

# CANADIAN MENNONITE

Jan. 21, 2008  
Volume 12 Number 2



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and you visited me

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## EDITORIAL

# A First Nations question

TIM MILLER DYCK  
EDITOR / PUBLISHER

The long-standing land dispute over the Haldimand Tract, roughly 400,000 hectares on both sides of the Grand River in Ontario, made the national news again earlier this month. Leaders of the Six Nations of the Grand River sent a letter to municipalities in the area, reminding them of the 1784 treaty their peoples made with Frederick Haldimand, the British governor-general, in which the Crown agreed to hold these lands in trust “for the use and benefit of the Six Nations, and their posterity . . . forever.”

“We are going to go out and identify specific areas where it’s clear there’s been no surrender and no payment, and go and advise people this is not your land,” said Aaron Detlor, as quoted by CBC.

The injustices and suffering of First Nations people are a concern for all Christians, but this particular piece of land and the struggles of the Six Nations to get justice—and to have the terms of the Haldimand Treaty honoured—are of particular Mennonite interest. The large group of Mennonites that settled in this part of Ontario in the early 1800s paid 10,000 British pounds for their homesteads in the Haldimand Tract, revenue that was to go to the Six Nations but was actually mostly diverted by government representatives into other purposes.

Adrian Jacobs, the pastor of Faith Victory Church in Six Nations, was recently

hired by the MCC Ontario Aboriginal Neighbours program as community liaison (he is from Six Nations himself).

I went to Faith Victory Church last year to be part of a corporate repentance and communion service, and had the chance to meet him. We later had a long interview and I asked him what he would like to say to Mennonites.



“One of the things that Justice Linden [of the Ipperwash Inquiry] said was that people in Canada must realize that everybody in Canada is a treaty person, aboriginal and non-aboriginal. The treaties are between First Nations people and Canada.

“Native people do not have a problem. Canada has a huge problem, in that they have taken land, violating their own legal system, beginning with the 1763 Royal Proclamation. . . . The land is native land and it cannot be surrendered to individuals, but to the Crown, and only willingly by First Nations people. Canada has squatted on land and laid claim to it against the whole legal system.

“I hear these things all the time, that treaties gave native people land or money. . . . Treaties were native people giving up something. There has never been a true payment concerning full value of that native people gave up.

“In the first place, Six Nations said it’s not about money, it’s about the land. We need the land for our future generations.

Establishing [land] leases was for the ongoing provision for Six Nations people. When I went to university and had my education paid for by Indian Affairs I do not consider that the generosity of Canadians; that is my people’s money paying for [my] education.

“Canada has a huge problem. That’s what B.C. is all about. . . . [B.C.] was native-owned until it was surrendered and it was never surrendered. If native people wanted to be militant, they could say all of B.C. is our territory and you can just leave.

“Native people have been extremely gracious. That’s what is so irritating about the reporting, about angry natives. . . . We’ve been making accommodation after accommodation. Finally, we said ‘no.’ That is a healthy thing. When [you] finally say no to the abuser, that is the best thing. This is Canada’s opportunity to repent and make things right.

“My appeal to Mennonite people is what do you think about this? This is your government. You are a treaty person. We can’t just blame the Conservative party or the Prime Minister. This is a nation-to-nation thing. It is between us as native people and Mennonite people face to-face, and the rest of Canada.

“My question to the Mennonite community is what are you going to do about this? If you knew someone was sexually abusing a child, you would go into action about it to protect the child. We’ve had the same thing happen nationally. What are you going to do about it?”

MCC Ontario has organized a series of five Saturday workshops from January to May at Faith Victory Church called “Justice for the land: An orientation to the Six Nations land claims.” For details, visit [mcc.org/ontario](http://mcc.org/ontario).

## ABOUT THE COVER:

Prisoners are crowded into rooms at the National Penitentiary in Port-au-Prince, Haiti, that are less than a quarter of the size required by international treaties. For more on Mennonite Central Committee’s efforts to address prisoners’ needs, read the story on page 17.

PHOTO: KURT HILDEBRAND, MCC

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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**

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# Transitional ministry: The new, the old, the need

BY DAVE ROGALSKY

Eastern Canada Correspondent

*From interim supply to transformational interim ministers, transitional ministry is changing in Mennonite Canada congregations*

It's popping up all over the place—from small rural congregations in Ontario to the offices of area churches like Saskatchewan and Manitoba. Transitional ministry is a new trend in dealing with “the in between” for churches.

While congregations have long found someone—often a retired minister living nearby—to cover pastoral care and fill the pulpit while the congregation finds a new pastor (now called “interim supply” in the new dialect; see sidebar on page 5), transitional ministry has several other facets as well.

Ken Bechtel, former intentional interim conference minister in Saskatchewan, lists five reasons for intentional interim ministry:

1. Following a pastoral crisis, such as the death of the incumbent, the departure of a dearly beloved pastor, a pastor's dismissal for ethical breaches, or an “involuntary termination.”
2. Conflict which the congregation has not been able to resolve; long-standing patterns or paralysis limiting the congregation's health and effectiveness.
3. A number of short pastorates where the “fit” between pastor and congregation seems to have been wrong.
4. A congregation seeking new roles or relationships with its community.
5. A congregation choosing to use this as a time for renewal and renewing its vision, revisiting structures and programs, or redefining pastoral needs and opportunities.

Loren Mead of the Alban Institute, founded in 1974 as a major resource for American congregations facing the challenges of a changing society, would add that the use of intentional interims is also important if the previous pastorate was a long one, even if it was a good relationship full of fruitful ministry and had a good ending.

Bob Shantz served on the transition team at Stirling Avenue Mennonite Church in Kitchener, Ont., after the





church's lead pastor left to take another position. "Sometimes I think, when a pastor resigns or is replaced, the church simply searches for—and replaces that individual—with someone who has the same skills and qualifications as the original person," he says of the experience. "The congregation continues on the same path as in the past. Stirling formed a transition team and gave [us] the mandate to review all aspects of church life, including structures, programs and staffing, and to make recommendations on any changes to be made. This gave Stirling members the opportunity to review what we liked about what we were doing, what concerns we had, and what we wanted to change."

Gerald Good, who chairs the Transitional Ministers Group at MC Eastern Canada, notes that, like all change, transitional ministry takes place in an anxious time in the congregation.

Lou Murray Gorvett, Stirling Avenue's current council chair, concurs. "I vastly underestimated the degree of anxiety various sectors of the congregation would feel about the transitions taking place," she says. "It is crucial that the interim pastor have a non-anxious 'stabilizing' presence."

The temporary nature of the relationship allows interims to bring issues they sense to the fore, for the congregation to examine. Muriel Bechtel, MC Eastern Canada's conference minister, depends on a group of trained specialists to enter into congregations going through a

major change phase.

There are dangers to interim ministry, according to Good, especially if a congregation sees it as "an end-all, a

*'I vastly underestimated the degree of anxiety various sectors of the congregation would feel about the transitions taking place.'*

cure-all." There are "deep-seated systems in congregations" that require skilled intervention and the will of the congregation to change, he says. To counter these dangers, transitional ministers are encouraged to form transitional teams or listening committees of lay people, to

help hear what is going on in the congregation. Using tools like "appreciative inquiry," they then help the congregation to hear the good that God has been doing

and wants to do in the congregation.

This visioning process often leads to new congregational structures and mission zeal, which the church can use constructively as it chooses a new full-time minister. ❧

### Definitions of transitional ministries

- **Interim minister:** Short-term minister contracted for one to two years between longer-term ministers. An interim minister is not available to fill a long-term position in the congregation.
- **Interim supply:** Short-term ministry while a healthy congregation seeks a long-term pastor. While this is seen as 'filling the pulpit' and doing pastoral care, interim supply pastors are often called on to help a congregation cast a new vision or restructure.
- **Intentional interim:** Short-term ministry focused on helping a congregation to deal with issues such as a difficult ending to a previous pastor/congregation relationship; the death of a pastor; or the need to develop a new mission, vision and structure before hiring a long-term pastor.
- **Transformational interim:** Short-term ministry (which can be more than two years), often when a congregation's future is in doubt if major changes do not take place.

# You say goodbye, I say hello

*The following sermon was preached on Aug. 5, 2007, at East Zorra Mennonite Church, Tavistock, Ont., by intentional interim pastor Dave Rogalsky, Canadian Mennonite's Eastern Canada representative.*

BY DAVE ROGALSKY

Naomi, together with her husband Elimelech, and sons Mahlon and Chilion, had left their homeland of Bethlehem due to economic hardship. As refugees, they had moved to a place where there was rain, where there was food, where there was a future with hope. And for a while it seemed like this had been a good move. But then Naomi's life began to unravel.

First, her husband Elimelech died. Because names are important in this story, we need to note that Elimelech means "God is king." Elimelech came from an observant Israelite family. How hard it must have been for him to move from the Promised Land into the land of those who had opposed the Israelites' coming—the Moabites. How hard it must have been to move from the land of Yahweh, the God of the Jews, to the land of Chemosh, the god who demanded human sacrifice, who demanded the firstborn son of his followers!

How hard it must have been for Naomi to have her sons marry Moabite women. What would happen to her grandsons? Would they become fodder for an idol? If only they had stayed in Bethlehem—perhaps the young men would have found good Yahweh-worshipping women.

The story found in the Book of Ruth does not tell us who married whom. We're just told that Mahlon and Chilion married Orpah and Ruth. Perhaps we could infer from the word order that

Mahlon married Orpah and Chilion, Ruth, but we're not sure.

But then disaster struck doubly. Both Mahlon and Chilion died. Names are important again. Mahlon means "sickness," while Chilion means "pining" or "wasting." Not very nice names.

Disaster upon disaster. In that culture Naomi was now defenceless, powerless and potentially landless. Women in those ancient societies gained meaning through their relationships to men—

daughter of, wife of, mother of. But Naomi had no man in her life.

So she did the only sensible thing. She packed up to return to her father's house in Bethlehem. In the Israelite society of that day her daughters-in-law would need to find men in Elimelech's family to marry. Orpah means "neck." And that's the last Naomi saw of her—her neck, as she left to go back to her family and her god.

But Ruth, which means "friend" or even "lover," would not be separated from Naomi. She would leave behind her land, her family and even her god, and take on Naomi's land, family and God.

When she says, "*May the LORD do*

*thus and so to me, and more as well, if even death parts me from you!*" (Ruth 1:17b), she was making an oath. "May God strike me dead if I leave you," would be the way we would say it. Naomi took the oath seriously and returned to her home with Ruth.

When she entered the town the people were excited. Naomi had returned. But Naomi says, "*Don't call me Naomi,*" which means "pleasant," "delight," "suitableness," "splendour" or "grace." "*Instead,*" she says, "*call me Mara,*" which means "bitter," "bitterness," "angry," "chafed" or "discontented." "*For God has dealt bitterly with me*" (Ruth 1:20).

And bitter she was.

How would you respond if a friend you hadn't seen in years moved into the neighbourhood, and on your greeting said, "Don't be so happy! Life is awful.

*Each of you needs to say your goodbye in your way, so that you will be able to say the proper hello to the future God has for you—the future with hope that God promises all of God's faithful people.*

God is bad. What have you to be so pleased about? Wipe that smile off your face."

I think that I'd treat them like the branch of a gooseberry bush with its long thorns—drop it and leave it behind. We're not comfortable with negative emotions, especially when they're expressed openly. And yet Naomi had things to be bitter about, things to grieve. Part of me wants to say to her, "But look at how much you have! Your people, your God, your daughter-in-law."

But when we grieve, we grieve what we have lost. What we have can't replace what we lost, especially not at first. The people of Bethlehem were

PHOTO BY ERIC NAUD / PHOTO ILLUSTRATION BY TIM R. DYCK



saying hello, but Naomi was still saying goodbye.

And it was important that she do so. If she had not said goodbye, I don't think that she would have been able to say hello. And that hello became important for her, for Ruth, for the Israelites of her day, for the history of God among us, and for us personally. Naomi's hello led her to do the match-making between Ruth and Boaz. And that match ultimately led to the birth of David, second king of the Jews. This match also eventually led to the birth of Jesus, the Son of God among us. Ruth is one of the four women named in Matthew's genealogy of Jesus. I think that Naomi's ability to say goodbye led her to be able to say hello to a future with hope.

### Personal goodbyes, personal hellos

To tell you the truth I've spent the last month saying goodbye in all kinds of ways. I most recently was the interim pastor at Hanover (Ont.) Mennonite Church. It was a good pastor-congregation relationship and, although it was planned so from the first, it was sad to leave.

In June my wife Annemarie graduated from the University of Waterloo. For the past 12 years she studied part-time and finally achieved her honours bachelor of arts degree in fine arts. She's a painter. In the midst of the joy of this we recognized that it was also a goodbye. For the past 12 years every fall she would head off to school—but not this fall.

And in May we celebrated the marriage of our daughter to a fine young

man. It was great! I got to be the wedding planner. I got to sit back and partake of the service without being formally involved, except for the parental blessing. At the dinner I enjoyed the food, the music, our friends and family. I even got to be the "very impressive clergyman" from *The Princess Bride* and marry the happy couple again. But it was a goodbye too. Rightfully, our daughter doesn't live with us anymore. Joyfully, she is a mature young woman, making a home with her husband. But I needed time to say goodbye. She's confided in me that she has had to do the same.

