

# CANADIAN MENNONITE

Oct. 15, 2007  
Volume 11 Number 20

In the shadow of  
Trachselwald

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CANADIAN  
MENNONITE  
10<sup>th</sup> anniversary

## EDITORIAL

# Am I not a man and a brother?

TIM MILLER DYCK  
EDITOR/PUBLISHER

In our last issue, I described how a group of Quakers and Evangelical Anglicans were ultimately successful in outlawing the slave trade.

As I mentioned, this was a group composed mostly of businesspeople and they had a real creative flair for marketing.

The society pioneered many tactics that are still used today by church groups: the distribution of newsletters to supporters, the first political poster, a consumer boycott of slave-produced sugar (very similar to the growing “fair trade” campaigns of today), and direct mail fundraising letters.

Another one of those innovations was the lapel button. Quaker committee member Josiah Wedgwood (the famous china designer) had one of his staff designers create an image to use when stamping sealing wax on envelopes. It is of a kneeling black African man, chained at the wrists and ankles, with his hands clasped. Above him are the words, “Am I not a man and a brother?” The image was quickly turned into buttons for clothing, hairpins, bracelets, cuff links and so on. In an age where 19 out of 20 men and all women could not vote, it was a way for ordinary people to speak out in a quiet but persistent way about injustice. I wear the red MCC “To remember is to work for peace” cross and dove button around Remembrance Day in the same way.

The button sent two messages that were both very countercultural. The first

one was that slaves were human beings, not property (at a famous trial of the day it was determined that killing slaves could not be considered murder since slaves were not people).

The second message was that a slave could be a brother. In an age when biblical language was everywhere, this message was understood in the biblical sense—a brother in Christ. The radicalism of that second message is shown by an account from James Ramsey,

an Evangelical Anglican minister in the Caribbean island of St. Kitts. For 14 years he preached to slaves and carried out Bible studies in his own home with slaves. It made the white slave owners furious because it called into question their treatment of people who might now be fellow Christians. They would walk out of his service when he prayed for the conversion of slaves.

What a message! Of course, the two ideas are linked. Each of us is created and loved by God equally. Jesus came for every one of us. God desires that every person be restored to right relationship with their Creator and with each other. The way of salvation is open to all regardless of skin colour, who their parents are, or any of the vast number of ways we invent to keep “us” separate from “them.”

I’m going to explore some modern-day applications of these biblical teachings next time.

**Redesign feedback:** I want to thank



all those who have sent e-mail messages or phoned to pass on their feedback on our new design we launched last month. The majority liked the new look (and I hope it grows on the rest of you!), but there were also a number of helpful critiques which have resulted in changes.

The very top issue was the poor readability of the thin white text on light brown background in some short sidebars. That just didn’t work on our inexpensive paper. We have modified our colour set to increase contrast and are setting white type in bold to improve that. Let us know if more is needed. We also have increased the size of type in the Milestone and Calendar sections (and column type is larger as well) for better readability. All our fonts are as big or larger than they were previously.

Some don’t like the cover logo font. I wanted to tell the story behind that choice. We originally explored developing a logo based on Menno Simons’ handwriting but couldn’t get the samples we needed to do this. We then started looking for a distinctive typeface that would look handwritten and feel sturdy and homemade, not fancy or slick, to reflect our faith values. One (called Sava) fit the characteristics and was a contender. Then we learned that, “Influenced by the forms of medieval calligraphy, Sava is named after St. Sava, the first Archbishop of Serbia, who was famous as a peacemaker, and for his educational and charitable works.” That was a clincher for us.

I also wonder how the discussion questions are working. Should we have more or is it fine as is?

Thanks for your input. We’ll keep responding to it to make sure the design is both practical and attractive. ☺

**ABOUT THE COVER:**  
Last month Swiss of all denominations gathered to celebrate the Year of the Anabaptists under the shadow of Trachselwald Castle. See pages 16-17.

PHOTO © DALE D. GEHMAN

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# CANADIAN MENNONITE

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**Mission statement:** *Canadian Mennonite (CM)* is a bi-weekly Anabaptist/Mennonite-oriented periodical which seeks to promote covenantal relationships within the church (Hebrews 10:23-25). It provides channels for sharing accurate and fair information, faith profiles, inspirational/educational materials, 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 web site at canadianmennonite.org. The Oct. 29 issue will be posted by Oct. 25.

# Food localism: From farm to fork

*Canadian Mennonite is bringing you a number of feature articles on food and agriculture this fall. In this issue, we explore the globalization of food production from two perspectives—Canadian and Mexican. Globaleyes articles explore the reality of economic globalization through the eyes of Christian faith and are sponsored by the Peace Ministries program of Mennonite Central Committee (MCC) Canada ([mcc.org/globaleyes](http://mcc.org/globaleyes)). The Canadian authors are young adults studying globalization or those who have first-hand experience observing its impact. Coming later this fall is a feature report on how Canadian Mennonite farmers are doing.*

PHOTO BY TIM R. DYCK



BY CAROL THIESSEN  
WINNIPEG

*“You cause the grass to grow for the cattle, and plants for people to use, to bring forth food from the earth, and wine to gladden the human heart, oil to make the face shine, and bread to strengthen the human heart.”  
(Psalm 104:14-15)*

Not long ago, I was visiting my parents and received the usual “feed her up before she goes home” routine. “Would you like some grapes?” Mom offers. A few minutes later, her head pops around the corner: “How about honeydew melon? Do you like honeydew?” I meander past the kitchen and notice two hefty mangos ripening on the counter.

Where is she getting all this fruit from? It’s May in Manitoba. Not exactly fruit season.

Well, I had the grapes. And then decided to calculate how far they travelled to reach my lips. Last time I checked, grapes in my supermarket started life in Chile. A quick perusal of the atlas tells me that’s roughly 10,000 kilometres away.

We didn’t used to eat this way. Growing up we ate juicy melons in the heat of the summer, grapes got served up on special occasions, and I never saw a mango.

But in Manitoba, the average food ingredient now travels 2000 km from farm to fork.

### Food from far away

According to the Worldwatch Institute, an American research organization devoted to environmental and social justice issues, international food trade has tripled since 1961. In 2000, countries shipped \$417 billion US worth of food and agricultural goods around the world.

Food, of course, has been traded for thousands of years. But international free trade agreements in the 1990s—a hallmark of economic globalization—opened up even more markets for the trade in food. Economists have seen these open markets as one long highway to prosperity by stimulating investment in poor countries and providing greater access to world markets.

That means those grapes I'm munching on from Chile are helping small farmers feed their families, right? Well, not exactly, it seems.

### Who benefits?

A few years ago, MCC took the globalization question on the road, with a series of globalization consultations around the world. In Latin America, participants told of their struggles to compete with cheap imported food. As Honduras opened up its markets and lifted price controls, subsidized corn from the U.S. flooded the market, making it difficult for Honduran farmers to sell their own corn at a profit. Many left their farms. And the gap between the rich and poor in the country grew ever wider.

Linford Martin of MCC El Salvador told the consultants that, while the North American Free Trade Agreement (NAFTA) increased trade and economic growth, life has become more difficult



PHOTO BY TIM R. DYCK

*We didn't used to eat this way. Growing up we ate juicy melons in the heat of the summer, grapes got served up on special occasions, and I never saw a mango.*

for many ordinary citizens. It's the investors, managers and professionals who have become increasingly wealthy. He pointed out that Cargill, a U.S. company, controls 60 percent of the world's trade in cereal grains.

The typical supermarket apparently contains some 30,000 items for sale. About half of those items are produced by 10 multinational companies. So much for choice.

### What are the costs?

It's not like all North American farmers are flourishing under this export-oriented regime. Marg Rempel, a Manitoba farmer, lamented at the North American consultation about the struggle to sustain healthy rural communities in North America. Indeed, according to Statistics

Canada, between 1996 and 2001, the number of farms in Canada plunged by 11 percent.

Rempel also expressed concern about the environmental implications of long-distance food, and the loss of control over the food we eat. "The mindset [of global food competition] completely misplaces the challenges of food accessible for all, produced responsibly, with good stewardship of ourselves, our communities and our environment," she said.

As Rempel suggested, the implications of our long-distance food habit aren't solely economic. They also come with severe environmental costs. Swedish research has found that a basic imported diet can gobble up four times the energy and produce four times the greenhouse gas emissions of a local diet. In an era

of climate change, that's worrying. The most egregious examples are perishable foods, such as lettuce, which are increasingly shipped in refrigerated planes, at huge costs to the environment.

Then there's also the issues of taste and safety. Long-distance food provides much more opportunity for contamination than buying another fruit locally.

### What can we do?

These are complex issues without simple answers. Can the world be fed on a more local food diet that emphasizes smaller scale farms? Would a sudden change in the way we eat cause vast economic hardship? How does one restructure global food markets?

I don't have these answers, but I'm pretty sure that the status quo can't continue. It is harming the majority of the world's poorest people. And the environment can't sustain it.

Changing the way we eat involves re-examining how we fit into the cycle of life in God's great creation. It's about how we go about being stewards of the earth. And how we care for the weak, the marginalized and the poor. I don't think it's an all-or-nothing proposition, but I do believe eating can be a moral act.

Here are a few things that we can do:

- Eat more local food. That could mean visiting farmers markets or simply checking the supermarket labels a whole lot more closely. You might even want to grow some of your own food, radical thought that it may be.
- Support projects that help developing countries improve their food self-sufficiency.
- Join or start a local food policy council. In Vancouver, for example, Farm Folk/City Folk coordinates food delivery schemes and farmers' markets, starts rooftop gardens, has opened a healthy cafe in an inner city area, and organizes urban agriculture projects.

These are small—albeit important—actions in the massive world food market. We can also push for bigger, more substantial changes:

- Encourage international policies to eliminate rich countries dumping their subsidized crops on poor countries, and

push for fair trade policies to benefit all producers.

- Encourage government financial support for locally consumed, diversified agriculture.
- Lobby our federal government to adopt a carbon tax, which charges companies for dumping carbon dioxide into the atmosphere (to discourage long-distance

food).

Globalized food is awfully tempting for those of us who like our exotic flavours. But when I start looking at the big picture, somehow the taste in my mouth isn't so pleasant anymore. ❧

*Carol Thiessen is a freelance writer living in Winnipeg. She recently completed an M.Sc. in global ethics at the University of Birmingham, England.*

# On the move: A Mexican perspective

BY ANA PAULA HERNÁNDEZ  
GUERRERO, MEXICO

It is possible that the indigenous people who farm in the mountain region of Guerrero, one of the poorest regions in Mexico, have never heard the term "globalization." However, they are well aware of its meaning. They have very real insight into how globalization has impacted their communities, their families, and their hopes and possibilities for the future.

The North American Free Trade Agreement (NAFTA), signed by Mexico, Canada and the United States in 1992, brought a serious crisis to the Mexican countryside. Although rural and indigenous communities have always lived in poverty and exclusion, for hundreds of years they were able to live off their lands. The crops they grew provided them with food for their families and with minimal income to buy necessities.

When NAFTA came into effect in 1994, cheap products started coming into Mexico, particularly from the U.S. They could be sold at very low prices due to the large subsidies provided by the U.S. government to American farmers. Suddenly, the Mexican people who used to live off their crops couldn't compete, and therefore could not sell their crops for a fair price.

The majority of rural and indigenous communities in Mexico simply cannot survive off their crops anymore. They have had to find other ways to survive. In Guerrero, in southwestern Mexico, the only other option is to migrate. An estimated 80 percent of the families in this region have at least one member who has migrated. A small percentage of the population migrates to the United States, but the majority migrate to northern Mexico, to work in the agricultural fields for four or five months each year. With what they earn during that harvest season these internal migrants—other-

*Children are commonly employed without any pay, and if the harvest is bad even the adults don't receive the promised payment.*

wise called agricultural workers—and their families return to their communities and try to survive the entire year.

This situation has turned agricultural workers into one of the most vulnerable sectors of the population, particularly when they are indigenous. Their fundamental human rights are regularly violated. It starts in their home communities, which usually lie in the region's poorest municipalities, with little

PHOTO BY GLENN FRANK



workers are often able to send financial remittances back to their home communities, thus helping to improve some conditions there. Internal migration, however, has had no effect on the marginalization and extreme poverty of the sending communities.

But worst of all, there is no hope that this will change anytime in the near future. On the contrary, the situation is going to become worse. By 2008, all remaining tariffs on products coming in from the United States and Canada are to be eliminated, including tariffs on commodities basic to the survival of the Mexican population, such as corn and beans.

The implications of globalization for countries like Mexico are grave. Globalization is clearly part of the structural causes that keep the majority of Mexicans in poverty, with no access to fundamental social and economic rights,

and with few possibilities of changing this situation.

If there is to be hope, the Mexican government needs to change its approach to combating poverty. The government needs to renegotiate the agricultural chapter within NAFTA, and the other signatories must demonstrate the will to reduce their subsidies. Otherwise, the vast majority of the population, such as the indigenous men and women of the mountain region of Guerrero, will continue to be condemned to a life of migration. ❧

*Ana Paula Hernández is a sociologist who was born in Mexico City. For six years she worked in the Miguel Agustín Pro Juárez Human Rights Center, and three years ago left Mexico City with her husband to work as the deputy director of Tlachinollan Human Rights Center in Tlapa de Comonfort in Guerrero, which is dedicated to the defence and promotion of the rights of indigenous peoples.*

access to health, education, adequate housing and employment. The violations continue throughout the hiring process, through their transportation in unsafe vehicles, and, most importantly, to their experiences in the fields. As agricultural migrants, the rights to adequate housing, education and health services are simply not a reality.

