

CANADIAN MENNONITE

Oct. 1, 2007
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Caring for your pastor

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CANADIAN
MENNONITE
10th anniversary

EDITORIAL

Christians speaking out

TIM MILLER DYCK
EDITOR / PUBLISHER

News reports this past month have been examining the legacy of the nine black schoolchildren who dared, 50 years ago, to attend the all-white Central High School in Little Rock, Ark. Those nine, and the ugly violence they faced, moved a nation to see that injustice was happening.

It brings to mind another anniversary. It was in 1807 that the British parliament passed a momentous bill outlawing that country's slave trade. It was the climax of a 20-year effort by Christians, convinced of the sin of enslaving another human being, to get wider society and government to see how wrong the trade was.

Member of Parliament William Wilberforce gets much of the credit for his utterly determined efforts to keep the issue in front of lawmakers. Perhaps some of you have seen the film *Amazing Grace*, a film that fortunately does not skip over how important his faith in Christ was in motivating him to act.

Wilberforce was a member of the state church, the Church of England—he had to be in order to be a Member of Parliament—but, especially relevant to the issue of slavery, he was also an ardent Evangelical. He sometimes slipped a pebble into his shoe to remind himself that his thoughts should be on holier things. At his conversion to Evangelicalism, Wilberforce felt shaken to the core by “a sense of my great sinfulness in

having so long neglected the unspeakable mercies of my God and Saviour.”

Evangelicals back then were passionate about both the health of people's souls and the care of their spirits and bodies. Evangelicals were leaders in the anti-slavery movement, in establishing hospitals and orphanages, in the campaign against gambling and drinking, and in reformations to the brutal prison system of the time. They also led in teaching personal Bible study and prayer, starting foreign missions, in allowing women and lay people greater roles in church, and in interdenominational Christian efforts.

Wilberforce dedicated much of his career to ending the slave trade, but also said that the greatest of all causes he served was the introduction of Christian missionaries to India. (See “*Education and fellowship build Indian church*” on page 21 learn how Mennonites are still helping evangelize the country.)

It's a loss to the North American Evangelical movement that it has now come to focus more on the inner spiritual life than caring for the disadvantaged and downtrodden for whom Jesus showed so much passion. The Mennonite emphasis of holding these twin values more in balance is a gift our church brings to the wider Evangelical Christian movement.

But going back 200 years, the 1807 bill seemed completely unrealistic and

foolish just a generation earlier. Slavery was nasty and unfortunate, but the majority attitude was that the ends justified the means. Trading slaves wasn't “an amiable trade,” said a Member of Parliament at the time, “but neither was the trade of a butcher an amiable trade, and yet a mutton chop was, nevertheless, a very good thing.”

Historian Adam Hochschild, in his book *Bury the Chains*, traces the role of Christians in convicting the public of the wrongness of slavery to those who led the way long before Wilberforce.

It was a small denomination—the Quakers—that really started the abolition movement in both Britain and the United States. There were less than 20,000 Quakers in Britain at the time. Many had been imprisoned for their beliefs in previous years. Many had fled to North America seeking religious freedom. They dressed and spoke simply, and believed that obedience to God was more important than obedience to the king. They were pacifists. They were politically shut out due to laws restricting government posts to members of the Church of England. Many of them, interestingly, were businesspeople (and quite successful businesspeople at that), because it was one of the few areas of the economy open to them. The similarities to Mennonites are clear, I hope!

I'll have more to say on this next issue. Slavery has not, unfortunately, disappeared from the world. Segregation lasted a long time in the United States. But it's also true that almost no one in modern-day society would see it as acceptable or morally right, either. That's thanks to the determination, organizational skills and financial generosity of Quakers, combined with the determination, public preaching and persuading of wider society by Evangelicals. It was a combination that changed the world. ❧



ABOUT THE COVER:

Sabbaticals—whether they are service assignments or for rest and spiritual renewal—are important for pastors of all ages. See pages 4-8 for “Caring for your pastor.”

PHOTO: KRISTY-ANNE GLUBISH, DESIGNPICS

Please contact Lisa Jacky at office@canadianmennonite.org or toll-free at 1-800-378-2524 ext. 221 for subscriptions and address changes. Subscriptions can also be ordered at our web site. Postmaster: Send returns to head office. We acknowledge the financial assistance of the Government of Canada through the Publications Assistance Program toward our mailing costs (PAP Reg. No. 09613, Agreement No. 40063104). ISSN 1480-042X

Canada

CANADIAN MENNONITE

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General submission address: submit@canadianmennonite.org

Letters to the Editor: letters@canadianmennonite.org

Calendar announcements: calendar@canadianmennonite.org

Milestones announcements: milestones@canadianmennonite.org

Material can also be sent "Attn: Submissions/Letter to the Editor/Calendar/Milestones" by postal mail or fax to our head office.

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

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

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Electronic Delivery

All subscribers can get the complete contents of *Canadian Mennonite* delivered free by e-mail or view selected articles online. For either option, visit our website at canadianmennonite.org.

The Oct. 15 issue will be posted by Oct. 11.

A photograph of a man with glasses and a blue shirt sitting on a wooden pier, reading a book. The background shows a body of water and a clear sky.

PASTORAL SABBATICALS

Caring for your pastor

Why congregations need to consider providing regular sabbaticals for those who minister to them

BY KARIN FEHDERAU

W

hen Greg (a pseudonym) approached his church board members about taking a sabbatical, he was surprised by their response. “No pastor at this church has ever taken one,” he recalled them saying. The board wasn’t sure where to start. Greg ended up guiding them through the process and, with his help, the board put in place a policy using Mennonite Church Canada guidelines, that gave him one month of sabbatical time per year served, with the understanding that he would work at least three years before using this time.

For his first break, the seasoned pastor decided to combine his holidays with the time-off the church was offering, thereby extending his leave to five-and-a-half months. “I just need a rest,” he explained to his parishioners. “I’m getting run down.” Although no one insisted, Greg decided to take a couple of university courses and, beyond that, to simply do nothing.

Greg plans to take the opportunity when it comes around again, but wonders how that, in over 70 years of being a congregation, this issue had never come up before.

Why they’re needed

The phone rings for the umpteenth time on his day off and, for no reason, the pastor snaps at his wife. Being on call 24/7 can make anyone irritable—and a pastor is no exception. What was supposed to be a day of rest can turn into a congregant’s birthday party or a funeral—using up a personal day and sometimes taking a heavy emotional toll.

Reasons for needing a break can be as different as the

PHOTO BY GARTH EWERT FISHER



Claire Ewert Fisher, co-pastor of the Fiske and Herschel Ebenfeld Mennonite churches in Saskatchewan with her husband Garth, visited the St. Columba cross on the Isle of Iona, Scotland, during a sabbatical the couple took to the British Isles.

people who take them. Some want a break to pursue more education. Others want to travel and yet others do nothing more than simply rest.

Heidi Bartsch, the congregational health nurse at First Mennonite Church in Saskatoon, points to stress relief as the No. 1 reason pastors would need a sabbatical. "Stress can cause burnout. It affects physical health," she says.

By its very nature, a sabbatical is a refreshing contrast, a chance to turn off the phone and shut out the needs of the many for an extended period of time. Rest and relaxation, a break from being with people all the time, and a need to rejuvenate, are all important reasons to take one, said the 20 or so church leaders at a recent Pastor's Day in Osler, Sask.

"We pastors expect more of ourselves than Jesus did of himself," said Gordon Allaby, pastor of the Osler Mennonite Church.

Allaby, who himself took three months off "with no plans," set the stage for an honest look at why sabbaticals are important and how they happen before handing the floor over to several pastors who had recently returned from an overseas break.

The choices of what to do are as varied as the number of pastors who take them. One pastoral couple left on a six-week travel leave to England for visiting, sightseeing and spiritual renewal. Part of their trip included a 14-day walking pilgrimage, visiting churches and enjoying fellowship within an ecumenical community of fellow hikers.

As the only break in 30 years of min-

istry, Walter Jantzen, pastor of Horse Lake Mennonite, unexpectedly took a three-week trip to Germany in 1984 to visit relatives. "It was a gift from the church," he said simply. "They sent us." Jantzen and his wife Esther enjoyed the all-expenses-paid sabbatical as an expression of gratitude from their small

By its very nature, a sabbatical is a refreshing contrast, a chance to turn off the phone and shut out the needs of the many for an extended period of time.

congregation.

When Karen and Terry Martens Zimmerly took six months off over the winter of 1991-92, they custom-designed their leave according to gifts and personal interest. "Terry took counselling courses and I worked on two writing projects," explained Karen, pastor of Grace Mennonite in Regina. After the sabbatical, her husband continued his studies and now has a part-time counselling practice.

Regardless of how the time was spent, however, all pastors seem to agree that a sabbatical is not something they deserve—as in an entitlement that comes with the job—but rather a gift from their church.

Letting go

Some congregations are nervous about saying bon voyage. Since a spiritual leader is such a powerful presence in people's lives, there is often concern about who the replacement will be and how their worship experience might change.

"You're not taking care of us," was one comment heard by a rural pastor who

was leaving the flock with lay leadership over the summer until a proper interim pastor could come in the fall.

Add to that the statistic that shows 75 per cent of church leaders who take a sabbatical leave their church within two years of returning, and a church family can be forgiven for looking worried.

"When I shared that with my board," said Garth Ewert Fisher of Herschel (Sask.) Ebenfeld Mennonite, "they looked at each other and said, 'Do we really want to do this?'"

Whether Grace Mennonite in Regina knew the statistic or not, its leaders made sure to have an understanding with their pastors before the two parties

went their separate ways. “We took six months...with the agreement that we would return for a two-year period, so the church could benefit from our time of refreshment,” said Martens Zimmerly.

One small-town church tried a different approach. Instead of the congregation giving the pastor permission to leave, the pastor gave the people permission to take charge of church life through a hands-on plan. There was a commissioning service for the congregation so they could care for each other while the pastor was gone.

Church policy

Not all congregations make allowances for a pastor to have a paid leave. Some do, but the break doesn't come soon enough for the pastor.

Having no policy does not mean a church is opposed to the idea, but has simply never been asked to arrange one for their pastor.

“I think all congregations should have

Instead of the congregation giving the pastor permission to leave, the pastor gave the people permission to take charge of church life.

sabbatical policies and all pastors should take them,” said Ray Friesen, pastor of Emmaus Mennonite in Wymark, Sask.

Jerry Buhler, MC Saskatchewan conference minister, explained there is a balance needed. “If not a policy, then at least an awareness of the value for both the pastor and congregation—and a willingness to arrange a sabbatical,” he said.

And a congregation doesn't have to do it alone. Within the role of conference ministers is an opportunity for them to guide a church through the process—especially the practical aspects of taking a leave.

“This may include possible funding sources...and ways of replacing the pastor,” Buhler stated, suggesting that finding a replacement can be the shared responsibility of the church, conference and pastor.

Re-entry issues

Coming back is not always as easy as it



PHOTO BY CLAIRE EWERT FISHER

Reading is often a favourite pastime of pastors on sabbatical. Garth Ewert Fisher, co-pastor of the Herschel Ebenfeld and Fiske Mennonite congregations, stopped in at a bookstore in Hay on Wye, Wales, during the pastoral sabbatical he took with his wife Claire.

sounds. During discussions around the topic, different leaders who had been on sabbatical spoke about their return.

“The [first] eight weeks were difficult,” admitted one pastor.

“I felt spiritually dead,” said another.

Dealing with emotional extremes was a common experience, even though each person reacted differently. Some pastors are eager to don the harness. Others need more time.

“I arranged for a slow stepping back in,” said Allaby. “I didn't preach for two

weeks.”

Reconnecting after being away takes time. Dealing with expectations again is also an adjustment. One pastor noticed that the congregation wanted to hand the workload back. Although unspoken, the idea was palpable: “Now that you're back, you can pick up the slack.”

Pastors who had left also felt the need for a transition time when they stepped back into the role, by talking about what they did, what they learned and how it affected them. The church can sometimes be a listening ear in this case.

Realization that change had taken place on both sides during the separation was important to acknowledge. Different experiences equaled different learning opportunities.

One church's experience

At Lethbridge (Alta.) Mennonite Church, there has been a planned-leave policy on the books for the last 10 years.

The initial push behind the policy came from a retired pastor in the congregation.

Pastor Ruth Preston Schilk is now anticipating her second sabbatical. Jim Moyer is Lethbridge's board vice-chair. He explained how the 80-member congregation is planning for her upcoming four-month absence by using in-house help. “Three members of our church will be speaking on a rotational basis,” he said, explaining, too, that deacons would be responsible for hospital visits.

“We asked two extra people to serve [as deacons] during that time,” said church chair Doug Wiebe. Since the church has several retired pastors and lay speakers in its midst, it was easy to find people to preach, said Wiebe.

Church council approved a different approach for Schilk's first sabbatical. A youth pastor who was leading an MC Canada program at the church expressed an interest in getting more pastoral experience. When Schilk left, the youth pastor took over preaching duties in a part-time role. He eventually moved into full-time ministry.

Wiebe admits that passing a sabbatical policy does not guarantee acceptance of the concept. “There's still a process to explain,” he said, adding that “it's important to communicate clearly.”