I needed the month to say goodbye. Goodbye so that I could say a proper hello to you. Goodbye so that we can have the potential of a fruitful year of serving God together.

Transition time in a congregation has two purposes:

- The first is to work together toward the future—to listen to God; to listen to each other and hear God's call in the

words of our sisters and brothers; and to plan to fulfill God's vision for us.

- The second—or really rather the first—is to say goodbye, to mourn, to tie up loose ends, to bring to a successful completion.

Even good things bring goodbyes with them. Your leadership sees your former pastors' ministry as a successful pastor-congregational relationship. But there is a goodbye in that good relationship, just as there is every time a pastor leaves. Each of you will have your own response to that. Each of you needs to say your goodbye in your way, so that you will be able to say the proper hello to the future God has for you—the future with hope that God promises all of God's faithful people.

How do you say goodbye? You've already begun that by celebrating the years you had with your former pastors. Maybe you need to spend time personally thinking about what they meant to you. Maybe you need to write them a thank you letter. Perhaps you just need to spend time in quiet with God, remembering and saying goodbye.

### To a fruitful future

Because Naomi was able to say goodbye, she could say hello. It's a normal human process, a healthy one, a fruitful one. It's one God is leading you into now, so that you can embrace the future God has for you, the future I have the privilege of joining you in for this coming year.

We say goodbye. We say hello. ❧

### ❧ For discussion

1. What pastoral transitions have you experienced? Were the times when a pastor left anxious times for the congregation? What emotions surface in a congregation when a pastor leaves?
2. What does it mean to say "good-bye" to a pastor or something in your life that has come to an end? Does the lack of an adequate "goodbye" hinder a good "hello"? What can happen if there is not enough time to grieve?
3. Ken Bechtel lists five reasons for intentional interim ministry in a congregation. Have you experienced any of these situations? In what situations do you think an intentional interim minister would be particularly helpful? Why might interim ministry be more important today than in the past?
4. Why is a time of pastoral change a good time to explore the vision of a congregation?

## VIEWPOINTS

## /// Readers write

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

Please send letters to be considered for publication to letters@canadianmennonite.org 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.

### ✉ Apparently opposing statements may not actually be contradictory

**THE LETTERS BY** Dean Peachey and Philip Martin on pages 11 to 13 of the Nov. 26, 2007, issue complaining about the editor's interpolation into Aiden Enns' column, "Five reasons to stay in church," (Oct. 15, 2007, page 9), intrigued me enough to go back to the earlier issue and re-read Enns' piece.

Let's be clear about what was actually said: "If you can't abide by some of the core Christian affirmations . . . look for the God that is present everywhere, in all people and, dare I say, in all faiths, including Christianity and your local church."

The editor stated: "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.'*"

I am not sure the letter writers are correct in assuming the editor's statement necessarily contradicts the words written by Enns or slams the door on interfaith dialogue. I would suggest it is worth exploring whether Christian conviction may encompass both perspectives. By way of illustration, even Roman Catholic doctrine accepts—as a mystery—that the saving grace of Christ may extend to those who are neither formally nor visibly members of the church. While the statements, "God is in all faiths" and "there is salvation in no one else [but Christ]," appear opposed, their meaning within the context of human culture and religion is not clear—and that is where the real work of interfaith dialogue must take place.

Which leads me to my second observation, that while interfaith conversation is important, the character of debate within our own circles may be more critical. *Canadian Mennonite* serves a constituency at once unified (Anabaptist/Mennonite), while at the

same time quite strikingly diverse and potentially fractious. How strong is our commitment to seriously listen to each other and attempt to reconcile our apparently contradictory positions?

I thank Enns for offering his "gift" of doubt to the church, and his sincere effort to identify "positive reasons to stay, even though you don't approve of everything." I also thank the editor and staff of *Canadian Mennonite* for working so earnestly to create a forum for respectful debate, while insisting that we strive to identify and hold firmly to the fundamentals of Christian faith that are essential to being a church.  
**RUSSEL SNYDER-PENNER, WATERLOO, ONT.**

### ✉ Process leading to 'editorial freedom' explained

**RE: LETTERS COMMENTING** on "editorial freedom," Nov. 26, 2007, pages 11 to 13.

The two letter-writers react as though the editor's actions were both a violation of the writer's freedom of expression and an affront to our open-mindedness as readers. There is a suspicious tone in their complaint. The editors are not "smarmy," nor are they "ironic," when they carefully do their job. Perhaps these accusations reveal the letter-writers' misunderstanding of the discretionary role of the editor and the relative freedom of the columnist.

In this situation Aiden Enns, Ross W. Muir and Tim Miller Dyck work, in one capacity or another, for the institution called *Canadian Mennonite*, which is a "vehicle through which mutual accountability can be exercised within the community of believers." Muir and Miller Dyck guard the integrity of the magazine and monitor the views expressed in it, which is the work of any editor. They exercise discretion and decide what will be printed within the requirements of the larger institution the magazine serves: MC Canada and its area conferences. Within this creative tension they seek to uphold our creed, while they allow the divergent voices of our community to be heard within the pages of the magazine.

Enns engages the hard work of careful doubt, and takes on the harder task of articulating those misgivings within his community of faith. Rest assured that Miller Dyck's clarification of the dogma of the church was printed with significant consultation with Enns, who would have had the freedom to choose not to have his column printed if he felt the note nullified his words or encroached on his expression.

It is precisely because Enns expresses his doubt and his determination to remain in the community that we can say that there is editorial freedom here. The printing of Dean Peachey's and Philip Martin's letters



attest to this freedom as well.

“Freedom” in the world is a licence to say what you want, often without regard for how it will be received. Freedom within the faith community is illustrated by that tension and paradox of which Paul alludes in I Corinthians 10:23: Although everything is permissible, we always seek the good of others first.

**PAUL KRAHN, ALTONA, MAN.**

*Paul Krahn is a member of Canadian Mennonite's board of directors.*

## ✉ No conflict between Jesus' exclusivity and God's acceptance of everyone

**RE: “FIVE REASONS to stay in church”** by Aiden Enns, Oct 15, 2007, and subsequent letters:

The editor definitely committed a breach of editorial ethics. Period.

The editor didn't speak to Enns' point; there was no conflict between them. While Acts 4:12 says, “*for there is no other name . . . by which we must be saved,*” Acts

### OUTSIDE THE BOX

# A bureaucracy of barrenness

PHIL WAGLER

Professor Barry Walters recently proposed in the *Medical Journal of Australia* that a lifelong carbon tax be levied on families having more than two children to compensate for the inevitable carbon footprint this extra life will stamp on the planet. Even further, he suggests carbon credits be given to those willing to embrace sterilization or a tithe to Trojan condoms. It seems this obstetrician is determined to make multiplication as difficult, joyless and fearful as the church has.

Most institutional-infected denominations have made it very cumbersome, almost discouragingly daunting, to plant churches and multiply. In effect, we have taxed the church away from her mandate—indeed her purpose and great pleasure.

I have had the privilege of walking with a “fellowship of the king” in southwestern Ontario that is trying to understand what it means to drop anchor, reject church contraception and be a multiplying kingdom community. They are incredible people who have not been afraid to raise and adjust their sails while reading the signs of the times, so we not just multiply, but have multiply-ability.

Alan Hirsch, in his treatise *The Forgotten Ways*, says, “. . . we have now reached the vexing situation that the prevailing expression of church (Christianity) has become a major stumbling block to the spread of Christianity in the West.” In other words, what we have made church to be institutionally, structurally and economically, is the equivalent of championing contraceptives and sterilization over new life. We have virtually made ourselves bureaucracies of barrenness.



*Is it time for some reproductive conversation around your potluck table?*

If we can only imagine that a real church requires a multi-function building, a “seminary-strained” pastor, denomination-speak, boatloads of committees and programs, and even our charitable status, then we may well have imagined the impossible and even worse. Since God can at least do the impossible, we may well have sterilized our own imaginations and traded faith for flummox and fear.

Can you imagine the current form of your local fellowship quickly, effectively,

joyfully and with faithfulness to the Trinity, multiplying into a neighbourhood near you? Does the prospect give you a headache? Have you even talked about it? If you have, how long did it take someone to point out that the whole idea, while noble and even strangely enticing, just won't work? Let's be honest, what we have created is over-taxed and sterilized; we are virtually un-multiply-able.

The good news is that the problem is not the message, but the medium.

Need we be reminded that the early church multiplied quite nicely without any of the “necessities” we cling to? They had true multiply-ability. If you pay close attention to the wildness of Acts, you notice that multiply-ability is the very breath of the Spirit that often needs storms to be released. There is something inherent in Jesus' people that will spread like wildfire if given the opportunity.

This, essentially, is what we are re-learning as a fledgling multiply-able

community—to trust ourselves and our ways less and go with the DNA and fire of the Spirit more. We are asking more often: Is this multiply-able? Is what we are doing here reproducible or are we unwittingly sterilizing and over-taxing ourselves?

Is it time for some reproductive conversation around your potluck table?

*Phil Wagler is a pastor of Kingsfield, a multiplication movement that includes churches in Zurich and Clinton, Ont. You can reach him at phil\_wagler@yahoo.ca.*

10: 34-35 quotes Peter, in speaking to Cornelius, as saying, "I now realize . . . that God . . . accepts men from every nation who fear him and do what is right." I believe Enns has to be read in the light of Acts 10:34-35.

**BILL BRYSON, TORONTO**

**✉ Mennonites in Rome did well to challenge the pope**

I felt a great mixture of emotions as I read of the visit of the Mennonite World Conference (MWC) delega-

tion to the Vatican ("Dialoguing with the pope," Nov. 26, 2007, page 16).

I left the Catholic Church to become a Mennonite in 1995. I was very glad to see that the MWC delegation did not shrink from the opportunity to challenge the pope himself with a message of inclusiveness and love; their presentation of the picture of Dirk Willems was particularly powerful.

There are many wonderful people working for change and justice in the Catholic Church, but at its highest levels I believe it has lost its connection to its

NEW ORDER VOICE

# Confessions of a boat rocker

WILL BRAUN

I admit I've always liked to rock the church boat. I'm a malcontent, always wanting the faithful to live up to a higher standard, always wishing for an ideal, rather than celebrating the good that already is. I call the glass half full because I'm inclined to look at the possibility of filling it up, rather than settling for half of what could be.

But my boat-rocking inclinations are slowly fading. Although I still cling rather imperfectly to ideals of simplicity, fairness and community, my belief in the value of banging people over the head with the harsh truths of our world is waning. Sure, the boldest warnings about climate disaster, exploitive consumption and economic disparity are warranted. I'm just not sure they touch the point from which change comes forth.

I see the shift I've started to go through in terms of two roles within the church: the prophet and the pastor. The prophet is one who points out what is wrong and calls the community to change. The pastor is one who walks alongside the community, caring for its spiritual and emotional needs. I'm oversimplifying somewhat, but stick with me.

I have always been one to cheer on

the prophets, but now I find myself increasingly convinced that we, as a North American church, are more in need of pastors than prophets. Our problem is not that we don't know what is wrong in the world. Nowadays, to announce that the planet is melting or that 30,000 children die of hunger every day does not shock anyone. Our souls are desensitized.

And even if we change a few light bulbs, donate to Mennonite Central Committee and pray for peace, I think



*I see the shift I've started to go through in terms of two roles within the church: the prophet and the pastor.*

many of us are still overwhelmed and spiritually stressed-out by the realities of our world. So our challenge is more one of becoming sensitized so we can somehow grasp and comprehend what is happening without just becoming morally overloaded.

Alarmist stats and moralistic proclamations probably won't help sensitize us. But a bold, pastoral word of solace might. We need solace from the stress of living our gas-guzzling lives when it seems so impossible to imagine changing

our lifestyles significantly. We need spiritual relief because it is exceptionally hard on the conscience to live near the top of the global heap in a world of unthinkable disparity.

The stress of these facts tends to make us either shrivel in guilt or construct psychological defences—excuses—behind which to shelter our fragile consciences: "If we weren't rich, who would fund MCC?"

But what if we had pastors who could lead us to that quiet meadow David speaks of in Psalm 23, a meadow right in the midst of our ethical stress, guilt and defensiveness? In such a space we could rest our consciences and slowly start to confess the impossibility of it all—the incomprehensibility of tens of millions of people dying of AIDS, the absurdity of trying to reconcile our lifestyles with those of people we just visited overseas,

or the fear we have of ever being required to give up our lifestyle entitlements.

Without first coming to that place where confession opens the floodgates of grace we may never be able to hear the essential message of the prophets, look the world in the eye and see Christ looking back at us. We need gentle, pastoral guidance along this fearful journey that ultimately leads to liberating change.

*Will Braun is editor of Geez magazine. He can be reached at [will@geezmagazine.org](mailto:will@geezmagazine.org).*

creator and redeemer. Before he took office as Pope Benedict XVI, Joseph Ratzinger was an ardent supporter of oppression and exclusion. As head of the Congregation for the Doctrine of the Faith (known historically as the Inquisition), he excommunicated many Catholics who struggled to widen the church's embrace to include all people. His pronouncement as pope regarding the superiority of the Catholic Church above all others is nothing short of a heresy which flies in the face of the all-inclusive love of Jesus.

As Mennonites, we profess to be people of God's peace; the struggle for peace includes speaking out against injustice, oppression and arrogance. I am happy that the members of the MWC delegation did not miss their opportunity to do so at the Vatican.

