

CANADIAN MENNONITE

March 3, 2008
Volume 12 Number 5

Standing in solidarity
with Kenya

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Military money

TIM MILLER DYCK
EDITOR/PUBLISHER

I've just returned from the Mennonite Church Saskatchewan annual delegate sessions held at First Mennonite Church in Saskatoon, Sask. My thanks to all those who I had a chance to meet there and for your feedback on the magazine.

One of the two roundtable discussion times was on "Worshipping with my lifestyle: Response to Canada's increased militarization." Eileen Klassen Hamm, Peace and Justice director for Mennonite Central Committee Saskatchewan and a member at Wildwood Mennonite Church in Saskatoon, described how Canada has basically dropped its historic commitment to UN peacekeeping in favour of military combat campaigns.

It isn't just our taxes that go into military spending, though. Klassen Hamm also noted that our Canada Pension Plan (CPP) fund, to which working Canadians must make mandatory contributions, is part-owner of numerous military contractors, including Northrop Grumman, Raytheon and Lockheed Martin. According to the Coalition to Oppose the Arms Trade (coat.openconcept.ca/cpp), CPP has more than \$2.5 billion invested in military corporations.

I noticed, though, as I was reading through CPP's own investment policy documents, that it has been convinced by the socially responsible investing movement to advocate for change in three areas among the companies it owns: the environment and social impacts of oil, gas and mining companies; climate

change; and on how much company executives get paid.

With this move, the \$119 billion CPP fund single-handedly became one of the largest investment funds to be run according to socially responsible investment guidelines. According to John Smith, president of Great West Life, the investment company that manages our church's own retirement plan, as of November 2007, almost 20 percent of all Canadian funds under management—or more than \$500 billion in investments—are now run under socially responsible guidelines.



The social impact of oil, gas and mining companies also came up at the MC Saskatchewan delegate sessions during a workshop on the province's uranium mining industry presented by Chris Buhler of Osler (Sask.) Mennonite Church. Saskatchewan is the world's largest producer of uranium—about one-third of global uranium production comes from there.

Buhler described how Mennonite churches in the Warman, Sask., area and many in that community fought in the late 1970s and early 1980s to prevent a uranium refinery from being built there. They were successful, but the refinery was then built by Cameco in Blind River, Ont. "That creates a moral dilemma for us," he said. "We fight these things and then find that they go somewhere else."

Buhler outlined the many links between the nuclear power industry and the production of nuclear weapons, something that makes nuclear power

more attractive to government spending than other alternative energy forms that aren't so easily turned into weapons. It isn't just nuclear bombs that are the issue, either. The U.S. is using some of the 635,000 tonnes of depleted uranium it has stockpiled to make bullets and shells for use in Iraq. This is a controversial use of the metal under international law, as rates of cancer and birth defects have gone up in Iraq in areas where depleted uranium was used.

Regarding investments, you may recall a column Ed Janzen wrote five months ago on discussions at Mennonite Church Canada on whether to include the nuclear industry in its ethical investment screen. I asked what the decision was, and learned that the pension group decided to continue excluding nuclear in its core fund pension policy.

Photography Contest

As part of our 10th anniversary year, the magazine is launching a photography contest. From now until June, amateur photographers in our readership are invited to submit their work. Photos can be entered in either of our two theme areas: caring for God's creation or young adults in our churches (based on two of the Abbotsford 2007 assembly statements).

Photos can be submitted online (and entries viewed) at flickr.com/groups/cmcontest/pool, by email to cmcontest@canadianmennonite.org or by postal mail. There is no entry fee. The winners for each theme will receive a framed copy of their photo and we will make a \$100 donation to their church; all the top entries will be published either in print or online by us. Results will be announced at the national church assembly in July. More details are on our website. We think it will be a fun and creative event—enjoy!

ABOUT THE COVER:

In the wake of the violence that erupted after Kenya's disputed election late last year, the World Council of Churches' Living Letters team stood in solidarity with representatives of Kenyan women's organizations, where they heard that "women's voices should be heard at the political table." MCC has heard similar sentiments; see story on page 20.

PHOTO: JUAN MICHEL, WCC

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Head office: 490 Dutton Drive, Unit C5, Waterloo, ON, N2L 6H7
Phone: 519-884-3810 **Toll-free:** 1-800-378-2524 **Fax:** 519-884-3331
Web site: canadianmennonite.org

Please send all material to be considered for publication to:

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

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

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Board Chair: **Bernie Wiebe**, berniewiebe@shaw.ca, 204-975-4150

Head Office Staff:

Tim Miller Dyck, Editor/Publisher, editor@canadianmennonite.org
Ross W. Muir, Managing Editor, managinged@canadianmennonite.org
Barb Draper, Editorial Assistant, edassist@canadianmennonite.org
Tim R. Dyck, Graphic Designer, artdirector@canadianmennonite.org
Lisa Jacky, Circulation/Finance, office@canadianmennonite.org

Advertising: **Karen Suderman**, advert@canadianmennonite.org, toll-free voice mail: 1-800-378-2524 ext. 224, home office: 519-745-4507

Correspondents:

Aaron Epp, National Correspondent, ca@canadianmennonite.org, 204-888-6781 ext. 178; **Amy Dueckman**, B.C. Correspondent, bc@canadianmennonite.org, 604-854-3735; **Donita Wiebe-Neufeld**, Alberta Correspondent, ab@canadianmennonite.org, 780-436-3431; **Karin Fehderau**, Saskatchewan Correspondent, sk@canadianmennonite.org, 306-933-4209; **Evelyn Rempel Petkau**, Manitoba Correspondent, mb@canadianmennonite.org, 204-745-2208; **Dave Rogalsky**, Eastern Canada Correspondent, ec@canadianmennonite.org, 519-579-7258

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Electronic Delivery

All subscribers can get the complete contents of *Canadian Mennonite* delivered free by e-mail or view selected articles online. For either option, visit our website at canadianmennonite.org. The March 17 issue will be posted by March 13.

Welcoming pilgrims as they progress towards faith

*Pilgrimage is a spiritual discipline not many consider. Aren't the destinations far? Don't they involve a lot of time and walking? Just a few years ago, Arthur Paul Boers, who teaches pastoral theology at Associated Mennonite Biblical Seminary, wasn't thinking about pilgrimage either. But he began to sense a deep call from God to walk the 500-mile pilgrimage route known as Camino de Santiago, ending in Santiago de Compostela, Spain, at a cathedral that is said to hold the relics of the apostle James. In his new book, *The Way is Made by Walking: A Pilgrimage Along the Camino de Santiago (InterVarsity)*, he opens to us his story of renewed spirituality springing from an old, old path walked by millions before him. It's a story of learning to pray in new ways, embracing simplicity, forming community, living each day centred and focused, depending on God to provide. Boers points the way to deeper intimacy with God—a way made by walking in faith—and calls on the church to welcome those on their own personal pilgrimages.*



BY ARTHUR PAUL BOERS

Halfway along my 500-mile walk to church, on a Spanish pilgrim route known as the Camino de Santiago, I came one scorching day to a hostel around noon. The heat pressed down hard, hurting my head. That factor and the distance to the next shelter meant it was best to remain there for the day. After a nap I wandered the streets. A young-adult couple was at an outdoor café table. We had exchanged only a few words until then and knew little more about each other than countries of origin.

“May I join you?” I boldly inquired. The man pointed his lit cigarette at a nearby chair. Within minutes, Marcus started quizzing me about the Sermon on the Mount, even though he was not a professed Christian.

On the Camino I met many who professed to be “spiritual but not religious,” a phrase that previously frustrated me. Now I admired my companions’ pining for God, valuing of authenticity, seeking of balance and commitment to virtue. An overworked cliché speaks of the need to “walk a mile” in the moccasins of others. On

PHOTOS COURTESY OF ARTHUR PAUL BOERS



the Camino I walked many miles with strangers. Simple, respectful companionship got me to listen. Meals, rest stops and walking provided opportunity for in-depth conversation. We had plenty of time to explore. As a professor and preacher I proclaim a lot, but here I was called into a more attentive mode. Pilgrims were neighbours and fellow strugglers, not stereotypes easy to dismiss.

Philo of Alexandria counselled: “Be compassionate, for everyone you meet is fighting a great battle.” Those words were true for all of us on that arduous path.

I found many pilgrims to be people of reflection and virtue. They wanted to contribute to the well-being of others. They were unwilling to settle for materialism or consumerism. They were convinced that there is “something more,” that matters of the spirit are vital. I often experienced compassion and care from others. Some—without professing Christian faith—carried Bibles. And most passionately admired Jesus.

Paul affirmed the seeking even of idolaters! “Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, ‘To an unknown god.’ What therefore you worship as unknown, this I proclaim to you” (Acts 17:22-23). Can we name what is worthwhile about “questers” today and tap into their longings to point them to Christ the Way?

Folks were comfortable on this Christian route and revelled in religious art, architecture, history, rituals and symbols. Many visited each open church building, attended mass whenever

crystals, energy and karma. Still, these seekers thirsted and longed for God. Yet the church is often absent to such folks. This was vividly illustrated on the Camino when people lamented that so few church buildings were open. Many pilgrims wanted to visit. Yet most houses of worship were locked and the few that were not often felt more like museums than places of prayer, sometimes even charging entrance fees!

The last church I pastored was in the country. Because of isolation, it always kept its doors locked. Yet occasionally people—not necessarily church attendees—came to pray. They stayed in the parking lot or ventured into the cemetery. We raise the threshold against inquirers when we only permit or expect them to

As a professor and preacher I proclaim a lot, but here I was called into a more attentive mode. Pilgrims were neighbours and fellow strugglers, not stereotypes easy to dismiss.

possible, and appreciated pilgrims’ blessings that were occasionally offered by local priests. Yet they also complained of the institutional church: its wealth and power, dogma and hypocrisy. Sadly, almost to a person they were disbelieving when I talked about Christian nonviolence; for people I met, the militarism of George W. Bush is now the face of Christianity.

Unmoored from the church, some liked conspiracy theories. There was interest in Templars and *The Da Vinci Code*. Many had ideas about reincarnation, auras, harmonic convergence,

show up on Sunday mornings for formal services.

Can we—along the Camino, but elsewhere as well—welcome seekers? Can we not hospitably respond to yearning? Camino pilgrims asked basic and important questions:

- Who am I?
- What is the purpose of life?
- Am I significant?
- How ought I to live?
- Is there reason for hope?

These are the very concerns that Christians profess to know something about.

At the end of my journey, I met up with Féliz. This 30-year-old pilgrim stood out. His thick hair was matted into long black dreadlocks and he never changed his clothes—a T-shirt and scissored-off jean shorts. One evening I saw a hostel official harass this quiet man over petty regulations. Now, he was suffering. He

travelling so far. I suspect that Féliz received that treatment because of his countercultural appearance.

How often the church gets things wrong. If we focused less on institutional power, protection and self-interest, and more on prayer, mysticism and the spiritual life, we might still be heard.

