

CANADIAN MENNONITE

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A passion to
help others

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EDITORIAL

Tempted and tested

TIM MILLER DYCK
EDITOR/PUBLISHER

My mother grew up as the oldest child on the Janzen farm homestead just outside of Rosthern, Sask. She and her mother spent many hours in the kitchen cooking, baking and preserving. There were seven other family members to feed besides the two of them, and even more during harvest time with hired help. If the moisture came, you could grow a shoe tree in that place by just leaving your boots outside. But the winters were long and hard. By spring, food stocks were thinning, and you were limited to what you had put aside.

I think that's why when my mother had her own family, she set us all to so much canning, freezing and drying the vegetables from our garden and the fruit we bought in those lovely days of late summer. There were washing tubs of cucumbers to scrub for pickles and hundreds of jars to fill with tomatoes and peaches, pears and cherries.

When the cold months came, we didn't buy expensive things from the store. There were always some mason jars still left in the twisty room under the stairs or in the garage to serve for supper and to give to guests to take home.

The thinner eating at this time of year has something similar in the church calendar. We've entered the time of Lent, which is a period of 40 days before Easter during which we remember the ministry, death and resurrection of Jesus. This ancient church tradition especially calls us

to prayer, generosity to others and fasting. The goal is to focus not on the pleasures of self, but on Jesus, God's gift to us.

The 40 days comes from Jesus' own time of self-denial in the desert as he prepared himself for ministry (see Luke 4 and Matthew 4). My pastor, Steve Drudge, preached on this text recently



and called our attention to the difference between trials and temptations. He described how the root of temptation

is not accepting our limits, but the same situation becomes a trial that strengthens us when we do say no.

While Jesus was in the desert, he ate nothing for 40 days. The devil comes to Jesus after this and says that if he really is the Son of God, why doesn't he turn this stone into a loaf of bread? Jesus resists both the seductive call of the pleasure of eating good bread and the lure of pride to prove who he is (just as Jesus did when he was later mocked on the cross: *"He is the King of Israel; let him come down from the cross now, and we will believe in him."*)

The devil then takes and shows Jesus all the kingdoms of the world. He offers them to Jesus if only he will worship him. But Jesus honours the limit of who and what we can worship. *"It is written, 'Worship the Lord your God, and serve only him,'"* Jesus says.

Finally, the devil tempts Jesus to publicly prove to everyone that he is the Son of God by jumping from the temple peak,

and God would certainly send angels to bear him up. Maybe the devil was tempting Jesus with what a public witness this miracle would be. But Jesus says no to witnessing to the right thing the wrong way, and to the temptation to try to exercise power over how God acts.

Pastor Steve mentioned how, in Dostoyevsky's novel *The Brothers Karamazov*, Jesus' responses in the desert are called "a real stupendous miracle." It's a miracle of restraint, of choosing to stay within the limits that Jesus himself chose and that God gave.

The message of the world is that we don't have limits—spend more, borrow more, eat more, act as you want, do whatever feels good. Temptations are to be tasted, not turned down.

But there are limits. God gives us limits. Together as a church we set boundaries for faithful living as God's people. God's creation itself sets limits. Vegetables don't grow in the winter. The soil and the air can only take so much pollution. There is only so much cheap, accessible oil available.

I think that the question of how we deal with limits and with competition for limited resources is the biggest moral question our world will face in the next generation. How should the church respond? I commend to you a new series, starting this issue, in which Paul Fieguth takes on precisely this question. He told me as we were developing this series, "These articles may be challenging or unsettling to read, but these issues are so important and pressing that I feel it is irresponsible, even immoral, to ignore them." Paul is a brilliant thinker and his careful research and writing on these issues is a gift to all of us.

CANADIAN
MENNONITE
10th anniversary

ABOUT THE COVER:

Simon Eng started packing school kits for Mennonite Central Committee Alberta in November 2006. Fourteen months later, he reached the milestone of having packed 10,000 school kits. For the story of this inspiring young man's dedication, see page 22.

PHOTO: JOANIE PETERS, MCC

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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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All subscribers can get the complete contents of *Canadian Mennonite* delivered free by e-mail or view selected articles online. For either option, visit our website at canadianmennonite.org. The March 3 issue will be posted by Feb. 28.

Dying and rising: The church through the eyes of Paul

BY SCOTT BRUBAKER-ZEHR

For some people, just going to a church can be a frightening thing, as illustrated by the following story:

One Sunday morning, the pastor of an Anglican church noticed a little boy staring up at the large plaque that hung in the foyer. It was covered with names and small British and American flags were mounted on either side of it. The seven-year-old had been staring at the plaque for some time, so the rector walked up, stood beside the little boy, and said, “Good morning.”

“Good morning,” replied the lad, still focused on the plaque. “What is this plaque about?” he asked.

“Well, son,” said the rector, “it’s a memorial to all the young men who died in the service.”

Soberly, they stood together, staring at the large plaque until the little boy turned very serious and, in a barely audible voice, asked hesitatingly, “Wh . . . ich service—the 9:45 or the 11:15?”

Sometimes people can feel as if they might actually die if they join the church, or that some part of them will die at least. Others fear they’ll lose their freedom or autonomy, or maybe even their mind.

In one sense they’re right. When we’re joined to Christ and to Christ’s body, we do have to die—spiritually. That is what Christian faith is all about! But somehow we tend to forget that part. We think we can join the church on our own terms. However, if a church is to be authentic to its calling, it will help its members die to the old ways and be reborn into the new.

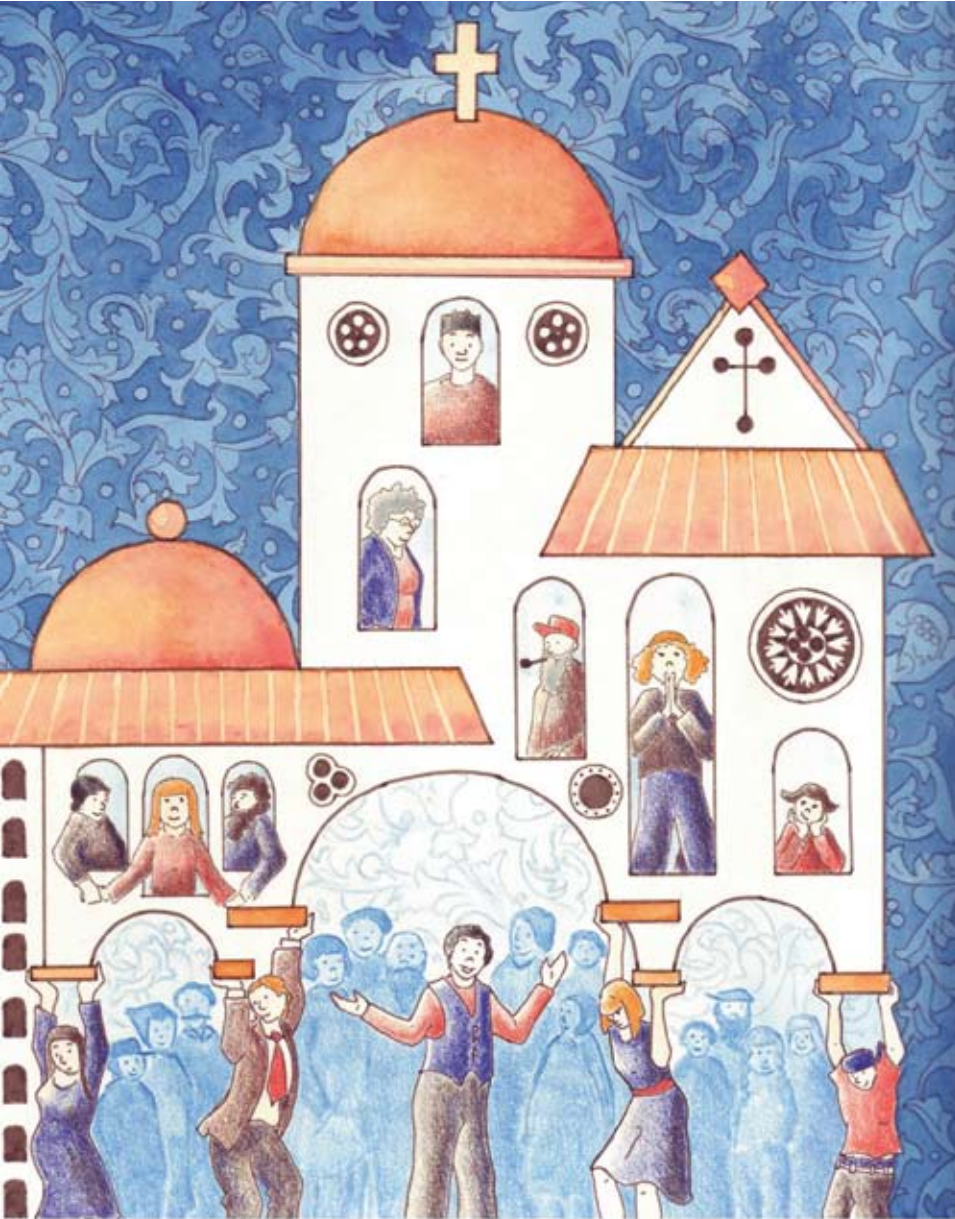
Faith in Jesus means that the old independent self has to go. When it keeps rearing its head and wanting to take over, it must repeatedly be surrendered to Christ. This is the central mystery of the Christian faith—death and resurrection. It is what we enact in baptism as we die to the old self, to the false self, to the small self, and become reborn into the Christ self, the true self, into Christ’s body, the church.

Paul says in Romans 6, “*Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore, we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.*”

We are a people, a mystical body, a sacrament, a corporate entity. Our cultural individualism obscures the biblical imagination. We misunderstand Anabaptism by reading it through post-Enlightenment eyes. But God invites us to rekindle our shared ecclesial imagination.



ILLUSTRATION BY JANE HEINRICHS



A larger perspective

Life in the church is meant to be different. Christian faith is about losing the old self and finding a new self in the context of something much bigger. It is about locating oneself within a larger perspective. Another way of saying it is that we Christians come to understand that our life is no longer just about us.

Repeat after me:

- I'm no longer the centre.
- I exist for something much bigger now.
- It's no longer about how much I make or what I do or who notices me.

Now it's about a bigger story, a divine and cosmic story in which we each find

ourselves. Paul says all the things he had counted as gain in the past—his reputation, his record of achievements, his gold medals for upholding the law—all these things he now regards as loss for the surpassing value of knowing Christ as Lord.

He let go of many things, but he gained so much more. This is the good news he wants to proclaim to the world. This is the good news in Christ, that we are invited to know for ourselves and to share with others.

One of the things Paul gained in Christ was a tremendous sense of freedom and confidence. He no longer needed to prove his worth in the eyes of others. He

knew he was loved and accepted regardless of his accomplishments. Another thing he gained is a sense of belonging and participation.

Now he is in Christ, part of a new body. He spends a lot of his teaching time telling the new Christians that they are also part of something much bigger. He has this wonderful sense of participation in something larger—in a mystical body, a new entity, the community of the future.

His ways are not our ways

In Christ, we die to the old way. Our life is no longer about us, but we don't lose our personal identity. Actually, we become more of who we were created to be. Paul talks about the members of the body. All are not identical. All are not hands or feet. We don't lose ourselves in some amorphous cosmic soup.

Christianity is different than some of the Eastern religions in this regard. The self is relativized, but it's not obliterated. In mature Christian faith, we become our true selves but in relation to something that is much bigger.

When it comes to reading Scripture and understanding Paul, there are real obstacles in our path because we've been schooled in an individualistic frame of reference that Paul does not share. When we think of joining the church, many think along the lines of joining a voluntary society. We have been conditioned to think in modern terms of the church as a democratic institution, as a voluntary association of members who all have the right to vote. But these are Enlightenment concepts and Paul is pre-Enlightenment. His ways are not our ways.

Paul talks about the church as a mystical body, as a spiritual and material reality initiated by God through Christ. He knows about spiritual realities, about

principalities and powers in the heavenly places. In many ways, these concepts are strange to us.

We probably think more like John Locke, the Enlightenment philosopher. He stated that individuals are basically independent and self-sufficient, and that people form themselves into groups only when it is mutually advantageous to do so, as in the case when they want to protect themselves against threats or organize for mutual economic gain.

Locke was forming democratic political theory at the time—the late 17th century—and arguing that the government should be dependent upon the will of the people. If the institution no longer serves the needs of the members, it can be disbanded, he said, because it always depends on the will of the individuals.

For Locke, individuals with their needs and desires are the fundamental sociological reality. Any institution—including the church—that claims a divine mandate is suspect.

Will it meet my needs?

Is this still not the philosophy of our time? Perhaps this is why so many people are so cautious about joining the church. They tend to wonder if it will meet all their needs. They are suspicious of its claims for allegiance. Is it seeking its own power? Will it ask too much of them? Will they be limited or constrained in some way?

Ironically, Anabaptism can feed into this way of thinking, since it stresses the voluntary decision for baptism. But the early Anabaptists were not Enlightenment individualists. They understood baptism as a dying to the self and a joining with a mystical body. They were pre-Enlightenment people. However, we tend to read their convictions now through our post-Enlightenment individualist lenses.

