he said. "Can you forgive me?"

I was granted by God that night an absolute cleansing and a radical erasing of any kind of animosity towards "the enemy."

The following Sunday, I preached from Isaiah, where

God talked of transforming swords into ploughshares. "Years ago, some of you saw me as 'the enemy,'" I said. "Today, I am your pastor."

—Jurgen Schonwetter

*The author attends Emmanuel Mennonite Church, Abbotsford, B.C.*

**'Sir, did you know that I was a seven-year-old child at the other end of your bomb chambers?'**



Schonwetter



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# Learning the meaning of being one



Photo by Norm Voith

**Pastor Allen Owen of Pauingassi, Man. digs into some Alabama corn on the cob.**

• “Reports from Argentina as well as Russia made us aware of the wider [indigenous] community. (Erna Enns, Winnipeg)

Before the assembly, the Canadians took a side trip to Bayou la Batre, Ala., to visit the Mennonite Disaster Service site that was set up in that community after hurricanes Katrina and Rita struck the Gulf Coast last fall.

“To drive by shrimp boats tied up at the dock because the bank owns them, to see boats one year later still up on shore—these people not only lost their homes but lost their livelihoods as well. I can’t even imagine the hardships these people endured,” Johnston said.

Pat Palson of Riverton, Man., was encouraged by the visit. “Seeing firsthand how the volunteers choose to take time out to help others was a blessing which I felt very strong about,” he said. “It made me feel more thankful for the riches I’ve been blessed with.”

After the visit to Bayou la Batre, Hilda Franz, also of Riverton, said, “The assembly then reminded us that we worship one great, awesome God who calls us to ‘be one’ in the midst of a very needy, troubled, diverse world—to be one great, mighty river of love and healing flowing forth from him who is love.”

—**Neill and Edith Von Gunten**

*The authors are co-directors of MC Canada’s Native Ministry.*

*For the second time this year, Canadian Mennonite highlights activities of our aboriginal members and presents theological reflections from aboriginal leaders. On page 9, the interactions of a group of Saskatchewan Mennonites and their aboriginal neighbours are chronicled. And see page 23 for a story about the adventures of a group of Winnipeg youths who helped lead a summer camp for aboriginal children at Matheson Island in Manitoba.*

**A** busload of 34 Canadians made the trek from northern Ontario and the Prairies to Atmore, Ala., this summer, where they joined people from across the United States for Native Assembly 2006. The gathering was hosted by pastor Steve Cheramie Risingsun and the congregation of Poarch Community Church.

The theme of the assembly was “God is one...we are one.” Howard Jolly, a Cree pastor from Winnipeg, was the featured speaker. One morning the group met at the tribal powwow grounds with leaders of the Creek tribe, to learn of the tribe’s history and some of the initiatives it is working on now.

There were many good comments made on the trip back to Canada:

- “The way the conference brought together different tribes and people and church groups was very encouraging and exciting. The efforts to include young people and children with activities was very good.

(**Rochelle Martin, Sioux Lookout, Ont.**)

- “I enjoyed the music by the different native American groups singing in their own native tongues.”

(**Marge Johnston, Pine Dock, Man.**)

## ‘God is one... we are one’

*Howard Jolly, a Cree pastor of First Nations Community Church in Winnipeg and a graduate of Providence College and Seminary, gave three messages on the theme of “oneness” at this past summer’s Native Assembly in Atmore, Ala., excerpts of which are presented below.*

- There are two biblical codes for life on Earth: “Everything is from God” and “Everything is for God.”

Aboriginals, for the most part, connect present circumstances to the coming of the white people. We cannot get out of a cycle of dysfunction if we live life from this premise. Bitterness and unforgiveness are what lead to destruction. We must deal with life in relationship with God. That is where the path to freedom begins. The people of God in biblical times always connected their circumstances to God—not to Satan or other people groups.

We struggle as a people to reflect God as we should within our culture because of the loss of land, language and cultural identity. The colonization and assimilation, which are part of our history, have affected that loss. In Christ we are called to be part of a new creation, which is to be a reflection of God in the power of the Holy Spirit. We obtain a new identity in Christ, who makes us children of the Most High. Within this new identity we must realize that God made us who we are as aboriginals and that we are free to express our worship to God within our uniqueness as a people.

- God is a rewarder of those who are in right relationship—with God and with people. Unity with God is connected to unity with people. Finding peace with God is indelibly connected to peace with others. It is only as we deal with life in relationship with God that we are able to deal with it properly in relationship with others.

- The Book of Lamentations proclaims God as compassionate and merciful. The people of God need to emulate these traits in bringing the gospel to the world. As we experience God’s



character intimately, we will be able to reflect it to others, which is what being a new creature in Christ is all about.

God calls us to be part of God’s work of salvation in the world. The majority of people in contemporary society are in a “what’s in it for me?” mentality. But the church—the community of God—is called to be concerned with restoring humanity.

—Compiled by **Leona Dueck Penner**

### The importance of assembly symbols

**T**he North American Native Assembly this summer included a variety of symbols that helped participants experience God’s presence and draw them closer to each other.

Participants were asked to bring a stone and water from home that were significant to their identity. At the beginning of the assembly, participants placed their stones in front of a wooden cross. Each stone was marked with the place of origin and the people group represented. At the close of the assembly, participants were invited to take a stone from another people group and use it as an ongoing prayer reminder.

Assembly planners also invited participants to bring a symbolic offering of water that was significant to them. Participants poured their water into large containers symbolizing their gratitude for God’s gift of life and also the unity God desires. After contributing their water, they had opportunity to anoint themselves with it.

Another important symbolic act was the celebration of the Lord’s Supper. Participants were invited to share in communion served by aboriginal and non-aboriginal leaders in a moving act of God’s grace that transcends the barriers people often erect to differentiate themselves from others.

All three symbols served to highlight the diversity of experience and insight, and also the opportunity for a rich expression of unity that comes from a generous sharing of those unique perspectives.

—**Norm Voth**

*The author is the MC Manitoba director of Evangelism and Service Ministries.*



**Walter and Hilda Franz of the Riverton (Man.) Fellowship Circle participate in a traditional water ceremony.**

## First Nations recognize MDS for 40 years of service

**W**ith 400 people from across North America looking on, Mennonite Disaster Service (MDS) was honoured this summer for its work among North America's aboriginal people groups over the past 40 years.

"My experience with [MDS] has been a good one," pastor Steve Cheramie Risingsun of Poarch Community Church, Atmore, Ala., the host of this year's Native Assembly, said. "There has never been a time when I picked up the phone and called [MDS] that they don't respond.... And I appreciate that very much."

Risingsun listed many of the projects MDS has undertaken with First Nations people in both the United States and Canada dating back to the 1960s' civil rights disturbances that impacted American First Nations communities, including responding to both natural and manmade disasters.

"In 1972, MDS responded to an invitation by Mennonite native leadership to help in the reconstruction effort from the events at Wounded Knee, South Dakota," noted Risingsun. "Also, in 1992, a response to the memory and the pain of the 500-year anniversary of Columbus reaching America—MDS worked on several projects with First Nation people."

A handmade quilt was specifically presented to MDS executive director Kevin King as a gift from the Gulf State



Photo by Scott Sundberg

**Pastor Steve Cheramie Risingsun of Poarch Community Church, Atmore, Ala., presents a quilt to Kevin King, Mennonite Disaster Service (MDS) executive director, in acknowledgement of the assistance MDS has provided to First Nations people in the U.S. and Canada over the last 40 years.**

Conference and from Mennonite Native Ministries in the U.S. and Canada.

"I know a lot of love and care went into each stitch," King said in accepting the quilt on behalf of the thousands of MDS volunteers who have made a difference over the past 40 years.

—MDS release by **Scott Sundberg**



Photo by Norm Yoht

**The procession at this year's Native Assembly in Atmore, Ala., included representatives from White River Cheyenne Mennonite Church (right foreground) and the Canadian contingent (left background).**

Siksika Nation, Alta.

### Event attempts to bridge racial, theological gaps

**B**annock and good-natured banter were in abundance at this year's annual Bridging The Gap Ministries weekend event at Heaven's Gate Ranch in late August.

The meetings—some up to three hours—included testimonies, prayers for healing, special music from aboriginal Christian singers, and sermons. Powerful personal stories were told and the aboriginal family music groups sang country gospel.

The event was held in English, although several of the aboriginal musicians and speakers from First Nations across western Canada indicated there

was a renewal of their languages in progress. It was good to hear this and also the affirmation of many elements of aboriginal culture.

I learned that Siksika (Blackfoot) Nation members have all heard about Christianity, but it appeared to me that it is still in some ways the "white man's religion," as was evident in the uncritical acceptance by some speakers of such "white" theology as dispensationalism.

There are several Christian groups active within the Siksika Nation, most having ties with established traditions from Canada's "white" culture. The hope is that they will all be strengthened by the yearly events put on by Bridging the Gap, an organization of nine churches from different traditions of Christianity that share a vision of reconciliation between aboriginal and non-native persons in the region surrounding the Siksika Nation, about an hour east of Calgary.

—**Dan Jack**



Stoney Knoll, Sask.

## Mennonites, Lutherans pledge solidarity with First Nation in land claim dispute

**M**ore than a century after Mennonite and Lutheran settlers established homes and farms around Laird, Sask., their descendants met together this summer with the Young Chippewayan First Nation to exchange stories, play games and link hearts. The gathering happened at the request of Chief Ben Weenie and was the result of many meetings between area farmers and pastors and members of local aboriginal communities.

The meeting took place at Stoney Knoll, a slightly elevated section of land outside of Laird that was first used by the Plains Cree band as a sacred site and later by the Lutheran community in 1910 as a place to build its first church.

The Aug. 22 gathering was a memorable stepping stone on a journey begun by two people groups 130 years ago—both cultures connected by their love for the land and directly impacted by a federal government decision made in 1876.

That year the government signed Treaty Six with a number of Indian bands, granting them the rights to certain parcels of land in Saskatchewan and Alberta. Chief Chippewayan chose a large tract of land close to where the town of Laird is now situated. But because they were a nomadic people and their main source of food—the buffalo—was scarce, the First Nation members moved to another area for survival. Although the land still legally belonged to them, they never settled on it.

Twenty years later, when settlers began arriving in Saskatchewan in the late 1800s, they quickly saw the need for more land. Without consulting the band, the government gave the settlers the Treaty Six land in accordance with its plan to settle the Prairies through agriculture. Now it belonged to Mennonite and Lutheran settlers moving into the area. And none of them realized the injustice that was done.

In 1977, a group of Young Chippewayan First Nation members came to Laird to raise the issue of

their loss of land. Some of the things they said made local farmers feel uneasy and tensions between the two groups lingered.

The Conference of Mennonites in Canada asked Leonard Doell to prepare a paper about the incident and, two years later, Mennonite Central Committee organized a peace conference at Tiefengrund Mennonite Church, close to Laird. At that time, an attempt was made to hear both sides of the matter. Doell stayed in touch with the First Nations communities in Saskatchewan, eventually ending up as coordinator for the MCC Saskatchewan Aboriginal Neighbours program.