[M]ost houses of worship were locked and the few that were not often felt more like museums than places of prayer, sometimes even charging entrance fees!

had a large and nasty ulcerated sore on his foot that left him hobbling. His spirits were in worse shape. He had been treated rudely in the cathedral office at the end of his pilgrimage. Officials quizzed him relentlessly, not believing he had actually walked that entire route. He decided to burn the certificate he received for

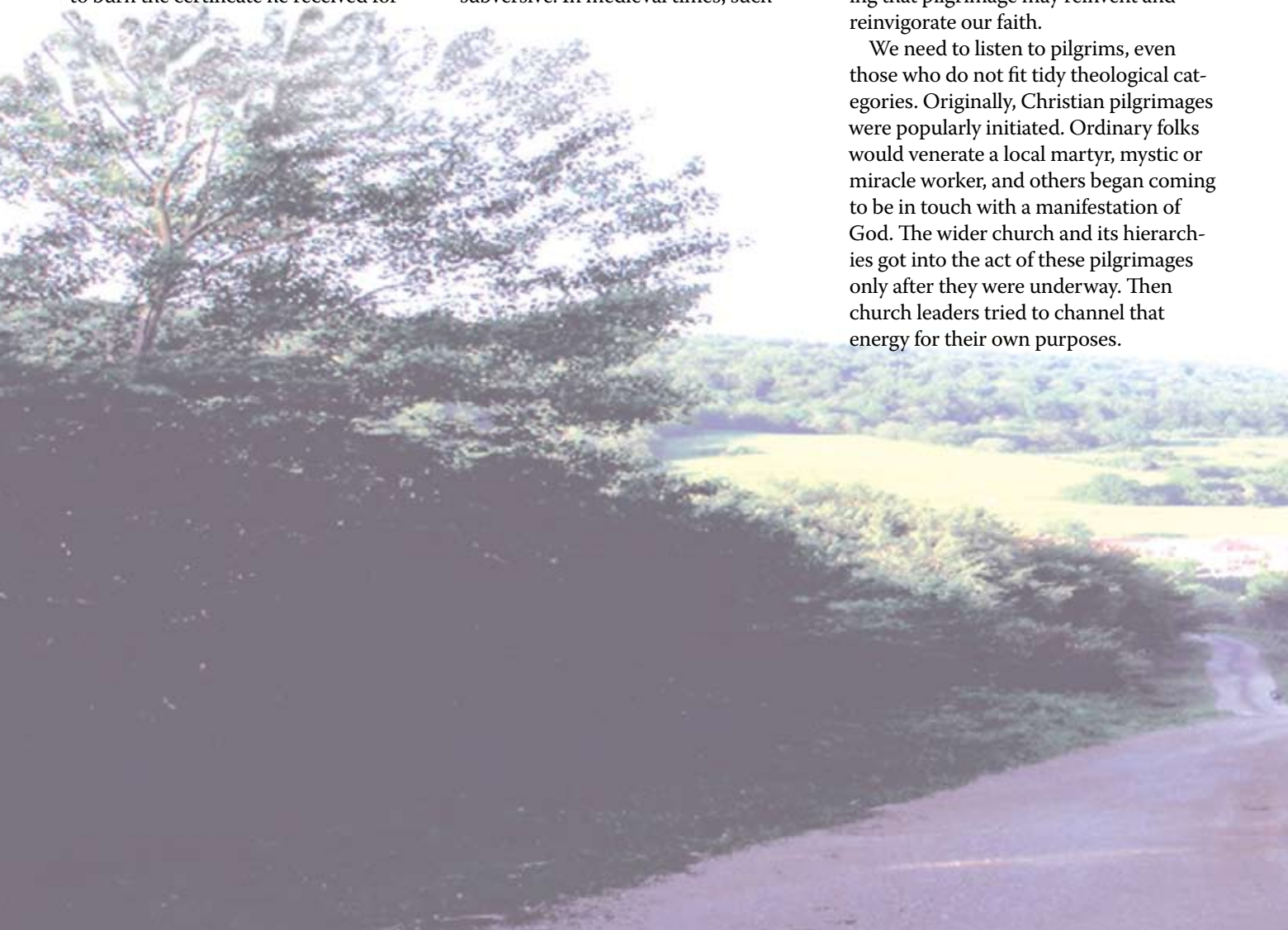
People told me that they believed in God, matters of the spirit or “something more,” but wanted to do so in a way divorced from burdens and constraints of religious dogma and institutions, and all their tawdry history.

Pilgrimages can be theologically subversive. In medieval times, such

routes were also often a base for heretical evangelism. Nevertheless, it seemed odd to me now that so many non-Christians ventured on the Camino. Medieval pilgrimages—even heretical ones—at least went under Christian guise. But on the Camino, people rejecting Christianity and the church walked a pilgrimage path that is authorized and still sustained by church institutions.

Curiously, pilgrimages are increasing. Some argue that this form of devotion rises as church-going diminishes. Six thousand shrines and sites in Western Europe draw as many as 100 million pilgrims annually. In Europe church attendance is low and dwindling; even so, the Camino attracts tens of thousands each year. In *God's Continent*, Philip Jenkins observes that the “continuing popularity of pilgrimages . . . refutes simple claims that European Christianity is dead,” noting that pilgrimage may reinvent and reinvigorate our faith.

We need to listen to pilgrims, even those who do not fit tidy theological categories. Originally, Christian pilgrimages were popularly initiated. Ordinary folks would venerate a local martyr, mystic or miracle worker, and others began coming to be in touch with a manifestation of God. The wider church and its hierarchies got into the act of these pilgrimages only after they were underway. Then church leaders tried to channel that energy for their own purposes.



I wished for companions who journeyed in the Taizé spirit. The Taizé community is deeply rooted in historical Christian faith and extends a listening presence to seekers from around the world. Its worship, Bible studies and meals make way for safe exploration and gentle gospel proclamation. Imagine a group of pilgrims committed to shared prayer and praise. They would walk the Camino, as that is the best way to encounter pilgrims, and would listen to other travellers. They would share faith perspectives as appropriate.

When I was in Britain in 2000, church folk were still trying to make sense of responses to Princess Diana's death years earlier. An Anglican priest, Ray Simpson, told me, "It was the most extraordinary event of public ritual in my life." He quoted a bishop: "The people out there are not where we thought. They are very interested in the spiritual, but we haven't connected." Simpson concluded that church "worship has generally lost its street credibility."

A Camino pilgrim I met sponsors "rave" parties in Australia that involve neither drugs nor alcohol. He was seminary-trained, but no longer considers himself Christian. He once was active in church, but several issues came to a head for him. So one Sunday he stood up from where he was playing guitar during worship and walked straight out of the sanctuary. An important aspect of his work now is the

sponsoring of life rituals for people who are not part of a religious institution.

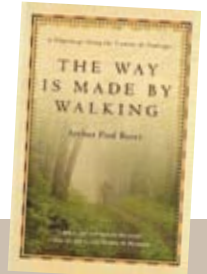
Do we offer worship and prayer opportunities for folks who do not regularly attend church? In an era when North Americans complain of perpetual busyness, can we provide space for Sabbath and rest, renewal and reorientation? Can we develop retreats geared for seekers? Their hearts, as Augustine taught, are restless.

If the church took pilgrimage more seriously we might connect with seekers who still long to meet God. We'd be in good company. Jesus often journeyed

with people on the move. It was there that he taught followers, encountering and evangelizing newcomers. There he listened to questions and concerns. There he observed how people lived and what preoccupied them. He usually was on the road and it was his classroom, podium, laboratory and sanctuary.

It could be ours as well.

Adapted from The Way is Made by Walking by Arthur Paul Boers. © 2007 by Arthur Paul Boers. Used with permission of InterVarsity Press, Box 1400, Downers Grove, IL 60515, USA. ivpress.com.



/// For discussion

1. Arthur Paul Boers walked 500 miles on his pilgrimage in Spain. Is this something you would like to do? What parts of his experience do you find attractive? Which of his fellow travellers would you like to meet?
2. Boers lists several basic and important questions that his fellow pilgrims were asking. Are these the questions that we all seek answers for? Does the church help us to find answers to these questions? How important is it that we all have the same answers?
3. Boers suggests that if the church focused more on prayer, mysticism and the spiritual life—and less on protecting its own interests—more people would find it attractive. Do you agree? What would that mean for our congregations? What is the role of community or shared experiences in spirituality?
4. Jesus often taught people while on the move. How could the church take the pilgrimage idea more seriously? Are there any signs that pilgrimages are increasing in North America as they are in Europe? What are some new ideas that could help the church connect with seekers?



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.

✉ Not all bureaucracies are barren or 'un-multiply-able'

RE: "A BUREAUCRACY of barrenness," Jan. 21, page 9.

I can't agree with Phil Wagler's depiction of established churches as "un-multiply-able" and his implication that newer movements have more "breath of the Spirit." I believe established congregations are key partners in how Mennonite Church Canada is multiplying today.

For example, St. Jacobs (Ont.) Mennonite Church, my home congregation, is a partner with Grace Lao Mennonite Church in Kitchener. In the same issue, pastor Yoel Masyawong thanks other Mennonite churches for helping Grace Lao's mission by buying thousands of spring rolls it makes each year. St. Jacobs' partnership extends much further than spring rolls,

FROM OUR LEADERS

Witnessing Christianly in a pandemic

JANET PLENERT

"You're planning a pandemic?" That's what a few people have asked when they hear that Mennonite Church Canada has created a Pandemic Task Force.

If we aren't planning a pandemic, though—and we aren't—why should MC Canada be concerned about a possible pandemic? Isn't that a job for the government and health agencies?

As the people of God, the church is called to witness to the reign of God in every context and situation, to be a channel of God's healing, to be God's presence in our communities. That is why MC Canada Witness has called together a task force on pandemic preparedness from a church perspective, the first such national church effort in Canada. Support and involvement from Mennonite Disaster Service and Canadian Mennonite University strengthen this effort.

When a pandemic arrives in Canada—which health officials guarantee will

happen—it is expected that between two million and five million people will become sick, and as many as 50,000 will die as a result. The questions facing us as Christians are:

- What would God want God's own people to do in this kind of situation?
- What should the faithful response of God's people be?
- How will we demonstrate the loving,



If our context becomes one of widespread illness and death, the church must be in the middle of it.

compassionate presence of God within our congregations and beyond in our communities?

- What will be written in history books about our God, and about God's people, in light of our response?

Historians tell us that the growth of the early church was significantly impacted by the epidemics that struck the Roman Empire in the years 165 and 251. Fully

one-third of the population died. People abandoned the sick and fled to the countryside to avoid contamination.

Cyprian, the bishop of Carthage, called his congregation together, told them to stay in the cities, and sent them out to bury the dead and nurse the sick. They risked their own lives, but they saved the city from destruction and desolation. Efforts such as these are lauded as critical factors in the establishment of the early church. But they are not easy tasks.

I believe that this is not a programmatic or functional question, but the essence of what it is to be the church of Christ, relevant and transformative in our context. If our context suddenly becomes one of widespread illness and death, the church must be in the middle of it. The

hand of God must be visible for all to see. We must be ready to discern very rapidly how it is that we can most faithfully adapt our efforts, reorient our focus, assign our assets and resources, and change our practices to minister in a context of illness. And we must do so with conviction that we are called to be God's people now.

Janet Plenert is the executive secretary of Mennonite Church Canada Witness.

however. Refugees from Laos were sponsored by St. Jacobs in the late 1970s; a daughter church emerged as this group grew within our congregation, and today Grace Lao is a full-status sister church of Mennonite Church Eastern Canada. Grace Lao has a passion for reaching out to its Lao community and it is certainly spirit-led.

My point is that this was made possible by an established congregation which was also spirit-led to partner with Grace Lao. Both congregations benefit from this partnership and I believe we are following God's calling together.

St. Jacobs is a congregation with all the "bureaucracy" described by Wagler, but it has also nurtured and sent forth many leaders who have served in Benin, Nigeria and Newfoundland, to name a few of the

places where they are multiplying for God. We also have a partnership with Benin Bible Institute that grew from this missional work.

I encourage all established congregations to partner with "multiplication movements" as a pastoral influence and as a stable base. In turn, these prophet-led movements should connect with existing churches. Both will be better for it and these partnerships are the "breath of the Spirit."

The only "barrenness" I see is caused when we don't look past stereotypical negative views of each other. God is calling us to spirit-led partnerships. Let's join God in this calling and recognize the positive value we can all bring to these partnerships.

BRENT HORST, ST. JACOBS, ONT.

GOD, MONEY AND ME

How many balls are enough?

EDWIN FRIESEN

The leaves were changing colour and fall was in the air. Lil and I were playing with our grandsons Jameson and Caleb in our spacious backyard, engaging them in a variety of games. An assortment of balls lay scattered across the lawn, testimony to the short attention spans of the youngsters. The collection included a football, soccer balls, lawn croquet balls, bocce balls, baseballs and a couple of track balls.

Caleb, surveying the scattered balls, decided to claim all of them as his own. To secure his claim, he grouped them in a pile, tried to lie down on top of them, arms and legs outstretched to cover as many as possible. Inevitably, one ball or another popped out, leaving him most frustrated at not being able to control them all.