Somehow we misconstrue Anabaptism, as if it were about our rights to make our own choices. We say we get baptized when we understand. We talk about it as our decision and our commitment. We reserve the right to go to a new church—or even to start a new church—if the one we're part of is not meeting our needs.

It reminds me of the caricature of Protestantism in the Monty Python movie, *The Meaning of Life*. A sour-looking man with his shirt done up tight is explaining to his wife what it means to be a Protestant instead of a Catholic. He says that being a Protestant means that he can march down to the local drug store and proudly request a condom. He had more poetic words for it, though.

Surrendering our autonomy

Anyway, the false concept is that being a Protestant—or an Anabaptist for that matter—is about retaining our autonomy to choose. This is a fundamental misunderstanding of Anabaptism! Being an Anabaptist is all about surrendering our autonomy for participation in Christ and the church! But we tend to read the Bible and our own Anabaptist story through individualist lenses.

What's often missing in our current Anabaptist discourse is the language and experience of surrender, of falling in love with God, of being drawn by God, of being swept away into something much larger than ourselves.

To understand the faith and the church correctly, we must go back in some ways to the pre-Enlightenment view. We must become re-acquainted with some of the pre-modern ways of looking at the world. Interestingly, some are saying that new scientific discoveries are also pointing us in this direction, to mysterious forces that hold everything together and to fields of consciousness and states of being as yet immeasurable.

When we join the church, we join a community that is seeking to be “in Christ.” Together, we seek a Christian transformation. We're not joining a voluntary association of autonomous members, but a mystical body that has a life that comes from beyond us. It doesn't depend on us—it is given by God—and we are invited to rediscover ourselves within it.

The New Testament makes use of 96 images to describe this body, the assembly of those belonging to the Lord. Besides being a body it is also described as:

- A new humanity.
- A holy nation.
- A royal priesthood.
- An eschatological sign.
- A growing vine.
- A bride adorned for her husband.
- An inclusive ark.

We need to rekindle a corporate ecclesial imagination that has been dulled by an individualist and technological culture. We need to become re-acquainted with what the church is theologically and spiritually.

As Robert J. Suderman, general secretary of Mennonite Church Canada, says, how easily we lose our biblical grounding in favour of other philosophies and strategies that appear faster, more effective or more acceptable. But may God continue to draw us and move among us, renewing our minds and shaping us into the body he has created us to be together.

Adapted from a sermon preached by Scott Brubaker-Zehr at Rockway Mennonite Church, Kitchener, Ont., on June 10, 2007. Biblical texts: Philippians 3:7-9, Romans 6:3-7, and 1 Corinthians 12:12-13.

/// For discussion

1. Scott Brubaker-Zehr says John Locke, the Enlightenment philosopher, believed that individuals are the fundamental sociological reality and are basically independent and self-sufficient. Do you agree that our culture is based on this idea? What are the advantages and disadvantages of thinking corporately rather than individually?
2. In what ways do we expect the church to meet our needs or to benefit us? In what times and places might this be appropriate? When is it inappropriate?
3. Who are the people in your congregation who are always working for the good of others? Are they seen as role models?
4. What does it mean to surrender to Christ or to the church? Can you think of examples where surrender to others or to God led to surprising new experiences?

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.

✉ Christians should work to put some companies out of business

IN THE NOV. 12, 2007, issue, Tim Miller Dyck's "Business as a calling" editorial on page 2 talks about how Christians in the business world should be examples in an industry plagued with "high profile moral failings."

Some of the moral failings Miller Dyck talks about are accounting cover-ups that led to the destruction of investments and retirement savings for many thousands. This was immoral on behalf of the company executives and they should be punished for this. But those who lost their money in the scandals were mostly middle class people that, in the end, had to work a few more years, instead of retiring at 55 with a pension that would allow them to live a very comfortable lifestyle.

FROM OUR LEADERS

Worship is more than singing

ANNA REHAN

I have a hard time taking the Myers-Briggs and Kiersey personality tests because I'm not always sure how to answer many of the statements. My scores reveal that I am equally an extrovert and an introvert. This gets to be confusing at times. In new situations I tend to be an introvert, while I have learned to be an extrovert for my job. Most often the introvert side wins out in unfamiliar circumstances. This was one of those times.

Late last fall, I attended the Canadian youth workers conference in Vancouver, B.C., along with about 900 others involved in youth ministry from across Canada and across denominations. I must admit it was a bit overwhelming at times. There weren't many Mennonite Church Canada youth ministry types, at least not ones who I knew.

The event took place at the Sheraton-Vancouver Wall Centre in downtown Vancouver. The cost for lodging was

out of my price range, so I stayed at another hotel a few blocks away. This gave me opportunity to walk each day and reflect on the day's events.

Each day there were two general sessions up to two-and-a-half hours in length each. Each day's program listed the worship leader, speaker and special guest, so I was expecting this to be a



How do people who are not interested in music worship God?

time of worship. Don't get me wrong, there was lots of good stuff here and an emcee directed us to experience several different activities. There were announcements and reminders, fun draws, a variety of music and comedy performers, and the speaker with a sound message.

Somewhere in the midst of this time, the worship leader was asked to come forward to lead us in a time of worship—which amounted to 20 to 30

minutes of singing. This is where I got lost.

Why is it that some venues turn worship into primarily a time of singing with some Scripture reading and prayer perhaps slotted in between? Where does the message fit in? And what about other elements we usually include in our services?

How do people who are not interested in music worship God? A friend told me recently that the music—be it congregational or other—could be left out as far as he was concerned. He does not sing or necessarily enjoy listening to it. If only singing is considered to be worship, then how does

he worship? What are we teaching our children and youths with this new form of worship? When are we challenged to live more Christ-like lives?

As you can see, I have more questions than answers, and will continue to struggle with this as we start planning the next MC Canada youth assembly, to be held in Toronto in 2009.

Anna Rehan is the Mennonite Church Saskatchewan youth minister and the Youth Ministries facilitator for MC Canada.

One might ask if we should expect any better from such companies whose real moral failings include the production of nuclear weapons and other weapons of war, or who report tens of billions of dollars in profit in six months while there are small countries that can't even produce that much in a year.

As Christians, we should see everything we do as a calling. We need to ask ourselves whom are we working for and to what end. Working in the business world should not be about calling corporations to good accounting so that already very comfortable North

Americans will not lose their very comfortable pension plans. It should be about calling corporations to being responsible in what they produce and how they produce it. Ironically, though, this might mean that these companies' stocks are worthless—destroying the middle class shareholders' investment or retirement savings—but they will be destroyed this time not by a “moral failing,” but instead by a moral success.

PIERRE SHANTZ, COLOMBIA

Pierre Shantz, who attends Elmira (Ont.) Mennonite Church, is currently in Colombia with Christian Peacemaker Teams.

NEW ORDER VOICE

Awake to despair, I discover hope

AIDEN ENNS

My eschatology has landed on earth; it's not pure heaven anymore. In other words, most Christian words of hope fail to console me. Yet I remain a stalwart follower of Jesus.

I am more convinced by environmentalist Derrick Jensen, who, along with others in his field, says in impolite terms, “We're ruined.” We're mowing down forests (our great lungs), overfishing the seas (vacuuming of the ocean bottom, killing “junk fish” not fit for the market), and doing so with an appalling apathy that allows the system of destruction to increase in momentum.

“Frankly, I don't have much hope,” says Jensen in his two-volume *Endgame: The Problem of Civilization*. “Hope is what keeps us chained to the system.” He says of the Great Mother, Jesus Christ, Santa Claus, technology: “none of these will save us.” They all lead to inaction, ineffectiveness. It's time to stop waiting for intervention and take action ourselves, he says.

I agree with him. My actions, in part, are the hope of the future. I have within me part of the intervention that is needed on this planet. Jesus, the one who showed

the way, invited us to recognize the Spirit of God is within all of us. The Spirit that is redeeming the earth is in us.

But this is also the source of my despair. As I learn more about the pathways of destruction on this planet, I feel the weight of an impossible task. Because of writers like Jensen, who depict our damnation with passion and statistics, I feel we are collectively doomed. My attempts at solidarity with the underclasses, my attempts to conserve and restore the natural world, are so feeble. If the salvation of the world



*There is no room for optimism. Only despair. . . .
I have tasted despair, and it is grim.*

is in my hands, we truly are ruined. Even these thoughts are laced with arrogance, the same hubris and sense of control that is killing us.

There is no room for optimism. Only despair.

Why continue to journey towards despair? Because—and this is a paradox—on this same dark path of descent is the promise of light.

The modern mystic, Thomas Merton, grew increasingly uncertain of the

solutions to human problems. “But as I grow old in the monastic life and advance further into solitude, I become aware that I have only begun to seek the questions,” he wrote. Merton moved further into the “desert area” of the human heart, an “arid, rocky dark land of the soul,” full of spectres that people “studiously avoid except in their nightmares.”

These phrases used to be spiritual metaphors for me. Now they've become more like psychological realities. I have tasted despair, and it is grim. I like to avoid these negative regions. But in doing so, I feel as if I'm abandoning responsibility, giving up and, strangely, abandoning hope.

Through his journey into the desert of the soul, Merton learned “that one cannot truly know hope unless he [or she] has found out how like despair hope is.”

So I conclude with my conviction that

we are likely ruined. Yet in this realization and its concomitant action is some kind of hope. I don't know why Jesus chose to walk towards conflict, to challenge authority with a mandate to liberate the oppressed, but he did. Perhaps in darkness there is light. That is my prayer.

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

✉ MCC supportive of allowing American COs into Canada

RE: "SAY YES to soldiers who say no," Jan. 7, page 28.

The story refers to a Dec. 6, 2007, hearing of the House of Commons Committee on Citizenship and Immigration and its adoption of a resolution urging the Canadian government to allow American military deserters to stay in Canada. Your readers may be interested in knowing that a Mennonite Central Committee (MCC) representative appeared before that committee and submitted a brief entitled "Conscientious Objection in a New Context."

Although supportive of the resolution, one has

to acknowledge that the current situation is different from the Vietnam War years, when thousands of American young men were allowed into Canada. At that time Canada's immigration system was much more open generally, when, as it was said, "it was fairly easy for the majority of draft-age Americans" to meet the criteria. That is no longer the case. The criteria have been steadily tightened because of the steadily growing number of people who would like to come to Canada.

BILL JANZEN, OTTAWA

Bill Janzen is the director of the MCC Ottawa Office.

OUTSIDE THE BOX

X = Bridge

PHIL WAGLER

Driving along in my automobile, my son beside me at the wheel, we are listening to a radio station play "classic" tunes from the 1980s! Besides the fact that "classic" and "1980s" should never be used in the same sentence—Do you remember the synthesizer, leg warmers, New Coke, PTL Club and the Hyundai Pony?—I nostalgically sing along and answer a child's questions about the good old days.

Despite the Duran Duran influence, this was a divine moment as I became keenly aware of the synthesizing of my thoughts into crushing reality: I was born in the last century and I am old.

Many of you will think this a ludicrous statement. At 35, I am a spring chicken, a young pup, a mere bud on the branch, to probably the vast majority of those reading these words, but that is precisely what troubles me.

My generation—labelled X—is increasingly caught betwixt and between, and indifferent about both poles. We are halfway, but we're not sure what we are halfway from or to as we begin to find our legs, voice and place in the world, let alone the church. Many of us are floundering because the world of our parents and the world swallowing us up are

equally strange. Communism has been traded for terrorism; Pacman eaten up by Halo; the Walkman overtaken by the iPod; Ethiopian famine eclipsed by AIDS; and the VCR, which we're still teaching our parents how to run when we don't even use them anymore, by the PVR.

Let's just say we who inherited the radical challenges and culture-quake of the Boomers are really caught between two worlds. We don't understand the traditional world our Boomer parents sought to dismantle—even the most conservative of our parents dismantled something—nor this strange place in



We are a demographic caught between a fading age and an emerging, yet fuzzy one.

which we must raise our children, which is maybe why many of us are unsure about having kids at all.

The X of my generation marks confusion. This, however, reveals a challenge I throw at my generational comrades in hopes some catch it: Can we Christ-following Xers already turn our attention to the first true post-Christian generations? It will be our turn in the next few years—if it isn't already—to embrace

the leading and shaping of a church and culture. Like others before, we will be tempted to champion our right to build it to our specs. Dare we lay aside this right?

Thankfully—and what a gift of grace this may turn out to be—we mostly laugh disparagingly at our "good old days." We can't take them seriously. Perhaps we knew even then that the times were in transition as we created a culture symbolized by Michael Jackson's moonwalk (going backwards while appearing to go forwards).

Our mission may very well be to embrace the cost of laying ourselves down as a bridge. We are a demographic caught between a fading age and an emerging, yet fuzzy one. What great joy it may be for us to lie down and get walked on! First, by our Boomer parents, who will mourn a world that is no more. Then by

our children, who need us to be a sure Christ-centred foundation, their link to a new day in which the naming of Jesus Christ as Lord is an affront to the Empire.

Because we don't know who we are or where we fit, I propose we are the perfect generation for this glorious task.