Despite time constraints faced by farmers during harvest time and the long distances travelled by many individuals, the Aug. 22 event was hailed as “an historic day,” and was everything organizers hoped for.

Weenie put minds at ease during his opening remarks. “We don’t have a quarrel with the local farmers and we don’t want their land. Our fight is with the government,” he stressed.

Those thoughts helped to bring a measure of healing to the Mennonite community.

Said Wilbur Froese, who served as a co-pastor at Laird Mennonite Church for 15 years, “For us, it was like a burden lifted. For 30 years, we’ve...lived with this sense of shame, misplaced guilt.”

A memorandum of understanding was signed by a representative from each group—Young Chippewayan, Mennonite and Lutheran. It acknowledges that “the Young Chippewayan band respects the current ownership of the land by the settlers and, in return, the Mennonites and Lutherans pledge to support the Chippewayan’s ongoing struggle to get compensation for this land.” The land claim by the Young Chippewayan band has been stagnating in the courts for about 15 years.

Eldon Elias, who owns 1,100 acres of Treaty Six land and whose father was involved in the Tiefengrund conference, was a glad participant of the event. “I just hope it doesn’t end here,” he said. “I hope we do more.”

—Karin Fehderau



**Members of the Young Chippewayans First Nation sing and play drums during the grand entry on Aug. 22.**

Photo by Karin Fehderau

**‘For us, it was like a burden lifted. For 30 years, we’ve... lived with this sense of shame, misplaced guilt.’**

Winnipeg

## New School of Writing launched at CMU

In 1960-61, a young student and aspiring author named Rudy Wiebe was in his last year of studies at Mennonite Brethren Bible College (MBBC). Few people knew it, but in his spare time he was working on the final draft of a novel, published in 1962 as *Peace Shall Destroy Many*. The groundbreaking book was the first novel about Mennonites in Canada in English. It earned Wiebe the distinction of being considered the father of Mennonite writing in this country.

Next year, Wiebe, 72, will “come home” to the place where he began his career as a writer when he teaches at the new School of Writing at Canadian Mennonite University (CMU).

Involvement in the writing school, which will also feature Manitoba poet Sarah Klassen, “makes the circle complete,” says Wiebe, who taught creative writing for 29 years, first at Goshen (Ind.) College and then at the University of Alberta. “By doing it through CMU, I’m coming back to the place that carries on the tradition of MBBC, and to Winnipeg, where I lived when *Peace Shall Destroy Many* was completed and published.”

Through the school Wiebe will offer workshops on writing fiction and have one-on-one meetings with budding writers.

“Every writer needs an opportunity to have someone else respond to what they’ve written,” says Wiebe, whose latest book is *Of This Earth: A Mennonite Boyhood in the Boreal Forest*. “An impartial and experienced writer can really help.”

Although the school is open to all writers, Wiebe hopes he will have a chance to work with Mennonite writers who have new stories to tell.

“In the past 45 years, many Mennonite stories of my generation have been written,” he says. “It’s time for new stories by people who

didn’t grow up in traditional, ethnic Mennonite families, whose first language isn’t German or even English, or who don’t trace their origins to Russia or the Ukraine. Through the school, CMU can play an important role in helping those new stories get written.”

As for the school itself, Wiebe says it will be an opportunity for writers to “learn techniques, improve their style and get a wider response from myself, Sarah and other participants. This is one of the most vital things a writing school can offer.”

**‘It’s time for new stories by people who didn’t grow up in traditional, ethnic Mennonite families.’**

Klassen, a retired teacher who has published a collection of short stories and six books of poetry, including her latest, *A Curious Beatitude*, is “looking forward to working with and nurturing people who want to write poetry.”

The start-up of the new school, which will run from May 14 to 18, has been made possible by the generous support of Wiebe and Klassen, both of whom are donating their time. It will be limited

to 20 participants—10 in the fiction track and 10 in the poetry track.

—CMU release

Waterloo, Ont.; Scottdale, Pa.

## MPN sells remaining Provident stores

The Joint Executive Committee of Mennonite Church Canada and MC USA has ratified the decision of Mennonite Publishing Network (MPN) to sell its Provident Bookstore chain to Berean Christian Stores. The sale, which was subsequently approved by both national church boards, was effective Oct. 31.

Berean, an evangelical Christian bookstore chain based in Cincinnati, Ohio, and in business for more than 70 years, has 17 stores located in the mid-west and western United States. The addition of the four remaining Provident stores—in Pennsylvania and Ohio—establishes a growth platform for Berean Christian Stores to expand into the eastern United States.

The four stores will continue to serve their customers with a wide selection of Christian books, music and other resources, including Mennonite resources. Berean has expressed its desire that Provident staff continue to provide leadership and service in the stores, although MPN executive direc-

tor Ron Rempel said the sale will result in the loss of two jobs in MPN’s finance department.

The Provident Bookstore chain has been an important part of MPN. However, Rempel and MPN board chair Phil Bontrager said that in today’s challenging retail environment the board and executive staff of MPN judged that continued success of the stores would be enhanced by Provident becoming part of an organization that shared a compatible vision and had the retailing and financial resources to invest in the bookstores.

This sale enables MPN to focus on its core mission of publishing books and resources that witness to the gospel of Jesus Christ from an Anabaptist perspective.

Although Rempel said the terms of the deal prohibited him from divulging the actual selling price, he noted that the proceeds from the sale will enable MPN to eliminate the \$3.1 million US debt remaining from the financial crisis approximately five years ago; \$2.1 million was to be paid off on the closing date, with the remaining \$1 million paid back over the next nine months.

—MPN release, with files from

**Ross W. Muir**

## Theology, Spirituality

Ashford, Mary-Wynne and Guy Dauncey. *Enough Blood Shed: 101 Solutions to Violence, Terror and War*. New Society Publishers, Gabriola Island, B.C., 2006, 288 pages.

The many short stories in this book provide suggestions of how to work for peace. Mary-Wynne Ashford, past president of International Physicians for Prevention of Nuclear War, brings stories from all around the world.

Balmer, Brice. *Meeting Our Multifaith Neighbors*. Herald Press, 2006, 196 pages.

The author, chaplain at House of Friendship in Kitchener, Ont., uses his own experiences to create a guide for how to deal respectfully with neighbours of different religions. The seven chapters have questions for discussion and reflection.

Bueckert, Leah Dawn and Daniel S. Schipani, eds. *Spiritual Caregiving in the Hospital: Windows to Chaplaincy Ministry*. Pandora Press, 2006, 272 pages.

As a result of a research project undertaken at Associated Mennonite Biblical Seminary, 15 chaplains from Canada and the U.S. contributed to this collection which explores the role of spiritual care and chaplains.

Bystrom, Raymond O. *Preaching Biblical Sermons: Three Contemporary Strategies*. Kindred Productions, 2006, 171 pages.

Bystrom, professor of pastoral ministries at MB Biblical Seminary in Fresno, Calif., explains the preaching theories of Fred Craddock, Eugene Lowry and David Buttrick. He explores the theology of preaching behind each approach, complete with tips and sample sermons.

Gingerich, Ray C. and Earl S. Zimmerman, eds. *Telling Our Stories: Personal Accounts of Engagement with Scripture*. Cascadia and Herald Press,

# FALL LISTING OF books & resources

2006, 288 pages.

The interpretation of Scripture can cause conflict. This collection of stories from pastors, administrators and teachers provides a variety of personal encounters with Scripture and moves the discussion away from conflict. It could be used as a resource for small group studies.

Isaak, Jon. *God is One and God is Fair: Studies in Paul's Letter to the Romans*. Kindred Productions, 2006, 286 pages.

This layman's Bible commentary, part of the Luminaire Studies series, examines Paul's letter to the Romans.

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

Grand Rapids, 2006, 144 pages.

True Christianity is gracious, not defensive or mean-spirited, say these authors, colleagues at Messiah College for many years. Sawatsky's death due to cancer came just as the manuscript was being completed.

Johns, Loren L. and James R. Kraybill, eds. *Even the Demons Submit: Continuing Jesus' Ministry of Deliverance*. Herald Press and Institute of Mennonite Studies, 2006.

This book explores Jesus' deliverance ministry and begins a conversation about the experience of deliverance and healing in today's world. The stories are told by pastors, psychologists, deliverance ministers and others.

Kinnaman, Gary and Richard Jacobs. *Seeing in the Dark: Getting the Facts on Depression and Finding Hope Again*. Bethany House Publishers, Minneapolis, Minn., 2006, 190 pages.

A pastor and medical doctor who each have personal experience with depression provide insights into this debilitating condition.

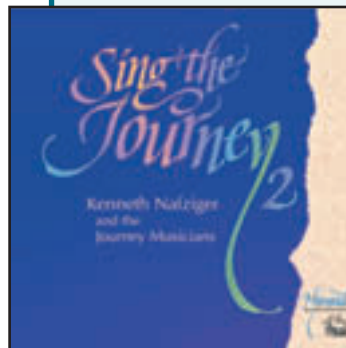
McLaren, Brian D. *The Secret Message of Jesus*. W Publishing Group, Nashville, Tenn., 2006, 237 pages.

McLaren believes that the message of Jesus has radical transformational potential for people today.

Monbourquette, John. *Self-Esteem and the Soul: From Psychology to Spirituality*. Novalis, 2006, 210 pages.

Monbourquette brings together spirituality and psychology so that self-esteem relates to care of the soul.

Continued on page 12



## Sing the Journey 2 CD

This is the second CD produced and directed by Kenneth Nafziger of hymns from *Sing the Journey*. Featured are guest soloist Marilyn Houser Hamm, the Journey Musicians, Shekinah, and Sons of the Day. Continue the journey with these 19 new hymns. CD, \$19.99

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**BookList** From page 11

Following the ideas of Carl Jung, he insists that esteeming the Self is important.

Russell, Robert John. *Cosmology, Evolution and Resurrection Hope: Theology and Science in Creative Mutual Interaction*. Pandora Press, 2006, 120 pages.

This book provides the lectures and responses to questions given by Russell at the fifth Goshen Conference on Religion and Science.

Swartley, Willard M. *Covenant of Peace: The Missing Peace in New Testament Theology and Ethics*. William Eerdmans Publishing Company, Grand Rapids, Mich., 2006, 560 pages.

Swartley, professor emeritus of New Testament at Associated Mennonite Biblical Seminary, provides a scholarly study of peace in the New Testament, a subject that he says is neglected by many theologians.

Yoder, Nathan E. and Carol A. Scheppard, eds. *Exiles in the Empire: Believers Church Perspectives on Politics*. Pandora Press, 2006, 266 pages.

The papers in this collection were presented at the 15th Believers Church Conference hosted by Bridgewater College and Eastern Mennonite University in 2004. The book explores what it means to be a Christian in the world's superpower.

**History and Biography**

Hoekema, Alle and Hanspeter Jecker, eds. *Testing Faith and Tradition, A Global Mennonite History: Europe*. Pandora Press and Good Books, 2006, 324 pages.

This second volume in the Global Mennonite History series brings together the story of European Mennonites over the past two centuries.