**SCOTT MORTON NINOMIYA,  
ST. JOHN'S, NFLD.**

## /// Milestones

### Births/Adoptions

**Bender**—Aaron Timothy Bender (b. Dec. 21, 2007), to Jeanette and Todd Bender, East Zorra Mennonite, Tavistock, Ont.

**Chase**—Zachariah Christian (b. Nov. 3, 2007), to Jackie and Greg Chase, Winkler Bergthaler Mennonite, Man., in Regina, Sask.

**Dasch**—Gracie Deanna (b. Dec. 19, 2007), to Deanna Klassen and Chris Dasch, Douglas Mennonite, Winnipeg.

**Duff**—Cadence Danielle (b. Sept. 23, 2007), to Shelby Duff and Travis Giesbrecht, Plum Coulee Bergthaler Mennonite, Man.

**Dueck**—Aliyah Grace (b. Oct. 27, 2007), to Christine and Keith Dueck, Vineland United Mennonite, Ont.

**Dueck**—Violet Laine (b. Dec. 28, 2007), to Amy and Mike Dueck, Vineland United Mennonite, Ont.

**Estabrooks**—James Christopher (b. Nov. 3, 2007), to Josef and Stephanie (nee Peters) Estabrooks, Fort Garry Mennonite, Winnipeg.

**Goertzen**—Joshua (b. Dec. 14, 2007), to Carolyn and Mike Goertzen, Springfield Heights Mennonite, Winnipeg.

**Konkle**—Jared Theodore (b. Nov. 28, 2007), to Jennifer and Scott Konkle, Vineland United Mennonite, Ont., in Kitchener.

**Leis**—Alexis Dorothy (b. Dec. 30, 2007), to Brendan and Sheryl Leis, East Zorra Mennonite, Tavistock, Ont.

**Matyas**—Roan William (b. Dec. 25, 2007), to Kristy and Noel Matyas, North Kildonan Mennonite, Winnipeg.

**Mauer**—Katharina Rose (b. Dec. 29, 2007), to Robert and Rosemarie Mauer, Douglas Mennonite, Winnipeg.

**Rinholm**—Eliza Katherine (b. Dec. 25, 2007), to Nathan and Sarah Rinholm, North Star Mennonite, Drake, Sask.

**Stewart**—Ayla Jean (b. Dec. 13, 2007), to Teresa and Tom Stewart, Sargent Ave. Mennonite, Winnipeg.

**Strickland**—Selah Mari (b. Nov. 13, 2007), to Richard and Rita Strickland, Vineland United Mennonite, Ont.

**Thiessen**—Callie Denae (b. Oct. 24, 2007), to Chad and Rachel Thiessen, Plum Coulee Bergthaler Mennonite, Man.

### Baptisms

**Stefan Epp**—Camrose Mennonite, Alta., Dec. 23.

### Deaths

**Berg**—Wilhelm (Bill), 75 (d. Dec. 29, 2007), Winkler Bergthaler Mennonite, Man.

**Dyck**—John G., 96 (d. Dec. 20, 2007), Winkler Bergthaler Mennonite, Man.

**Dyck**—Peter B., 79 (b. March 15, 1928; d. Dec. 20, 2007), Osler Mennonite, Sask.

**Friesen**—Peter H., 78 (d. Dec. 18, 2007), Winkler Bergthaler Mennonite, Man.

**Goertzen**—Jake, 84 (d. Nov. 21, 2007), Winkler Bergthaler Mennonite, Man., in Port Rowan, Ont.

**Heidebrecht**—Heinrich, 79 (b. April 19, 1928; d. Dec. 13, 2007), Douglas Mennonite, Winnipeg.

**Hildebrand**—Tina, 71 (d. Nov. 15, 2007), Plum Coulee Bergthaler Mennonite, Man.

**Kasdorf**—Abram, 83 (b. Oct. 7, 1924; d. Dec. 18, 2007), Springfield Heights Mennonite, Winnipeg.

**Kasdorf**—Jacob, 85 (b. Apr. 24, 1922; d. Dec. 30, 2007), Springfield Heights Mennonite, Winnipeg.

**Neufeld**—Jacob Dietrich, 92 (b. Aug. 16, 1915; d. Dec. 24, 2007), North Kildonan Mennonite, Winnipeg.

**Reimer**—Aganetha, 89 (b. March 29, 1918; d. Dec. 9, 2007), Springfield Heights Mennonite, Winnipeg.

**Schwartz**—Reine, 64 (d. Nov. 30, 2007), Altona Mennonite, Man.

**Schwartzentruber**—Orlen, 84 (b. Jan. 12, 1923; d. Dec. 21, 2007), Zurich Mennonite, Ont.

**Thiessen**—Lenora, 93 (d. Dec. 13, 2007), Winkler Bergthaler Mennonite, Man., in Winnipeg.

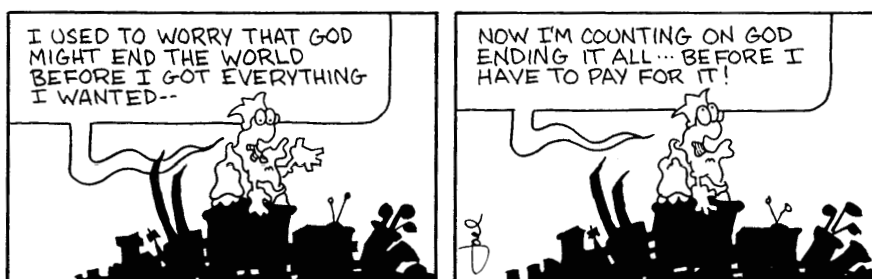
**Waltner**—James H., 76 (Sept. 7, 1931; d. Dec. 18, 2007), College Mennonite, Goshen, Ind.

**Wiebe**—John F., 91 (d. Dec. 16, 2007), Winkler Bergthaler Mennonite, Man.

**Wiebe**—Katherine (Tien), 93 (d. Dec. 26, 2007), Plum Coulee Bergthaler Mennonite, Man., in Winnipeg.

**Wismer**—Elizabeth Ida (Bessie), 95 (b. June 1, 1912; d. Dec. 13, 2007), Preston Mennonite, Ont.

## Pontus' Puddle



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

## GOD AT WORK IN THE CHURCH

## A Vietnamese mustard seed

*Mennonite Church growth in Vietnam likened to an 'explosion'*

BY DEBORAH FROESE

Mennonite Church Canada  
WINNIPEG

**W**hen Pastor Nhien Pham travels to Vietnam, he takes note of his encounters in a journal so he can share stories about the power God has to change lives.

During a recent trip to Vietnam, Pham and members of the North American Vietnamese Mennonite Fellowship, of which he is past-president, visited the relatives of a member of Calgary Vietnamese Mennonite Church. He intended to have the family meet with a local pastor in Saigon to be gradually introduced to Christianity, but God had other plans.

"They were expecting us," Pham says. "They had a meal for us. After dinner we shared the gospel with them and the whole family came to the Lord! There were 14 people. God blessed us!"

In just 10 years—and with only nine North American congregations—the Fellowship has helped to plant more than 200 churches in Vietnam and make inroads in Cambodia as well.

"We are a small organization," says Pham, who is now pastor at Vancouver Vietnamese Mennonite Church. "We don't have a lot of financial resources, but the Lord opened a door for us."

With support from Mennonite Church Canada, Fellowship representatives visit Vietnam regularly to encourage believers and church leaders. Financial assistance allows them to offer leadership training, build worship spaces and encourage economic development.

The Fellowship was created in 1991 to provide fellowship with Mennonites in North America and plant churches

PHOTO COURTESY OF NHIEEN PHAM



*Pastor Nhien Pham, past-president of the North American Vietnamese Mennonite Fellowship, second row third from right, and pastor Nguyen Hong Quang, second row right, stand with 14 family members who came to Christ in one evening.*

in Vietnam. While expansion in North America has been slow, with the addition of just two churches since its inception, the Fellowship refers to the growth in Vietnam as an "explosion."

When it began working there in 1997, there were no Mennonite churches and fewer than 100 Mennonites. Pham estimates there are currently 10,000 Mennonites in Vietnam, many of who meet in home-based churches for financial reasons and to avoid government interference. There is also a small but growing number of Vietnamese Mennonites in Cambodia.

Growth has not been easy. Although the Mennonite Church had been present in Vietnam in the 1960s and early '70s, political upheaval in 1975 brought widespread persecution of Christians. Official tolerance has since improved, but following the arrest of several pastors in 2004, Vietnamese Mennonites split into two groups, both identifying themselves as the Vietnam Mennonite Church.

Last October, the government granted a Certificate for Religious Activities to one of those groups. (See "Vietnam recognizes Mennonite Church group," Oct. 29, 2007, page 31.) That particular group, led by pastor Nguyen Quang Trung, now has permission to operate throughout the country and to meet nationally.

Pham notes that the unrecognized group tends to be more charismatic and is openly critical of the government and justice issues. "We are trying to work with these two groups so they will stay together,

to help them grow and to become more established," he says. "Our hope is that we can send a mission worker . . . to spend time there and respond to the needs."

But this is a challenging proposition for the Fellowship; qualified member pastors are already serving churches in North America and are unable to commit the necessary time to an overseas project. As well, church planting, both at home and abroad, demands a careful balancing of finances as well as personnel for leadership and administration.

Despite the challenges, Fellowship board members are committed to their mission. Pham has travelled to Vietnam on numerous occasions to share the gospel.

He recounts the story—of Ly (*not her real name*), a Vietnamese pastor. Before she became a pastor, Ly was a member of a government security force. She was assigned to spy on the church by pretending to be a believer. In the course of carrying out her duties, she read the Bible. Ly was transformed; she quit her job and committed herself to Christ.

This change of heart cost her dearly, Pham notes. She lost all the benefits she had previously enjoyed as a government worker and her husband divorced her. Despite these setbacks, Ly struggled on to raise her children, who in turn became Christians. The Fellowship now supports Ly in her ministry to two church groups.

Chau Dang, the current Fellowship president and Calgary Vietnamese Mennonite Church pastor, says it is his great joy to see God's kingdom advance not only in North America and Vietnam, but also in Cambodia, where over a million Vietnamese refugees are eager to learn about Christianity. The Fellowship has already helped one Vietnamese-Cambodian community to open a small clothing factory to support the local church.

North American Vietnamese Mennonite Fellowship membership currently includes four Canadian congregations—in Vancouver, Edmonton, Calgary and Winnipeg—as well as five in the U.S. When funds and personnel are available, the Fellowship anticipates planting churches in Toronto, Montreal and St. John's, Nfld. ❧

# Many hands make mountains of spring rolls

By TIM MILLER DYCK

Editor and Publisher  
KITCHENER, ONT.

Ground pork, carrots, vermicelli noodles, cabbage, bean sprouts, onion, eggs, oyster sauce, salt, pepper, some music to sing along to and a lot of willing hands: That's Grace Lao Mennonite Church's recipe for what goes into the tens of thousands of spring rolls the Kitchener church makes and sells each year as a fundraiser.

Three times annually—at the spring Mennonite Central Committee (MCC) Relief Sale in New Hamburg, Ont., and at the church at mid-year and fall—the congregation gathers in its basement to form a massive spring roll assembly line. This past May, they made more than 9,000, and at the fall sale, about 6,000 more.

Those sold at the Relief Sale raise money for MCC. The other two sales raise money for Grace Lao's operating expenses and mortgage. The sales are also a chance for the church to connect with others.

"As with every year, this event becomes the way to reach friends [non-Christians] who come over to help us," Grace Lao pastor Trakoon Yoel Masyawong wrote to *Canadian Mennonite* in an e-mail after the most recent sale. "This year, we had a family who used to attend our church many years ago come back and help us. Thank God for a good fundraiser and the reaching out—a double blessing on the same day."

Just a small part of the sales come from members of the general public, according to the church. Most of the spring rolls are bought by Mennonites at other MC Eastern Canada congregations in the area, that sign up through pre-order sheets posted at their churches. At the sales, congregational representatives from other churches arrive at Grace Lao all day long to trade envelopes of money and cheques for big boxes of spring rolls to cart back to their churches for distribution.

"They make good spring rolls," said Mike

PHOTO BY TIM MILLER DYCK



*Fay Anonthysene of Grace Lao Mennonite Church helps create some of the thousands of spring rolls enjoyed each year by Kitchener-Waterloo, Ont., area Mennonites.*

Wolf, of Bloomingdale (Ont.) Mennonite Church, as he picked up a batch.

"Thank you for the support of the churches," said Masyawong. "Without them we wouldn't be around. Who would buy that many?" ❧

## Eigenheim delegation visits Uruguay

Eigenheim Mennonite Church Release  
ROSTHERN, SASK.

For nine days in November, Eigenheim Mennonite Church pastor Allan Friesen and two church members, Ryan Epp and Ian Epp, travelled across Uruguay getting to know the people and mission of Mennonite churches of that country.

The trip to Uruguay was part of a three-year mission partnership program begun

by the Rosthern congregation in 2006. At that time, the congregation committed itself to financially supporting the Mennonite Study Centre in Uruguay for a three-year period, as well as to a sister-church relationship with the emerging Modelia Mennonite Community in Ibagué, Colombia.

From Nov. 3 to 11, the three delegates were kept very busy visiting congregations and church leaders in all three German-speaking Mennonite colonies and several Spanish-speaking Mennonite churches, as well as the Mennonite Study Centre in Montevideo. The highlight of the trip for all three was the time spent at the El Ombu Colony, a Mennonite colony settled in 1950 by a group of German Mennonite refugees from the Danzig area of Germany.