Although the path leading to a planned leave is sometimes a rocky one to navigate, pastors usually affirm it was worth every bump along the way when they return refreshed and ready to shoulder the load once more.

“A pastor is never not a pastor,” said Wiebe. Which is why a sabbatical can be a good idea. ☿

What's your policy on sabbaticals?

One pastor's experience in navigating the waters of pastoral negotiations

BY LORNE EPP

When I began the process of discussing a working relationship with Tiefengrund Rosenort Mennonite Church, Laird, Sask., in 2000, one of my questions was, "What's your policy on sabbaticals?" The answer was that they had never given a sabbatical and would deal with it if and when the time came. Being somewhat naïve about this pastor negotiation stuff, I simply accepted that, not knowing how to pursue it further.

And it wasn't to re-appear again for a good number of years. The seed for my sabbatical process germinated in 2003 while on a two-week Mennonite heritage tour in Ukraine. Some of our time was spent in the former Mennonite colonies around Zaphorozye. Hilda, my wife, and I both have ancestral history there, so that was a highlight of our tour. A highlight within a highlight was our visit to the Mennonite Centre in Molochansk. We were drawn to the rural setting of this program and the hands-on individual approach and numerous smaller ways of assisting the community.

It was exciting news for us when, about a year later, we realized that the centre utilized short-term North American volunteer directors. We felt a real desire to pursue this opportunity.

We prayed about it, but we were so excited that at times we seemed ahead of the Spirit. We chose to contact the centre's directors and see if we would be suitable for the position. Almost immediately they felt this would be a good match and asked when we would like to be at the centre. Now the Spirit really was working!

That same year, our summer travels

took us back to Indiana, where we had lived for seven years in the '90s. As was our custom, we visited with our friends, Patrick Preheim and Patty Friesen in Minneapolis, Minn.; at that time, they co-pastored Faith Mennonite Church there. Late-night conversation loosed our tongues and we shared our dream of going to Ukraine. They shared in our excitement.

Patty is Canadian and I knew their predisposition to pastor in Canada someday, so I laid out the fleece, inviting them to come to Canada for a few months and pastor my congregation, drive my truck, cut the grass and have the "Great Canadian Vacation." There was definitely

I jokingly said numerous times, that I hoped my key would fit the office door when I returned.

interest in this offer.

After vacation, it seemed time to approach the church. I wrote a letter of sabbatical proposal to the church deacons and executives. At a meeting a week later, although supportive, their main questions were:

- Who will fill your place? and,
- What are the financial implications?

By this time, I had been in conversation about this with Ken Bechtel (then MC Saskatchewan conference minister). Prior to the next church council meeting, I gave each member a copy of the proposal and Ken was invited to attend. With his help, we were able to start a framework to approach questions that would need to be agreed upon.

I sensed the council supported the

concept enthusiastically. The concept was agreed upon in principle, but a decision needed to be made by the congregation. That happened later.

The Spirit wasn't only present, the Spirit was moving things. Plans were falling into place. We could confirm our time with the Molochansk centre's board and begin planning. Our sabbatical would be from Aug. 1 to Nov. 31, 2006.

It was decided that Patrick would come to Tiefengrund for August and October. Not only would there be a sabbatical, there would also be a type of pastoral exchange. For me, this was a huge relief. I felt it was important for some type of continuity while I was gone.

But what about the other two months? The Worship Committee initially felt it would pulpity supply on a weekly basis. But after sharing my concerns and a bit of name-dropping, committee members took the bait and asked Audrey Mireau Bechtel for September and Erwin Tiessen for November.

I asked to remain on full salary to maintain my benefits, but volunteered to donate part of my wages to the church over and above my tithe. The end effect on the church budget was negligible. So,

everything was falling into place.

The last Sunday of July was set as sort of a farewell/commissioning service. Conference minister Jerry Buhler was invited and we hoped to have a special church family time. Patrick had arrived by then, and he was part of the service and had a chance to get to know a few more of the congregation.

But being away from your congregation, however attractive that sounds, makes you wonder:

- How will everything work?
- Who will check the mousetraps?
- Will the word be spoken? and,
- Who will wind the clock?

Of course, the answers had always involved "me." I jokingly said numerous times, that I hoped my key would fit the

office door when I returned.

And so we left for Ukraine and our new responsibilities.

Patrick left me completely alone. No calls on where this was or how that was done. Nor did I ask how this or that was going. Truth be said, communication between us and the church was minimal.

Early on, though, Hilda and I chose to keep a daily journal on a blog. Some of our congregation read it electronically, while others read printed postings at church every week. But there was almost no written response. It seemed that people got the information they needed about us and simply waited for the next week to hear more.

So, from my perspective, things went well for Tiefengrund and Patrick. Being younger and a bit more liberal, I was pleased to hear that he had moved into

I didn't feel I had earned a sabbatical—and I'm a bit uncomfortable when pastors feel they are owed a month of sabbatical for every year they work.

some areas that are difficult for me. Also, not knowing the background and history of the people and community, he was able to innocently trample through some people's backyards.

We arrived home at 3 a.m. on Nov. 29, to find two feet of snow and the Christmas lights already up. This was one part of the sabbatical that I had planned badly. I went back to work immediately. After all, I was "indispensable."



PHOTO COURTESY OF LORNE AND HILDA EPP

It took until the end of January, after the annual meetings, until I felt I had a grip on things.

Was the sabbatical worth it? Yes!

In anticipation of my sabbatical, I

asked an experienced person what to watch out for on returning. He listed two:

- Depression; and,
- Expect to deal with the fact you will come back a changed person.

In conclusion, I return to the statement I was given when hired in 2000. "We'll deal with it if and when it comes up." A bit frustrating at the time and certainly not in line with conference

During their sabbatical time volunteering at the Mennonite Centre in Molochansk, Ukraine, Lorne and Hilda Epp, left, visited the former village of Waldheim (now Vladovka), where they were given a history book by a local author. The hospital in the background was built by Mennonites in 1908 and is still in use today.

guidelines. But for us, the right answer.

I didn't feel I had earned a sabbatical—and I'm a bit uncomfortable when pastors feel they are owed a month of sabbatical for every year they work.

For Tiefengrund and me, the sabbatical was not a scheduled event. It happened because they were ready and I was ready. I'm thankful we were both ready at the same time.

Lorne Epp is pastor of Tiefengrund Mennonite Church, Laird, Sask.

For discussion

1. Do you know anyone who has been granted a sabbatical? Did the person do anything special with this time? Were there specific expectations? In what ways is a sabbatical different from a vacation?
 2. Fehderau writes, "pastors seem to agree that a sabbatical is not something they deserve...but rather a gift from their church," and Epp makes a similar comment. What is the difference between a gift and an entitlement? Should pastors expect sabbaticals?
 3. Epp says that going back to work immediately was a bad plan. Why would it be difficult to fit back into pastoral ministry after a break? What alternatives might Epp have considered?
 4. Does your congregation have a sabbatical policy? What are some other ways that congregations can help pastors deal with stressful situations?
- Canadian Mennonite

Kinds of sabbaticals

1. Study Leave

Undertaken to work on a particular learning goal; it is not a vacation.

2. Rest and Spiritual Renewal Leave

Should be planned as part of every leave, but sometimes a leave should be taken for this purpose alone. Even Jesus needed to do this from time to time (see Luke 5:15-16).

3. Service Leave

Releases pastors when they have a particular expertise or interest that is needed for a time by another part of the church.

4. Special Assignment

Releases pastors for short periods—usually not more than one month—to work on a special assignment.

5. Pastoral Exchange

Usually an international or cross-cultural exchange in which pastors and their families trade homes and jobs while retaining their own salaries.

—MC Canada

/// Readers write

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

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

✉ Withholding war taxes to avoid complicity in murder charges

MY RELUCTANCE TO pay taxes that will be used by the Government of Canada to pay soldiers to kill was recently strengthened by the actions of the RCMP. On July 8, the RCMP laid charges of first degree murder against two young men who had given James Roszko a ride back to his farm in Mayerthorpe, Alta., where Roszko murdered four police officers on March 3, 2005. The two young men are charged with being accomplices to the crime. If these two young men are accomplices to the murder of the four police officers, am I an accomplice to the murder of innocents by the Canadian Armed Forces?

On March 13, 1993, the Canadian Armed Forces tortured and murdered Shidane Arone in Somalia. A few days earlier, on March 4, soldiers in the Canadian Airborne Regiment in Somalia murdered Abdi and Ahmed Aruush in cold blood. My taxes supported the Canadian Forces in the commission of these three murders. Since then, members of the Canadian Forces have committed many other illegal acts, including documented cases of rape and sexual assault, violence against women and children on Canadian Forces bases, and the criminal cover-up of some of these crimes. Moreover, crimes by members of the armed forces continue.

On Jan. 26, Prime Minister Stephen Harper apologized to Maher Arar for the illegal actions of the RCMP and CSIS that led to his rendition and torture. This apology was made on behalf of the people of Canada. With this apology, Harper acknowledged the crimes committed by the RCMP and CSIS, and compensated Arar with \$10.5 million for the torture he had endured as a result of the criminal actions of the RCMP and CSIS acting on behalf of the people of Canada.

My tax money was used to commit these crimes and, thus, I am complicit in the crimes of the Can-

adian Forces, the RCMP and CSIS.

When he was sworn in as Prime Minister on Jan. 26, 2006, Harper made a solemn pledge to uphold the rule of law. Former prime ministers Martin and Chrétien made similar commitments. These commitments are consistent with the Canadian Charter of Rights and Freedoms, which states, "Canada is founded on principles that recognize the supremacy of God and the rule of law."

On April 28, 2003, I wrote John Manley, then finance minister, and asked him to assure me that my taxes would be used only in ways that are consistent with the rule of law. I cited the Somali murders and other crimes of the Canadian Forces, and asked for assurance that none of my taxes would be used to support such criminal activities. Since then, I have written to Manley's successors, seeking assurance that my taxes would be used only to support activities that are consistent with the rule of law, and that none of my taxes would be used to pay for crimes committed by the Canadian Forces. Neither Manley, nor his successors, have provided such assurance.

In April 2007, in the absence of this assurance, I withheld \$844.60 from my 2006 taxes payable (I forwarded this money to the Canadian Peace Tax Fund administered by Conscience Canada), and asked finance minister Jim Flaherty to submit the question of me being complicit in the crimes committed by the Canadian Forces to a court of law. I want a court to give me the assurance that the Government of Canada has refused to provide. I want to be assured that the Government of Canada is upholding the rule of law, and that I am not complicit in the crimes committed by the Canadian Forces when I pay my taxes. I am still waiting for a reply.

DAVE HUBERT, EDMONTON

✉ Repeat a lie often enough it will sound like truth

IN THE "MONUMENTS in stone and film" article (July 30, 2007, page 14), Peter Letkemann writes of the communist propagandists of the early part of the last century: "Of course, the films were all lies, but the leaders knew that if a story is told powerfully enough and repeated often enough, people will believe."

How true this is, but it is not only related to the communist regime. I cannot help but think of examples in our present situations:

- Weapons of mass destruction and other "reasons" for going to war against Iraq, destroying one of the oldest civilizations, people and culture, and slaughtering thousands of innocent people (always with "God" on their side).

GOD, MONEY AND ME

Failing to plan

MIKE STRATHDEE

Most of us put off preparing for worst-case scenarios. But changes in what health care and financial institutions require of clients means that there are many good reasons to get our affairs in order—for the sake of those we love, if nothing else.

People generally don't realize the need to have valid Powers of Attorney for Health Care (known in some provinces as advanced/health care directives, living wills or proxy directives) in place, so someone can advocate for them if they can't speak for themselves.

A recent Royal Bank survey found that only about 48 percent of adult Canadians have wills. A chaplain at a hospital in Kitchener, Ont., says his guess is that as few as 5 percent of the people he works with have a valid power of attorney.

Increased concerns about liability, and the fear of being sued, lead health care professionals to take a hard line on the issue of informed consent to treatment. If a tragedy left you unable to express your wishes, would you want to leave the decisions on treatment in the hands of people who may not know your values?

Here are a few stories about what can go wrong.

A few years ago, a Kitchener lawyer gave an example of the extra stress that can result from a lack of preparation. A woman went to check on her elderly mother, and found her on the kitchen floor, unable to speak coherently. The ambulance was called, but the mother had never granted power of attorney to anyone. The daughter couldn't prove her



The daughter couldn't prove her mom wanted to go to the hospital, so she was forced to call a cab.

mom wanted to go to the hospital, so she was forced to call a cab.

Inaction in authorizing people to represent us can have serious financial repercussions as well. A man recently told me how his wife, aged 52 and 10 years his junior, had suffered a serious coronary attack five weeks earlier and was in a coma. Her workplace benefits package entitled her to apply for disability coverage, but the insurer was balking at processing an application from a spouse who couldn't prove he had the right to

speak for her. The couple had never considered the possibility that she might be the one to become incapacitated. No power of attorney had been designated.