Isaak, Helmut. *Menno Simons and the New Jerusalem*. Pandora Press, 2006, 158 pages.

Isaak examines the writings of Menno Simons within the social and religious context of his day. He finds three major shifts in the development of Menno's theology and his anticipation of the kingdom of God—the New Jerusalem.



Neufeld, Hugo. *The North End Lives: A Journey Through Poverty Terrain*. Herald Press, 2006,

190 pages.

Hugo and Doreen Neufeld spent 18 years working with Welcome Inn in the north end of Hamilton, Ont. Hugo's collection of stories describes the many challenges he faced and things he learned from the people there.

Lebold, Ralph. *Strange and Wonderful Paths: The Memoirs of Ralph Lebold*. Pandora Press, 2006, 236 pages.

Because Lebold was a leader in the Mennonite Church, the story of his life also contains insights into how the church has developed in the past 50 years, especially in the area of leadership training.

Loewen, Harry. *Between Worlds: Reflections of a Soviet-born Canadian Mennonite*. Pandora Press, 2006, 358 pages.

Loewen describes his life story from his early years in

the Soviet Union, through the suffering and flight during World War II, to his years of preaching and teaching in Canada. Through it all, he reflects on what it means to be a Mennonite.

MacMaster, Richard K. A *Gentle Wind of God: The Influence of the East Africa Revival*. Herald Press, 2006, 404 pages.

A revival began in East Africa in the 1930s and '40s, and spread to Mennonite groups in Europe and North America. MacMaster traces the history of this spiritual movement out of which came the Canada-East Fellowship in the 1980s.

Schapansky, Henry. *The Mennonite Migrations and the Old Colony*. Self-published, 2006, 813 pages, available at 914 Chilliwack St., New Westminster, B.C. V3L 4V5.

This detailed history explains the migrations of Mennonites of northern Europe and includes material from Schapansky's previous book on the Old Colony in Russia.

Yoder, Lawrence M. *The Muria Story: A History of the Chinese Mennonite Churches of Indonesia*. Pandora Press, 2006, 386 pages.

The Muria Church of Indonesia was the first non-western Mennonite church to be organized. Yoder, who served in Indonesia under Mennonite Central Committee, used parts of an earlier Indonesian publication to write the first English history of this church.

**Literature**

Birky, Wilbur J., ed. *The Poetry of Yorifumi Yaguchi: A Japanese Voice in English*.

Good Books, 2006, 149 pages.

As well as a professor of poetry and American literature, Yaguchi is a well-known Japanese poet and a Mennonite pastor. This collection of 150 poems explores various themes, including his childhood experiences of war.

Boge, Paul H. *The Cities of Fortune*. Castle Quay Books, 2006, 414 pages.

This book continues the story of Lucas Stevens introduced in *The Chicago Healer*, Boge's earlier novel, which won the Word Guild's Best New Canadian Author Award in 2003.

Klassen, Sarah. *A Curious Beatitude. The Muses' Company*, 2006, 96 pages.

This collection of poems includes "Rewinding Time," which won a National Magazine Award.

Wiebe, Rudy. *Of This Earth: A Mennonite Boyhood in the Boreal Forest*. Knopf Canada, 2006, 391 pages.

Wiebe calls this book his memoirs; he writes about growing up in the Mennonite community in Speedwell, Sask., during the 1930s and '40s. His stories bring insight into the struggles of the Mennonites who fled from Ukraine in the 1920s.

**Other books**

Leid, Lucy, ed. *Countryside Cooking & Chatting: Traditional Recipes and Wisdom From the Amish and Mennonites*. Herald Press, 2006, 380 pages.

The recipes in this collection come from Old Order Amish and Mennonite cooks who read *Die Botschaft*, a weekly newspaper of the Plain People. Many of the recipes are accompanied by stories that provide

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a glimpse into Old Order culture.

Longhurst, John. *Making the News: An Essential Guide for Effective Media Relations*. Novalis, 2006, 120 pages.

Longhurst's updated book provides suggestions for non-profit organizations wanting to get coverage from the media.

Smucker, Dorcas. *Ordinary Days: Family Life in a Farmhouse*. Good Books, 2006, 156 pages.

This little book has many easy-to-read stories dealing with day-to-day rural family life. Smucker, a mother of six and a Mennonite minister's wife, lives in a 95-year-old farmhouse in Oregon.

Stutzman, Linford. *Sailing Acts: Following an Ancient Voyage*. Good Books, 2006, 300 pages.

Stutzman and his wife followed the voyages of the Apostle Paul, searching for better understanding. The book includes many colour photos and maps.

Wilkinson, Rosemary, ed. *Quick Colorful Quilts for Beautiful Beds*. Good Books, 2006, 112 pages.

This collection of 14 quilt designs provides tips for short-cut methods and up-to-date fabrics.

### Children's Books

Beach, Mark and Julie Kauffman. *Simply in Season Children's Cookbook: Fun With Food From Garden to Table*. Herald Press, 2006, 96 pages.

This colourful cookbook, commissioned by Mennonite Central Committee, encourages children aged six to 12 to make the connection between

what they eat, where it comes from and when it is in season.

Butler, M. Christina, illustrations by Tina McNaughton. *One Winter's Day*. Good Books, 2006, 28 pages.

This children's picture book is a story about sharing for children aged three to seven. The story of Little Hedgehog follows the earlier books, *One Snowy Night* and *Snow Friends*.

Rock, Lois, illustrations by Alex Ayliffe. *My Very First Christmas: Christmas Stories for the Very Young*. Good Books, 2006, 128 pages.

The 10 stories in this picture book collection include the original Christmas story as well as other well-known folk stories about the Christmas season.

Roth, Judith L., illustrations by Brooke Rothshank. *Cups Held Out*. Herald Press, 2006, 40 pages.

In this picture book a young girl encounters poverty while travelling with her father. It encourages children aged six to 10 to think about their responsibility towards the poor of the world.

### Resources

Briggs, J. R. *When God Says Jump: Biblical Stories That Inspire You to Risk Big*. THINK Books, Colorado Springs, Col., 2006, 159 pages.

The eight chapters of this book are geared to the twenty-something crowd and come with discussion questions. It could be used for young adult groups.

Chase, Emily Parke. *You, Me and Who? 5-Minute Devotionals for You and Your Date*. Kindred Productions,



2006, 76 pages.

Each of these 35 devotionals, designed for senior high youths,

comes with discussion questions, a date idea and a prayer.

Degan, Becky. *Sing Little Children Sing*. Herald Press, 2006, CD.

These 25 Bible-based nursery songs are presented in a modern style. The music and words for the songs are available in the *Nursery Songbook* compiled by Katherine Royer for three-year-olds. The *Nursery Songbook*, first published in 1957, is also available from Herald Press.

Fann, Anne-Geri and Greg Taylor. *How to Get Ready for Short-Term Missions*. Thomas Nelson Inc., Nashville, Tenn., 2006, 110 pages.

This book provides a resource for leaders and participants to prepare for a short-term missions trip. It is designed for youths, but the issues raised should be discussed by anyone visiting another culture.

The *Foodbasket Toolkit* from Mennonite Central Committee includes a four-session curriculum dealing with food issues for all ages. The DVD, giving calendar, stickers and storybook are also available separately.

Krehbiel, June Galle. *God With Us Today: Devotions for Families*. Faith & Life Resources, 2006, 215 pages.

These 100 devotionals are designed to be used by families with young children. They

include a scripture reference, a short related story, a prayer and reflective questions.

Miller-Moreland, Rachel. *Simply in Season Leader's Study Guide*. Herald Press, 2006, 64 pages.

Designed for families, Sunday school or small groups, this curriculum connects food and faith with an emphasis on eating local seasonal food. The six core and seven optional sessions are based on the *Simply in Season* cookbook.

Sawatsky, Walter, ed. *Mission Focus: Annual Review*, Vol. 13 (2005). Mission Studies Center at Associated Mennonite Biblical Seminary.

*Vision: A Journal for Church and Theology*, Vol. 7, No. 2, Fall, 2006: Prayer. Associated Mennonite Biblical Seminary and Canadian Mennonite University.

### DVD Resources

Mennonite Media now offers the following *Beyond the News* videos on DVD: *Money; Racism; The Death Penalty; TV Violence; and Parenting Adolescents*.

*Nurturing Spirit Through Song: The Legacy of Mary Oyer* is an extended interview with Oyer and includes her views of music in worship, leading hymns, African and Asian music, and much more. This teaching resource for song leaders and others is available from Mennonite Media.

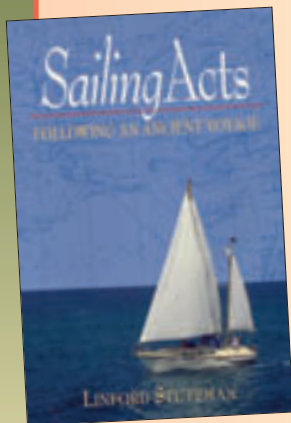
The best of Mennonite Media's *Rhythms of Peace* videos for children are now available on one DVD. The stories, songs and interviews are designed for children aged five to 11, but enjoyable for all ages.

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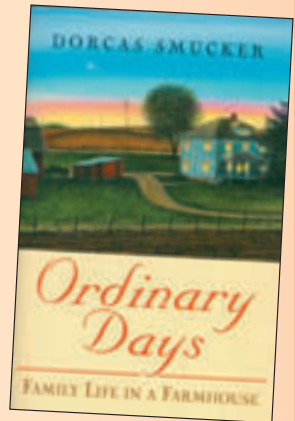
by *Linford Stutzman*

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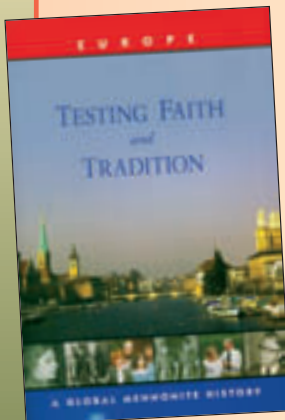
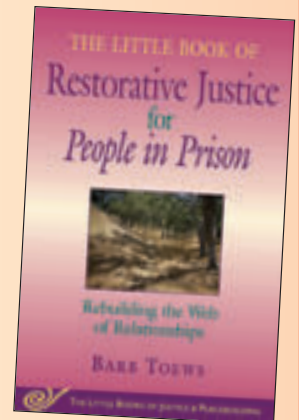
edited by *Wilbur J. Birky*

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# FOCUS

## Books & Resources

### Germanic Mennonite history book a vital resource

Urry, James. *Mennonites, Politics and Peoplehood: Europe, Russia and Canada, 1525–1980*. University of Manitoba Press, 2006, 400 pages.

Although this book deals only with Mennonites in the Germanic stream, it is a fine study nonetheless, combining exceptionally thorough research, good organization and an easy-to-read style.

One “learning” from this book is that, while these Mennonites often lived under special arrangements with autocratic rulers in communities separate from the larger society, this is not the whole story. In the 17th century, a number of Mennonites—especially in the Netherlands—were very active in movements to replace autocratic governance with constitutional and democratic rule.