Phil Wagler is a Generation X husband, father and pastor in Zurich, Ont. Reach him at phil_wagler@yahoo.ca.

✉ Is Alberta oil resource development a golden calf?

RE: “THE ROOT of much good? A Tale of Mennonite Money,” Jan. 7, page 4.

The article leads to topics that are significant in Alberta.

The oil sands plants of northern Alberta are big economic engines. They yield much money to shareholders and, to a lesser degree, to provincial coffers. But they also leave irreversible blight and pollution of gigantic proportions. Industrial water draw-downs from our rivers are increasing at an unmeasured pace at the same time as the glaciers which feed our rivers are diminishing rapidly. Our provincial government no longer denies that greenhouse gas emissions contribute to global warming, but it refuses to cut these levels for several more decades.

Many Albertans—including Mennonites and other Christians—are employed in our energy resource industries and resulting enterprises. The challenges are not easy to address. Livelihoods are at stake no matter what one does, especially in the short-term.

But don't Christians have some compassionate, even ethical, responsibilities to be good stewards when the air, water, earth, birds, fish, mammals, plants, trees and humans are jeopardized?

This elephant in the room is consistently avoided. Perhaps it is actually a golden calf.

LORNE BUHR, EDMONTON

Corrections

Becky Slack was incorrectly identified in the photograph that accompanied the “Missional vision sees need for Mennonite guest house” article that appeared on page 14 of the Jan. 21 issue of *Canadian Mennonite*. Ryan Miller is a photographer for Eastern Mennonite Mission; incorrect information appeared on the back cover of the Jan. 21 issue. *Canadian Mennonite* regrets the errors.

/// Milestones

Births/Adoptions

Durksen—Annika Margaret (b. Jan. 4, 2008), to Doug and Anita Durksen, North Kildonan Mennonite, Winnipeg.

Goertz—Sara Buchanan (b. June 17, 2007), to Catherine Buchanan and Rod Goertz, Ottawa Mennonite, Ont.

Keller—Simon Matthew (b. Nov. 3, 2007), to Matthew and Lisa Keller, Wanner Mennonite, Cambridge, Ont.

Lepp—Nolan Micah (b. Jan. 30, 2008), to Dave and Agatha Lepp, Arnaud Mennonite, Man.

Lesser—Natalia Lynn (b. Nov. 6, 2007), to Melissa and Terry Lesser, Springridge Mennonite, Pincher Creek, Alta.

Sawassi—Riing (b. Oct. 25, 2007), to Alawia and Yohannes Sawassi, Ottawa Mennonite, Ont.

Segedin—Michael Clark (b. Dec. 31, 2007), to Lyndsey and Richard Segedin, North Leamington United Mennonite, Ont.

Wiens—Corbin Bernard (b. Jan. 9, 2008), to Devin and Jimmee Wiens, Herschel Ebenfeld Mennonite, Sask.

Baptisms

Chris Frankland, Julia Hamm, Matthias Hamm, Meredith Koehler—Shantz Mennonite, Baden, Ont.

Marriages

Hill/Lepp—Christina Hill and James Lepp, Ottawa Mennonite, Ont., Dec. 29, 2007.

Deaths

Braun—John J., 84 (d. Feb. 3, 2008), North Leamington United Mennonite, Ont.

Enns—Tina (nee Bergman), 82 (d. Dec. 14, 2008), Altona Bergthaler Mennonite, Man.

Erb—Wilfred, 72 (d. Dec. 31, 2007), Maple View Mennonite, Wellesley, Ont.

Fischer—Laura, 82 (b. Feb. 11, 1925; d. Jan. 19, 2008), Brussels Mennonite, Ont.

Friesen—Mary, 82 (d. Jan. 17, 2008), Lowe Farm Bergthaler Mennonite, Man.

Janzen—Anna, 96 (b. Nov. 21, 1911; d. Jan. 7, 2008), Springridge Mennonite, Pincher Creek, Alta., in Calgary.

Kornelsen—William, 78 (b. Dec. 23, 1929; Jan. 27, 2008), North Star Mennonite, Drake, Sask.

Neufeld—Gerhard, 98 (Jan. 20, 2008), Ottawa Mennonite, Ont.

Peters—Marianne, 68 (b. March 31, 1938; d. Jan. 9, 2008), North Kildonan Mennonite, Winnipeg.

Pressel—Henry K., 80 (d. Jan. 13, 2008), Ottawa Mennonite, Ont., in Germany.

Reddekopp—Jacob Gerald, 61 (b. June 6, 1946; d. Jan. 16, 2008), Zoar Mennonite, Langham, Sask.

Roi—Kenneth, 83 (d. Jan. 6, 2008), Tavistock Mennonite, Ont.

Roth—Pearl, 85 (b. April 17, 1922; d. Jan. 31, 2008), Steinmann Mennonite, Baden, Ont.

Wiebe—Justina (nee Friesen), 86 (d. Jan. 20, 2008), Altona Bergthaler Mennonite, Man.

Wiebe—Sarah (nee Bushman), 94 (b. March 25, 1913; d. Jan. 22, 2008), North Star Mennonite, Drake, Sask.

Wiens—Erna (nee Schellenberg), 86 (b. April 7, 1921; d. Jan. 23, 2008), Herschel Ebenfeld Mennonite, Sask.

Wiens—Rudolph, 89 (b. April 29, 1918; d. Jan. 24, 2008), Nutana Park Mennonite, Saskatoon, Sask.

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

LIVING WITHIN LIMITS

A God who loves the whole world

PAUL FIEGUTH

“Anyone who believes exponential growth can go on forever in a finite world is either a madman or an economist” (Kenneth Boulding, economist).

“Thus far shall you come, and no farther, and here shall your proud waves be stopped” (Job 38:11).

We live in a finite world, with finite soil, water and resources. Yet we live in an economic system premised on indefinite growth. A collision is absolutely inevitable.

This is the first in a series of articles on questions of energy and resource limits, and how these relate to faith, wealth, climate, ecology, food, and conflict.

My thinking on these issues grows out of years of study and research at the University of Waterloo and out of my convictions as a Mennonite Christian. These articles are based in Mennonite, Christian, and pacifist values, but are also written from a scientific perspective.

This series is fundamentally driven by three ideas:

- 1. The Precautionary Principle** (It is better to plan, just in case, than to ignore the problem.)
- 2. The Moral Principle** (How is God calling us to live if we, as North Americans, are not—by any stretch of the imagination—stewards of creation now?)
- 3. The Scientific Principle** (Between

energy and ecological limits there is overwhelming evidence that human habits need to change to avoid collapse.)

The amount of life that something—the planet Earth, for example—can support is called its “carrying capacity.” When we push past the limits of our carrying capacity, we not only damage the system but also reduce its future capacity.

One reason why people tend to exceed limits comes from what is known as “the tragedy of the commons.” Suppose there are 10 farmers who each have one cow grazing on the village’s common pasture. Each farmer thinks, if I have a second cow, that would double my profits. So each farmer gets a second cow, and the pasture is then overgrazed and can no longer even support 10 cows.

To avoid this tragedy, the common resource must be given some economic value—such as the current discussion around carbon credits—or it must be managed collectively, which smacks of communism or socialism, and is politically unpopular in the West. Where the common resource is global—such as the atmosphere or the oceans—finding agreement is difficult, leading to disagreement, inaction or continued decisions based on self-interest, and tragedy.

Two of the most famous promoters of limits were English economist Thomas

Malthus (1766-1834), who predicted that population growth would outstrip increases in the food supply, and the Club of Rome/Limits to Growth series (1970s to now), which studied limits using computer simulations. These predictions have been mocked by some, as food, consumption and wealth have generally increased in the West. For the past 200 years, the amount of energy each person uses has grown tremendously, subsidizing the agricultural Green Revolution of the mid-20th century, which now allows the planet to feed seven billion people. However, since the 1970s, worldwide energy production has failed to keep up with population growth and is likely to decline due to limits on fossil fuels.

Is there, then, a limit to our population and to our use of resources? Does raising such an idea that human growth has limits imply pessimism or a lack of faith in God to provide? I don’t think so. I have faith that God loves us and wishes to provide for us.

However, I find it dangerously western-centric that God has any interest whatsoever in the over-consumptive western lifestyle. God does not owe us bumper crops for ethanol. A God who loves the whole world cannot possibly seek to provide for an elite lifestyle that systematically impoverishes large swaths of Africa and Asia. A God who loves the whole world cannot wish for behaviour that poisons the soil, water and air. A God who loves the whole world wishes to nurture and provide for future children yet unborn, whose futures we are compromising by our consumption now.

My purpose is not to lecture on how to change or on what changes to make, but hopefully to convince that change is urgently needed. The status quo we enjoy in Canada is untenable, subsidized by limited fossil fuels, and poverty and ecosystem destruction in others parts of the world. We can make plans to change, or be forced to change; business-as-usual will not last. Your ideas and feedback are most welcome as I proceed.

Paul Fieguth is associate professor in systems design engineering at the University of Waterloo, Ont., and is a member of Waterloo North Mennonite Church. For expanded versions of these articles, resources or to contact him, visit ocho.uwaterloo.ca/limits.



Pontius' Puddle



GOD AT WORK IN THE CHURCH

Salaam . . . shalom . . . peace

Vancouver churches unite with a new name for Christian education conference

BY LAURA SPORTACK

Special to *Canadian Mennonite*
RICHMOND, B.C.

This year's annual Christian education event planned by Vancouver area Mennonite churches has a new name: FaithQwest. It was chosen by the organizing committee after much laughter, bad "Menno" jokes, some serious brainstorming and animated discussion, to reflect a commitment to ongoing Christian education with a West Coast flavour. "FaithQwest 2008: Salaam, Shalom, Peace" was hosted by Peace Mennonite Church.

Keynote speaker David Shenk shared stories from his decades of service as a writer, mission leader with Eastern Mennonite Missions, educator and inter-faith conversation partner with Muslims in many parts of the world. During plenary sessions Shenk invited participants into the obvious delight and joy he has experienced when giving witness to his faith in "Jesus the Messiah, Reconciler of the nations," in many conversations with Muslims, who have named him Brother David. Shenk's stories offered hope for the future of this

violence-ravaged world and revealed anew the Christian belief that Jesus Christ is the foundation for the hope that peace might be practised between nations.

Complementing Shenk's teaching, Dan Epp-Thiessen and Wayne Plenert offered workshops on "Biblical resources for healing" and "Conflict transformation."

Epp-Thiessen, professor of Bible at Canadian Mennonite University (CMU), Winnipeg, spoke of his personal experiences with suffering and, in the light of his story, invited people to reflect on their stories by asking such questions as, "What light does the Bible shed on human pain?" and, "How do we allow our God to bring us to a place of personal wholeness that will enable us to again work with others to build communities of hope and peace?"

Participants considered God's presence with them in times of suffering and lamenting, while accepting painful realities and the healing power of praise and gratitude.

Plenert, a lawyer and the president of the B.C. Mediator Roster Society, presented new ways to define conflict. He retold biblical narratives as stories full of both conflict and grace. His interactive workshop explored conflict from its origins in identity and culture, through escalation and impasse to resolution.

The event concluded with a presentation of the film *Pearl Diver*. Set in Goshen, Ind., it tells the story of two sisters who respond very differently to a shared traumatic event in their lives. Gordon Matties, CMU professor of biblical studies and theology, led a discussion that gathered together the weekend's considerations of culture, witness, theology, healing and conflict transformation. The panel of guest speakers reflected on the truths emerging from the art and beauty of a film that invited watchers to have "eyes to see and ears to hear." ❧

Praying together as one

Mennonite Church Canada hosts Week of Prayer for Christian Unity

BY AARON EPP

National Correspondent
WINNIPEG

Mennonite Church Canada staff hosted more than 40 people from at least nine denominations on Jan. 16 at a gathering to mark the 100th annual Week of Prayer for Christian Unity.

"It is good to pray alone, but it is vital to pray together," MC Canada general secretary Robert J. Suderman said in his opening remarks. "We are privileged to host this special [gathering] of ecumenical unity."

MC Canada staff led the worship, prayer and fellowship. In a sermon based on John 17:18-21, 23, Hippolyto Tshimanga, Mission Partnership facilitator for Africa and Europe, challenged those in attendance to view themselves not as different denominations, but as brothers and sisters.

According to Suderman, it is important for Mennonites to participate in events like this because of the biblical imperative to view the church—the body of Christ—as one. "It's very critical to do things that give [ecumenicity] a public face and make it real," he said, noting it was MC Canada's first time hosting the event. "I think events like this do that."

He also said Mennonites often come away from inter-denominational gatherings with a renewed appreciation of what they have to offer other faith groups. "You don't have to be around those circles very long to realize that what we offer is appreciated," Suderman said, "not only by us, but by those we are meeting with."

Luis M. Melo, director of ecumenical and inter-religious affairs of the St. Boniface Archdiocese in Winnipeg, said that one of the things Mennonites contribute to inter-denominationalism and ecumenicity is the

PHOTO BY GERRY SPORTACK

Imam Muhammad Ashafa greets young FaithQwest attendee Matthew Kuepfer from Peace Mennonite Church.