In another case, a Cambridge, Ont., couple was selling their home when the husband became incapacitated due to an aneurysm. Both names were on the deed, so the husband's signature was required to complete the transaction. They had never given each other power of attorney, so she was unable to complete the sale quickly. When the deal closed, half of the sale proceeds were sent to the Ontario Office of the Public Guardian and Trustee, to be held in trust for her husband. She had to apply to the courts for official guardianship of her husband, a

process that took several months.

It is wise to set in place instructions about who should be in charge if you can't be.

Ask your area Mennonite Foundation of Canada consultant for a free Estate Planning Guide or for guidance in your decision-making.

Mike Strathdee is a stewardship consultant with Mennonite Foundation of Canada's Kitchener, Ont., office. For stewardship education, estate and charitable gift planning, contact your nearest MFC office or visit mennofoundation.ca.

- The tale about what happened on Sept. 11, 2001 (the official story being far from the truth).
- The reasons for Canadian troops in Afghanistan (to "protect our freedom of speech," etc.).
- Who had heard of "carbon footprints" two years ago? But hammer it in night after night and all of a sudden it is serious.
- SARS was on the news every night a few years ago, yet not even 100 people died, while in Quebec close to a thousand people die every year in hospitals due to preventable infections from the poor hygiene.

And what about the sermons and teachings going on in the churches? Most of the time, next to no evidence is given, but ministers keep on repeating the

same things.

So not only do the "bad" communists use this tool, but our governments, local politicians and church leaders use it no less.

ARNO PENNER, ABBOTSFORD, B.C.

✉ Afterlife can't be ignored in the 'here and now'

The contrast between pages 12 and 13 of the Aug. 20, 2007, issue could hardly be more striking.

Phil Wagler put together some excellent thoughts about the farce of being a Christian "expert" and the higher calling of being a slave of Christ. A very inter-

FAMILY TIES

Third step to a good hug

MELISSA MILLER

Had any good hugs today? Some of the best hugs come from children who throw themselves with abandon into the embrace, joy pouring out from them.

While I was a student at seminary, I was blessed by the hugs of two young sisters who attended the church where I served as an interim pastor. At the time, I was living apart from my family and didn't always get my daily quota of hugs. As I stood greeting people each Sunday at church, I eagerly anticipated the arrival of the little "queens of good hugs." I knew I could count on them to enter through the doors and beeline towards me, showering me with generous, exuberant hugs.

A good hug is as peace-giving as a beautiful sunset, and as satisfyingly sweet as corn on the cob.

In this series on the four steps to a good hug, we come now to the third step—embracing. The goal of the previous steps—opening our arms and then waiting for the other's response—is the moment of embrace. With arms

wrapped around each other, we share the holy space of intertwined giving and receiving.

Theologian Miroslav Volf writes in *Exclusion & Embrace*, "It takes two pairs of arms for one embrace.... In an



With arms wrapped around each other, we share the holy space of intertwined giving and receiving.

embrace a host is a guest and a guest is a host. Though one self may receive or give more than the other, each must enter the space of the other, [and] feel the presence of the other.... Without such reciprocity, there is no embrace."

In the Christian art world, there is likely no more famous hug than Rembrandt's portrayal of the father's loving embrace of his prodigal son, from Jesus' parable in Luke 15. The history of the painful rupture between the son and his father, and the poignant beauty of their reconciliation, is told in Rembrandt's detailed painting. One can sense the father's unconditional love as he stands wrapped with his arms around

his tattered son. Such love enabled the father to wait open-armed for the moment of embrace, until his son was prepared to share in the intimacy.

Volf adds that a "soft touch" is necessary in a good hug. The softness indicates respect for each person's boundaries, remembering that we do not lose ourselves in the other. The touch signals a willingness to connect with, and be changed by, the huggee.

Similarly, marriage counsellors sometimes use the metaphor of a pair of tented hands with the fingertips resting firmly on each other. The touching fingertips represent the couple's connection and "leaning on" each other. The space between the palms represents each individual's capacity

to stand alone. Without connection and dependence, the couple miss out on one of marriage's strengths and benefits. Too much leaning on each other, and the individuals forget, or lose sight of, their God-given individuality, and their responsibility to care for their selves. A soft touch and the tented hands remind us of the importance of balance in our hugging.

Eventually, the arms of the huggers loosen and the embrace ends. At that point, we move to the final step of a good hug—release.

Melissa Miller (familyties@mts.net) lives in Winnipeg, where she ponders family relationships as a pastor at Springstein (Man.) Mennonite Church, a counsellor and an author.

esting piece that points me in a fresh direction I hadn't thought of.

Then I pan over to page 13 and Aiden Enns' "New Order Voice," and I can barely get through a couple paragraphs without wondering how this got into your magazine. In the first paragraph Enns is asked if he believes in heaven and hell. Now, most essays raise a question at the start, discuss it in the middle and come to some sort of conclusion. In this column, though, the question is raised and then virtually ignored. Enns doesn't "worry about the afterlife" because there's already so much suffering on earth, or "hell on earth" as he calls it. It seems like he's saying that the "hell on earth" makes hell in the afterlife irrelevant, which

doesn't make sense.

Instead, he wanders off to a worthy but unrelated topic of oppression before trying to come back with this gem: "With all the despair in this world, I find it escapist to simply rely on an other-worldly hope in heaven." But heaven is not some fairyland. Heaven is where God is and, even though we need him now, I don't see the harm in longing to be unfettered by sin with God in heaven.

Enns also states, "How we respond, I believe, determines the extent of our salvation." Does he believe that salvation comes in fractions?

LAWRENCE WIEBE, ROSEMARY, ALTA.

FROM OUR LEADERS

Should the church invest in nuclear energy?

ED JANZEN

An Alberta company has announced that it wants to build a nuclear power plant with two reactors to help that booming province's energy needs. If this plant gets the green light, it will certainly renew the debate about the advisability of generating electrical power through nuclear means.

Right now, nuclear plants operate in Ontario, but other provinces are running out of options as they harness their smaller rivers and lakes to supplement the large hydro-electric power dams which generate most of our current power. It is unclear whether these sources can meet the targets for energy consumption, which seem to be constantly rising.

At Mennonite Church Canada's Support Services Council, we have a very practical interest in this topic. We are responsible for investing the money of pastors, church staff and others who belong to our pension plan. We have many options in which our members can invest, but our core option—and the

one in which most of the \$34 million is invested—is a socially responsible fund, which invests only in companies that have a socially responsible product or service.

Arguments can be made for using nuclear energy. It is much cleaner than coal-fired plants currently in use. Geo-



It should be noted that if a hydro dam were ever to give way, it would also be disastrous.

thermal and solar technology are not at the stage where they will be the answer in the near future. Some experts say nuclear plants are the only viable way society will meet its energy needs.

Lost in all these arguments, of course, is the need for the world to reduce its energy demands, and we should all be working towards that—but the feasibility of radically reducing energy needs is also not practical in the near future.

The greatest fears are nuclear accidents and storage. Archie Harms, who taught nuclear physics for many years at Mc-

Master University and was a consultant for the United Nations, told me that great strides have been made to minimize risks in this technology. (It should be noted that if a hydro dam was ever to give way, it would also be disastrous.) At this time, my learned friend still urges caution in considering nuclear power.

But the record of nuclear plants is still good. Chernobyl occurred at a shoddy, poorly run reactor, and Three Mile Island might almost be considered a success, since no one was killed or even hurt. There have been about a half-dozen accidents since 1990, one of which caused two deaths in Japan in 1999.

From a pension plan investment perspective, I think I have made up my mind. It will take only one nuclear incident to plunge that investment steeply downward, and that is probably too great a risk for the hard-earned pensions of our pastors and church workers. However, the Pension Committee will have the final say. We would be interested in hearing from the constituency, particularly pension plan members, on this issue. E-mail your responses to edjanzen@shaw.ca.

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

/// Milestones

Births/Adoptions

Baechler—Samuel Steven (b. Aug. 19, 2007), to Beth and Steve Baechler, Wellesley Mennonite, Ont.

Ewert-Molesky—Nicholas Hayden (b. June 18, 2007), to Lara and Byron Ewert-Molesky, Grace Mennonite, Regina.

Holdnick—Chase Tyler (b. July 18, 2007), to Shawn and Cyndee Holdnick, Arnaud Mennonite, Man.

Jantzi—Kurtis David (b. Aug. 28, 2007), to James and Donna Jantzi, Maple View Mennonite, Wellesley, Ont.

Lepp—Jada Mei Marie (b. May 5, 2007), to Mark and Erica Lepp, Bethany Mennonite, Niagara-on-the-Lake, Ont.

Martin—Eli James (b. Aug. 12, 2007), to Andrew and Lynda Martin, Wellesley Mennonite, Ont.

Masse—Carter Landon (b. Aug. 28, 2007), to Derek and Tracy (Brand) Masse, Zurich Mennonite, Ont.

Mohr—Klara Elizabeth Diane (b. June 21, 2007), to Steve and Victoria Mohr, St. Jacobs Mennonite, Ont.

Neeb—Georgia Erin (b. Aug. 20, 2007), to Guy Neeb and Amiee Higgins, Wellesley Mennonite, Ont.

Reynolds—Juniper Jane (b. Sept. 17, 2007), to Rob and Laurel (Jantz) Reynolds, North Star Mennonite, Drake, Sask.

Roes—Ava Victoria (b. Aug. 8, 2007), to Scott and Amanda Roes, Maple View Mennonite, Wellesley, Ont.

Schroeder—Zachary John Victor (b. July 22, 2007), to Richard and Judy Schroeder, Faith Mennonite, Leamington, Ont.

Snider—Tobias Jacob (b. June 9, 2007), to Rachel Harder and Matthew Snider, Rockway Mennonite, Kitchener, Ont.

Baptisms

Zurich Mennonite, Ont.—Mary Lou Socholotuik, Joyce Wolfe, Sept. 9, 2007; Jeff Squire, Kim Squire, Sept. 11, 2007.

Marriages

Barclay/Twynstra—Gerry Barclay and Julie Twynstra, Zurich Mennonite, Ont., Sept. 15, 2007.

Enns/Kroeger—Irene Enns and Peter Kroeger, Foothills Mennonite, Calgary, July 21, 2007.

Falk/Rempel—Marcia Falk (Blumenort Mennonite, Gretna, Man.) and Michael Rempel, at Winkler Bergthaler Mennonite, Man., Sept. 1, 2007.

Fehr/Neufeld—Aaron Fehr (Blumenort Mennonite, Gretna, Man.) and Jennifer Neufeld, at the groom's home near Kronshtal, Man., Aug. 25, 2007.

Gerbrandt/Sawatzky—Amanda Gerbrandt (Blumenort Mennonite, Gretna, Man.) and Madison Sawatzky, at the bride's home in Rosetown, Man., July 13, 2007.

Lepp/Rozon—Sam Lepp (Bethany Mennonite, Niagara-on-the-Lake, Ont.) and Brittany Rozon, at the groom's residence in Niagara-on-the-Lake.

Manuel/Peters—Maneesha Manuel and Lyle Peters, Steinbach Mennonite, Man., June 1, 2007.

Deaths

Banman—Elizabeth, 96 (d. Aug. 15, 2007), Winkler Bergthaler Mennonite, Man.

Braun—Christian, 73 (b. March 17, 1934; d. Sept. 7, 2007), North Star Mennonite, Drake, Sask.

Dick—Marie, 92 (b. Sept. 1, 1914; d. Aug. 16, 2007), Zoar Men-

nonite, Langham, Sask.

Epp—Aaron Carl, 95 (b. Sept. 7, 1911; d. Aug. 13, 2007), Zoar Mennonite, Langham, Sask.

Penner—Nettie, 82 (d. Aug. 24, 2007), Blumenort Mennonite, Gretna, Man.

Peters—David D., 87 (d. Aug. 29, 2007), Blumenort Mennonite, Gretna, Man.

Peters—Peter, 92 (d. Aug. 19, 2007), Winkler Bergthaler Mennonite, Man.

Shantz—Ruth (nee Roth), 73 (b. Dec. 31, 1933; d. Sept. 8, 2007), First Mennonite, Kitchener, Ont.

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

Pontius' Puddle



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YOUNG PROPHETS

We are God's community

TROY C. DETTWILER

Police tape strangled the central street in St. Jamestown. Cop sirens were still, an eerie aftermath to an incident I was unaware of. The police officers, all the more eerie, simply stood around. Wind didn't greet me this morning, just a mourning calm.

St. Jamestown is a city block of apartment buildings in downtown Toronto, a school and some small stores. The population sits around 27,000 people. I was working at the 614 St. Jamestown Church, which is a partnership between the Mennonite Church and the Salvation Army. Its vision is based on Isaiah 61:4—restoring dreams and renewing the spirit of the community.

Hearing that a man was shot last night was an unexpected welcome to the 614 office. I heard the words, but only felt them a few hours later. The rest seemed a blur of words—drug dealer, friend, courteous and family.

I sat in front of the computer pulling up reports. For the past three weeks Mennonite Disaster Service (MDS) had operated a summer youth program in downtown Toronto. Groups came in, they saw things they never expected and left with a new perspective. The youths renovated spaces and cleaned parks to assist the community. Now my youth group from Elmira (Ont.) Mennonite Church was coming into a murder scene. How would they respond? Should this event be ignored or pushed under the carpet?