In Russia, Mennonite colonies soon became instruments in the government’s plan to have them serve as models of social and economic development for other people; later, they were impacted in many ways by the broad social move-

ments toward greater national integration and democracy.

In the section on Canada, which deals primarily with Manitoba, Urry documents that in the pre-World War I era there was much more involvement in electoral politics than is generally assumed, but he also notes that in both World Wars Mennonites reverted to the practice of relating to the state primarily through their church leaders. Urry also notes how, in the 1950s, there was considerable new energy for political involvement, in part because of the appeal of the Social Credit party.

Urry’s account also shows that the teaching about not rendering military service has been accompanied by struggles of various kinds. For example, in Prussia in 1874, Elder Gerhard Penner was taken to court for refusing to give communion to a church member who served in the military.

Also evident is the tension between political involvement and the calls to withdraw and be separate. Urry notes several such calls from the *Kleine Gemeinde* (Small Church) congregations in Canada, which was renamed the Evangelical Mennonite Conference in the 1950s, following a 1948 migration to Mexico.

Some points in the book should have been checked more closely. The Mennonite people who moved from Manitoba to Mexico were

commonly referred to as “Old Colony,” never as “Old Order” (page 217); and the main migration of Old Colony people from Manitoba to Mexico took place after World War I, not after World War II (page 218).

Also to be noted are the book’s limited references to the quality of Mennonite political involvement. What have we contributed? What themes have politi-

cally involved Mennonites emphasized? A little more attention to these questions would enable the reader to more seriously consider the suggestion at the end of the book for greater political involvement. It might also make the book more helpful to people from other parts of the global Mennonite family.

Despite these criticisms, this well-written book will stand for many decades as a vital resource on the historic political involvement of Germanic Mennonites.  
—William Janzen

### New science fiction novel by Karl Schroeder

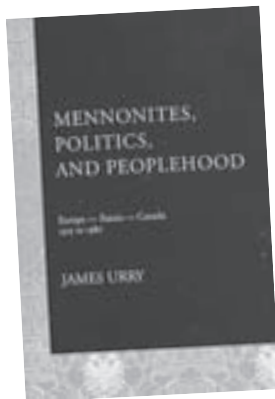
Karl Schroeder’s latest science fiction novel, *Sun of Suns*, was released earlier this month. Among his other books are *Permanence* (2002), which won the Aurora Award for science fiction and fantasy, and *Ventus* (2001), which was listed in the *New York Times* as a “notable book.”

Schroeder grew up in a Mennonite family in Brandon, Man., and was writing science fiction by the age of 21. He has lived in Toronto since 1986 and works as a consultant as well as a writer.

When asked in an interview by David Purlmutter about his Mennonite ethnicity, Schroeder said, “Culture and preserving your identity is a big concern for me. My last novel, *Lady of Mazes*, dealt with the question of how to keep one’s identity in an increasingly homogenized world of mass media and instant communications.” He said everyone needs to perform a balancing act between preserving their identity and engaging with the rest of the world.

More information about the author is available at [kschroeder.com](http://kschroeder.com).

—From a report by **David Purlmutter** and **Donovan Giesbrecht**



## Book profiles beginnings of denomination

Ens, Adolph. *Becoming a National Church: A History of the Conference of Mennonites in Canada*. CMU Press, Winnipeg, 2004, 258 pages.

If you have been baffled by the complexity of the Mennonite Church scene in Canada, Adolf Ens' *Becoming a National Church* will be a welcome help. Ens expertly guides readers through the hundred-year history of the Conference of Mennonites in Canada (CMC), recently expanded and renamed Mennonite Church Canada.

The Canadian Mennonite University history professor emeritus (and award-winning author of *Subjects or Citizens?*) begins by painting a minimalist picture of Mennonite migration groups and notes their reasons for coming to Canada. Further, through a broad survey of church records and various other sources, the author reconstructs the conference's beginnings with the German-speaking Rosenorter and Bergthaler churches of Saskatchewan and Manitoba, respectively.

In 1902 these *Gemeinden* (churches) began holding joint annual meetings to reflect together on their identity and mission as peace churches (particularly in times of war), and on how to carry out their ministries in and beyond their congregations



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more faithfully and effectively. Reflection papers on the central aspects of faith and life in the church—including membership issues and church discipline, the role of language and theological education, and women in leadership—were assigned to various committees and presented regularly at their assemblies. To foster unity, the conference also created and regularly updated common hymnals and fostered conference-wide communication through church-sponsored periodicals.

Through sizeable waves of new Russian Mennonite immigrants in the 1920s and '40s, this small conference soon expanded to include the increased number of congregations and area conferences in the five western provinces. From around the middle of the 20th century, the conference's active engagement in cross-cultural mission and development work (among First Nations people and internationally), and its sponsorship of refugees to Canada, added a multi-ethnic dimension to its character and broadened the conference's reach into Quebec and the Maritimes. Today, Mennonite Church Canada includes some 240 congregations.

Each chapter contains helpful tables with pointed information on each congregation's history within the conference.

Besides covering the inclusion of churches of French, Spanish and Asian language groups, and how this revitalized the conference, the book covers another significant development during the last decades of the 20th century—the integration in Canada of the older “Swiss and Amish” Mennonite conferences with the “Russian” Mennonites of the CMC.

Subsequently, a similar North America-wide merger of the General Conference Mennonite Church, of which CMC was a part, with the older Mennonite Church took place at the turn of this century. Out of this, two national bodies emerged: Mennonite Church Canada and MC USA.

This search for unity and faithfulness in mission, a strong motive in founding the CMC, is still unfolding. MC Canada recently reached an agreement with the Mennonite Brethren Church in Manitoba

to join in melding Canadian Mennonite Bible College and Concord College—along with Menno Simons College—into one Christian university. Moreover, a significant ecumenical step of MC Canada has been its recent decision to become an associate member of the Evangelical Fellowship of Canada and the Canadian Council of Churches.

*Becoming a National Church* will serve as an invaluable tool for local congregations and conference leaders, and as a handy textbook for courses on Mennonite history in Canada, appealing to specialist and amateur readers alike.

—Titus Guenther

*The reviewer is associate professor of theology and missions at Canadian Mennonite University. Currently on sabbatical, he is visiting professor at the Evangelical Faculty of Theology of Chile.*

## Literary journal published

The Department of English at Canadian Mennonite University (CMU) has just published the 2006 issue of *Soul in Paraphrase: A Journal of Literary Arts and Critical Inquiry*. This year's version—the third since it was created in 2003—is the “literary homage issue,” containing creative writing by 22 CMU students that responds to the writers they study in English courses. Some students adapted passages of Jane Austen to the style of American novelist William Faulkner, while others wrote parodies of famous poems. New to this year's issue is the section called “The other arts,” featuring drawings, photographs and a musical aria based on Charlotte Bronte's novel *Jane Eyre*. English professor and editorial advisor Sue Sorensen writes in the introduction that the journal's contents make clear the intelligence, creativity and ability of CMU students: “They are full of vitality and questions, generosity, Christian compassion, honesty and courage.”

—CMU release



# Sailing Acts: Following an Ancient Voyage



The Stutzmans' first voyage, just 16 miles long, involved a near collision with another boat, torrential rains, seasickness, and difficulty anchoring before a bemused crowd of spectators.

Seafaring isn't for the faint of heart. It wasn't for the Apostle Paul in the first century A.D.—shipwrecked, imprisoned, and often a stranger in foreign lands.

And it turned out to be a heart-stopping task some two thousand years later, when a professor and his wife undertook a 14-month journey *by sailboat!* They stopped in eight countries, visiting every site where Paul stopped on his tumultuous missionary journeys.

*Sailing Acts* traces this 21st-century voyage from Volos, Greece, to Rome, Italy, by car, by foot, by motorized scooter, but mostly on a 33-foot boat, logging more than 3600 nautical miles over two sailing seasons.

The book includes dozens of photos, maps showing the couple's travel routes, a list of all the repairs and replacements Stutzman made to the aging boat which he negotiated to buy sight-unseen, and an itinerary of places they visited.

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To engage the author for a presentation to your group about the "Sailing Acts" adventure, contact [ChurchRelations@emu.edu](mailto:ChurchRelations@emu.edu), or call 800/368-3383 and ask about the "Sailing Acts" presentation.



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## Letters

### Uncritical acceptance of Darwinism criticized

Re: "Pointing us to a loving God," May 29, page 6.

I cannot do justice in my attempt to refute Glen R. Klassen's arguments against intelligent design and his support of Darwinism, but I would like to make a few comments.

There are two examples in which he attempts to show that what appears to be intelligent design is really not design. In one, he states that the motor found in some bacteria that drives the flagellum (propeller) is really not an example of irreducible complexity because there are examples of other bacteria that have similar parts that are assembled into a pump. In the other example, he states that a stone arch is

**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](mailto: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.**

an example of something that need not have been irreducibly complex in the past because there might have been a wooden scaffold underneath the stones at some point.

Excuse me, but is not a pump an example of design? Is not a wooden scaffold being used to build an arch also an example of design? Why was an example not given that clearly illustrated the point he was trying to make? Perhaps there is none!

I also disagree with his comment that "biology would cease to be an

explanatory science and would just become a list and a descriptor of the many things the intelligent designer had done." In creation, God decreed that animals should reproduce according to their kind. In determining these relationships, the study of biology could be much richer than Klassen supposes, rather than being strait-jacketed by the necessity of having all aspects of biology conform to the tenets of Darwinism.

God using evolution as his method of creation is totally inconsistent with

JIM BROWN



**God, money and me**

**T**he life motto of an old friend of mine was "Make a difference." He was not interested in merely gliding through life. He wanted to make a positive impact on those he would encounter.

The apostle Peter writes, "Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received" (1 Peter 4:10). At first glance we

might focus our attention on the gifts we have received. But I am struck by the first part of the verse.

Peter explains that we are stewards or managers of the grace of God. We share responsibility in managing God's grace. What an incredible opportunity and incomparable trust. Consider this: For whom have we been a channel of God's grace? On the other hand, for whom have we been a barrier or obstacle to receiving God's grace?

One way to approach these two questions is in relation to how we manage our financial resources and our assets. We can use our money to isolate or insulate ourselves from the needs of others.

Or we can use our resources to engage others and connect them with the healing, nurturing grace of God.

For one couple, whenever their investments exceed a certain level they donate it for charitable work. A quilt

made by a church children's club in Saskatoon has been purchased and donated over and over again to help children in other parts of the world. Mennonite Disaster Service's new RV program enables people to use their own recreational vehicles as a means of serving at

disaster sites. One southern Manitoba congregation without its own building uses surplus funds to purchase and renovate

homes for immigrant families. The possibilities are endless when we allow God's grace to work through the money and resources under our management.

I remember hearing survivors of the Russian revolution and occupation sometimes ponder, "Why were we allowed to survive?" When I hear that question I think of the words of Mordecai to Esther, "Perhaps you have come... for just such a time as this" (Esther 4:14).

Many Mennonites in Canada have prospered materially in the last few generations. Imagine the difference we could be a part of by combining our North American wealth with the incredible grace of God.