Curious about how far Caleb would take this, we decided to add to his frustration by gathering more balls from our toy collection in the basement. Yes, he wanted each of them as well, and tried

valiantly to add them to his cache, struggling to keep all of them under his grasp. But by now there were simply too many balls and too few arms and legs. As the balls skipped from his grasp, his older brother, Jameson, laughed, picked up the ball and ran off to play.

What a dilemma!

Caleb loves to run after balls, but to get up and join Jameson in play would mean losing control of "his" stash. At that particular point, his focus was hoarding, not sharing. Ironically, unless he was willing



[U]nless he was willing to relinquish his grip, Caleb couldn't even enjoy the balls himself.

to relinquish his grip, Caleb couldn't even enjoy the balls himself. In fact, he was in bondage to the balls.

Paradoxically, those balls actually belonged to us and when the boys got picked up a little later, the balls stayed at Grandma and Grandpa's house, ready to be enjoyed the next time. The whole

episode was amusing, but in a sad kind of way.

Although he didn't know it, Caleb was doing an excellent job of mimicking adult behaviour. Like Caleb, we often feel we don't have enough. Oh, we are more sophisticated in our hoarding, but all too often we try to grasp things we don't really need and try to put our ownership stamp on things God has temporarily given to us to manage and enjoy.

And that reminds me of the wisdom of Solomon. Here is the child's version of Ecclesiastes 5:10 followed by the adult version:

"You will never have enough balls to make you fully happy. If all you think about is how to get more balls, you will never be content with the number of balls you already have."

"The lover of money will not be satisfied with money; nor the lover of wealth, with

gain . . ."

Remember: If you want to feel poor, hoard; if you want to feel rich, share.

Edwin Friesen is a stewardship consultant at the Winnipeg office of Mennonite Foundation of Canada (MFC). For stewardship education and estate and charitable gift planning, contact your nearest MFC office or visit mennofoundation.ca.

✉ Anabaptists must be obedient to the 'heavenly vision'

SAYING GOODBYE TO someone or something can at times be difficult. But I agree with Dave Rogalsky in his "You say goodbye, I say hello" sermon (Jan. 21, page 6), that we can embrace "the future with hope that God promises all of God's faithful people."

Jeremiah 29:11 reminds us of that: "*For I know the plans I have for you, says the Lord, plans for welfare and not for evil, to give you a future and a hope.*"

In the September 1980 issue of *Mennonite Mirror*, Harry Loewen reminded us that the 16th century Anabaptists were described as "radical" and "left wing" in terms of the way they applied the gospel in their

society. He went on to say that "Mennonites today must once again be 'radical' and 'left-wing' with regard to present world systems, ideologies, institutions, values, and lifestyle. . . . A Mennonite must always be on the side of justice, love and peace wherever these principles are denied, threatened or violated."

Are we willing to become radical, open to new things and willing to hear new things? Are we willing to say goodbye to the traditional Anabaptist form of religion and say hello to the new life of the Spirit (Romans 7:6), never flagging in zeal, aglow with the Spirit (Romans 12:11)? We can "*pursue what makes for peace and mutual upbuilding*" (Romans 14:19), but we must not quench the Spirit, as I Thessalonians 5:19 admonishes.

FAMILY TIES

Calling on the mothers

MELISSA MILLER

It was a night for calling on the mothers. The bitter winter day had been short on light and long on cold. There had been too little joy and too many emotional bumps and bruises. Just the time when one wishes for a mother, the kind who would listen sympathetically, wrap one up in a warm blanket and maybe even press a cup of hot chocolate into one's hands.

I consider myself fortunate to have three mothers: the woman who birthed me, the woman who birthed my husband, and the woman who has spiritually nurtured me for more than 20 years. Since none of them live with me, or even in the same province, I turned to the phone to connect with these mothers. My mothers and I welcome such phone calls, particularly as we are all living alone now. I'm temporarily single while my husband is on a long trip. Two of my mothers are widowed, and one is learning to live alone since her husband moved into nursing care earlier this year.

Each of the mothers was home when I called. For an hour, I drew strength

from these elders. It wasn't one-sided; I listened as well. The conversations varied, depending on our shared interests. We spoke of the weather and winter's challenges, the rewards and hardships of living alone, our health, our family members, our pets. We talked about church and volunteer activities, about sewing projects and art, about books we're reading. We told stories and jokes; we laughed. As I ended the last call, I felt mothered. I exhaled, releasing the day's accumulated tension.

Afterwards, I reflected on the gift of these women in my life. In total, they



One wishes for a mother, the kind that would listen sympathetically, wrap one up in a warm blanket...

have more than 230 years of living behind them. They are a source of much wisdom in my life. I often find myself thinking of how they've lived, particularly when I need to make a big decision. I often recall their quotes and pass on their wisdom to others. They have shaped me in the caring I provide towards those who

are younger than I.

It's true that I didn't always appreciate them over the years. With each mother, there have been some strains. At points, I wondered if the relationship could bear the strain. Now I'm grateful for the years that have passed and the solid commitment we share. Now I'm conscious that one day these mothers will pass on; when they do, then I will draw on my memories of them. Now middle-aged, I accept my role to join in and pass on the honourable legacy of nurture they have handed to me.

The Apostle Paul, writing in I and II Timothy, captures these themes of generational caring. Paul describes Timothy as his loyal and beloved child, notes the way Timothy's faith was shaped by Timothy's mother, grandmother and by Paul himself, and he urges Timothy to pass on the treasure of faith that he has received. If they were living in Canada today, and

Timothy was having a tough winter day, I imagine he might turn to Paul for just the kind of encouragement I received the night I called on my mothers.

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

Rogalsky is right. We must “work together toward the future—to listen to God; to listen to each other and hear God’s call in the words of our sisters and brothers; and to plan to fulfill God’s vision for us.” We must be obedient to the heavenly vision (Acts 26:19). There is nothing to fear!

WES EPP, CALGARY, ALTA.

/// Milestones

Births/Adoptions

Askar—Bilal (b. Oct. 23, 2007), to Ahmed and Rahma Askar, Steinbach Mennonite, Man.

Clarke—Austin and Elayna (b. Nov. 19, 2007) to Fawndel Fisher and Aaron Clarke, Carrot River Mennonite, Sask.

Foreman—Alison Mary (b. Jan. 18, 2008), to Jay and Susan Foreman, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Friesen—Claire Violet (b. Feb. 7, 2008), to Anneliese and Michael Friesen, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Friesen—Wyatt (b. Nov. 16, 2007) to Darryl and Maria Friesen, Carrot River Mennonite, Sask.

Froese—Avery Katarina (b. Feb. 6, 2008), to Daniel and Sarah Froese, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Hiebert—Sara Lynn (b. Feb. 6, 2008), to Carla and Dave Hiebert, Douglas Mennonite, Winnipeg.

Janzen—Emma Makayla (b. Jan. 23, 2008), to Jamie and Melinda Janzen, Leamington United Mennonite, Ont.

Peters—Jewel Trinity (b. Dec. 17, 2007), to Kevin and Jennifer Peters, Steinbach Mennonite, Man.

Reid—Allison (b. Jan. 30, 2008), to Danny and Susan Reid, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Schroeder—Matthias Fabio (b. Oct. 14, 2007), to Jerry and Tammy Schroeder, Steinbach Mennonite, Man.

Schultz—Zachary Tyler (b. Dec. 9, 2007), to Mark and Henrietta Schultz, Poole Mennonite, Ont.

Scott—Annelise Clara (b. Jan. 24, 2008), to Jennifer and Nathan Scott, Niagara United Mennonite, Niagara-on-the-

Lake, Ont.

Strempler—Rachel Anne (b. Jan. 10, 2008), to David and Nichole Strempler, Douglas Mennonite, Winnipeg.

White—Dawson Thomas (b. Dec. 9, 2007), to Ron and Julie White, Poole Mennonite, Ont.

Baptisms

Korey Peters—Steinbach Mennonite, Man., Dec. 23, 2007.

Brian Valenta—Crosshill Mennonite, Ont., Feb. 3, 2008.

Marriages

Pauls/Wiens—Maria Pauls (Niagara United Mennonite, Ont.) and Rudy Wiens (Bethany Mennonite, Virgil, Ont.), at Niagara United Mennonite, Niagara-on-the-Lake, Ont., Jan. 6, 2008.

Deaths

Esau—Cornelius, 87 (b. July 23, 1920; d. Jan. 30, 2008), Steinbach Mennonite, Man.

Janzen—Caroline Marie (nee Modrau), 84 (b. Nov. 2, 1923; d. Feb. 5, 2008), Altona Berghthaler Mennonite, Man.

Koop—Mary, 90 (d. Jan. 21, 2008), Sargent Mennonite, Winnipeg, in Steinbach, Man.

Leis—Edmund, 73 (b. July 23, 1933; d. Jan. 5, 2008), Poole Mennonite, Ont.

Martens—Ernie, 65 (b. Oct. 20, 1942; d. Jan. 9, 2008), Steinbach Mennonite, Man.

Peters—Frieda (nee Patkau), 81 (b. May 23, 1926; d. Dec. 11, 2007), Hanley Mennonite, Sask.

Stobbe—Peter, 81 (d. Dec. 13, 2007), Wildwood Mennonite, Saskatoon, Sask.

Tjart—Anne (nee Braun), 82 (b. Dec. 8, 1925; d. Feb. 2, 2008), Preston Mennonite, Cambridge, Ont.

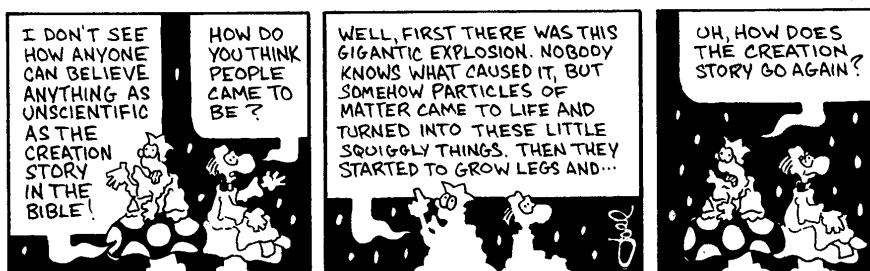
Warkentin—Dietrich, 74 (b. July 3, 1933; d. Feb. 13, 2008), Douglas Mennonite, Winnipeg.

Weber—Ruth (nee Gimbel), 83 (b. March 21, 1924; d. Feb. 11, 2008), Breslau Mennonite, Ont.

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

Wiens—Ursula, 70 (d. Jan. 31, 2008), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Pontius' Puddle



Canadian Mennonite welcomes Milestones announcements within four months of the event. Please send announcements 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: PART II

The problem with 'tipping points'

PAUL FIEGUTH

"Are humans smarter than yeast?"

(Bob Shaw and Richard Heinberg, Energy Experts)

I interpret the biblical concept of being a steward of creation to mean living within ecological limits, limiting the overall impact that we have on God's world. I agree that creation has been given to us. It is appropriate to hunt and fish, but species extermination and fisheries collapse, due to exceeding ecological limits, cannot possibly be part of God's plan.

Although the natural world can recover from some damage, there are limits. Here is an incomplete list of major worldwide ecological limits:

1. How quickly carbon dioxide gas can be removed from the atmosphere.
2. How quickly air pollution can be neutralized.
3. How much fresh water flows in rivers and refills our underground aquifers.
4. How quickly fish stocks grow.
5. The minimum amount of natural habitat a species of animal, plant or ecosystem needs to survive.
6. How quickly fertilizer run-off can be processed in rivers and lakes.

There is clear evidence that all of these limits are now being reached or exceeded. 1. We are putting carbon dioxide into the atmosphere faster than it is removed, increasing carbon dioxide levels for over a century. We're playing a huge experiment with our planet's atmosphere.

2. Industrial air pollution has led to acid rain, which leads to the acidification—and subsequent death—of many of our lakes. Extensive coal burning has led to widespread mercury pollution.
3. There are major rivers where so much water is pumped out—mostly for irrigation—that the river only barely, or sometimes not at all, reaches the

sea. Examples include the catastrophe around the Aral Sea in western Asia, and the huge Ogallala Aquifer in the United States which is being emptied much faster than water inflow.