No. This is not St. Jamestown. A killing does not define a community; the community defines it.

The news reports will tell you exactly what happened early that Sunday morning. "Shawn Philip James, 31, was mowed down outside a Bleecker St. apartment building," wrote Michele Henry in the *Toronto Star*. A local television news station appeared at the vigil, getting looks from the crowd. Some of the reports from the media following this event attempted to show community spirit, but most focused on the death.

The evening air after work was still and



Some of the reports attempted to show community spirit, but most focused on the death.

muggy. Around a small basketball court hundreds of friends, family and community members gathered. Some of the faces showed grief, others were laughing. Every look left me in wonder.

Standing in the court, a middle-aged woman began her prayer. With the energy of a stampede, her voice reached the highrise rooftops. The words came with power as she looked to the heavens above. "Praise God," she proclaimed. The crowd echoed a response. It was an emotional tidal wave through class, belief and colour. The service was full of prayer, love and remembrance.

When the community was offered time to speak, a member of the crowd stepped forward: "We must put down our guns." It was a plea for peace in the community. The crowd responded with the loudest applause of the entire service. Faces seemed to gain hope.

The service concluded, but I knew

something had changed—at least within me. I saw God in a new way. God was there among all those strangers. Love, faith and unity were all in God's name. I have never experienced such a love that went past so many of those boundaries. Yet, no matter how hard I tried, I couldn't understand why it didn't feel right. Why my work felt meaningless and insignificant.

Then I realized, as I stood with strangers around a basketball court, that I wasn't the outsider. I was one of them.

The moment I entered St. Jamestown I stereotyped myself. I was the outsider. I didn't see myself as better than them or smarter or anything other than equal. Yet I didn't think I was one of them. Events happened inside "their" community. We

were helping this community.

After letting go of my own label, my work suddenly meant something. I no longer felt like waking up each morning to repeat a series of tasks. I was helping "my" community.

Being part of God's community includes everyone. A community shouldn't just be in the church or the neighbourhood. It needs to extend around the globe. Being equal isn't good enough, as I found out. We are one. We are God's people.

Troy C. Dettwiler, 19, lives in Toronto, where he is studying film and television production at Humber College. He has volunteered with MDS in California, Tennessee and Toronto; and with Mennonite Central Committee's Sharing With Appalachian People in Kentucky, as well as at an MCC Thrift Shop.

GOD AT WORK IN THE WORLD

Best interests of children under attack

EFC worries about ramifications of Three Parent Case on Canadian families

GAIL REID

Evangelical Fellowship of Canada
OTTAWA

The Supreme Court of Canada decided last month not to hear the appeal of the Three Parent Case (AA v BB) from Ontario. The announcement leaves intact the decision of the Ontario Court of Appeal to recognize that a child may have more than two legal parents.

The Evangelical Fellowship of Canada (EFC) participated as an intervener in the case along with the Christian Legal Fellowship, Catholic Civil Rights League, Focus on the Family and REAL Women Canada, as a member of the Alliance for Marriage and the Family. The alliance felt compelled to pursue the unusual step of appealing as an intervener when the Attorney-General for Ontario declined to participate in this case which challenged the foundation of Ontario's family law legislation.

In light of the decision, the EFC again expresses the urgent need for full study of the impact on future generations as long-standing social policies are being changed through litigation to suit adult desires.

EFC general legal counsel Don Hutchinson stated, "This decision is extremely regrettable, as it leaves the judgment of the Court of Appeal to establish social policy for Ontario, where the elected government should be taking responsibility."

Hutchinson also noted that, in its decision, the Supreme Court of Canada was simply dealing with the unusual situation where an intervener had applied to appeal the decision of a lower court, and was not deciding whether or not the case presented

"issues worthy of consideration by this court or whether the Court of Appeal's judgment is well founded."

"The Supreme Court's decision does leave the door open for the government of Ontario to firm up Ontario's family law standards before the courts become backlogged with the litigation this situation will engender," stated Hutchinson.

The case raises a number of questions in attempting to provide an answer to an otherwise isolated situation. Still left unanswered are the following:

- How many legal parents may each child now have?
- What will determine the number of parents a child will legally have: sexual orientation of the parents; divorce and remar-

riage; or the breakdown of a long-term relationship?

• Will the number of parents allowed per child now impact the number of spouses permitted in a marriage?

"The process that governments in Canada are now using to redefine social policy is seriously flawed," said Douglas Cryer, EFC director of public policy. "Rather than coming up with a substantive social policy relating to the family, governments have been addressing the issue in a piecemeal fashion, leaving the hard choices to the courts. The government needs to study the potential impact on children generally and accept responsibility to set the social policy that is in the best interests of Canadians." ❧

Canadian chosen as next MCC executive director

BY TIM SHENK

Mennonite Central Committee
AKRON, PA.

Arli Klassen of Ontario has been chosen as the next executive director of Mennonite Central Committee (MCC), taking leadership of the organization's relief, development and peacebuilding work in more than 50 countries.

Klassen comes to the position after serving for the past eight years as executive director of MCC Ontario. She will be the first woman to serve as executive director of MCC in the organization's 87-year history. Klassen is expected to replace Bert Lobe, MCC's interim executive director, by next spring.

As a candidate for executive director, Klassen emphasized the importance of MCC's relationship to its constituency of Mennonite and Brethren in Christ (BIC) churches.

"My vision for MCC is that we remain focused on our identity as a Mennonite/BIC ministry, while inviting others in to support and partner with us in whatever work the churches are asking us to do," Klassen wrote in a letter to the search committee.

After accepting the executive director position, Klassen said, "MCC is a strong

ministry facing new changes and challenges, and I am eagerly anticipating walking with the whole of MCC—all the churches locally and globally, partners, donors, volunteers and staff—in moving into the future."

"I'm very excited for MCC with the hiring of Arli," said Ron Dueck, MCC's board chair, who announced Klassen's selection to MCC staff members in the United States and Canada on Sept. 14. "Her work in Ontario has shown her to be an excellent administrator, forging strong links with the churches and developing leadership in visioning and guiding MCC in its mission."

Klassen's appointment follows 16 years of service with MCC in Africa, the United States and Canada. She first served with MCC in Le-

sotho and was the country representative there from 1991-94. She then worked in MCC's Akron office as a connecting peoples resource person and an assistant director of Africa programs, before becoming executive director of MCC Ontario.

Klassen earned a master of social work degree from the University of Toronto and a BA in sociology and religious studies from Mennonite Brethren Bible College and the University of Winnipeg. Klassen and her husband Keith Regehr are members of Breslau (Ont.) Mennonite Church. ❧



Klassen

Hope and understanding for Pauingassi

BY DEBORAH FROESE

Mennonite Church Canada
PAUINGASSI, MAN.

Since the tragic death of six-year-old Adam Keeper in August, Pauingassi First Nation has been under intense media scrutiny. Although a troubled image of the isolated community has emerged, Mennonite Church Canada workers believe there is reason for hope and that understanding cultural issues will lead to greater compassion for the people there.

Located 280 kilometres northeast of Winnipeg, Pauingassi's people remained undisturbed for decades after white settlers began to influence more accessible First Nations communities. When the outside world finally found Pauingassi, though, the community was unable to rationalize the jarring contrasts.

Henry and Elna Neufeld have been

Come walk with us

When women of Pauingassi First Nation with sewing and beadwork skills expressed an interest in making leather moccasins, Morden (Man.) Mennonite Church responded by giving them a commercial leather sewing machine. The machine allows women to engage in moccasin-making and beadwork for personal use and for sale, while providing an opportunity to teach these traditional crafts to younger generations.

Norm Voth, director of Evangelism and Service Ministries of Mennonite Church Manitoba, encourages churches to consider partnerships with aboriginal communities not only on the basis of what they have to give out of their relative abundance, but because of how they can be transformed by cross-cultural relationships.

Churches interested in partnering with a First Nation community should contact Voth at nvoth@mennochurch.mb.ca or call him at 204-896-1616.

PHOTO BY HENRY NEUFELD



Craig Crow, 13, and Bennette Bushie, 11, enjoyed craft time at the lakeside during a week long Vacation Bible School program in Pauingassi, Man.

connected with Pauingassi through Mennonite Church Canada since 1955, when community elders invited them to build a school so that children could learn how to cope with the encroaching outside world. Over the next 15 years the Neufelds became a part of the community, teaching and building a solid church core while respecting traditional ways.

Recent media coverage has hurt them deeply. "We love the people," Elna says. "They are our best friends." Although they agree that alcoholism is the largest problem in the community, they point out that not everyone there has a problem with alcohol.

Luke and Angie Enns joined the Neufelds in Pauingassi this summer for a five-day Vacation Bible School. Luke shared his experience in *Intotemak*, a quarterly newsletter about aboriginal ministry published by MC Canada. "Anyone who thinks they know something about Pauingassi will tell you that this place is like hell," he wrote. "But it's not. It's a community. And anyone prepared to let their guard down with these people will see this."

MC Canada Native Ministry co-director Neill von Gunten is keenly aware of the impact white culture can have on traditional roles. As fishing and trapping became less viable sources of income, people were left searching for meaning and purpose. When alcoholism appeared, traditional community-shared responsibility for parenting failed. Discipline became an issue as well. In the past, if a child chose to go out in the evening after his parents had told him not to, the parents would remove his shoes from the door and the child would

stay home. Today, however, the child would simply find another pair of shoes and go.

"So, what the parents are attempting to do traditionally is no longer working for youths because they're watching TV and movies, and seeing other forms of behaviour," Neill concludes.

Eric Kennedy, the supervisor of Child and Family Services at Pauingassi, is convinced it is the women who will spur change. Since Adam's death, several Pauingassi women have created a community response team. They began patrolling the area in the evenings, gathering up children and taking them home. Kennedy and his wife, who is also a social worker, will train the women to respond to various crises they may encounter.

Kennedy has recently seen a number of positive changes in Pauingassi that he laments have not been covered by the media that came to cover Adam's death. Since he arrived three years ago, solvent abuse has disappeared and the number of youths seeking a high school education has risen from two or three to 36. He attributes these dramatic shifts to the process of building strong relationships with children and youths.

Kennedy suggests that the most important assistance any outsider can give to Pauingassi is their time and presence. ❧

Breaking down barriers in Granisle

New pastor relates to cultural mix in small church

BY AMY DUECKMAN

B.C. Correspondent
GRANISLE, B.C.

New to the pastorate and new to the small northern community of Granisle, Steve Heinrichs has some exciting challenges ahead. He and his wife Ann moved to Granisle in mid-July, when he began pastoring at Church of the Way.

VIEWPOINT

What can we do in the face of tragedy?

HENRY NEUFELD

Ever since the news of the tragedy surrounding the death of young Adam Keeper hit the media, my wife Elna and I have been inundated with questions from friends and family in and beyond the church. After 55 years of working with Manitoba's Aboriginal Peoples, we are expected to have some answers. What, indeed, can be done?

The tragedy of Adam's death is very sad, leaving a family without their little son. Adam's body is now six feet under, never to return to his home and family.

Due to the extremely negative image that the media has depicted in their reporting, it has painted a lifetime blotch on the name of the residents of Pauingassi First Nation. One report stated that "numerous graves are overgrown by thick weeds and have clearly been neglected for years," and that "grave sites

are scattered throughout the reserve."

This cultural trait stems back to centuries of nomadic living; weeds and grass are a part of God's creation, not a sign of neglect. Graves beside a residence indicate that the deceased lived in that home when they were alive and now that they are dead they are "sleeping" near their former dwelling.

The local church, though small, is sharing the Word and seeking to be a positive influence in the community by praying and encouraging each other. There are a good number of adults that are a living example by walking free of the power of alcohol.

The three children alleged to have been responsible for Adam's death were taken to Winnipeg and placed in foster homes. However, the Pauingassi chief has indicated that the community would

like to get them back so that they could experience healing together with others affected by the tragedy.

On behalf of Pauingassi, Elna and I ask readers to keep this community in your prayers, as residents struggle to deal with their problems and the negative image created by some media. We desperately need each others' support.

Beyond prayer support, we can all reach out in dialogue with our aboriginal neighbours, to create mutual recognition, respect and understanding. We have each been shaped in a different space as well as worldview by our agricultural and hunter/gatherer backgrounds. As these two views are miles apart, there is much misunderstanding on both sides, requiring a great deal of insight, sensitivity, patience and understanding to overcome.

May God grant us the gifts mentioned in order to listen and learn. ❧

Henry and Elna Neufeld were at Pauingassi First Nation this summer to help deliver a Vacation Bible School program through Mennonite Church Canada Native Ministry.

Although Heinrichs, who grew up in Vancouver, had graduated from Regent College there with master of Christian studies and master of theology degrees, this is his first experience pastoring a church. Both he and his wife had felt God calling them to an area where they could get involved with First Nations ministry in some way.

With fewer than 20 members and a weekly attendance of between 40-50, Church of the Way is the only Christian congregation in the small resort village of 300, once a thriving copper mining community.

One of Heinrichs' goals is to establish healthy relationships with the nearby First Nations community of Tachet just a few kilometres away. Heinrichs hopes to "break down the very real and tangible walls of hostility between the white and First Nations community in a variety of creative ways."