*Jim Brown is a stewardship consultant at the Winnipeg office of the Mennonite Foundation of Canada (MFC). For stewardship education, estate and charitable gift planning, contact your nearest MFC office or visit [mennofoundation.ca](http://mennofoundation.ca).*

## Stewards of God's grace

**For one couple,  
whenever their  
investments exceed  
a certain level  
they donate it for  
charitable work.**

his nature. In my understanding, the only way to believe that “understanding of a cruel and wasteful process such as natural selection could point us to the love of God” is to twist the commonsense meaning of the words. How can God be a God of love if he creates through the cruel process of “the survival of the fittest,” especially if we are told in his Word that he created the world and all that was in it, and that it was good?

I am disappointed that *Canadian Mennonite* would promote such an uncritical acceptance of Darwinism.  
—James Wagler, Milverton, Ont.

## Corrections

The Nithview Community congregation in New Hamburg, Ont., is honouring Amsey and Leona Martin for their years of service on Nov. 19. Incorrect information appeared in the photo caption that accompanied the story on page 18 of the Oct. 2 issue.

## Pontius' Puddle



Cindy Thiessen has been named senior principal of the WMES Bedson and Agassiz campuses while continuing as site principal of the Agassiz campus. The new Grade 4 to 6 music teacher at Agassiz is Lori Hildebrand and the new resource teacher at Agassiz is Natalie Landgraff. Incorrect information appeared in the Sept. 18 article, “WMES welcomes new staff,” on page 23.

Brandon Leis performed the part of Simeon in the Ontario Mennonite Music Camp musical this summer. He was incorrectly identified in the photo-

graph on page 25 of the Oct. 16 issue.

*Canadian Mennonite* regrets the errors.

The Mennonite World Conference (MWC) story about CEMTA that appeared on page 23 of the Oct. 2 issue neglected to mention Seminario Evangélico Menonita de Teologia (SEMT). SEMT opened in Uruguay in 1956 and closed in 1974. CEMTA, the Mennonite seminary in Paraguay, began in 1977. The celebration marked the combined witness of the two seminaries over 50 years. MWC regrets the error.

MELISSA MILLER



Family ties

**T**wenty years ago, my son was born, an event that has brought much joy to my life. As a mother, I was blessed with the pleasure of nurturing a young life, passionate love, and a deep and secure attachment. My spiritual life deepened as I gained a body-knowledge that reflects a glimmer of the mothering love God steadfastly holds out to us.

Ten years ago, I had my third miscarriage. It was my last pregnancy and final attempt to add another child to our family. The lost pregnancies, and years of infertility, have been borne with great pain and grief. I have poured out many deep heartfelt cries about my worth as a woman and my trust in God's providence. The experience has produced spiritual fruit, though. I ponder God's inscrutable mysteries differently than before and I have loosened my grip on things-have-to-be-my-way, which allows me to glimpse previously unimagined possibilities.

During my times of yearning, I recalled Psalm 37:4: “[God] will give you the desires of your heart.” Full-bodied I sing the words of “Praise to the Lord, the Almighty”: “Hast thou not seen how thy heart's wishes have been granted in what he ordaineth.”

Like many who suffer from unfulfilled desires—infertile couples, single people who wish for a mate, those mourning loved ones—I wonder about the meaning of these words. A careful reading of the verse gives me pause.

## The desires of our heart

**When we delight in the Lord, do we see more naturally how it is that God fulfills our desires?**

First, the reader is told to “delight in the Lord,” then promised God's fulfillment of heart's desires. Is this a condition? When we delight in the Lord, are our desires aligned with God's providence? When we delight in the Lord, do we see more naturally how it is that God fulfills our desires?

Years ago when I hoped for another child, the number four appeared in my prayers and pondering. I thought it meant a second child would join us when my son was four, but his fourth year came and went with no additional children. Last year, a part of this desire of my heart was fulfilled. A delightful, lively four-year-old girl moved into our home with her parents. More than once over the last year, I've wondered: Is this what the number four meant all those years ago? My home again is blessed by the sweet presence of a child who is generous with her affection and eager to explore the world and its wonders.

While writing this column, she appeared at my elbow with lollipop in hand, to tell me she and her dad were going to the park. She blew me a kiss as she departed. Particularly because of my years of longing, I know how precious a gift it is to have her in my life.

Does God give us the desires of our heart? I have no definitive answer. The psalmist's counsel to delight in the Lord is sound. Who knows how such delight and desire might meet?

*Melissa Miller (familyties@mts.net) is a family life consultant, pastoral counsellor and author from Winnipeg.*

Nickel Mines, Pa.

## Amish thankful for donations

*The following is a statement of thanks from the Amish community in Nickel Mines—where 10 schoolgirls were shot (five fatally) on Oct. 2 by a gunman who then took his own life—for the donations and support they have received to help them with a variety of needs. Ed.*

**O**n Oct. 2, seven Amish families in our community experienced the unimaginable.... The whole community, Amish and others, were horrified and shocked that such evil could be done to the most innocent members of our peaceful community.

Messages of condolence and care, financial contributions, and offers of all kinds of assistance began to pour into the community almost immediately—from the local community and around the world. We, the people of the Nickel Mines community, are humbled and deeply thankful for this outpouring of love. Each act of kindness, the prayers and every gift, small or large, comfort us and assure us that our spirits will heal even though the painful loss will always be with us. Thank you for your generous kindness and for walking

with us in this “valley of death.”

In those first hours and days we experienced personally the love and care of our neighbours and the public and private service providers as they responded tirelessly and selflessly (including Mennonite Central Committee, Mennonite Disaster Service, the Anabaptist Foundation and the numerous banks and businesses that are collecting funds).

We thank people from the news media who sensitively reported our tragedy to the world and in many cases wrote thoughtful commentary that helped the world grapple with values that are dear to us—forgiveness, non-violence, mutual caring, simplicity and life in a community of faith.

The Roberts family (the wife and children of the man who killed and wounded the Amish students) is also

suffering. Please join us in showering care on them, praying for them and in assisting them with financial needs that they face.

We have organized the Nickel Mines Accountability Committee to receive contributions and apply them to the needs that resulted from the shootings—medical and counselling services, transportation for victims, transportation and extra living expenses for family members attending to the victims, rehabilitation, long-term disability care, modifications to homes or schools if needed to make facilities handicapped-accessible, and any other expenses resulting from the event.

Funds received in excess of what is needed to respond to the Nickel Mines Amish School tragedy will be contributed, as the accountability committee deems appropriate, to needs arising from other tragic events within or outside the Amish community.

— Nickel Mines Accountability Committee release

### News brief

#### MC Canada donations ahead of projections

The financial performance of Mennonite Church Canada continues the positive trend begun last year. Donation revenue is about 3.2 percent ahead of projections, while expenses are more than 1 percent less than planned. Leaders are optimistic and hopeful about how the rest of the year will shape up. Typically, two-thirds of donations are received in the second half of the fiscal year. Ministry is being adequately funded and confidence is growing for planning the next steps for what MC Canada is called to do, say leaders.

—MC Canada release by **Dan Dyck**



**In the southern Mexican state of Guerrero, farmers plant on sloping hillsides that erode when rains hit the parched land. Mennonite Central Committee (MCC) workers, in addition to helping farmers improve the health of the soil, are working to encourage families to plant trees or grass—such as the vetiver grass (pictured)—that can help hold the soil in place. Vetiver grass has roots that go three metres down into the soil. “It grows together and forms a barrier where water can pass through, but the good dirt stays behind,” explains Derek Hostetler, left, pictured with MCC worker Francisco Magaña Wuence.**

Photo by Matthew Lester

Qosseya, Egypt

## Turning the desert green

**N**early eight hectares of Egyptian desert will soon be irrigated through a joint water project of the Coptic Orthodox Church and Mennonite Central Committee (MCC). Said Coptic Orthodox Bishop Thomas of the land, “It is barren now, but soon it will be green.”

And not only will the brown desert turn green, it will be an “organic” green, according to Thomas. The church’s agricultural training centre will reclaim desert as farmland using organic agricultural techniques.

This project—undertaken by the Coptic Orthodox Church Diocese of Qosseya—was made possible through a grant of \$45,000 from MCC. The funds are being used to drill a well and develop an irrigation system. The well, drilled at a depth of 158 metres, has the capacity to provide irrigation for a proposed expansion of an additional eight hectares.

Reclamation of desert land is critical in Egypt, which has a population of 76 million and a high rate of population growth. More than 95 percent of Egypt’s population lives on five percent of its land, concentrated around the Nile River.

Although less than four percent of Egypt’s total land area is arable, agriculture plays an important role in the Egyptian economy and food supply. Industrial vocational training centres are fairly common in Egypt, but there is little opportunity for farmers to

learn specialized farming techniques and grow chemical-free produce, explains the bishop.

The organic agricultural training centre, which will also include basic housing for participants, is located at the diocese’s Anafora Center in the northern desert about 80 kilometres north of Cairo.

About 20 families, selected by the diocese, will participate in the one-year training program. The first session got underway this spring with the seeding of the first crop. Corn, cucumber, tomatoes and hibiscus for teas and medicines are the main summer crops, and wheat, beans, potatoes, garlic, onions, dill and herbs are winter crops.

In addition to learning farming techniques, participants will develop a marketing cooperative for sharing production costs and farm income. Twenty per cent of the profits will be reinvested in the project for growth and sustainability.

The training centre will provide safe food for local markets, improve employment opportunities for people in rural areas, give participants skills to implement new farming methods, and raise awareness of organic farming, food safety and protecting the environment.

“We will teach people how to produce ecologically with the concept of taking care of nature,” he says, adding the program also includes spiritual teachings. “The seeds, earth, air and water are blessings that God has given us.”

MCC has been placing service workers in Egyptian church settings since 1973. This involvement grew out of relationships MCC built when sending relief shipments in response to devastation caused by the 1967 war between Egypt and Israel. MCC currently has 15 service workers and staff in Egypt.

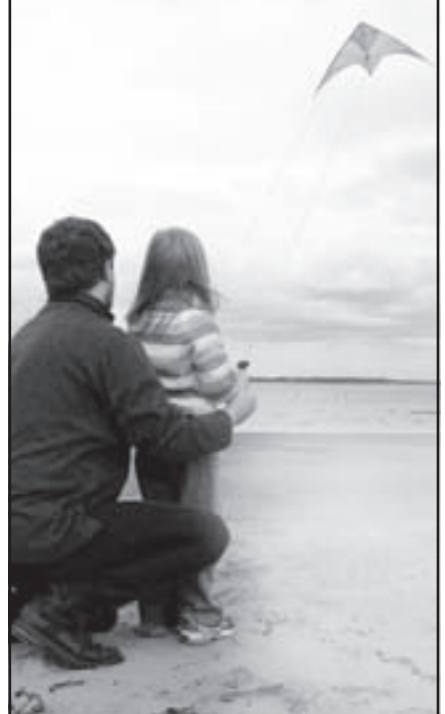
—MCC release  
by Gladys Terichou



Photo by Gladys Terichou

**An irrigation system funded by Mennonite Central Committee makes it possible for Bishop Thomas and his diocese to reclaim desert land in Egypt as farmland.**

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Kherson, Ukraine

## Seeing opportunity in a pregnant rabbit

**N**ina Ivanovna insisted that we accompany her to the *saray*—a small shed in a designated urban area in Kherson where residents keep garden plots and carry on small scale farming—to see her goats, chicken and bees.