Neither are labour rights. Many times, companies only transport workers to the agricultural camps, but not back to their places of origin. Children are commonly employed without any pay, and if the harvest is bad even the adults don't receive the promised payment. If the workers suffer an accident or are killed while working in the camps, the employers often take no responsibility.

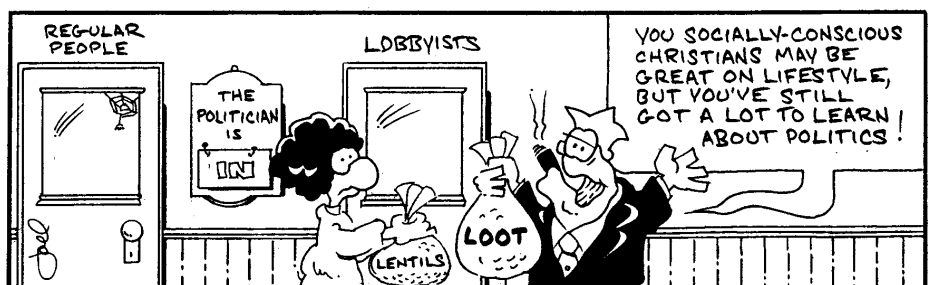
These workers and their families arrive in a land that is not their own, where many of them speak Spanish poorly, if at all, thus making them particularly vulnerable to abuses by authorities.

What makes the situation even more serious is that internal migration does not help the home communities of workers. With international migration,

## For discussion

1. Thiessen says, "We didn't used to eat this way," saying food now travels thousands of kilometres from farm to fork. Have you experienced this shift from local food to imports? What are some factors that have led to this change?
2. List the negative effects of economic globalization articulated by Thiessen and Hernández. Has globalization had any positive effects? Do you agree that globalization of food products will continue to make things worse?
3. Thiessen asks what we can do and suggests six things. Which of these suggestions are you engaged in? Which are the most practical suggestions?
4. What is God calling you and your congregation to do in response to economic globalization?

## Pontius' Puddle



## FROM OUR LEADERS

# Becoming 'God's People Now'

LINDA MATTIES

As Mennonite Church British Columbia we are working at the task of becoming God's people now. The whole thing began with some serious questions about who we were and what our purpose was. This led to the forming of a committee that was to develop some written statements that defined us. After multiple drafts of the identity and purpose statements and an action plan, they were finalized and accepted at the February 2007 annual meeting.

Our area conference leadership wanted all of our church members, not just church leaders, to be excited about moving in new directions as the entity that we call MC B.C. This led us to ask all of the churches to cancel their usual worship services in their various buildings in order to join in a united worship celebration on May 27 at Mennonite Educational Institute. Pentecost Sunday was chosen as the most appropriate day for such an event.

Following the event I wrote the following for the Emmanuel Mennonite

Church newsletter: "I believe the wind of the Holy Spirit was at work moving those who had a part in the program and those who attended. The music rocked! The sermon challenged! The prayers blessed us all!" This sentiment was echoed by



*[W]e hope to maintain the excitement of working together at various ministries.*

numerous others who attended.

In order to put the new documents into effect, a new organizational structure was proposed. One of the important features of this new structure was a shift from a conference minister to an executive minister. This has led to the hiring of Garry Janzen to take on the new role. We are looking to him to give us the leadership to implement our strategy for working at becoming God's people now. To him will fall the task of assisting congregations in discerning what their role in MC B.C.—and even the wider church—should be.

Congregational challenges include

declining memberships, helping members cope with aging, finding appropriate leaders, retaining youths and young adults, exercising wise discernment about the influences that bombard us from society, and a host of unforeseen events that crop up in the life of a church. He will be assisted in this task by the provincial Executive Committee and Leadership Board.

As congregations we hope to maintain the excitement of working together at various ministries. Among them, Camp Squeah has always ranked highly. Renovations to existing buildings there have already started and plans for some

new adult-friendly accommodation are well underway. Columbia Bible College's beautiful campus continues to delight us, as does news of a good enrollment. We are privileged to have our conference offices there and to draw on the resources provided by faculty and the library.

As we move ahead we are reminded to pray for our leaders and for our congregations, and invite our brothers and sisters across the country to do the same . . . for we are in the process of becoming God's people now. ❧

*Linda Matties is secretary of the Mennonite Church B.C. Executive Committee.*

## /// 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.*

## ✉ Time is right for Christians to take back Halloween

**IN RECENT YEARS** the holiday of Halloween has been scorned in many churches. It has been branded as evil and satanic, so many have chosen not to be involved with Halloween in any way. Are our only options to boycott Halloween, close our eyes to it, pretend it doesn't exist or hope it will go away? Or is there another option?

Perhaps it is time for us Christians to be assertive and reclaim the godly significance of Halloween. Christians throughout history have risked their lives to believe in the life, death and resurrection of Jesus



## NEW ORDER VOICE

# Five reasons to stay in church

BY AIDEN ENNS

This column is for all those people who feel trapped in church. I recognize that worship services, which are one of the foundations of our Christian life together, simply don't work for everyone.

I hear complaints about fluffy songs, outdated hymns, exclusive language, narrow theology, judgmental messages, too much fashion consciousness, sheer boredom or simply being indoors on a free morning.

Some people leave, but others stay in spite of their gripes, usually for family reasons. One young man I chatted with a couple weeks ago felt stuck going to church because he wanted to give his children an experience similar to his own, even though he has drifted theologically from the group.

Instead of yielding to bitterness, why not find positive reasons to stay, even though you don't approve of everything? Here are some strategies.

• **Anabaptist principles.** As Anabaptists, we have a radical theology. We believe that everyone in the gathered community can bring a word of God to the group. We believe in a spiritual unity that allows for a diverse expression of gifts. One of the gifts I like to bring to

the church is doubt. I often doubt we're heading in the right direction. In Anabaptist fashion, I agree to speak, listen and discern together. The voice of dissent may be prophetic or dopey; it takes a group to know.

• **Take an interfaith approach.** If you can't abide by some of the core



*One of the gifts I bring to the church is doubt.*

Christian affirmations, then you may wish to consider an interfaith approach. I know this is unorthodox, but look for the God that is present everywhere, in all people and, dare I say, in all faiths, including Christianity and your local church. [Note that the church teaches that Jesus Christ is the Saviour of the world, referencing Acts 4:12: "There is salvation in no one else, for there is no other name . . . by which we must be saved." Ed.] Look for glimpses of wonder, love, grace and compassion, you'll find them.

• **How we express our beliefs.** God takes many expressions. In my case, I no longer use conservative evangelical language to describe God. But it's only the labels that have changed, God hasn't. This means I can "worship" with more

traditional believers. But I don't use the word "worship" to describe the activity, I prefer to see it as a time when we "participate in the divine." The difference in language helps me, and may help you.

• **Social circles.** It's important to have friends with similar social ethics, especially if they are outside of the mainstream (like pursuing downward economic mobility, for example). In my view, the communal rapport trumps most theological gripes. Furthermore, commitment to a group, especially if you are bugged by some things about people in the group, can be a witness to the power of unconditional love.

• **Sabbath.** Like most people, I work and think too much. Sunday morning can be a fast from a constant concern for productivity. If I let go of my need for agreement on everything that happens in church, I can sit and rest in the sermon, I can sing and be moved by the chorus of voices, regardless of the song. The sanctuary really is a refuge from the hecklers and hucksters in workaday consumer society. It is non-productive space. For me, it can be a deliberate time set aside to meet God in the present moment, but only if I can let go of the need to have everything my way. %

*Aiden Enns can be reached at [aiden@geezmagazine.org](mailto:aiden@geezmagazine.org). He is a member of Hope Mennonite Church in Winnipeg and sits on the Canadian Mennonite board.*

Christ. As Mennonites, we are especially aware of the dangers that were involved in this. We have a "rich" history of saints who have gone on before us and sacrificed their lives because they believed that integrity was essential to our faith.

What better time to remember those saints who were martyred for our faith than a holiday that was specifically designed for this reason. As Mennonites, we have more reason than many to embrace Halloween.

For the past two years, our youth group has celebrated Halloween. We have done different things—

from dressing up in costumes representing characters from Scripture to playing "Who Am I?" games using biblical characters. Others have had dress-up events where people come creatively dressed up as saints. Always our Halloween parties involve a time of remembering, through story, those who have died before us as a result of their commitment to Christ.

**RODNEY WIEBE, ABBOTSFORD, B.C.**

*Rodney Wiebe is associate pastor for youths and young adults at Emmanuel Mennonite Church, Abbotsford, B.C.*

## OUTSIDE THE BOX

# Big box monuments

PHIL WAGLER

In a TV interview historian Michael Wood reflects upon the world's great historic civilizations and observes that their impressive building programs were implemented in the dying days of their influence. The places modern tourists visit were, in fact, the last gasps of inflated kingdoms suffering an incurable wound. I doubt the Aztecs designed their temples as the perfect image for 21st century tourist brochures, but at the height of power they were unsuspectingly raising their own tombstones.

You have probably seen great European cathedrals like St. Paul's in London or St. Vitius' in Prague. Although awesome in grandeur, the eerie lament of an abandoned faith echoes mournfully amidst the ancient pillars. That same dirge is haunting rural and urban Canada, where buildings once-full sit empty, with the occasional well-intentioned few searching for ways to "save the church," a thought rich with tragic irony. Our building-centredness has served as blinder, blunder and burden.

And still the Canadian church, never more in decline, has entered a new era of temple-raising. Will we never learn? Why are we so determined to sink

obscene amounts of God's money into temples he does not inhabit? Why have we assumed this is the only God-inspired model we must follow into eternity? Is it not clear by now that this is a human religious enterprise and not necessarily the heartbeat of our Father?

Who are we building these big box monuments for? And will our children or grandchildren, when they bear grey hair,



*Is it really a feather in our cap when a non-believer compliments us on our nice church?*

care two cents about keeping these new basilicas up to code in a new economic and environmental reality, amidst a culture that will be—actually already is—avowedly secular and indifferent to our steeples and welcoming foyers? Our culture is headed away from Christian faith at breakneck speed, so why do we think wads spent on ourselves will spark some great revival? It won't. In fact, such decadence may feed and speed the exodus.

Far too much "church life" is spent trying to coax people into our hallowed halls. Church buildings have ceased being remotely meaningful to the life

of most communities. This is no great loss, for the church is the body of Christ and her people collectively are God's building. If we wake up, we may yet live out justly, mercifully and humbly the radical hopeful kingdom God's people can build for a society both justifiably critical of our self-centredness and aching to see what they subconsciously dream we're capable of.

Can we honestly not read the signs of the times and deduce that our current blueprint is nothing more than the temple-raising of a fading empire and that God's kingdom does not depend—indeed, never has—on church buildings? Is it really a feather in our cap when a non-believer compliments us on our nice church? Isn't this merely a sign that they have yet to encounter the church at all?

A new imagination is desperately needed that will risk thinking, listening and conversing with the body of Christ internationally that has no choice but to live in true fellowship, plant seeds and engage their troubled contexts, rather than raise temples. This is no longer a "build it and they will come" world, if it ever really was. If we don't learn this soon, we are primed to join others who built big just before becoming historical curiosities. ❧

*Phil Wagler is lead pastor of Zurich (Ont.) Mennonite Church that hopes to plant non-building-centred churches in southwestern Ontario (phil\_wagler@yahoo.ca).*

## ✉ Mural story appreciated by Thrift Shop president

I WOULD LIKE to thank Evelyn Rempel Petkau for the excellent coverage of the Sargent Avenue Mennonite Central Committee (MCC) Thrift Store mural ("Looking back, looking forward," Sept. 3, 2007, back page). We are thrilled with Annie Bergen's artistry depicting the arrival of the first wave of Mennonites to Manitoba and subsequent generations welcoming new immigrants to Winnipeg.

The settlers travelled through Russia to Hamburg,

Germany, then on to Liverpool, England, arriving in Quebec City, before heading inland to Duluth, Minn. From Duluth they went by rail to Fargo, N.D., where they boarded the steamer, International (pictured in the mural) plying the Red River flowing north through Winnipeg. [Incorrect information about the starting point of the steamer journey appeared in the story. Ed.]

A detailed account of those first journeys is available in *Building Communities: A Changing Face of Manitoba Mennonites* by John J. Friesen, 2007, CMU Press.

**DOLORES LOHRENZ, WINNIPEG**

*Dolores Lohrenz is president of Sargent/Selkirk MCC Thrift Shops.*

## Correction

In the Sept. 3, 2007, letter by Mary Ann Loewen (“Bible still able to speak to us in our time and place,” page 8), the sentence “As I look at the Sermon on the Mount with eyes that have also read and appreciated a lot of current Christian literature...” should have read “a lot of Canadian literature....” *Canadian Mennonite* regrets the error.