This mix of cultures was evident on Sept. 2, when singer/songwriter Cheryl Bear, member of the Carrier Nation from

Fraser Lake, B.C., and a former classmate of Heinrichs at Regent College, led in the Sunday worship service. Bear and her husband Randy Barnatson, along with their three sons, performed on an Indian drum. Bear also sang and gave her testimony, and Barnatson presented the message. Afterwards, the congregation enjoyed a meal together, a tradition at Church of the Way.

Heinrichs says his "big dream" is to have "a church of passionate Christ-followers, both First Nations and white, worshipping the creating and redeeming triune God together with deep joy, ministering to one another and the community with great compassion, and witnessing to the world and 'powers' through radical risk-taking lives of love."

The ministry at Granisle is a cooperative venture financially shared

by Church of the Way, Mennonite Church B.C. and Mennonite Church Canada Native Ministry. ❧

PHOTO BY MORRIS MASON



Cheryl Bear demonstrates native spirituality through dress and dance at a Church of the Way worship service.

CPT joins aboriginals in blocking miners

CPT RELEASE
EASTERN ONTARIO

Christian Peacemaker Teams sent a violence reduction team this summer to accompany the Ardoch Algonquin and Shabot Obaadjiwan First Nations in their continuing blockade of uranium mining exploration on their unceded territory.

An Ontario Superior Court injunction was served against the blockade on Aug. 31. The injunction grants mining exploration company Frontenac Ventures Corporation “immediate” and “unfettered” access to the 8,000 hectares it has staked and is currently drilling. The Ontario Provincial Police has not said whether or not it intends to enforce the injunction.

Ardoch Algonquin First Nation is a non-status, non-treaty Anishinaabe community of about 700 members located in Frontenac and Lanark counties in eastern Ontario. It has not ceded title to the lands currently under exploration by Frontenac. Aboriginal title to unceded land is established in Canadian law by the Royal Proclamation Act of 1763 and was enshrined in Canada’s constitution in 1982.

Frontenac Ventures has undertaken a two-year, \$3.5 million exploration program without the consent of the Ardoch or Shabot communities. Open-pit uranium mining could occur if Frontenac determines that the uranium deposit is economically feasible.

The Ardoch and Shabot First Nations are calling for the end of all mining exploration, staking and drilling by Frontenac.

The environmental consequences of uranium mining include the possible contamination of groundwater with heavy metals and radioactive materials, the dispersal of radioactive dust and the release of radioactive gases into the atmosphere. Once the



A Christian Peacemaker Teams violence reduction team was on hand at the Robertsville Mines site in eastern Ontario on Aug. 31 when the local sheriff read an injunction against the Ardoch Algonquin and Shabot Obaadjiwan first nations blockade of uranium mining exploration on their unceded territory.

uranium ore is processed, 85 percent of the radioactivity remains in the tailings.

Some local, non-aboriginal residents are also opposed to uranium exploration in the area. More than 200 local residents gathered with only an hour’s notice to drown

out the reading of the injunction. Community action groups have been organizing petitions, letter-writing campaigns and even a tax revolt. People have been bringing food to the blockade on a daily basis since it began on June 28. ☸

Aboriginal publications being preserved

BY TERESA FALK
National Correspondent
WINNIPEG

Intotemak, a quarterly newsletter published by Mennonite Church Canada Witness, and its predecessor, Totemak, are being put on microfilm by the American Theological Library Association (ATLA).

In May 2005, the Chicago-based association received a grant from the National Endowment for the Humanities in order to preserve 400 endangered journals and serials.

“We are preserving literature related to Indian and Hispanic people of North and South America,” says Russell Kracke, director of the association’s preservation products and services. “And *Totemak* and *Intotemak* are part of this preservation grant.”

ATLA found *Totemak* and *Intotemak* through a search of the Online Computer Library Center (OCLC) WorldCat database, which includes bibliographic records from all over the world. *Totemak* was published from 1972-79, at which point the name was changed to *Intotemak*. All 35 volumes from 1972-06 are being put on microfilm.

The association is preserving literature from as many denominations as possible and is focusing on rare or brittle materials. “So many journals are becoming ever more brittle

NEW FRONTS
Intotemak

as time goes by and something needs to be done to preserve these,” Kracke explains. “And microform is currently a relatively cheap and stable way to make sure the information in these periodicals is not lost.”

The microfilming process also brings together periodical issues that are scattered among various libraries. “We do a

massive search of all the libraries that hold the issues and we gather together the most complete copy available," he says, noting he was able to find all the issues of *Totemak* and *Intotemak*.

Neill and Edith von Gunten, co-directors of MC Canada Witness's Native Ministry and the present editors of *Intotemak*, are excited about the recognition. "This shows our ministry has been of importance to not only the Mennonite people, but a much wider audience," says Neill. "I think we have a lot to learn from each other. And this is one way of having others read what we have been doing and to learn from it."

The microfilming is currently being done at the OCLC Preservation Service Center in Bethlehem, Pa. Once completed, a copy will be given to the Mennonite Heritage Centre Archives in Winnipeg. ❧

A political red herring?

Mennonite educators weigh in on the touchy subject of funding levels for faith-based schools as the Ontario provincial election approaches

BY DAVE ROGALSKY

Eastern Canada Correspondent
KITCHENER AND LEAMINGTON, ONT.

John Tory, leader of the Ontario Progressive Conservative Party, reopened the debate on government funding of faith-based schools with his announcement that, if elected, his government would provide \$400 million in funding to schools that now receive little or no money from government coffers. In Ontario, the Catholic school system receives full funding for its programming.

Of the current situation, Victor Winter, principal at United Mennonite Educational Institute in Leamington and president of the Canadian Association of Mennonite Schools, writes, "At the moment, independent schools receive no funding at all. In fact, we are subject to various fees,

which means we are, in fact, paying for the right to teach our students."

Winter says that Tory's position that funding will force faith-based schools to teach the Ontario curriculum and have accredited teachers "is a red herring. We already adhere to curriculum standards in order to be accredited," he says.

The issues for opponents to funding faith-based schools include the belief that this will take much-needed funding away from the public system, and that it will wreak havoc in society by supporting separatist religious groups. On the other side, some faith-based groups worry about needing to teach evolution in science class and have issues with the human sexuality teachings throughout the public curriculum.

But Rockway Mennonite Collegiate principal Terry Schellenberg objects to what he calls "the Ontario government's designation of Rockway as a private school serving private interests." Instead, he sees Rockway's inclusion of "students of many faith and cultural traditions—Mennonite, Muslim, Jewish and Sikh students, those representing a wide array of Christian denominations, students with no religious affiliation, along with international students from many parts of the world," as encouraging the development of "people who have learned to build relationships and share differing and deeply held religious beliefs with conviction and with compassion...." And, according to him, "this serves both a private and a public good."

Fred Martin, who has children attending Rockway in Kitchener, wrote in an Aug. 11 letter to the local paper, "I am aware of...Mennonite schools in four other provinces that receive partial public funding. I don't think anyone would characterize the western provinces as having weak public school systems nor do these communities experience an 'exaggeration of cultural differences....'"

Schellenberg concurs. "Four western provinces have modelled an alternative path by choosing to both financially support and hold accountable faith-based schools for their teaching of provincially approved curriculum by certified teachers," he writes. "At the same time, these provinces choose not to fund the faith instruction in those schools. I believe that this approach en-

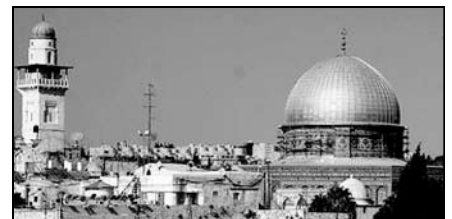
ures accountability and supports schooling choice for all families."

According to a comparative study of school funding across the country by Dave Bergen, executive secretary of Mennonite Church Canada's Christian Formation Council, "partial funding" for faith-based schools varies from 60 percent in Alberta to very small amounts to a select few schools in Saskatchewan, but never includes capital funding for building and other projects.

Tory's plan is opposed by both Liberal leader Dalton McGuinty, whose children attend the Catholic school system and whose wife worked for the same system, and Howard Hampton, leader of the provincial New Democratic Party.

One of the key issues for many is that of fairness. Catholic Christians receive funding, while other religious groups receive none. To that end, the Green Party, led by Frank de Jong, would remove funding from the Catholic system for the sake of fairness.

Ontario residents go to the polls on Oct. 10. ❧



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GOD AT WORK IN THE CHURCH

Disband the white church!

Pastor issues call for reconciliation

BY MIMI HOLLINGER-JANZEN

Mennonite Church Canada
CAPE TOWN, SOUTH AFRICA

Disband the White Church! proclaims the title of Xola Skosana's book. Skosana, founder and lead pastor of Way of Life Church, demands the end of racially segregated churches in South Africa. He proposes that the white church dissolve and re-emerge within the black church.

Skosana's book tells of the pain of his people, the black South Africans in Khayelitsha Township on the outskirts of Cape Town. Thirteen years after the fall of apartheid, South African reality still includes poverty, broken families, racism and struggles for liberation.

Tired of apologies, Skosana calls the white church to economic restitution, seeing this as the basis for any reconciliation. His fiery and prophetic words inspire hate, anger, bitterness, shock and accusations of mental illness from black and white Christians alike.

But his message has a different effect on some.

'...the hard road of reconciliation and restitution is one that the South African churches must walk together.'

Meeting Skosana's challenge head-on, Leon Oosthuizen, pastor of the Vredelust Dutch Reformed Church, responded by literally putting his money where his mouth is. Oosthuizen initiated a partnership between Vredelust and Way of Life, including dialogue as well as economic restitution. Vredelust assisted in providing computers and a full-time administrative assistant for Way of Life's offices and the churches are planning a joint conference on mission-building next year.

PHOTO BY WAYNE GRAHAM



Xola Skosana, pastor of Way of Life Church in Khayelitsha Township, South Africa, preaches at Vredelust Dutch Reformed Church, which is developing a relationship with Skosana's congregation.

Although still in its initial stages, the relationship shows a way forward towards an integrated South African church body.

Skosana likens his relationship with Oosthuizen to that of Paul and Ananias. After receiving his vision on the road to Damascus, Paul was blind and dependent on Ananias to guide him. Ananias, scared and confused, didn't know what was going on, but he obeyed God.

"Paul puts his life in Ananias' hands and

trusts," says Skosana, comparing Paul's experience to his own, as he too enters a world he does not know. "But there is a growing trust and relationship between [Oosthuizen and me]," he says.

In his book Skosana charges, "White Christians would sacrifice their last meal to ensure that blacks are 'saved,' converted, yet will not move a finger to see to it that they are economically empowered as well."

For Skosana, though, genuine reconciliation must include economic restitution.

But considering the history of polarization and the extent of hate existing in South Africa, he is convinced that it would take a "supernatural act of God" to bring about reconciliation.

But God chooses to use people in his work, as difficult and uncomfortable as it may be, says Skosana. So, despite Skosana's hesitations, he and Oosthuizen have met for the past 18 months to discuss different ways of doing church and how the church can change society.

Through dialogue the focus changed from critiquing to trying to find the answers. Out of their conversation the relationship spread to their congregations.

Members of Way of Life and Vredelust have visited each other's congregations, participating as observers and worshippers. Praising God together through music is a common denominator, Skosana points out.

The partnership has been especially meaningful for the young people at Vredelust, says Oosthuizen. With unlimited choices, many choose to leave South Africa and live elsewhere. Among those who stay it is difficult to find their place and get involved in the community. The partnership "gives them a chance to contribute to the development of the country," Oosthuizen says.

Mennonite Church Canada Witness and Mennonite Mission Network workers in South Africa also relate to Way of Life Church. Witness workers Yvonne Snider-Nighswander and Dan Nighswander spent four weeks with Way of Life earlier this year and observed the relationship with the Vredelust church first-hand.

"North Americans can walk with black churches more easily than white South Africans," says Nighswander, "but the hard road of reconciliation and restitution is one that the South African churches must walk together."

Skosana sees his role in the partnership as one of education. He has spoken at Vredelust several times, sharing his story to open eyes to a reality of which many are unaware. "This is the place where I feel the most vulnerable," says Skosana of the partnership. "It's easier to shout from the pulpit. Relationship by its very nature has a way of making you feel vulnerable, but we trust that out of vulnerability will come some healing and real insight." ❧

Education and fellowship build Indian church

BY DEBORAH FROESE

Mennonite Church Canada
CHHATTISGARH, INDIA

Ben Wiebe has seen God at work in India. The former Ontario pastor spent two months on a special Mennonite Church Canada Witness assignment earlier this year teaching seminary students at the South Asia Institute of Advanced Christian Studies in Bangalore and Union Bible Seminary in Pune.

Wiebe has been to India several times, but this time was different. Travelling with seminary faculty member Premanand Bagh, Wiebe had the chance to attend an annual gathering of Mennonite Conference churches in the District of Chhattisgarh. It proved to be one of the highlights of his trip. In an atmosphere of celebration he met with more than 25 pastors to hear their stories.