Best described as a jovial *babushka* (“grandmother” or “old lady” in Russian), Ivanovna explained that she and her husband receive only a meagre pension and are barely able to make ends meet.

While at the *saray*, she approached a rabbit cage, quickly plunged in her hands and held up one rabbit for our examination. She explained that her neighbours had given her this rabbit for food, but when she held it in her hands she sensed that the animal was pregnant. “Since then, this rabbit has already given me three more rabbits,” Ivanovna said.

There are people like Ivanovna everywhere in Ukraine, where poverty is omnipresent and hope is hard won.

Often people who live in desperate situations end up asking for money to improve their living conditions. Not the case with Ivanovna. Instead, she thanked Mennonite Church Canada, which, through the ministry of Witness workers Cliff and Natasha Dueck, established a church in her neighbourhood.

“We have no transportation to go far away for a church service. Thank you for bringing the church here close to home,” she said. “Please pray for us.”

Prayer is needed for all of Ukraine. In this matriarchal society, Vasya, a young Christian leader, said, “If you ask me to define my country in one sentence, I would say, ‘I see a huge woman, a *babushka* kind of person, with a rolling pin in her hand trying to keep her drunkard husband under control.’”

A small group of young church leaders in Mis noted that practically no couples regularly attend church services in the area anymore. The majority of the faithful comprise older women and young people. This image of a church made up only of old ladies and youths is troubling.

One young minister recounted that, after the fall of communism, there was a great spiritual vacuum in the country. For a number of years, people tried to fill this vacuum by accepting Christ into their lives. Now, the movement has faltered and few new people join churches.

Others embraced witchcraft and other kinds of divination. But they are also discovering that witchcraft does not resolve their problems.

One other powerful impression, though, was evident in Mis—the attachment of the youths and their young church leaders to their pastor. They didn’t speak of their pastor’s inspiring sermons, his entrepreneurial endeavours or his pastoral care.



Photo by Tim Froese

**Nina Ivanovna holds up her multiplier rabbit for neighbourhood children to pet.**

Rather, they were in awe of his family life. They admired the way he related to his young wife. They spoke glowingly of the way he cherishes her and speaks to her. They all dreamed of a family life like his.

— **Hippolyto Tshimanga**

*The author is the Europe and Africa Mission Partnership facilitator for Mennonite Church Canada Witness.*



**“If you ask me to define my country in one sentence, I would say, ‘I see a huge woman, a *babushka* kind of person, with a rolling pin in her hand trying to keep her drunkard husband under control.’” The cartoonist is Vasya, brother to Mennonite Church Canada mission worker Natasha Dueck in Ukraine.**

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Matheson Island, Man.

## Youths bond through camping ministry

**T**eenagers don't need to be preached at. They need to be given something to do. And that's just what we did.

At a youth pastor cluster meeting in January I heard that there were some northern communities looking to do camp in the summer. And since I was looking for a summer trip with my youths, I figured that I would look into this.

One thing led to another, and in the end the Matheson Island Chapel had invited the Springfield Heights Mennonite Church youth group to do summer camp.

My understanding of mission had been that there has been a lot of doing mission "to" a group of people. But since there already was a church on the island, and it was helping us run the camp, this was going to be a mission trip where we did mission "with" a group of people.

Whether it was through devotions, or a smile, during chapel, or wondering at creation, God was present and almost everything we did pointed to God.

Looking back, it was a wonderful week. We are grateful to everybody who offered their help, support and prayers, and trust that God's kingdom got a little bit bigger after our week on Matheson Island.

—**Kyle Penner**

### A glimpse of the kingdom

Picture this: 22 city slickers packed into a school bus with all our bags, goods and supplies. We left on a cool Sunday morning on July 9, on a mission to set up a camp on Matheson Island on Lake Winnipeg. We had

little expectations, but were prepared for just about everything. Our skills, patience, energy and creativity were all put to the test over the next week.

We were blessed with the presence of 23 campers, aged five to 14. They came from Matheson Island and all over Canada.

Our schedules were very flexible, as were the youth staff. On some especially hot days we changed nature activities to swimming—for more time to cool off. The staff just helped each other out so willingly, many times having no idea what the expectations were in their new position. But as we

at Matheson Island closer together, and hopefully we can further God's kingdom in the future as well.

—**Melanie Kampen, Grade 12**

### I left my heart on Matheson Island

On an unusually freezing July morning, 17 youths from the Springfield Heights Mennonite Church, accompanied by five leaders, piled into a bus. After a long, cold and bumpy bus ride, we arrived at a small Metis fishing community somewhere on Lake Winnipeg called Matheson Island.

A typical day at Camp Matheson Island included meals at the local community hall followed by one of four activities—nature, swimming, games/archery, and crafts. The evenings were spent playing a game, which was followed by chapel led by Kyle Penner. The older campers were then sent off to their cabins, where they took part in nightly devotions with their counsellors.

One night a thunderstorm struck the small camp and all the female staff and campers who were sleeping in tents were thoroughly drenched, along with most of their things and blankets. In order to get them dry, the smaller tents were moved underneath a 30x30-foot tent. All the staff and campers helped each other. The boys offered towels to dry off the insides of the tents

and the male staff worked together to move tents quickly and efficiently. It was amazing to see.

The week was filled with laughter, joy and amazing God moments. I cannot speak for my fellow youths, but I certainly left my heart on Matheson Island.

—**Melissa Penner, Grade 11**



Photo courtesy of Kyle Penner

**A typical day at Camp Matheson Island included meals at the local community hall followed by one of four activities—nature, swimming, games/archery, and crafts.**

all worked together, everything was fluid.

We also had chapel each evening. I have never in my life heard 23 children sing with such energy and heart!

The week was long, mostly hot and simply amazing. But I truly believe that this experience brought the youths of Springfield Heights Mennonite Church and those involved

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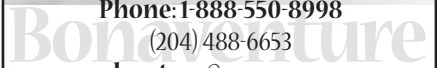
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## People&Events

**Stockholm, Sweden**—The Swedish Fellowship of Reconciliation (SWEFOR) has awarded the SWEFOR Prize for Nonviolence 2006 to Justapaz for its work in Colombia. Justapaz is the acronym for the Christian Center for Justice, Peace and Nonviolent Action, a ministry of the Mennonite Church in Colombia for the past 16 years. The SWEFOR board of directors chose Justapaz for the award because it is “a source of inspiration for individuals and other nonviolent movements on how it is possible to work with active nonviolence in spite of the risks of a violent society.” This year, Justapaz joined other institutions in initiating a national consultation on peace. For the first time, Colombian churches that gathered there adopted a proposal for peace and a framework to carry it out.  
—MWC release

**Winnipeg**—The *Mennonitische Rundschau*, a German periodical of the Canadian Conference of Mennonite Brethren Churches, will release its final edition in January 2007. A 1998 task force decided that a continued decline in reader-

ship would indicate the need to conclude this ministry. A survey completed in May confirmed a significant decline. Consultations with pastors, lay leaders and conference executive staff led to the decision to end the *Rundschau's* ministry on a strong note, celebrating 130 years of publication in January. The conference counts it a privilege to have been involved in this ministry, and thanks God for how he used the *Mennonitische Rundschau* to bless German-speaking readers for more than a century.  
—Canadian Conference of MB Churches release

## Transitions

### Births/Adoptions

**Boynton**—to Carissa and Jeff, Emmanuel Mennonite, Abbotsford, B.C., a son, Isaac Jeffrey, Oct. 2.

**Derksen**—to Ana and Chris, Wanner Mennonite, Ont., a daughter, Emily, Oct. 1.

**Friesen**—to Candice and Ryan, Elim Mennonite, Grunthal, Man., a son, Benjamin Ryder, Aug. 29.

**Friesen**—to Tammy Sawatzky and Reynold, Bethel Mennonite, Winnipeg, a son, Caleb Paul Sawatzky, Sept. 23.

**Friesen**—to Tanya and Dan,

Vineland United Mennonite, Ont., a daughter, Ava Marie, Sept. 28.

**Orlaw**—to Barb and Paul, First Mennonite, Edmonton, a daughter, Natasha Elizabeth, Sept. 29.

**Smit**—to Rachel and Eryn, Vineland United Mennonite, Ont., a daughter, Bailey Nicole, Aug. 12.

**Strickland**—to Rita and Richard, Vineland United Mennonite, Ont., a daughter, Sophia Kathe Ruth, Oct. 3.

**Suderman**—to Rebecca and Derek, Hagerman Mennonite, Markham, Ont., a daughter, Eden Beth, in Waterloo, Ont., July 14.

**Van Arragon**—to Lyse and John, Wanner Mennonite, Ont., a daughter, Sophie Grace, Oct. 10.

### Marriages

**Braun-Lampman**—Greg and Amanda (Vineland United Mennonite, Ont.), June 16.

**Brubacher-Heidebrecht**—Jon (Vineland United Mennonite, Ont.) and Heather, in St. Catharines, Ont., Oct. 6.

**Driedger-Mastronardi**—Michael and Stephanie, North Leamington United Mennonite, Ont., Sept. 30.

**Harder-Friesen**—Ryan and Catherine (Graysville Mennonite, Man.), in Carman, Man., Sept. 23.

**Janzen-Fredrickson**—Jason and Jory, Schoenfelder Mennonite, St. Francois Xavier, Man., Sept. 23.

**Janzen-Stanley**—Paul and Polly, Rockway Mennonite, Kitchener, Ont., in Kimberley, Ont., Sept. 23.

**Krasnianski-Unger**—Stephen and Christine (Graysville Mennonite, Man.), in Stephenfield, Man., Sept. 9.

**Stewart-Cornies**—Tom and Teresa (Sargent Avenue Mennonite, Winnipeg), in Winnipeg, Oct. 7.

**Thompson-Neufeld**—William and Jodi (Vineland United Mennonite, Ont.), Sept. 2.

### Deaths

**Bender**—Clayton, 91 (b. April 22, 1915), East Zorra

Mennonite, Tavistock, Ont., Sept. 28.