At El Ombu they were able to visit co-op business ventures, learn about the land tenure system the colony functions under, and visit congregational and colony leadership, as well as many other members, in their homes. They discovered how much the two congregations from different countries had in common with each other, including the fact that members in both are partially dependent on a fluctuating export-oriented agricultural economy.

Friesen delivered the sermon during a Sunday morning worship service, during which the congregation prepared communion in honour of their Canadian guests.

The delegates returned to Canada with the recommendation that Eigenheim continue to pursue a sister-church relationship with the congregation in El Ombu, trusting that God would mutually bless the contacts between the two congregations. ❧

PHOTO COURTESY OF ALLAN FRIESEN



*Ian Epp, second from right, and Ryan Epp, right, are pictured with new-found friends during their nine-day trip to Uruguay in November.*

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**Google Mennonite Heritage Cruise**

# Missional vision sees need for Mennonite guest house

Foothills Mennonite Church Release  
CALGARY

Until recently, people coming to Calgary to visit family or loved ones in the hospital, or to receive treatment at the Foothills Medical Centre, had few options for reasonably priced accommodations. Motels located nearby offer rooms beginning at \$130 a night, which can be prohibitive for some.

A new option for lodging became available last October, as Foothills Mennonite Church opened a guest house near the medical centre. It has four rooms available at less than a third of the cost of some of the local motels. Breakfast is included and guests can bring food and prepare their own meals.

Since opening, the guest house has had visitors from as far away as Newfoundland



FOOTHILLS MENNONITE CHURCH PHOTO

*Host Becky Slater is pictured in the kitchen of the new Foothills Mennonite Church guest house in Calgary.*

and Nova Scotia.

One guest, a father with two children, said, "Being able to stay here is the difference between my children and I being able to visit [their wife and mother] on weekends. We can't afford a motel."

Another said, "It makes such a difference to come home and see a caring face [the host]. Staying here has helped me cope with a very difficult situation."

The idea of a guest house grew out of a study leave pastor Doug Klassen took more than two years ago. During this time of chaplaincy training, he met numerous people from out of town supporting loved ones in the hospital. Many struggled to find reasonable accommodations for their time in the city. What he found was that the financial strain faced by some couples was actually having a detrimental effect on the treatment and recovery process.

Out of this awareness, discussions began at Foothills Mennonite about the possibility of opening a guest house. Hospitality has been a ministry of the Christian church since its beginning, and Foothills was beginning to see this as a way that it could minister to a need in its neighbourhood.

Last spring a rental house was secured. Over the summer, people from the congregation came together with hammers and saws to make it suitable to meet the needs of the ministry. ☸

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# Peace Chinese Mennonite marks two decades

*Chinese banquet, Mandarin songs part of the celebration*

BY AMY DUECKMAN

B.C. Correspondent  
RICHMOND, B.C.

An 11-course banquet at a Chinese restaurant capped the 20-year anniversary celebration for Peace Chinese Mennonite Church on Nov. 3, 2007. More than 100 people, both old friends and those newly acquainted with the church, attended the dinner. Many members of Peace Mennonite Church, whose building Peace Chinese Mennonite shares, attended the special event.

Special guests included pastors Tim Kuepfer of Peace Mennonite and Samson Lo of Chinese Grace Mennonite Church in Vancouver. A surprise highlight of the evening for many occurred when Kuepfer, Lo and Peace Chinese pastor Joseph Huen performed a song together in Mandarin. Those in attendance also sang songs together in both languages, reviewed the church's history and participated in prayers of thanksgiving to God for how he is working in this community of believers. Door prizes given away included some books written by Huen.

As a way of remembering this milestone, the church compiled a 48-page anniversary booklet with a collection of photographs and remembrances of the church's history and articles written by former pastors Jack To, John Hua and Jonathan Li.

"Apart from the anniversary banquet, we also commemorated this special occasion with an evangelical evening, providing an opportunity to spread the gospel to our friends, and a baptism ceremony of five of our members," reported Huen, who describes his congregation as a "small but passionate church."

Many present observed the sense of

PHOTO COURTESY OF JOSEPH HUEN



*Cutting the cake at the 20th anniversary celebration of Peace Chinese Mennonite Church, Richmond, B.C., are pastoral couples Sandra and Tim Kuepfer, left, and Joseph and Wendy Huen.*

closeness among the members of Peace Chinese Mennonite as they worship and fellowship as a congregation. "It is very evident that these people really love and care for one another," observed guest Heidi McAlary of Peace Mennonite, who attended the evening celebration. "They truly enjoy being together, worshipping together, having fun together, and as someone who does not worship with them, that was very strongly felt." ❧

## Middle East 'witness' sought

*Replacement for MC Canada Christian Witness worker Glenn Witmer sought to serve in Israel, Palestine*

BY AARON EPP

National Correspondent  
WINNIPEG

Mennonite Church Canada Christian Witness is looking for a new missionary to serve in the Middle East.

The position had been filled by Glenn Witmer, who was hired in 2002 by Witness and the U.S. Mennonite Mission Network to do church work in Israel. When Witmer announced in early 2007 that he would be retiring from his assignment last fall,

the Christian Witness Council affirmed that MC Canada should continue to be involved in the region.

"It was in our interest to remain involved in that area," says Tim Froese, executive director of International Ministries for MC Canada. "But given that there was a transition, it [was] an opportunity to look again at how we're involved, particularly in an area as interesting in the news as the Middle East."

Froese travelled to Palestine and Israel in October with Gordon Janzen, the Witness mission partnership facilitator for Asia and the Middle East, to explore ways that MC Canada might connect to the church in the region.

"The community of church is God's instrument of change in the world," says Janzen. "Our hope is to build ties between our Mennonite congregations in Canada and congregations in Palestine/Israel. We're looking for new opportunities to explore relationships with congregations there."

Witness is looking for someone to fill the position of church liaison worker in Palestine/Israel, and has posted a description of the ministry opportunity on the MC Canada website ([mennonitechurch.ca](http://mennonitechurch.ca)). "[T]he objective of the new assignment," the description reads, "is to empower the church in Palestine/Israel to become a stronger community of faith, practising and proclaiming the gospel of peace in the midst of conflict." Key to achieving this is growing relationships with Christian congregations, organizations and individuals in Palestine and Israel, along with international partnerships. This task will be the focus of the person who fills the position.

"Not all of our churches in Canada are very well familiar with the struggles of the church in Palestine/Israel," says Janzen, citing the "security wall" that surrounds Bethlehem as an example of one difficulty Middle Eastern Christians live with all the time. The wall makes travel to Jerusalem a challenge. "We want to get insight and stories about how that affects the church. Hopefully, that will engender support [from Canadian churches] through prayer, finances, communications, etc.," he says.

The Christian Witness Council hopes to fill the position by this summer. ❧

## Camps with Meaning begins a new year

*'Peace' is the theme for programs at camps Assiniboia, Koinonia and Moose Lake in 2008*

BY EVELYN REMPEL PETKAU

Manitoba Correspondent  
WINNIPEG

Every year brings changes and new things to Camps with Meaning, including regular staff changes, theme changes and new programs. This year again, many changes are afoot, including significant structural changes to Camps with Meaning.

A Camp Planning Committee is part of the new accountability structure. This new group brings together representatives of each of the three camps (Assiniboia, Koinonia and Moose Lake) and the main office to assist with direction and decision-making in major areas of camp ministry. The committee has begun meeting to "rearticulate vision and mission of Camps with Meaning," as requested by the Men-

### ☞ Briefly noted

#### CMU students win awards

WINNIPEG—Three Canadian Mennonite University (CMU) students have won significant awards for the 2007-08 academic year. Andrea Dick, a second-year psychology major from Kandern, Germany, received a \$4,000 Millennium Scholarship from the Canadian government's Millennium Scholarship Foundation. Sarah Little, a second-year general arts major from Winnipeg, is the recipient of a \$2,000 Horizons Scholarship from FaithLife Financial. Becky Reesor, a member of Listowel (Ont.) Mennonite Church and a second-year music major, is the recipient of the \$2,000 Abner Martin Music Scholarship.

—CMU Release

nonite Church Manitoba board.

Reshaping regional committees into support teams has also been a part of the restructuring, with a strategic planning meeting planned for February for this purpose. At this meeting, the current facilities will be appraised and recommendations for upgrades will be offered; and MC Manitoba congregations and primary guest groups will be polled to determine their needs in relation to camp facilities and services.

Personnel changes include the resignation of Louise Kroeker, long-time food services coordinator at Camp Assiniboia. Alfridie Braun will assume this position this month. Braun volunteered for two years in the Assiniboia kitchen before pursuing culinary studies and work at Winnipeg's Inn at the Forks.

Tanya Suderman resigned after 10 months as guest group program leader in December. She developed and tested a number of lessons in the "Nurture Next to Nature Program." Rick Unger will serve as interim guest group coordinator until the end of March. He has a long association with Camp Assiniboia as a counsellor and volunteer.

Ron Wiebe completed two months as interim manager at Camp Assiniboia at the end of October. Several projects were completed during this time, including roof shingling and planning for some facility upgrades. Ed Bergman took on the role of interim manager in November. He and his wife Kathy have been managers at Camp Koinonia and have served on an interim basis before at Camp Assiniboia.

Wiebe notes that a lot of new initiatives are being planned in 2008. "A bus service to Camp Assiniboia is being considered," he says. "This bus would include a pick-up point in the inner city. Re-routing the Koinonia bus through Portage and Brandon is also being considered."

For 2008 Camps with Meaning plans to increase openings for junior age campers, include a family camp the first week in July and repeat the new youth camp session at Camp Assiniboia.

Of note for summer staff, "pay for counsellors, activity leaders and directors is being increased," Wiebe says.

The 2008 camp curriculum is on the theme of "Peace"—peace with God, with creation, with friends, family and enemies, and peace in the world. ☞

PHOTO COURTESY OF BETTY PENNER



**St. Catharines (Ont.) United Mennonite Church** held a choir reunion on Oct. 28, 2007, as choir members dating back to the early 1940s were invited to join the current choir in singing anthems and hymns that are part of the Mennonite heritage. Under the direction of Art Wall, right, who has led the choir since the 1960s, the combined choir sang such favourites as "This is the Day the Lord Has Made," "How Can I Keep From Singing," and "We Will Keep Our Faith Alive." After the concert, all singers left with a feeling of gratitude and thanks in their hearts, and with the hope of "let's do it again."



## GOD AT WORK IN THE WORLD

# Speaking out for prisoners' rights

BY JOSH STECKLEY

Mennonite Central Committee  
PORT-AU-PRINCE, HAITI

Prisoners spoke out about overcrowding at Port-au-Prince National Penitentiary during an annual International Prisoners' Day ceremony last fall.

For the past 10 years, Mennonite Central Committee (MCC) has supported Haiti's prisoners through the National Network for the Defense of Human Rights, a Haitian organization that monitors the treatment of prisoners across the country.

The network and MCC staff members, prison officials and journalists were on hand for the day's activities. Events included a religious service, an awards ceremony for winners of various prison activities, and speeches by prisoners and officials.

Prisoners, given the chance to address the crowd, angrily denounced the inhumane conditions, demanded justice or mourned the death of fellow inmates.

International treaties require at least 4.5 metres of space for each inmate but, according to a report put out by the United Nations Development Program, the actual figure in the National Penitentiary is less than one square metre of space per inmate, forcing them to sleep in shifts.

In addition, less than 10 percent of the inmates have actually been convicted of a crime. Most are awaiting trial.

The director of the prison authority, Clifford Larose, agreed prison conditions are unacceptable. "We are doing everything that we can, and we know that it is not enough. International Prisoners' Day is not a day for celebration," he said. "Let's take this day to ask ourselves, all of us,

what more can we do to lift this nation's prisons out of abject misery?"

MCC worker Kurt Hildebrand said, "I was impressed by the courage of the state authorities to acknowledge these prob-

lems, and the courage of the inmates to speak out against them, demand better treatment, and continue to hope that a better future is possible." ❧

## A vote for peace

*MCC supports peacemakers working to end Kenya's post-election violence*

BY TIM SHENK

Mennonite Central Committee  
NAIROBI, KENYA

Mennonite Central Committee (MCC) is supporting a Kenyan organization that is working to bring a peaceful end to post-election violence in the country.

Hundreds of Kenyans have died in widespread violence following national elections on Dec. 27, 2007, according to news reports. Tensions continue as the incumbent, Mwai Kibaki, claims a narrow victory in the presidential election, and the opposition leader, Raila Odinga, alleges voting fraud.

Nairobi Peace Initiative-Africa, an MCC partner organization, is working with Kenyan mediators to urge the conflicting parties to resolve their differences peacefully, according to George Wachira, a senior research and policy advisor.

Nairobi Peace Initiative-Africa is an

international peace-building organization that has mediated conflicts in Sudan, Liberia and other African countries. MCC worker Harold Miller helped form the organization in 1984 under the earlier name of Nairobi Peace Group. MCC gave Nairobi Peace Initiative-Africa a grant of \$27,750 last year.

Nairobi Peace Initiative-Africa worked with Kenyan organizations, government officials and religious groups to promote peace in the months before the elections, according to Wachira. As part of this effort, it persuaded Kibaki, Odinga and other candidates to sign a commitment to holding peaceful elections.