Ten years ago, Indian churches were divided over issues of leadership, worship and how to spend North American financial aid, according to Wiebe; church growth stagnated and people were discouraged. Today, however, conference churches in Chhattisgarh have experienced moderate growth and even a few new church plants.

During his recent trip, Wiebe also noticed that people are drawn to the church for different reasons. A Hindu man converts to Christianity, and before long a small church is born. In the north, a Muslim discovers Christ and then travels to the seminary for education in ministry.

Education fosters church growth and there are programs available at both institutions for those in ministry. However, courses are not always accessible for rural residents, and course content is not geared toward other areas of church leadership. More training across a wider spectrum is needed.

Wiebe suggests that, with adequate resources, a small church in Janjgir that currently offers English language and sewing



PHOTO BY DAN NIGHSWANDER

Mennonite Church Canada Witness worker Yvonne Snider-Nighswander plays with children in a displaced people project outside of Bulawayo, Zimbabwe, during a Mennonite World Conference-sponsored Koinonia delegation visit to the beleaguered country this summer. The delegation found a country in escalating crisis, with overwhelming shortages of food, water and fuel; power outages; hyper-inflation (up to 7,000 percent annually); record unemployment and low salaries. "I observed a common, underlying reality: the people of Zimbabwe are marking time," says Snider-Nighswander. "There is a sense that all of life is in suspension, but still there is hope." Her husband, fellow Witness worker and Koinonia delegate, Dan Nighswander, helped teach a leadership development seminar during the delegation's visit.



PHOTO BY DAVE ROGALSKY

On Aug. 15, Stirling Avenue Mennonite Church, Kitchener, Ont., hosted a panel discussion with Iranians and North Americans who are involved in the Mennonite Central Committee Peace Building Exchange. During the event, participants told stories of their experiences in Canada and Iran. Pictured from left to right: Maryam Daneshvar Nilu, a first-year student at the University of Waterloo, Ont.; her father, Yousef Daneshvar Nilu, one of two Iranian students at the Toronto School of Theology; David Wolfe and Linda Kusse-Wolfe, the latest North Americans who are studying Farsi (the Iranian national language), culture and religion at the Imam Khomeini Education and Research Institute in Qom, Iran; and Susan Harrison, who both moderated the dialogue and who has been organizing the practical components of the exchange in Toronto.

lessons could also offer Bible studies for area church leaders. He is encouraged by what is happening in India's churches, and particularly by the spirit of cooperation he

witnessed at the Mennonite Conference gathering in Chhattisgarh. There is "joy in the fact that they are working things out," he notes. ☸

Amigos increases its goal

Committee now hopes to raise \$150,000 for Global Youth Summit attendees

BY ANNA GROFF
ASUNCION, PARAGUAY

Amigos, the Mennonite World Conference (MWC) global youth committee, has increased its fundraising goal to \$150,000 (all figures US funds), to sponsor

young people from around the world to come to the Global Youth Summit (GYS) 2009—to be held in conjunction with MWC's Paraguay 2009 assembly.

The committee had originally hoped to raise \$100,000, but decided to increase its goal after reaching \$79,000 at the end of July. The decision was made at the MWC executive committee meetings in early August.

"We are grateful for the support we have been getting from various institutions and individuals," says Elina Ciptadi, Amigos chair and Asia representative. "We have a good mix of people participating in funds. We have young people and adult supporters, as well as individual and institutional donors."

The funds will also be used to cover the Amigos and national planning committee's expenses from 2007-09. The national plan-

ning committee is the Paraguay-based team preparing for the 2009 summit.

Amigos was established in 2004 to maintain and build on the momentum arising from the Global Youth Summit in Zimbabwe. The committee consists of one

'We are grateful for the support we have been getting from various institutions and individuals.'

representative from each of five continental regions.

Sarah Thompson, Amigos secretary and North American representative, says the committee hopes to raise the majority of the funds (\$125,000) in North America, acknowledging that the church in North America controls the overwhelming majority of Mennonite-Anabaptist monetary

Interview with an Amigo

Why youths should care about the Global Youth Summit

The Mennonite assistant editor Anna Groff recently interviewed Barbara Kärcher, the European Amigos representative from Germany, about her experiences at the 2003 Global Youth Summit in Zimbabwe and her hopes for the upcoming summit in Paraguay in 2009.

Groff: How did you learn about the Global Youth Summit (GYS) in Zimbabwe 2003?

Kärcher: I learned about the Global Youth Summit in 2003 from Liesa Unger, who was my youth pastor and organizing committee [member] for GYS 2003. She told me about the World Conference in India [in] 1997 and I got really excited about the idea of meeting people from around the world. So once I heard that Zimbabwe will have a GYS, I decided to come right away. I was not a delegate appointed by my national conference, but I have always wanted to get to know people from all over the world, so my participation at GYS 2003 was based on my personal interest.

Groff: What did you appreciate most about GYS?

Kärcher: It was really encouraging to see young Mennonites from all over the world, as it confirmed that I'm not alone in my walk with Jesus. Being a Mennonite in Germany is not a common thing, as it is not a very well-known denomination. So seeing that I'm part of a bigger family of faith than just the youths in my church was an exciting experience that opened my horizon and encouraged me.

I really liked the international feeling and the five worship services, led by each continent. I enjoyed listening to testimonies from young people, seeing the different styles of worship, and learning worship songs in different languages.

And a group of young people and I, a very international group, really clicked and we spent a lot of time together during the conference. During GYS there were about 20 Germans, but I spent most of my time with this international "gang" instead of with my own group. It was a life-changing experience to be in such a diverse international group.

Groff: Why do you believe GYS is important?

Kärcher: In being a Christian, it is very important to interact and work with other Christians and find answers together as a family of faith. It is important to talk about relevant issues and hear different points of view, so we make Christianity relevant in daily life. And GYS is our chance, as young Christians, to discuss these matters freely in a global setting. In this process, our perspective will expand and we can be influenced and encouraged by others' experience and points of views. GYS is important because it equips young people with an international exposure and a broader perspective to their faith.

GYS also helps the youths to get a voice in their church and national conference, as well as encouraging them to dream big for the kingdom of God.

Mennonite World Conference [MWC] will also need new strong leaders to take their place in the future, and GYS is providing an international platform for the young Mennonites to expand their leadership skills. We are grateful that MWC realizes the importance of listening and investing in their youths for the future of the church.

resources worldwide.

One of the fundraising efforts, the Challenge Fund, started when Mennonite Central Committee donated \$50,000 in early 2007, Thompson says. To raise the additional funds, Amigos will work to contact youth and young adult groups across Canada and the United States, inviting them to collectively match the Challenge Fund, thus raising \$100,000.

In March 2006, Amigos received a \$2,000 commitment from a young professional. And BikeMovement, whose participants pedalled across the U.S. in 2006 and Asia this past summer, has raised another \$23,000.

A DVD summary of the American trip—*BikeMovement the Documentary: A Young Adult Perspective on Church*—was released this summer and all proceeds will go to the Amigos fund.

Globally, Amigos is encouraging individuals and institutions to sponsor a delegate to the 2009 youth summit.

“We also want to promote the GYS to potential delegates and participants early, encouraging them to look forward to what God has in store for them in Paraguay, and to plan financially to partially fund their own trip,” Ciptadi says.

About 200 young people funded their own trips to the first summit held in Zimbabwe in 2003, while MWC was able to subsidize 15 delegates from Africa, Asia and Latin America.

“We believe we can inspire young people to do so for Paraguay if we promote it earlier,” Ciptadi says. “We have also seen that communication is key. When people understand what Amigos is and what the GYS can do in shaping Mennonite young leaders, they are eager to help.... We plan to intensify dialogue, publicity, news articles relating to Amigos, and youth and young adult issues in the coming months.” ❧

Anna Groff is assistant editor of The Mennonite. The article was written for Meetinghouse, an association of Mennonite and Brethren in Christ publications.

PHOTO BY ELMER HEINRICHS



Great-grandson Menno Funk spoke to a 125th anniversary group about Altester Johann and Louise (Dueck) Funk, whose headstones are still erect at the Alt-Bergthal Cemetery near Altona, Man., during Altona Bergthaler Mennonite Church's 125th anniversary celebrations.

Turning 125

Fellowship, food abound at Altona Bergthaler's 125th anniversary celebrations

BY ELMER HEINRICHS

Special to Canadian Mennonite
ALTONA, MAN.

People came from far and near, some from out of province, to join current members of Altona Bergthaler Mennonite Church for a weekend of worship services to mark its 125th anniversary on the weekend of Aug. 25-26.

Beginning with a music night on Saturday, the anniversary continued on Sunday with a service of celebration, a fellowship meal at noon, an informal afternoon program of sharing by current and former pastors, and concluded with an old-fashioned *faspa*.

A number also visited the gravesite of Bishop Johann Funk, at Alt-Bergthal, near Altona, with Pastor Rick Neufeld presiding over a brief service of thanksgiving.

Others took a tour to the conference memorial marker at Hochstadt, site of the first Bergthaler Church built in 1882, northeast of town. Mennonites settled here around 1876, and this church hosted the first mid-Canada Conference of Mennonites gath-

ering in July 1903.

Funk, ordained in 1882, was the first bishop of the Bergthaler church, and many members of the Hochstadt church later became part of the Altona Bergthaler church.

At the outset of the Saturday evening festivities, pastor Rick Neufeld and council chair Byron Loeppky unveiled a 125th anniversary banner quilted by sisters Kathy Dyck and Helen Dueck and other members.

Neufeld's Sunday message was entitled "Bearers of God's light." He noted that about 125 years ago Bergthalers came from Russia and met near Altona to express their faith in God. "As we reflect, I'm thankful for those who went before us, who inspired us, and gave us hope in despairing darkness," he said. "Let's let our lights shine."

The Sunday afternoon program, "Remembering the past, light for the future," gave current and former pastors the chance to reminisce and offer their insights about the church. Former pastors sharing were the first salaried minister, Henry J. Gerbrandt, David F. Friesen, Jake F. Pauls, Walter Franz, Peter Bartel, Peter Penner and Randy Klaassen (by letter).

Gerbrandt noted that when he came the Altona church was a meeting place, one of many. "Before I left, each Bergthaler church was independent, and the transition to English was well underway," he shared. ❧

PHOTO BY DOREEN MARTENS



To mark his retirement after 20 years as pastor of Toronto United Mennonite Church, Gary Harder, right, is presented with a new custom-made set of golf clubs by Ed Heide on behalf of the congregation. His wife, Lydia Harder, a theological scholar who earlier retired from Toronto Mennonite Theological Centre, holds a quilted pillow, another of the many gifts they received during the three-day celebration in mid-June that included a coffee house “roast,” gala concert, litany of farewell, and potluck lunch after the Sunday worship service.

Church snapshots

A part of the Russian church long hidden by Soviet-era repression was on public display this summer as the Omsk Bruderschaft celebrated its centennial in Miroslubovka, a village 113 kilometres west of Omsk in western Siberia. A large banner exclaiming “100 years under the cover of the Almighty” provided the theme for the 2,500 people who gathered in a large tent for the event on July 29. Today, the Bruderschaft has 33 congregations and 21 smaller affiliated groups in the Omsk region; about 90 percent of the members have Mennonite roots that date back to the establishment of the 1907 Tchunayevka Mennonite Brethren Church as an independent congregation and the formation of the Siberian branch of the Union of Russian Baptists.

PHOTO BY WALTER UNGER



PHOTO BY RANDY KLASSEN



On Aug. 26, Bethany Mennonite Church, Virgil, Ont., held a commissioning service for a church planting team that will establish Quest Christian Community at the west end of St. Catharines, Ont. To be led by Bethany's former associate pastor, Troy Watson and his wife, Tammy, centre, the Quest team also includes Laura Mullet-Koop and her son, Josiah, left, and Chris Mullet-Koop (not pictured). Brian Bauman, right, MC Eastern Canada minister of mission, led the commissioning service. Quest Christian Community envisions itself as a small group fellowship building relationships in the neighborhood; long-term goals include a wholeness centre for the community offering counseling, alternative medicine, music lessons, fitness training, various therapy treatments and childcare.

Introducing new faces in MC Alberta

BY DONITA WIEBE-NEUFELD

Alberta Correspondent
EDMONTON

September feels like the start of the church year, and Mennonite Church Alberta welcomed five new faces to its ministries last month.

Alissa Bender began as full-time associate pastor at Calgary's First Mennonite Church on Sept. 10. Her job description includes working with youths, young adults, young families, and praise team music ministries. "I am excited about it being a position that has broad possibilities with many different age groups...it is more than a little box of a role," Bender said. An installation service is planned for Oct. 14.

Joe Goslin (no photo available) was installed as full-time associate pastor at Rosemary Mennonite Church on Sept. 16.

"I am excited about it being a position that has broad possibilities with many different age groups."

Goslin's ministry will focus on youths and young families.

Joanne De Jong has begun a half-time "pastoral ministry coordinator" position at Holyrood Mennonite Church in Edmonton. De Jong's role is to connect people's gifts and passions to the ministries of the congregation.