## Milestones

### Births/Adoptions

**Braun**—Matthias Daniel (b. Aug. 21, 2007), to Allen and Edna Braun, Ottawa Mennonite.

**Harlord**—Brooke Lillian (b. Sept. 7, 2007), to Alistair and Irene Harlord, Bethany Mennonite, Virgil, Ont.

**Leyenaar**—Elliot Chadwick Franklin (b. Aug. 18, 2007), to Matt and Sarah Leyenaar, Ottawa Mennonite.

**McDonald**—Nikeeta Aylex Olson (b. Aug. 4, 2007), to Carmen Good and Earl McDonald, Grace Mennonite, Prince Albert, Sask.

**McMillan**—Hudson Unger (b. July 21, 2007), to Gina Unger and Jeff McMillan, the Meeting Place, Winnipeg.

**Neufeld**—Graham Adam (b. Aug. 17, 2007), to Andy and Lisa Neufeld, Whitewater Mennonite, Boissevain, Man.

**Neufeld**—William John (b. April 28, 2007), to John and Carrie Neufeld, Whitewater Mennonite, Boissevain, Man.

**Porter**—William Grayson (b. Sept. 11, 2007), to Sean and Tara Porter, East Zorra Mennonite, Tavistock, Ont.

**Ropp**—twins Nolan James and Ila Ann (b. Aug. 22, 2007), to Bradley and Sara Ropp, Poole Mennonite, Ont.

**Snyder**—Ross (b. Sept. 20, 2007), to Jeff and Jill Snyder, Bloomingdale Mennonite, Ont.

**Unger**—Carter James Funk (b. July 8, 2007), to Chris Unger and Candace Funk, Portage Mennonite, Portage la Prairie, Man.

**Wagler**—Kaden Joseph (b. Aug. 23, 2007), to Dave and Alisa Wagler, East Zorra Mennonite, Tavistock, Ont.

**Wagler**—Liam Andrew (b. Sept. 24, 2007), to Ryan and Katie Wagler, East Zorra Mennonite, Tavistock, Ont.

**Wiebe**—Meredith Emily (b. Sept. 17, 2007), to Heather (nee Martin) and Arlen Wiebe, Home Street Mennonite, Winnipeg, in Owen Sound, Ont.

### Baptisms

**Kyle Reimer, David Thieme**—Whitewater Mennonite, Boissevain, Man., May 27, 2007.

### Marriages

**Bieganeck/Dyck**—Stephen Bieganeck and Andrea Dyck (Coaldale Mennonite, Alta.), Sept. 22, 2007.

**Croil/Wall**—Spencer Croil and Ainsley Wall, Coaldale Mennonite, Alta., Aug. 4, 2007.

**Cyr/Graves**—Virginia Cyr and Andrew Graves, Ottawa Mennonite, Aug. 18, 2007.

**Driedger/Jantzi**—Jenny Driedger and Andrew Jantzi, at Avon Mennonite, Stratford, Ont., July 28, 2007.

**Ferneyhough/Metzger**—Sarah Ferneyhough and Shawn Metzger (Poole Mennonite, Ont.), in Kitchener, Ont., July 14, 2007.

**Gerber/Schyff**—Angela Gerber (Poole Mennonite, Ont.) and Christopher Lee Schyff, at Poole Mennonite, July 21, 2007.

**Gonzalez/Walker**—Gabriel Gonzalez (Palabra de Vida Mennonite) and Kelsey Walker, at First Mennonite, Calgary, Sept. 1, 2007.

**Gropp/King**—Samantha Gropp and Mark King (Poole Mennonite, Ont.), at Poole Mennonite, Sept. 1, 2007.

**Harms/Settle**—Philip Harms (First Mennonite, Calgary) and Rosalyn Settle, in Canmore, Alta., Sept. 15.

**Hildebrand/Nuss**—Jason Hildebrand and Katharina Nuss, Hope Mennonite, Winnipeg, Aug. 18, 2007.

**Janssen/Stromberg**—Jamie Janssen (First Mennonite, Calgary) and Brianna Stromberg, in Calgary, Aug. 11, 2007.

**Mcniel/Theroux**—Lanny Mcniel and Sabrina Theroux, at Avon Mennonite, Sept. 1, 2007.

**Sexton/Thiel**—Timothy James Sexton and Rachel Lynn Thiel, at Avon Mennonite, Sept. 8, 2007.

**Thomsen/Willms**—Jessica Thomsen and Mark Willms (Coaldale Mennonite, Alta.), Sept. 29, 2007.

### Deaths

**Bueckert**—Dennis, 57 (b. Sept. 1, 1949; d. Aug. 2, 2007), Ottawa Mennonite.

**Driedger**—Bill, 54 (d. Jan. 30, 2007), Whitewater Mennonite, Boissevain, Man.

**Franz**—Henry, 85 (d. Aug. 8, 2007), Whitewater Mennonite, Boissevain, Man.

**Froese**—Peter, 90 (d. Feb. 7, 2007), Whitewater Mennonite, Boissevain, Man.



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## GOD AT WORK IN THE CHURCH

## Understanding 'gospel,' 'church' in context

*MC Canada general secretary spends two weeks with Honduran Mennonites through MWC Global Gift Sharing initiative*

BY FERNE BURKHARDT  
For MWC/MC Canada/Amor Viviente  
HONDURAS

Anabaptists in Honduras are looking for new ways to build relationships with fellow Anabaptists in North America as a result of an August visit to their country by Mennonite Church Canada general secretary Robert J. Suderman.

Javier Soler, president of Organización Cristiana Amor Viviente in Honduras, and Juan Jose Chinchilla, then president of the Evangelical Mennonite Church of Honduras, heard about the Mennonite World Conference (MWC) Global Gift Sharing initiative at meetings in Pasadena, Calif., last year. The two Latin American church leaders decided to work with their churches to extend an invitation to Suderman.

From Aug. 9-25, Suderman and his wife Irene visited 17 churches in Honduras, where he conducted workshops on the nature and role of the church in society. Some 2,800 people attended the workshops. He also preached in three churches, and the couple met formally and informally with church leaders and with people in host homes.

Suderman's presentations focused on the understanding and meaning of "gospel," the understanding and essence of "church," and how both gospel and church need to address their contexts.

A significant majority of those attending the workshops were under 30, Suderman reported. "[Amor Viviente] has captured the imagination of the youths and young



*Mennonite Church Canada general secretary Robert J. Suderman, second from left, spent much of August in Honduras interacting with Mennonite church leaders, including (from left): Javier Soler, president of Organización Cristiana Amor Viviente; Javier Marin, director of the radio station broadcast out of the Amor Viviente La Ceiba congregation; and La Ceiba pastor Carlos Marin.*

adults in unprecedented ways," he said. Young people are involved in leading community programs, the seven-year discipleship curriculum that each member is encouraged to go through, and "growth groups," which meet weekly in homes for sharing, prayer and friendship, the giving of tithes and offering, and welcoming newcomers.

"We believe that our way of working, the strategies we use to preach the gospel within urban and rural contexts, and the materials that God has allowed us to develop, are gifts that can serve others around the world," said Soler. "We do not have a defined plan for how to share the gifts God has given us with our North American brothers and sisters; however, we hope to do so in the future. Each of us has something to give and to receive."

Soler noted that it was his impression many North Americans have accepted that their destiny is to give and many Latin Americans have accepted that their destiny is to receive. "Both sides [have] erroneous attitudes that we must try to correct, and it seems that if we are able to give priority to relationships, these will help us in the process."

While Amor Viviente pastors and congregants were most deeply involved in the workshops, it was the Evangelical Church of Honduras executive that asked whether MC Canada would be interested in developing a church-to-church relationship with it and how that might be done. The executive expressed interest in relationships—not program or financial support.

"Gifts were indeed shared," Suderman said of the experience, adding, "There was genuine appreciation in [Hondurans]

knowing that they were part of a bigger Anabaptist family all around the world." ❧

### ❧ Briefly noted

#### Concern over possible sale of Camp Assiniboia forest

WINNIPEG—A group of 20 concerned members of various Mennonite Church Manitoba congregations met on Oct. 3 to discuss ways of protecting part of the Camp Assiniboia property from development. According to an e-mail from former camp managers Richard Boyd and Sheila Giesbrecht, "MC Manitoba administration has suggested the possibility of selling off parcels [of riverfront property]" as a way to deal with "increasing financial difficulties" the camp has faced in recent years. Realizing the vulnerability of this parcel of land in the light of the rapid infringement of residential development, the group discussed the possibilities of land trust agreements or conservation easements that would help protect and care for this piece of land both now and in the future. The group will be drafting a resolution to bring to the MC Manitoba fall delegate session on Oct. 25 in Winnipeg. Camps with Meaning also operates Camp Moose Lake and Camp Koinonia, which are on leased Crown land that have long-term plans protecting them from encroachment. MC Manitoba owns the land at Camp Assiniboia. ❧

—EVELYN REMPEL PETKAU /  
Manitoba Correspondent

# Growing together in faith and practice

*Mennonites and Catholics share their baptism stories*

BY ELSIE REMPEL

Mennonite Church Canada  
ELKHART, IND.

The 2007 Bridgefolk gathering demonstrated how Catholics and Mennonites can grow together in Christ when they shared personal stories of formation and baptism in the Chapel of the Sermon on the Mount at Associated Mennonite Biblical Seminary (AMBS).

Mike Dabler was baptized into the Roman Catholic Church when he was 33, on Easter morning. He described his participation in the Adult Christian Rite of Initiation as an intensive process of faith formation, and shared his unique realization that the age he died to Christ was the age Christ died for us all.

This storytelling time was part of a three-day event in July called “Who do we think we are? Catholics and Menno-

nites growing together in Christ.” Storytelling was framed by times of morning and evening prayer using Mennonite and Catholic prayer books. The gathering also included worship, music, lectures, opportunities for service, and personal stories from the resources of both traditions in a manner that encouraged celebration of our commonalities, while recognizing and learning from our distinctives.

One set of lectures focused on the theology and practice of baptism in our two traditions, while another surveyed Roman Catholic and Mennonite settlement patterns and ministry in the neighbouring counties of northern Indiana.

Stories of Mennonite and Catholic friendships revealed how peace-minded Catholics have encountered—and come to appreciate—Mennonites through community peace and justice initiatives. Stories were also shared of Mennonites who have become friends of Catholics because they are drawn to the structured liturgy of Catholic worship and benefit from the ministry of Roman Catholic spiritual directors.

The other dynamic at work in bringing Mennonites and Catholics together to become Bridgefolk—folk who find themselves on a bridge that connects these two faith traditions—is even more personal. Through spiritual direction and other kinds of faith journeys some former Mennonites have become Roman Catholic; others have married Catholics but have

remained practising Mennonites.

These interfaith couples, and those who experience “double belonging,” long to integrate these two kinds of Christian identity more broadly than they can within their families or local congregations. They long for communion with each other’s faith traditions and other like-minded Christians.

Regardless of how these folks on the bridge get there, they regularly pray this common prayer:

*“O Lord our God, eternally living and giving, a Trinity of persons, may all your Christian people come to share in truth the table of your Son Jesus Christ, unified and peaceable, joining in the communion of saints, martyrs, apostles and bishops who have beaten their swords into ploughshares.*

*“Empowered by that very grace of your Holy Spirit who unites the Trinity in mutual love, they have been a bridge to your coming kingdom, already present in our broken world.*

*“By that same grace and love, empower us then, we pray, to be a bridge to that future of unity and peace which you ever yearn to give to your church, yet ever give in earnest through your church as you set a table before us making present the life and death, body and blood, faith, hope and love of your Son, in whose name we pray. Amen.” ✠*

PHOTO BY ELFRIEDE REMPEL

Barb Daniels led worship at the Riverton (Man.) Fellowship Circle’s Sept. 16 service that celebrated 10 years of meeting in the same building. The Mennonite Church Manitoba congregation—located 120 km north of Winnipeg and primarily consisting of people of Métis, Cree, Ojibway and Icelandic descent—was established 18 years ago as a result of the work of Neill and Edith von Gunten, currently co-directors of the Native Ministry program of Mennonite Church Canada. The celebration had worshippers gather in a circle symbolizing equality; the circle was open, though, extending an invitation to others to join. A table served as a focal point, with a burning white Christ-candle, a Bible, some flowers, an offering plate and a braid of sweetgrass.



## Project director named for health access for U.S. church workers

Mennonite Church USA Release  
NEWTON, KAN.

**K**eith Harder of Hillsboro, Kan., has been appointed as project director for the health access for church workers initiative by Mennonite Church USA Executive Leadership.

This summer, delegates adopted a resolution calling on the MC USA Executive Board to establish a collaborative process among all parts of MC USA that would result in a plan. Harder's appointment is the first step in following this directive. The plan would provide health insurance access for all eligible congregational church workers. Current estimates of uninsured pastors range from 65 to 100 of the 1,300 MC USA pastors.

The churchwide conversation on health-care access began at Atlanta 2003 with a broad focus on healthcare in the United States. The current focus seeks to establish practices that support congregational leadership and offer an example of mutual aid.

Harder has served for eight years on Executive Leadership staff as director of Congregational and Ministerial Leadership for MC USA. He also served as a pastor for 28 years.