PHOTO BY KATHARINA NUSS

“radical commitment” they have to being disciples of Jesus. “It’s a very uncompromising position that is about peace,” said Melo.

With roots dating back to the 19th century, the creation of the first Week of Prayer for Christian Unity is attributed to Rev. Paul Wattson and Mother Lurana White in 1908. The Episcopal priest and sister publicly celebrated an Octave of Prayer for Church Unity in Graymoor, near Garrison, N.Y. They chose Jan. 18-25—the days spanning from what was at that time known as the “feast of the Chair of Peter” to the “feast of the conversion of Paul” in the Roman Catholic calendar.

This year’s theme was “Pray without ceasing,” taken from I Thessalonians 5:17. The week was marked by a variety of ecumenical events around the world. ❧

With files from Deborah Froese and World Council of Churches.



Tim Froese, executive director of Mennonite Church Canada Christian Witness's International Ministries, right, speaks with participants at a Week of Prayer for Christian Unity event in Winnipeg last month.

Ministering in the ‘far east’

New Brunswick congregation that began with an ad for farmland 30 years ago now includes annual Ten Thousand Villages sales across Atlantic Canada among its ministries

BY DAVE ROGALSKY

Eastern Canada Correspondent
NEW HAMBURG, ONT.

I caught up with Marilyn Henderson when she and her husband Eric, co-interim pastors of Petitcodiac (N.B.) Mennonite Church, had “come out west” to New Hamburg last fall. While this would be “central” for most in MC Eastern Canada and “out east” for any of the other area churches, Petitcodiac is isolated from other Mennonite congregations in the “far east” of Canada.

This trip was a holiday for the Hendersons, while previous trips to the area had taken them to the monthly meetings of the transitional pastors group at the MC Eastern Canada office in Kitchener and to the Ten Thousand Villages headquarters in New Hamburg for a tour and training.

The Petitcodiac congregation, established in 1977 by five families, mostly from around Nairn, Ont., has an active outreach into its community and to all of

the Atlantic provinces. While the original families settled close to Petitcodiac—in response to a *Harrowsmith* magazine ad for farmland—congregants now drive as much as an hour-and-a-half to worship and work together. Only two families now live in the village.

The first project the congregation took on was a group home ministry to mentally handicapped adults. While “Opal” still has congregational members on the board, like many institutions begun by churches, it is now a community project with government funding. Opal is not an acronym, but rather refers to the residents as God’s polished works of art.

The Petitcodiac congregation now finds itself heavily involved in festival sales for Ten Thousand Villages. The just-under-\$500,000 in sales last year helped as many as 144 overseas families of four as they produced crafts and household items for the sales. Three years ago, the congregation purchased a store in Petitcodiac to have warehouse space for the sales and

PHOTO COURTESY OF MARILYN HENDERSON



Marilyn Henderson was installed on April 1, 2007, as intentional interim pastor of Petitcodiac (N.B.) Mennonite Church, where she ministers with her husband Eric.

to provide a year-round retail location for Ten Thousand Villages in the area. While volunteers come from “out west” to travel from community to community for the sales, the congregation provides the support work of scheduling, ordering, accounting and a local committee to run the sales.

The 35 to 40 congregants support this ministry and a full-time pastor. They own their own building—a former liquor store—having transformed the former wine racks into mailboxes.

Their purpose statement is an acrostic based on Petitcodiac Mennonite Church’s first initials: “At PMC we seek to follow Jesus as we . . .

- **Practise** Christ-like living,
- guided by **Mennonite** theology

• in a welcoming **Community** of believers.

The Hendersons, originally from the American Midwest and most recently from Virginia, have been helping the congregation establish a vision in preparation for a new pastor-congregation relationship. For the next year the couple will be helping the congregation to discern God's plan to implement this statement by developing a structure and job description for the next pastor. The congregation has had two long-term pastors, separated by transitional pastors.

Petitcodiac Mennonite Church welcomes volunteers in its Ten Thousand Villages program, and should anyone want a "far east" Canadian experience the congregants would welcome folks to move out east and join them. ❧

Growing church provides a 'breath of life'

BY JAKE NICKEL

Special to *Canadian Mennonite*
SASKATOON

After a rather painful "birth" early in 2005, the newest Mennonite congregation in Saskatoon—Breath of Life Mennonite Church—is slowly growing and reaching out to those on the margins of the larger church body.

Breath of Life began when about a dozen people first gathered together in a home for worship—using lectionary readings as the basis of their services—and fellowship. The practice of meeting in homes continues, although at times it gets a bit crowded.

The group began as an offshoot from First Mennonite Church in Saskatoon. According to Breath of Life's group coordinator, Melody Neufeld-Rocheleau, the original members didn't leave First Mennonite with the intention of starting a new church. That was an unexpected by-product of their gathering together to support each other, to be in a place where they could be held accountable for how they lived their daily lives, and to determine



In its nearly three years of existence Breath of Life Mennonite Church in Saskatoon has grown into a close-knit community of believers reaching out to those on the margins of the larger church body.

how Christ could become manifest among themselves and in the community. This may take the form of listening to, and helping, each other.

An annual covenanting service allows congregants to join the church at various levels of commitment: guest, student (from high school and university students to seekers who wish to discover what Breath of Life is all about), intern, supporter and member.

Treasurer-elect Nola Schofield says she had been going nowhere in her spiritual life before joining Breath of Life. But her

experience of giving leadership to the church's youths has turned that around, she says. It has changed her outlook on life, as she is beginning to see and feel the passion of Jesus. Several new youths now attend the group because they feel accepted and at home, Schofield reports, adding, "Bible study has become relevant [for the youths]. It speaks to them where they are at."

Breath of Life is appreciative of the support it has received from Mennonite Church Saskatchewan, to help it navigate through uncharted waters. ❧

❧ Briefly noted

Eden Health Care Services names James Friesen as new CEO

WINKLER, MAN.—James Friesen has been appointed as the new chief executive officer (CEO) of Eden Health Care Services effective January 2008. Friesen has served Eden and its supporting constituencies for the past 26 years in different capacities—for a total of 20 years as a staffer and director of Eden Residential Care Services and, since 2001, as director of development for the Eden Foundation. He has been the instigator and organizer of Eden's very successful "Head for the Hills" annual bike event and is a founding member of the Psychosocial Rehabilitation Associations in Manitoba and Canada. Friesen and his wife Sharon are active participants of Pembina Fellowship.

—Eden Health Care Services Release

Breaking the habits of defective sermons

The excellence of preaching is measured by the discipleship of the congregation in the world

BY JOHN LONGHURST

Canadian Mennonite University
WINNIPEG

What are the seven habits of highly defective sermons? The first bad habit is “not taking enough time with the biblical text,” said Tom Long, professor of preaching at Candler School of Theology in Atlanta, Ga., at the bi-annual Church in Ministry Seminars at Canadian Mennonite University (CMU).

The other bad habits he listed include:

- Not paying enough attention to the needs of listeners;
- Not having a strategy for using illustrations;
- Being afraid to use theological language for fear that people won't understand it;
- Not taking seriously the collision between the gospel and culture;
- Not giving people attainable ethics—practical things they can do after hearing the sermon; and
- Not proclaiming the presence of God in the world.

Long was the keynote speaker at the mid-January event entitled “The Witness of Preaching.” Over 160 people attended one or both days, with participants coming from a variety of denominations and from as far west as Kelowna, B.C., and as far east as Ottawa.

Long went on to say that a preacher's task is not to capture the congregation's interest. “At the beginning of the sermon, you already have it,” he said. “The goal is not to lose it.” Preachers should also make sure the sermon has a focus and is easy to follow, he said, adding that preachers should have a clear goal for the sermon.

CMU PHOTO BY JOHN LONGHURST



According to Tom Long, professor of preaching at Candler School of Theology in Atlanta, Ga., the first bad habit in preaching is “not taking enough time with the biblical text.”

He suggested that preachers also need to provide “turn signals” when making a transition from one section of their sermon to another. “You don't need them,” said Long. “You're driving—you know where you are going. But the people who are following you don't know.”

The preacher's task is complicated, Long said, by the fact that culture today does not support religion: “The grand certitudes have been called into question. People don't automatically give assent to everything they hear. We have to be seeking a hearing each time we speak.”

During a question-and-answer session, Long, the author of several books on the art of preaching, was asked how he judged the success of a sermon. “The excellence of preaching is measured by the discipleship of the congregation in the world,” he said.

Other topics addressed by Long included “Engaging the biblical text in preaching”; “Preaching in a windstorm: Speaking gospel in today's culture”; and “The promise and peril of narrative preaching.”

In addition to Long, other sessions included an address by CMU professor Dan Epp-Tiessen entitled “What Is God doing through our preaching?” and a chapel for students with Ruth Preston Schilk, pastor of Lethbridge (Alt.) Mennonite Church, and Marvin Dyck, pastor of Crossroads Mennonite Brethren Church in Winnipeg, who talked about what keeps them in pastoral ministry. ☘

Ontario, Quebec churches mark pastoral changes

BY LISA WILLIAMS

Mennonite Church Eastern Canada
KITCHENER, ONT.

Beginning new pastoral journeys over the past few months are: Ruth Anne Laverty at Mannheim Mennonite Church; Darren Kropf at Breslau Mennonite Church; David Dyck at Leamington United Mennonite Church; Jim Brown at Riverdale Mennonite Church; Kendall and Charleen Jongejan Harder at Valleyview Mennonite Church; Juanita Laverty at Hanover Mennonite Church; Rudy Wiens at Mississauga Mennonite Fellowship; and André Ouimet at Église évangélique Mennonite de Joliette and Église évangélique Mennonite de Rawdon.

The Jongejan Harders, Juanita Laverty, Stephen Cox (Niagara United Mennonite) and Ouimet have marked a milestone in their own journey in ministry as they have been Licensed Toward Ordination within the Mennonite Church. David Dyck was Licensed for Specific Ministry.

Interim pastors provide an important service to MC Eastern Canada congregations, bridging the time between one pastor's departure and another's arrival, allowing for a time of transition as the congregation prepares for the next stage of its life. Several interim pastors and congregations have begun this journey of transition: Gord Alton, Jane Kuepfer, Dave Rogalsky and East Zorra Mennonite Church; Gordon Martin (interim supply) and Milverton Mennonite Fellowship; Tanya Dyck Steinmann and Erb Street Mennonite Church; Renee Sauder and Elmira Mennonite Church; and Michael Strain and Leamington United Mennonite Church.

MC Eastern Canada celebrated with Markham Chinese Mennonite Church, which ordained Paul Mo; Harrow Mennonite Church, which ordained Greg Yantzi; and North Leamington United Mennonite Church, which ordained Cathrin van Sintern Dick. ☘

A mega-church for Janzen

Sherbrooke congregations bid farewell to senior pastor who has become MC B.C.'s executive minister

BY WALTRUDE GORTZEN

Special to *Canadian Mennonite*

VANCOUVER, B.C.

For congregants of Sherbrooke Mennonite Church, Jan. 1 rang in not only the new year but the beginning of 40th anniversary celebrations for the church that will be held over the next 12 months.

The celebrations began on Jan. 20, when senior pastor Garry Janzen was given a surprise send-off. Janzen had been with the congregation since August 1998, but was recently appointed as executive minister of Mennonite Church B.C. His full-time duties with the area church began on Jan. 1.

The English worship service that Sunday began like any other, with morning greetings and worship singing. Tim Kuepfer, senior pastor of Sherbrooke's daughter church, Peace Mennonite Church in Richmond, was guest speaker, but other than that nothing out of the ordinary was noticeable.

After the sermon, though, the Sherbrooke Korean Mennonite Fellowship started to sing as they processed into the sanctuary. They sang especially for Janzen, with their thanks and appreciation very evident on their faces. After the song, Sherbrooke chair Fredd Wall introduced a PowerPoint presentation that had been prepared for the occasion by Janzen's son Jonathan, and he invited congregants to express their thanks, blessings and appreciation.

Those taking turns at the microphone included Rev. Erwin Cornelsen, Sherbrooke's first senior pastor; past chair Wally Gortzen, who spoke about how Sherbrooke's history could be defined in three stages, with a few short breaks in between:



Garry Janzen, left, tries to open a music box, a farewell gift from the Sherbrooke Korean Mennonite Fellowship, with the help of Korean pastor Nak Sun (Knocks) Kim. Also pictured are Sherbrooke church chair Fredd Wall and Diane Janzen.

1. The formative years with Cornelsen;
2. The years with Henry Kliever, during which the English-speaking group slowly became the bigger and stronger group at Sherbrooke; and
3. The years with Janzen, during which the House of Refuge for people recovering from drug and alcohol addiction, and multi-ethnic worship groups, were both introduced.

Parting gifts were presented to Janzen from the congregation and from the Korean group, and then Janzen and his wife Diane were invited to kneel while a

prayer of blessing was said for them with the laying on of hands.

In response, Janzen related a recent conversation he had with his wife. "With all the hopes and dreams you have for the church, you should have applied for a position at a mega-church," she told him. He replied, "I don't like mega-churches!" He told the Sherbrooke congregation, though, that with his appointment to MC B.C., "now the Lord has given me a mega-church." ❧

Waltrude Gortzen is a member of Sherbrooke Mennonite Church.



