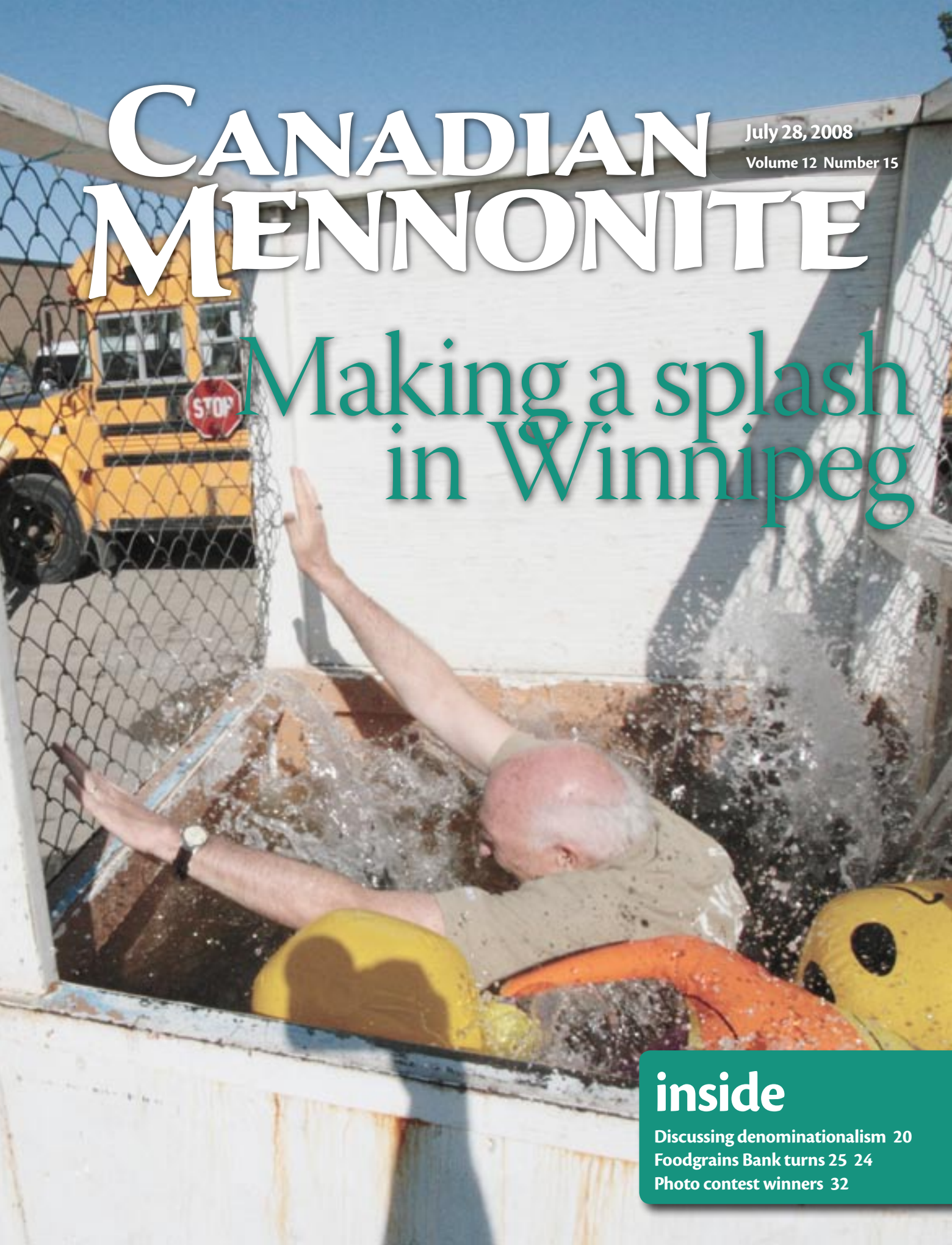


CANADIAN MENNONITE

July 28, 2008

Volume 12 Number 15

Making a splash in Winnipeg



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Promise and peril

TIM MILLER DYCK
EDITOR/PUBLISHER

During the opening session of Mennonite Church Canada's national delegate assembly earlier this month, I, along with about 400 others, sat under large letters calling on us all to be a wise and discerning people.

These were Moses' instructions to the people of Israel more than three thousand years ago as they were about to enter the Promised Land after 40 years in the wilderness. They were at a moment of promise and peril. They were leaving behind physical lost-ness, but were facing a yet more dangerous challenge: the risk of spiritual wanderings taking them far from the God who had brought them safely out of Egypt.

As Tom Yoder Neufeld said in his keynote message at the bi-national summit that followed, Moses had reason to be worried. In Yoder Neufeld's words, the land would occupy them more than they would occupy it. They would turn from worshipping the Lord God to foreign idols of their new neighbours, pursue wealth and property, and ultimately lose the land entirely, as they were driven into exile by the powerful nations they wished to be like.

But even when the Israelites first entered the Promised Land, God had in mind something bigger. The Israelites were not to be wise and discerning just for their own benefit. The benefits of wise and discerning living were to testify of God's teachings to their neighbours, "who, when they hear all these statutes, will say, 'Surely this great nation is a wise and

discerning people!'" (Deuteronomy 4:6b).

Yoder Neufeld compared the Israelites' time of promise and peril with Jesus' similar time in the wilderness. Cramping and weak, Jesus turns down the temptation of food by saying, "One does not live by bread alone, but by every word that comes from the mouth of God."



"Yes, we do live by bread, but we do not live by bread alone," said Yoder Neufeld. "We are, as church, being tested today not only on what we do with our bread, but on whether we will offer the word coming from the mouth of God to those whose deepest hunger will not be stilled by more bread."

We live in a country where many hunger for more than just bread, of which we have so much, and a world where many hunger simply for bread. We have been stunningly, completely undeservedly blessed with the privilege of sharing both bread for life and the Bread of Life.

Announcing Obituaries: Earlier this year, our church's German-language magazine, *Der Bote*, closed after 84 years of publication. Over the past months, I've heard from many Mennonites asking if there was anything *Canadian Mennonite* could do to help with this loss.

Canadian Mennonite's full board had an extensive discussion on how we could respond. Ingrid Janzen Lamp, *Der Bote's* editor, had noted that obituaries were one of the most beloved parts of that magazine. So, in response, *Canadian Mennonite* will be adding obituaries this fall to provide a place for anyone in our

readership (not just *Der Bote* readers) to share these testimonies about our loved ones.

The board and I wrestled with the practical details of how to do this, as *Der Bote* often published four, five or six pages of obituaries each issue, and we didn't want to remove this many pages of the articles we now publish about our life together as Christians.

We also didn't want to choose only a few obituaries out of those submitted to publish, or cap the length at 150 words or so, as this leads to obituaries that contain just lists of names, not the details of someone's life and walk with God that can make obituaries so inspiring.

Our compromise was to add more pages to the magazine to add new space for full obituaries. To pay for the printing costs of these pages, we decided to charge a small amount for obituaries, priced at our actual cost (20 cents a word or about a dollar a line, including a headshot photo). We will also continue to offer the same "Milestones" death notices we have always provided to everyone for free. For those who want to publish an obituary but do not have ability to pay, we have established a fund that will reduce or eliminate the cost for those who ask for this.

I hope this approach is the right balance between our desire to provide this new service to you all while balancing obituaries with the other types of articles that readers still want to get, and in a financially sustainable way.

Most of the articles you submit and we publish are about the living. But this addition provides a way to say goodbye to our loved ones and provide them with a testimony that reaches the whole church. Obituaries can be submitted now by mail to our office or by sending them by e-mail to obituaries@canadianmennonite.org.

ABOUT THE COVER:

No, MC Canada general secretary Robert J. Suderman is not undergoing rebaptism! Nor is he raising his hands in charismatic ecstasy. He is, in fact, just recovering from his turn as the target in the dunk tank at the first binational People's Summit in Winnipeg. Coverage of the summit and the MC Canada national assembly begins on page 4.

PHOTO: GRANT KLASSEN, MENNONITE CHURCH CANADA

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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, and 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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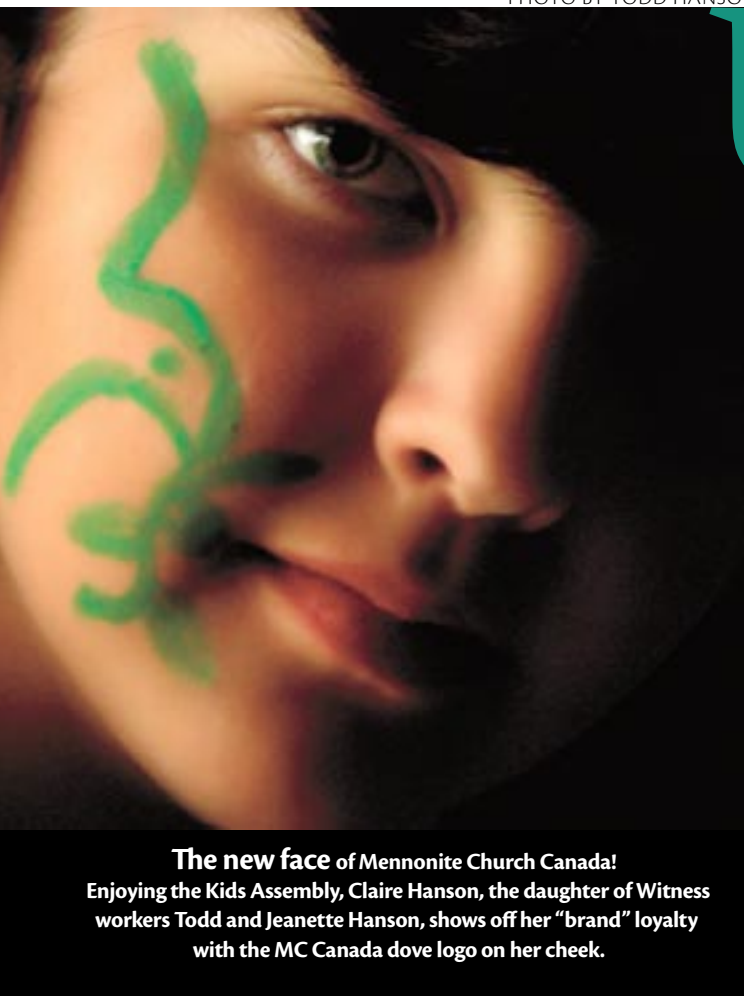
All subscribers can get the complete contents of *Canadian Mennonite* delivered free by e-mail or view selected articles online. For either option, visit our website at canadianmennonite.org. The Aug. 18 issue will be posted by Aug. 14.

Assembled . . .

Welcome to Winnipeg

BY TIM MILLER DYCK
Editor/Publisher

PHOTO BY TODD HANSON



The new face of Mennonite Church Canada!
Enjoying the Kids Assembly, Claire Hanson, the daughter of Witness workers Todd and Jeanette Hanson, shows off her “brand” loyalty with the MC Canada dove logo on her cheek.

Under projected words from Deuteronomy to be “a wise and discerning people,” delegates were welcomed to the ninth annual assembly of Mennonite Church Canada.

The first delegate session, held Monday afternoon, July 7, at Canadian Mennonite University, was dominated by reports from church leaders on the five major organizational parts of the national church budget.

General secretary Robert J. Suderman, speaking for the General Board, highlighted the new partnership covenant between the national and regional churches as an “historic agreement” and expressed gratitude for how it encouraged good will and collaboration between the various levels of the church structure. His list of six significant church issues were:

- How to best interpret the Bible;
- Pain in conversations about sexuality, particularly homosexuality;
- Growth due to conviction and commitment;
- The growing number of seniors;
- Being proactive in peacemaking; and
- Learning to relate “redemptively” to people of other faiths.

Sue Steiner and Dave Bergen, speaking for the Christian Formation Council, told delegates about the recently completed major survey of present and former pastors (*see “Leaving . . . but mostly for good reasons” story on page 6*), and also called attention to the effects of the Baby Boom population bulge moving through the church, with an expected 11,000 church members (one-third of all members) turning 65 during the next five years.

“It is the multicultural dimension of our church that is the growing edge of our church,” said Christian Witness Council representative Janet Plenert, referring to the continued growth in new churches of non-European-background Mennonites. She pointed to new Vietnamese churches forming in Calgary, Alta., and Abbotsford, B.C.; a Burmese church in Surrey, B.C.; and multiple Spanish-speaking congregations starting in Quebec.

Plenert, the executive secretary of MC Canada Witness, also reported that the peace tax legislation discussed at last year’s assembly was reintroduced to Parliament in October, but the bill hasn’t made it to second reading. “We invite all of you to continue to pressure your MPs to this end,” she said.

at the Summit

Pam Peters-Pries and Ed Janzen, speaking for Support Services, the operations arm of the church, encouraged delegates to use the 26 church videos now available through MC Canada's YouTube video-sharing site and invited gifts to a new green building fund, used to do environmental retrofits, starting with low-flush toilets. They also announced details of next year's assembly, which will be held in Saskatoon, Sask., from June 5–7, 2009, and which will use Colossians 3:12–17 as its theme text.

Randy Wiebe, director of finance, briefly described the several church groups and schools, mostly outside of Canada, to which MC Canada sends money through partnership arrangements. These are largely designated funds that are receipted by the church, but then passed on to designated agencies elsewhere.