Bender



De Jong



Seo



Heidebrecht

Yoon Seo comes to Calgary from the Jesus Village Church in Chun Choeng, Korea, as part of Mennonite Central Committee's International Visitor Exchange Program. During Seo's year in Canada, he will split his time between Calgary's Ten Thousand Villages Store and Trinity Mennonite Church. At Trinity, Seo will help plan and implement programs for youths and children. Trinity pastor Erwin Wiens is pleased with the arrangements, as they help to build relationships with the growing Korean portion of the congregation and address needs in youth ministry.

Rita Heidebrecht has been hired as quarter-time youth coordinator for MC Alberta, working with the Youth Leadership Team to plan junior and senior high snow camps, as well as coordinating communication for other province-wide youth events. Heidebrecht is also the half-time youth coordinator for Foothills Mennonite Church. ✂

✂ Briefly noted

Annual women's retreat planned for Camp Squeah

Hope, B.C.—"Jesus, our redeemer and friend" is the theme for the annual Mennonite Church B.C. women's retreat, Oct. 26-28 at Camp Squeah near Hope. Laurel Hildebrandt, a counsellor in private practice in Abbotsford, is the keynote speaker. A member of Wellspring Christian Fellowship, Hildebrandt has been a featured speaker at various retreats and preaching engagements; she has held workshops on various topics, including anger management, self-esteem, eating disorders and spiritual warfare. Registration will be Friday night, with devotional and free time to follow. Saturday's activities include all three input sessions, allowing those who want to join the retreat only for that day to do so. There will also be time for hiking, crafts and scrapbooking. Sunday morning's worship time will include a communion service. Blessings Bookstore of Chilliwack and Ten Thousand Villages will set up displays for those who wish to begin Christmas shopping early. For more information, contact Pam Roseboom at clenrose@shaw.ca, Jackie Rempel at j.rempel@mennohome.org, or Grace Epp at gepp@dccnet.com.

—Amy Dueckman,
B.C. Correspondent

Bluffton University ranked in top Midwest College tier

Bluffton, Ohio—The 2008 "America's Best Colleges Guide" of *U.S. News & World Report* has ranked Bluffton University in the top tier of "Best Baccalaureate Colleges" in the Midwest, placing it 21st out of the top 48 colleges. To be classified in this section, an institution must be predominantly undergraduate in enrolment, with fewer than half of the undergraduate degrees awarded in liberal arts subjects. The annual college guide uses seven indicators to determine quality, including assessment by administrators at peer institutions.

—Bluffton University Release

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Modelling the early church

Grace and Peace Mennonite Church builds the body of Christ according to each member's gifts

BY MIMI HOLLINGER-JANZEN

Mennonite Church Canada
SEOUL, SOUTH KOREA

Considered heretics by their fellow citizens, 30 believers gather to worship in a borrowed room. New Testament Christians from the Holy Land? Reformation

☞ Briefly noted

Young adults turning 'yella' about Mideast trip

Eastern Canada—Alison Regehr is excited about Mennonite Central Committee (MCC) Ontario and Mennonite Church Eastern Canada's May 2008 Middle Eastern young adult experience. "Yella" is the common way to say "let's go" in Israel/Palestine. Regehr, a student at the University of Guelph and a member of Breslau Mennonite Church, fits the profile of being "between the ages of 18 and 25, interested in the Middle East, and willing to commit to group fundraising, orientation meetings and post-experience reporting." Promotional material invites participants to "wrestle with multi-faith realities. Learn about conflict. Explore biblical stories within their context. Encounter a Jesus you have not met...yet." Linford Stutzman, associate professor of culture and mission at Eastern Mennonite University, will be the tour leader. For more information, e-mail Reesor-McDowell at allanrm@mennonitecc.on.ca, or complete the online application at mcec.ca before Oct. 10.

—**Dave Rogalsky**,
Eastern Canada Correspondent

leaders in Europe? Although these counter-cultural Anabaptists share a common vision with their predecessors, this congregation initially met in Seoul, South Korea, at the beginning of this year.

"There should be a kind of real church that can be restored to the early church in the Bible," says pastor Guishik Nam, a member of Grace and Peace Mennonite Church's pastoral leadership team, who preaches, provides pastoral care and trains other leaders. "But I had no idea [what that church was] until I met [the] Mennonite Church."

Grace and Peace distinguishes itself from other Korean denominations by committing itself to the gospel of peace, following Jesus' teachings and making community life a priority.

"Most Korean churches depend on one big pastor, but Grace and Peace is building the body of Christ according to each member's gifts," explains worship minister Seong Han Kim, who is also director of central media for Korea IntersVarsity Christian Fellowship.

Through Nam's studies at Associated Mennonite Biblical Seminary in Elkhart, Ind., and by attending Mennonite churches in that area, he learned more about the history of the Mennonite Church, which inspired him as a model of what the early church would look like in present times.

Nam interned with Yellow Creek Mennonite Church in Goshen, Ind., where his vision of planting the first Mennonite congregation in Korea came into focus. Nam stayed on at Yellow Creek for nearly a year after his initial nine-month term, to further nurture this dream.

Grace and Peace Mennonite Church meets at the Connexus Language Institute, a Korea Anabaptist Center (KAC) program, but members pray for their own church building to help in developing community life and provide opportunities to meet during the week.

On Easter Sunday members of Grace and Peace shared Jesus' joy in a colourful

way. After hard-boiling 200 eggs and wrapping them carefully in bright paper, they knocked on their neighbours' doors and offered them a small package of two eggs and the greeting, "Our Lord Jesus Christ has risen!"

"It was a wonderful time to share the good news with our neighbours," Nam says.

Political and military tensions with neighbouring North Korea still run high. The

PHOTO COURTESY OF GRACE AND PEACE CHURCH



Pastor Guishik Nam offers communion bread during the first service of Grace and Peace Mennonite Church in Seoul, South Korea.

new congregation sends books and gifts to young men who are in prison because of their conscientious objection to compulsory military service.

"The church is open to identifying a Korean way of interpreting the meaning of 'peace church,'" says Jaeyoung Lee, a church leader and director of peace education at KAC.

The majority of Koreans think of Mennonites as radicals who do social justice without believing in Jesus Christ as their Saviour, says Nam, adding that many pastors still teach their congregations that Mennonites are heretics because they think Mennonite theology is too liberal to be in keeping with Christian beliefs.

As a pioneering congregation, Grace and Peace follows in the footsteps of the first Mennonite leaders. They do not fear society's judgment and eagerly spread a revolutionary message: The gospel of peace. ☞

GOD AT WORK IN US

Representing the Saviour

Love of soccer leads convict to Jesus

BY DAN NIGHSWANDER

Mennonite Church Canada
CAPE TOWN, SOUTH AFRICA

Sinethemba Gcwabe spent four years of his young life as a prisoner at Pollsmoor Prison near Cape Town, home to some of South Africa's most dangerous criminals and roughest gangsters.

Although designed with a capacity of just over 4,000, the current inmate population is more than 7,000. Many who serve their sentence at Pollsmoor, where illicit drug use is common, come out hardened in their life of crime. Some families of prisoners cut off contact with their relatives during their imprisonment, as powerful and violent gangs replace family contacts.

But Gcwabe's story has taken a different path. During his last year in prison he applied for the prison ministry program of Ambassadors in Sport, a Christian sports ministry that originated in England in 1990 and now works in countries around the world. At Pollsmoor, Ambassadors works through a program called Hope Academy, which has been granted space in one of the cell blocks.

The slogan of the African program of Ambassadors in Sport is "Bringing hope through soccer." That's what they did for Gcwabe. With nothing to do and little to look forward to, he wanted a chance to play soccer. When he applied, he knew that Ambassadors was a Christian organization and that the young men in the program spend a significant amount of time each day doing Bible study—but it was the daily soccer practice and games that attracted him.

One of the staff that Gcwabe met was Sivuyile (Juju) Tabata, an associate pastor from Way of Life Church in Khayelitsha Township, who works part-time for Ambassadors in Sport. Most of the Ambassadors



PHOTO BY DAN NIGHSWANDER

Former South African convict Sinethemba Gcwabe, left, learned to "play soccer to represent Jesus" under the ministry of pastor Juju Tabata of Way of Life Church and the Ambassadors in Sport program offered at Pollsmoor Prison near Cape Town.

staff come from other countries to serve for a year or two in South Africa, but Tabata understands where the prisoners are coming from. He lives in the township where their families live. He understands their culture, their life experiences and he speaks Xhosa.

Some of the young men that Tabata works with have never been to school. They have few skills and they come from dysfunctional families. It takes time to win their trust, but in prison there is time. Along with the other staff, Tabata works with the prisoners through structured Bible study and discussion times. They sing together in worship and for the joy of singing. Ambassadors provides a safe place for the prisoners to talk and they celebrate holidays as a "family" together.

But the main attraction for prisoners like Gcwabe is still the soccer. While other prisoners at Pollsmoor do very little with their recreation time, those in the Hope Academy program get lots of time to practise their skills, develop leadership and teamwork, and compete with each other in this very popular sport. Tabata says that teaching values, attitudes and skills in life and in soccer are closely related.

Christopher Malchas has worked for many years in the prison section that includes the Hope Academy cell. A Christian who calls his work "stewardship of people in God's image," he says, "Whatever [the prisoners] have done, they have done and it's wrong, but we love them as people." And

through the work of Ambassadors he has seen the prisoners learn to treat each other as persons.

Malchas affirms two of the activities of the Ambassadors program—music and sports. Both activities teach teamwork, and as the young prisoners play soccer and sing together, he says, "I becomes 'us'."

"Now," Gcwabe says, "I play soccer to represent Jesus." Through the ministry of Ambassadors he has "developed a heart to share with other guys," which is a new development in his attitude. Besides developing his soccer skills, he has learned how to coach, and when he was made captain of the team he learned how to take leadership responsibility.

Now that he is out of prison, Gcwabe finds it hard to live out the values and beliefs that he gained from Ambassadors in Sport. But Tabata continues to mentor him and he has become involved in Way of Life Church.

Way of Life Church and its pastor, Kola Skosana, dream of having a sports academy become part of their ministry. Mission workers from Mennonite Church Canada Witness and Mennonite Mission Network are working with Way of Life Church to bring these dreams to reality. ❧

Dan Nighswander and Yvonne Snider-Nighswander are Mennonite Church Canada Witness workers in Pietermaritzburg, South Africa. They recently spent four weeks helping the Way of Life congregation develop administrative systems and set up a records management process.

ARTBEAT

Still keeping time

Nelson Boschman Trio celebrates release of Keeping Time Vol. 2

BY ANGELIKA DAWSON

Special to Canadian Mennonite
ABBOTSFORD, B.C.

More than 100 people gathered at the Matsqui Centennial Auditorium in Abbotsford on Sept. 5 to celebrate the release of *Keeping Time Vol. 2*, the second CD from the Nelson Boschman Trio. The evening also supported Communitas Supportive Care Society (formerly MCC Supportive Care Services.)

In his opening remarks, Communitas executive director Steve Thiessen commented on the richness and symbolism in jazz music that invites listeners to worship



The Nelson Boschman Trio released its new CD, Keeping Time Vol. 2, with a concert in Abbotsford, B.C., last month. The trio—pianist Nelson Boschman, bassist Adam Thomas and drummer Kenton Wiens—was joined by special guests, including trumpeter Bria Skönberg. Original artwork by Trevor Wright was projected above the musicians during the concert and the audience was invited to bid on the pieces to aid the work of Communitas Supportive Care Society (formerly MCC Supportive Care Services.)

and the visual art and texts that were projected onto a screen behind the musicians. The abstract, symbolic artwork by Abbotsford artist Trevor Wright complemented the music perfectly.

Boschman's interpretations of traditional hymns like "Angels We Have Heard on

Jazz has its history in the churches of the Deep South, with people who experienced oppression....



in a new way. Jazz has its history in the churches of the Deep South, with people who experienced oppression, he said, adding that it was appropriate that a jazz album would support Communitas, which also works with those who are oppressed, in this case by mental illness.

The concert of hymns, spirituals and original compositions were all linked by the liturgical year.

"It's the way Christians have kept time for years," Boschman said as he welcomed the audience. "But it's also a concept that's based entirely on a person."

The audience was then invited to engage the story of Jesus Christ through the music

High" or spirituals like "Sometimes I Feel Like a Motherless Child" give familiar music a freshness that invites the listener to experience the music in a new way. A highlight was "O Come, O Come, Emmanuel," which was given a smoky, bluesy treatment. Original compositions like "Returning Home," with its flowing, melodic piano and strong bass, showed how Boschman has matured as a musician.


Keeping Time Vol. 2 and the original *Keeping Time Vol. 1* are available at the Communitas website (communitascare.com/store) and at House of James in Abbotsford. ☘

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Calendar

British Columbia

Oct. 13: Mennonite Historical Society of B.C. annual banquet. Speaker: John B. Toews. Theme: "In defence of mothers and sisters. The Mennonite Selbstschutzhut in Ukraine, 1918." At Emmanuel Mennonite Church. For tickets, call 604-853-6177.