The campaigning and voting were largely peaceful, Wachira said. However, the conflicts over election results and fraud allegations could grow even more serious in the coming days. "We are hopeful, but at the same time still very worried," he said. ❧

### WCC calls for political solution to electoral dispute

World Council of Churches Release  
NAIROBI, KENYA

World Council of Churches (WCC) general secretary Rev. Dr. Samuel Kobia has called on the leaders of Kenya's two main political parties to "turn urgently from partisan postures and negotiate in good faith to reach a non-violent, political solution" to the country's electoral dispute.

Kobia stated that "an independent investigation of the electoral dispute is necessary and should be monitored by international observers." While the disputed result of the recent presidential election has led to an explosion of violence that has already killed about 300 people, the WCC general secretary, a Kenyan himself, called the political leaders to "put the interests of the nation and the surrounding region above other concerns."

The statement also called on Kenyan churches to fulfill their role "in ensuring respect for human life and seeking reconciliation between neighbours." This is something "especially urgent amid ominous signs of ethnically targeted hatred and violence," said Kobia, who appealed to churches abroad to provide humanitarian aid through ecumenical partners in Kenya to communities affected by the violence.

## GOD AT WORK IN US

## CMU athlete recovers love for volleyball

*After bad experience with a coach, student thought she'd never play again*

BY JOHN LONGHURST

Canadian Mennonite University  
WINNIPEG

Volleyball was Kalon Bergen's life as a high school student. She lived and breathed it. She couldn't wait to get on the court to play again. But then a bad experience with a critical coach killed her love for the game. The resident of Beausejour, Man., thought she'd never play competitive volleyball again.

Today, though, Bergen has recovered her joy for sport and is a key member of the Canadian Mennonite University (CMU) women's volleyball team. "Coming to CMU was pivotal for me," she says. "It was a real turning point."

The bad experience with the coach occurred when she joined a club team in Winnipeg while in Grade 11. "He constantly criticized me," she recalls, noting that some people respond well to that kind



CMU PHOTO BY JOHN LONGHURST

*CMU women's volleyball coach Vaughn Rempel Snider, left, recruited Kalon Bergen, inspiring the former high school volleyball player to take up the sport again after a bad experience with a critical coach.*

Bergen declined, deciding to take a year off school. But Rempel Snider stayed in touch; in 2006 Bergen enrolled at the university. It turned out to be one of the best decisions she ever made.

"It was a great year," Bergen recalls of the 2006 season. "I had never played on a team where I felt so supported by my coaches and teammates. I recovered my enthusiasm for the game."

of coaching style. "But I didn't. I got worse. My confidence was shattered."

After Grade 12 she thought she'd never play competitive volleyball again. But CMU women's volleyball coach Vaughn Rempel Snider saw something special in Bergen. "I knew she was struggling, but I also knew she was a very good player," Rempel Snider says.

When Bergen graduated from high school in 2005, Rempel Snider offered her a scholarship to play at CMU. "I really believed CMU was a place she could not only improve as a player, but also be at a place where she could be part of a supportive community," the coach says.

Her enthusiasm showed in her play. She was named a first-team Central Plains Athletic Conference (CPAC) all-star and was named both the team's most-valuable player and the CMU female rookie of the year.

Bergen credits her coaches, teammates and CMU's sports philosophy for the turnaround. "It was great to have coaches who told me how good I was doing, and how important I was to the team," she says. "They were really inspiring. They saw my potential and helped me bring it out as a player without tearing me down."

But CMU's emphasis on maintaining a close relationship with God was also instrumental to her success, Bergen says. "Faith plays a big role in sports here at CMU," says Bergen. "We're always reminded that God should be in every aspect of our lives, including volleyball."

In particular, Bergen appreciates how CMU encourages athletes to keep sports in perspective with the rest of life. "I realized that life wasn't just about volleyball—it was about other things, too," she says. "I developed a more balanced approach to sport."

Bergen eventually wants to go into nursing, but is back at CMU for another year. But this time, instead of being a shy and nervous rookie, she is one of the team's leaders. "God gave me a gift for playing volleyball," she says. "I want to use it and enjoy it for as long as I can." ❧

### ❧ Briefly noted

#### Earl Davey named academic vice-president at CMU

WINNIPEG—Earl Davey, who is presently provost and academic vice-president at Tyndale University College and Seminary in Toronto, has been named academic vice-president at Canadian Mennonite University (CMU). He will begin his new assignment in July, when he will become responsible for providing leadership for academic projects and programs, academic policies and academic personnel for all of CMU's programs and campuses. Prior to working at Tyndale, Davey was academic vice-president at Assiniboine Community College in Brandon, Man. Before that, he was at Brandon University for 21 years, where he taught music, conducted the Brandon University Chorale, was chair of the Music Education Department and chair of Graduate Studies in Music. From 1995-98 he and his wife Marion served with Mennonite Central Committee in Indonesia, where he was a member of the faculty of theology at Duta Wacana Christian University in Jakarta.

—Canadian Mennonite University Release



Davey

## OBITUARY

## Called by God into church work

*Erick Sawatzky, 1944-2007*

BY MARY E. KLASSEN

Associated Mennonite Biblical Seminary  
ELKHART, IND.

**E**rick Sawatzky, associate professor Emeritus of pastoral ministry at Associated Mennonite Biblical Seminary (AMBS), died Dec. 6, 2007, in Winnipeg.

He joined the AMBS faculty in 1986, directing the field education program and teaching in the area of pastoral ministry.

Diagnosed with Parkinson's disease and multiple system atrophy, Sawatzky retired early in 2004 after teaching at AMBS for 16 years. He and Beverley, his wife, moved to Winnipeg in 2006.

Sawatzky realized a dream of editing essays on ministry written by AMBS faculty when *The Heart of the Matter: Pastoral Ministry in Anabaptist Perspective* was published by Cascadia and Herald Press in 2004. His colleagues at AMBS described him as gracious, supportive and encouraging. Jacob Elias, professor of New



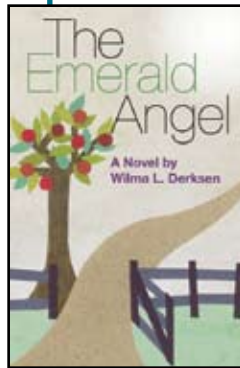
Sawatzky

Testament, commented, "Erick and I had a special kinship arising out of our shared roots as Saskatchewan farm boys whom God called into church work."

Born in Rosetown, Sask., Sawatzky grew up at Herschel Mennonite Church. He attended Rosthern Junior College and studied at Canadian Mennonite Bible College in Winnipeg and at AMBS. He served as pastor in Hillsboro, Kan., and Regina.

Sawatzky is survived by Beverley (Boldt), his wife of 39 years; son Tyler and his wife Angela Plank; and daughter Tamara Sawatzky, her husband Reynold Friesen, and their son Caleb. He was the youngest child of Peter P. and Katharina Sawatzky.

Memorial donations can be given to Company of 1000, c/o of Mennonite Church Canada. ❧



### The Emerald Angel: A Novel

A mysterious path through an orchard in the Emerald Valley of British Columbia, Canada, attracts the attention of young Ava, who knows that her grandmother's house is at the end of that trail. Why do so many local people visit Ava's grandmother with their troubles and problems? As Ava watches, her grandmother blesses the visitors with her extraordinary gifts of compassion, empathy and, most of all, listening.

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## FOCUS ON POST-SECONDARY EDUCATION

## VIEWPOINT

# Travellers on the way

SHEILA KLASSEN-WIEBE



**L**uke 24:13-35 is a masterpiece of storytelling. In it we encounter the disciples after the death of Jesus. On the road to Emmaus, they meet a stranger. They tell him all the things that have happened in the past few days. They don't realize, of course, that they are talking to Jesus himself. It's only when their eyes are opened that they recognize the Lord. The story ends with the disciples returning to Jerusalem to tell others what they've seen and learned.

Many of the themes and emphases that recur throughout this gospel come together in this story: being on the way; Jesus as more than a prophet—he is the Messiah; the development of the disciples from confused and weak followers to powerful witnesses; the power and immense significance of the resurrection; the fulfillment of Scripture; and the themes of seeing and recognition.

As a professor at a Christian university, the story also offers good food for thought. The risen Christ portrayed here is an educator par excellence. He meets and enters into dialogue with the travellers. He listens to their stories, experiences and hopes. He then responds to what they have said by putting what they hope and know and believe and doubt into the bigger context of the story of God and God's people. And then, even when they still don't quite get it, he sticks with them, continuing with them until

that eye-opening experience of table fellowship.

The story reminds me that one of the most important things teachers can do is listen to their students, just as Jesus listened to his disciples. As professors, we have much to teach them, and many important words to speak, but we also need to hear their stories and experiences. We also need to try to hear the things they don't say, the important hidden things underneath their words—concerns and fears and doubts that they are afraid to openly express.

The story also shows that teaching involves more than what happens in the classroom. It's about entering into a relationship with students. Insights come not only when I am teaching, but also in ordinary activities like eating meals with students, socializing with them in the halls and lounges and in my home, at special events, at church and at retreats, and concerts and sports. It was as the disciples spent time with Jesus that the ground was being prepared; after that, the ordinary suddenly became extraordinary, and their eyes were opened.

The story also reminds me that teaching involves telling the larger story of the Christian faith, no matter what the individual subject might be. It shows me that it's sometimes best to wait patiently for something to sink in, rather than to talk louder or longer, or come up with another example.

*Sheila Klassen-Wiebe chats with some of her students at CMU.*

Finally, the story shows me that my goal is to inspire students to go and tell others what they have learned, to put into practice what they have been taught, to leave university stronger in their faith and equipped to meet the challenges they will encounter in life.

But that's not all the story tells me. It also reminds me that I, as a professor, am also a student, a disciple along the way. As such, I can also be blind to the truth that is right in front of me. I can be so weighed down with work and stress, or the events of the week, that I fail to see what God is trying to say. I can get so caught up in critical thinking and questions that I forget to listen. I can be tempted to hang on so tightly to opinions, theories, ideas and identities that I have a hard time being open to something new, unexpected or incredible.

Like my students, I am also a traveller along the way. My prayer is that we will all have our eyes opened so we can meet Jesus as we walk together, and that we will be excited to tell others the good news. ❧

*Sheila Klassen-Wiebe is assistant professor of New Testament at Canadian Mennonite University, Winnipeg. This article was taken from a reflection she gave to faculty at the beginning of the 2007-08 academic year.*



## ADVERTORIAL

# Opening the Book

*New three-pronged biblical studies program prepares students for ministry*

BY ANDREA YKEMA

Columbia Bible College

“We believe that studying the Bible for one, two or four years will make significant difference in your entire life regardless of whether you get a job or have a career that specifically relates to the Bible,” says Ken Esau, Columbia’s director of biblical studies. “We’re convinced that it will affect everything you do in your life—your theological perspective, your perspective on what it means to have a vocation in whatever you do, what it means as you raise your family—all of those things will be integrally affected by your study of the Bible.”

While every program at Columbia is hinged on core biblical training, the biblical studies program allows students a more in-depth opportunity to observe the Bible, Christian theology and the church while in a communal setting where dialogue and discussion are key elements of learning. During the four-year program, students will gain essential insights into the meta-narrative of the Bible as well as the theology behind it.

The new biblical studies structure is based on a three-track premise:

- Teaching;
- Church ministry; or
- Community development.

The teaching emphasis will prepare its students for an easy transition to graduate studies at seminary or a Christian university. Students will take one year of both Hebrew and Greek, and be required to take a three-week course in Israel to learn about the geography of the land upon which most of the biblical story took place. The third part of this emphasis involves doing an internship that will both test their teaching ability and calling, and also help

prepare them for a possible career as a teacher in some context.

The church ministry emphasis is designed for students who have felt called to be involved in some type of church position, be it youth ministry or—at some point down the road—a pastor. The internship for church ministry students will intentionally involve a solid church-based placement to both test their calling and giftedness, as well as prepare them for ministry after they graduate from Columbia.

The community development emphasis speaks to the deeply biblical call to pursue peace and justice in the local and global community. Students will be required to



have a strong biblical foundation and then will have the opportunity to select practical courses that relate to how the Bible can impact such issues as unemployment, housing or justice. They will participate in a community-based internship to test their calling and giftedness, as well as prepare them for local or global ministry.

“Columbia has always understood that study of the Bible will benefit all who come to it with a mind and spirit ready to learn,” says Esau. “The holistic practicality and the eternal gravity of God’s message through the Bible are powerful reasons to commit even a short season of life to academic biblical study.” ❧

## /// Briefly noted

### Penner inaugurated as new CBC president

ABBOTSFORD, B.C.—On Oct. 25, 2007, Columbia Bible College inaugurated Ron Penner as its new president during the school’s annual general meeting. Penner attended Mennonite Brethren Bible Institute, received bachelor of arts and master of social work degrees from the University of British Columbia, an M.Div. from Mennonite Brethren Biblical Seminary in Fresno, Calif., and a doctorate in higher education from Trinity Evangelical Divinity School in Chicago. He has spent the past 22 years serving at the MB Biblical Seminary and Columbia Bible College, where he has served as the dean of academics and administration since 1997. His passion is fuelled with the conviction that “Columbia is about studying the greatest book—the Bible; connecting with the most important person in the universe—God; and preparing for the most significant life—a life of discipleship, service and ministry, whether that ministry is in the church or in the marketplace.”