**Braun**—Susan, 85, Sargent Ave. Mennonite, Winnipeg, Sept. 20.

**Cober**—Donald, 84, Floradale Mennonite, Ont., Sept. 8.

**Friesen**—Jacob D., 83, Warman Mennonite, Sask., Sept. 20.

**Goertzen**—Mary, 99, Winkler Bergthaler Mennonite, Man., Sept. 5.

**Harder**—Mary, 92, Vineland United Mennonite, Ont., in Waterloo, Ont., July 25.

**Jansen**—Walter, 93, North Kildonan Mennonite, Winnipeg, Sept. 16.

**Janzen**—Harry D. 56, Schoenfelder Mennonite, St. Francois Xavier, Man., Sept. 17.

**Kope**—Henry, 85, First Mennonite, Saskatoon, Sept. 30.

**Krahn**—Anna, 88, Elim Mennonite, Grunthal, Man., Aug. 25.

**Reimer**—Brenda, 41, Vineland United Mennonite, Ont., July 22.

**Schoenfeld**—Anton (Tony), 77, North Kildonan Mennonite, Winnipeg, Sept. 13.

**Sellge**—Erna, 86, Elim Mennonite, Grunthal, Man., Sept. 25.

**Tenbroeke**—Colin, 15, son of James and Cynthia Tenbroeke, North Leamington United Mennonite, Ont., Aug. 30.

### Baptisms

**First Mennonite, Calgary**—Alex Grebely, Marty Grebely, Jeff Wiehler, Oct. 8.

**Grace Lao Mennonite, Kitchener, Ont.**—Sypha Lim, Laddavanh Phady, Oct. 8.

**North Kildonan Mennonite, Winnipeg**—Rob Bell, Connie Bell, Oct. 1.

**Peace Mennonite, Richmond, B.C.**—Jessica Chen, Oct. 10.

Canadian Mennonite welcomes *Transitions* announcements within four months of the event. Please send *Transitions* announcements by e-mail to [transitions@canadianmennonite.org](mailto:transitions@canadianmennonite.org), including the congregation name and location. When sending death notices, please include birth date and last name at birth if available.



**James M. Harder was installed as Bluffton University's ninth president by Morris Stutzman, chair of the board of trustees, on Oct. 8. "My hope is for Bluffton University to move forward in the years ahead, continuing to extend its reach in support of the purposes of God's universal kingdom," Harder said upon being formally installed.**

## Mennonite Church Canada

### Prayer requests

As autumn travel and work schedules escalate, remember to pray for Witness workers around the world as well as MC Canada staff and congregations:

- Pray that the eyes of Cheryl Woelk, Witness worker and head teacher at Connexus Language Institute of the Korea Anabaptist Center in Seoul, South Korea, remain continually open to the gifts of other cultures and that we as a church would remain open to the wealth of cultural diversity that contributes to our Anabaptist perspective.
- MC Canada-sponsored missional training events on the theme of “God’s People Now: Transforming congregations in worship,” in Ontario, Nov. 10 to 12, and in Saskatchewan, March 30 to April 1. Pray for all the teachers and participants that the presence of God’s transforming Spirit will use this course to renew missional energy in our congregational worship.
- Tim Froese, Mennonite Church Canada Mission Partnership facilitator for Latin America, is visiting mission partners and mission workers in Colombia and Chile. He will return on Nov. 11. Pray with him as he hopes these visits will provide opportunities for listening, orientation to ministry and cultural contexts, effective planning, and encouragement to workers and ministry partners.

—Hinke Loewen-Rudgers

## Mennonite Church Eastern Canada

### Workshops for teachers, committees

Gather 'Round Curriculum Workshops have been planned for the three newly created

regions. This curriculum is a collaborative project of MC Eastern Canada, Mennonite Publishing Network and MC Canada. This workshop, “Let’s talk about Gather 'Round: Now that we’re using the curriculum, what’s next?” is for Sunday school teachers to come together to share with each other what’s working for them, and to plan for upcoming lessons:

- **Nov. 15:** Western Region—Valleyview Mennonite Church, London, 7:30 p.m.
- **Nov. 22:** Eastern Region—Hamilton Mennonite Church, 7:30 p.m.
- **Nov. 29:** North Central Region—Elmira Mennonite Church, 7:30 p.m.

On Nov. 4, MC Eastern Canada is providing a workshop, “Fostering effectiveness in ministry: Review process under review,” with Sue Steiner and Muriel Bechtel at Waterloo North Mennonite Church, beginning at 9 a.m. Pastor Congregation Relations Committees or those responsible for carrying out pastoral reviews in congregations will benefit from this workshop. The workshop will introduce a new model for pastoral reviews that MC Eastern Canada and the wider denomination have been developing. Its aim is to solicit feedback in a way that will strengthen both the pastor’s and the church’s ministry.

For any of these workshops, contact Joan Schooley at 1-800-206-9356 or joan@mcec.ca.

## Mennonite Church Manitoba

### Partnership circles meeting planned

Riverton Fellowship Circle is hosting the fall gathering of aboriginal and non-aboriginal Mennonite Church Manitoba congregations that are in partnerships with each other. Within the larger partnership

circle are ministry circles, which include the partnering of two or more congregations.

This meeting will give time for reporting from the ministry circles on the past year. There will be time for some evaluation and reflection on the present structure of the partnership and ministry circles.

“Some new congregations who have an interest in developing a partnership are planning to join the meeting as observers,” noted Norm Voth, director of Evangelism and Service Ministries.

“We are still looking for more congregations that are interested in partnering. Partnering involves participating in a circle of aboriginal and non-aboriginal congregations in order to worship together, to learn, to multiply gifts, to help each other grow in faithfulness and in missional identity,” said Voth.

For more information, or to attend the meeting, contact Norm Voth at 204-896-1616.

## Mennonite Church Saskatchewan

### Churches begin pastoral searches

Grace Mennonite Church in Prince Albert will be looking for a new pastor next year.

On Oct. 1, a letter of resignation was read to the congregation by pastor Ed Olfert. Olfert, who has served at the church for 11 years, will continue until the end of 2006 before leaving to take a break from ministry.

Olfert came to the 85-member congregation with no Bible school education and with only three years of training at Rosthern Junior College as a boy’s dean.

“I came with no pastoral experience,” said Olfert, who pointed out that the church was very patient with him as he took on the challenge. His lack of training, however, has

not impeded his work. “About 80 percent of the time, it’s been a plus,” he said, explaining that it helped him see things from a different, fresh perspective.

Olfert and his wife Holly plan to stay in Prince Albert.

Over the summer, Mandarin pastor Magdalena Widjaja decided to step down from her duties at Grace Mennonite Church in Regina. The Chinese group meeting there had dwindled to only three families and the needs of the congregation had changed.

Following a congregational meeting, the membership decided against hiring another Mandarin pastor. The church did decide, however, to support various ethnic ministries.

“We have reaffirmed we are a multi-cultural congregation,” said co-pastor Karen Martens Zimmerly. What that means in practical terms is still being worked out, but the desire of the church is “to be more intentional in reflecting the cultures around us,” she said.

Ideas include encouraging the Laotian community worshipping at Grace to read scripture passages in Lao during Sunday morning worship, singing German hymns, and using PowerPoint to display the Bible verses in one language while they are read in another.

## Mennonite Church Alberta

### As Alberta booms churches build

Tofield Mennonite Church began building a sanctuary addition onto its facility in April. Currently, the exterior of the building is almost complete and drywalling is progressing.

Calgary Vietnamese Mennonite Church has postponed celebrating its 25th anniversary until 2007 because of the construction of an addition

**Continued on page 28**

**TheChurches** From page 27

onto its building.

Calgary's Trinity Mennonite congregation continues to rejoice in the completion of its new facility and the miracle of coming in on budget in spite of Alberta's upwardly spiralling construction costs.

**Camp Valaqua hosts successful work day**

Camp Valaqua hosted a successful fall work day on Oct. 14. Volunteers came from across the province to help with after-summer cleanup and winter rental season preparations.

Wood was chopped and stacked, buildings and cabins were cleaned, eavestroughs were cleared, and canoes and

docks were stored for the winter season.

Camp board chair Paul Neufeldt felt that the volunteer turnout was good for a fall work day, and important tasks were accomplished.

**Mennonite Church British Columbia**

**Sherbrooke enjoys Vietnamese feast**

Members of Sherbrooke Mennonite Church in Vancouver enjoyed a delicious dinner after church on Thanksgiving Sunday, Oct. 8, but it was not what many would consider a traditional Canadian Thanksgiving meal.

Vancouver Vietnamese Mennonite Church, which meets at Sherbrooke, treated

about 150 people to a meal that included barbecued pork, lemon grass chicken, spring rolls, "broken rice," Vietnamese-style chicken and clear mushroom soup, and a jellied square called *aga aga* for dessert.

In hosting the event, the Vietnamese congregation said thank you to Sherbrooke for the use of the church building and for other assistance it provides. Both groups hope the tradition will continue.

**Youth pastor begins at Greendale**

Darren Derhousoff is the new youth pastor at First Mennonite Church of Greendale. He began his position on Oct. 1.

Derhousoff comes from The

Pas, Man., and studied at Briercrest Bible College. This is his first full-time position in ministry. He is married to the former Alyssa Froese.

Derhousoff joins lead pastor George Hoepfner on the ministry staff at Greendale.

*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.*

ED JANZEN



**From our leaders**

I don't have a cell phone. I admit that I adopt technology almost as readily as anyone else, but I do make that exception. Friends and sales people have asked me why I don't have one. The only response I give is that I am happy not to have to answer the phone; I do enough of that at home. But underneath I think I have deeper fears about technology.

My role at MC Canada is as chair of the Support Services Council. Our responsibility is to manage the property, publicity for the church, human resources, resource development, the pension plan and benefits, information technology and other things not directly related to the mission of the church. That's why we are called "support."

Our staff use technology extensively and I am always amazed at what can be achieved by modern technology. Dan Dyck produces a large variety of videos about the church through technological means. Al Rempel analyzes the statistical data on his computer and develops PowerPoint presentations. Grant Klassen keeps websites humming. Kirsten Schroeder tracks pension and benefit enrolment. Lynette Wiebe uses her gifts—and her computer—to make materials churches receive visually interesting and attractive.

Basically when a new technology comes along, we buy it and use it. To the best of my knowledge, we have never discussed if we should or shouldn't. It's there—we get it.

The Amish take a different view. When a young man wants to visit his girlfriend, he cannot drive there in his car or hop on a motorcycle or even ride a bicycle. But he

can put on his inline skates and propel himself there. Some say it is faster than a horse and buggy. The Amish analyze technology carefully and adopt some of it and reject a great deal more of it. They have values of separation from the world, of humility, of simplicity, and of submission. Many technologies violate these values—cars drive families apart and are flashy; telephones connect to the world and promote a separation of community.

When I worked on staff at McMaster University, I would occasionally see George Grant, one of Canada's pre-eminent philosophers of the last century. He wrote extensively about technology and saw it as destructive of community, virtue and religion. To him, religion, art and philosophy were values of a higher order because they were participative. We might say they are communal. These are values we practise at church and at assembly.

There is no easy way out of our technological society.

Some think our values can co-exist with technology. I'm not so sure. I think I see a drift to individualism in our community, some of it propelled by technology. Have you ever known someone who has all the latest communication devices, but you can never reach them?

If we lose our sense of community, I fear we will have destroyed some of the core of our spiritual life. But I will probably end up getting a cell phone anyway. You can't really exist without it, can you?

*Ed Janzen is MC Canada's Support Services Council chair.*

**Should I get a cell phone?**

**Friends and sales people have asked me why I don't have one.**

## Reading dates for new anthology announced

**Abbotsford, B.C.**—After three years of work, writer and editor Elsie K. Neufeld announces that *Half in the Sun: Anthology of Mennonite Writing* has now been published.