"We are fortunate to have Keith's knowledge, relationships and energy to lead

the access initiative for church workers," says Jim Schrag, executive director of MC USA. "This work will address a basic need for church leaders, and it will help us determine what kind of church we are called to be, establishing the extent to which we can pull together for the good of all."

"This challenging project provides an opportunity to address the healthcare access needs of pastors and church workers and, in the process, shape what kind of a church we will be in the future," Harder says. ☸

## Colombian Christians visit Fiske

BY CLAIRE EWERT FISHER

Special to *Canadian Mennonite*  
FISKE, SASK.

**O**n Aug. 12, the Mennonite churches at Fiske and Herschel met together at the Fiske hall to share worship and fellowship at their annual joint church picnic. This year, a Spanish-speaking church from Saskatoon was also invited.

As the rural church people gathered and waited for the Colombians to arrive, they prayed for the people with whom they would soon interact. They reflected on the lives of these 40 refugees (half of them children)—lives torn apart by armed conflict, threats to life, confiscation of property, and finally escape to a foreign land.

Jaime Meza, a Colombian pastor who is currently serving this Hispanic community, preached an impassioned sermon based on Luke 10:38-42. "Martha served up a fine meal, Mary sat and listened at Jesus' feet, and Jesus shared his word from

God. We too are called to listen, dialogue with God and then act out of that relationship," Meza reminded congregants through the help of a translator.

There was much food to share and many conversations in broken English, complete with hand gestures.

One woman took a visitor to her home. They walked through the house, looking at pictures and into the garden, trying to find a point of contact. On the back deck stood some pots with begonias in full bloom. When the host said "begonia," the visitor responded with "begonia." They had found a common experience in their lives.

After an afternoon of games and conversations, it was time to eat again. But first, one of the refugee women offered some Colombian music. Unable to remain still, several couples got up and demonstrated their salsa dance moves. This was accepted by the hosts as a thank you for the time shared together. ☸

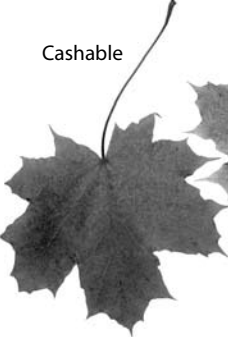
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*Harvey Burkholder and Howdy reminisce about the 1950s and '60s at Holyrood Mennonite Church during the Edmonton congregation's 50th anniversary celebrations that included worship, fellowship and service on the weekend of Sept. 16-17. On Friday evening, memories from each decade were shared by members who were a part of the congregation at that time. From its beginnings in the 1950s as an outreach to Mennonite young adults studying and working in the city, to its current embrace of a new blended identity—including a vibrant African contingent—Holyrood has much to praise God for. The weekend celebrations and reminiscing concluded with a sharing of dreams for the future.*



PHOTO BY DONITA WIEBE-NEUFELD

# Church snapshots

*Warden Woods Community Centre board member Mary Groh, left, and executive director Ginelle Skerrit helped plant two lilac bushes and unveil a plaque during the centre's annual general meeting in September. The plaque was in memory of John H. Hess, the centre's founder, who died earlier this year. Hess was a pastor of the Mennonite congregation in Scarborough, Ont., from 1955-86 and was instrumental in bringing the multi-service agency into being in the then new Warden Woods housing project. The church/community centre building was opened in 1970 and Hess served as administrator for 11 years.*



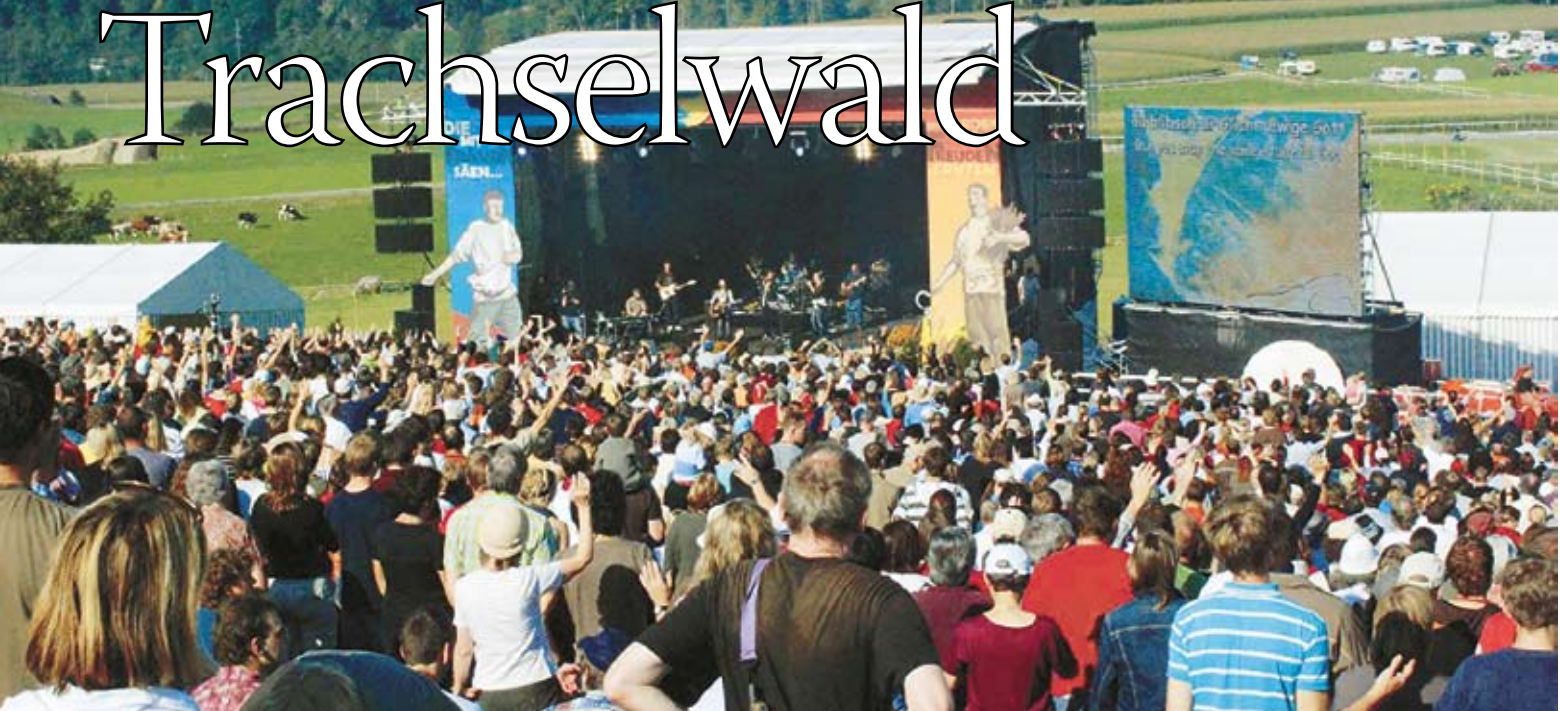
PHOTO BY MIKE BIGIONI

*Winnipeg's First Mennonite Church Choir under the direction of Yuri Klaz returned home from a singing tour of Germany in late July. Coupled with sight-seeing and attendance at church services, the choir performed numerous concerts in seven German communities, including Neuwied, Wittenberg, Wolfsburg and Bechterdissen. A German newspaper review of one concert exuded: "Who would have expected a non-professional church choir to produce such musicality; such vocal volume; such powerful, compassionate, clean, concise, skillful and perspicacious singing?"*



PHOTO BY JOHN R. FRIESEN

# In the shadow of Trachselwald



PHOTOS © DALE D. GEHMAN

*Swiss of all denominations gather to celebrate the Year of the Anabaptists and focus on Jesus' Sermon on the Mount*

**BY DALE D. GEHMAN**

Special to *Canadian Mennonite*  
TRACHSELWALD, SWITZERLAND

# M

ore than four centuries ago Trachselwald Castle was a dark place for Anabaptists in the Emmental Valley. Many Anabaptists died for their faith there. As part of the Swiss government's Year of the Anabaptists, Open Air Trachselwald was held one weekend last month. Fittingly, the outdoor event was on the castle's west slope.

This time of reconciliation, attended by 10,000 or so people, brought together the State Reformed Church, the Free Church and Anabaptist churches. Since many of the Anabaptist's favourite teachings are from the Sermon on the Mount, this theme followed through in worship, Scripture reading, sermons and testimonies.

Canadian musician Brian Doerksen was one of the worship leaders.

"Of course, Brian Doerksen was a personal highlight," said Stefan Van Wartburg, a pastor in the State Reformed Church and a member of the organizing committee for Open Air Trachselwald. "Brian Doerksen's family background is a Mennonite. Brian came mainly not for concerting or just performing his music, but he said he wanted to be part of the reconciliation stream flowing through Switzerland."



*Martin Jufer with Brassband leads worship at Open Air Trachselwald, a celebration of the Swiss Year of the Anabaptists, in the shadow of the castle where Anabaptists were persecuted centuries before.*



On Sunday morning Geri Keller spoke. Keller was instrumental in reconciliation between the State Reformed Church and Anabaptists over the past five years. Bishop Lloyd Hoover from Lancaster County, Pa., said of Keller's sermon, "As he was sharing from the heart of Christ, walls were coming down between nations, races, denominations, and spiritual streams releasing the church to walk side by side in following Jesus. The Anabaptist example of following Christ was acknowledged as the way of the cross and the way of life. Keller's challenge was to trust the leading of Jesus for he is not dead and the world is needing a church that will radically follow him."

"This Open Air is one step more in the direction of getting rid of this old curse," said Paul Veraguth, State Reformed Church pastor and a bridge-builder to those who broke apart hundreds of years ago. "This old curse sounds very pious, very religious, but in its core and in its heart it is a limitation of faith and church growth. The Anabaptists had a commitment that they had to sign in front of the government that they would be 'the quiet in the land'."

"And today we renounced this old curse, and we said we break this old pattern and people are called to step out," Veraguth continued. "And we have

*"We are on a very historical spot here, an important place for Anabaptist history."*

this image that Jesus used it as a symbol of the kingdom of God. He said the kingdom of God is like some dough and a woman takes some yeast and merged it with the whole dough and then it can rise. It couldn't rise here in Switzerland. It was always kept apart—here the world and there the Anabaptists. The old traditions became more hard and stiff. But now we say we leave this old pattern behind us and proclaim we seek relationship with the people, we seek to be in touch with our villages."

"I met people from where my grandfather comes from in the Jura [Mountains]," Veraguth said. "I've known them for generations. They really were 'the



*Canadian Brian Doerksen and his band lead worship at Open Air Trachselwald because he wanted to be part of the reconciliation stream flowing through Switzerland.*

quiet in the land'—until today. They came into this new thinking, this new period. They said, 'We left the old patterns behind us. And we are now on this journey to reach other people.'

"They bought a train station and changed it into a restaurant, and are now building a church together with black people. This is real Mennonite thinking. When you go back to the roots, that is exactly like what the Mennonites did. But if you have this curse on you, that you have to be 'the quiet of the land,'

nothing of this kind will happen. This is a trumpet that goes out into this land. This is what we expect to happen more and more here in Switzerland."

Of the reason for holding the event at Trachselwald Castle, Van Wartburg said, "We are on a very historical spot here, an important place for Anabaptist history."

"Nobody loves this place," commented Veraguth. "The people in this area hated this place because from here there was suppression not only to the farmers and the poor people but also to the dissidents as far as religion is concerned. This reflects the power of the medieval state and of the church as well. These forces were working together hand in hand.

"Actually in these walls of the present tower . . . people were dying especially during winter because they didn't have a sufficient heating system and others died because of torture. Others were sent to Berne to be decapitated. This was also a place where fathers of families were kept in prison while the women, together with the children, had to look after the farms. So all the people hated this place. That is why we could say it is a dark place. And in the shadow of this place we have an Open Air and we always have a little bit of the shadow falling down the slope coming on the people here.

"But something happened when Ben Girod [an Amish bishop from Idaho] came here in 2003," Veraguth said. "He pronounced forgiveness, he forgave the state, and also asked forgiveness for things that happened on their side. So it was a real act of reconciliation. While these people were crying, at the same time they were very happy, because never something like this happen before.

"He finally pronounces a very wise word, 'What once was a place of darkness has become a light.' So we were not in the shadow of this tower or the shadow of this castle, but we were under the light of this castle. The castle has become a place [whose] significance is reconciliation. It is a place that reflects that Jesus Christ is stronger than the these dark forces." ❧

## GOD AT WORK IN THE WORLD

# Getting beyond the rhetoric

*MCC leaders press issues of Israel and the Holocaust while Iranian president responds with talk of divine will and grace*

BY TERESA FALK

National Correspondent  
NEW YORK CITY

Through dialogue, North American religious leaders are attempting to bridge the gap between East and West.

More than 100 religious leaders, including representatives from Mennonite Central Committee (MCC), Mennonite Church Canada and Mennonite-associated schools in Canada, met with Iranian president Mahmoud Ahmadinejad in New York City on Sept. 26.

This is the third in a series of interfaith conversations between religious leaders in the United States and the people and government of Iran, but the first time Canadian religious leaders have been included in the discussions. This ongoing dialogue emerges out of the concerns of religious leaders in the U.S. that the escalating political and economic confrontation between the two countries could lead to war.