At an open floor time, delegates voiced concerns about the low funding for Mennonite Voluntary Service; expressed encouragement for youth internship

programs; asked about whether membership was up or down overall ("Frankly we don't have the exact statistics," Suderman replied. "The impression and information we do have would point to that we are probably almost stable."); and were delighted but astonished to hear that North American Vietnamese Mennonites had planted 200 churches in Vietnam over the past 10 years, a figure that was confirmed.

Delegates also voted to approve the previous year's actions by the national church's General Board. They also thanked outgoing moderator Henry Krause with a lengthy round of applause for his six years of church service.

Quorum was easily met, with 328 congregational delegates present (200 are needed) and 33 area church delegates (21 are needed). ❧



Church reports financial surplus

BY TIM MILLER DYCK
AND AARON EPP
Canadian Mennonite

"Another year of clean bill of financial health," was how Mennonite Church Canada director of finance Randy Wiebe summed up the national church's financial life over the past fiscal year.

The audited financial statements show that both overall income and expenses were almost exactly the same as the previous fiscal year: \$5.87 million in income and \$5.76 million in expenses. The result was



Outgoing moderator Henry Krause gets a lengthy round of applause as thanks for his six years of service to MC Canada.



Delegates vote to approve the previous year's actions taken by the national church's General Board.



Rudy Wiebe, MC Canada finance director, reports that that national church ended the past fiscal year with a surplus of \$152,000.

MC CANADA PHOTOS

an operating expense surplus of \$115,000, instead of an operating deficit of \$69,000 that had been budgeted.

After a one-time gain from the sale of land, the church had a surplus of \$152,000. Donations came in \$83,000 higher than expected.

“Thank you to the congregations and individuals that have helped make possible our collective ministry during this last year,” Wiebe said.

The surplus was put towards reserves. Wiebe cautioned, however, that reserves were still lower than financially prudent.

Delegates voted to accept the audited financial statements. ☸



Social psychologist Dieter Schoenwetter told delegates that the results of a pastoral trends survey conducted last year indicate that Mennonite Church Canada will soon need to recruit more pastors.

Leaving . . . but mostly for good reasons

MC Canada survey indicates 36 percent of pastors will quit the ministry within the next five years

BY AARON EPP

National Correspondent

How can Mennonite Church Canada congregations encourage their current pastors, former pastors and past pastors? That was the question Dieter Schoenwetter asked delegates at the July 7 afternoon discernment session.

A social psychologist by profession, Schoenwetter gathered and interpreted the data from a pastoral trends survey sponsored by MC Canada in late 2007. Schoenwetter gave delegates an overview of the results, identified critical issues, and linked the MC Canada findings to similar findings in a 2006 survey conducted within the Canadian Conference of Mennonite Brethren Churches. More than 200 past and present pastors, or roughly 20 per cent of people who were sent the survey, responded.

While many pastors leave their position because of burn-out, conflict or unclear expectations of their roles, Schoenwetter noted that more pastors leave for positive reasons, such as accomplishing their goals, advancing their career or changing roles, and continuing education.

One critical issue Schoenwetter noted was the need for more pastors, as MC Canada will lose 36 per cent of survey respondents alone within the next five years—

not to mention those who will leave who did not respond to the survey.

“We are standing at the crossroads here,” Schoenwetter said.

Role clarification, spiritual support, attrition, congregational support, educational support and training, and holistic



support—including the way pastors are let go—were key issues Schoenwetter identified.

He concluded his presentation by asking delegates to ponder questions like, “What makes fertile ground for pastoral formation?” He encouraged delegates to write their ideas regarding how they can encourage their pastors on yellow sticky notes. Delegates then attached the notes to posters lining the hall as they exited the Canadian Mennonite University

gymnasium.

MC Eastern Canada delegate Linda Bjarnas wondered if any consideration had been given by the MC Canada Christian Formation Council to helping congregations nurture children by identifying and affirming pastoral gifts early on. ☸

While many pastors leave their position because of burnout, conflict or unclear expectations of their roles, Schoenwetter noted that more pastors leave for positive reasons . . .

Gathering goes 'green'

MC Canada tries to minimize environmental damage of national assembly

BY AARON EPP

National Correspondent

The Incredible Hulk isn't the only thing going green this summer: Mennonite Church Canada is too.

"Greening the life of our church" was the second discernment item at MC Canada's annual delegate assembly in Winnipeg on July 7. Robert J. Suderman, general secretary of MC Canada, opened the discussion by reminding delegates of an affirmation statement approved at last year's assembly in B.C.

"Mennonite Church Canada believes that God longs for the well-being and health of the whole world, for all of creation is bound together and belongs to God," Suderman said. He went on to praise the "unsung heroes" of creation care—older generations because they have demonstrated models of anti-materialism, and First Nations people because they have always shown the need "to walk gently and softly in nature." He then asked delegates to acknowledge their contributions with a moment of silence.

Pam Peters-Pries, executive secretary of MC Canada Support Services, read the resolution passed at the 2007 assembly: "Whereas the earth is an expression of God's love and Christ calls us to be stewards of God's precious handiwork, be it resolved that Mennonite Church Canada develop guidelines to reduce the consumption of energy and other resources when planning future assemblies." She then outlined some of the steps taken at the 2008 assembly in response to the resolution, including compostable dinnerware used at every meal and billeting options.

Peters-Pries noted the findings of one expert, who said more than 70 per cent of the environmental impact of an event

takes place before it even starts—travel. This poses a problem for an assembly that happens every year and that encourages everyone to come, so Peters-Pries encouraged people to think about how many delegates they send, how often they send them, and how they send them.

The discernment period concluded with a 30-minute discussion at each table, during which delegates presented stewardship activities of their congregations—what they have done to green themselves, what some of the challenges of greening their congregations and the broader church are, and what possible solutions there are to those problems.

Four delegates, each from a different church, reported on some of the ideas their tables had come up with. While "commuter congregations" and old buildings are a challenge to going green, some MC Canada churches have encouraged biking as a form of transportation, as well as composting, gardening, using low-energy light bulbs, sharing their sanctuary with other groups, and worshipping in the church basement where it is cooler, instead of using air conditioning.

At the end of the evening, the ideas were collected by assembly ushers. They will be distributed to MC Canada congregations at a later date. ❧

MC CANADA PHOTOS



Meara Sparling, centre, and Allison Baergen, right, help a delegate sort his waste into organic and non-organic categories. Youths from the Home Street Mennonite Church helped the assembly better manage its waste and also assisted with beverage service. Dinnerware for this year's assembly was especially selected for its ability to break down organically. A composting service picked up food waste.



Laura Zacharias, left, Nyoman Klassen and Lorna Friesen help assembly delegates at the registration tables.

Promoting the peace message

By TIM MILLER DYCK

Editor/Publisher

Delegates discussed peacemaking, passed a peace proclamation motion, and heard testimony about Anabaptist peace theology in their two morning delegate sessions on the second day of the national church assembly.

While Mennonites have a 500-year history of peace theology, the strongest delegate reaction of the morning—a standing ovation—came in response to someone speaking for a church that has adopted these priorities much more recently.

Raquel Contreras, president of the Baptist Union of Chile, a century-old group of about 500 churches in the South American country, told delegates about her denomination's decision to step onto a new theological path for its next hundred years: Anabaptism.

"We looked and looked, and we realized that our identity, our roots, came from the Anabaptists," she said. "We thought that that was history, that that was not alive now. Then we realized that Anabaptists were still alive, that Anabaptism was not history, that Anabaptism was what really identified us as Baptists, that we shared common roots.

"We adopted this as one of our main principles," Contreras continued. "This has changed many ways in our convention. We realized that we can have a different lifestyle that shows peace, understanding, good manners, a different way of living."

Contreras described how she, as head of the church, had just turned down a government request to bless a new warship; how congregations are declaring themselves places of peace in their neighbourhoods, and providing shelter for abused women and children; how the church has established a centre for Anabaptist studies and for publishing Anabaptist materials; and how the church is working against bullying at school. She also said the Chilean church is putting peace theology into

practice internally in their congregations, stating that "peace also means to eliminate gossip."

Delegates responded with a loud gasp, followed by applause.

"We are very grateful to the Canadian Mennonite Church," she concluded. "We are learning from you. You are showing us that to live as an Anabaptist is real and you can do it. You are showing us that this is alive, and this is possible, and we can live in a world where Jesus Christ can be the Prince of Peace and we can be for peace in our world."

Delegates also shared their concerns over signs of militarism in Canadian society. Marilyn Rudy Froese, of Kitchener, Ont., said that the issue stopped being theoretical for her when her 10-year-old son came home from a school trip with a military poster and promotional hockey puck distributed to children by the Canadian Armed Forces. "It's really important that we speak in the public square. They are

targeting our children," she said.

Delegates unanimously passed a resolution, with slight wording changes, presented by Osler (Sask.) Mennonite Church. It stated, in part, that, "realizing that we are called to bear witness for Christ and his message, we request that the staff of MC Canada develop a proposal for promoting the peace message in the 'public square,' and that it is presented at the 2009 annual delegate assembly."

Lorne Buhr of Edmonton, passing on a comment from someone else who was not at the assembly, said that the Osler resolution seemed to be within the mandate of MC Canada and the *Confession of Faith in a Mennonite Perspective* already, and he questioned why there was a need for a motion at all. "If MC Canada needs to have a mandate on what it believes and to act on its belief, organizational ineffectiveness may prevail," he said. ☘

'[W]e can live in a world where Jesus Christ can be the Prince of Peace and we can be for peace in our world.' (Raquel Contreras)



MC CANADA PHOTO

During the children's assembly, kids made bracelet-sized prayer beads to distribute in exchange for donations to MC Canada's Sichuan Earthquake Appeal. The prayer bracelets offered a connection to the Assembly/ Summit theme text from Deuteronomy, which affirms God's people as a wise and discerning nation. In Deuteronomy 6:6-8, the Israelites were reminded to keep God's commandments in their hearts, to "bind them as a sign on your hand."

God not limited by stories or cultures

BY AARON EPP

National Correspondent

If the Apostle Paul visited modern-day Canada, what would he observe about the average Canadian's spiritual views? That was the question explored in a monologue by Arlyn Friesen Epp, manager of Mennonite Church Canada's Resource Centre, during the July 8 afternoon delegate session. The monologue was part of the fourth discernment session, "Confessing Jesus Christ in a religiously pluralistic world."

"I've seen how restless your souls are for God in every way," Friesen Epp said in character as Paul. "Almost everyone I've talked to, from B.C. to Newfoundland, are asking the ultimate questions: Where do we come from? Why is there suffering? What happens when we die?"

He went on to note that 80 per cent of Canadians claim to believe in a God who loves them personally, and three-out-of-four Canadians acknowledge that they pray privately. "Our searching would not be in futile desperation, because God, in fact, is close to everyone of us," he said. "So if this is unknown to you, I want to make it plain:



Delegates took their discernment tasks seriously.

That this very God you grope after, this God who stirs up the restlessness in our souls and who is as close to us as the breath we breathe, this same God comes to each one of us . . . through Jesus Christ"

After the monologue, the MC Canada Faith and Life Committee, led by Rudy Baergen, presented a document it has been working on to address how Canadian Mennonites can confess Jesus Christ when "there are trends in society which challenge [their] missional urge."

Baergen noted that what one learns from the Bible is that God is present and active in the whole world, and not limited to any one story or culture. Canadian Mennonites "must value the universal and the particular work of God," he said, because "God is active in all the cultures of the world, often in unexpected ways and places."

"We acknowledge that God is greater than any human construct," added Karl Koop, associate professor of history and theology at Canadian Mennonite University and a Faith and Life Committee member. "While other religions and spiritualities might appear foreign and strange, and may even offend us, on closer observation they may offer new and valuable ways of understanding who God is and how God is at work."

The committee outlined three implications:

- We are called into a respectful dialogue with those who profess a different faith.
- We are called to proclaim faithfully and courageously the gospel of God's grace.
- We are called to live in peace with those of different religious persuasions.

The committee acknowledged issues requiring further reflection, including:

- What is the place for the biblical theme of judgment?



Delegates provided MC Canada leaders with many ideas to ponder.

- What does it mean to engage our neighbours in matters of faith?

Delegates spent 30 minutes discussing these and other questions at their tables. Four delegates reported back, including Harold Peters-Fransen of Winnipeg. "We weren't sure whether the tilt of the committee was that Jesus Christ was the only

way, or whether we are to learn from other faiths," he said, adding it would be useful if MC Canada supplied congregations with materials to grapple with these questions.

"As we confess Jesus Christ in a religiously pluralistic world, we find ourselves apologizing a lot for the history of the church," noted Doug Klassen of Foothills Mennonite Church in Calgary, Alta. "In general, there's distrust of religion in society."

Baergen ended the session by stressing that the delegates' comments will be used to revise the Faith and Life Committee document. "We see this as a complex issue, and this was just a beginning," he said, "so, we will continue to work at it." ¶



Where do we come from? Why is there suffering? What happens when we die?" Arlyn Friesen Epp explored these questions of faith in a dramatic monologue in the discernment session, "Confessing Jesus Christ in a religiously pluralistic world."

Reesor-McDowell new MC Canada moderator

BY AARON EPP
National Correspondent

Encouraging trust and respect, and providing an environment in which the General Board can work at whatever issues arise, are what Andrew Reesor-McDowell hopes to accomplish as the new moderator of Mennonite Church Canada.

Along with his tasks of moderating delegate assemblies and chairing the General Board and Executive Committee, and other duties, Reesor-McDowell told *Canadian Mennonite* he hopes to create an atmosphere in which “the General Board can carry out its task, and where we can be open and gracious with each other, so we can deal openly and graciously with

whatever confronts us.”