Baptisms, ordination highlight service

Burkina Faso churches in need of more leaders

BY JEFF WARKENTIN

Mennonite Church Canada
OUAGADOUGOU, BURKINA FASO

It was a rare chilly and windy morning in Ouagadougou for the first baptisms in the little church known as Foyer Évangélique Mennonite de Ouagadougou.

Four pastors from the western part of the country—the centre of Mennonite work in Burkina Faso—participated in the service. Pastor Coulibaly exhorted the baptismal candidates using Paul's instruction in II Timothy 4:2-5: "Proclaim the message; be persistent whether the time is favourable or unfavourable . . . endure suffering, do the work of an evangelist, carry out your ministry fully." Speaking of the many false doctrines that the world is following, Coulibaly urged the congregation to teach "holy" doctrine. "Uphold it, follow it, exalt it," he implored.

The soon-to-be-baptized disciples faced the first of many new challenges ahead by confronting the weather. After singing and shivering for an hour, they were immersed

in a large tub of cold water before emerging in the cool breeze to be welcomed as part of the congregation. The baptismal ceremony was followed by a communion service.

The worship service also included the ordination of a pastor, Calixte Bananzaro, with his wife Noélie. They have been invaluable in the life of this new faith community.

The Mennonite Church in Burkina Faso, known as Église Évangélique Mennonite du Burkina Faso, is in need of leaders, but the pressures on students, some of whom have never set foot in the big city before leaving their native villages, are immense. Not only do the hopes for the future leadership of the Mennonite Church rest on their shoulders, but also the hopes of their villages, whose wishes for success in the job market can compete for priority against the goals of the broader church, since pastoral roles are not high-income jobs.

The church in Ouagadougou provides lodging for these students in their first two



Church leaders, including MC Canada Christian Witness volunteer Jeff Warkentin, standing right, lay hands on Calixte and Noélie Bananzaro as they are commissioned for continuing work in the Foyer Évangélique Mennonite de Ouagadougou congregation.

years of schooling in the city, so that they can get their feet on the ground and retain ties to their home congregations and churches. It is also working at developing a library of francophone Anabaptist literature as well as other faith-building books.

Although talk of denominations is downplayed in the Burkina Faso context for the sake of church unity, many Anabaptist principles are being followed nonetheless. Leadership, preaching, worship leading, visitation and other tasks are shared among the believers. Congregants are encouraged to say what the Spirit has put in their hearts regarding the given Scripture passage during Bible studies and what was said during the Sunday morning sermon. ☿

Jeff and Tany Warkentin are Mennonite Church Canada Christian Witness volunteers serving in Burkina Faso. They have been serving with Foyer Évangélique Mennonite de Ouagadougou since the summer of 2006, working mainly with university students who have come from surrounding rural villages to further their education.

PHOTO BY SHELDON SAWATZKY



Representatives from the Asia Mennonite Conference (AMC) have decided to move ahead on an "outline of merger" with Mennonite World Conference (MWC). According to the proposal, AMC will be known as the Asia Caucus within the structure of MWC and comply with the MWC constitution. Within the Asia region it will continue to carry the name "Asia Mennonite Conference" in its communication and program involvement. As part of the AMC merger proposal, it will assume responsibility for the formation of an Asian regional mission fellowship related to Global Mission Fellowship. The Asia Mission Fellowship may include members not part of AMC or MWC.

GOD AT WORK IN THE WORLD

MCC wants American war resisters permitted to stay in Canada

BY AARON EPP

National Correspondent
WINNIPEG

Mennonite Central Committee (MCC) Canada has endorsed a statement asking the federal government to allow American conscientious objectors (COs) to the Iraq war to apply for permanent residency from within Canada.

While it was once possible to do so, tougher immigration laws and criteria

implemented in the past three decades now prohibit it.

The statement, which was also endorsed by the United Church of Canada and the Quakers' Canadian Friends Service Committee, was released Jan. 26 during a public demonstration in support of conscientious objectors at Bloor St. United Church in Toronto.

"It would be unnatural for us not to be involved in something like this," said MCC

Canada executive director Don Peters, noting that Mennonites have a "strong history" of conscientious objection. Endorsing the statement "is a natural extension of what MCC is, in terms of our peace work," and "right in line with . . . who we are as an institution, and who we are as Mennonites."

Bill Janzen, the director of MCC's Ottawa Office, helped edit the statement. He said MCC also made a presentation to the Standing Committee on Citizenship and Immigration on Dec. 6. "Essentially, we said that since Mennonites have benefited so enormously from Canada's generous conscientious objector provisions, . . . we should speak out for people who are in somewhat comparable circumstances," Janzen said.

Muslim conscientious objector allowed to stay in Canada

BY BILL JANZEN

Mennonite Central Committee Canada
OTTAWA

Can a Muslim be a conscientious objector? For Erkan (his first name) the answer is yes. Just before the end of 2007 he learned that his application for permission to stay in Canada on humanitarian and compassionate grounds was approved.

Erkan grew up in Turkey, where military service is compulsory and conscientious objection or alternative service are not allowed. Instead, people who claim to be conscientious objectors are usually sent to prison, some on a repeated basis. Some have been tortured. And when not in prison, they are still deprived of significant rights.

To avoid this fate, Erkan came to Canada in 2001 and applied for refugee status. However, the federal government's Immigration and Refugee Board refused him, as did the courts, stating that prosecution under a conscription law is not persecution. It was his subsequent application on humanitarian grounds that was successful.

A Muslim, Erkan says his journey to become a conscientious objector started in high school and continued in university as he learned of the Hizmet movement and of two Islamic spiritual leaders who called on people to become more devout, more humble, more reliant on God and more peaceful, while recognizing the common humanity of all people.

To avoid trouble with the Turkish authorities, who became suspicious of such movements and took actions

against them, Erkan went to the U.S., where he enrolled at John Brown University, an inter-denominational Christian school in Arkansas. There, many of his friends were Mennonites.

It was from these Mennonites that Erkan first learned about conscientious objection, an idea that resonated deeply with him. He felt it was in harmony with the particular Muslim teachings that had so influenced him in Turkey. He also developed a new appreciation for teachings that appear in some Islamic sources that state, "It is better to be killed than to kill," and, "To kill one person is like killing the whole of humanity."

While at John Brown, where his studies included courses on Christianity, he wrote several critical articles about the human rights situation in Turkey. That brought him to the attention of an ultra-nationalist Turkish group active in the U.S., he says, so he consulted a lawyer and came to Canada, where he applied for refugee status.

The journey from that first application in May 2001 until the favourable ruling late last year was difficult at times. To help his cause—after learning of it in 2006—the MCC Ottawa Office sent letters to the Minister of Citizenship and Immigration, and worked on his behalf in other ways.

In a Dec. 6, 2007, appearance before the Parliamentary Committee on Citizenship and Immigration an MCC representative acknowledged that Mennonites had benefited enormously from Canada's generous conscientious objector provisions and asked that people like Erkan be admitted on that basis.

Erkan currently lives and works in Ottawa and plans to go back to university when he can afford to do so.

Bill Janzen is director of the MCC Ottawa Office.

The parliamentary committee adopted a motion recommending that the Canadian government immediately implement a program to allow American war resisters and their families to stay in Canada. It also called for an immediate halt to deportation proceedings in these cases.

Until the program comes into effect, however, court martial before a military tribunal and, potentially, years in prison, await American COs if they are returned to the U.S.

Jane Orion Smith, general secretary of the Canadian Friends Service Committee, estimates there are around 40 COs who are refugee claimants. ❧



PHOTO BY JOHN BONNAR

Children hold a sign that reads, "Let my friend stay," at a demonstration in support of conscientious objectors in Toronto.

School kits fuel passion to help others

BY GLADYS TERICHOW

Mennonite Central Committee
CALGARY

Twenty-two-year-old Simon Eng has already touched the lives of 10,000 children around the world and he wants to help a lot more. Eng began packing school kits for Mennonite Central Committee (MCC) Alberta in November 2006. Fourteen months later, he had reached the milestone of 10,000 school kits.

"That's close to 14,000 kilograms of school supplies," says MCC Alberta material resources coordinator Debbie Sandland. A celebration marking the milestone was held last month.

Eng was born with Down Syndrome. Despite limited communication skills he clearly articulates why he packs school kits for MCC. "Poor countries, poor people and poor children—I want to help them,"

he says.

Eng works in the material resources centre through a partnership with the Columbia Training Centre Community Access Program. His community rehabilitation worker, Edwin Juarez, says Eng has a passion for helping others and packing school kits fuels this passion.

His first volunteer position with MCC was working in a thrift shop, a position he filled from May 2004 until November 2006. Eng enjoyed working in the thrift shop and could perform other tasks for MCC, but he now wants to spend all his time packing school kits.

"He is so energetic. He doesn't waste a minute when he comes here," says Juarez. "Simon has disabilities, but he also has a passion to help others. For him, helping kids go to school is very important. He sees the school kits as a gift for children whose economic situation doesn't allow them to buy school supplies."

Sandland says Eng's commitment to packing school kits is inspiring and encouraging. "He loves what he is doing. That is so evident by his enthusiasm and dedication," she says, noting the challenge is getting enough donations of school supplies to keep him busy.

Juarez is personally touched by Eng's commitment to packing school kits and by MCC's efforts to help others. "I think this is a wonderful way to show solidarity

with poor people overseas," he says. "For me, this project has big meaning because I came to Canada from Guatemala 15 years ago. This work is very special because I come from a poor country and I know the meaning of these school kits. For me, this is something great."

MCC ships more than 185,000 school kits a year for distribution in a number of countries, including Honduras, Congo, Haiti, Serbia, Ukraine, Bosnia, Nicaragua, Iraq and Sudan. ❧

❧ Briefly noted

Et Cetera Shoppe celebrates silver anniversary

LEAMINGTON, ONT.—The Mennonite Central Committee (MCC) Ontario thrift store in Leamington, known locally as the Et Cetera Shoppe, turned 25 last fall. Shop volunteers, who number well over 100, celebrated with coffee, cake and live music in a festival tent behind the store. Since 1982, the shop has contributed more than \$2.36 million to MCC.

—Et Cetera Shoppe Release

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Kenyan Mennonites traumatized but safe

BY FERNE BURKHARDT

Mennonite World Conference
KISUMU, KENYA

Although the death toll in the weeks following the disputed Dec. 27, 2007, Kenyan election now sits in the hundreds, all Kenyan Mennonite Church members are reported safe, although a few have been displaced because they were living in areas where the majority of residents are from other tribes, and some have lost



Burned-down houses and looted shops are a common sight in Kenya's Rift Valley in the wake of post-election violence in the previously political stable country. The collapse of tourism and exports is the economic face of the crisis.

their tools.

Kisumu, Kenya's third largest city that is located in the country's western region,

has been the centre of much of the post-election violence. Hundreds are dead in Kisumu alone and many major businesses are totally gutted.

"People have been maimed and traumatized, and are in urgent need of assistance," said Bishop Philip Okeyo, general secretary of the Kenya Mennonite Church. "We hope the situation will get back to normal soon."

In Songhor, Mennonite Bishop Clyde Agola of the Kisumu East Diocese, said that more than 1,500 refugees from the region had camped at the local police station for protection. Some 700 of these refugees are children. All are in desperate need of water, food, shelter and medicine. They fled with only the clothes on their back.

Mennonite Bishop Dominic Opondo is working with some 2,000 refugees in Kisumu West District. Olepos Mennonite Church, 160 kilometres west of Nairobi, is caring for a thousand refugees, half of

Waiting for a thaw

Kenyan student hopes for warmer temperatures in Canada, while praying cooler heads will prevail in her war-torn homeland

BY SUSAN FISH

Conrad Grebel University College
WATERLOO, ONT.

Imagine waking up in the small, rural home you share with your aunt. You get up and vote in the election everyone has been so hopeful about, the election that will bring much-anticipated change in your country. Then you hop on a bus and take the long, bumpy drive to the plane that will take you to another country for a year. But as you arrive at the airport, you sense the mood of your country has changed to one of anxiety. There are no election results yet and the delay cannot be explained.

You climb on the plane and fly halfway around the world, far from the warm life you knew on the shores of Lake Victoria in Kenya, to the heart of snowy Canada. When you arrive, you find out that your beloved country has shockingly erupted in post-election violence. Part of you longs to go home and part of you has never been more convinced that you are in precisely the right place.

Such has been the experience of Rose Ong'ech, a 26-year-old community worker at the Ugunja Community Resource Centre in western Kenya. She arrived in Canada at the end of December to study for

a year in the Peace and Conflict Studies program at Conrad Grebel University College.

Learning about peace and methods of conflict resolution has never been more urgent or important to Ong'ech, who learned that friends of hers have been shot and killed in the violence. Her studies, she believes, "will allow me to build on my conflict resolution skills and bring this back to the community in Ugunja and Kenya now that peace is most needed."

She hopes to use what she learns at Grebel when she returns to Kenya and resumes working on women's advocacy issues and coordinating 16 other community resource centres working with the one in Ugunja. "Many women in Kenya struggle with having their land taken by relatives, or with physical abuse," she says. "I want to learn skills in conflict resolution that will help me to help women develop the skills they need to respond to these problems."