"Currently, all we are hearing is rhetoric," said Arli Klassen, executive director of MCC Ontario and the incoming executive director of MCC. Klassen, who participated in the two-hour Interfaith Encounter, feels no new ground was covered, but progress was still made.

MCC board chair Ron Dueck agrees. "Long distances are covered by small strides," he said. "Each time we may not have changed too much from the previous time, but each meeting is important in continuing the journey of connecting people together. We have come to under-

stand that we are working on something here that requires ongoing commitment from both sides."

MCC feels strongly that dialogue is the way to building peace between the U.S. and Iran, although Klassen acknowledged some Mennonites may not agree with that approach. "I'm sure there are some who would feel there is not enough honesty for true dialogue to take place," she said. "And we are aware that politicians of any type always give political answers to difficult questions. And President Ahmadinejad was no different. But I still think that if someone is willing to talk, we must talk. Talking, even though it might not be completely honest, is still more important than not talking at all."

The recent meeting came at the request of Ahmadinejad, Klassen noted. "He invited us to meet with him because he understands our broader commitment to cultural exchange, religious exchange and building peace," she said.

Dueck and Klassen feel the three meetings with the Iranian president have come at a crucial time. "It's very timely," said Dueck. "It's increasingly more necessary for these kinds of conversations."

*"I'm sure there are some who would feel there is not enough honesty for true dialogue to take place."*

The most recent gathering was organized by MCC and endorsed by the American Friends Service Committee, the Friends Committee on National Legislation, Mennonite Church USA, MC Canada and the Church of the Brethren General Board.

Two days prior to his meeting with North American religious leaders, Ahmadinejad spoke at Columbia University in New York City, where he received a harsh introduction by university president Lee Bollinger and faced tough questioning.

Dueck said MCC and Columbia University approached their gatherings very differently. "While our questions may have been similar to those at Columbia, we wanted to have a dialogue in an atmosphere that showed respect for the other person," he said.

But neither did the Mennonite leaders shy away from the tough issues.

MCC PHOTO BY MELISSA ENGLE



*Bert Lobe, Mennonite Central Committee interim executive director, pins a gold dove onto the lapel of Iranian president Mahmoud Ahmadinejad.*

Bert Lobe, MCC interim executive director, told Ahmadinejad, "[W]e need you to acknowledge publicly the tremendous suffering of the Jewish people before and during World War II."

And Ron Flaming, MCC's director of international programs, noted, "We are deeply disturbed when your comments about the Holocaust seem to minimize or question this dark chapter of the 20th century."

Flaming told Ahmadinejad that many people have interpreted his rhetoric as a threat to destroy the State of Israel, adding,

however, "This does not match what some of us have heard you say privately, where you stated that there is not a military solution to the Palestinian-Israeli conflict." He implored the president, "If it is not your intention to destroy Israel, for the sake of understanding, for the sake of peace, for the sake of a bridge, we urge you to clearly and publicly say so."

However, Ahmadinejad focused more broadly on what he called the most important issue facing humankind: divine will and grace. He said God asked people to build a world of brotherhood, peace and justice, and that prophets such as Abraham and Moses encouraged humans to be kind and just. He spoke of the commonalities of the prophets' urgings to serve God, defend the rights of the oppressed and work against tyranny. ❧

—With files from MCC

# Prosecution of refugee advocate denounced

Canadian Council for Refugees/MCC Release  
MONTREAL

The Canadian Council for Refugees has expressed outrage that the Canadian government has charged a U.S. humanitarian worker with people-smuggling for bringing 12 Haitians to the Canadian border to make refugee claims at the port of entry.

"This is a very grim day for Canada; we are now criminalizing the act of assisting refugees," commented council vice-president Amy Casipullai. "By pressing charges against a person acting on purely humanitarian motives, the government is intimidating all those who assist refugees to seek the protection offered by Canadian laws."

Janet Hinshaw-Thomas, a director of the Pennsylvania-based PRIME—Ecumenical Commitment to Refugees, was arrested on Sept. 25 at a Quebec border crossing, detained overnight in the immigration

detention centre in Laval, and brought to court the next day, where she was charged under section 117 of the Immigration and Refugee Protection Act, which states, "No person shall knowingly organize, induce, aid or abet the coming into Canada of one or more persons who are not in possession of a visa, passport or other document required by this Act."

"Mennonite Central Committee (MCC) Canada is deeply concerned that this provision is now being applied to a faith-based refugee worker, which is a far cry from any illegal activity such as smuggling, which was the target of the legislation," said Ed Wiebe, National Refugee Program coordinator. "While we deplore the smuggling of human beings in all forms, this is not smuggling. [The arrest] is much more easily construed as either a flawed application of an untested law or, in a more sinister way, as a further erosion of human rights and decency in an over-zealous security-driven climate."

During parliamentary debate on the bill, concerns were raised that the people-smuggling provisions could be used against individuals acting on humanitarian motives to help refugees. However, Elinor

Caplan, then Minister of Citizenship and Immigration, reassured the parliamentary committee studying the bill, saying on Oct. 25, 2001, "When it can be proven that someone assisted for humanitarian reasons, such as people fleeing persecution, the Minister of Justice does not prosecute in those cases."

A *New York Times* article reports that Hinshaw-Thomas admitted that during her first trip, on Aug. 22, a Canadian immigration officer had warned her she could be prosecuted for trafficking if she was making any profit from the refugee trips. "She said she told the officer that she collected fees, about \$250 per family, to defray travel expenses," the article states, adding that a Border Services Agency spokesperson, confirmed the warnings: "If a person has been notified that this method of working is illegal and they continue, we're going to take action."

Hinshaw-Thomas, who was released on \$5,000 bail, has returned to the U.S.; a hearing has been scheduled for Nov. 30. The 12 Haitians were allowed to remain in Canada and are awaiting a refugee hearing, according to Wiebe. ❧

—With files from Ross W. Muir

## ❧ Briefly noted

### U.S. bishops promise 'restraint' on gay consecrations

NEW YORK—Bishops of the U.S. Episcopal (Anglican) Church, under pressure to avoid further divisions within their denomination and with the global Anglican communion, have said they will exercise "restraint" and not consecrate any more openly gay people as bishops. The U.S. bishops, however, reaffirmed their commitment to the full participation of gay and lesbian people within the church but said they would not for the time being authorize public rites for church blessings of same-sex unions.

—ENI Release

Jonna Doerksen of Brandon, Man., makes a winning bid during the children's auction at the Mennonite Central Committee (MCC) Relief Sale in Brandon on Sept. 22.

The auction attracted kids of all ages who placed bids on a variety of items, including games, books and stuffed animals.

The theme of this year's relief sale was "Celebrating God's love." It was a record year for the sale, with more than \$100,000 raised for MCC. The total revenue last year was approximately \$94,000. Proceeds from the sale go to support food, water and shelter projects around the world.

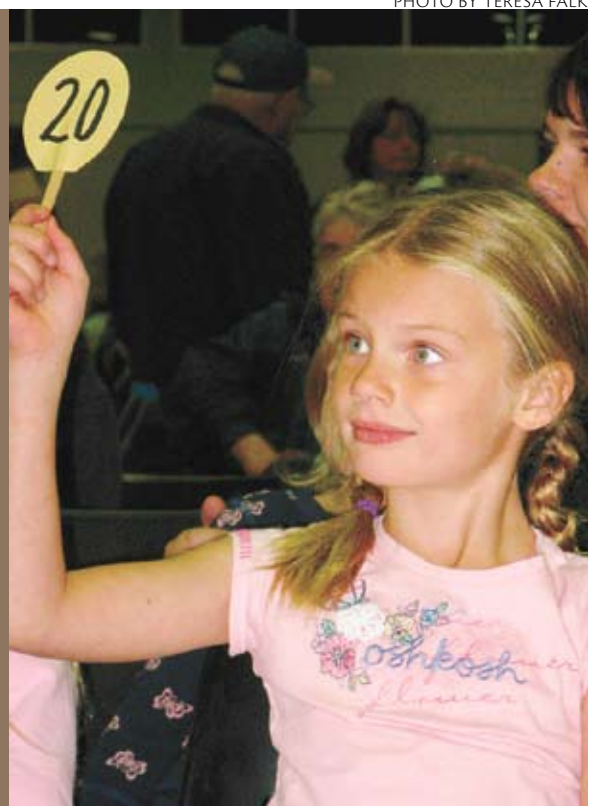


PHOTO BY TERESA FALK

# Reaching the unchurched

*Church planters explain urban ministry in 'post-Christian' London*

BY DAVE ROGALSKY  
Eastern Canada Correspondent  
TORONTO

The invitation to MC Eastern Canada's recent church planting lunch read, "Anabaptists in the middle of a post-Christendom, secular, pluralistic, global city declaring the good news. How do they do that?"

Phil and Sarah Warburton work in an area near the Tower of London, a community composed of equal parts Bangladeshi Muslims and long-time East Londoners, and a smaller group of young, urban professionals and others; this constituency has about the same percentage of churchgoers as Saudi Arabia—1 percent.

The Warburtons belong to Urban Ex-



PHOTO BY DAVE ROGALSKY

*Phil and Sarah Warburton, far left and right, talk with Dale Bauman and Chinda Kommala of the Lao Canadian Evangelical Mennonite Church, an MC Eastern Canada church plant in Toronto, at a recent church planters luncheon.*

pression, an organization that sprang from the acknowledgement that the church was failing in its mandate to reach others than those like them—suburban churches that reach middle-class suburbanites or Anglo-African churches that reach Anglo-Africans. What was needed was an attempt to plant churches in areas that suited the area's population and needs, rather than cloning existing churches. Urban Expression holds to the Anabaptist values of discipleship, community, and concern for people on the margins of society and the church.

After nine years of bi-vocational ministry—both hold down jobs besides church planting—the Warburtons have learned

some important things. While they spent the first year just praying, listening and learning to know the community, instead of bringing solutions, if they began again they would do this part alone. They would only bring in a team later, when they knew better what was needed.

They have also learned that such church plants grow slowly, one person at a time, not by leaps and bounds. Their worshipping congregation has fewer than 20 people, although their weekday fellowship group is larger.

And they have learned that "some things are for a season," meaning that their work may not continue after them—but they have been faithful to their call. ☸

## Getting 'outtatown'

*CMU students embark on eight-month journey of discipleship*

BY TERESA FALK  
National Correspondent  
WINNIPEG

Nearly 100 Canadian Mennonite University (CMU) students have now left Winnipeg for the next eight months as part of the university's Outtatown discipleship school that offers them a rich and diversified experience of adventure, travel and Christian studies. This year, all three Outtatown groups, consisting of approximately 30 students each, will spend a week with Aboriginal Peoples in Canada.

"We're going to be listening to their stories about their culture and faith, and going through a healing circle," said director Paul Kroeker of the engagement with Canada's aboriginals. "And we'll share our faith with them, if they welcome that." Outtatown students will also present them with unique Guatemalan gifts.

"It's a tradition for visitors to an aboriginal community to bring a gift," said Kroeker. "A natural gift is to bring a special blanket. So this year we bought blankets from the Mayan people in Guatemala and we're using those as our gifts when we visit the aboriginal communities here in Canada."

According to Kroeker, aboriginals in Canada and those in Guatemala face similar issues. "If we don't understand these issues in our own country, we'll never understand them in Guatemala," he said.

Outtatown students have one semester in Canada and another semester in either Guatemala or South Africa.

"In both of those international countries we have remarkable partnerships with churches, mission organizations, individuals, universities, so that we can learn and serve and do the most we can in those countries," said Kroeker, noting that for the

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PHOTO BY MARCUS FOWLER



*Outtatown leaders Tessa Callan, Dana Honderich, Johnny Fukumoto and Steve Klassen are shepherding a group of 30 Canadian Mennonite University students to South Africa over the next eight months.*

first time two groups are making the trek to South Africa. In the past one group went to South Africa and two groups went to Guatemala.

Each group has four site leaders. The 12 leaders are excited about the year. "They think they have the best job in the world. They can't believe they're getting paid to hang out with 30 young people," Kroeker said.

Anita Penner was an Outtatown student approximately seven years ago. This will be her second year leading a group to South Africa. "It's really neat to see students who are terrified to be leaving their homes, they've never really left their province and then all of a sudden they're taking on life and being really adventuresome," she said.

CMU is hoping to draw that adventurous spirit out of even more young people next year. "We've had plenty of applicants for three groups and we're thinking that this coming year we may get more applicants, so we're beginning to prepare for a fourth site," Kroeker said.

"With a number of Bible schools closing across Canada this program is envisioned as sort of being a one-year Bible school but with an entirely different focus," he noted. "We have the same focus on faith formation, but a much higher percentage of time is focused on discipleship, international travel and service." ❧

## Warden Woods sends letter to PM on climate change

BY JOANNA REESOR-MCDOWELL  
Special to *Canadian Mennonite*  
SCARBOROUGH, ONT.

The adult Sunday school class at Warden Woods Mennonite Church devoted a year to studying issues related to climate change, a process that culminated in a passionate letter to Prime Minister Stephen Harper, calling on him to go beyond the Kyoto Protocol to address "one of the greatest moral challenges of our time."