Forming a people of God, connecting with the global church, and growing leaders are three priorities Reesor-McDowell sees for MC Canada in the coming years. Key issues facing the church, according to Reesor-McDowell, include:

- The unity of area churches and MC Canada;
- Ensuring the church is “a place where important issues of the day can be discussed”;
- Confessing Jesus Christ in a religiously pluralistic world; and
- Creation care.

The need for continued ecumenical dialogue is also important, Reesor-McDowell added. “It feels we’ve got a lot to learn from our Christian brothers and sisters from around the world,” he said, mentioning creation care and learning to trust God in difficult circumstances as two areas where Mennonites can learn from other denominations.

Reesor-McDowell has great respect for what Henry Krause has done as moderator in the past six years, and he is pleased with

what the General Board has been able to accomplish. Those accomplishments are part of the reason why he has agreed to be moderator.

Outgoing moderator Henry Krause expressed his approval of Reesor-McDowell’s appointment. “I’m very pleased that Andrew will be taking over the role,” Krause told delegates. “I think that the leadership he will provide . . . will be very good.”

Before becoming moderator, Reesor-McDowell, 59, spent five years as a member-at-large on MC Canada’s General Board. Prior to that, he spent three years as moderator of MC Eastern Canada. He and his wife Joanna live in Stouffville, Ont., and attend Hagerman Mennonite Church in Markham. ❧



Assembly ends, Summit begins

BY DAN DYCK
Mennonite Church Canada Release

The final 90 minutes of the MC Canada 2008 assembly included delegate affirmation of the slate of nominees; an open floor for delegate comments, questions and concerns; reports from the Listening Committee and Resolutions Committee; and a few words from incoming moderator Andrew Reesor-McDowell.

Reesor-McDowell spoke of how his parents inspired his life of service to the church, and the important support of his wife and mother, both of whom were present.

The Listening Committee, made up of Sue Shantz, Judith Doell and Randy Klaassen, emphasized the model of Raquel Contreras, church leader from Chile, and her peace witness; affirmed the church’s efforts to green its operations; acknowledged the efforts of incorporating worship into many aspects of the discernment sessions; and pondered whether the delegate assembly is a safe place to hear contrary views.

MC CANADA PHOTO BY DAN DYCK



MC Canada assistant moderator Garth Ewert Fisher, right, introduces Andrew Reesor-McDowell as MC Canada’s new moderator at the closing discernment session of Assembly 2008.

MC CANADA PHOTO



On July 11, members of the Mennonite Church Canada/MC USA binational People's Summit joined with Christian Peacemaker Teams to support the cause of Robin Long and all war resisters who have come to Canada in order to escape service with the American military. (Long was subsequently ordered deported. Ed.) "The courts have been responsive to our prayers," said Doug Pritchard of CPT, "but the government has not." Esther Epp Tiesen of Mennonite Central Committee addressed the crowd, recalling how the federal government welcomed draft dodgers and deserters in the 1960s, but noted that the current government has not been welcoming of any Iraq war resisters. The gathered crowd held a prayerful vigil while some held placards for motorists passing by.

Doell, who also served on the Prayer Team, led a prayer of confession.

Hilda Hildebrand, representing the Resolutions Committee, said thanks to all whose participation made the assembly a success—from leaders to volunteers and delegates.

Questions and concerns from the delegate floor began with a question from Arlene Davies Fuhr, who asked what MC Canada is doing to ensure open and honest dialogue between people of various sexual orientations at both the area church and congregational levels.

General secretary Robert J. Suderman responded on behalf of the General Board, saying its members have talked "a fair amount" about the "the pain that is being experienced by our congregations." He reiterated the 1986 Saskatoon Resolution, which calls for ongoing dialogue regarding the issue of homosexuality, and that area church pastors are working on a document establishing what pastoral care should look like for gay and lesbian people, as well as their family and friends. A draft was promised for November.

Russ Klassen, 27, youth pastor at Sherbrooke Mennonite Church in Vancouver, B.C., invited delegates to encourage more youths and young adults from their respective congregations to attend annual assemblies. "I've gotten a lot out of being here," he said.

Darren Kropf of Breslau (Ont.) Mennonite Church challenged delegates to resist paying war taxes. Henry Funk, delegate for MC Saskatchewan, responded by saying that many in Saskatchewan have found a unique alternative by donating to the Canadian Foodgrains Bank: each donation is quadrupled by the federal government and goes to feed hungry people around the world. He called it "an effective way to pay a peace tax." ❧

Church and state require lament and imagination

BY AARON EPP
National Correspondent

More than 70 People's Summit participants packed a session entitled "Church and state: Apart, yet engaged—A Mennonite challenge" on July 9.

Harry Huebner, recently retired professor of theology and philosophy at Canadian Mennonite University, led participants through the two-kingdom theology of the

16th century, three confessions of faith and biblical sources, to give them an understanding of the history of the topic. He then looked at the differences and similarities between the church and the state, and the way the two overlap.

The question, Huebner said, does not revolve around whether the church should partner with the state or not, but, rather, how the church should partner with the state. "Our fundamental partner is God, not the state," he said. "The issue is not who we work with, it's what we say and sign when we do."

Christians are often tempted to set limits on God's working domain, but that will not work, Huebner argued. He listed a number of things Christians can do as they work within the state, including lament and imagination. He described lament as "what we do when we know things aren't as they should be, and don't know what to do about it." When Christians don't lament, they take matters into their own hands, believing they can solve the problem without God's help, he said.

"We are not in charge. God is," Huebner said, adding that God often has a different timetable, so when it comes to many issues, Christians would do well to be patient and "learn the art of lament."

Huebner concluded his presentation by stating the importance of imagination. "Things do not need to be this way," he said, and imagination is "one of the tools at the Spirit's disposal." ❧

The challenge of being eco-faithful

BY KAREN FEHDERAU
Saskatchewan Correspondent

The three topics of land, spirituality and Christian community are each a challenge in and of themselves. Putting them all into one workshop was a daunting task indeed.

Lorne and Lil Friesen from Shekinah Retreat Centre in Saskatchewan began the session speaking about conditions of the world that cry for answers. Using wheat and corn for fuel is devastating, pointed out Lorne, who called it “agriculture without farmers. We need to discern how to be a faithful people,” he said.

Being faithful to a vision is what the Friesens have attempted to do in their work

at Shekinah. They buy meat and vegetables for their camp kitchen from local producers; berries are picked right on the property; and groceries come from a nearby store. They also compost and recycle, and buy coffee from Guatemala.

“Shekinah reminds us how our ancestors’ faith led them to be different in the world,” said Lil. “We want to show the world how we can do things differently.”

Living the vision from a different perspective, Marcus Rempel from Ploughshares Community Farms talked about how, in his faith journey, he needed to step outside the Mennonite Church. In the course of that, he and his family ended up in what he dubbed an experiment: a cautious attempt at a Christian community living close to the land and close to each other.

“We North Americans think we’re the managers of the world’s problems,” he said, adding that most people are simply living in spiritual slavery. “I don’t know how to live in this world,” he confessed. At the root of the problem, he suggested, is a

spiritual failure: Do Christians want more for themselves or more of God?

Inspiring and thought-provoking, the session left some wishing for more concrete answers to the struggles presented. ☸

Final session

Summit participants explore peacemaking, creation care, loving God

BY AARON EPP
National Correspondent

Mennonites from Canada and the U.S. voiced their struggles and hopes during a plenary session entitled “Hearing God,” which concluded the MC Canada/MC USA People’s Summit on July 10.

The session, which was led by MC USA moderator Sharon Waltner and MC Canada moderator Andrew Reesor-McDowell, was a chance for Summit participants to sing and pray together, as well as share their answers to three questions.

The first question posed was: “What have you heard God saying to the church about the violence of war far away or violence in our streets and homes?”

Marvin Wiens of Emmaus Mennonite Church in Wymark, Sask., noted how difficult it must be to be a witness for peace in the U.S., where children are taught how noble it is to die for their country. “We need to really, really turn up the volume on what we believe” as a peace church, he said. “It is so important.”

Susan Mark Landis of MC USA responded by saying how difficult it is to hear about the U.S. taking more than its share of everything, but felt compelled to ask for one more thing: “Please pray for the church in America.”

Darren Kropf of Breslau (Ont.) Mennonite Church drew scattered applause when he suggested putting an end to assemblies “where we talk about superficial, skin-deep things,” and, instead, “have assemblies where we train each other how to be peacemakers—very practical things

MC CANADA PHOTO BY DAN DYCK



When the men at Floradale (Ont.) Mennonite Church began a group of their own, the first thing they wanted to do was encourage environmental stewardship in their congregation. Pastor Fred Redekop, pictured, credits two of the senior men for the initiative. As a result, they purchased 250 reusable fabric shopping bags, added a “green” logo designed by a youth, their church name, and the words “Let’s go green!” The bags sell for \$3 each, but members are also encouraged to give them away to others. About half the bags have been sold, reports Redekop.

about how to live sustainably, how to engage our politicians, about letter-writing campaigns, how to stage peace protests—practical things, so that I can go home with new skills to be a peacemaker, not more, new frustrations about how much we talk.”

The next question asked was, “What has God been saying to the church . . . about our stewardship of creation?”

“I think we can get pretty complacent when we’re in some of our congregations, swallowed up by the norm that’s around us,” said Lisa Enns-Bogoya of Bethel Mennonite Church in Winnipeg. She added that it is up to all Christians to be good stewards of creation, and wondered how those in attendance would bring what they have learned back to their congregations.

Dan Kehler of Altona (Man.) Mennonite Church observed how closely fossil fuel consumption is linked to violence. “Our addiction to easy cheap energy in all forms is about the environment, but also about war,” he said. “We need to connect those dots. Our use of energy is fuelling an economy of war.”

Speaking from the delegate floor, Robert J. Suderman, general secretary of MC Canada, expressed the concern he carries when he thinks of the environmental impact of travel by MC Canada employees. Suderman spoke of “the deep desire and yearning we have to be a global church,” knowing that such a desire requires a commitment to travel to be present with one another. He addressed “a certain ambivalence—or fear even—that somehow we won’t be able to deal with this without becoming isolationist,” first geographically, then ideologically, and finally theologically.

Edith Krause of Langley (B.C.) Mennonite Fellowship was the first delegate to respond to the final question of the afternoon: “What is God saying to us about how we are to live our lives as the people of God and not as captives to our culture?” Krause said she learned in a study of Deuteronomy that when one speaks of loving God “with all your heart,” the word for “heart” means “that part of our being



with which we make decisions. It makes me realize that it is our moment-by-moment decisions with which we love God,” she said, adding that those decisions impact how we live out our lives in contemporary culture.

Pam Peters-Pries, executive secretary of Support Services for MC Canada, spoke of how easy it is to be overwhelmed by everything there is to do. For her, the question ultimately came down

to “choosing the right burden to carry, and knowing that we don’t carry it alone.”

Suderman concluded the session by reminding participants to trust in the timing of God, even though it may be difficult. “We can go home now with the assurance that God has been faithful in the past, that God is with us now, and that God will continue to accompany us into the future,” he said. “We have what we need to be who we are, but God is willing to give us even more. God is willing to give us what we need to become who we want to be.” ❧

MC CANADA PHOTO



“Assembling . . . at the summit” can be tiring, so when it’s all over the best thing to do is have a rest.

/// For discussion

1. At the MC Canada assembly, Robert J. Suderman listed six issues that are significant to the church today (page 4). Which of these are impacting your congregation directly? Which issues are most urgent to address?
2. Delegates were asked to think about ways they can encourage past, present and future pastors (page 6). How would you answer that question? Are we facing a serious pastor shortage? Do you agree with Gary Harder’s ideas about why there is a pastor shortage (page 22)?
3. In table groups, delegates were asked to describe what their congregations are doing to “go green.” What would you have said? What are the challenges your congregation faces in order to increase its care for creation?
4. A resolution passed at MC Canada Assembly called for promoting the peace message in the public square (page 8). Have you seen growing militarism in your community? How united is your congregation on this issue? How might Mennonites increase their witness for peace?

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.

✉ People who come to Jesus must be willing to change their position

IF IT TOOK Aiden Enns two attempts to write his "Transgressing privilege" article (June 23, page 12), it took me more to reread it and write this letter.

Enns' article is provocative and it is good to be helped to "migrate to the margins." But something left me uncomfortable when I read it the first time and reread it again, and it was not just that it was provocative.

I think it was his use of the example of Zacchaeus and others, as listed in the last paragraph of his article, to make a point for greater inclusion. Zacchaeus certainly did not end up wanting to change Jesus' position, but was willing to allow Jesus to change his position. Yet the "Postcard Project" desires to change the church's position on homosexuality. (See accompanying article on page 12 of the June 23 issue. Ed.)

FROM OUR LEADERS

A stumbling church

WILLARD METZGER

As the church walks, so walks God. If the church stumbles, then God appears to stumble. Conversely, when the church shines with expressions of grace, mercy and reconciliation, then the glory of God shines. As the church walks, so walks God.

The church stumbles whenever it fails to lead. Because the purpose of the church is to reveal the character of God to the world, when the church fails to lead, it portrays God as reactionary and out of touch with the reality of life.

When Jesus functioned as the physical display of God for the world, he led the way in expressing profound acceptance. In a religious system that portrayed God as difficult to reach, Jesus waded into relationship with those who had been labelled unacceptable. Jesus led the way to a broader and fuller understanding of the reconciling grace of God. This revelation is now the task of the church. The church must lead the way in expressing the radical reconciling and redeeming embrace of God.