4. The oceans are big, but only certain parts of the oceans can support abundant life. Ocean harvesting has limits, as has become abundantly clear from the col-



If the above limits are real, by exceeding them we damage the planet's ability to support life.

lapse of Canada's cod fishery on the East Coast.

5. The shrinking of habitat and how habitat is chopped to pieces by roads or fields is pushing many species of animals to extinction. Current extinction rates are a hundred to a thousand times higher than normal.
6. Runoff from fertilizers leads to vigorous algae growth, which uses up oxygen in the water and leads to dead zones (in Lake Erie and in the Gulf of Mexico).

There can be absolutely no dispute that humans are changing the world's environment. If the above limits are real, by exceeding them we damage the planet's ability to support life. Exceeding its limits leads to global warming, forest death, drought and famine, fishery collapse, mass extinction and lake death, respectively. To believe in the status quo is to deny the above limits.

It is crucially important to understand that nature can withstand a modest amount of abuse with no ill effects, but as the abuse exceeds some limit—a so-called "tipping point"—sudden ecological collapse is possible.

One of the most important, and dreadful, examples comes from global warming: As the planet warms, Arctic ice melts. When the ice, which used to

reflect much sunlight, is gone, the Arctic warms further, thawing the permafrost. This is a tipping point. If the permafrost thaws, it decomposes and releases huge amounts of methane, a far more potent greenhouse gas than carbon dioxide, greatly accelerating global warming. At this point, even a complete cut in human CO₂ emissions would be futile; the damage will have been done.

There are three lessons to be learned about these kinds of natural systems:

1. Modestly reducing human impact before a tipping point limit has been reached is far more effective than draconian measures afterwards.
2. It is dangerously ignorant to suppose that "a little global warming might be good for Canada," a perspective that

wishes for slightly warmer temperatures, but with other weather patterns left unchanged. The climate does not offer such a convenient arrangement. 3. It is this tipping point effect that makes finding political motivation to address limits so difficult. Until an ecological limit is neared, only a small handful of scientists or theorists see a problem, while most people, including politicians, see no need to react. While climate change is treated with some scepticism among politicians and the popular press, an overwhelming number of climate scientists are terribly worried.

By running into and ignoring global limits, we are playing God with creation, an act of fantastic arrogance. In addition to creation, God gave us each a mind to contemplate our actions. God gave us the insight and intellect to understand our world, and charged us with the responsibility of maintaining it.

Yeast is not smart enough to recognize the limits of the bowl in which it is growing. Are we? ❧

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

STORIES OF FAITH IN LIFE

Now there was a real religious man

BY JACK DUECK

Jesus said in Matthew 10:19: *“Do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time.”*

Benedict Miller, a 19th century southern Pennsylvania Amish bishop, lived with his people amidst a variety of ethnic pioneering neighbours. He and his Amish fellowship were literalists. They took the Bible literally, living out its covenant: *“The Lord our God is One . . . thou shalt love the Lord your God with all your heart and with all your soul and with all your strength . . . and your neighbour as yourself.”* They did the same with Jesus’ words: *“I was hungry and you fed me, I was naked and you clothed me . . .”* I suspect he believed that the rest is all commentary.

Being a literalist, he was a progressive. Miller founded the first school in his community for all comers, commenting, *“Die Kinder musse lerne”* in the days when school attendance was not mandatory.



merely how best to engage the neighbour for the good of both of them. Abdicating this to the police or to self-righteous confrontation was not an option.

After patient reflection, Miller acted. Gathering up some of the corn-cobs, he hammered small finishing nails into the ends. When cobs next disappeared, he visited his neighbours. Talking with one near his hog pen, Miller noticed some corncobs with nails in the ends. Picking one up he said, “You know, Mr. O’Reilly, some of my corn cobs also have nails in them.”

The stealing ceased and the families continued living neighbourly.

Another time, other farmers found their corn vanishing, some while they were in church. It seemed possible that the thieves were moonshiners needing corn for their stills. Moonshining in the Allegheny Mountains of Maryland was an active and dangerous business; some federal inspectors had entered the region

and were never heard from again.

Some non-Amish farmers urged forming an armed group to wait out and punish the thieves. Miller counselled patience and came up with an approach he thought best for the perpetrators and the community. With his sons, he designed a hemp rope trap and set it by his corn crib.

Early one morning the Miller household was awakened by cursing and shouts of “Let me out of here.”

Miller and his sons stood looking up at this mountain man writhing in the trap.

“What is your name?” he asked as the man continued to flail about.

“Let me out of here,” the man persisted.

“First your name,” Miller said. “Mine’s Benedict. These are my sons Jonathon and Tobias.”

Belching out curses, the man finally muttered, “Frank.”

“Now we’ll let you out, but on one condition,” Miller replied. “First join our family for breakfast.”

The would-be thief finally agreed.

“On your word then” said Miller, adding, “Besides, my sons can outrun you.”

At breakfast, Miller offered a prayer thanking God for daily bread, health, country, neighbours, and for Jesus and for God’s love for everyone.

After breakfast, Miller offered Frank a bag of corn. “It has been a poor harvest and people are hungry,” he said. “You may have this for man or beast, but not for moonshine. Tell your neighbours that if they have need, we still have some corn, extra eggs, canned meat . . . But you know, no one needs to take it from us. Just ask us . . . Others have helped us when we needed it.”

At Bishop Benedict Miller’s funeral the church had standing-room-only. In the yard people stood shoulder to shoulder,

SPRUCE FOREST ARTISAN VILLAGE PHOTO

Miller House as is stands today on the Spruce Forest Artisan Village grounds in Grantsville, Md.



some on the road, Amish as well as neighbours from various walks of life, and many “mountain men.” Said one, “Now there was a real religious man.”

Today, the original Miller homestead houses a peace centre on the Spruce Forest Artisan Village grounds in Grantsville, Md. Fittingly, the peace centre sits between Miller’s home region to the north and former moonshine country to the south. In its stories of loving God and neighbour are still told. ❧

*‘Now we’ll let you out, but on one condition.
First join our family for breakfast.’*

He also organized mutual aid entities for all in the community, served on community committees for activities for the common good, and he was on horseback Christmas morning bringing food to the poor in the hills.

The many and varied occurrences of life, including the ambiguous and fractious, did not result in much uncertainty for Miller, as his covenant established the fundamental stance to all of them.

When Miller discovered that someone was stealing his corn, forgiveness was not a decision to be made. The question was

GOD AT WORK IN THE CHURCH

CMU holds homosexuality forum

Personal stories illustrate the issues in same-sex attraction

BY JOHN LONGHURST

Canadian Mennonite University
WINNIPEG

Can Christians talk about homosexuality without ending up in conflict? A Jan. 28 forum at Canadian Mennonite University (CMU) showed they can.

The forum, entitled “A Dialogue on Homosexuality,” featured Tye Gamey, a former openly gay man who believes that homosexuals can change, and Val Warkentin, who runs a Christian support group for gay, lesbian, bisexual and transgendered people.

Gamey began the discussion, describing how growing up he knew he was different. “I had a strong attraction to other guys,” he told the forum, adding it caused him all sorts of problems in high school. “I was called queer, a fag, a sissy,” he said. “Each time it felt like a dagger in my heart. What was worse, nobody tried to stop it. It was very hurtful.”

In his last year of high school, Gamey became a Christian and, after graduation, went to Bible college. His attraction to men didn’t go away, but there was nowhere to turn to talk about it. The only thing he heard at church and college was that it was wrong. “The church was very judgmental,” he said.

Lonely and confused, he found acceptance in Winnipeg’s gay community and lived an openly gay lifestyle. But, he said, “the Spirit of God kept bringing me back” to the idea that he could change, if he wanted to. At first, he thought that was impossible, but later he came to believe that “same-sex activity was not God’s plan for my life.”

Tye Gamey, left, a former openly gay man who believes that homosexuals can change, and Val Warkentin, who runs a Christian support group for gay, lesbian, bisexual and transgendered people, addressed a CMU student forum on same-sex attraction on Jan. 28.



CMU PHOTO BY JOHN LONGHURST

Today, Gamey directs Living Waters, which describes itself as “a community-based, Christ-centred discipleship ministry that deals specifically with relational and sexual brokenness.”

“I once lived as an openly gay man, but no longer,” he said, noting that today he is married to an opposite-sex partner. “There is hope to change for those who desire it.”

Warkentin’s journey with the issue of same-sex attraction began in 1997, when her daughter came out of the closet and announced that she was gay. At first, Warkentin was overcome with fear and guilt, worrying that her daughter would be “tormented and rejected.” Stories in the media of gay people being killed, or killing themselves, didn’t help, she said.

She decided not to make her daughter’s road “harder than it needs to be,” she told the forum. “She is part of me. I am part of her. I love her fiercely.” But when she went to church for solace and support, it felt cold and lonely; people there didn’t want to talk about same-sex attraction. Warkentin withdrew emotionally from church and joined a support group for parents of gays and lesbians. “How sad, I thought, that I cannot go to a church for support like this,” she said of her experience.

But Warkentin has returned to church, to engage it in the issue. Today, she runs a support group out of Bethel Mennonite Church in Winnipeg, describing it as a place “for people who need a safe place to

talk about sexuality.”

“My story is one of struggle and acceptance,” she said, “but also of joy and celebration. I can’t believe that God condemns homosexual behaviour as such. The gift of sexuality remains a mystery to me, like many other gifts from God.”

Like Gamey, Warkentin’s daughter is also now married to an opposite-sex partner. But Warkentin told the forum that her daughter doesn’t consider this a cure for homosexuality. For her, “gender has no place in the realm of love.”

Gamey and Warkentin were asked about whether the old saying, “Love the sinner, but hate the sin,” applied to gay people.

“I tell people never to say that,” said Gamey. “It doesn’t communicate love and hope. It just passes judgment on their behaviour.”

Warkentin agreed. “Hate is such a strong word,” she said. “The person is always more important.”

They were also asked if people who disagree about homosexuality can co-exist in the church. “Yes, they can,” said Gamey, adding, though, that he could not condone “any sexual activity outside of a committed heterosexual and monogamous relationship.”

For Warkentin, it’s important to “dialogue with each other over issues we don’t understand. Discussion should create openness. . . . The most important thing is to be far less judgmental.” ☞

Big demand

Christian schools in Egypt prove popular with Muslim parents, students

BY EVELYN REMPEL PETKAU

Manitoba Correspondent
WINKLER, MAN.

Four school administrators spent two weeks in late January touring private and public schools in wintry southern Manitoba.

"We came to observe the different schools here and to see how religious education fits in," said Emil Wadie Morcos, director of teacher training for the 23 Salaam Schools run by the Egyptian Evangelical Church. "We came to see what we can apply or adapt to our schools."

Mennonite Central Committee (MCC) workers Barrette and Sandy W. Plett, who work with nine of the Salaam Schools in Upper Egypt, helped to organize the learning tour, which included speaking engagements at Bethel Mennonite Church in Winnipeg and Emmanuel Mennonite in Winkler.

"Christians in Egypt do not want any conflict," Morcos explained. "With Christians accounting for less than 20 percent of the population, we deal with friction very peacefully."

Working in overcrowded schools with limited resources presents many challenges for these administrators. Government regulations limit classroom size to 36 students, but the reality is that many classes have up to 45 students.

"This happens especially in the private schools. There is a big demand," said Morcos. "We have more to offer, like chapels. Even Muslim students like to attend chapels for the singing."

As school administrators, though, they have little control over class size. Parents appeal to the state governor, who then pressures the schools to take more students. Unlike some private schools in Egypt, the Salaam Schools are non-profit and about 5 percent of their students are exempted from paying tuition because they cannot afford it.

PHOTO BY EVELYN REMPEL PETKAU



Barrette Plett, left, a Mennonite Central Committee worker in Egypt, led four Egyptian school administrators on a tour of Mennonite and public schools in southern Manitoba earlier this year. From left, they are: Georget Shafick, Emil Wadie Morcos, Basma Barty and Emad Azmy.

"Eighty percent of our students are Muslim," Morcos said. "We offer Christian values and hold chapels, but they are not compulsory."

"Some Muslim parents would rather send their children to a Christian school because of the values—love and honesty, accepting others," said Basma Barty, principal in a school of 1,500 students in Assiut.