In the meantime, Ong'ech is adjusting to life in Canada. "It feels different to be miles away from home, especially when things like weather, food, roads and others are different. When I say I am freezing, I am told, 'Rose, this is nothing. This is just a sneeze of cold. Wait until you see real winter!' So I am looking forward to summer."



Ong'ech

whom are children.

Luo tribal members Rebecca and Joash Osiro were forced to leave their home in Nairobi that they rented from a person from the Kikuyu tribe. She has been an active leader with African Anabaptist Women Theologians, an inter-country group facilitated by Mennonite World Conference and a recipient of a scholarship for seminary study from MC U.S.A.'s Mennonite Women. The Osiros are reported to be living in cramped quarters with a relative.

On Jan. 6, a small group met at Mathare North Mennonite Church in Nairobi, whose members are of mixed ethnicity. Many members did not come from their rural homes because of fear and a lack of transportation. A band of youths interrupted the service, demanding payment for having "protected" the compound during the previous days. The worshippers were able to thank the youths for their "services" and to convince them to accept the small offering they had collected. No one was hurt.

A few tribally mixed villages are not fighting, but where they are, Christians are risking their lives offering care and

protection for their "enemies" from other tribes. Obtaining food and cooking fuel is difficult because many shops have been burned.

Mennonite Central Committee (MCC) has been supporting a Kenyan peace organization, Nairobi Peace Institute, that is working to mediate the current conflict between Kenya's rival political parties (see "A vote for peace," Jan. 21, page 17). MCC has also provided \$5,000 to help the Anglican Church of Kenya give personal hygiene items to about 4,000 people near Eldoret, and a further \$5,000 to help Kenya's National Council of Churches provide rice, beans and cooking fat to about 5,000 people near Kisumu.

Cathy Bowman, an MCC Kenya representative, said that MCC is planning to increase its support for Kenyan peace organizations that work to resolve conflicts across ethnic and political lines. "People are recognizing that reconciliation is going to take a long time and that this is something that needs to be done," she said. ❧

With files from Eastern Mennonite Missions and Mennonite Central Committee.

A new record

Ten Thousand Villages Release
NEW HAMBURG, ONT.

Ten Thousand Villages Canada's annual Living Gift campaign over the Christmas holidays raised \$1.3 million, breaking all previous fundraising records.

Donations collected through the campaign will help people around the world who are living in poverty to meet their basic needs. While in previous years goats topped giving lists, trees and care for orphans proved favourites this season.

According to spokesperson Ingrid Heinrichs Pauls, "Living Gift purchases were up 33 per cent over last year. This confirms our belief that Canadians really want to do something worthwhile with their shopping dollars."

With a network of 50 Fair Trade stores across the country, Ten Thousand Villages found that people in Alberta and Manitoba were particularly interested in alternative gift-giving. Donations increased across all provinces, however, and residents in rural areas were just as likely to support the campaign as urban dwellers.

In the coming months, Bangladesh, Afghanistan and Cambodia, among other countries, will begin receiving some 36,333 Living Gifts. Roughly translated, this means:

- 677,330 fruit and forest trees will be planted;
- 12,827 orphans will benefit from getting healthy meals;
- 11,279 goats will help families to farm;
- 4,744 classrooms will receive tools for learning; and
- 771 barnyards will be filled with a cow, a goat, a pig, a sheep and 18 rabbits.

The Living Gift Festival takes place every December at Ten Thousand Villages. Proceeds go to support the relief and development work of Mennonite Central Committee.

Ten Thousand Villages works with artisans who would otherwise be unemployed or under-employed, providing sustainable income through Fair Trade. This income helps pay for food, education, healthcare and housing. ❧

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Standing up for peace

Manitoba Mennonites work together to make sure the church's peace stance is not forgotten in light of Canada's Afghanistan mission

BY EVELYN REMPEL PETKAU

Manitoba Correspondent
WINKLER, MAN.

Whatever happened to Jesus' teaching to "love your enemies," wonders Lorne Friesen, a recently returned Christian Peacemaker Teams (CPT) member. Friesen addressed an audience of more than 100 at Emmanuel Mennonite Church on January 20. "We are willing to die for our country, but not for our faith," he said.

This concern came to the fore in the predominantly Mennonite community of Winkler last fall, when a local school teacher returned from a term of service with the Canadian Forces in Afghanistan to much publicity and more fanfare than this community had seen for a long time.

When Friesen returned in December from his fifth term of service in the West Bank with CPT, John Klassen, pastor of Emmanuel Mennonite Church, did not want his return to go unnoticed. "Both of them are trying to achieve peace in the world, but their methodology is completely different," said Klassen. Throwing a parade for a CPT member did not seem fitting, so Klassen submitted an article to the local paper and invited the community to hear Friesen report on an alternative way to peace.

Friesen, a retired pastor and chaplain, has made five trips with CPT to Hebron. This last trip was the longest, lasting three months—the duration of his visa. He returned before Christmas and is already planning his next trip for later in the year. When asked why he would go to this troubled and violent part of the world, Friesen's response was clear and simple: "Because I'm a Christian. It's part of the gospel. It's what God calls us to do."

"It was about the mid-'90s that I began

Lorne Friesen, a member of Christian Peacemaker Teams in Hebron, the West Bank, takes part in a school patrol in an effort to provide safe passage to Palestinian students on their way to and from school past Jewish settlers and the Israeli military.



PHOTO COURTESY OF LORNE FRIESEN

to feel I wanted to do something more to be faithful to the non-violent teachings of Scripture," he told the audience. After some work with Mennonite Disaster Service and Mennonite Central Committee, Friesen took a training session with CPT in Winnipeg in 2002. "It felt right and I made my first trip to Hebron in December 2002," he explained.

Friesen has spent most of his time at the small village of At-Tuwani. "Travelling the eight-mile [13-kilometre] road from Hebron to At-Tuwani is a two-hour trip that takes you back 500 years," he said. "It is an ancient Palestinian community of 11 or 12 families who tend their sheep and goats, and harvest olives. The Israeli military is creating a major crisis for this community, including many obstructions for the children to go to school."

Accompanying the children to and from school takes much of his time when in the West Bank. His presence not only gives the children a greater sense of safety, but even the Israeli soldiers feel greater protection from terrorist attacks.

"In our day-to-day role I think sometimes the soldiers change their behaviour when we are observing," he said. "In At-Tuwani village our presence is an incentive to farmers to remain on the land and a deterrence for [Jewish] settlers to take over."

Friesen is troubled by the lack of outrage to the violence and injustice in the world. "We become numb and callous to the violence around us," he said. "We fail to protest. . . . Churches have been far too silent

and negligent on the biblical doctrine of nonviolence.

"9/11 became a mirror for the church, revealing that people do have a very soft commitment to nonviolence. As soon as there is any threat to our security, we abandon our commitment to nonviolence. That really scares me."

George Ens shares Friesen's concern. He was part of a delegation of five Winkler Mennonites who met with the past and present mayors of the community after the town hosted a parade in honour of the returning soldier/Mennonite history teacher. "We confronted them with the fact that this is a Mennonite community with a history of a commitment to a peace position and this was ignored," Enns said, adding, "They argued that there was nothing inconsistent with this and the Christian faith."

Bernie Loepky has put together a "Power of Peace" concert that has travelled to four communities in Manitoba and there are plans for several more, including some outside the province. The concert combines storytelling and singing to communicate the message of peace. Offerings from these concerts go to the building of a cairn to commemorate conscientious objectors in World War II and to the development of educational resources on peace.

After one of the concerts, a minister said, "I realize we have failed our young people. We haven't been teaching peace." ❧

GOD AT WORK IN US

PERSONAL REFLECTION

Language learning

A metaphor for how the church should be, ESL teacher believes

BY MARK WIEHLER

Mennonite Church Canada
SEOUL, SOUTH KOREA

Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it" (Luke 18:17).

I have been teaching English in Seoul now for two months, and I have come to the conclusion that I don't know English. Sure, I can talk about what I did today, what I will do this weekend, and at least sometimes I can accurately convey my emotions to friends or family. But I really don't think I know English.

In the last two months there have been numerous times when students have asked me, "Why is that sentence like that?" I look at the sentence on the board, ponder for a few moments, and find myself at a loss for words and having to say, "It just sounds better that way," or, "It's more natural this way."

It's not easy. Try explaining—in a simplified way—the difference between "I worked," "I had worked," "I was working," "I had been working," and "I have been working." I know the difference instinctively, but it's hard to explain the grammatical rules surrounding it, especially to English learners who don't have a lot of experience with the language. Even if I could teach perfect grammar, I would still have to teach emphasis and intonation, something that I don't think can be taught through explanation.

So while language learned from a textbook is accurate, it can still sound unnatural. A student who writes, "I prepared hastily for my exams," may be correct, but I think, "I crammed for my exams," sounds more natural.

Most of the students say they study with native speakers because they want

Mark and Vanessa Wiehler are Mennonite Church Canada Christian Witness workers in Seoul, South Korea, where they teach English at Connexus, a ministry of the Korea Anabaptist Center.

to sound like a "natural" speaker. Essentially, they are looking for the subtleties of language and these become some of the most important parts of our class. Sarcasm is one example of this. There are no rules for sarcasm, as far as I know, and it can only be taught through examples, through experience and participation.

Grammatical rules of how we should talk indeed help in language learning, but I see participation and experience with others as the true learning experience. Experiencing the language, discovering its subtleties and building relationships are how we learn language. Children learn from example; they are not taught to talk through endless lists of rules explaining prepositions, verb forms and time clauses, but rather through observation and imitation.

I think that language learning could be an informative analogy for how the church should be. The world is not going to learn what the church is through long theological descriptions. We can define the church as Christ's body, but does that have any meaning outside of the church, where the languages of competition, selfishness and war dominate?

People are not going to experience the love of Christ through a theological understanding of what it means to be a Christian, where such descriptions can dangerously become exclusive and damaging. Rather, experiencing Christ's gift is about participation in the church through community, liturgy and relationships. As Christians, we must experience church to learn about it, just as we must participate in language to become fluent.

If we can enter the church as little children and learn through participation, then we can truly begin to understand what it means to be a part of the body of Christ. ☸



MC CANADA PHOTO BY DAN DYCK

☸ Briefly noted

New pastor installed at Black Creek UMC

BLACK CREEK, B.C.—A snowy weekend couldn't dampen the enthusiasm of members of United Mennonite Church here who installed their new pastor, Steve Isaac, on Jan. 27. Mennonite Church B.C. executive minister Garry Janzen presented the installation message, comparing it to the time when David thought he would build the temple, but God had appointed Solomon to carry out the task. Working together, David prepared for the work and Solomon built it—a good analogy, Janzen said, of pastor and congregation working together. After being installed, Isaac served communion to the congregation. Isaac attended New Brunswick Bible Institute and, during a fourth-year internship in Manitoba, was introduced to Mennonites. He has served as associate pastor in a Baptist church in Sault Ste Marie, Ont., and has been involved in ministry to campers, seniors and prisoners. "I anticipate great things from God, and believe he will bless the community I reside in through the wonderful congregation he has chosen for me to lead and grow with," Isaac said.



Isaac

—BY AMY DUECKMAN

Covenant renewal

Sabbatical at AMBS allows former B.C. conference minister to study covenant making—and keeping—for nine weeks

BY NATHAN RAMER

Associated Mennonite Biblical Seminary
ELKHART, IND.

After completing seven years as conference minister of Mennonite Church British Columbia, Henry Kliewer wanted to renew himself and his ministry. Associated Mennonite Biblical Seminary (AMBS) hosted Kliewer while he was on sabbatical through one of the components in the AMBS Engaging Pastors program.

As conference minister, Kliewer worked with 34 different congregations, all of which he could have felt welcomed in and comfortable worshipping in. “I came to

see all the pastors of the churches in the conference, whether they were a senior pastor, youth pastor, associate pastor and even other staff, as the particular members of my congregation,” he said.

Sabbatical provided the time and space for Kliewer to grow and evolve in his ministry transition after completing the conference minister post. “I wanted space to reflect on my past seven years, space to grieve appropriately, a time for rest,” said Kliewer, who stayed on the AMBS campus for nine weeks.

When facing those life transitions it is valuable to have the means to process, which in Kliewer’s case is where AMBS and its Engaging Pastors program came in. “With uncertainty, anxieties bubble up,” Kliewer said. “You have to live in the present with gratitude and take the steps you have. There are times of wilderness, but that’s important, like Jesus’ temptations.”

Interaction with the AMBS community was a blessing to Kliewer. Although he missed his wife Nellie, he recognized that

is part of his journey and he valued being on campus with people from other walks of life who are passionate for Jesus.

Kliewer engaged with a great deal of biblical study at AMBS as well. His particular focus over the nine weeks was on covenant and how God has chosen to reveal himself through the form of covenant. “I am fascinated with the whole area of covenant making,” he said. “Covenant keeping, breaking and renewing.” To Kliewer, the word “covenant” is more than a noun, it



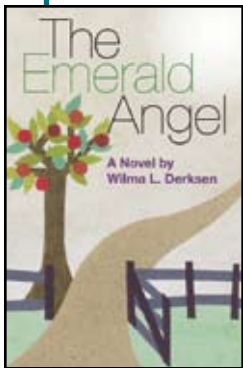
Kliewer

becomes a verb: “We live out the covenant daily; it is a process within and without us.”