—Columbia Bible College Release



Penner

### New CMU program on FEMA website

WINNIPEG—The new Canadian Mennonite University (CMU) disaster recovery management program is now included in a list of university programs on the U.S. Federal Emergency Management Agency (FEMA) website ([training.fema.gov](http://training.fema.gov)). The new program is sponsored by Mennonite Disaster Service (MDS). It is designed to provide students with the experience, skills and knowledge they need to be involved in damage and client assessment, project management, and government and community recovery. It is different from other disaster studies programs in Canada, in that it addresses the extremely important, but often overlooked, long-term work of helping people recover from a disaster. When it begins this fall, the three-year program will combine classroom instruction with two hands-on practical field assignments in a disaster area with MDS. Students will graduate with a BA in social science with a concentration in disaster recovery studies.

—Canadian Mennonite University Release

/// Briefly noted

**New AMBS dean receives gifts representing scholarship, worship**

ELKHART, IND.—Rebecca Slough received an academic gown and several volumes of the St. John’s Bible as she was installed as academic dean of Associated Mennonite Biblical Seminary (AMBS) on Oct. 19, 2007. The gifts signify the combination of scholarship and worship that come together in her role and in her life. Ray Friesen, chair of the AMBS board and co-pastor of Emmaus Mennonite Church, Wymark, Sask., gave the charge to Slough, noting her commitment to the church, God’s mission, scholarship and education, and how these work together in the mission of AMBS. Slough joined the AMBS faculty in 1998, teaching in the areas of church music, worship and the arts, in addition to serving as director of field education and Christian formation for portions of her tenure at the seminary. From 1989-92 she was managing editor of *Hymnal: A Worship Book*. Slough earned a Ph.D. degree in liturgical studies with an interdisciplinary emphasis from Graduate Theological Union, Berkeley, Calif., in 1989. She also holds a master of arts degree in liturgical studies from the University of Notre Dame, Ind., and a master of divinity degree from AMBS. Her undergraduate degree is from Goshen College, Ind.

—Associated Mennonite Biblical Seminary Release



Slough

ADVERTORIAL

**U of W offering grad fellowships in Mennonite history**

University of Winnipeg Release

The University of Winnipeg has established two new graduate fellowships in the history of Mennonite society and culture.

The C.P. Loewen Graduate Fellowship in the History of Mennonites in North America will provide \$12,500 annually for a student registered in the joint masters program in history at the University of Winnipeg or the doctoral program in history at the University of Manitoba. The C.P. Loewen Family Foundation has committed a total of \$50,000 over four years. The C.P. Loewen award is a one-time award, but it may be held in conjunction with other awards, such as the Social Sciences and Humanities Research Council Award.

The D.F. Plett Graduate Fellowship in the History of Low German Conservative Mennonites in the Americas provides \$10,000 for a student at the masters level and \$15,000 for a student enrolled at the Ph.D. level. This fellowship, by the D.F. Plett Historical Research Foundation, is intended to encourage and offer support to graduate students who are pursuing studies and research in the history of the forerunners and descendants of the 1870s Mennonite migrants to Manitoba. The D.F. Plett awards are renewable for one year, but may not be held in conjunction with any other award.

“With these fellowships, the university’s Mennonite Studies program will expand its involvement with [masters and Ph.D. level] students, and will be better able to promote the research and dissemination of knowledge of the Mennonite experience in North America,” says Royden Loewen, chair in Mennonite Studies at the University of Winnipeg.

Both awards are to be granted annually to promising applicants enrolled at the masters level in the University of Win-

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nipeg's joint masters program in history or the University of Manitoba's doctoral program in history. Successful applicants will write a thesis or dissertation on any aspect of North American Mennonite history and will be supervised by the chair in Mennonite Studies at the University of Winnipeg. ✽

## ADVERTORIAL

# 'Brain drain' in reverse

*Four Manitoba schools launch effort to promote Christian higher education in Manitoba*

A Spirited Education Release

In 1976, John Longhurst left southern Ontario to study at a Bible college in Winnipeg. He had already been accepted for studies at a university in Ontario, but decided to go to Winnipeg to study—for just one year.

But one year turned into two, two into three, and three into forever. Today Longhurst is proud to call himself a Manitoban, having lived in the province for most of the past 31 years. "I enjoyed my time in Winnipeg, so I stayed," he says.

Longhurst graduated from Mennonite Brethren Bible College (now part of Canadian Mennonite University—CMU) in 1979 and the University of Winnipeg in 1980. He now directs communications at CMU, and is working with staff at Booth College, Providence College and Seminary, and Steinbach Bible College on ways to attract more people like himself to study in Manitoba.

Called Spirited Education, the new joint-effort by the schools features a website ([spiritededucation.ca](http://spiritededucation.ca)) and advertising campaign that encourages students from outside Manitoba to consider studying at one of the four schools. The schools chose the name to tie into the province's new marketing slogan, and to emphasize the spiritual—or faith—aspect of the education they offer.

"If someone in Canada wants a college

or university education where faith is part of their studies, and where they can be part of a vibrant Christian community, then we want them to know about our great Manitoba schools," says Gord Penner, who directs community relations at Steinbach.

In addition to links to the four schools, the website features articles on why students should choose a Christian college or university, and what to consider when making such a choice. There is also a sec-



tion for parents.

The four schools have been magnets for students from other provinces and countries for

decades, bringing hundreds of students to Manitoba for study each year. This year, a total of 485 students, or almost 39 percent of their combined student bodies of 1,252, are from other provinces or countries—52 percent at Providence, 28 percent at CMU's main campus in Charleswood, 25 percent of regular session students at Booth, and 33 percent at Steinbach. ✽



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CONRAD GREBEL PHOTO BY SUSAN FISH



# A smile on his face

BY SUSAN FISH

Conrad Grebel University College

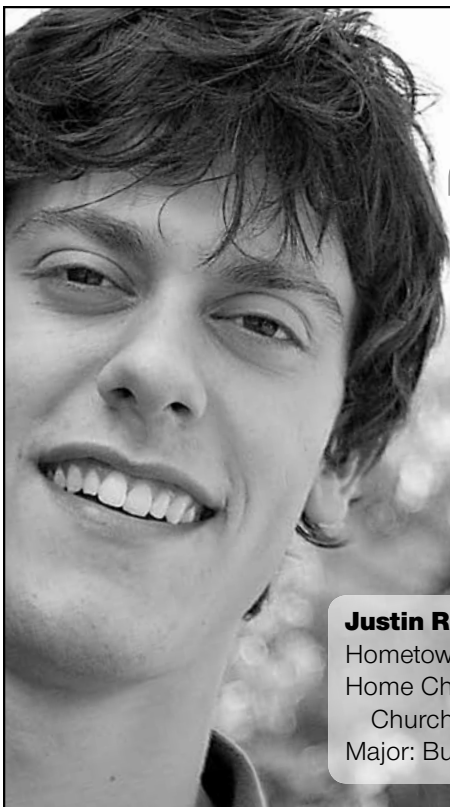
At a frosh coffeehouse at the beginning of the last semester, first-year Conrad Grebel University College student Dawn Hayes dedicated the Great Big Sea song, "Ordinary Day," to fellow student Samuel Banti, singing, "I've got a smile on my face / I've got four walls around me / The sun in the sky, the water surrounds me / I'll win now but sometimes I'll lose / I've been battered, but I'll never bruise."



Banti

Banti was raised in Ethiopia and spent the last few years in a Kenyan refugee camp before World University Services Canada assisted him in coming to Grebel last September.

**Youths from Poole Mennonite Church in Milverton, Ont., were winners of the Anabaptist Experience held at Conrad Grebel University College in Waterloo, Ont., on Nov. 11. Participants searched for refuge around the University of Waterloo campus in a game that included safe havens where they hid from persecutors, played by Conrad Grebel students. During the worship time, chaplain Ed Janzen asked the youths to reflect on current events and ask themselves, "What would Dirk Willems do?"**



## beconfident

“Attending a Mennonite college is worth the investment. You can't put a price tag on the kinds of relationships you build here – the friendliness, accessible professors and cross-cultural study options.”

**Justin Reesor**

Hometown: Stouffville, Ontario  
Home Church: Community Mennonite Church of Stouffville  
Major: Business Administration

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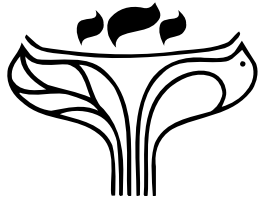
Hayes says getting to know Banti “really made an impact to how I picture life, because he always has such a positive outlook.”

Before his studies were interrupted five years ago by political protests that he would rather not discuss, Banti had dreams of being an engineer. Today he is taking courses in science and English. He still plans to study engineering, but his life experiences have deepened his goals. “It’s not that you want to be something—it’s that you are somebody,” he says. “I am somebody. My life is more than for myself.”

While he admits he is “still observing” and getting to know Canadian culture, Banti is enjoying his experience at Grebel. “My favourite thing is the community,” he says. “I like it. And I will have many favourite things when I stay here longer.”

He is learning to appreciate Canadian food. “We eat spicy food, and here people like sweet food, but I’m discovering the taste here,” he says.

Banti has not seen his parents or his



brothers in five years. “What worries me is how much my mom misses me,” he says. “She misses me terribly.” His family is safe and intact in Ethiopia, where his father is a pastor, but he considers

a return to his own country too risky after the experiences that led him into exile.

Although he taught physics and math in the refugee camp, the challenge after being out of school is to “sharpen my mind,” Banti says with a laugh. “I had two

desires: to get away from the refugee camp and to continue my learning.”

Deeply appreciative of the support from Grebel students, staff and alumni, Banti hopes more refugee students will be sponsored to study. “To have us here in Canada—I and my friends—that’s great for any community,” he says. “We are from different places. Imagine integrating that with this culture. It’s beautiful. I love difference, texture.”

“At the end of the day,” Banti says with a smile as he heads off to the library, “I am happy.” ❧



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# Waterloo

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### ❧ Briefly noted

#### CMU volleyball team inaugural ACCA champs

WINNIPEG—The Canadian Mennonite University (CMU) women’s volleyball team is the 2007 Association of Christian College Athletics (ACCA) champion. The team won the inaugural ACCA event for women’s volleyball by defeating Dallas (Texas) Christian College on Nov. 3, 2007, in Oklahoma City, Okla. The team defeated Manitoba’s Providence College three games to one in the semi-final before beating Dallas Christian College in the final by the same margin. The tournament MVP was CMU’s Dara Friesen of Rosthern, Sask. Her teammates—Nikki Mercier of Winnipeg and Kalon Bergen of Beausejour, Man.—were named tournament all-stars. The mission of ACCA is to enhance and promote intercollegiate athletic competition for Christian colleges and universities in Canada and the U.S.—CMU Release

# Scriptures shape missional congregations

BY MARY E. KLASSEN  
Associated Mennonite Biblical Seminary

Being missional means being continuously converted by the Scriptures, Darrell Guder, dean of Princeton Theological Seminary, emphasized in recent lectures at Associated Mennonite Biblical Seminary (AMBS).

“Many Christians understand themselves to be ‘in’—to be saved—and are primarily interested that the church should



help them maintain that status,” he said. However, this individualistic, self-centred approach to discipleship is not what the Scriptures have in mind, Guder explained as he gave two presentations during the AMBS Shenk Mission Lectureship in late November and early December. Instead, God’s chosen instrument for mission is the congregation, and Scripture is the source of the ongoing formation of the community of believers.

“The inescapable conclusion of the missional reading of the Bible is that God is carrying out his saving and healing purposes through gathered communities, through congregations,” Guder proclaimed.

**Associated Mennonite Biblical Seminary**



Guder

The gospel story begins with the earthly ministry of Jesus, the professor of missional and ecumenical theology said. Following this, the apostle’s intention was not simply to save souls—although that happened. “It was their intention to form communities,” he said, and those communities were to be obedient and faithful witnesses in their particular settings.

Even today, baptism is not a rite of salvation alone, Guder said, but it is a rite of incorporation into the witnessing community. An individualistic understanding of evangelization focuses on what Jesus and his gospels do for me, he said, “while leaving aside or never even encountering the call to follow Jesus as part of a new kind of community where walls of separation are being dismantled by the gospel reality.”

“You shall be my witnesses,” Jesus says, and, according to Guder, this is a holistic call. “The entire community is made up of persons who are defined as witnesses. Witness itself is not an activity of these persons, it defines who they are.”

A common theme through all of Paul’s letters is that Christians should “live worthy of our calling” as witnesses, Guder said, stressing that they must witness to:

- God’s love by living together lovingly;
- Peace by living together peacefully and as peacemakers; and
- God’s intention of healing for all creation by living in ways that foster healing and reconciliation.

Guder is editor of *Missional Church: A Vision for the Sending of the Church in North America* (Eerdmans 1998) and author of *The Continuing Conversion of the Church: Evangelization as the Heart of Ministry* (Eerdmans 2000). He has served as secretary-treasurer and currently is second-vice-president of the American Society of Missiology.