The church stumbles when it fails to challenge. Because the purpose of the church is to depict the sacrificing nature of God's grace, when the church fails to adopt lifestyles that challenge the norms



[E]ven a stumbling church can be a beautiful depiction of God's grace.

of consumption and greed, it portrays God as irrelevant to the needs of the world. When wealth is lauded as evidence of God's favour in a world staggering with food crisis, God is misrepresented. As long as there is hunger, the purpose of abundance for the people of God is clear: Abundance is so the people of God can exercise the generosity of God.

So what might be God's response when the church stumbles? Certainly the human character of the church was known when chosen by God as the primary revelation of divine grace and mercy. Maybe God places invitations for correction within the church itself. When voices

say, "accept me," maybe it is an invitation of God for the church to become a leader in displaying the radical reconciling and redeeming embrace of God.

When voices say, "help me," maybe it is an invitation of God for the church to challenge assumptions of consumerism and private consumption. Maybe when the church stumbles for too long, God provides invitational voices to help steady our step and strengthen our walk.

But even a stumbling church can be a

beautiful depiction of God's grace. As we ask for forgiveness, we display the forgiveness of God. As we exercise correction, we display the power of God to transform lives and profoundly impact lifestyles.

When the church stumbles, God may appear to stumble as well. But deep within the conscience of the church God imbeds voices that can steady the step and recover the purpose of the church to be a leader in reconciliation and a force that challenges the norms of self-focus.

Willard Metzger is the chair of Christian Witness Council for Mennonite Church Canada.

We know of another person—the rich young ruler (Luke 10:17–23)—who produced his own marginalization. Jesus cared for him very much, but the man refused to change his position and accept Jesus' position; this man left Jesus and lived in his own sadness.

HENRY DUECK, LEAMINGTON, ONT.

✉ Now is the time to welcome homosexuals into MC Canada churches

I WAS SO disappointed to read page 12 of the June 23 issue.

First, the "Postcard Project sends controversial letters on homosexuality" article highlighted how the church continues to exclude and silence those who try to share

FAMILY TIES

On strike in the laundry room

MELISSA MILLER

One day she'd had enough. Something about being the mother and the wife, being at the centre of all that family organizing, got to her. She drew her line in the sand of the baskets of dirty clothes and declared, "Everyone is now responsible for their own laundry."

She had heard it was good for teenagers to learn such a life skill. Plus she wanted to shift something between herself and her spouse. She wanted to move away from a perceived obligation that she was responsible for this basic part of his life, even while she recognized that the perception could be all in her head. She didn't want to feel taken for granted, and this seemed like the best way to send that message.

I had mixed reactions to her "withdrawal of support." On the one hand, I am a child of a 1950s home, where traditional roles meant that men worked hard in the outside world to bring home the bacon, and women tended the home and the needs of their men—including the laundry—to support husbands in their endeavours. The completion of the family laundry was a critical measure of a woman's worth. Resigning from the laundry job would be a dereliction of

duty! The whole family might collapse from such a manoeuvre.

It's not unlike the men who fussed at the beginning of the Book of Esther, after the queen had refused an order from the king: "When the women [of the land hear of the queen's disobedience]," worried



Perhaps it's better to stop doing the things we resent, so that the giving we do for our families can be joyful and life-giving.

these men, "they'll treat their husbands with contempt. They'll be out of control. Is that what we want, a country of angry women who don't know their place?"

My place as a middle-aged woman in 21st century Canada is far removed from queens being compelled to dance at their husbands' drunken parties, as was the case in Esther's time. My place is also pretty far removed from the world of my childhood. In my 30-plus years of marriage, both my husband and I have shared the work of earning income and home-making tasks. But those deep patterns leave imprints today, so I wasn't too sure about a wife and mother going on strike in the laundry room.

On the other hand, I appreciated her

work stoppage. I've heard too many people complain meekly or loudly of the duties they are compelled to fulfill. Men sometimes resent being pressed into moving furniture or fixing flat tires at the most inconvenient times. Women tire of being enlisted to clean up other people's messes or prepare food for those who seem incapable of doing so. Spouses, parents, children, siblings and cousins all find themselves boxed into some kind of ill-fitting expectation, and they wear it like an annoying, restrictive sandwich board.

There are a lot of grumpy people tied into energy-sapping obligations. Maybe one person saying, "I quit!" has the potential to make the world of family ties a happier, more breathable space. After all,

Jesus himself strayed so far outside the box of acceptable values that his family showed up at his lecture one day to haul him back home, convinced he had gone out of his mind (Mark 3:21).

Perhaps it's better to stop doing the things we resent, so that the deeds we do for our families can be joyful and life-giving.

(P.S.: I confess. I'm the woman who went on strike. The family didn't collapse and the world didn't end.)

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.

the perspective of people who want inclusion and welcome of those who identify as other than heterosexual.

Second, the “Transgressing privilege” article demonstrated that the same silencing also occurs by those who run *Canadian Mennonite*. It has been more than 20 years, and we still cannot talk about it!

It is time for MC Canada churches to demonstrate the love that Jesus requires of us. We need to allow individual congregations to choose whether they will welcome all people or not. And no matter the decision, each congregation should continue to be a part of MC Canada. We are a priesthood of all believers.

CHRISTY MARTENS-FUNK, OSLER, SASK.

✉ Anabaptists being co-opted by Religious Right radio programming

THE MAY 26 issue of *Canadian Mennonite* contained a Golden West Radio Stations advertisement on page 23 that referred to “Back to the Bible” with Woodrow Kroll, “Insight for Living” with Charles Swindoll, and “Focus on the Family” with James Dobson.

I have this sense that our Anabaptist thought, theology and practice have been co-opted by the Evangelical movement, Dispensationalists and the Religious Right in the United States.

I can tolerate the first two programs being advertised, but James Dobson is disturbing. He discounts

GOD, MONEY AND ME

Why worry?

DORI ZERBE CORNELSEN

I do not regularly frequent the inspirational reading section of my local bookstore, but a quote from one of its bestselling authors, Leo Buscaglia, recently caught my eye: “Worry never robs tomorrow of its sorrow, it only saps today of its joy.”

Mennonite Foundation of Canada has adopted three words to describe and guide its ministry into the future: Faithful Joyful Giving. My experience in the Mennonite context is that we are earnest about being faithful and sincere in our giving, but we might have some discomfort with being joyful. Perhaps my experience is sullied by family lore of a Thanksgiving gathering with relatives where games, good food and a significant amount of laughter were shared. But this seemed to distress one of the great aunts, who intoned with warning in her accented voice, “Thanksgiving Day and you are having so much fun!”

I wonder what messages formed my aging aunt’s view that gratitude was best expressed in austerity. It is hard to imagine that this was what the Apostle Paul had in mind when he appealed to

the Christians of Philippi, saying, “*Rejoice in the Lord always. I will say it again: Rejoice!*”

Paul goes on to make a connection between joy and worry, calling on believers to let go of their anxiety. As an antidote to being anxious, he encourages readers to present requests to God with thanksgiving, which he says results in the experience of peace beyond understanding. Why is it that in this attitude at least, Buscaglia seems to have more in com-

[W]e are earnest about being faithful and sincere in our giving, but we might have some discomfort with being joyful.

mon with the Apostle Paul than my great aunt did?

In our material lives, there are many things that can cause anxiety: employment, taxes, saving for retirement or children’s education, debt or investments in the stock market, among many others. The counsel Paul offers does not mean that we can appeal to a “quick-fix” God, who will make everything comfortable for us. Rather, the call to let go of worry in favour of joy reminds us that our grasping for control does little in helping

us to achieve our goals. Giving up control puts us back in our place. Or, as one person put it, “For peace of mind, resign as general manager of the universe.”

Perhaps my great aunt came to believe that expressing gratitude with joy was frivolous and superficial because she grew up in tremendously challenging circumstances. But given that Paul wrote these words while imprisoned and awaiting trial, his call to rejoice cannot be taken lightly. Expressing joy is no escape-hatch for him, nor does he recommend disengagement from our responsibilities in the material world because “God will take care of us.”

Openness and honesty in prayer and the discipline of bringing our requests to God are integral to tapping into the deep well of joy. Opening ourselves to God, by

its very nature, challenges our impulse to be in control. We cannot worry away the sorrows of tomorrow, but we can respond to God with the energy of joy today.

Dori Zerbe Cornelsen, CFP, 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.



any other Christian view that does not agree with his. He is heavily involved in the politicization of religion in the United States, and most recently criticized Democratic candidate Barack Obama for his understanding of the Bible. I don't feel we should be advertising for someone who advocates the war in Iraq, never mentions the moral issues of poverty and environmental degradation, and consistently violates the "consistent ethic of life."

MURRAY VOTH, SURREY, B.C.

✉ 'Radical' Mennonites should support 'radical' peace plan

IN READING THE June 9 issue, the letter from Stan Penner ("Killing for peace is not an option, but fighting injustice is," page 9) and the "Grassroots peacemaking" article by Deborah Froese on page 15 caught my

attention. It seems they are intricately connected.

My sense is that many Canadians are confused by the militarization of Canadian society and aren't quite sure how we got to this point. They are unsure how to challenge Canada's participation in a constructive way, because they simply don't have alternatives being presented to them. This is an opportunity for the church to bring to life its peace message in a variety of ways. Certainly the idea of promoting a federal Department of Peace would be a radical idea for many, but aren't we about being radical?

I will be writing to my MP and to the prime minister to encourage thinking outside the box, because it is apparent the current engagement is not working and my portion of the \$30 billion military budget could be spent in a much more constructive way.

BRAD REIMER, FANNYSTELLE, MAN.

/// Milestones

Births/Adoptions

- Corrigan**—Zachary Sean (b. Jan. 8, 2008), to Todd and Heather Corrigan, Eden Mennonite, Chilliwack, B.C.
- Kasdorf**—Thomas Ayden (b. June 25, 2008), to Michael and Stephanie Kasdorf, Douglas Mennonite, Winnipeg.
- Klassen**—Thomas (b. June 7, 2008), to Harold and Eweline Klassen, Springfield Heights Mennonite, Winnipeg.
- Krause**—William Harrison (b. May 21, 2008), to Lisa Krause and Kevin Ross, Rosthern (Sask.) Mennonite.
- Loeffler**—Maxwell Christian (b. June 11, 2008), to Ron and Jill Loeffler, Trinity Mennonite, Calgary, Alta.
- Peters**—Rachel Alexandra (b. May 17, 2008), to Bill and Helen Peters, Faith Mennonite, Leamington, Ont.
- Reddig**—Teo Coulter (b. July 3, 2008), to Dori and Lamont Reddig, Fort Garry Mennonite, Winnipeg.
- Sawatzky**—Evan James (b. May 31, 2008), to James and Beth Sawatzky, Bethany Mennonite, Virgil, Ont.
- Smith**—Allison and Amy (b. June 21, 2008), to Rick and Michelle Smith, Zurich (Ont.) Mennonite.
- Soulliere**—Alanna Mae (b. Jan. 21, 2008), to Dana Reimer-Sykes and Melinda Soulliere, Waterloo-Kitchener (Ont.) United Mennonite.
- Unger**—Aaron Jacob (b. June 4, 2008), to Kurt and Carla Unger, Glenlea (Man.) Mennonite, in Tanzania.
- Wirth**—Dexter Christopher (b. June 9, 2008), to Steven and Kirsten Wirth, North Kildonan Mennonite, Winnipeg.

Baptisms

- Orlan Brubacher, Kristy Riedl, Gordon McRuer**—Calvary Church, Ayr, Ont.
- Chris Riediger**—Eden Mennonite, Chilliwack, B.C., June 15, 2008.

Angela Quick, Jennifer Quiring—Faith Mennonite, Leamington, Ont., June 1, 2008.

Manemonh Khounphanh—Jane Finch Faith Community, Toronto, June 1, 2008.

Kristy Lynn Friesen—North Star Mennonite, Drake, Sask., June 22, 2008.

Lisa Kuefer—Riverdale Mennonite, Millbank, Ont., May 4. (Incorrectly identified in June 23 issue.)

Suzanne Luitjens, Allison Schmidt, Christy Nickel, Matt Schmidt, Heidi Derksen, Ben Jones, Levi Derksen—Rosthern (Sask.) Mennonite, June 8, 2008.

Jacob Penner, Dana Reimer-Sykes—Waterloo-Kitchener (Ont.) Mennonite, May 11, 2008.

Matthew Gerber, Ryan Kuefer—Wellesley (Ont.) Mennonite, June 8, 2008.

Derek Bergen—Zoar Mennonite, Waldheim, Sask., June 15, 2008.

Marriages

Bueckert/Tonan—Rebecca Bueckert (Faith Mennonite, Leamington, Ont.) and Paul Tonan, at North Leamington United Church, Ont., May 24, 2008.

Duckett/Friesen—Lindsay Duckett and Dan Friesne, at Faith Mennonite, Leamington, Ont., June 21, 2008.

Dyck/Wilson—Chantel Dyck and Ben Wilson (Tisdale Pentecostal Church), at Rosthern (Sask.) Mennonite, April 26, 2008.

Enns/Zehr—Teresa Enns and Jeremy Zehr, Fort Garry Mennonite, Winnipeg, at Bethlehem Aboriginal Fellowship, Winnipeg, May 25, 2008.