Georget Shafick, principal at a school of 3,000 students in Assiut, supervises a teaching staff of 200 teachers for 67 Kindergarten to Grade 12 classes. "I see a big difference between the students here and in Egypt," she said. "Here, they are trained to be very independent in their learning. In Egypt, teachers do more instruction."

Emad Azmy, principal at an elementary school of 400 students in Beni Suef,

explained the importance of good grades for Egyptian students and their parents. "In Egypt, grades are very important; they affect where students can go afterwards," he said, adding, "Exams start from Grade 1 and are held frequently. There is a lot of pressure to do well."

Although it is illegal to proselytize, "students know they are going to a Christian school," Morcos noted. "We stress Christian values and peace in everyday things."

"We've been inspired by the teachers here," said Shafick. "We've found teachers who genuinely care," she said of those they met at the Winnipeg Mennonite Elementary Schools and Westgate Mennonite School in Winnipeg, an elementary school and the collegiate in Winkler, and Mennonite Collegiate Institute in Gretna, where they were part of a chapel and religious class. ❧

/// Briefly noted

Mutual Aid eXchange celebrates 50th anniversary

OVERLAND PARK, KS.—Exactly 50 years to the day after Mennonite Indemnity Inc. (MII) held its first meeting, MutualAid eXchange (MAX) celebrated the occasion with a banquet, entertainment and special speakers honouring a half-century of service to the Anabaptist community with insurance and mutual aid services. MII began as a stock reinsurance company serving a number of mutual aid insurance programs related to the Anabaptist faith community. In 2000, MII was converted to a reciprocal exchange in Kansas as MAX. Today, MAX serves the Anabaptist community in 26 states and five Canadian provinces with the core insurance products of home, farm, church and small business. David Wine, president of MAX, commented, "MII/MAX's 50 years of service . . . is one of the great stories of our faith community. It has been built around collaboration, a focus on service, mutual aid and wholeness, and a willingness to see form change even as the content of caring and sharing for one another has remained constant."

—MAX Release

Emerging church plants

Over the coming months, Canadian Mennonite will profile the creation of a number of new Eastern Canada congregations

BY DAVE ROGALSKY
Eastern Canada Correspondent
WATERLOO, ONT.

There is no equation, no “Mennonite Church Eastern Canada” model for church planting. While there seems to be a crop of new congregations springing up, each is different from the next, “each is the work of the Spirit of God moving,” says missions minister Brian Bauman. Bauman believes that what is happening right now is the culmination of the work of the past missions councils and ministers.

When it comes to church planting, Bauman sees himself as a “Barnabas,” Hebrew for “son of encouragement.” He looks for leaders who have a passion to plant a church and listens for “how God is messing with their lives.”

Potential church planters need to connect with that



Bauman



Mindful of others

Spring roll sales fund Lao Canadian Evangelical Mennonite Church ministries half-way around the world

BY JOANNA REESOR-MCDOWELL
Special to *Canadian Mennonite*
TORONTO

Lao Canadian Evangelical Mennonite Church in northwest Toronto, with a Sunday morning attendance of no more than 40, is living true to its name. Even though it is a small “church plant” with all the challenges that new congregations face, it is already thinking of needs and people beyond the group.

Agnes and Joanne, two young girls in the congregation, are good examples of the mission-minded people being nurtured at Lao Canadian. In the fall of 2006, they were

MENNONITE CHURCH EASTERN CANADA PHOTO



Bible study is important to congregants at Lao Canadian Evangelical Mennonite Church in Toronto.

preparing to take their first trip with their parents to their homeland in Laos when they learned about a community that had survived for three generations by salvaging in a nearby garbage dump and selling whatever was marketable. The girls raised funds and collected clothing at their school in Canada to take to the school in Laos that was serving children from this impoverished community.

Their gifts were gratefully received and they were asked to raise money for a simple toilet and shower facility to improve hygiene for the children who were working in filthy conditions. Lao Canadian took up the challenge and worked with the girls to raise \$2,000 for the project through the sale of thousands of spring rolls and chocolates.

Chinda Kommala and Matthew Sou, lay leaders in the church, visited the Lao community school in January as part of a mission trip to look at ways to strengthen the Christian church there, which is a very small—and sometimes persecuted—religious minority in their homeland.

Kuaying Teng from St. Catherines, Ont., provided part-time pastoral leadership for the congregation for a two-year term, but the congregation is now experimenting with an “elder leadership” model. Lay leaders take turns preaching and teaching along with guest speakers like Dale Bauman, one of a number of long-term Mennonites within Mennonite Church Eastern Canada who have volunteered as mentors and speakers. ▮

passion and have others connect with that passion as well. Bauman gives them permission to dream dreams and advocates for them. He wants them connected with the area church through the Missions Council, other congregations and key supporters.

Church planters who remain “lone rangers”—both in regard to the wider church and in regard to developing leaders to share the work in the church plant—will find their congregations will probably not grow beyond two dozen. But these connections don’t mean that they fit into some sort of mold, Bauman says. God’s work is diverse, the need is diverse, the planters and congregations will be diverse, so Bauman’s job is to pour gas on the sparks God has already ignited.

He also connects the planter and new congregation to resources—funding, other congregations, institutions like Conrad Grebel University College, Mennonite Foundation, Mennonite Savings and Credit Union, and Mennonite Central Committee.

A key task for Bauman currently is to develop coaches to pair church planters with, since he realizes that he is limited in how many new congregations he can mentor. Not to mention those congregations being born in the imaginations of God’s people right now.

Anabaptist apostle

Church planter Hun Lee moving on to mentoring role with Korean pastors

BY DAVE ROGALSKY

Eastern Canada Correspondent
LONDON, ONT.

Hun Lee is moving on, again. Having planted Korean Anabaptist congregations at Charleswood Mennonite Church in Winnipeg (1998), at Valleyview Mennonite in London (2000), and at Sherbrooke Mennonite in Vancouver (2004), he is beginning to see the need for someone like him to help mentor and support more Korean Anabaptist pastors.

Lee was born in Korea and grew up as a Christian in the Presbyterian Church there. But within him was an Anabaptist vision of the church that cares for more than “only spiritual” needs of its congregants. As one

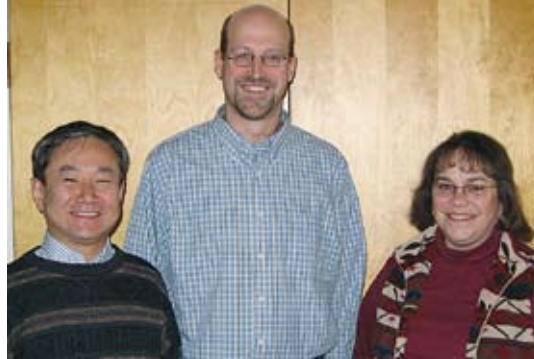
Christian—including pastors—often echo the workaholic culture of their country.

Lee learned about what true community could be from the Taizé community in France and from a friend in Dallas, Tex., who was in contact with Mennonites there. Eventually, Lee studied at Canadian Mennonite University in Winnipeg and worshipped with the Charleswood congregation.

There, he helped establish a multicultural congregation, using the concept of “one body, two languages.” This was the same model he used at the Sherbrooke congregation, and had hoped for at Vision Mennonite in London. His desire was that the immigrant Koreans, by working and worshipping with Mennonites, would grow deep roots for future generations of Anabaptist Koreans.

But even though the Mennonite congregations have been welcoming, family ties, school connections for youths and long-term friendships among adults make it hard for any newcomers to feel fully at home. While Mennonites theoretically espouse a communal ethic, in practice Lee has found more of this among Hutterites

PHOTO BY DAVE ROGALSKY



Hun Lee, left, the former pastor of Vision Mennonite Church, is pictured with Valleyview pastor Kendall Jongejan Harder and Agape Mennonite Fellowship pastor Lynne Williams in the building they share in London, Ont.

of the 30 pastoral staffers of a 10,000-member congregation, Lee had hoped that community would form and mutual care would flourish at least among the staff.

“But Koreans are very busy working, working, working, and don’t have time for community or mutual care. They pray and work,” Lee says, adding, “They have a passion for evangelism, but are not holistic; there are problems with moral life.” Korean

and Amish. But he continues to hope that, by worshipping in the same building and by carrying out projects with a variety of Mennonite organizations, the Korean Anabaptists will unite prayer with caring for the community around them and ultimately carry out the pacifist ideals of Jesus.

In order for this model to really work, both long-time Mennonites and the new Korean Anabaptists need to have the courage to reach across the cultural divide.

Deeply dedicated to Anabaptist ideals, Lee has also worked ecumenically with other Korean Christian groups wherever he finds them. The Korean pastors of many denominations meet monthly in London for friendship and fellowship. Like many in Canadian culture, Koreans think first of “horse and buggy Mennonites” when they consider Mennonites at all. Lee’s presence in London has reshaped this idea.

He says that similar problems exist in Korea. But Anabaptism is interesting to Koreans when they come in contact with people from the Korean Anabaptist Center. Conservative Christians think of Mennonites as biblical and conservative, while radical Christian groups connect with Mennonite work in peace and justice and like the theology.

Although he resigned as Vision Mennonite’s pastor in December, Lee continues to preach occasionally and to support the congregation as it seeks new leadership—a method he has used in Sherbrooke as well.

As Lee moves on, he hopes to call, train and mentor new leaders while planting new Korean Anabaptist congregations and assisting existing congregations to grow in maturity as Christian communities. ❧

'Downey' means up for MC Canada Resource Centre

BY DEBORAH FROESE

Mennonite Church Canada

WINNIPEG

The trend of Internet shopping has entered Mennonite spiritual territory. When Arlyn Friesen Epp, Mennonite Church Canada Resource Centre manager, heard radio reports that online Christmas shopping had again increased dramatically in 2007, he sat up and listened.

Although overwhelming the postal service with deliveries can be seen as yet another reflection of North America's insatiable appetite for goods and speed, the news prompted Friesen Epp to take a closer look at the Resource Centre's online activity—which proved to be up in all categories.

Overall loan circulation increased by 5 percent, from 2,890 borrowed resources in 2006 to 3,032 in 2007, the highest year-end

MC CANADA PHOTO BY DEBORAH FROESE



MC Canada Resource Centre manager Arlyn Friesen Epp and administrative assistant Anita Neufeld hosted the first annual Downey Awards in style.

total on record. In the same timeframe, electronic loan orders rose from 145 to 222, an increase of 53 percent.

In addition to loans, the Resource Centre's e-commerce service jumped from 32 purchases of Mennonite Publishing Network (MPN) material during the last four months of 2006 to 51 over the same period in 2007, a jump of 59 percent.

"We're starting small, but we're on a growth trajectory," noted Friesen Epp. "People are discovering that they can do their online browsing and shopping in one

place."

Circulation and online activity are not the only sources of resource centre growth. In 2007, three new partnerships were established with other Mennonite resource providers: Pandora Press, Mennonite Foundation of Canada and SmallTall Music. This adds to partnerships already in place with MPN and Cascadia Publishing House, and more partnerships are in the works.

The encouraging numbers prompted Friesen Epp and administrative assistant Anita Neufeld to launch the first annual Resource Centre Downey Awards Gala to recognize the most downloaded materials in 2007. With a good sense of fun, Friesen Epp and Neufeld donned bow tie and evening gloves, respectively, and welcomed MC Canada staff and guests to the event with a faux red carpeted entry and yogurt parfaits.

"Remember our motto," Friesen Epp coached the guests as he rhythmically led a chant of the centre's mantra: "Borrow, purchase, download, link."