While other anthologies of Mennonite writing exist, this is the first anthology of West Coast writers. Although several contributors originate from the Prairies, all contributors to *Half in the Sun* currently live in B.C.

This unique collection brings together new, recently emerging, established and prize-winning writers and includes works of fiction, non-fiction and poetry. And while other published Mennonite writing has been characterized as dark, bitter or brooding, this anthology does not share that characterization.

“Our group of West Coast writers...seemed much more at ease with their past,” says Robert Martens, a member of the anthology’s editorial committee. “The difficulties were frankly acknowledged—we weren’t kidding ourselves—and then often gave way to some sort of acceptance.”

Upcoming readings from the new anthology are slated for:

- **Nov. 7** at the Langley, B.C., Arts and Peace Festival, 7:30 p.m., at Langley Mennonite Fellowship;
- **Nov. 23** at Hodson Manor, Vancouver; and,
- **Nov. 24** at the University College of the Fraser Valley, Abbotsford, 7 p.m.

—**Angelika Dawson**

## Calendar

### British Columbia

**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.

**Feb. 23-24:** MC B.C. annual delegate sessions. Location TBA.

**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.

**May 27:** Covenanting celebration for MC B.C. Sunday morning service details and location TBA.

### Alberta

**Nov. 26:** Installation service for pastor Terry Lesser at Springridge Mennonite Church, Pincher Creek.

### Saskatchewan

**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.

**Nov. 15-25:** Ten Thousand Villages festival sales—Catholic Parish Centre, Fort Qu’appelle (15); Bethany Mennonite Church, Lost River (18); Luseland (18); Rosthern Mennonite Church (25); Grace United Church, Weyburn (25).

**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.

**Feb. 23-24:** MC Saskatchewan annual delegate sessions, at Western Christian College, Regina.

### Manitoba

**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: “Sacred spaces, sacred places: Mennonite architecture in Russia and Canada.” 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.

**Nov. 26:** Winnipeg First

Mennonite Church Choir presents Schubert’s *Deutsche Messe*, a choral tribute to Ernest Enns, at both the 9:30 and 11 a.m. services.

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

**Dec. 3:** Winnipeg First Mennonite Church presents Part 1 of Handel’s *Messiah*, 7 p.m.

**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*. Visit [cmu.ca](http://cmu.ca) for more information.

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

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

**Jan. 29:** Westgate Mennonite Collegiate open house.

**Feb. 2-4:** MMYO senior high youth retreat at Camp Koinonia.

**Feb. 9-11:** MMYO junior high youth retreat at Camp Moose Lake.

**Feb. 20-21:** CMU winter lectures with Robert Russell, professor of theology, Graduate Theological Union. Topic: “Science and theology.” Visit [cmu.ca](http://cmu.ca) for more information.

**March 4-7:** “Sharing the faith in a pluralistic and post-Christian society” conference at CMU. Speaker: Joe Boot of Ravi Zacharias International Ministries Canada.

**March 9-11:** MMYO junior high youth retreat at Camp Moose Lake.

**March 23-25:** MMYO junior youth retreat at Camp Moose Lake.

**April 13-15:** Manitoba Mennonite Worldwide Marriage Encounter weekend, in Winnipeg. For more information, visit [marriageencounter.org](http://marriageencounter.org).

Continued on page 30

**ToMorrow** From page 29

**April 19-21:** Westgate Mennonite Collegiate senior high musical.  
**April 21:** CMU spring concert.  
**May 5:** Manitoba Women in Mission annual Enrichment Day.  
**May 16:** Westgate Mennonite Collegiate work day.  
**May 24:** Westgate Mennonite Collegiate Grade 10 to 12 spring concert at Bethel Mennonite Church.  
**May 28-30:** Plus 55 retreat at Camp Moose Lake.  
**May 31:** Westgate Mennonite Collegiate Grade 7 to 9 spring concert at Bethel Mennonite Church.

**Ontario**

**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. 4:** Five on the Floor CD release party and fundraising concert for Toronto Mennonite Theological Centre, at Church Theatre, St. Jacobs, 8 p.m.  
**Nov. 5:** Hymn sing at St. Agatha Mennonite Church, 7:30 p.m.  
**Nov. 5:** Menno Singers present "Music of Heaven and Earth: Distler and Victoria," Zion United Church, Kitchener, at 3 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).  
**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. 11:** DaCapo Chamber Choir presents "Twilight: There Will Be Rest," at St. John the Evangelist Anglican Church, Kitchener, at 8 p.m.  
**Nov. 12:** UMEI board fundraising lunch, Leamington.  
**Nov. 18:** "Crokinole and its history" event, hosted by the Mennonite Historical Society of Ontario, at Conrad Grebel's Great Hall, at 2 p.m.  
**Nov. 18:** Fairview Mennonite Home, Cambridge, annual handicraft sale featuring wood crafts, Christmas wreaths and decorations, quilts and fresh baking; 9 a.m. to 2 p.m. Lunch available.  
**Nov. 18, 19:** Soli Deo Gloria Singers' "Joy, peace, love God" concerts in Leamington—Faith Mennonite Church at 8 p.m. (18), UMEI at 3 p.m. (19).  
**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.  
**Nov. 24-25:** UMEI Grade 11 drama presentation, Leamington.  
**Dec. 1-3:** Ten Thousand Villages' Mennonite Christmas Festival at the Harbourfront Centre, Toronto; 6 to 10 p.m. (1), 10 a.m. to 6 p.m. (2), noon to 5 p.m. (3).  
**Dec. 9,10:** Menno Singers present "Christmas Meditations"—Zion United Church, Kitchener, at 8 p.m. (9); Steinmann Mennonite Church, Baden, at 7 p.m. (10).  
**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.  
**Feb. 21:** Rodney and Lorna Sawatsky Lecture with Reginald Bibby, at Conrad Grebel University College Great Hall, 7 p.m.  
**March 4:** Menno Singers present "By the Babylonian Waters: Bach and Lalande," at Zion United Church, Kitchener, at 3 p.m.  
**March 15-16:** Bechtel Lectures with Sandra Birdsell at Conrad Grebel University College Great Hall, 7:30 p.m. each evening.  
**April 28, 29:** Pax Christi Chorale's 20th anniversary gala concert, "The Music Makers: Elgar, Handel, Ager,"

7:30 p.m. (28), 3 p.m. (29), at Grace Church-on-the-Hill, Toronto. To order tickets, visit paxchristichorale.org.  
**May 12:** Menno Singers present "Spring Fling" with soloist Brandon Leis, at Zion United Church, Kitchener, at 8 p.m.

**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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## News brief

### MCC helps Nigerians displaced by dispute

Mennonite Central Committee (MCC) helped to provide food and other aid to about 4,000 people who were displaced by a conflict in central Nigeria's Plateau State.

Violence broke out this spring in the farming town of Namu because of a land rights dispute between two ethnic groups, according to news reports. Several days of fighting caused an estimated 200 deaths and displaced several thousand people.

About 4,000 people took shelter at a military barracks in the city of Shendam, where MCC workers discovered they had no food several days later. MCC provided \$13,600 to purchase food for one week, as well as eating utensils, sleep-

ing mats, cooking pots and painkillers.

The distribution was carried out by the Nigerian Red Cross Society and the Emergency Preparedness Response Team, a network of Nigerian organizations that MCC helped form in 2005 to mediate conflicts in Plateau State.

—MCC release by **Tim Shenk**

### For rent

We would be interested in being contacted by any "family committees" planning to celebrate the **200th anniversary of the coming of Abraham Weber, Benjamin Eby, Peter Erb, John Eckert, and Fredrich Eckert, to Waterloo County in 1807.** Contact Doug Snyder by phone: 519-886-3230, or e-mail: [doug@snyder-gallery.com](mailto:doug@snyder-gallery.com).

## Employment opportunities

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 [rwiensc521@rogers.com](mailto:rwiensc521@rogers.com) or by phone at 416-252-2824.

COALDALE MENNONITE CHURCH  
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.

**Part-time Director of Music** needed. Responsibilities include leading and/or accompanying worship music, organizing special music, and planning worship with pastors. Send resume to Grace Mennonite Church, 677 Niagara St., St. Catharines ON, L2M 3R4, or call 905-935-6112, or e-mail: [theooffice@gracemennonite.com](mailto:theooffice@gracemennonite.com).



MENNONITE BENEVOLENT SOCIETY  
[www.mbs-bc.org](http://www.mbs-bc.org)

**Chief Operating Officer  
Menno Home & Hospital**

As part of Menno Place, an 11-acre campus of care in Abbotsford, British Columbia, Menno Home & Hospital employs over 500 staff in providing residential complex care to 347 residents. Reporting to the CEO, you will be a key member of the MBS Leadership Team and contribute to the effective management of MBS operations.

Your primary responsibilities will include:

- Providing leadership to the delivery of quality resident care programs and services.
- Planning and implementing operational efficiencies.
- Ensuring responsible management of fiscal, capital and human resources.

You will have significant academic qualifications and extensive experience in healthcare delivery and organizational planning, and will lead a team of management professionals. You are known for your open communication and consultative style as well as your ability to deal with complex issues in a dynamic work environment. Success in this role will also be contingent on your commitment to bring a Christian values-based perspective to the programs and services provided by this faith-based organization.

To explore this exceptional employment opportunity, please contact: Art Beadle or Dr. Sylvia Palmer at A. R. Beadle & Associates  
1-888-330-6714 • E-mail: [art@arbeadle.com](mailto:art@arbeadle.com)



Woodland Christian High School is inviting applications for the position of **Teaching Principal**, effective Aug. 1, 2007.

Woodland Christian High School is an inter-denominational community of 200 students and 16 teachers, located in newly upgraded facilities in a beautiful rural setting just east of Kitchener, Ontario, Canada. It is currently in its 30th year of operation. The principal is part of a dynamic administrative team within a very supportive and growing school community.

If you would like to learn more about Woodland Christian High School, you are invited to visit Woodland's website at [www.woodland.on.ca](http://www.woodland.on.ca).

Applicants should include:

- A 'Statement of Faith' which describes their walk with the Lord and the educational implications of that relationship.
- A one to three-page attachment demonstrating how their skills, experience and values relate to their Christian character, curriculum development and delivery, educational philosophy and vision, leadership and management skills, planning and evaluation, and community relations.
- Three references.

Applications and inquiries may be directed to:  
The Search Committee, Woodland Christian High School, 1058 Spitzig Road, Breslau, ON N0B 1M0, or e-mail: [search@woodland.on.ca](mailto:search@woodland.on.ca)

Applications will be received until Nov. 30, 2006.

Our Mission : Equipping students for lives of Christian service



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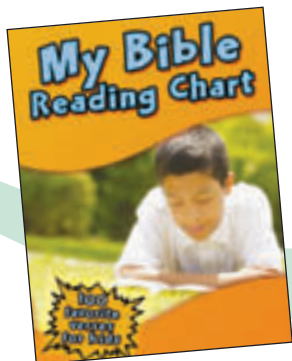


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