Goertz/Williams—T.J. Goertz and Ashley Williams, at Bethany Mennonite, Virgil, Ont., May 31, 2008.

Goertzen/Thiessen—Angela Goertzen and Michael Thiessen, Sherbrook Mennonite, Vancouver, B.C., at Kirkland House, Delta, B.C., June 21, 2008.

Hannigan/Marr—Sandi Hannigan (Erb Street Mennonite, Waterloo, Ont.) and Robert Marr, at Wainfleet (Ont.) Brethren in Christ Church, June 27, 2008.

Hildebrand/Neufeld—Kelly Hildebrand and Jonathan Neufeld, at Winkler (Man.) Bergthaler Mennonite, June 14, 2008.

Hoch/Martin—Katie Hoch (Bloomingdale [Ont.] Mennonite) and Jason Martin at Calvary United, St. Jacobs, Ont., May 24, 2008.

Kropf/Snyder—Derek Kropf and Christine Snyder (Shantz Mennonite), at Shantz Mennonite, Baden, Ont., June 21, 2008.

Lee/Ruediger—Grant Lee and Gloria Ruediger (Waterloo-Kitchener [Ont.] United Mennonite), at Wanner Mennonite, Cambridge, Ont., May 24, 2008.

Patkau/Roen—Sharla Patkau and Ryan Roen, at Hanley (Sask.) Mennonite, May 18, 2008.

Regehr/Wiens—Jaclyn Regehr and David Wiens, at North Kildonan Mennonite, Winnipeg, May 24, 2008.

Thiessen/Weadick—Elizabeth Thiessen (Waterloo-Kitchener [Ont.] United Mennonite) and Patrick Weakick, in County Kildare, Ireland, May 30, 2008.

Deaths

Bartel—Hans Peter, 91 (b. June 11, 1916; d. April 22, 2008), Eden Mennonite, Chilliwack, B.C.

Bergen—Maria, 92 (b. Oct. 14, 1915; d. May 26, 2008), Springfield Heights Mennonite, Winnipeg.

Braun—Anna, 90 (b. Feb. 14, 1918; d. June 10, 2008), Springfield Heights Mennonite, Winnipeg.

Dyck—Abram, 97 (b. Dec. 28, 1910; d. May 17, 2008), Eden Mennonite, Chilliwack, B.C.

Dyck—Harry, 65 (d. June 1, 2008), Winkler (Man.) Bergthaler Mennonite.

Friesen—Mary, 88 (d. June 28, 2008), Winkler (Man.) Bergthaler Mennonite.

Gerbrandt—Margaret (nee Kliewer), 80 (b. Sept. 3, 1927; d.

May 1, 2008), Eden Mennonite, Chilliwack, B.C.

Hiebert—John, 61 (b. Dec. 14, 1946; d. April 19, 2008), Wildwood Mennonite, Saskatoon, Sask.

Kathler—Peter W., 84 (b. Oct. 26, 1923; d. May 10, 2008), Arnaud (Man.) Mennonite.

Kopeschny—Mary, 74 (b. Oct. 7, 1933; d. June 16, 2008), Douglas Mennonite, Winnipeg.

Letkemann—Irma, 81 (b. Aug. 10, 1926; d. June 23, 2008), Waterloo-Kitchener (Ont.) United Mennonite.

Nickel—Peter, 81 (b. Dec. 25, 1926; d. June 22, 2008), Eben-Ezer Mennonite, Abbotsford, B.C.

Penner—Aganetha (Neta), 95 (b. Jan. 31, 1913; d. June 1, 2008), Waterloo-Kitchener (Ont.) United Mennonite.

Peters—Douglas, 51 (b. July 13, 1956; d. June 10, 2008), Hanley (Sask.) Mennonite.

Rempel—Heather (nee Unger), 49 (b. Oct. 25, 1958; d. Feb. 3, 2008), Eden Mennonite, Chilliwack, B.C.

Wieler—Henry, 77 (b. May 10, 1931; d. June 22, 2008), Harrow (Ont.) Mennonite.

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

/// Corrections

Karen and Terry Martens Zimmerly are co-pastors at Grace Mennonite Church, Regina. Incorrect information appeared in the “Leading leaders” article on page 26 of the June 9 issue. Gary Martens is the lead pastor of Steinbach (Man.) Mennonite Church; he was incorrectly identified in the caption accompanying the photograph of him and the coffee cart named in his honour on the back page of the June 9 issue. *Canadian Mennonite* regrets the errors.

Pontius' Puddle



GOD AT WORK IN THE CHURCH

Tending flocks

Why sheep work so well as biblical metaphors, but not so well in urban Canada

BY KARIN FEHDERAU
Saskatchewan Correspondent
CLAVET, SASK.

About 20 people travelled to a sheep farm near Clavet on the morning of June 20 to hear Harry Harder talk about sheep and shepherding.

Harder, who has been managing a flock for more than 20 years, also works part-time as a pastor at Pleasant Point Mennonite Church. He invited all those

*'There's nothing holy about sheep.'
(John Harder, shepherd/pastor)*

who were interested—but specifically Mennonite Church Saskatchewan pastors—to spend a day at the farm and learn about sheep and shepherding and “why the metaphor works so well in the Bible.”

Observers followed Harder around the farm, hearing first about the animals and then about shepherds. “Urban pastors don’t really understand sheep,” he noted, despite the fact there is so much in the Bible about sheep and shepherding.



Participants study the penned sheep while John Harder, right, explains flock behaviour. Harder’s presentation used many scripture references and he kept his Bible handy.



Wildwood Mennonite pastor Pauline Steinmann watches the sheep after shepherd/pastor John Harder asked everyone to study the sheep for human characteristics.

He then spent the time dispelling myths and pouring new understanding into the subject. “There’s nothing holy about sheep,” he insisted. In describing the reality of sheep psychology, he made it clear that

sheep don’t think for themselves and are completely dependent on humans.

During his five years in Palestine and the Middle East as a Mennonite Central Committee agricultural worker, he saw many shepherds interacting with their sheep. And it was there he learned about



Wendy Harder, youth pastor at Nutana Park Mennonite Church, Saskatoon, Sask., holds a lamb that had been rejected by its mother.

PHOTOS BY KARIN FEHDERAU



Participants watch as shepherd/pastor John Harder’s flock runs past. Sheep have a funny habit of leaping in the air just before a gate, he pointed out.

the animals.

In describing the original context for Jesus’ teaching about sheep, he pointed out how the interdependence between sheep and their masters would have been well understood in Palestine, but not in Canada. “We need a different metaphor for the Canadian context,” he said. ☞

Fast facts about sheep and shepherds

BY JOHN HARDER

- Sheep do not think well for themselves.
- Sheep are social animals; they follow the leader.
- Sheep are easily frightened.
- Sheep are vulnerable. A lost lamb is very quickly a dead lamb.
- Although social animals, sheep are completely self-centred.
- Sheep have short attention spans.
- Sheep are followers.
- Sheep are dependent on their shepherd.
- Shepherds watch their flock carefully, looking for problems with individual animals.
- Shepherds are proud of their sheep.
- Shepherds deal gently with their sheep.
- Shepherds guard their sheep from harm.
- Shepherds feed their sheep.

Exploring the challenges of denominationalism

BY LAURA KALMAR

For Meetinghouse
WINNIPEG

Differences between denominations can be helpful, and when it comes to discussing these differences, the Believers Church tradition has a lot to offer the wider Christian community. This was the prevalent message at the 16th Believers Church Conference, held June 11–14 at Canadian Mennonite University (CMU).

Sponsored by CMU's Institute for Theology and the Church, the "Congregationalism, Denominationalism and the Body of Christ" conference attracted participants from across North America and even Europe.

Conference organizers were acutely aware that denominationalism has acquired a somewhat negative reputation over the past century, built by scholars such as H. Richard Niebuhr, who described the church's split into denominations as "the moral failure of Christianity."

But this wasn't the view of presenter Sheila Klassen-Wiebe, assistant professor of New Testament at CMU, who opened the conference with a study of the Book of John. "John's 'the one and the many' is a fitting symbol for our conference," she said. "The church encompasses unity and diversity. It's united in a common work—bringing God's abundant life to a hostile world. The unity isn't just about potlucks

just matters that they both are faithful to Jesus. There should be no comparing or competing in the Body of Christ."

"I don't believe denominationalism is the cause of the church's disunity," said workshop presenter Bruce Guenther, associate professor of church history and Mennonite studies at Mennonite Brethren Biblical Seminary, Langley, B.C. Citing historical events and modern trends, he concluded that denominationalism is not equal to schism. "Real schism has more to do with how people leave a congregation, and how they characterize other Christians," Guenther said.

Ecumenical conversation

It is the passion of keynote speaker Fernando Enns, the founding director of the chair of Mennonite theology at Hamburg University and a member of the Central Committee of the World Council of Churches, to help the Mennonite Church share its insights and also learn from the ecumenical context.

"Our ecclesiological contributions become visible in this setting," he said. "We can share our commitment to visible discipleship and our understanding of the priesthood of all believers," in conversa-



Guenther

conversations with other denominations should be rooted in a Trinitarian framework, which means giving equal emphasis to all persons of the Trinity: Father, Son and Holy Spirit.

However, he acknowledged that this approach doesn't come naturally for many in the Believers Church stream, which has traditionally stressed Jesus' narratives and Christology, and has seen the Trinity as a symbol of the bondage of mainline churches. "We end up with a context-less Jesus if we just talk about Christ," noted Enns. "We can become a better Believers Church if we enlarge the picture."

Concluding observations

During a concluding panel discussion, J.

CMU PHOTO



A findings panel compiled its thoughts and questions on the final day of the conference. Pictured, from left: Marlin Jeschke, J. Denny Weaver, Jane Barter-Moulaion and Laura Kalmar.

Denny Weaver, former professor of religion at Bluffton (Ohio) University, observed that the conference's essentially positive view of denominationalism was understandable given the event's Canadian context, where he said multiculturalism and religious pluralism thrive. However, he suggested the tone of the conference may have been somewhat different in the U.S., a country where religious conversations are largely dominated by Evangelicals.

This was only the third Believers Church conference held in Canada. Since the conference's inception in 1967, Mennonites, Church of the Brethren, Baptists, Pentecostals and others favouring "adult" or "believer's" baptism have gathered in the U.S. or Canada to consider the distinctiveness of the Believers Church perspective.

Laura Kalmar is editor of the Mennonite Brethren Herald. Meetinghouse is an association of Anabaptist editors in Canada and the U.S.

Conference organizers were acutely aware that denominationalism has acquired a somewhat negative reputation over the past century . . .

and care groups. There is a missional purpose: 'that the world might believe.' But unity doesn't eliminate individuality. There are a variety of people who encounter Jesus and believe."

Citing John 21, in which Simon Peter and the "Beloved Disciple" have different callings and roles, she explained, "It doesn't matter how the two compare, it

tions with people from other traditions.

Interdenominational dialogue forces Mennonites "to articulate ourselves. We have to talk about what we stand for, not just what we disagree with," he said. "Our dialogue will not leave us unchanged. It will strengthen us from within, so that the world may believe."

Enns argued that Believers Church

PERSONAL REFLECTION

Being Mennonite in a nondenominational world

BY DAVID DRIEDGER

Special to Canadian Mennonite

It has been a long and theologically winding road I have travelled. I married a young woman who grew up French Catholic in an Anglican church. Afterwards, I attended a non-denominational seminary, during which time I also served at a Baptist congregation. I enjoy reading Catholic, Anglican and Orthodox theologians, as well as the early monastic Desert Fathers and Mothers. And as of 2007 I became a pastor of a Mennonite church.

I am not new to the Mennonite Church, though. I grew up in the Russian Mennonite tradition, first in the Sommerfelder Mennonite Church and

tradition of their upbringing. I simply offer my story as someone who has been confronted directly with the question of whether or not I am Mennonite.

The question became acute due to my vocational calling to the pastorate. When I began looking for pastoral opportunities in 2005, I found myself frustrated, feeling alone and unsupported. I did not assume that I would pastor at a Mennonite church.

Until then, I had maintained fluid migration patterns among churches. Sometimes the change was due to a geographical move, sometimes I changed churches due to (what I perceived to be)

Many people inside and outside of my age bracket acquire significant experiences outside of the religious tradition of their upbringing.

then later in the Evangelical Mennonite Mission Church, where I was baptized.

I do not offer my story as necessarily unique. Many people inside and outside of my age bracket acquire significant experiences outside of the religious

HILLCREST MENNONITE WEBSITE PHOTO



David Driedger is pictured at a Hillcrest Mennonite Church talent night earlier this year.

theological maturing, and sometimes it was due to relational changes (like getting married).

I carried this sense of independence into my pastoral job search. After pursuing a few opportunities in different denominations I realized that perhaps I could not both job hunt and church shop at the same time. This process did not seem fair either to me or to the churches I was contacting. The thought emerged that perhaps I needed to commit to something larger before I could find a specific place from which to minister. I needed to become a part of one of the families of faith.

Mennonite Church Canada was one family that I hoped would have room for both my wife and me.

It did not take long before we were

attending The Welcome Inn in Hamilton, Ont., and I began conversations with Mennonite Church Eastern Canada about possible placements. Within the year I was called to serve at Hillcrest Mennonite Church in New Hamburg, Ont.

It was in the interview process leading up to this position and the licensing interview following, that I needed to explicitly address—perhaps for the first time in my life—the question of being Mennonite or Anabaptist. I knew that I was not a Yoder-reading, conflict resolution major who could not talk about their dinner last night without mentioning “social justice” or “community.” I am not knocking Yoder, justice or community; I just recognized a subculture with a particular dialect that I had not been formed within.