Last year was the first time the Resource Centre had the ability to track downloads from its online catalogue and Neufeld was grateful for the opportunity to announce the grand total to award ceremony attendees: 27,431 in 2007. "We're not just a source for books and DVDs," she said. ☼

2007 Downey Award Winners

- Presentation or seminar: "Missional Ecclesiology and Leadership" by Robert J. Suderman
- Special Sunday worship resource: "2007 Missions Sunday" by MC Canada Christian Witness
- Church Matters podcast: "Militarization, Canada and the Church"; an interview with Robert J. Suderman
- Executive staff letter: "Women pastors: Are we practising what we preach?" by Sven Eriksson
- From Our Churches: "Christmas Eve Candlelight Service" by Lynette Wiebe
- Newsletter: February 2007 Resource Update
- File with the most hits: "Wake Up to God's Dream" by Elsie Rempel

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Breakthrough in Congo church conflict

Both sides in the dispute agree to MWC mediation process

Mennonite World Conference Release
KINSHASA, CONGO

Four years of conflict resulting from a challenge to the legality of the 2004 Communauté Mennonite au Congo (Congoese Mennonite Church) elective assembly, at which Rev. Adolphe Komuesa was elected as president and legal representative, appear to be over.

The impasse was bridged following February meetings brokered by Mennonite World Conference (MWC) and the Democratic Republic of Congo's national ecumenical Protestant council. The challenge was led by Rev. Kabeya, who was one of the candidates for the position of church president.

In a memo addressed to the church leadership and the Congoese government, Rev. Kabeya and several other church members from the provinces of Western and Eastern Kasai, levelled the accusation that the election process had not been constitutional, and that the church had not taken seriously their longstanding request for provincial autonomy or better representation in decision-making structures of the church. An additional conflict concerning allegations of financial mismanagement and misappropriation against Rev. Fimbo Ganvunze subsequently overshadowed the initial conflict.

After several internal efforts to resolve the conflict had failed, the Congoese Mennonite Church appealed to MWC and the ecumenical council for assistance. MWC staff and officers have given attention to the conflict for the past two years, but until now have not had success in bringing together all the parties involved in the conflict.

After two days of deliberations earlier

/// Briefly noted

Seniors need their spiritual needs as well as their physical needs met

WATERLOO, ONT.—“It used to be we spoke of ‘the old,’ but now there are the young old, the middle old and the old old,” Nancy Kriseman told a large group of pastors and professionals working with the aged. With many people living into their 90s, 30 or more years after leaving the work force, questions of meaning and worth often arise, she explained at the event sponsored by the RBJ Schlegel-UW Research Institute for Aging, Conrad Grebel University College and the University of Waterloo at the end of November. For Kriseman, these questions are questions of spirituality. Kriseman believes the “spiritual” has to do with the good in people, their essential value, what their heart considers important. To truly care for the elderly, and to eventually help them to “finish well,” caregivers and clergy need to consider each person’s unique spiritual journey and needs, she said.

—BY DAVE ROGALSKY

New pastor at Hope Fellowship

BATTLEFORD, SASK—Gerhard Luitjens began in the part-time pastoral position at Hope Fellowship on Jan. 1. He will be commuting from Rosthern, Sask., where his family lives, to fulfill his duties at the small Mennonite church of between 20 and 35 congregants. Luitjens, who recently retired from a career with Sasktel, began considering the position during casual conversations with conference minister Jerry Buhler. Luitjens, who has agreed to a trial one-year term, has experience teaching adult Sunday school and helping with pulpit supply in several churches.

—BY KARIN FEHDERAU

Willowgrove prepares to build environmentally sustainable cabins

STOUFFVILLE, ONT.—A big topic of conversation at Willowgrove’s annual general meeting, held at Rouge Valley Mennonite Church on Nov. 29, 2007, was the plan to build environmentally sustainable cabins to accommodate about 48 people on Willowgrove’s 40-hectare site in Stouffville in 2008. The cabins will serve outdoor education students during the week and provide retreat facilities for churches and other groups on weekends. Environmentally sustainable features being considered include: bamboo flooring, passive solar heat, composting toilets, “green” paint and an outdoor wood-burning furnace. The cost is estimated to be \$300,000. The board has set a goal to raise one-third of the cost through donations and grants. This will be the first step in a long-term plan to build a larger retreat centre.

—BY JOANNA REESOR-MCDOWELL

this year, though, the group signed a joint declaration that commits all parties to a process that will address individual grievances as well as structural and administrative issues identified by the group.

The declaration calls upon MWC and the ecumenical council to set up a commission to work together with the Congoese Mennonite Church toward resolving outstanding personal, structural

and administrative issues. A facilitator will be named to guide this process.

The final agreement also calls for the unity of the church to be considered a priority by all members of the church.

“I felt today like it was Pentecost with the only difference that I did not hear people speak in tongues,” said Pakisa Tshimika, MWC associate general secretary. “It was a major breakthrough.” //

GOD AT WORK IN THE WORLD

Standing in solidarity

MCC, partner organizations bring peace and relief to Kenya after misery seemed to top the polls in disputed election

Mennonite Central Committee Release
NAIROBI, KENYA

Mennonite Central Committee (MCC) is committing more than \$150,000 for relief and reconciliation work in Kenya as sporadic post-election violence continues to flare in this east African country. Violence that began in late December 2007 following disputed national elections has killed an estimated 1,000 people and forced more than 300,000 people to flee their homes.

“The situation changes daily. In many places, the cost of food is rising dramatically, and there’s so much destruction of property,” reports Melody Rupley, co-director of MCC’s Africa program.

Rail lines and ports have also been disrupted. And there is little reliable and safe transport between eastern and western Kenya. This represents a bottleneck for

Women with powerful stories [told] about how the unrest affected them, their children and communities.

the shipment of goods, including humanitarian supplies, through Kenya to other nations such as Uganda, Sudan and the Democratic Republic of Congo.

MCC partners report that homes have been torched and people left without food, clothing or permanent shelter. Public transportation is unsafe in many areas because people are being pulled from buses and sorted by ethnic group. The tourism industry, a vital part of the economy, is on the verge of collapse.

MCC is responding with emergency



Rev. Maritim Rirei helped distribute Mennonite Central Committee-funded supplies at Muchorwe Primary School. People who fled their homes because of violence are camping at several area schools, including Muchorwe.

relief supplies and long-term peacebuilding and reconciliation initiatives. Supplies like soap, baby diapers, rice, beans and medicine are already reaching families in the cities of Eldoret and Kisumu, and in Mathare North, an impoverished neighbourhood of Nairobi. These supplies are being distributed through local MCC partners, including the Kenya National Council of Churches, Mathare North Mennonite Church and the Anglican Church of Kenya.

Efforts for longer-term peacebuilding have also begun—growing out of long-

the unrest affected them, their children and communities.

People asked for—and received—for-giveness. Vows were made to desist from participating in any further violence. They agreed to hold each other accountable for peace. Plans were made for the safe reopening of schools. A government official in a neighbouring district took notice of the good things happening and asked for assistance in conducting a similar meeting in his district.

In another project, MCC is providing funds for bringing together about 40 elders from three ethnic groups for dialogue, in an effort to ease tensions between them.

“People who have been displaced will see that it is important for the leaders of ethnic groups to work together,” Rupley says. “It’s bearing witness to a way that communities try to slow down the violence and rebuild trust.”

Despite the severe disruption of life in many areas of Kenya, other parts remain peaceful. MCC’s sand dam work in the communities of Kola and Kitui, as well as food and agriculture projects in Maasailand, are continuing. A 12-member work and learn team from Manitoba just completed an uneventful two weeks of service in Kola. ☸

term partnerships in Kenya, where MCC has worked for more than 40 years. In Kisumu, a hot spot for violence, a newly elected government official approached Maurice Anyanga, an MCC staff member and Kenyan Mennonite pastor, seeking help in quelling the violence.

On Feb. 1, Anyanga and his volunteer staff helped facilitate a meeting at the official’s office. More than 100 people attended the five-hour meeting, including some who had incited the violence, as well as women with powerful stories about how

Peacebuilding a better alternative than warmongering

Mennonite organizations respond to report on Canada's continued military role in Afghanistan

BY AARON EPP

National Correspondent
WINNIPEG

The Independent Panel on Canada's Future Role in Afghanistan, known as the Manley Panel, released its report on Jan. 22, and a host of Mennonite organizations are unhappy with its findings.

The report suggests that even though "conditions in Afghanistan are complicated" and "its future is in large measure unpredictable," Canada should continue its counter-insurgency combat mission.

The panel, created by Prime Minister Stephen Harper last October and led by former Liberal deputy prime minister John Manley, investigated the situation by visiting Afghanistan and hearing from more than 300 individuals from the development, diplomatic, political and security sectors, who met with the panel members and shared their knowledge and expertise.

John Siebert, executive director of Project Ploughshares, was part of a nongovernmental organization (NGO) that made a presentation to the Manley Panel in October. The 17-person delegation met with the panel for two hours.

"The primary message from the NGO spokespersons was that Canada needs to reframe its role in Afghanistan from participation in a 'war on terror' to peacebuilding, and military efforts must shift from anti-insurgency fighting to supporting comprehensive peace negotiations facilitated by the international community," Siebert wrote in the Winter 2007 edition of *The*

Ploughshares Monitor, the organization's quarterly newsletter.

"Our primary goal was to get them to consider a comprehensive peace agreement with groups that had been excluded from the Bonn Compact," Siebert told *Canadian Mennonite* in February, referring to the 2001 agreement which provided a roadmap for the transformation of the Afghan state and culminated in the Sept. 18, 2005, Afghan elections.



Siebert



Janzen



Plenert

'Even the military has said there is no military solution to the insurgency in Afghanistan.'

Siebert noted that what is currently happening in Afghanistan is a civil war, with North Atlantic Treaty Organization and International Security Assistance Force combatants fighting alongside the Afghan National Army against the Taliban. The primary concern, Siebert said, should be resolving the conflict between those two sides.

"Even the military has said there is no military solution to the insurgency in Afghanistan," Siebert said. "You either begin negotiations now or you wait five, 10, 20 years, but then you'll still have to negotiate. The question is what will the cost be for all involved before negotiations happen?"

Bill Janzen, director of the Mennonite Central Committee (MCC) Ottawa Office, agrees. "I'm sorry that the Manley Panel did not explore what it might mean to devote more effort and energy to a diplomatic resolution," Janzen said. "I think if there's even a remote chance of finding a reasonable, negotiable

solution through talking, then that has to be pursued."

Janzen went on to note that MCC helped draft a letter sent from the Canadian Council of Churches to the prime minister and other political leaders, which contained several peace suggestions.

The letter, dated Aug. 16, 2007, was signed by 12 church leaders belonging to the council, including Mennonite Church Canada general secretary Robert J. Suderman.

The church leaders called for prioritizing efforts aimed at supporting reconciliation within Afghanistan, diplomacy and negotiations leading to peace, greater respect for human rights, strengthening just governance, greater investments in reconstruction and development, and focusing

security efforts on advancing the safety and well-being of people in Afghanistan.

The Prime Minister's Office released a statement on Feb. 8 in response to the Manley report, announcing the creation of a Cabinet Committee on Afghanistan and an Afghanistan Task Force within the Privy Council Office, to better coordinate and ensure the effectiveness of Canada's activities in Afghanistan.

The government also gave notice of a motion to extend Canada's mission in Afghanistan until the end of 2011, provided Canada can obtain the 1,000 troops, helicopters and new unmanned surveillance aircrafts the Manley report says it needs to continue in southern Afghanistan.

"We disagree that you build peace through the use of force," said Janet Plenert, executive director of Mennonite Church Canada Witness. "It's encouraging to see the government being open and upfront about the complexity of the situation, but clearly we long for the day when peacekeepers and peacebuilders are seen as the way forward." ❧

'We are all treaty people'

Series of meetings explores the long relationship between Mennonites and Saskatchewan's Aboriginal Peoples

BY KARIN FEHDERAU

Saskatchewan Correspondent
SASKATOON, SASK.

Mennonite Central Committee (MCC) Saskatchewan, long recognized for giving space and time to hear the painful stories of suffering and persecuted individuals around the world, has taken a further step by listening to the lament of injustice in Saskatchewan's First Nations communities, this time embracing a local concern that touches many Mennonites here. That step was given a public voice during a recent series of "Peacebuilding on the Prairies" meetings held in January.