The Shenk Mission Lectureship is named in honour of Wilbert R. Shenk, noted missiologist, former administrator at Mennonite Board of Missions, and former professor at AMBS and Fuller Theological Seminary. ☞

## ☞ Briefly noted

### Sherri Martin-Carman named AMBS development associate

ELKHART, IND.—Sherri Martin-Carman has been named a half-time development associate for Associated Mennonite Biblical Seminary. She will work out of her home in Elmira, Ont., focusing on the provinces of Manitoba and Ontario. In addition to the AMBS assignment, Martin-Carman also is serving as a Vacation Bible School troupe coordinator for Mennonite Church Eastern Canada. Previously, she has worked as an assistant manager for the Mennonite Central Committee thrift shop in New Hamburg, Ont.; associate pastor at Tavistock (Ont.) Mennonite Church; and a Service Adventure unit leader in South Bend, Ind. She holds a master of divinity degree with a focus on Christian education and spirituality from AMBS and a bachelor of education degree from York University, Toronto. Martin-Carman was a member of the AMBS board of directors for six years and of the Mission and Service Council for Mennonite Church Eastern Canada for two years.

—Associated Mennonite Biblical Seminary Release



Martin-Carman

**"My time at CMU helped build a framework for my studies in medicine. It helped me discover what I believed, thought and valued."**

*Brian Grunau  
2003 graduate, now studying medicine at U.M.*

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## ARTBEAT

## BOOK REVIEW

# Feasting to excess

*Latest collection by Sarah Klassen leaves reviewer ready to 'explode'... in a good sort of way*

*A Feast of Longing.* Sarah Klassen.  
Regina, Sask.: Coteau Books, 2007, 279 pages.

REVIEWED BY ROSS W. MUIR

Having started in the publishing business two decades ago, I have seen literally thousands of press releases cross my desk over the years. Most go straight to the garbage (in past years that involved a green basket beside my desk; now it mostly means dragging the offending document to my desktop trash folder). For those that actually do get read, I have developed a thick skin to the hyperbole I often find.

But after three years of reading true stories of Mennonite life as *Canadian Mennonite's* managing editor, I decided I needed a change of pace. So during my summer holidays I decided to try Sarah Klassen's latest book of short stories, whose accompanying press release effusively described as containing "a fourteen-course banquet of characters whose common thread is their own longing—for significance, for meaning in their lives, for their troubles to pass, for guilt to let them go."

The cynic in me expected to be disappointed, that some courses would be overcooked or spoiled before they reached my palate. But they weren't—and I wasn't. From first to last, *A Feast of Longing* provided good fare on days when the rain kept me off the golf course and tasty treats for evenings in front of the fire while my wife knitted and my son watched DVDs on his laptop.

Not surprisingly, eating—or being fed—is an important metaphor in many of the stories, the most explicit being "Ending With Poetry," about a high school student's experiences feeding residents at a retirement home. "I enjoyed feeding Bernice

today," the student writes of her experience. "Bernice exploded from too much milkshake."

Klassen, the award-winning author of one other short fiction collection, *The Peony Season*, sets her most recent stories in Canada, where most of her characters are struggling to fit in, or in Europe, where they have gone to discover their cultural and religious roots.

Of the former, my favourite is "Adelia." The title character, known more commonly as Dillie, is a mentally challenged young woman. Dillie is befriended by a young university student despite the best advice of her aunt, who she has come to live with during the school year. Like Jesus, Klassen is very forgiving of those whose lives are frayed around the edges, but scathing in her condemnation of those whose ways

and attitudes are petrified in stone—like Aunt Helen.

"Just don't get involved," Aunt Helen warned. She was curt with Dillie, applying her sharp tongue like a whip, quick to lash out against what she labelled, wholesale, Dillie's impertinence. . . .

"Otherwise she'll attach herself like a leech," Aunt would say. "You've got to discourage her from hanging around."

And in "The Carpathians" Klassen poignantly describes a scene involving a peasant boy and a couple of wealthy tourists:

"Please, Senora, dollar. Please." The dark boy speaks with the exaggerated rhythm of practiced pleading. The younger woman smiles at the way he says 'Senora.' The

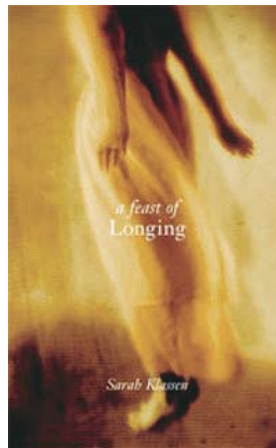
older woman's head turns sharply toward the voice, but her body hunches away from it, as if from a buzzing bee."

I have only one complaint about this otherwise delectable feast. Klassen seems to have trouble infusing the same type of vitality into her male characters as she does her female heroines and villains; many of them come across as undeveloped while others remain the nameless "boy-

friend" or "husband."

That complaint aside, though, I felt like Bernice when I was finished *A Feast of Longing*, I was ready to explode—and then prepared to gorge myself again.

Ross W. Muir is managing editor of Canadian Mennonite.



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## CANADIAN WOMEN IN MISSION

# Women walking together in faith

*Growing into our roots as the biblical story forms us*

BY LOIS SIEMENS

*Adapted from a talk she presented at the Saskatchewan Women in Mission retreat, October 2007, at the Shekinah Retreat Centre.*

“Once upon a time” is a phrase that has everyone perking up their ears and leaning towards the person who uttered those words. So I began to ask how I, as pastor, might deepen my own understanding of what makes a good story and, through that, better determine which biblical stories might be most helpful in “shaping and forming” my congregation in particular situations.

Eventually, I concluded that we begin by experiencing stories, and these experiences change our spiritual patterns, thereby forming and shaping us.

With a friend make a list of five simple questions to answer or events to describe. If you are very good friends, you might want to ask things like what are you most afraid of or your most embarrassing moment. After each of you has had a turn, reflect on what you noticed.

For example, did you notice where you saw yourself in your friend’s story? If so, these stories act as mirrors for us, reflecting ourselves back to us in a way that gives us words and ways to enlarge our self-understanding. It helps us feel we are not alone. It’s like looking through someone else’s photo album and catching a glimpse of yourself.

Did you notice anything that you wanted to imitate or live up to? Maybe your friend had courage in a way that you would like to incorporate into your own life? If so, these are stories that act as models for us—a way to change our behaviour or attitude.

One model of courage that regularly encourages me is the story from Numbers 27 and 36, in which the daughters of Zelophehad—through an act of courage—changed the law for women and land ownership as they moved into the Promised Land.

As you listened to each other’s stories, did you begin to see a possibility, another way out of a dilemma, or a different way to look at a problem? If that happened, the stories acted as a lens that helps us see clearer or change our view.

Like a wave hitting the rocks on the shore, biblical stories consistently heard throughout our life would change us bit by bit. If we want the biblical story to form us into the people of God, then we need to consistently, intentionally fill ourselves with the story. We need to engage it, set the stories alongside our own life, talk about them, have conversations with God and try to figure out ways to connect to them.

Everywhere we look there are patterns—from the way we set our tables to the way we sow the crops in straight rows in a field. When we meet people, situations and stories in the Bible, and experience them as mirrors, models, lenses or waves, they form us as we engage them in a way that transforms or adjusts our spiritual patterns. It could be our pattern of prayer, our behaviour, or our way of thinking about God and God’s work in the world that is changed. The formation happens as we develop strong patterns of faith that root us in Jesus Christ.

I call this formation, “growing into our roots.” We take one hand and reach back into our biblical roots, holding hands with Miriam and Milcah, our grandmothers and mothers, for the models, wisdom, nourishment and strength we need to trust the steadfast love of God. And with the other hand, we reach forward, towards the race that is set before us, as we engage and grow with others into God’s ongoing story of justice, peace and reconciliation.

This is not so easy, as our society bombards us with many competing stories constantly demanding our time and attention. Changing our patterns—particularly of worship and prayer—helps ensure that the stories we allow to enter our heart reflect God’s agenda of love, grace and mercy.

*Lois Siemens is currently a half-time pastor at Superb Mennonite Church in rural Saskatchewan and spends the*

*rest of her time making calligraphic greeting cards, cleaning houses and picking up odd jobs wherever she can. She is appreciative of the financial support she received from Canadian Women in Mission and B.C. Women in Mission while she was preparing for ministry at Associated Mennonite Biblical Seminary, Elkhart, Ind.*



## /// Calendar

### British Columbia

**Feb. 8-10:** College and Career young adults' retreat at Camp Squeah.

**Feb. 9, 10, 16, 17:** MCC fundraising banquets, Central Community Church, Chilliwack (9) Emmanuel Mennonite Church, Abbotsford (10), Peace Mennonite Church, Richmond (16), South Langley MB Church (17).

**Feb. 22-23:** Mennonite Church B.C. annual sessions, Peace Mennonite Church, Richmond.

**Feb. 23:** Mennonite Historical Society of B.C., "Letters from Stalin's Gulag" documentary and book launch with Ruth Derksen Siemens, Bakerview MB Church, Abbotsford, 7 p.m.

**Mar. 7-8:** Youth workers' conference at Columbia Bible College.

**April 16-19:** Mennonite Educational Institute spring production.

**April 19:** Columbia Bible College commencement.

**April 25-27:** Junior Youth Impact retreat at Camp Squeah.

**May 4:** Women's Inspirational Day at Eben-Ezer Mennonite Church, Abbotsford.

**May 23-24:** "Come to the Table," a worship and arts conference. Speaker: John Bell of the Iona Community in Scotland. For details, e-mail Angelika Dawson at music@emmanuelmennonite.com.

**June 5:** Mennonite Educational Institute graduation.

### Alberta

**Feb. 8-9:** Mennonite Men's curling bonspiel in Didsbury. Contact Herman Epp at 403-335-3894.

**Feb. 22-24:** Sr. High Snow camp at Camp Valaqua. Contact ritaheidebrecht@gmail.com or 403-289-7172 for information.

**March 7:** Camp Valaqua fundraising banquet with entertainer Gery Schubert at Foothills Mennonite Church, 6 p.m. For information call 403-637-2510.

**March 14-15:** Mennonite Church Alberta annual delegate sessions in Tofield.

**March 16:** Free Winter Fun Day for the whole family at Camp Valaqua. Call 403-637-2510 for information.

**May 10:** Spring work day at Camp Valaqua. Call 403-637-2510.

**June 7:** Camp Valaqua Hike-a-thon. Call 403-637-2510.

**July 4-5:** MCC Relief Sale at Millennium Place, Sherwood Park. Call 403-275-6935 for information.

### Saskatchewan

**Jan. 31:** "Peacebuilding on the Prairies: Building Cross-Cultural Skills" presentation and discussion at MCC Saskatchewan, 7 p.m.

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

**Feb. 29:** Dessert Fair fundraiser for MCC Relief Sale with musical entertainment and speaker Bruce Campbell Jantz, MCC Africa Director, at Cornerstone Church, Saskatoon, 7:30 p.m.

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

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

**April 6:** Evening of Quartets, a musical fundraiser for MCC Saskatchewan, at Forest Grove Community Church, Saskatoon. Call 306-665-2555 for information.

**June 13-14:** MCC Relief Sale and Auction.

### Manitoba

**Jan. 29-30:** Winter lectures at CMU with Erica Grimm Vance. Theme: "Art, beauty and Christian theology." For more information, visit cmu.ca.

**Feb. 1-3:** MMYO Senior High Retreat at Camp Koinonia. Register by Jan. 23.

**Feb. 8-10:** MMYO Junior High Retreat at Camp Moose Lake. Register by Jan. 31.

**Feb. 15-17:** Mennonite Church Manitoba Young Adult retreat at Camp Koinonia.

**Feb. 16-18:** Twin Cities Mystery Tour sponsored by MCM Evangelism and Service Ministry. Young adults will visit congregations in Minneapolis.

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

**Feb. 29-March 2:** Ministry of Listening "Seeing God's Heart" retreat at Circle Square Ranch near Holland. Visit ministryoflistening.com for information.

**March 1-2:** Mennofolk Manitoba art reception at Outworks Art Gallery (1) and concert at the West End Cultural Centre (2). Visit mennofolk.org/manitoba for more information.

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

drama.

**March 7-8:** Partnership Circles meeting at Home Street Mennonite Church, Winnipeg with speaker Richard Twiss, president of Wiconi International.

**March 7-9:** Peace-It-Together Youth Conference at CMU. Theme: "My world, God's world: Hurts and healing in creation." Visit cmu.ca.

**March 7-9:** MMYO Junior High Retreat at Camp Moose Lake. Register by Feb. 27.

**March 17-19:** CMU presents Proclaiming Christ in a Post-Christian World. Speaker: John Stackhouse of Regent College, Vancouver. Visit cmu.ca.

**March 29:** Winnipeg MCC Festival and Relief Sale banquet.

**April 18-20:** Manitoba Mennonite World-wide Marriage Encounter weekend, Winnipeg. For more information, visit marriageencounter.org.

**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."

**June 13-14:** Winnipeg MCC Festival

and Relief Sale.

**June 29:** Cycle Clear Lake with MCC Manitoba

**July 16:** Drive the Ball to Ukraine MCC Manitoba Golf Tournament

**Sept. 6:** Morris MCC Auction and Relief Sale

**Sept. 7:** MCC Alumni barbecue.

**Sept. 26-27:** Brandon MCC Relief Sale

**Nov. 14-15:** MCC Manitoba annual meeting.

### Ontario

**Jan. 26:** MCEC Young Adult Volleyball tournament at Rockway Mennonite Collegiate. For information or to register go to mcec.ca/CongMin.

**Feb. 1:** Benjamin Eby Lecture with A. James Reimer, Conrad Grebel Chapel, 7:30 p.m.

**Feb. 1-3 or Feb. 8-10:** MCEC Youth Winter Retreats at Countryside Camp, Cambridge. Register on-line at mcec.ca/CongMin by Jan. 17.