In the various interviews I awkwardly tried to articulate my commitment to “seek peace and pursue it.” I offered my view that the symbolism of communion may be more “real” than we have often assumed in our tradition. I confessed my ambivalence regarding free will and predestination.

I was both challenged and affirmed in the process. I felt good about the decisions that were made, but I also anticipated a type of magical, clarifying moment when I would recognize my “Mennoniteness.”

I now find it impossible to nail down and secure just what that is. I also find it disconcerting that my faith and possible development should be limited to the idea of a fixed and static denominational “camp.”

That being said, I am learning to live with the gift of being Mennonite. Will I always be a Mennonite? I don’t see why not, but it is not for me to say. That ambiguity does not change who I am; in fact, this ambiguity must remain a part of my identity.

As a follower of Christ, I must be prepared to leave whatever is necessary to follow him into places unknown and uncharted. Put this way, perhaps I am more Mennonite than I thought.

David Driedger can be reached at indiefaith.blogspot.com.

Calling pastors to the Mennonite Church

BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

“Is this all too simple?” asked April Yamasaki, as she explored what it takes to call people into ministry in the 21st century during the annual Ralph and Eileen Lebold Endowment for Leadership Training dinner at Conrad Grebel University College on June 3. Beginning with her own call to Emmanuel Mennonite Church in Abbotsford, B.C., she spoke about God’s broad call to all people in the church and the narrow call to pastoral leadership.

Yamasaki noted several points:

- God calls everyone to ministry;
- There are both outward and inward dimensions to God’s call;
- God calls the most unlikely people;
- Careful discernment by the individual and the church is needed; and
- There is mystery in God’s calling of people to specific tasks.

Then she asked a series of open-ended questions:

- Does the Mennonite Church have a culture of call and is it broad enough?
- Is the church facing a shortage of pastors? (In 1977, the same concerns were being voiced in the then Conference of Mennonites in Canada.) Or will the church need as many pastors with the advent of new communications’ technologies?
- Does the “priesthood of all believers” work against the call as pastor? Why would people consider pastoral ministry when they can serve God in other capacities elsewhere?

Gary Harder, recently retired pastor from Toronto United Mennonite and a long-time supervisor of student pastors, responded to Yamasaki with his own question: “Why is there a shortage?”

PHOTO BY DAVE ROGALSKY



Keynote speaker April Yamasaki, centre, is flanked by Eileen and Ralph Lebold at the annual Ralph and Eileen Lebold Endowment for Leadership Training dinner at Conrad Grebel University College on June 3. The event raised \$25,564 for the endowment fund.

His answer was not simple. In the 1960s he said he and others had “pushed beyond the pre-modern mindset of the churches we grew up in and embraced the modernist world,” one of “professionalism, technical competence [and] organizational rigour.”

Now, he said, students are asking post-modern questions about spirituality, meaning, covenant relationships, integrity and a relational style of ministry. Students are committed to Christ, but have questions about the church, wondering if it has “sold out” to consumerism, militarism and a pop-culture mindset.

Harder said they also see the common

“boss-employee relationship” as an unhealthy model for church leadership. When they do see healthy relationships in the church, he added, “they find it much easier to hear God’s call.”

A culture of calling must go “hand-in-hand with the church recovering a radical sense of being Christ’s church, not our own church, a church willing to be ruthlessly honest in dealing with life’s issues and with following Jesus, the most radical calling imaginable,” Harder concluded.

The event, attended by 171 people, raised \$25,564 for the Lebold Endowment. ☼

PHOTO BY DAVE ROGALSKY



As Muriel Bechtel, MC Eastern Canada conference minister, second from left, put it, the unfinished quilted table covering served as a symbol for the “Energized for ministry . . . while preparing for retirement” event, held May 15 near St. Jacobs, Ont. Presenters included Marianne Mellinger, coordinator of leadership development for MC Eastern Canada and Conrad Grebel University College, centre, and Ardys and Palmer Becker, right. The small group was symptomatic of the baby-boomer generation, 40 percent of whom think about retirement and hope that it will work out without any intervention on their part. The Beckers, together with Glenn and Anna Mary Brubacher, shared about their retirement from active ministry, while Dave Bechtel instigated thinking about retirement funding.

GOD AT WORK IN THE WORLD

Moving forward

Prime Minister's apology to Canada's residential school survivors only a first step in the healing process

BY AARON EPP

National Correspondent
OTTAWA

It was the three words many aboriginal Canadians had waited decades to hear: "We are sorry."

The words, uttered June 11 on Parliament Hill by Prime Minister Stephen Harper, were spoken towards the end of a federal government apology for Canada's legacy of residential schools. "On behalf of the Government of Canada and all Canadians, I stand before you . . . to apologize to Aboriginal Peoples for Canada's role in the Indian residential schools system," Harper said during his 12-minute address, adding, "The government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this."

Although there were never any Mennonite Church-run residential schools, there was at least one residential school founded by a Mennonite. Irwin Schantz, a Swiss-Mennonite from Pennsylvania, started a residential school in Poplar Hill in northwestern Ontario. The school was part of Northern Light Gospel Missions, later known as Impact North Ministries, a native outreach Schantz began in 1953 in nearby Red Lake. Although it began as a day school at the request of the local aboriginal community, it later became a residential school at the request of the government.

Merle Nisly is the CEO of Living Hope Native Ministries. Although not legally

the same entity as Impact North, Living Hope stems from the same mission Schantz began. Nisly has been involved in native ministries for more than 30 years, and worked on the maintenance staff at Poplar Hill during the 1971-72 school year.

"I think the founders of the school unwittingly cooperated with an agenda the government had that I really don't think we were aware of," Nisly said. "I don't think the people of our organization were aware of the extent to which that system was designed to assimilate native people into mainstream Canadian culture. Maybe we should have seen it, but I don't think we did."

In 1997, Impact North issued an apology of its own. Nisly said the document recognized that, although staff members generally acted in good faith, the culture of the school "served to devalue First Nations culture in the minds of young people and may therefore have contributed to personal struggles and dysfunction."

Peter Thompson of Keewaywin First Nations said he does not like talking about his experience at Poplar Hill because "it brings up some bitterness." Attending the school until Grade 3 left him confused. Until he entered Grade 4 at a public school in Red Lake, he believed he was white.

"You don't know who you're supposed to be, you don't know what sort of values you should [hold] on to," said Thompson. "Being in a white Mennonite surrounding, the belief system was quite different, and some of the values that were pushed upon [us], it became a bit confusing. It's taken a lot of years just to try to make an adjustment to what [my] values are as a native person."

Goyce Kakegamic, an Oji-Cree who lives in Sandy Lake, Ont., said "the corporal punishment was overdone" at Poplar Hill. He attended the school for two years in the mid-'60s after experiencing physical and sexual abuse at other schools. He became a Christian at Poplar Hill at the age of 15,



Nisly

and said that is when his "healing journey" began. "I've been blessed," he said, adding that the abuse he suffered does not dictate who he is.

Of the prime minister's apology, Kakegamic said, "I hope people will start talking about what happened to them because of this, because if they don't deal with it, it's just like putting it in a deep freeze—it's still there once you take it out."

As early as 1970, the Mennonite Church began taking steps to rectify relationships with Canadian aboriginals. At the conference in Winkler that year, Menno Wiebe, then executive director of Mennonite Pioneer Missions (known today as Native Ministry), led delegates in a litany of confession.

A new resource package produced by MC Canada, entitled "Reaching Up to God Our Creator," was launched at the MC Canada/USA People's Summit for Faithful Living. Two years in the making, the package aims to

"build bridges between aboriginal and non-aboriginal cultures," said Edith von Gunten, who, along with her husband Neill, co-directs the Native Ministry program.

Neill von Gunten described the prime minister's apology as "long overdue," adding, "An apology needs to be backed up by actions."

One of the best things Canadian Mennonites can do, he said, is listen to the stories coming out of the Truth and Reconciliation Commission, a government initiative that is holding public hearings to hear the

stories of those aboriginals affected by residential schools. Hearing the stories of Aboriginal Peoples will lead to a better understanding among non-aboriginals, he said. "We need to listen. Listening can bring about healing and hope." ❧



Edith von Gunten



Neill von Gunten

A quarter-century of food relief

BY EVELYN REMPEL PETKAU

Manitoba Correspondent
WINNIPEG

In the biblical story of the loaves and fishes, five loaves are multiplied to feed 5,000 people. Contributions to the Canadian Foodgrains Bank (CFGB)—which celebrated its 25th anniversary on June 18—are also multiplied, as the federal government matches these contributions four-to-one in an effort to alleviate hunger around the world.

In 1975, the Mennonite Central Committee (MCC) Food Bank was formed in response to worldwide food crises in the early 1970s. Famines in Bangladesh and Ethiopia, high food prices and energy scarcity were happening at the same time as there was surplus grain in Canada. The MCC Food Bank, as well as the *More-with-Less Cookbook*, was created as a way for Christians to respond to those crises and equitable food distribution.

The vision grew rapidly and by 1983 the Food Bank needed “to be pushed out and more people invited in,” said Don Peters, MCC’s representative on the Foodgrains Bank board. Since the formation of the bank, 14 more Canadian church-based agencies representing more than 30 different Christian denominations have joined to work at ending hunger.

During the anniversary celebration recognition was given in particular to the visionary leadership of Art DeFehr and Wilbert Loewen.

“With a quarter-of-a-century behind it, the Foodgrains Bank founders should be proud of how their bold dreams . . . have turned out,” said senior policy advisor Stu Clark. He is part of the Foodgrains Bank’s public policy program that takes on a prophetic role in calling for changes to international policies that affect the ability



Canadian Foodgrains Bank executive director Jim Cornelius explains the organization’s involvement in developing countries over the last 25 years.

of people to feed themselves.

Foodgrains Bank executive director Jim Cornelius recalled the early vision of the MCC Food Bank, explaining how CFGB still embraces that vision. “First, they wanted to establish a food bank that would directly involve food producers,” he said. “Since then, over 350,000 tonnes of food have been donated by food producers in Canada.”

Growing projects, twinning rural and urban churches, and cash donations have been other ways Canadians have been part of the work, he noted.

A funding partnership with the federal government has been in existence for many years through the Canadian International Development Agency (CIDA). Bev Oda, federal minister of International Cooperation, wrote in her congratulatory letter, “CIDA has been proud to rank the CFGB amongst its humanitarian and development partners. . . . By 2008, the CFGB has risen to the status of CIDA’s key Canadian food aid partner, receiving grant funding of \$25 million per year.”

The early vision has guided the program as it evolved. “More of the food we supply is purchased in developing countries, more funding is being directed to agriculture development and efforts to help families feed themselves, more effort is being

made to educate and engage Canadians, and more focus is being given to changing public policies necessary to end hunger,” said Cornelius.

“Putting the interests of the recipients first, the CFGB was also instrumental in convincing the Canadian government to ‘untie’ food aid, ending the requirement that a certain portion of aid shipments be purchased in Canada,” wrote John Morriss, editorial director for the *Manitoba Co-operator*, praising the Foodgrains Bank for turning donations of Canadian grain into cash, which is then often used to buy grain from local markets to meet local needs.

CFGB had much to celebrate at its 25th anniversary, but it was against the sombre background of a greater food need than ever. In response to the current world food shortage, Cornelius said the Foodgrains Bank will try to secure an additional \$5 million from the Canadian government to help deal with the rising cost of commodities, appeal for additional funding from supporters, anticipate drawing down some of its financial reserves, and expand its programs in various countries. The feds will also be urged to take both immediate and longer-term steps to address the global food crisis, including increasing aid for farmers in developing countries. ❧

Canadian MDS funds can now be used in U.S.

First binational board meeting also discusses pandemic preparedness, home-building alliance

BY AARON EPP

National Correspondent
WINNIPEG

A new financial agreement, pandemic preparedness, and a partnership program that will see more people involved in the task of building homes in communities affected by disasters, were key items discussed at the Mennonite Disaster Service (MDS) binational board of directors meeting in Winnipeg this spring.

The 12-member board met at Canadian Mennonite University, May 14–15, for its quarterly meeting. A new initiative resulting from the meeting is a joint ministry agreement, which will allow for Canadian MDS funds to be transferred to the U.S.

“Traditionally, we have invested all our funds in Canada, either in [aiding] Canadian disasters or dispatching Canadian volunteers to the U.S.,” said Gord Friesen, board secretary and former director of MDS Region 5 (Canada).

The catalyst for the agreement was the capital campaign that is underway to raise funds for a new building for the MDS binational office in Akron, Pa. The agreement allows Canadian money to be used for the project.

After hearing from Janet Plenert, executive secretary of Mennonite Church Canada Witness, about the denomination’s pandemic task force, of which MDS is a part, the board voted unanimously to grant Mennonite Publishing Network \$10,000 to develop materials—a study guide, children’s book and worship resources—that congregations can use to prepare for, and respond to, a public health emergency.

“MDS’s vision is to be of aid to people

suffering in times of disaster, and to help people to prepare for [a disaster before it happens],” Plenert said of the significance of the grant. “In the time of a pandemic, the response will need to be very prompt. And the best response is to be prepared in advance.”