In light of the belief that the Creator God was involved in the treaty signings in Saskatchewan 132 years ago, as well as the aboriginal and non-aboriginal signatories, Leonard Doell, coordinator of the MCC Saskatchewan Aboriginal Neighbours program, told those in attendance the first night, "This covenant binds the lives of the original signatories and their descendents together for as long as the sun shines, the grass grows and the

rivers flow," adding that the non-aboriginal population in Saskatchewan, including Mennonites, is held accountable before God for what happens in that agreement. "We are all treaty people," he said.

Speaking on Jan. 10 was A.J. Felix, a residential school survivor and father of 10. Coming with a quiet acceptance of his past, instead of blame, Felix weighed in on everything from faith and residential schools to Treaty 6 and conditions on Saskatchewan reserves, speaking with humour and passion.

"I still believe in God," he said, despite encountering racism and enduring 12 years of residential schools. "[That] hasn't diminished my worship," he said, acknowledging his need to stay focused on God and not on people.

A difference of cultures has often formed the basis of misunderstanding between aboriginals and non-aboriginals, Felix suggested, acknowledging, though, that aboriginals have been responsible for some of the problems they face. "We broke our own treaty conditions when we allowed alcohol on the reserves," he said.

At a subsequent meeting, Doell spoke about relationships between aboriginals and Mennonites specifically. Acknowledging that Mennonites had been given aboriginal land for their farms and ready access to the region, he shared heart-warming accounts of early Mennonite settlers and aboriginals helping one another out, including the following:

"A Derksen family living near Carrot River was approached by two aboriginals needing food. The husband invited them in and, over the protests of his wife, offered them a meal. When the men rose to leave, Derksen again extended his hand in friendship and gave one man a coat and mittens to wear. Several weeks later, the two returned to share a deer with the family. It was a much-needed acquisition of meat for the growing Mennonite family."

Doell went on to point out that Mennonites have a number of things in common with Aboriginal Peoples, including a desire to care for and protect the land and a stubborn resistance to being assimilated by the surrounding culture.

But it would appear that Mennonites got the better of the deal in Saskatchewan, according to Eileen Klassen Hamm, coordinator of MCC Saskatchewan's Peace and Justice Committee. Government authorities bent over backwards to accommodate the early groups coming in with



Choosing to leave the concept of revenge to God, he said simply, "I want justice."

PHOTOS BY KARIN FEHDERAU



Leonard Doell, left, coordinator of MCC Saskatchewan's Aboriginal Neighbours program, and Eileen Klassen Hamm, Peace and Justice Committee coordinator, facilitated discussions between Mennonites and aboriginal speakers. Inset: A.J. Felix.

many privileges and freedoms, she said.

"Residential schools took away language, culture, and family structures," Klassen Hamm said of many aboriginal communities, adding that, Mennonites, on the other hand, were able to maintain those.

While Mennonites have long believed that it was their work ethic—combined with a strong faith in God—that brought them success in Canada, she pointed out that they were also beneficiaries of welcoming government policies.

But Felix is not bitter about this. Choosing to leave the concept of revenge to God, he said simply, "I want justice." ❧

GOD AT WORK IN US

From lost to found

HIV-positive mother no longer fears death or worries about her daughter's future

BY PAT HOUMPHAN
AND PHILLIP HOUMPHAN

Mennonite Church Canada
BORABU, THAILAND

Bualean Bootbangyang's troubled life was transformed by Jesus, the man in white who appeared in her dreams.

Bootbangyang was born and raised in Nongchit, a village five kilometres east of Borabu. She grew up in poverty and was forced to drop out of school after Grade 6 to help her parents with farm work. As a teenager, she was sexually abused by her half-brother. She told her mother about the problem, but her mother sided with her half-brother, whom she favoured.

Deprived of parental love and with a strong desire to escape her circumstances, she moved to Bangkok when she turned 18. Several years later, she was married. With a man to support her, the future looked bright and she dreamed of raising a family of her own. In 1995, the couple moved back to Nongchit and their daughter was born later that year.

Unfortunately for Bootbangyang, after just five years of marriage, her husband became promiscuous. In 2001, he was infected with HIV/AIDS and he died two

PHOTO BY PAT HOUMPHAN



Bualean Bootbangyang digs a hole to help build a fence for Living Water Church in Borabu, Thailand.

years later, without ever telling her about his condition. Shortly after his death, she discovered the truth and learned that he had passed the virus on to her.

Bootbangyang was angry at her husband and angry with life. She worried about what would happen to her daughter if she

were to die. Out of fear, fellow villagers distanced themselves from her, leaving her feeling ashamed of her condition. After three years of grieving, Bootbangyang dreamed of a man dressed in white who spoke of a "way out," but she did not understand what it meant.

After hearing the gospel preached in her village and discovering that Jesus Christ provided a way out for her, she realized that Jesus was the man in her dreams. Shortly afterward, she decided to follow Jesus.

Today, Bootbangyang is a different person. She has learned to accept her problems and can now be seen laughing and smiling during services at Living Water Church. Although she is still poor, she is generous with what she does have. She often helps out in the church garden, planting and harvesting crops like tapioca and peanuts to generate income for the church. She says that she no longer fears death or what her death might mean for her daughter, believing that God will take care of it all.

As she herself testifies, "I used to be a slave, but I am now set free and have new life in Christ." ❧

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ARTBEAT

No cheering for the murderous chipmunk

Enchanted. Directed by Kevin Lima. Screenplay by Bill Kelly. A Walt Disney Pictures release, 2007. Rated G.

REVIEWED BY VIC THIESSEN

Disney's big hit of the 2007 Christmas season was *Enchanted*. It's the story of Giselle, a fairy tale princess in a stereotypical animated Disney film who gets sent into the real world of modern-day New York by the wicked stepmother/queen figure. There, Giselle's adventures surround a lawyer named Robert who doesn't believe in fairytales, and his young daughter, who does. Meanwhile, Prince Edward, accompanied by the hyper chipmunk, Pip, follows his bride-to-be to New York to bring her back, which causes the queen to send her servant, Nathaniel, after them, with instructions to kill Giselle (with a poisoned apple, no less).

Enchanted starts very strong, with a light-hearted ironic tone that mocks Disney's classic animated films. There are some questionable editing—or writing—choices once Giselle arrives in New York, but her early interaction with Robert is



deliberate and therefore to be expected. After all, countless Disney villains have similarly fallen to their deaths over the years. Nevertheless, it's rare for villains to be thrown off buildings or cliffs by our heroes, who sometimes even make an attempt to save the villain. But in *Enchanted*, Pip deliberately jumps onto the dragon with the hope that he will make the dragon fall.

In a world where children grow up in fear of terrorism, environmental disaster, war and poverty, it's not such a bad thing to have an optimistic children's film that suggests dreams can come true, wonderful things can happen, and people can live happily ever after. But do we really need to include the worst element of fairy tales—the redemptive violence of the death of the villain—before we can get to an ending where everyone lives happily ever after?

The film begins to lose some of its charm and cleverness in the second half as the real world takes over . . .

inspired filmmaking. The film begins to lose some of its charm and cleverness in the second half as the real world takes over and the film occasionally take itself a little too seriously. This culminates in the queen's arrival in New York, her transformation into a dragon and her subsequent death after plunging from a skyscraper.

This stereotypical Disney ending is

On the whole, *Enchanted* is a slightly flawed but enjoyable film for the whole family and I do recommend it. But do take the time to talk with your children about why the chipmunk had to become a murderer. ☺

Vic Thiessen is director of the London (England) Mennonite Centre.

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FOCUS ON SUMMER

ADVERTORIAL

Quilt shows in St. Jacobs

Each year in May the village of St. Jacobs, Ont., features quilt shows in several locations; this year's dates are May 27-31.

One of these quilt displays, "Quilts for the World," is sponsored by St. Jacobs Mennonite Church, with all proceeds going toward Mennonite Central Committee (MCC). The show will display some of the quilts to be auctioned at the New Hamburg MCC Relief Sale on May 31. The guest artists this year will be the Elmira Needle Sisters quilters guild.

Each year the community is also invited to participate in a quilt block challenge and shoppers in the village choose the winners by ballot. The winning blocks are made into a quilt and sold at the New Hamburg MCC Relief Sale. Since 1996, quilts from this quilt block challenge have raised \$37,000 for MCC. The 2008 blocks will make a Baskets Galore quilt.

—St. Jacobs Country Release

ST. JACOBS COUNTRY PHOTO



The 2007 quilt block challenge was a "Pinwheel Pizzazz" design.

Relief sales and festivals

As you travel this summer, consider visiting one of the many Mennonite Relief Sales and festivals across the country:

May 24: Black Creek MCC Relief Fair at Black Creek Community Hall, B.C.

May 30, 31: New Hamburg Mennonite Relief Sale at New Hamburg arena and fairgrounds, Ont.

June 7: Leamington Mennonite Community Festival at United Mennonite Educational Institute, Ont.

June 13-14: Saskatoon MCC Relief Sale at Prairieland Exhibition Grounds.

June 13-14: Winnipeg MCC Festival and Relief sale at Canadian Mennonite University.

Mid-June: Montreal Peace Festival at House of Friendship, Montreal, Que.

June 28: Aylmer Auction for Relief at Aylmer fairgrounds and curling arena, Ont.

June 28: Southern Valley Foodgrains Bank Charity Sale at Walter Wiebe farm, Hague, Sask.

FILE PHOTO BY ROSS W. MUIR



Face-painting is always popular at the New Hamburg (Ont.) Mennonite Relief Sale.

July 4-5: MCC Alberta Relief Sale at Millennium Place, Sherwood Park.

Sept. 13: Morris MCC Auction and Relief Sale, Man.

Sept. 19-20: Central Fraser Valley MCC Relief Sale, Auction and Festival at Tradex Exhibition Centre, Abbotsford, B.C.

Sept. 20: Black Creek Pioneer Village Relief Sale, Toronto.

Sept. 26-27: Brandon MCC Relief Sale at Keystone Centre, Man.

Sept. 27: Mennonite Fall Fair at Prince George Civic Centre, B.C.

For more information about any of these events except the Montreal Peace Festival, visit mcc.org/reliefsales/canada.html.

—Canadian Mennonite Staff

The Station Arts Centre - Rosthern presents

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From the novel by L.M. Montgomery

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MENNONITE CHURCH CANADA DELEGATE ASSEMBLY

 July 7-8, 2008

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Winnipeg, MB



AT THE
CROSS
ROADS



PROMISE
& PERIL

Theme: Deuteronomy 4:1-9



INFORMATION AND REGISTRATION:
www.mennonitechurch.ca/events/summit08

Photo by Margarita Neuss

Calendar

British Columbia

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 19-20: Camp Squeah Padde-a-thon for staff bursary fund. Visit squeah.com or call 604-869-5353 for details.

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

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

May 8: Communitas Supportive Care fundraiser dessert evening with Ukrainian dancers and Dr. Lucy Romanenkova from Ukraine speaking at Bakerview MB Church, Abbotsford, 7 p.m. Order tickets at CommunitasCare.com/store.

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 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.

April 12-13: 25th anniversary celebration at Trinity Mennonite, Calgary. Call 403-256-7157 for more information.

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.

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

Saskatchewan

March 7-8: Menn. Historical Society of Sask. will feature Low German poems and songs by Jack Thiessen and Hank and Anne Neufeld and a history of Plautdietsch by Chris Cox at Osler Mennonite, 7:30 p.m. (7) and 9:30 a.m. (8). Call 306-242-6125 for more information.

March 9: Guys and Pies fundraiser and dessert auction at RJC, 7 p.m.

March 14-16: "The Bible: how it was written, collected and translated" hosted by Aberdeen Mennonite with Vern Ratzlaff as resource person.

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 8: Information meeting with Glenn Witmer about tour to Israel and Palestine at Wildwood Mennonite, 7:30 p.m.

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

April 19: MC Sask touring Mission Fest.

April 20: RJC spring dessert theatre.

April 23: CMU Chamber Choir and RJC in concert at Osler Mennonite Church, 7:30 p.m.

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

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

August 23-25: Green Trek sponsored by MC Sask Ministries Commission.

Manitoba

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 28: CMU Campus Visit Day. Visit cmu.ca for more information.

March 29: Winnipeg MCC Festival and Relief Sale banquet.

April 12: MCI fundraising banquet and concert at MCI, Gretna, 6:30 p.m.