**Feb. 10:** Join Menno Singers for "Even-song: A Vesper Hymn Fest" at Tavistock Mennonite Church, 7 p.m.

**Feb. 18:** Family Day at Hidden Acres Mennonite Camp. For more information contact 519-625-8602 or info@hiddenacres.ca.

**Feb. 19-21:** MCEC/CGUC School for

## /// Briefly noted

### Partnership Circle spring meeting to deal with intersection of faith, culture

WINNIPEG—The annual spring meeting that brings together Mennonite Church Manitoba congregations in the north and their partner congregations in the south will take place on March 7 and 8 at Home Street Mennonite Church in Winnipeg. Richard Twiss, co-founder of Wiconi International, will be addressing issues where faith and culture intersect. Wiconi International, based in Vancouver, Wash., is an organization that works to promote community, strengthen culture and foster spirituality among First Nations people. Twiss, a Rosebud Lakota/Sioux, is very involved in reconciliation ministry, having returned from Pakistan, where he met with Muslim leaders in an interfaith dialogue to create understanding between American and Pakistani cultures and between Christian and Muslim faiths. Twiss will be speaking on the evening of March 7. The event is open to all. On March 8, the ministry circles will be meeting to continue the discussion and share developments and dreams for the future.

—BY EVELYN REMPEL PETKAU

Ministers, "Jesus and the Quest for Human Fulfilment" with Mary Schertz of AMBS at Conrad Grebel. Register online at mceec.ca.

**Feb. 23:** Dinner and Auction Extravaganza at Rockway Mennonite Collegiate featuring The Deacons of Jazz at dinner. For dinner tickets (4:30 p.m.) call 519-342-0007 ext. 3012. Auction begins at 6:30 p.m.

**Feb. 29:** Peace and Conflict Studies of Conrad Grebel University College 30<sup>th</sup> anniversary celebration, CIGI Atrium, Waterloo, 7:30 p.m.

**Feb. 29:** Youth Earth Summit at Rockway Mennonite Collegiate for all high school students, presented by Environmental Concerns Club. Register online at rockway.ca/YES.

**Feb. 29-Mar. 2:** Inter-Collegiate Peace Fellowship Conference, "Building bridges, breaking down barriers: Religion's role in reconciliation" at Conrad Grebel. Contact icpf.grebel@gmail.com.

**March 1:** Menno Singers present "Lenten Journey" with Nota Bene Period Orchestra, at St. John the Evangelist Anglican Church, Kitchener; 8 p.m. Performance of Buxtehude's "Membra Jesu Nostrum."

**March 1:** Fundraising dinner for Frank Epp Memorial Fund at Conrad Grebel celebrating 30 years of Peace and Conflict Studies. Call 519-885-0220 x24223 for tickets.

**March 7-8:** Engaged Workshop at Milverton Mennonite Fellowship. Contact: Denise or Barry Bender at denise\_bender@yahoo.com.

**March 13,14:** Bechtel Lectures with

Alfred Neufeld at Conrad Grebel Great Hall, 7:30 p.m.

**March 20:** MEDA breakfast at the Stone Crock, St. Jacobs, 7:30 a.m. Speaker: Darlene Ashe, ASSETS+ grad.

**April 13:** Conrad Grebel Convocation, 2 p.m., Theatre of the Arts, University of Waterloo.

**April 25-26:** Engaged Workshop at Living Water Fellowship, New Hamburg. Contact Denise or Barry Bender at denise\_bender@yahoo.com.

**Apr. 25-26 and May 2-3:** Rockway Mennonite Collegiate presents Disney's "High School Musical." For tickets call 519-342-0007 ext. 3012 after March 25.

**May 3:** Menno Singers present "Partly English" at St. John the Evangelist Anglican Church, Kitchener; 8 p.m. Featuring works of Parry, Elgar and Vaughan Williams.

**May 14:** Spring Concert at Rockway Mennonite Collegiate, 6:30 and 8:00 p.m.

**June 3:** Lebold Fundraising Banquet with April Yamisaki at Conrad Grebel, 6:30 p.m.

**June 4:** Golf Tournament for Rockway Mennonite Collegiate at Willow Valley Golf Course, Mount Hope. Call 519-342-0007 ext. 3011 for information.

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

**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.**

## Upcoming Advertising Dates

Issue Date	Ads Due
Feb. 18	Feb. 5
March 3	Feb. 19
<i>Focus on Summer: Food, Travel &amp; Events</i>	
March 17	March 4
March 31	March 18
<i>Focus on Elementary &amp; Secondary Education</i>	
April 14	April 1
April 28	April 15
<i>Focus on Books and Resources</i>	

## Classifieds

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Interested persons should send their resume by **JANUARY 31** to:

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Qualifications: A graduate degree in Archival or Information Studies or equivalent education and experience; one year of related experience; computer skills; self-motivation; interpersonal skills; familiarity with Canadian Mennonite history; reading knowledge of older German is a strong asset. The Archivist is to have a personal Christian faith and work well within a denominational office setting. Salary details and a full job description are available. Interviews continue until a suitable candidate is found.

Contact Executive Secretary Terry Smith at [emcterry@mts.net](mailto:emcterry@mts.net); 204-326-6401; or 440 Main St., Steinbach, MB R5G 1Z5; fax 204-326-1613.

## For Rent

Newer house for rent in Tavistock area. Available Feb. 1. Call 519-655-2725.

First Mennonite Church, Kitchener, Ont., seeks a PASTOR OF YOUTH MINISTRIES. First Mennonite is an urban, established, and multicultural church with an active youth program.

Visit [www.firstmennonitekitchener.ca](http://www.firstmennonitekitchener.ca) to learn more about our congregation. This half-time position focuses on coordinating programs for youth and young adults, as well as other general pastoral tasks.

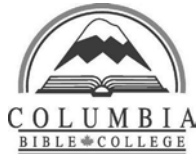
Inquiries regarding this position may be directed to: Muriel Bechtel, Conference Minister at 519-650-3806; or 800-206-9356; or [muriel@mcec.ca](mailto:muriel@mcec.ca).



Conrad Grebel University College, a residence and teaching facility affiliated with the University of Waterloo, seeks a married couple for the position of **CAMPUS HOSTS** (formerly known as Senior Residents), beginning approx. June

1, 2008. The role involves living in an apartment in the College's residence building and supervising the College during non-business hours. Rent and utilities are free in exchange for performance of duties. Applicants should be mature, responsible and able to relate to a broad range of people, especially students in residence. If interested contact E. Paul Penner, CGUC Operations Manager, at Ph. 519-885-0220, ext. 24231 or by e-mail at [epenner@uwaterloo.ca](mailto:epenner@uwaterloo.ca). Application deadline is Feb. 15, 2008.

Employment opportunities at  
COLUMBIA BIBLE COLLEGE



#### WORSHIP ARTS FACULTY

Columbia Bible College seeks a replacement faculty member in the area of Worship Arts. The Worship Arts program provides students with opportunities to develop their gifts and skills for leading others in the worship of God through music, drama, and the visual arts. Applications will be processed beginning Feb. 15, 2008 and accepted until the position is filled.

#### QUEST PROGRAM ASSOCIATE COORDINATOR (Teaching Emphasis)

This is a full-time position dedicated to the academic teaching, risk management and discipleship of students in the Quest program. This position is contingent upon Quest program enrollment numbers as of June 1, 2008, and subsequent employment would begin Aug. 15, 2008. Applications will be processed beginning Feb. 15, 2008 and accepted until the position is filled.

#### COLLEGE BUSINESS ADMINISTRATOR

This is a full-time Senior Administrative position which provides leadership to the administrative services and financial operations of the College. Major areas of oversight include finances, human resources, business services, campus facilities and technology, auxiliaries, and risk management. Applications will be accepted until the position is filled.

It is essential that all applicants agree with CBC's mission statement, Responsibilities of Community Membership and Confession of Faith.

Visit our website at [www.columbiabc.edu/facultystaff/employment](http://www.columbiabc.edu/facultystaff/employment) for more information and application procedures.

Gretna Bergthaler Mennonite Church, located in Gretna, Man., is welcoming applications for the position of **LEADING MINISTER**. We are a congregation of about 100 members located in a family-friendly small town setting. Ministry in our congregation is defined by its multi-generational character and by the fact that we are the only church in our community. By God's grace we have enjoyed long-lasting, positive relationships with previous pastors and look forward to establishing such a relationship in the future. The successful candidate will have an Anabaptist/Mennonite faith orientation and be gifted in preaching, teaching, and visitation ministries. Seminary level education will be considered an asset. We are a member of Mennonite Church Canada and follow MC Canada salary guidelines. Our preferred starting date is February 2008 but we are open to negotiation on this point. Please direct your inquiries to Kerry Enns, Congregational Chair, at 204-327-5891 (work), 204-327-6666 (home), or write to me at [kgenns@mts.net](mailto:kgenns@mts.net) if you prefer e-mail. Further information is on file with MC Manitoba.

Mennonite Church Eastern Canada invites applications for Regional Minister.

Half-time **REGIONAL MINISTER** required for ministry in the Eastern Region of MCEC to resource pastors and lay leaders for effective congregational ministry. Applicants will require previous pastoral experience, a familiarity with denominational resources, a depth of spiritual maturity, and a commitment to Anabaptist theology. Applicants will be excellent communicators and team builders who are energized by working alongside the MCEC Leadership Team to realize MCEC's mission of Extending the peace of Jesus Christ. Ordination and seminary level training required. Application deadline is Jan. 31, 2008. For more information or to request a job description, please contact:

David Martin, MCEC Executive Minister  
Phone: 519-650-3806 / 800-206-9356  
E-mail: [dmartin@mcec.ca](mailto:dmartin@mcec.ca)  
Web: [www.mcec.ca](http://www.mcec.ca)

#### ASSOCIATE PASTOR POSITION

First Mennonite Church, Edmonton, Alberta

This vibrant, multi-generational, urban congregation of approximately 200 members, is seeking a full-time Associate Pastor with a primary focus on youth and young adults. Working with the pastoral team and other leadership people of the congregation, the associate pastor will also focus on supporting and strengthening the community, contributing to congregational worship, and providing pastoral care.

Recognizing that ministry happens in many ways and that each person brings his/her own gifts and abilities to a position, we will encourage the successful candidate to seek creative ways to meet the responsibilities of the position. A seminary degree or a related Bachelor's degree that reflects our Anabaptist/Mennonite beliefs and practices is preferred.

Starting date is negotiable. For a more detailed job description please visit our website at <http://edmonton1st.mennonitechurch.ab.ca>

Interested applicants should forward questions and resumes to:

Wesley Berg, Chair, Second Pastor Search Committee  
c/o First Mennonite Church  
3650 - 91 Street, Edmonton, AB, Canada, T6E 6P1  
780-436-3431  
[wberg@ualberta.ca](mailto:wberg@ualberta.ca)

# Day care turns tears to laughter

MCC PHOTO BY RYAN MILLER

BY LYNDA HOLLINGER-JANZEN

Mennonite Church Canada

SANTA CRUZ, BOLIVIA

Through Samuelito Day Care Center, love and laughter touch the lives of many children born into desperate circumstances in Santa Cruz, Bolivia's largest city. This ministry of the Bolivian Evangelical Mennonite Church finds much to celebrate in the midst of daily struggles to survive.

On Aug. 31, 2007, a grand fiesta marked the centre's first anniversary. Leónidas Saucedo, president of the Bolivian Mennonite Church, shared a message of how God uses what the world considers insignificant to create lasting change. Day care personnel and children led worship and performed traditional dances to honour a year of ministry among some of the most vulnerable citizens of Barrio La Moliendita, a neighbourhood on the outskirts of Santa Cruz.

Mennonite Church Canada Christian Witness partners with Mennonite Mission Network to support the Bolivian church and, through it, the ministry of the Samuelito Day Care Center.

Three-year-old Darling and her baby brother, Hector, arrived at Samuelito last March. Because their 19-year-old mother was inexperienced, single and had little income, the children were in "a terrible state," says day care director Yuneth Vargas de Moreno. "The baby was malnourished and the little girl was very thin. She didn't talk at all." Their mother had separated from the children's father, a drug addict who was physically abusive.

After five months at Samuelito, Darling hugged a toy phone to her ear as she smiled and conversed brightly with an imaginary friend. Hector's dark eyes that sol-



*Ely Masabi works with children at the Guarderia Samuelito day care centre in Santa Cruz, Bolivia.*

emnly study his world contrast with baby cheeks so chubby they invite kisses.

The day care staff rejoice when their prayers, patience and teaching transform lethargic newcomers into children energetic enough to pick fights with others, demonstrating that they are discovering a self with rights worth expressing.

Five educators and a cook—aided by volunteers—are stretched to capacity by the 41 children they welcome five days a week. Every Friday at Esmirna Mennonite Church, where the day care is housed, a wooden classroom divider must be removed and tables, cabinets, materials and mattresses stowed away to make room for Sunday worship. Then early Monday morning, the lifting and carrying of furniture drain the energies of the Samuelito teachers even before the children arrive.

The Bolivian government supplements staff salaries and contributes dry staples, such as flour, sugar, rice and noodles, for the children's meals. Mennonite Central Committee's Global Family Program also helps to fund the day care centre. The children's families pay one *boliviano*—about 13 cents—a day to have their children attend Samuelito. ☸