The board also discussed MDS’s Partnership Home Program. Launched in February as a pilot program, it is a four-way alliance between MDS, a sponsoring group such as a church or school that supplies both the materials and labour, a client who needs a home, and the community the client is a part of. The sponsoring church or school builds a home on its property,

dismantles it, and sends it in sections to the client’s property, where it is reassembled by volunteers from the same church or school.

The program allows more people to be involved in the work that MDS does, Friesen said, describing it as an “attractive” option because “it’s an additional way for a lot of volunteers to be able to contribute to a disaster community,” even if they are unable to travel to the site of the disaster themselves.

The meeting marked the first time MDS’s binational board of directors has met in Canada. ❧

Economic developers broadening their horizons

New MEDA vice-president to take message outside the organization’s traditional Anabaptist sphere of influence

BY AARON EPP

National Correspondent
LANCASTER, PA.

Developing a marketing strategy that will broaden the focus of Mennonite Economic Development Associates (MEDA) beyond the Anabaptist community is one of the mandates of the organization’s new vice-president of marketing and resource development.

MEDA announced Jon Unger Brandt’s hiring in May. The move comes partly as a result of the organization’s board of directors asking how it can get its message out beyond its own constituency, says MEDA president Allan Sauder. “I think that we’ve got something here that really serves the poor, and helps Christians in business live their faith [through] their own businesses,” Sauder says. “I think that’s a message that deserves to be shared beyond the Anabaptist community.”

Prior to joining MEDA, Unger Brandt worked for five years as director of



Unger Brandt

advancement with Eastern Mennonite Missions in Pennsylvania, leading the public relations, media and resource development teams. In addition to expanding MEDA’s image and exposure in his new role, he will be accountable for resource development, achieving financial targets for member donations and other contributions and investments, and enhancing

MEDA’s influence on key issues.

Unger Brandt, who has an MBA from Taylor University, Upland, Ind., says he is excited to have the opportunity to bring his skills to MEDA. “Mennonites have had a tradition of being ‘the quiet in the land,’ and yet there are those around us who have learned who we are and appreciate us and many of our values,” he says. “MEDA is doing some amazing work in bringing hope to poor people around the world. There is a great desire for our organization to do that well and ethically, so I’m confident there is a [wider] market for what MEDA is doing.” ❧

Shalom celebrates quarter-century of counselling services

BY DAVE ROGALSKY

Eastern Canada Correspondent
CROSSHILL, ONT.

On May 10, Shalom Counselling Services Waterloo held its annual breakfast at Crosshill Mennonite Church, where 25 years of ministry were acknowledged by keynote speaker John Ruth and others involved with the organization over the years.

Ruth, the author of *Forgiveness: A Legacy of the West Nickel Mines Amish School* (Herald Press, 2008), said the Amish feel themselves part of a story whose plot is forgiveness. Praying the Lord's Prayer many times a day, they are constantly reminded of "forgive us our sins, as we forgive those who sin against us," he noted.

Ruth's conclusion—that forgiveness is not strategy or skill, but rather rises up out

of the Amish story, their lived theology, culture and calling—was a fitting message for Shalom's 25th anniversary. In 1983, pastor Ralph Lebold sought to create a place of help after a suicide in his congregation, and Shalom rose up out of the culture and calling of those who began the service and those who continue to support its work.

Shalom provides family and individual counselling from a Christian perspective at a cost based on the income of the client. Forty-five percent of its counselling fees come from people with family incomes below the poverty line and 81 percent of its counselling hours required fee subsidy in 2007. Nearly a third of Shalom's annual budget is made up of direct donations from the community, with another 25 percent coming from the United Way.

Director Wanda Wagler-Martin



PHOTO BY DAVE ROGALSKY
*Pennsylvania author John Ruth, left, signs a copy of his book, **Forgiveness: A Legacy of the West Nickel Mines Amish School**, for Victor Dorsch, a retired missionary and pastor from New Hamburg, at Shalom Counselling Services Waterloo's silver anniversary celebration last month.*

compared Shalom to a couple at their silver wedding—a time of celebration, of risk due to change, and of a future based in the past but filled with adventure and possibility.

As Nelson Scheifele, the regional board chair, put it, Shalom, its board and counsellors feel called to bring "a state of wholeness involving the physical, spiritual and economic dimensions of life." ❧

EFC decries awarding Morgentaler the Order of Canada

Evangelical Fellowship of Canada Release
OTTAWA

According to Bruce Clemenger, president of the Evangelical Fellowship of Canada (EFC), by awarding Dr. Henry

Morgentaler the Order of Canada, "an honour has been bestowed upon someone who participates in, promotes and, for many, symbolizes the moral tragedy of abortion. It is a reminder of the shameful reality that Canada is one of the few countries in the

world without laws protecting the most vulnerable among us—unborn children," he stated in a July 1 release to the *National Post* newspaper.

"This vacuum is not the result of consensus. This is not about health care, but a lack of political leadership to reasonably address the full breadth of the issue. . . . By giving this award, the narrow interests of some and the misguided judgment of others have diminished Canada's highest civilian honour. . . . Rather than a day of celebration of what we share as Canadians, Canada Day 2008 has become a day of great sorrow for many that Canada would honour one, rather than lament the loss of hundreds of thousands taken in the womb. May this tragic decision serve to reinvigorate people of good will and cause us all to renew our commitment to champion the protection of all human life, to plead for the voiceless, and to care for the vulnerable amongst us," Clemenger wrote.

Mennonite Church Canada is an EFC member. ❧

/// Briefly noted

Peak oil puts future of local churches at risk: Strawberry Summit

WATERLOO, ONT.—A key idea discussed at this year's Strawberry Summit was how "peak oil," the idea that oil supplies will decrease and prices increase, will influence faith groups and gatherings in the next 25 years. Darren Kropf, Mennonite Central Committee Ontario Creation Care Program coordinator and associate pastor of youths and young adults at Breslau Mennonite Church, wonders if regional churches like his own will still exist then. He suggested that people will first cut extra travel—like church or entertainment—before they cut work travel. In thinking about the use and structure of their church buildings, he said congregations need to be consulting the communities they are in, rather than only their members. Churches need to be thinking about how to equip people to minister when they can't afford to drive to church every Sunday, he noted. Thirty-eight people attended the meeting, mostly from four local Mennonite churches.

—BY DAVE ROGALSKY

PHOTO BY KARIN FEHDERAU



Community snapshots

“Gertrude Wolfe, 87, shows her delight at the many flowers for sale during the Saskatoon Mennonite Central Committee (MCC) Sale held at Prairieland Park on June 13–14. The sale raised more than \$120,000, prompting one MCC worker to call it “one of the best years ever.” The quilt auction alone raised \$40,000, double what was raised last year. Close to 500 people took in the Friday night concert.

PHOTO BY DAVE ROGALSKY

Shaista Begun of India demonstrates zari embroidery—which uses metallic threads—at the Waterloo, Ont., Ten Thousand Villages (TTV) store on June 2. TTV sponsored the Canadian tour that included Begun and Moon Sharma of Tara Projects. Tara acts as an intermediary for over a thousand artisans selling to fair trade organizations; it ensures artisans are paid a fair wage, while drawing fair wages itself, with any excess funds going to activism on the part of the artisans and their families. Included in the activism are child labour, gender and health issues, three of the 10 principles of the International Federation for Alternative Trade. Tara also provides support for 900 children to go to school.



PHOTO BY DAVE ROGALSKY



North Easthope Antique Tractor (NEAT) Club members drove their implements to East Zorra Mennonite Church near Tavistock, Ont., for their spring breakfast last month. The event, which raised more than \$3,100, went to the grandson of NEAT members Melvin Zehr and Ken Yantzi, who are members of East Zorra. Fifteen-year-old Jesse Yantzi suffered a stroke following surgery last October to correct the effects of Moyamoya disease, a rare, progressive cerebrovascular disorder caused by blocked arteries at the base of the brain, and he remains in hospital. His courageous battle to recover inspired NEAT, and the 150 diners ate heartily, consuming 20 kilograms of ham, 30 dozen eggs, 23 kg of potatoes, 15 loaves of toast and 16 packages of cinnamon buns.

GOD AT WORK IN US

Church is central to Harry Huebner's theology and life

Long-time professor lauded by colleagues and former students on his retirement from Canadian Mennonite University

By JOHN LONGHURST

Canadian Mennonite University Release
WINNIPEG

“Judge a man by his questions, rather than his answers,” said the French writer, essayist and philosopher, Voltaire.

By that yardstick, Harry Huebner—who retired from full-time work after 37 years as a professor of theology and philosophy at Canadian Mennonite University (CMU)—can be judged to have lived, taught and served the church well. At a May 24 symposium celebrating his contributions to the university and the church at large, speakers noted Huebner’s willingness to ask difficult and challenging questions in an effort to prod Christians into thinking about, and living out, their faith.

CMU president Gerald Gerbrandt opened the event by noting that Huebner’s approach to faith, church and life was an “integrated approach that escapes easy categorizing,” combining theology, philosophy, peace studies and ethics. Through it all, one thing was clear for Huebner, he stated: “the church was central” in his theology “and in his life.” At the same time, he added that Huebner believed in “challenging the church. . . . The church is not the norm nor absolute, but the body of Christ, and as such embodies and echoes



Huebner

“Word made flesh.”

CMU alumnus Joe Wiebe, now a doctoral student at McMaster University, Hamilton, Ont., noted that his former professor punctuates the claims he makes “with a question mark” that elicits responses from others. “His genius is not to offer the last word,” he said, adding that Huebner is also “open to the possibility that he may be wrong.” At the same time, he said that Huebner cautions the church not to “take a victorious approach to theology,” but to be open to “questioning its own certainties.”

Cheryl Pauls, assistant professor of piano and music theory at CMU, shared how Huebner encouraged her to be sensitive and to listen to what people around her are saying—or singing. “Many bemoan a dearth of good singing today,” she said. “But rather than try to figure out how to fix it, we should try to adapt to it. . . . It is an expression of a confused cultural tongue. We need to heed its call, not lament its tone.”

Huebner’s son Chris, an associate professor of theology and philosophy at CMU, reflected on his father’s career in Christian higher education, suggesting that the idea of a Christian university itself might need to be scrutinized and questioned more deliberately.

Noting that Christian universities often tell potential students that they are safe and secure places to study, the younger

Huebner wondered if they shouldn’t say the opposite—that a school like CMU might be “quite unsettling and painful for students.” If CMU was honest, he went on to say, it might tell students that it would “shake them, stretch them,” and cause them to feel “despair and hopelessness.” But those are good things, he said, because they can lead to “conversion, rebirth and regeneration.”

Jane Barter-Moulaison, assistant professor of theology at the University of Winnipeg, noted that Huebner not only asks challenging questions, but also “challenges the very questions we pose.” This, she added, was not the same as saying people should question everything, but rather, “If our questions are certainties and comfortable, they will not lead us to the truth.”

Travis Kroeker, a CMU graduate who now is a professor of religion at McMaster University, praised Huebner’s idea that “the church does not point to itself, but to the passage of God in the world.” He added that the New Testament itself questions traditional notions of success, opening with “a strange wild man in the wilderness,” someone with no schooling, no sophisticated organization, no credentials—someone who lived “on the edges and the margins, away from the conventional markers of success.”

Questions about who is the “brightest and best” do not concern John or Jesus, Kroeker said, suggesting that the “heart of the good news” is that it is “not concerned about human reputation.” This, he said, gave Jesus and John “an unsettling sense of power.”

In response, Huebner, a member of Charleswood Mennonite Church in Winnipeg, noted that his goal was to “not only give Christian answers to questions,” but to “make the questions Christian.” At the same time, he said he wanted to “see what we might say if we take seriously our commitment to Jesus Christ,” and also to help Christians find ways to “live faithfully in what can be a cruel, broken and heartless world.”

One answer that Huebner is sure of, he said, is that the cross and resurrection of Jesus are “God’s answer to human hopelessness.”

Travis Kroeker, a CMU graduate who now is a professor of religion at McMaster University, praised Huebner's idea that 'the church does not point to itself, but to the passage of God in the world.'



Mennonite Church Saskatchewan

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Number 2

Mennonite Church Saskatchewan
10A-301 Pakwa Pl
Saskatoon, SK
S7L 6A3
249.4844

News 'n Notes



Left to Right: Jerry Buhler, Area Church Pastor; Laura Pauls, Council Member; Armin Krahn, MC Sask Finance Chairperson; Anna Rehan, Area Church Youth Pastor; Ryan Siemens, Council Member; Renata Klassen, MC Sask Moderator; Anita Retzlaff, Council Member; Henry Funk, MC Sask Vice-moderator; Don Unger, Council Member; Grace Funk, MC Sask Secretary.

From the Editors Pen - George Epp

This edition features two models of the kinds of service that emanates from local congregations, both made possible by the structures of our area and national conferences. The object of the two "Reaching out" stories is to stimulate our thinking about the ways available to us to be the

hands and feet of Christ in a world that has changed a great deal. There are numerous creative ways in which the world around us can be blessed by our witness; to detail all of them would take a bigger venue, but I welcome your stories, and would like to include them in future.



Moderator Renata Klassen presides over the Leadership Assembly.

MC Sask News Clips

Two appointments to the MC Sask Council complete our leadership group for this year. Ryan Siemens of Prince Albert and Laura Pauls of Saskatoon have agreed to serve, joining moderator Renata Klassen,

chair of finance Armin Krahn, Secretary Grace Funk, Vice moderator Henry Funk, and elected members Don Unger and Anita Retzlaff.