April 13: CMU Outtatown graduation.

April 15: MCI fundraising concert/dessert evening at Laudamus Hall, CMU, Winnipeg, 7 p.m.

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

April 19: CMU Celebration Dinner with speaker Dr. John Foerster, 4:30 p.m. and Spring Concert at Loewen Athletic Centre.

April 20: CMU graduation at Loewen Athletic Centre.

April 22: MCI fundraising concert/dessert evening at Bay Ave. Mennonite in Killarney, 7 p.m.

May 14: Westgate work day.

May 19-23: School of Writing at CMU.

May 24: The Church Made Strange, a symposium at CMU to mark the retirement of Professor Harry Huebner. More information at cmu.ca.

May 26-30: Youth Ministry Course at CMU: Canada's Teens—Sociological and Theological Reflections.

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." Visit cmu.ca/church-community/02_BelieversChurchConf.html for information.

Briefly noted

Annual B.C. paddle-a-thon planned for April

HOPE, B.C.—This will be the 10th year that an enthusiastic group of paddlers will brave the Fraser River and battle uncertain weather and sore shoulders to raise money for the Camp Squeah bursary fund. In order to participate in the April 19-20 event, each paddler must raise a minimum of \$500. The person raising the most funds every year wins a canoe. Participants begin at Hope in the morning and spend the first night near Chilliwack, arriving the next day at Ft. Langley. The fund helps with tuition for returning college and university students who give their time to serve as summer camp staff. In 2007, Squeah was able to support 15 young people with approximately \$36,000 in tuition support, thanks to the bursary. "It's a very worthy cause," says Dave Bruce of Peace Mennonite Church in Richmond, who participated in last year's event. "You get to know your fellow paddlers in a whole new way, you have a great time, and the scenery is unbelievable. We could use more people from other churches, though, as just a few churches raise most of the money." For more information on sponsoring or participating, visit squeah.com.

—BY AMY DUECKMAN

June 13-14: Winnipeg MCC Festival and Relief Sale.

June 29: Cycle Clear Lake with MCC Manitoba

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

Aug. 2-3: 40th anniversary celebration for Braeside Evangelical Mennonite Church, Winnipeg. BBQ and worship, Sat. (2), 5:30 p.m.; Sun. worship 10:30 a.m. (3). Register at braesidechurch.ca.

Sept. 6: Morris MCC Auction and Relief Sale

Sept. 7: MCC Alumni barbecue.

Sept. 26-27: Brandon MCC Relief Sale.

Nov. 14-15: MCC Manitoba annual meeting.

Ontario

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 15: Elmira meat canning fundraiser breakfast at Calvary United Church, St. Jacobs, 8-9 a.m. Speaker: Tim Friesen, MCC Akron. Call MCC Ontario at 519-745-8458 for tickets.

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 5: Allan Reesor-McDowell and Rouge River Connection benefit concert for House of Friendship and Mennonite Central Committee at Mannheim Mennonite Church, 7:30 p.m.

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

April 11: Rescheduled Benjamin Eby lecture with A. James Reimer at Conrad Grebel Chapel, 7:30 p.m. Reception to follow.

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 21: New Hamburg Mennonite Relief Sale promotion dinner at Bingeman Park Lodge, Kitchener. Guest speaker: Brandon Thiessen and MCC Burundi. Order tickets at 519-745-8458 or 1-800-313-6226.

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.

May 24-25: 25th anniversary celebration of St. Clair O'Connor Community, Toronto. For more information contact s.gallant@scoc.ca.

May 30, 31: New Hamburg Mennonite Relief Sale at New Hamburg fairgrounds. Check nhmrs.com for more information.

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

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

June 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.

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

June 21: Willowgrove and Glenbrook Day Camp 40th anniversary celebration.

Classifieds

Announcement

Parent Support Group: Announcing a bi-monthly support group for Mennonite parents of GLBT persons in Southwestern Ontario. We provide confidential support, resources and opportunities for dialogue in the Spirit of Christ. For more information please contact the following: rvfast@rogers.com or pmsnyderangel@rogers.com.

Employment Opportunities

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
43 Noonan Dr.
Brandon, MB, R7B 0V7

For information, e-mail Kramer@brandonu.ca or phone 204-727-7344.

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.

Nov. 6-9: MEDA presents Business as a Calling 2008, "Dividends of Hope" at Columbus, Ohio. Visit meda.org or call 717-560-6546 for details.

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.

Advertising Information

Contact *Canadian Mennonite*
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Karen Suderman
1-800-378-2524 x.224
519-745-4507
advert@canadianmennonite.org

Upcoming Advertising Dates

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March 31 March 18

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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 applications for the position of

RESOURCE DEVELOPMENT DIRECTOR
Kitchener, Ontario

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

The Resource Development Director is responsible for the development, maintenance and growth of all sources of revenue and receipt of gifts and donations to MCC Ontario. This person will provide leadership to the MCC Ontario Resource Generation Team.

Qualifications include: proven ability to supervise and motivate staff teams, strong interpersonal and relationship skills, and proven capacity in a resource generation and communications environment.

This full-time, salaried position is available April, 2008.
Application deadline: March 15, 2008.

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.



Feeling called to a new challenge in pastoral ministry? Interested in the rewards of interacting with youth and leading youth and young adult activities? Looking for an opportunity to work in a supportive environment with an experienced lead pastor? Eager to help a vibrant congregation reach out to the local community?

Our congregation in Floradale, Ont. is a mix of rural and urban people who have recently moved into new, larger facilities just fifteen minutes from Waterloo. We are seeking a ¾ time **ASSOCIATE PASTOR.**

See www.floramc.org for more details on this position. Interested applicants should contact Muriel Bechtel, MCEC Conference Minister at 800-206-9356 or muriel@mcec.ca.

Bluffton University invites applications for a full-time, tenure track **FACULTY POSITION IN RESTORATIVE JUSTICE** beginning fall semester 2008. Qualifications: PhD or ABD in a social science discipline (sociology, criminology, conflict transformation, peace studies, political science, social work) or terminal degree in applied discipline (JD or MSW); Commitment to excellence in liberal arts education and to social justice. Responsibilities: Ability to teach a variety of restorative justice courses in the Criminal Justice program is required. Preference will be given to applicants who can teach courses in criminology, sociology, criminal justice and/or political science. For additional position details see www.bluffton.edu/about/employment. Compensation commensurate with education and experience within the university pay scale. Consideration of applications begins March 10 and continues until an appointment is made. Send letter of interest, vita, three letters of reference (submitted directly from referee), and official transcripts to: Elaine Suderman, Academic Affairs, Bluffton University, 1 University Drive, Bluffton, Ohio, 45817. Members of underrepresented groups are encouraged to apply. EOE.



seeds church

Seeds Church in Altona, Manitoba is accepting applications for a half-time **Director of Worship Ministries**. Seeds is an 8 year old church plant with a mission to "make Jesus real". We place a high value on creativity in worship and are looking for a team member who will contribute to our worship design and culture.

The Director of Worship Ministries will have the overall responsibility for leading the Worship Ministry at Seeds Church. This will include :

- building a team of servant leaders in the areas of Worship Design, Music and Technology
- leading worship on Sunday morning 1-2 times per month
- working with the lead pastors in a team setting to develop worship experiences
- join other Ministry Leaders at Seeds as part of the Leadership Team

We are looking for a person who

- loves Jesus
- is energized by working with people
- is committed to the Mission Values and Beliefs of Seeds Church
- has experience leading and empowering teams
- has musical and other artistic gifts
- has some technical skills in sound, lighting, and/or video

Send resumes with references by email to info@seedschurch.ca or by mail to:

Ted or Darlene Enns-Dyck
Seeds Church
Box 2370
Altona, MB, R0G0B0

Application Deadline – March 31, 2008

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.

LEAD PASTOR

Waterloo-Kitchener United Mennonite Church, Waterloo, Ontario, is an urban congregation of approximately 300. Through a 1 1/2 year healing ministry led by an intentional interim pastor, we are rebuilding our congregation. Our contemporary mission statement and our commitment to the 'Transforming Church' program demonstrate the energy our members are devoting to revitalizing this church.

We invite applications for a **FULL-TIME LEAD PASTOR**. The successful candidate will:

- Lead a ministry team in identifying our congregation's gifts.
- Be experienced in preaching and worship planning
- Reflect Anabaptist beliefs.
- Be competent in administration and visitation.
- Help develop authentic worship for members and seekers.

Please contact:

Muriel Bechtel, Conference Minister
Mennonite Church Eastern Canada
4489 King Street East
Kitchener, Ontario
N2P 2G2

www.wkumchurch.com

MEDA EMPLOYMENT OPPORTUNITY

VICE-PRESIDENT MARKETING & RESOURCE DEVELOPMENT

Mennonite Economic Development Associates (MEDA) invites applications for a Vice-President Marketing & Resource Development. MEDA is an association of Christians in business and the professions who share their faith, abilities, and resources to address human needs through economic development. MEDA brings hope, opportunity and economic well-being to low-income people around the world, through a business-oriented approach to development.

Position Summary:

Reporting to the President, this position is responsible for the overall management of MEDA's marketing and fundraising functions, including the development of a marketing strategy integrated with the product line strategies; direct fundraising, and development of new sources of financial resources including foundations, planned giving and special projects; and the increased involvement of a growing and diverse membership in all areas of MEDA's work. The position is based in Waterloo, Ontario, or possibly in Lancaster, Pennsylvania, with frequent travel throughout North America and occasional travel overseas. The start date is April 2008.

Qualifications:

- Senior management experience in business and marketing.
- A flair for creative marketing solutions and a track record in strategic marketing.
- Advanced degree in business and marketing.
- Excellent communication skills, both verbal and written.
- An active member of an Anabaptist church and business community.
- Appreciation and support of MEDA's faith, values and goals.

Please send your resume to jobs@meda.org

For specific questions please contact Kim Pityn, Director, Human Resources at 519-725-1853 ext 19.

CANADIAN MENNONITE

An Invitation to the Canadian Mennonite Annual Fundraising Banquet in Calgary on March 29

Canadian Mennonite would like to invite you to a dinner and evening out starting at 6 p.m. on **Saturday, March 29**, at **Foothills Mennonite Church**, 2115 Urbana Road NW, Calgary, Alta.



Cowboy poet **Doris Daley** will be our dinner speaker/poet and a group of musicians will provide musical entertainment on a Celtic theme.

Proceeds from ticket sales and donations will go to support *Canadian Mennonite's* ministry. Tickets are \$20 and can be purchased at the door, but please reserve them by contacting foothillsmennonite@nucleus.com.

Thank you!

Notice of the 2008 Canadian Mennonite Publishing Service Annual Meeting

The 37th annual meeting of Canadian Mennonite Publishing Service (CMPS), the non-profit corporation that publishes *Canadian Mennonite*, will be held at 4 p.m. on Saturday, March 29, 2008, at Foothills Mennonite Church, 2115 Urbana Road NW, Calgary, Alta.

On the agenda are votes on board actions and financial statements for the past year, and elections to fill any open CMPS board positions. The meeting is public, but voting is limited to CMPS members (who are all those who donated at least \$25 in the past year), and all current board members (see names and nominating bodies on page 2). Members who are unable to be present may complete the proxy voting form below and mail it to *Canadian Mennonite*, 490 Dutton Drive, Unit C5, Waterloo, Ontario N2L 6H7 before the meeting.

The annual report and audited financial statements will also be posted at *Canadian Mennonite's* website after the meeting.

Proxy Voting Form

As a member of CMPS, I hereby appoint:

_____ as my proxy to attend, act and vote on my behalf at the CMPS Annual Meeting on March 29, 2008.

Name

Address

The indomitable snowwoman

PHOTO BY J.D. DUECKMAN



This winter's MC B.C. young adult retreat activities at Camp Squeah included listening to James Wittenberg compare the "little pocket-sized Jesus" that Christians carry around with them and try to hide when they want to do things their own way, with the sheer power of the Jesus who calmed the storm with a word. They also found time to build what they described as "a giant Amazon warrior snowwoman." Pictured with their creation are, from left to right: Sam Dueckman, Mike Currie, Keri Heikman and Kristina Toews.