Dale Hildebrand, co-teacher of the class, says that after studying the theological basis for caring for creation, the group agreed that these issues are an "integral part of faith" and they asked themselves, "What is God calling us to do?"

Before looking at what action is needed from Canada's political leaders, church members did their own homework by

turning a critical eye on their own lifestyles. Some of the changes that individuals and families committed to include:

- Reducing car and air travel.
- Improving energy efficiency in homes.
- Purchasing energy from more environmentally friendly power sources.
- Eating more locally produced foods.
- Reducing consumerism in general.

In its letter to the Prime Minister, the group shared that while living a simpler lifestyle "may mean some sacrifices, there is also a joy to be found in leaving behind the frenetic pace of life that often accompanies the high-speed, high-consumption lifestyle that has come to characterize many societies."

In the letter, the congregation also linked concern about the environment with justice issues and caring for the poor in our world. It made the case that environmental changes appear to have the greatest immediate impact on vulnerable groups such as Aboriginal Peoples and those in sub-Saharan Africa.

Hildebrand reports that there was a "standard response" from the Prime Minister's Office. ❧



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# Grappling with food justice issues

BY RUDY FRIESEN

Special to *Canadian Mennonite*  
WINNIPEG

**H**ow is food justice defined and lived out? This was the question the Canadian Foodgrains Bank (CFGB) posed during a Food Justice Weekend at the end of August. Urbanites, farmers, youths and church workers gathered at Dan and Wilma Wiens' farm outside Winnipeg to grapple with this issue. About two dozen people from the three prairie provinces participated.

Stuart Clark, a policy analyst, reviewed the history of CFGB. In the early 1980s, when the organization was formed, it concentrated on food aid. This led to a study of food security and finally, in more recent years, to issues of food justice. "Up until 2002 the talk in Canadian government circles revolved around the right to food," said Clark, "but since rights require action, that language has been dropped."

## ■ Briefly noted

### Britain's Quakers mount campaign to spread message

LONDON, ENGLAND—Commuters bound for work by train and bus in Britain are being met by billboards advising them to "Live adventurously!" and posing the question, "Are you working to bring about a just and compassionate society?" The posters are part of a first national campaign by British Quakers, often known for the quietness and stillness of their meetings, to explain their beliefs to the public. "It is not primarily about numbers, but reaching people and making sure they are aware of what we are about," said Gillian Ashmore, recording clerk in Britain of the Religious Society of Friends, as Quakers are formally known.

—ENI Release



Participants visited a farm near Winnipeg during the Canadian Foodgrains Bank Food Justice Weekend at the end of August.

Jerry Buckland, a professor at Menno Simons College, spoke about the shift in the world's food policy. Buckland feels strongly that the role of national governments should not be overlooked when setting agricultural and food policies.

The weekend participants, aged 14 to 78, were divided into three immersion groups. One visited a soup kitchen and a food bank in Winnipeg. Another visited various farms, and the third group heard a talk on the World Trade Organization and visited a large landfill.

A number of discoveries were made over the weekend:

- Visits to the farm highlighted the need to think of food justice, starting with justice for the land and animals raised.
- Soup kitchens and food banks distribute valuable food that would otherwise go to landfills. Still, some stores discard about 12 banana boxes of stressed food every day.
- It is difficult to tell how far food has travelled to get to local grocery stores. Labels that say "Product of USA" or "Product of Canada" don't tell consumers much. In one store, fresh bulk potatoes came from Washington State, not Winkler, Man.

After much discussion and worship at Niverville (Man.) United Church, some participants resolved to do more gardening, while others thought they would lobby against the use of red meat. One family was inspired to continue exploring the feasibility of small-scale cooperative farming with other families. Encouraging the City of Winnipeg to harvest methane gas from

its landfill was also suggested.

While participants didn't agree on all aspects of how they should live, they came away from this experience with a greater sense of where their food comes from and how they might live more responsibly in a world where God wants everyone to have adequate food. ☸

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## GOD AT WORK IN US

## Closet genealogist passionate about Mennonite history

BY DAN DYCK

Mennonite Church Canada  
WINNIPEG

**A**lf Redekopp strains to slide the large, flat box off a sturdy steel shelf in the vault.

At a reference table in the archives, he removes the lid, revealing a near-ancient hymnal measuring a metre long and nearly as wide. At more than 500 years old, its cast-iron-braced, leather-bound cover is so worn away at the edges that its wooden board substructure threatens to liberate itself from its bonds.

Redekopp, director of the Mennonite Heritage Centre, gingerly lifts the worn cover with cotton-gloved hands to reveal meticulously scribed Latin hymns on brittle parchment. Selected letters are enlarged and beautifully illuminated in colorful inks.

“Menno Simons must have used books very similar to this,” says Redekopp with a hint of reverence. “After all, he started out as a Catholic priest.”

To touch history like this is to get a glimpse into the hearts and minds of a people passed, says Redekopp.

A Grade 8 class assignment, encouragement from a teacher and a cooperative grandmother gave Redekopp an interest in Mennonite history and, in particular, genealogy. While he generated ancestry charts for his assignment, “Grandma”—whom Redekopp jokingly referred to at the time as “my secretary”—cheerfully wrote letters to friends and relatives to fill in the information gaps in genealogical charts.

“I describe that period of my

life as being a closet genealogist, because what kid in high school has a hobby working with family history!” says Redekopp with a laugh. Ironically, history was his least favourite subject in high school.

After earning a university degree in science, religious studies and a music-teaching career, Redekopp rediscovered his long-smouldering passion for the history of the church and its people—work he first began on a part-time basis in 1987.

The youngest of four children, Redekopp grew up on a small fruit farm in the scenic Niagara-on-the-Lake region of southern Ontario. “Church activities were never optional,” says Redekopp of his youth, even though they sometimes competed with more appealing community ball games.

Today it is precisely the value of church life that drives Redekopp’s passionate pursuit of preserving elusive church histories and family genealogies. “It’s important to know who we are and where we fit in,” he says.

Redekopp calls himself an outreach worker, and pauses to smile at the newly conjured metaphor for his work—a work that combines the skills of a sleuth and the sensitivity of a pastor. He launches into several stories of how historical detective work at the centre has reconnected families and re-engaged people in their spiritual heritage:

- An inmate in a U.S. penal institution regularly uses the Mennonite Heritage Centre to trace historic family connections between Saskatchewan and Kansas.

- A woman discovered that her birth mother was a Mennonite and attributed her own inclination towards peacemaking to her family history. “She was able to discover a spiritual connection through researching her family history,” notes Redekopp.

A favourite historical character is the faithful and talented choral leader, Bernhard Dueck, who chose to remain in Russia and build his reputation as a choral leader during the 1920s when many migrated to the Americas. “Yet,” observes a suddenly softer Redekopp, “there were no choirs at his funeral—a fact recorded in history,” referring to records at the centre.

Mennonite Church Canada and MC USA have named Oct. 28 as Mennonite Heritage Sunday, a day close to the heart of Redekopp. “Although every church has a history, everything does not start and end with us,” he observes. “History has a way of leading people to reconciliation. If we can understand what led to a breakage, reconciliation can come. . . . Look at where there are major wars in the world. Usually the cause has nothing to do with the immediate. There are long historical reasons for the conflict. It’s a reminder to reflect and be grateful for what we have inherited.”

The historical Mennonite inheritance passed on to future generations will look quite different from today. Redekopp’s storage vault already has holdings in several languages—German, French, English, Chinese, Russian and Latin. With ethnic diversity increasing in the Mennonite Church, future acquisitions will likely be in Korean, Lao, Hmong, Spanish or Japanese, says Redekopp.

Who knows, he muses, closing the huge hymnal and returning it to storage, in 500 years there could be a Japanese hymnal carefully preserved in some Mennonite archive somewhere, helping to connect a distant generation with its spiritual heritage. ❧

PHOTO BY DAN DYCK



*Alf Redekopp gently handles a more than 500-year-old Latin hymnal, one of thousands of items in the Mennonite Heritage Centre in Winnipeg.*

## ARTBEAT

## Swapping pork for music

*Mennonite singer/songwriter offers unique music subscription service*

BY TIM MILLER DYCK

Editor and Publisher  
STOUFFVILLE, ONT.

**B**ryan Moyer Suderman, creator of the *God's Love is for Everybody* CD and member of Community Mennonite Church in Stouffville, has started an experiment in alternative music economics. Instead of just selling physical CDs, he's selling music

like fresh vegetables—and taking unusual swaps in exchange for his tunes.

In an effort to move away from the extensive touring and selling process he describes as “the standard—and spectacularly unhealthy and unsustainable—model in the ‘mainstream’ music business,” the singer and songwriter has launched his own music-by-subscription service. The idea came from a woman who told Moyer Suderman as he was leaving a performance, “So if you ever want to exchange pork for music, just let us know.” He describes mulling over her offer and then writing back, “I don’t know if you were serious when you made that offer of pork for music, but if you were, I’d love to do it!”

They did exactly that, and the idea has grown into a new way for Moyer Suderman to deliver what he does. Through his web-

site, he is offering an annual membership to those who would like to get regular electronic deliveries of “fresh, home-grown, organic music—new ‘songs of faith for small and tall’” straight from the source. Subscriptions are normally purchased, but he has also exchanged membership for pies, photography, website assistance and painting around the house.

“Our mechanic has agreed to an oil change for music,” said Moyer Suderman, laughing.

The singer/songwriter is modelling his effort on how community-supported agriculture farms operate: Subscribers pay a one-time annual fee to get regular deliveries of a variety of fresh produce throughout the growing season. He is providing three deliveries of music a year, with four songs per delivery, along with an extra set of songs

## How does your money talk?

*Bryan Moyer Suderman releases CD of economic stewardship songs and hymns*

BY TERESA FALK

National Correspondent

**J**esus had a lot to say about money, but the songs Mennonites sing in worship rarely do, notes Bryan Moyer Suderman. The Ontario singer/songwriter is hoping to change that with the release of his new recording, *My Money Talks: Songs for Worship*.

Approximately two years ago, the Mennonite Foundation of Canada invited Moyer Suderman to create the CD, which contains 12 songs on economic stewardship, and provided him with a Legacy Grant to begin.

“I was intrigued with the project,” Moyer Suderman says. “I had been thinking about questions of economic stewardship for a long time. And it seemed like a really good match for what I do within my music ministry.”

Moyer Suderman had a number of different candidates for the title track of the album, including the songs “Take Good Care” and “Generous God.” But he eventually settled on “My Money Talks.”

“It really does highlight the economic stewardship issues at the core of this project,” he says, adding, “The refrain of that song

says, ‘My money talks. What can you hear it saying?’”

The CD includes a variety of styles and genres to reflect the different kinds of worship practices in congregations.

Erwin Warkentin, general manager of the Mennonite Foundation of Canada, feels the CD is a needed resource. “There are very few songs in our Mennonite hymnology that deal specifically with money,” he says. “And it’s certainly something we have an abiding interest in because we do stewardship resources and education.”

Warkentin encourages churches and individuals to purchase the CD, become familiar with the music and use the songs in various worship settings.

A CD release concert was to be held at Bethel Mennonite Church in Winnipeg on Oct. 13.

The album will also be shared at a series of concerts in Ontario, beginning on Oct. 26 at Floradale Mennonite Church and continuing on Nov. 3 at Community Mennonite Church in Stouffville, Nov. 18 at Bethany Mennonite Church in Virgil, and Nov. 24 at Leamington United Mennonite Church.

*My Money Talks: Songs for Worship* includes lyrics and liner notes, and is distributed by Herald Press. It is available at smalltallmusic.com and selected bookstores. An accompanying songbook with music notation and piano arrangements will be available in early 2008.

A portion of the proceeds from the sale of the CD and the accompanying songbook will be given to the Mennonite Foundation of Canada and to the Global Church Sharing Fund of Mennonite World Conference. ☸

My Money Talks  
songs for worship



Bryan Moyer Suderman



PHOTO BY SUSIE NIEMEYER



*Brian Moyer Suderman has introduced a unique music subscription service that allows fans to barter goods for new songs.*

once per year written by subscribers. His September 2007 music is online now and his next delivery is planned for November.

Besides the songs themselves (in MP3 format), Moyer Suderman is also providing reflections on where the songs came from, ideas for using them in different settings, musical notation for the pieces and a lyric sheet.

"We love being able to use upbeat songs that have good Mennonite theology that matches," says subscriber Lisa Carr-Pries, a pastor at St. Jacobs (Ont.) Mennonite Church. "We don't have a lot of writing for who we are and what we believe." Carr-Pries notes that the church uses a lot of the music with its junior Sunday school group, and suggests it would be even more useful if musical themes were linked to the Gather 'Round Sunday school curriculum material.

Moyer Suderman also hopes that music subscribers will share how they're using the songs, send ideas for new songs and exchange their own songs through the service. "Membership in SmallTall Music is much more than making a consumer choice to receive a certain kind of product," he says. "[It's] an opportunity to be an active participant and partner in the process of creating, testing and sharing new music for the church and for families of the church."