Studying and reflecting on covenant led Kliewer in his continually growing faith. “I’m coming to see that the God of the Old Testament is the same God as the God of the New Testament,” he said. “The covenant of the Old Testament is not separated from the new covenant. God’s character is gracious, compassionate and loving. Everyone has a desire to be part of something. That’s why we join bowling leagues or certain clubs. The question and interesting piece is that we have the choice to what we belong—and the church is the most wholesome place to belong; we are wired internally for covenant.”

The topic of covenant is so important to Kliewer partly because of the role he believes it will play in the future of the church. “We are in need of covenant,” he said. “It is a crucial piece of church of today if you look at North American Mennonites. It is the renewal of personal and corporate relationships.”

Sabbatical has also been a chance to slow things down a bit. Kliewer enjoyed the opportunity to have some time to rest. “I’m doing my share of reading and having conversations,” he said. “There has been a lot of new input for me with students and faculty. But part of it is letting the soul catch up with the rest . . . the body and the mind. I’m learning that Sabbath can happen in the midst of busyness, and we have to foster space where we can practise that.” ❧



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.

By **Wilma L. Derksen.**

Paper, 120 pages, \$11.99

Dancing Through Thistles in Bare Feet: A Pastoral Journey

Gary Harder reflects on 42 years as a pastor. With deeply personal stories, he recalls the surprises of God’s mysterious healing work. Amid the chaos of people’s lives, Harder finds God is often present in unexpected ways. Harder creates a candid and lively conversation between experience and reflection; between the biblical witness and the stark reality of conflict in the church.

Paper, 130 pages, \$15.99

ARTBEAT

Students illustrate human dignity

By AARON EPP

National Correspondent
WINNIPEG

In Matthew 18, Jesus demonstrates how adults can learn about faith from children. Ray Dirks, curator at the Mennonite Heritage Centre Gallery, believes adults can also learn about dignity from them.

As part of the gallery's ongoing Invisible Dignity Project, an exhibition of art by middle- and senior-year students from River East Transcona School Division debuted. Begun last year, the project consists of a series of exhibitions, concerts and other events on the theme of human dignity.

When Dirks was asked to join the project's organizing committee, he suggested getting schools involved. "Teachers and, so importantly, students have reacted with great enthusiasm," he said.

The work exhibited ranged from black and white photography to silk art snowflakes to portraits students created of people they believe have dignity.

"I learned that everyone has dignity inside them," said Belle, a Grade 8 student. "Sometimes they just hide it, so you have

PHOTO BY DEBORAH FROESE



A student displays her snowflake art at the Invisible Dignity Project student exhibition in Winnipeg.

to bring it out in them."

Taking part in the exhibit "meant a lot to me," said Lisa, a Grade 12 student. She is sensitive to the plight of people neglected by society and has volunteered at a soup kitchen in Winnipeg's inner city to help.

These sentiments were echoed by a

student named Alexa who, in the write-up accompanying her piece, wrote, "You can't understand human dignity without action."

Dirks is not surprised by the students' insights. "You look at pop culture and it fills you with despair, because it's largely about material things and celebrities who are doing nothing important," he said, adding, though, that "if you go to schools and let kids wrestle with issues, you'll find they're eager to get involved. ☘

With files from Deborah Froese.

CD REVIEW

Always room for a cello

Symphony Sessions. Steve Bell with the Winnipeg Symphony Orchestra. Signpost Music, 2007.

REVIEWED BY AARON EPP

Steve Bell is one of Canada's most successful independent musicians. The Winnipeg-based singer-songwriter has sold in excess of 250,000 records and CDs since releasing his first solo album, *Comfort My People*, in 1989. He has won numerous awards, including two Junos, and has been called "a Canadian musical treasure" by no less than *Billboard*, an American trade paper devoted to the music industry.

On *Symphony Sessions*, his latest CD, Bell collaborates with the Winnipeg Symphony Orchestra (WSO). The CD comes after what was supposed to have been a one-off concert with the WSO in November 2006. It was so well-received, though, Bell decided to record the songs with the orchestra.

From the Beatles to thrash-metal quartet Metallica to whispered-folk icon Sufjan Stevens, the idea of popular musicians augmenting their music with orchestral instruments is not a new one. It's still an exciting one, though, and *Symphony Sessions* gives pianist/arranger Mike Janzen the chance to reinterpret 13 of Bell's best-known songs.

The challenge when arranging orchestral instruments for a rock or folk artist is to serve the song tastefully and make it seem as though the instrumentation was there to begin with. Here, Janzen succeeds masterfully. "The Wellspring" and "Holy Lord" from 1992's *Deep Calls to Deep* are the best examples of this. While the two songs have a certain majesty about them in their original form, Janzen's score elevates them to greater heights of beauty and expectant worship.

Although it borders on overproduction at times—one wonders why Bell didn't just record the November 2006 Winnipeg concert and release that—*Symphony Sessions* is nonetheless an excellent offering from a musician who has always worked hard to ensure that the art he produces is of the highest calibre.

After just one listen to *Symphony Sessions*, even sceptics will agree there's always room for a cello ☘.

Aaron Epp is Canadian Mennonite's national correspondent.



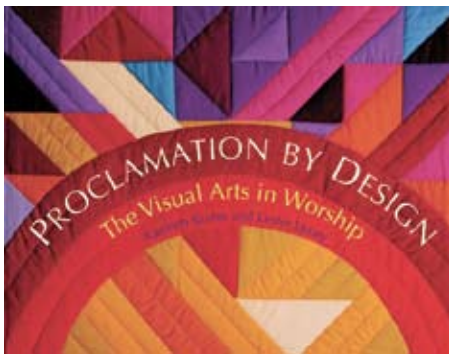
New book catches growing interest in visual art in worship

Mennonite Publishing Network Release
WATERLOO, ONT. / SCOTTDALE, PA.

Mennonites a generation ago used to be nervous about visual art in worship, if not downright condemning. Many assumed that only unadorned worship spaces would keep the Word central, whether spoken or sung.

Such exclusive focus on the verbal and musical arts are not adequate for a post-modern age such as ours, say Karmen Krahn (of Swift Current, Sask.) and Leslie James in their new book, just released by Faith & Life Resources, a division of Mennonite Publishing Network (MPN). *Proclamation by Design: The Visual Arts in Worship* asserts that people today think visually, and that the biblical story has always lent itself to visual expression.

The book, written for worship planners,



pastors and congregational artists, draws from the authors' experiences and training in worship, and from a year of visits and interviews among Mennonite congregations in Canada and the U.S. They found that, increasingly, Mennonite worship planners want to use visual art but don't always know how, or they want more theological grounding for the visual art they do.

Proclamation by Design meets both needs. The back half of the large-format book is a collection of practical and visual resources, including a 24-page catalogue of colour photographs on everything from candle care to organizing a visual arts ministry. The four opening essays offer biblical reflections on the place of art in an Anabaptist understanding of God, the Bible and peoplehood. The book is sprinkled with quotes, stories and photographs from the authors' field work.

As Mennonite worship consultant, seminary professor and project mentor Marlene Kropf notes in her foreword, "Among resources for visual arts in worship, [*Proclamation*] is unique in its focus on Scripture as the organizing centre of worship." That core value and other Anabaptist emphases, such as congregational hermeneutics, make this resource a core resource for Mennonite congregations.

The book is available from MPN online at www.mpn.net or by phone at 1-800-631-6535. ❧

❧ Briefly noted

New CD features CMU ensembles

WINNIPEG—Hope, faith, life, love—those are important words for the Christian faith. They are also the title of a new CD of choral music from Canadian Mennonite University (CMU). *Hope, Faith, Life, Love* features the CMU Chamber Choir, Singers, and Men's and Women's Choruses. It offers a diversity of musical expressions linking hope, faith, life and love to stories and voices of the Christian tradition. The 19 songs include selections such as "Gloria" from *Missa Kenya* (Paul Basler); "Adonai, Adonai" (Srul Irving Glick); "Eine Kleine Gigue" (Mozart); and "Do Not Let Your Hearts be Troubled" (Paul McKay). The CD is part of the celebration of the 50th anniversary of CFAM Radio 950; it was made possible by Elmer Hildebrand, founder and owner of Golden West Radio.

—CMU Release

PHOTO BY DAVE ROGALSKY



Carol Ann Weaver performs on piano, accompanied by long-time collaborator **Rebecca Campbell** on vocals at the *Every Three Children* CD release concert on Jan. 26 at the Conrad Grebel University College chapel. The launch concert also included performers Emma Elkinson on flute, Ben Bolt-Martin on cello, Jonathan Sauder on hand drums, and the Conrad Grebel Chapel Choir conducted by Leonard Enns. The CD title refers to the fact that one in every three African children is impacted in some way by AIDS.

BOOK REVIEW

Practical book leads to theological quandaries

The Legal Guide for Canadian Churches. David Blaikie and Diana Ginn.
Novalis: St. Paul University, Ottawa, Canada, 2006.

REVIEWED BY RUSSEL SNYDER-PENNER

“**W**hat do Canadian churches need to know about the law?”

That question by Justice Huband of Manitoba opens the forward to the book and invites a range of inquiry, both legal and theological. The authors, however, restrict their response to a practical overview of several major categories of Canadian law that may impinge on the administration of a church.

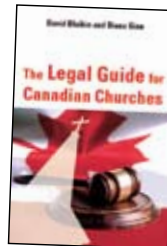
They review the law of corporations and other forms of church organization, employment and human rights law, property law, the law of negligence and the main features of civil litigation. While the book may provide some guidance to church decision-makers, the authors themselves point out that the level of generality of the text—and the complexity and evolving nature of Canadian law—are such that in any particular instance where a non-obvious legal question arises, a church is advised to seek the advice of an expert, whether

Mennonite churches may be unwittingly conforming to the authors’ perspective, as they swiftly adapt to, and become integrated with, Canadian legal regimes. Many churches have, or are being, incorporated; but, as corporations, their governance will be subject to rules and procedures imposed by provincial statute.

It is important to think theologically about that transition. What is the relationship between legal membership in such a corporation and spiritual/theological membership in the church? Are the decision-making rules and assumptions of corporate law appropriate for a church body?

Tax law also has an influence, as the Canada Revenue Agency increases its oversight and regulation of charities, including churches. Most churches are quite happy to provide their members with the benefits of tax-deductible receipts, but in doing so subject themselves to legal restrictions

Tax law also has an influence, as the Canada Revenue Agency increases its oversight and regulation of charities, including churches.



that be a lawyer, tax advisor or employment specialist.

Huband’s question may also invite a theological or pastoral response. That sort of response was not the intent of the book. But the authors’ preliminary view, that “the overarching goal of secular law coincides with the aim and mission of the Christian church,” may also have led them to consider it unnecessary.

In the meantime, Anabaptist/

on their activities. For example, churches that provide sanctuary to refugee claimants may put their charitable status in jeopardy.

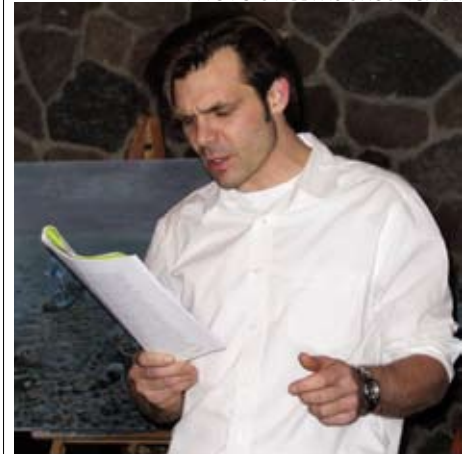
Finally, in the early church, disputes between Christians were not to be resolved on the basis of non-Christian law before non-Christian judges, but by bishops applying church law. While this practice was largely superseded when the state itself

came to be perceived as Christian, should we still endeavour to resolve all kinds of disputes between Christians, including business disputes, within the church? If so, what resources are required to accomplish that?

Questions like these may ultimately play a significant role in defining the relationship between increasingly acculturated Mennonites and the wider Canadian society, and they deserve careful consideration.

Russel Snyder-Penner is a partner in the law firm of Sutherland Mark Flemming Snyder-Penner, in Waterloo, Ont., and is legal counsel for Canadian Mennonite.

PHOTO BY LEWIS BRUBACHER



Conrad Grebel University College was the setting for the launch of the special Fall 2007 issue of *Rhubarb Magazine: Words and Pictures from Ontario*. The launch included displays of art by some of the visual contributors to the issue as well as readings by “mennocostal” poet Natasha Gay Wiebe; David Waltner-Toews, professor in the Department of Population Medicine at the University of Guelph who authored *The Chickens Fight Back*, a book about epidemiology and humanity’s connection with the animal world; and Tom Schiedel (pictured). The issue was edited by Grebel professor Hildi Froese-Tiessen and former *Canadian Mennonite* managing editor Margaret Loewen Reimer. Copies of the issue are available at rhubarbmag.com.