Oct. 19, 21, 27: M2/W2 fundraising events; dinner and door prizes at Summit Drive Baptist Church, Kamloops, 6:30 p.m. (19); Calvin Dyck and Gabriella Epp Yusuf in concert at Peace Mennonite Church, Richmond, 6:30 p.m. (21); dinner and silent auction at Garden Park Tower, Abbotsford, 6 p.m. (27). For tickets to all events, call 1-800-298-1777.

Oct. 26-28: Women's retreat at Camp Squeah. Theme: "Jesus our redeemer and friend." Speaker: Laurel Hildebrandt. For more information, call Jackie Rempel at 604-952-0041.

Alberta

Oct. 7: Gospel Echoes, a singing group that does prison ministry, performs at Bergthal Mennonite Church, 7:30 p.m.

Oct. 14: Installation service for associate pastor Alissa Bender at Calgary First Mennonite Church.

Oct. 14: Sojourn Singers will perform "Mysteries of Grace and Judgment" with Harold Wiens conducting and story teller Jack Dueck at Edmonton Lendrum MB Church, 7 p.m.

Oct. 16-18: Pastors retreat at Sanctum Retreat Centre. Call conference minister Jim Shantz at 780-485-2518 for more

information.

Oct. 20: Stories from The North End Lives: Journeys Through Poverty Terrain by Hugo Neufeld and music by the Stubble Jumpers at Foothills Mennonite, Calgary, at 7 p.m.

Oct. 20-21: Sojourn Singers will perform "Mysteries of Grace and Judgment" with Harold Wiens conducting and story teller Jack Dueck at Linden MB Church, 7 p.m. (20) and at Coaldale Gem of the West Museum 2 p.m. (21).

Oct. 28: Book launch for Their Mark: Their Legacy by Irene Klassen and others, at Calgary First Mennonite Church; 2 p.m.

Saskatchewan

Oct. 12-13: Saskatchewan Women in Mission fall retreat at Shekinah Retreat Centre.

Oct. 12-13: RJC alumni tournament.

Oct. 13: Youth Farm Bible Camp ride-a-thon, Rosthern.

Oct. 13: Evening of celebration for Der Bote at Bethany Manor, Saskatoon; at 7 p.m. Program and refreshments.

Oct. 14: Ordination of Sharon Schultz at Eyebrow Mennonite.

Oct. 16: RJC corporation meeting.

Oct. 21: Installation of Ryan Siemens at Grace Mennonite, Prince Albert.

Oct. 26: RJC fundraising banquet.

Oct. 26-28: Quilting and scrapbooking retreat at Shekinah Retreat Centre.

Oct. 27: MC Saskatchewan Equipping Day at Mount Royal Mennonite, Saskatoon.

Oct. 28: Ordination of Allan Friesen at Eigenheim Mennonite.

Manitoba

Oct. 12-13: Women in Mission retreat at Camp Assiniboia.

Oct. 15-16: J.J. Thiessen Lectures at CMU, Winnipeg. Speaker: Ellen Davis of Duke Divinity School. Theme: "Live long on the land: Food and farming in biblical perspective."

Oct. 19: "Going Barefoot" conference for church communicators at CMU, Winnipeg. Speakers: Reginald Bibby and Gayle Goosen. Visit cmu.ca for details.

Oct. 19-20: Partnership Circle meetings in Steinbach.

Oct. 25: MC Manitoba fall delegate session at First Mennonite Church, Winnipeg; at 7 p.m.

Oct. 25, 26, Nov. 2: Eden Foundation fall banquets, 6:30 p.m. followed by presentation and music; Altona Evangelical Mennonite Church (25), Steinbach Mennonite Church (26), Bethel Mennonite Church, Winnipeg (2). Call 1-866-895-2919 for complimentary tickets.

Oct. 26-28: Scrapbooking retreat at Camp Moose Lake.

Oct. 27: Work day and camps celebration banquet at Camp Koinonia.

Oct. 29: Westgate annual general meeting, 7 p.m., at Westgate, Winnipeg.

Ontario

Oct. 11: Pornography and the Church workshop 9 a.m.-1 p.m. at Kitchener Mennonite Brethren Church. Visit mcec.ca or call 519-650-3806 for more information.

Oct. 12-13: "Family and sexuality in Mennonite history," an academic and community education conference hosted by Conrad Grebel University College, Waterloo. For more information, call 519-885-0220 ext. 24257.

Oct. 14: Benefit concert for the Abner Martin Music Scholarship Endowment Fund; 3 p.m. at Waterloo North Mennonite Church. Performers include Carol Bauman, Karen Di Santo, Jennifer Enns Modolo, John Hess, Bethany Horst, Brandon Leis, Tim Shantz, Carol Gingerich and Andrea Weber Steckly. For more information, call Lewis Brubacher at 519-884-3072.

Oct. 18: MEDA Waterloo chapter breakfast meeting, 7:30 a.m., at the Stone Crock, St. Jacobs.

Oct. 18-20: Ten Thousand Villages fair trade craft sale at Hamilton Mennonite Church. 10 a.m.-8 p.m. (18,19), 9 a.m.-4

p.m. (20). Call 905-528-3607 for more information.

Oct. 20: WMCEC Fall Enrichment Day at Faith Mennonite, Leamington, 10:15 a.m.-3:30 p.m. Theme: Sharing our Faith Heritage Stories. Speakers: Esther Saito, Margaret Reimer, Catherine Gortson and Gudrun Mathies. Bring bag lunch.

Oct. 20: Mennonite Genealogy Workshop at St. Clair-O'Connor Community 9:30 a.m.- 5 p.m. Information on Prussian, Russian and Swiss Mennonite sources. To register, contact friesen@sympatico.ca.

Oct. 21: Fourth Annual Gospel Vespers, a hymn-sing from Life Songs #2 led by Bob Shantz at Detweiler Meetinghouse (3445 Roseville Rd.) at 3 p.m. Call 519-696-2805 or 519-885-0220 x24238 for more information.

Oct. 21: Pax Christi Chorale and Chamber Choir present a concert commemorating the 300th anniversary of composer Dietrich Buxtehude's death; Grace Church-on-the-Hill, Toronto, at 3 p.m. For tickets, call 416-49-8542.

Oct. 28: Choir reunion celebration concert at St. Catharines United Mennonite Church, 7 p.m. Former choir members please contact Carol Penner (carol@penners.ca) for more details.

Oct. 31: Open house at TourMaginaton's newly expanded office at 9 Willow St., Waterloo, from 4 to 7 p.m. Special guests: Larry and Eleanor Miller, MWC.

Quebec

Nov. 10: To celebrate 51 years of Mennonite presence in Quebec, La Societe Mennonite Historique du Quebec and MCC Quebec are hosting an evening of pioneer stories and a Mennonite-Quebecois dinner at La Maison de l'Amitie. For more information, contact 514-849-9039 or maisondelamitie@videotron.ca.

New Brunswick

Oct. 21: Mennonite Disaster Service Region V will present information about its work at Petitcodiac Mennonite, 11:30 a.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.

Briefly noted

MDS volunteering now a phone call away

Mennonite Disaster Service (MDS) has opened a call centre and volunteers can now phone one toll-free number for information. Short-term volunteers and all U.S. volunteers should phone 1-800-241-8111 to schedule time at a project. Long-term volunteers in Canada should continue to phone 1-866-261-1274. In the past, volunteers had to call each project to schedule. Now, all volunteer information is available by phoning one number. "We are hoping that by streamlining this process, volunteers will find it easier and more efficient," says MDS executive director Kevin King.

—MDS Release

Events

REUNION CONCERT

Sunday, Oct. 28, 2007 @ 7 p.m. at
St. Catharines United Mennonite Church
335 Linwell Road, St. Catharines, ON

All former Church Choir members are invited to join us for this evening of favourite anthems and songs. Rehearsal will be on Sunday, Oct. 28, at 2:30 p.m., followed by a fellowship meal. We also encourage those who are available, to attend rehearsal on Thursday, Oct. 25, at 7:30 p.m.

Please confirm your participation, no later than Oct. 15, to Carol Penner: carol@penners.ca, 905-935-9164.



Employment

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MCC REPRESENTATIVE: MEXICO CITY.

This three to five year volunteer person provides overall leadership and vision to MCC work in Mexico. Must have a strong identification with MCC's mission, philosophy of development and manner of working. Must respect and have the willingness to work and live within the Mexican culture. Knowledge of community development theory and models preferred. Ability to create, write, monitor and evaluate plans and budgets needed. Ability to communicate in Spanish required. The large geographic focus of the MCC programs in Mexico requires significant travel and limited team time.

Candidates of a gender or ethnic group typically underrepresented in this type of MCC assignment are encouraged to apply. Contact Kathy Jackson at krj@mcc.org or call 717-859-1151 for more information or to apply. www.mcc.org/serve

Camp Assiniboia, Headingley, has an opening beginning in spring 2008 for a **CAMP MANAGER**, a person with a combination of energy, knowledge and enthusiasm, eager to apply lessons learned in business or career, and able to form staff and volunteers into a community, with the task of building up the operational side of the camp. This person communicates effectively and has the ability to deal with a variety of relational situations. This person is committed to the Mennonite Church and dedicated to our camp mission of "inviting persons to life". Direct inquiries to Director of Camping Ministries, MC Manitoba, 200-600 Shaftesbury Blvd., Winnipeg, MB R3P 2J1; camps@mennochurch.mb.ca or 204-895-2267.



MCC URGENT OPENING: RESOURCE GENERATION NETWORK DIRECTOR, Akron, Pa. Gives leadership to the resource generation network consisting of staff in MCC offices across Canada and the United States. Coordinates the establishment of standards in fund-raising, setting goals and building network capacities. Experience in non-profit fundraising with excellent skills in communication and management required. Candidates of a gender or ethnic group typically under-represented in this type of MCC assignment are encouraged to apply. Contact Kathy Jackson at krj@mcc.org or call 717-859-1151 for job description and further information.

Sherbrooke Mennonite Church of Vancouver, B.C., is seeking a full-time lead pastor to provide leadership for their inter-cultural church.

Send resumes ATT: Pastor Search Committee, 7155 Sherbrooke St., Vancouver, BC V5X 4E3, or to smcvan@telus.net.

EMPLOYMENT OPPORTUNITY EXECUTIVE DIRECTOR Evangelical Mennonite Mission Conference



The EMMC Conference has an opening for a full time position as Executive Director in its Winnipeg Manitoba office.

DUTIES AND RESPONSIBILITIES

- Participate with the General Board in the preparation of the Ministry Plan
- Responsible for implementing the Ministry Plan (develop action plan to achieve results)
- Manage staff resources in order to carry out the mandate of the Conference
- Report on activities of the Conference to the General Board
- Communication, reporting and interaction with the Council, General Board, and Regions
- Ensure appropriate systems and process are in place to carry out mandate of the Conference in all required areas including operations, financial management, internal controls, compliance with taxation and other regulatory agencies and risk management
- Other matters as determined from time to time or directed by the General Board

QUALIFICATIONS AND ATTRIBUTES

- Experienced leader with demonstrated capabilities of working with multiple priorities
- Strong communication and organizational skills to work effectively with the Council, General Board, Regions and staff
- Collaborative approach to build consensus on matters while staying focused on achieving the desired results

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

The successful applicant must be fully supportive of EMMC's mission and vision and be prepared to sign the EMMC statement of faith.

Please submit your confidential application/resume stating qualifications, experience and statement of faith to The Moderator, EMMC, Box 52059, Niakwa PO, Winnipeg, Manitoba, R2M 5P9.

Advertising Information

Contact Canadian Mennonite
Ad Representative

Karen Suderman

1-800-378-2524 x.224

519-745-4507

advert@canadianmennonite.org

Classifieds

3-bedroom apartment available. Call 519-584-7955.

Pennies from heaven for work here on earth

MCC B.C. PHOTO



ABBOTSFORD, B.C.

Volunteer Sara Bremner, below, spent Friday evening counting and rolling pennies at the Penny Power booth at the Abbotsford (B.C.) Mennonite Central Committee Festival Auction and Relief Sale. The Penny Power booth raised \$31,900 (and counting); the final total will be matched four-to-one by the Canadian International Development Agency for food projects in Bangladesh. The entire weekend event at the Tradex raised nearly \$700,000 for MCC peace projects worldwide. The auction on Saturday evening began with the traditional, symbolic auctioning of a loaf of bread, which sold for nearly \$200,000, while a peace candle raised another \$10,000. The quilts raised more than \$20,000, with the feature quilt, "Bed of Roses," bringing in \$2,200. The children also did their part, raising more than \$2,000 with their own auction of kid-friendly items like two choice sets of tickets to Vancouver Canucks games, which raised more than \$800 alone. And those who didn't find anything to buy, simply gave, donating more than \$170,000 at the donations booth.

PHOTO BY ELMER HEINRICHS



MORRIS, MAN.

After throwing a few coins into the "wheelbarrow of coins," a project of young people of the Rosenort (Man.) Evangelical Mennonite Church, Julianna and Alexander Krahn, pictured with Sara and Amy Willms of Winnipeg, above, take an extra good look at the coins. The coin project realizes between \$2,500 and \$3,500 annually for the Morris (Man.) Mennonite Central Committee Relief Sale. The sale's proceeds of \$125,000 go towards MCC food and water projects in Third World countries.