For yearly subscription charges, visit [smalltallmusic.com](http://smalltallmusic.com). Fresh chops or crops are always welcome. ☞

## Arts speaks to the dignity of all of us

BY DEBORAH FROESE

Mennonite Church Canada  
WINNIPEG

Visitors to the Invisible Dignity exhibit at Winnipeg's Mennonite Heritage Centre Gallery have the uncanny sense of being watched. It's no wonder, as windows to the soul peer out from every wall—eyes of the hungry, the poor, the exploited and the displaced. The feeling is unsettling and more than a little compelling. Those eyes evoke compassion and they demand a response.

That is exactly what the exhibit is intended to do. The exhibit is the central platform of the Invisible Dignity Project, a series of events employing art, music and discussion to address a variety of social injustices.

Cornelius Buller, now executive director of Urban Youth Adventures in Winnipeg, identified the need for such a venture several years ago when he conducted research into human trafficking for the Salvation Army Ethics Center. He was appalled by the horrifying abuses he discovered and by the pervasiveness of the issue. He decided to do something about it.

A conversation with Winnipeg artist Gerald Folkerts helped Buller find an appropriate response. At the time, Folkerts was creating a series of paintings to tell the stories of individuals marginalized by society. The duo then approached others they felt might be inclined to support their initiative. Calvin Seerveld, a Toronto-based academic who has made a career out of connecting people to issues through art, agreed

to be a keynote speaker. Christian recording artist Steve Bell offered to provide musical support. As the list of participants grew, the project solidified.

Five artists contributed to the project: Yisa Akinbolaji, Manitoba/Nigeria; Jo Cooper, Quebec; Steve Prince, Virginia; Ray Dirks, Manitoba; and Folkerts.

Dirks, who also assisted in project planning and is curator of the Heritage Centre Gallery (one of the Invisible Dignity exhibit's venues), views the art and related events as an opportunity for self-examination. He believes art touches people on a visceral level by evoking questions: How do I react to these people? Do I pay attention to them? Do I view them as equal creations made in the image of God? "This gives us an opportunity to be confronted and stimulated," he says, which are the first steps toward action.

Art exhibits are on display at the Heritage Centre Gallery and Winnipeg's Booth College until Nov. 17. Other related activities are scheduled into February 2008. ☞

PHOTO BY RAY DIRKS



*Local artist Gerald Folkerts, one of five artists involved in "Unveiling the Mystery: The Invisible Dignity Exhibition" at the Mennonite Heritage Centre Gallery in Winnipeg, chats with Tracy Koga of Shaw TV at the exhibition's opening on Sept. 22.*

## FOCUS ON TRAVEL

# Partnering with God's chosen people

*Trip to Israel proves blessing to pastors as they learn how Christian ministry connects with its Jewish roots*

BY AMY DUECKMAN

B.C. Correspondent  
ABBOTSFORD, B.C.

When the members of Olivet Church reconstructed their own church building earlier this year, they were also helping to build up churches halfway around the world—in the Holy Land. And pastors Randy Thompson and Stacey O'Neill were able to see the fruits of these gifts on a trip to Israel in August.

Olivet had worked for two years to raze the old and then rebuild a new church following a December 2004 fire. In preparation for the opening, members were challenged in three ways: to give of themselves in service, to sacrifice themselves in their personal life, and to give financially. The financial "thank offering" gifts totalled \$65,000, and the church resolved that every penny would go to overseas ministry, not to defray church debts.

Because Olivet member Merida White had been serving in Israel through Tents of Mercy, a church with a ministry of humanitarian aid, it seemed a logical idea for the church to support her ministry there. It had been Thompson's dream to be able to visit the ministry firsthand, but he didn't know how it would be possible.

"So I prayed," he says.

Shortly afterwards, a friend from his Bible school days, now a flight attendant, called and told Thompson, "I want you to go to Israel, and I want you to go for free."

With the friend's assistance and the support of Olivet members, Thompson and O'Neill were able to get flights to Israel at no cost to them. But the blessings didn't stop there. A large convention in Tel Aviv meant

PHOTO COURTESY OF STACEY O'NEILL



*Olivet Church pastors Stacey O'Neill and Randy Thompson visit the Western Wall in Jerusalem during their two-week trip to Israel this summer.*

that hotel rooms were full, but O'Neill and Thompson miraculously found lodging in the nicest hotel in that city on their arrival, when an airline crew member on their flight to Israel gave up a room to accommodate them.

Throughout their two weeks in Israel, the

pastors learned much about the Christian church there. "Currently it is estimated there are about 14,000 Messianic Jews in Israel, and the number of churches is growing," Thompson notes.

The two visited White's place of work in Motzkin and learned about the work of Tents of Mercy, which has a prison ministry and provides clothing and other necessities for the poor in the area. "It's [like] the MCC of Israel," says O'Neill. More than 85 percent of support for this program must come from overseas, as the locals do not have the funds to support the ministry.

The two-week trip proved to be a spiritual experience for the two pastors. "You can read about it and hear about it, but there's nothing like experiencing it firsthand, to see the places where the people of the Bible walked," says O'Neill.

Adds Thompson, "This trip blessed me in at least two ways: it reminded me of the truth that Christianity's roots are Jewish; and to see how God is fulfilling his prophetic promises to Israel today. That's why I'm excited that we as a church have partnered with God's chosen people." ❧

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## PERSONAL TRAVELOGUE

# Where past meets present

Visit to Ukraine links modern Mennonites with their family and theological roots

BY BEN AND LINDA STOBBE

Mennonite Centre  
MOLOCHANSK, UKRAINE

Many Canadian Mennonites are now taking the opportunity to combine a European travel experience with the hope of learning more about their family roots. Ukraine offers such a rich learning opportunity.

Since our first trip to Ukraine in 2001 we have seen many changes that make the country more accommodating to tourists. Kyiv has a modern, well-laid-out airport with all the modern amenities. In other words, the airport washrooms are up to western standards.

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PHOTO BY GEORGE DYCK

The Mennonite Centre as pictured in 2004 on the Mennonite Centre website ([mennonite-centre.ca](http://mennonite-centre.ca)).

When we first came into Ukraine as participants in a Mennonite heritage cruise, we felt that we had stepped back into the 1950s. While major cities such as Kyiv and Odessa had wonderful markets and ornate cathedrals, villages reflected a life of struggle, providing only basic services. However, in the past six years we have seen tremendous construction in the cities, expansion of shops in medium-sized places such as Melitopol, and a tremendous increase in the use of electronic equipment such as cell phones, computers and even Internet service in the villages.

But if you want to see Ukraine as described by our grandparents you had better come quickly. You can still see sturdy, old, well-detailed Mennonite houses which have survived the revolutionary war, the famines, collectivization and the war with the fascists. Factories that made farm equipment, schools which ensured literacy among Mennonite youths, and hospitals which had their own Mennonite Florence Nightingales still stand. Sadly, not for long, though.

In the last five years there has been a significant increase in new construction as well as renovation of older residences. Every month original buildings built by Mennonites are coming down. Workers chip away at the bricks scattered among old trees that once supported swings, provided

shade for benches, and listened to the cadence of *Plautdietsch*. Increased land values make it financially viable to tear down the old and build something new.

In some villages you can still find a *babushka* who can remember the German colonists. Occasionally you may even find one who can speak German or who can produce a fondled envelope sent from a childhood friend in Canada. But in five years they too will be gone. With them and their well-painted houses shaded by tempting grape arbours goes a way of life that connects us to our homeland and the people who now live there.

Many Mennonite diaspora families have travelled to Ukraine since its independence. Eleven descendants of one family visited this summer. Victor Penner from Zaparozhye guides individual tourists. More than 2,000 have come on Mennonite heritage cruises, many stopping at the Mennonite Centre in Molochansk (formerly Halbstadt), to see how this resurrected *Maedchenschule* is a beacon of hope for our Molotschna colonies.

Ukraine is much more than Mennonite villages and a past way of life. When you come this far you should spend some time visiting the sacred sites of Kyiv, the European influence of Dnepropetrovsk and the stunning architecture of cosmopolitan Odessa, as well as Crimea, the place of retreat for the Czars among the vineyards, beaches and mountains.

And we haven't even been to western Ukraine, but that's another trip! ❧

*Ben and Linda Stobbe are North American directors of the Mennonite Centre in Molochansk, Ukraine.*

### 14<sup>th</sup> Mennonite Heritage Cruise

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▤ Briefly noted

**Time not right to introduce Christianity into schools**

MOSCOW—Russian President Vladimir Putin has become involved in a dispute between the Russian Orthodox Church and 10 of the country's leading academics, including Nobel Prize winners, who say that the church is now too prominent in public life, especially in education. "Russia is a multi-confessional country," Putin said in comments posted on the presidential website, kremlin.ru, on Sept. 20. The president's remarks follow a letter sent to him in late July by 10 members of the Academy of Sciences, who expressed particular concern about efforts to introduce mandatory Orthodox studies in state-run primary schools, and a university-level degree in theology.

—ENI Release



**Anglican archbishop Rev. Desmond Tutu, Nobel laureate and South Africa's architect of peace and reconciliation, centre, holds a quilt made by two Mennonite sisters, Brownie and Gladys Driver, left and right, during a visit to Eastern Mennonite University (EMU), Harrisonburg, Va., last month, as EMU president Loren Swartzendruber looks on. The Archbishop told the quilters, "I'll hang [the piece] in my office so I can look at it and think of you when I am working." In brief remarks to Tutu and some 75 others present for the ceremony, Swartzendruber praised Tutu's commitment to the cause of peace and reconciliation: "EMU, in the Christian Peace Church tradition, is also committed to this cause, believing that Jesus taught us to love our enemies and to find peaceful solutions to conflict."**

## Calendar

### British Columbia

**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.

**Oct. 27:** M2/W2 fundraising dinner and silent auction at Garden Park Tower, Abbotsford, 6 p.m. For tickets, call 1-800-298-1777.

**Nov. 3:** Twentieth anniversary of Peace Chinese Mennonite Church, Richmond.

**Nov. 8-11:** MCC Arts and Peace Festival at CBC, Abbotsford.

**Nov. 17:** MCC annual general meeting at Yarrow Mennonite Brethren Church.

**Dec. 1, 2:** Advent Vespers with Abendmusik Choir, at Emmanuel Free Reformed Church, Abbotsford (1) and Knox United Church, Vancouver (2); 8 p.m. both evenings. Donations to Menno Simons Centre.

### Alberta

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

**Nov. 2-3:** MCC annual celebration at Crestwood Mennonite Brethren Church, Medicine Hat.

**Nov. 10:** World AIDS Day event highlighting local and international AIDS work in the context of First Nations and indigenous people. Featuring Ovide Mercredi and Tom Jackson.

**Nov. 23:** Annette Stanwick, author of *Forgiveness: The Mystery and the Miracle*, will speak as part of Restorative Justice Week events, at Joie de Vivre, Calgary; at 7 p.m. Call Peter at 403-275-6935 for more details.

**Nov. 25:** Cowboy church with cowboy poetry and music at Trinity Mennonite Church, Calgary. For more information, call 403-256-7157.

### Saskatchewan

**Oct. 26:** RJC fundraising banquet.

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

**Oct. 27:** MC Saskatchewan Equip-

ping Day at Mount Royal Mennonite, Saskatoon.

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

**Nov. 2:** Pastors and church leaders seminar on "Land and security for Israel-Palestine" at MCC Saskatchewan offices, Saskatoon; 9 a.m. to 4 p.m.

**Nov. 2-3:** MCC Saskatchewan annual meeting at Bethany College, Hepburn. Dinner theatre at 5 p.m. (2). Meeting from 8:30 a.m. to 4 p.m. (3). Theme: "Celebrating God's love."

**Nov. 15:** Saskatoon Restorative Justice Committee forum at St. Mary's Parish. For more information, call Ken Landis Funk at 306-655-2555.

**Nov. 16-17:** Conference on peace, restorative justice and human rights at the University of Regina.

**Nov. 19:** RJC Auxiliary perogy supper.

**Dec. 1:** RJC dinner theatre.

**Dec. 16:** RJC Chorale Christmas concert at Knox United Church, Saskatoon.

**Dec. 21:** RJC Christmas concert.

**Jan. 4-5:** RJC alumni tournament of memories.

**Jan. 18:** RJC open house.

**Jan. 18-20:** Prairie Winds worship and music retreat at Shekinah Retreat Centre. Resource people: Marilyn Houser Hamm, Allan Rudy Froese, Arlyn Friesen Epp and Simply Superb. Theme: "Sing the story."

**Jan. 25-27:** SMYO senior high retreat at Shekinah Retreat Centre.

**Feb. 22-23:** MC Saskatchewan delegate sessions at First Mennonite, Saskatoon.

**March 2:** RJC spring dinner theatre.

**March 9:** RJC guys and pies.

### Manitoba

**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 at Camp

Koinonia.

**Oct. 28:** Celebration banquet at Camp Koinonia.

**Oct. 28:** Winnipeg's First Mennonite Church Choir is hosting a German hymn sing to mark the 400th anniversary of hymn writer Paul Gerhardt; 1 p.m.

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

Winnipeg.

**Nov. 2-4:** Quilting retreats at Camp Koinonia and Camp Moose Lake.

**Nov. 3:** "Adding to the Toolbox" conference on equipping people for congregational ministry at CMU, Winnipeg. Workshops on youth ministry, music and worship, pastoral care and conflict resolution. Visit [cmu.ca](http://cmu.ca) for details.