Schools directory

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Briefly noted

Grebel announces 2008 winner of Distinguished Alumni Service Award

WATERLOO, ONT.—Award-winning journalist Ruth Teichroeb was named the 2008 Conrad Grebel Distinguished Alumni Service Award winner. A 1980 graduate of the University of Waterloo, Teichroeb was one of the first students to take a minor in Grebel's Peace and Conflict Studies (PACS) program. After working as a reporter for the *Province* newspaper in Vancouver, she moved to the *Winnipeg Free Press* in 1988 to cover social issues and to write a weekly editorial column. In 1997, she moved to the *Seattle Post-Intelligencer*, where she worked first as an education reporter and in 2002 became a full-time investigative reporter. "The PACS courses I took at Grebel helped me develop tools to analyze why conflicts between individuals and communities sometimes deteriorate into violence," said Teichroeb. "I learned to dig deeper and look for links between individual struggles and systemic injustices, something that has been invaluable in my journalism career." Teichroeb has received more than 20 awards for her writing, including the prestigious Best of the West Award in 2006 for investigative reporting. She is to receive her award during celebrations of Grebel's Peace and Conflict Studies 30th anniversary on Feb. 29.

—Conrad Grebel University College Release

New Religion in Canada Institute created at Trinity Western University

LANGLEY, B.C.—Exploring religion's central role in Canadian history and in the everyday lives of many Canadians has prompted a group of scholars from Trinity Western University (TWU) to create the appropriately named Religion in Canada Institute (RCI). This new institute will serve as a nucleus for religious research and scholarly networking in Canada. Newly established in 2007, the institute will also engage in research projects that will assist religious organizations in Canada conduct their activities knowledgeably and thoughtfully. Such topics of investigation include evangelicalism; faith-based social services; Pentecostalism; religion and ethnicity; religion, culture and conflict; religion and globalization; religion, law and public life; spirituality and health; and women and religion.

—Trinity Western University Release

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Calendar

British Columbia

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

March 15-16: Lenten Vespers with Abendmusik Choir at Emmanuel Free Reformed Church, Abbotsford (15) and Knox United Church, Vancouver (16) at 8 p.m. Donations to Menno Simons Centre.

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

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

March 8: Mennonite Economic Development Associates (MEDA) and Mennonite Foundation of Canada mini-convention at Radisson Hotel, Calgary Airport. For more information contact meda.org or 800-665-7026.

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

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

March 29: Canadian Mennonite banquet featuring western/cowboy poet Doris Daley at Foothills Mennonite. Email foothillsmennonite@nucleus.com to reserve tickets.

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

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

Saskatchewan

Feb. 27: MEDA banquet at Bethany

manor; 6 p.m. Theme: New Orleans after the Storm. Reserve by Feb. 24 to 374-8161.

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 dessert theatre.

March 9: Guys and Pies fundraiser for RJC.

April 5: MC Sask Songfest at First Mennonite, Saskatoon.

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

April 12: Saskatchewan Women in Mission Enrichment Day, "Service and Song" at Battleford United Church.

April 19: MC Sask touring Mission Fest.

June 1-3: Alban Seminar for pastors and church leaders at Shekinah Retreat Centre.

June 13-14: MCC Relief Sale at Prairieland Park.

Manitoba

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 21: The choir at First Mennonite Church, Winnipeg, will present Mozart's *Requiem*, directed by Yuri Klaz at 7 p.m. Call 204-772-2419 for information.

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.

Ontario

Feb. 29: Peace and Conflict Studies of Conrad Grebel University College 30th

anniversary celebration, CIGI Atrium, Waterloo, 7:30 p.m.

Feb. 29: Youth Earth Summit at Rockway Mennonite Collegiate for youth, co-sponsored with MCC Ontario. Register online at rockway.ca/YES.

Feb. 29: Community potato lunch for House of Friendship at St. Andrew's Presbyterian Church, Kitchener, 12 to 1 p.m. with a program at 12:30 p.m.

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 Nostri."

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 2: Wanner Mennonite invites

Briefly noted

Family Business Doctor making a house call in Calgary

CALGARY, ALTA.—Seventy percent of family businesses fail to make the transition to a new generation, but an upcoming workshop will show business owners how to keep their enterprise alive by planning now for a smooth succession. John Fast, the Family Business Doctor, will help take family business owners "from parenting to partnering" during one of three workshops he'll present at "Partnerships, Commitments and Dreams," a one-day mini-convention co-sponsored by Mennonite Economic Development Associates (MEDA) and the Mennonite Foundation of Canada. Keynote presentations at the March 8 event include "Connecting faith, business and development in a needy world" by MEDA chair Dr. Mel Stjernholm of Boulder, Col., and "Everest: Living a dream—A 20-year personal and medical journey" by Dr. Bill Hanlon, pharmacist, family physician, travel and tropical medicine consultant from Cochrane, Alta. Other seminars will focus on smart ways for businesspeople to give, business as a calling, and partnering and investing in developing countries. The event takes place at the Radisson Hotel Calgary Airport. For more information, visit meda.org or call toll-free 1-800-665-7026.—MEDA Release

everyone to join Settlers of Catan games to raise money for refugees in Canada, starting 3:30 & 4:30 p.m.

Pre-register by Feb. 27 to Ivan at 519-653-1417 or iunger@sympatico.ca.

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

March 8: DaCapo Chamber Choir, directed by Leonard Enns, in concert with Guelph Chamber Choir at St. Aloysius Catholic Church, Kitchener, 8 p.m. Visit dacapochamberchoir.ca for details.

March 10,11: Grandparent-Grandchild Day at Hidden Acres Mennonite Camp. For information contact Hidden Acres at 519-625-8602 or info@hiddenacres.ca.

March 13,14: Bechtel Lectures with Alfred Neufeld, dean of theological studies at the Universidad Evangelica del Paraguay 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.

March 29: Glenbrook Day Camp Open House, Stouffville, with wagon rides, wall climbing and pancakes. For information contact 905-640-2127 or

sarah@glenbrookdaycamp.com.

March 30: Carl Hiebert will talk about his journey across Canada on a tractor, hosted by Gathering the Farm Community in Hope at Steinmann Mennonite Church, Baden, 7:30 p.m. Dessert and fellowship to follow.

April 11: Coffee House hosted by Menno Youth Singers at Stirling Avenue Mennonite Church, 7-9 p.m. Free admission.

April 12: Fraser Lake Camp Dinner and Auction at Rouge Valley Mennonite Church, 6 p.m. For tickets contact 905-640-2127 or eric@fraserlakecamp.com.

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

April 18: WMCEC Spring Enrichment Day at Vineland United Mennonite, 10:15 a.m.–3:30 p.m. Speaker: Melodie Shantz. Register by April 8 to Florence Jantzi, 14 Nightingale Cres., Elmira, ON N3B 1A8, or 519-669-4356.

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

April 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 Yamasaki 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 7: Willowgrove Golf Tournament, dinner and auction at Angus Glen Golf Course, Markham, 1:30 tee-off, best ball format. For information contact 905-640-2127 or ron@willowgrove.ca.

U.S.A.

March 17-20: Mennonite Camping Association national conference at Spruce Lake Retreat, Canadensis, Pa. Visit sprucelake.org for information.

April 18-20: Connecting Families Weekend to share stories and concerns regarding sexual orientation issues at Antiochian Village, Bolivar, PA. For information contact 215-256-0247 or rmoyer@verizon.net.

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.

Mennonite Church Alberta 2008 Annual Delegate Session



Mennonite Church Alberta

Theme: "At the Crossroads - Promise and Peril"
Tofield Mennonite Church
Mar. 14-15

Registration is at 7:00 p.m. and the program starts at 7:30 p.m. on Friday. Saturday sessions end at 4 p.m.

Roundtable discussions are on "Young Adults and the Church."

Please see your church secretary or pastor for registration details.

Alberta Pastor's Circle
Meeting starting at 1:30 p.m. on Friday afternoon with **Elsie Rempel** from Mennonite Church Canada on children and communion.



Guest Speaker:
Tim Miller Dyck,
Editor/Publisher,
Canadian Mennonite

Briefly noted

Upcoming happenings from MC Saskatchewan

- From June 1-3, the MC Saskatchewan Pastoral Leadership Commission is holding a seminar at Shekinah Retreat Centre. Using material from the Alban Institute, the seminar is entitled "A New Vision for the Long Pastorate," and is specifically geared to addressing the challenges of long-term ministry. It is open to pastors and church leaders. Ed White, a consultant for the Alban Institute, will lead the workshop.
- Catering to a completely different crowd, the Green Trek—to be held from Aug. 23-25 on the Saskatchewan prairie—will test the mettle of nature lovers and serious environmentalists alike. Participants are invited to spend three days travelling between Hague, Rosthern, Eigenheim and Laird, before finishing at Shekinah. Participants will be challenged to get off the couch and trek on horseback, by bike or by using alternative-fuel vehicles. Along the way, there will be visits to alternate farming operations, a landfill, Christian churches and an aboriginal site, where participants will take part in food production, learn more about attempts to be ecologically responsible, and advocate for the earth to various levels of government.

—BY KARIN FEHDERAU

Classifieds

Employment Opportunities

Bethel Mennonite Church, Rittman, Ohio seeks, **PASTOR** to re-energize graying congregation. Full-time, part-time, bi-vocational open options; open to establish outreach to young marrieds and youth. Semi rural fast-growing northern Ohio area. Contact pastor search committee: dlandis002@neo.rr.com.

Richmond Park MB Church— A congregation of about 300 people in the growing, mid-sized city of Brandon—is searching for a **YOUTH PASTOR** who is passionate about leading and discipling youth.

Please send resume and 3 references to:
Reinhold Kramer
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For information, e-mail Kramer@brandonu.ca or phone 204-727-7344.



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Invites applications for the position of

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Complete job description available on MCC's website at mcc.org. To apply, send cover letter and resume to Cath Woolner 50 Kent Ave., Kitchener, ON N2G 3R1 or cathw@mennonitecc.on.ca

Christian Alliance International School (CAIS) in Hong Kong invites applications from teachers possessing a minimum B.Ed. (or equivalent) and a relevant major. The School is registered with the provinces of Alberta and Saskatchewan and utilizes a Western Canadian curriculum. CAIS offers an attractive salary and benefits package.

TEACHER VACANCIES:

- Primary (several grades)
- Primary French (K- G.5)
- Middle years (grades 7 – 9) science
- High school science (chemistry, biology and general science)

DIRECTOR OF CURRICULUM AND INSTRUCTION:

- M.Ed. (Curriculum and Instruction) is required

Further details about the positions and the application process may be found on the school web site at <http://www.cais.edu.hk>.

Closing Date: March 15, 2008

Please send applications to:

Christian Alliance International School
ATTN: Mr. A. Enns, Headmaster
2 Fu Ning Street
Kowloon City, Kowloon
Hong Kong

Fax: 852-2760-4324 Email: jobs@cais.edu.hk

Personal data will be used for recruitment purposes only.

FULL-TIME LEAD PASTOR

Sterling Mennonite Fellowship is located in the south end of Winnipeg. We are a congregation of 139 members. The ministry of our congregation is characterized by family programs and missions. The successful candidate will profess an Anabaptist Mennonite faith and be gifted in preaching, teaching and relate well to all ages, as well as work with our ministry teams to provide spiritual leadership to the congregation. We are a member of Mennonite Church Manitoba and MC Canada, and follow MC Canada salary guidelines. Please apply to:

Pastoral Search Committee, c/o Corinne Friesen Loewen
1046 Dorchester Ave.
Winnipeg, MB, R3M 0S2
E-mail rcfloewen@shaw.ca



Mennonite Central Committee Ontario invites application for the position of **PROGRAM DIRECTOR** Kitchener or Toronto, Ont.

This position requires a person with a commitment to Christian faith, active church membership and non-violent peacemaking.

The Program Director is responsible for all programs of MCC Ontario, including long-term planning, supervision and budget management, and is part of senior leadership.

Qualifications include: management skills, excellent oral and written communication skills, strong relationship skills and prior experience in similar program work.

This three-year salaried full-time position begins March, 2008.
Application deadline: March 14, 2008.

Complete job description available on MCC's web site at www.mcc.org. To apply send cover letter and resume to Cath Woolner, 50 Kent Ave., Kitchener, ON N2G 3R1 or cathw@mennonitecc.on.ca.



HOSTING COORDINATOR

The primary responsibility of the Hosting Coordinator is in coordinating rental bookings and the booking of space for non-academic events under the direct supervision of the Director of Facilities and provide hosting support to various meetings and gatherings staged on campus. If you are committed to the church and the mission of CMU and are looking for full-time employment in a growing and dynamic environment, please check out our website at www.cmu.ca or call Susan Warkentin, Director of Human Resources at 487-3300 for more information.

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Christian *University* Education

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Lori Franzmann

Teacher, 2005 graduate, B.A. English

Lori is just one of many students who go on to further studies after graduating from CMU. “CMU laid the foundation for future studies and for my profession,” she says. “It taught me to work hard and to be ready for anything. My time there was well worth it.”

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