## Briefly noted

### Conference to examine human rights, restorative justice and peace issues

REGINA—Otto and Florence Driedger, pastors of Peace Mennonite in Regina, are working together with other groups in planning an upcoming conference centred on, among other things, restorative justice and peace. Taking place at the University of Regina on Nov. 16-17 (during Restorative Justice Week), conference participants will look at how different perspectives on peacemaking, restorative justice and human rights might interconnect. "We've wondered how restorative justice links with human rights," said Florence, representing the Regina Council of Churches. Not just a Mennonite event, the conference will bring together speakers from Amnesty International, the Regina Council of Churches, Muslims for Peace and Justice, and the First Nations community. One of the contributors will be Judge Barry Stuart from the Yukon, who has used sentencing circles in his interpretation of restorative justice. To register, or for further information, e-mail [johngardner@canoemail.com](mailto:johngardner@canoemail.com) or call 1-306-543-976.

—KARIN FEHDERAU / Saskatchewan Correspondent

### New play challenges Mennonites to celebrate diversity—and dance

WINNIPEG—In her new play, Winnipeg playwright Joy Eidse tells the story of a young Mennonite woman struggling with guilt and identity as she tries to make a difference in the north end of Winnipeg. The main character in *The Dance of Sara Wiens* is introduced in her real world to a wise old Ukrainian woman who teaches her to celebrate diversity, and is confronted in her fantasy world by an aboriginal woman who teaches her about the importance of identity. The title comes from a specific scene in the play. "There's a part in the play where she is dreaming and she's with a native woman and the woman is basically trying to help her find freedom in her life, and the woman encourages her to try a native dance," Eidse explains. "And she kind of jokes about Mennonites not dancing very much." *The Dance of Sara Wiens* will be staged during the fifth annual FemFest on Oct. 21 and 27 at 7 p.m. at Prairie Theatre Exchange in Winnipeg's Portage Place Shopping Centre.

—TERESA FALK / National Correspondent

**Nov. 3-4:** Camps celebration banquets at Winkler Berghaler Mennonite Church (3); Douglas Mennonite Church, Winnipeg (4).  
**Nov. 6-7:** John and Margaret Friesen Lectures at CMU, Winnipeg. Speaker: John D. Roth, Goshen College. Topic: "Mennonite identity in the 21st century."  
**Nov. 9-10:** CMU Tip-off Classic basketball tournament, Winnipeg.

**Nov. 9-11:** Quilting retreat at Camp Moose Lake.  
**Nov. 9-11:** Scrapbooking retreat at Camp Koinonia.  
**Nov. 10-11:** Home Street Mennonite Church, Winnipeg, 50th anniversary homecoming and celebration.  
**Nov. 16-17:** MCC Manitoba annual general meeting, at Morden Mennonite. Guest speaker: Zoughbi Zoughbi of the Wi'am Centre,

Bethlehem.

**Nov. 25:** Faith and Life Advent concert at Bethel Mennonite Church.

**Nov. 28:** Evening with the arts at Westgate, 7 p.m. Call 204-775-7111 for more information.

**Dec. 1:** North Kildonan Mennonite Church Quartet's annual Advent concert, at North Kildonan Mennonite Church, at 7 p.m.

**Dec. 10:** Westgate Christmas concert, 7 p.m., at Westminster United Church.

**Jan. 24,25:** Westgate junior-high three one-act plays at Franco-Manitoban Centre.

**Feb. 22-23:** MC Manitoba annual delegate sessions at Steinbach Mennonite Church.

**March 6-8:** Westgate senior-high drama.

**May 14:** Westgate work day.

**May 28:** Westgate grades 10 to 12 spring concert, 7 p.m., at Bethel Mennonite Church.

**May 29:** Westgate grades 7 to 9 spring concert, 7 p.m., at Bethel Mennonite Church.

**June 11-14:** 16th annual Believers Church Conference at CMU. Theme: "Congregationalism, denominationalism and the body of Christ."

### Ontario

**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](mailto: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](mailto:carol@penners.ca)) for more details.

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

**Nov. 1-4:** MEDA's annual "Business as a calling" convention: "Trust in a world of change," in Toronto. For more information, visit [businessasacalling.org](http://businessasacalling.org) or call toll-free 1-800-665-7026.

**Nov. 2-4:** Mennonite and Brethren Marriage Encounter weekend at Festival Inn, Stratford. For more details or to register, call Marjorie Roth at 519-669-8667.

**Nov. 3:** "Another World is Possible: Living in Harmony with Creation" climate change conference at Rockway Mennonite Church, Kitchener; 8:30 a.m. to 1:30 p.m. Keynote speaker: Stephen Bede Scharper.

**Nov. 3-4:** Calvary Church, Ayr, is celebrating 50 years of gospel mission. Homecoming banquet, 6 p.m. (3); Sunday worship with pastor Phil Wagler, 10:30 a.m., and a concert of praise, 6:30 p.m. (4). RSVP to 519-632-7110. All former congregants welcome.

**Nov. 3,4:** Steve Bell in concert with the Hamilton Philharmonic Orchestra, at Compass Point Church, Burlington. Tickets available at [signpostvillage.com](http://signpostvillage.com) or toll-free at 1-800-854-3499.

**Nov. 8:** Sawatzky Lecture at Conrad Grebel Great Hall, 7 p.m. Speaker: Royden Loewen.

**Nov. 9-10:** "Meeting MCC & Celebrating God's Love," MCC Ontario annual meeting at The Meeting House, 2700 Bristol Circle, Oakville, Ont. Visit [mcc.org/ontario](http://mcc.org/ontario) for more information.

**Nov. 11:** Junior Youth Breakaway at Rockway Mennonite Collegiate. Youth from grades 6-8 and will meet for worship, workshops and fun. Visit [mccc.ca](http://mccc.ca) for more information. Register by Oct. 26.

**Nov. 30:** "Spirituality and aging" lecture at Conrad Grebel.

**Nov. 30-Dec. 2:** Ten Thousand Vil-

## /// Briefly noted

### Budget, camp structures on MC Manitoba agenda

WINNIPEG—Along with the return of fall suppers and a full slate of church programs, the annual fall delegates meeting of Mennonite Church Manitoba has found its way onto the calendar. On Oct. 25, at First Mennonite Church in Winnipeg, delegates will look at the 2008 budget. "We have no new ministry initiatives to introduce," says Edgar Rempel, executive director of MC Manitoba. "We are working at maintaining existing programs." An additional agenda item will be an update on camp committee structure accountability. At the annual delegate session last February the board raised questions concerning the appointments, length of term, and accountability structure of camp regional committees. Delegates felt a need for more information and asked the board to continue working with the accountability assessment, taking into account their expressed concerns and to report back within the year. The scheduled two-hour meeting will begin at 7 p.m.

—EVELYN REMPEL PETKAU / Manitoba Correspondent

### MC Canada church study seeks solutions to pastoral issues

WINNIPEG—It's common to virtually all congregations and denominations: Some pastors thrive; others struggle to find meaning in their work, or in finding work/family/rest balance. Mennonite Church Canada is poised to uncover at least some answers with a Pastoral Trends Survey set to be distributed this fall to its pastors, present and past. Jointly sponsored by the Leadership Office of MC Canada and the Institute for Theology and the Church (of Canadian Mennonite University), the study will seek answers to questions like: What kind of educational tracks lead to excellence in pastoral candidates? What congregational conditions make for thriving pastors? What causes pastors to resign prematurely? How long are pastors staying in their congregations? The study's designers also hope to collect key information that will help shape pastoral formation programs in Mennonite higher education. Summary findings of the survey are expected to be available next spring.

—MC Canada Release

lages' Mennonite Christmas festival at the Harbourfront Centre, Toronto; 6 to 10 p.m. (30), 10 a.m. to 6 p.m. (1), noon to 5 p.m. (2).

**June 20-22:** Zurich Mennonite Church 100th anniversary home-coming weekend celebrations.

### 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

### For Rent

Toronto apartment for rent. St. Clair E. and Kennedy Rd. Basement apartment, separate entrance, large livingroom and bedroom space. Separate kitchen. Full bathroom and laundry facility included. Contact Lydia or Gary Harder, 416-691-8553.

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### U.S.A.

**Oct. 29-Nov. 2:** Intentional Interim Pastors Training in Lancaster, Pa., hosted by the Lancaster Mennonite Conference, is open to anyone from the US and Canada.

**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.**

For Rent: 3-bedroom century home in uptown Waterloo. Close to universities, schools, buses, library, park, shops. Partially furnished. Available January 2008 for 4-6 months. Please contact jargen@golden.net or 519-743-5972.

### Employment



Canadian Mennonite University invites applications or nominations for tenure-track faculty positions in the following areas, commencing as early as August 1, 2008.

#### Biology Psychology

Please visit the full advertisement at [www.cmu.ca/employment.html](http://www.cmu.ca/employment.html) or contact Dr. Gordon Zerbe, V.P. and Academic Dean, at [gzerbe@cmu.ca](mailto:gzerbe@cmu.ca) for more information. Processing of candidates will begin on November 30, 2007, and will continue until the position is filled.

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[www.cmu.ca](http://www.cmu.ca)

Camp Assiniboia, Headingley, Man., requires a **MANAGER**, beginning in April 2008. Key attributes being sought include energy, effective communication, operational know-how and hospitality mindset. Direct inquiries to Director of Camping Ministries, Mennonite Church Manitoba, 200-600 Shaftesbury Blvd., Winnipeg, MB R3P 2J1, [camps@mennochurch.mb.ca](mailto:camps@mennochurch.mb.ca), 204-895-2267.

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

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



MCC Manitoba invites applications for the position of **EXECUTIVE DIRECTOR, EL'DAD RANCH**. El'dad Ranch, located near Steinbach, is a faith-based program providing residential and vocational support services to men with intellectual disabilities, including some in conflict with the law. This is a full-time position, open to salary or service worker support. Application deadline is Nov. 15, 2007.

All MCC workers are required to have a Christian faith, be actively involved in a Christian church and have a personal commitment to non-violence and peacemaking.

For a complete job description, visit the MCC website at [mcc.org](http://mcc.org). Applications can be made to Janelle Siemens at [jms@mennonitecc.ca](mailto:jms@mennonitecc.ca), or call 204-261-6381 for more information.

Bluffton University invites applications for a full-time **TENURE-TRACK FACULTY POSITION IN EARLY-MODERN AND MODERN EUROPEAN HISTORY** to begin fall 2008. Ph.D. preferred; ABD considered. The successful candidate must have the ability to teach Humanities survey courses and upper-level more specialized topics. Candidates with a specialization in the history of European Anabaptism and/or Mennonitism (broadly considered) will be strongly preferred. An ability to teach the Western political tradition is desirable, as would be a capacity to teach a course in a non-Western subfield. Review of applications begins Nov. 1 and will continue until an appointment is made. Compensation is commensurate with education and experience within the university pay scale. Send letter of interest, curriculum vita or resume, three letters of reference (submitted directly from referee or if necessary from placement office), and official transcripts, to Elaine Suderman, Academic Affairs, Bluffton University, 1 University Drive, Bluffton, OH 45817-2104. See [bluffton.edu](http://bluffton.edu). Bluffton University welcomes applications from all academically qualified persons who respect the Anabaptist/Mennonite Peace Church tradition and endorse Christian higher education in a liberal arts environment. Members of under-represented groups are encouraged to apply. EOE.

### Concert Announcement

#### REUNION CONCERT

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

All former Church Choir members are invited to join us for this evening of favourite anthems and songs. Contact Carol Penner at [carol@penners.ca](mailto:carol@penners.ca) or 905-935-9164.



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*An auction of Jordan Dyck's 30 dreadlocks raised enough money so 10 people living with HIV can receive free drug therapy at the Faith Alive Clinic in Jos, Nigeria. His mother Marilyn submitted the highest bid and cut off the first lock. The auction, which raised \$1,420, is the most recent fundraising efforts undertaken by the Parliament Community Church in Regina for this clinic that is supported by Mennonite Central Committee (MCC) HIV/AIDS Generations at Risk program. "We are not just supporting projects—we are supporting people," said youth pastor Jason Unruh, explaining a donation of \$140 makes it possible for the Nigerian clinic to provide antiretroviral (ARV) therapy for one person for one year. In March, the youths in the congregation set a goal to raise enough funds to help the clinic provide treatment for six new patients and challenged the church to match this goal of \$840. Within four months this multi-faceted fundraising effort had soared to nearly \$8,000.*

*Equal emphasis on fun and funds kept the Edmonton crowd engaged at First Mennonite Church on Sept. 22. Violins, children's harmonies, song parodies, a comedy routine, an auction and a sponsored haircut (of co-pastor and Canadian Mennonite Alberta correspondent Donita Wiebe-Neufeld, pictured with hairstylist Andrea Moses) filled the evening, raising just over \$8,500 to help defray costs for the 2008 Mennonite Central Committee (MCC) Relief Sale in Sherwood Park next July. Fundraisers are held provincewide, ensuring that sale proceeds go directly to MCC programs.*

PHOTOS BY TIM WIEBE-NEUFELD



# Hair today gone tomorrow