The first ever "Leadership Assembly" took place at Mount Royal Mennonite Church on June 7, 2008. 50 commission members, council members and a few others spent the day discussing and coordinating the work of MC Sask, and enjoying some fun, food and fellowship.

Reaching Out Abroad

It used to be the case that we would send missionaries abroad, support them financially and with our prayers, and then gather to listen to their stories and view their slides on the nature of their work "in far-off, exotic, difficult lands."

We still do this.

But there are other models emerging. Eigenheim Mennonite near Rosthern, Saskatchewan is evolving - with considerable help from MC Canada and MC Sask - a relationship with the Modelia outreach project of the Ibague, Colombia Mennonite Church. It began with a Sunday School project to support a program there that sought to provide nutritious meals for children of families displaced by armed conflict from rural areas to the city of Ibague. With help from Eigenheim and others through MC Canada, this

program is thriving, the numbers of people served is increasing and there's talk of acquiring a building in Modelia for the swelling numbers.

Personal contact is central to Eigenheim's relationship with Ibague. In 2007, a delegation from Eigenheim traveled to Ibague to establish a personal relationship with brothers and sisters there. This June, Amanda Valencia - director of the Modelia project - visited Eigenheim for a week to get to know the people of her sister congregation better and to report to them on the "Seeds of Hope" outreach effort in Modelia. Plans are to continue the reciprocal visits and a budget allocation for that purpose has become part of Eigenheim's annual planning process.

Similarly, Eigenheim has supported a Mennonite Study Centre in Montevideo, Uruguay over the past few years. This has evolved into a sister-church relationship with the El Ombú

Reaching Out Here 'n Abroad



Ryan Epp, Ian Epp and Allan Friesen visit the colony school in El Ombú in November, 2007

Eigenheim delegation to Ibagué, Colombia, January, 2007: Maryvel Friesen, Aaron Friesen, Leanne Dueck and Barb Wolfe. (Missing: Mikhael Friesen)

Upcoming Events

Saskatchewan Women in Missions Retreat - October 17-18. All women are invited for a time of refreshment and fellowship at Shekinah RC.

Green Trek - August 23-25.

Interested in being part of a new Peace and Justice group? Call Gordon Allaby (239-2133).

SMYO Junior High Retreat - Sept. 5 - 7.



Reaching Out Abroad continued...

Mennonite colony in Central Uruguay. Again, reciprocal visits are planned to continue, the first one having taken Allan Friesen, Ian Epp and Ryan Epp to Uruguay last November. The Eigenheim Sunday School project this past quarter raised money to purchase Spanish language books as a gift to the school on the colony, but the main thrust of this relationship is to form a true brother-sister relationship in which both parties can learn from each other, support each other in prayer and "broaden their worlds."

Jesse and Nadine Ens, Pastor Allan Friesen giving Amanda Valencia a tour of Shekinah.



Reaching Out in the Neighbourhood

Meet Larry

Twice a month, Edna and Abe Hiebert make the short drive from their home in Warman, Saskatchewan to the Psychiatric unit of the Saskatchewan Penitentiary in Saskatoon. There they spend an hour or so with Larry, a man who is still paying for some terrible mistakes made years ago. Until recently, Larry wasn't keen on talking about the day he shot his girlfriend in the presence of her young son before turning the gun on himself, but now he hopes his story will help others who may be headed down a similar, tragic road.

Not long ago, Larry's father, stepmother and a sister made the long trip to Saskatoon to see Larry. One of their deep desires was to meet the couple that had



Abe and Edna Hiebert with Larry

P2P visitor & supporter, Arnie Wiens, Don and Mike, members of P2P in Prince Albert & Dale Schiele, Director of P2P on

a trip to BC to reacquaint Mike with his father after 28 years.

befriended their son for the past seven years. The experience of meeting Larry's parents did much to reveal to Abe and Edna how significant their visits had been over the years. It was an emotional time for all; Abe and Edna are more conscious now of the fact that the "patients" they visit have families, that they had childhoods, loved and are loved.

Abe carries his New Testament in his shirt pocket, and if Larry agrees, reads the words of Jesus to him and prays before driving back to Warman. Larry lost most of his eyesight through his self-inflicted injury and can't read the good news for himself.

You wouldn't want to call Larry "lucky." But it's obvious that he's been blest by the dedicated work of the Person to Person (P2P) ministry.

Meet Mike

Mike was serving a life sentence when he began receiving visits from the Person to Person program. After release recently, Mike was enrolled in a Circle of Support and Accountability (COSA). In June, his friends from P2P and COSA accompanied him to Vancouver to reconnect with his father after 28 years of estrangement. "P2P was my saviour!" Mike maintains.

Dale Schiele, director of the P2P program, is grateful to the 80 or so people who have stepped forward to visit people like Mike and to support them through the Circles of Support and Accountability. Together, they are helping people turn their lives around.

Scholarship fund reaches goal

By SUSAN FISH

Conrad Grebel University College Release
WATERLOO, ONT.

On the occasion of the retirement of A. James Reimer, Conrad Grebel University College professor of theology, the institution announced on May 23 that the A. James Reimer Award at the Toronto Mennonite Theological Centre had reached its goal of \$250,000.

This award was initiated by alumnus Alan Armstrong (a 1994 engineering grad from the University of Waterloo) and enhanced by many additional donors along with matching funds from the Ontario Trust for Student Support.

The purpose of the Reimer Award is to develop Mennonite theological scholars by providing an annual \$12,500 scholarship to study at the Toronto School of Theology. This award offers support similar to scholarships and awards offered in the sciences, a rarity for theological students.

Armstrong took several courses from Reimer and said he considered him a mentor as he “wrestled with the philosophical and theological purpose of my technical training” in systems engineering. Despite a busy academic schedule, Reimer “helped me find a way to put the pieces of my faith back together,” Armstrong said, adding, “Jim did not have me retreat to a simple



PHOTO BY FRED MARTIN

Theology professor A. James Reimer retired this spring after 22 years of teaching at Conrad Grebel University College. In 1990, he was instrumental in establishing the Toronto Mennonite Theological Centre as its founding director.

faith, but rather helped me to understand the classical tradition on its own terms and somehow to manage that within my own sceptical, almost agnostic, postmodern world and worldview.”

“The Reimer Award helps us identify and support future scholars and leaders who will continue the lively engagement between faith and life that Jim Reimer exemplifies in his teaching and writing,” said Jim Pankratz, academic dean of Conrad Grebel and acting director for the Toronto Mennonite Theological Centre.

Reimer retired after 22 years of teaching at Conrad Grebel. In 1990, he was instrumental in establishing the Toronto Mennonite Theological Centre as its founding director.

“We’re deeply grateful for the outstanding contribution Jim Reimer has made to theological education and discourse, both in the academy and in the church, in Canada and beyond,” said Conrad Grebel president Henry Paetkau, who announced a newly established additional scholarship award for theology students in Grebel’s master’s program at the dinner honouring Reimer’s retirement. The Jim and Lorna Blair Charitable Foundation has initiated a \$5,000 annual scholarship to honour Reimer’s career at Grebel.

Reimer received his M.A. in history from the University of Toronto (1974), and his Ph.D. in theology from the University of

St. Michael’s College, Toronto (1983). He specialized in 19th-century European intellectual history, modern theology, German theology in the 1920s and ’30s, modern theology and technology, theology and critical social theory, and Mennonite systematic theology.

Reimer published widely in scholarly journals and is the author or editor of several books, most notably *The Dogmatic Imagination* (2003) and *Mennonites and Classical Theology* (2001). He is a member of The Center of Theological Inquiry, Princeton, N.J., where he was a resident scholar in the winter of 2002.

He is currently working on a theology of law and civil institutions, and is involved with interfaith dialogue between Christians and Shiite Muslims in Iran. He has also been actively involved in church settings through preaching, popular writing and teaching. His theological writing and research is influential both inside and outside of Mennonite circles.

“Jim is a teacher, a scholar and a beloved and active member of his local congregation, who also serves the wider Mennonite Church,” said Armstrong. “His theology is grounded in the classical stream, yet takes seriously the insights of modern and post-modern thinkers. Jim’s work has helped the church immensely in the areas of pacifism, sexuality and inter-religious dialogue.” ❧

Meeting Needs Together



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*“Love Summer” by Jon Janzen: First Place / Young Adult.
Taken with a Nikon D80 with a Nikkor 18–70 mm lens.*

The winners are . . .

*Mennonite photographers
‘frame’ examples of creation
care, young adults*

BY ROSS W. MUIR

Managing Editor
WATERLOO, ONT.

It was unanimous. Jon Janzen’s photo entitled “Love Summer” (*at left*) was chosen by all three *Canadian Mennonite* 10th Anniversary Photo Contest judges as the top entry in the Young Adult category. Janzen is a member of Sherbrooke Mennonite Church, Vancouver, B.C. “Just be passionate!” stated his short note accompanying his black-and-white photograph of an exuberant young man reaching for the sky at Spanish Banks in Vancouver.

“This image captures the free-spiritedness of this phase of life,” commented judge Dan Dyck, director of communications for Mennonite Church Canada. “O to be in my 20s again!”

The winning entry in the Caring for Creation category came all the way from China (*see top of next page*). Photographer Todd Hanson, who has been teaching at China West Normal University in Nanchong with Mennonite Partners in China/MC Canada Witness since 1994, entitled his photograph “Recycling Station,” adding by way of explanation, “one hammer plus one pair of pliers plus one brick plus one hand-woven wicker basket equals one light bulb recycling station (wooden stool optional).” He is a member of Peace Mennonite Church in Prince Albert, Sask.

“In Nanchong, some people spend all day wandering from garbage can to garbage can, looking for what they can salvage,” Hanson wrote in an e-mail. “Some specialize: plastic bottles, cardboard boxes, pieces of styrofoam. Others take whatever they can get. Several old women work pretty much full-time at the garbage collection point here on campus. When someone



"Recycling Station" by Todd Hanson. First Place / Caring for Creation. Taken with a Canon S3 IS; F4.0 at 1/250 of a second.

new comes in with a load of trash, whichever woman sees the person first gets to go through that person's garbage.

"In May, after dropping off some bags of garbage, I noticed that someone had been working at recycling these light bulbs, and it struck me that even brand new, environmentally friendly products still produce garbage, and still provide a livelihood for some of our neighbours.

"Photographically speaking, the lesson here is that you should take your camera with you everywhere—even when you take out the trash."

Each of the winners will receive framed prints of their photographs and *Canadian Mennonite* will make a \$100 donation to each of their churches.

Two honourable mentions were also named in each category:

• **Young Adult:** Jonathan Hines of Hawkesville (Ont.) Mennonite Church for his photograph of a skit called "Dancing with Menno Simons" performed by the young adults from the Gathering Church in Kitchener, Ont., during the 2008 MC Eastern Canada winter retreat; and Yvonne Martin of Floradale (Ont.) Mennonite

Church, whose picture of a young woman carrying food supplies on a mountain road in Tajikistan provided a stark contrast to the Young Adult entries depicting Canadian subjects.

• **Caring for Creation:** Christa Yost, a member of Hillcrest Mennonite, New Hamburg, Ont., whose "Abby Exploring" photo depicts her daughter looking at all of the places she would like to travel to and discover what the children there are like; and Jenn Friesen of Niagara United Mennonite Church, Niagara-on-the-Lake, Ont., who photographed her daughter Logan at the Niagara Falls Butterfly Conservatory when she was only four months old. "A lovely image that, to me, suggests the 'least of these' caring for 'the least of these,'" wrote Dyck in his judge's comments.

The other judges were Ray Dirks, professional photographer and curator of the Mennonite Heritage Centre Gallery in Winnipeg, and *Canadian Mennonite* managing editor Ross W. Muir.

In total, there were 28 entries from *Canadian Mennonite* subscribers across Canada and around the world. ❧



"Dancing with Menno Simons" by Jonathan Hines. Honourable Mention / Young Adult.



"Young Woman Carrying Food" by Yvonne Martin. Honourable Mention / Young Adult.



"Abby Exploring" by Christa Yost. Honourable Mention / Caring for Creation.



"Logan with Butterfly" by Jenn Friesen. Honourable Mention / Caring for Creation.

BOOK REVIEW

Business model can make churches functional

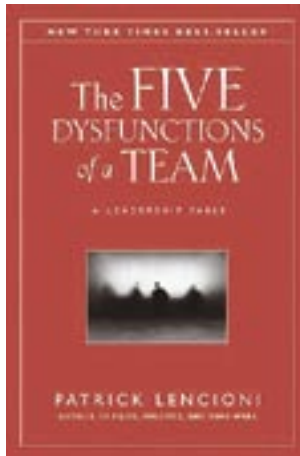
The Five Dysfunctions of a Team: A Leadership Fable.
Patrick Lencioni. San Francisco: Jossey Bass, 2002.

REVIEWED BY DAVE ROGALSKY

Should the church take on corporate or business models of functioning? While Patrick Lencioni writes for the business community, his straightforward and simple ideas have many applications in the church. The 227-page book is an easy read; the first three-quarters of the book is a “fable” about a chief executive officer brought in to help a troubled company reach profitability, that can be read in a few hours. In the last quarter of the book, Lencioni describes the dysfunctions of a team and what it takes to correct them.

Most recently I have applied his ideas to the functioning of a pastoral team in interim ministry at East Zorra Mennonite Church near Tavistock, Ont. While we were using these ideas I saw their usefulness in the many committees—teams—I had been asked to serve with during my interim ministry assignments in leading congregations in worship, service, mission and Christian formation. The usefulness of Lencioni’s ideas led me to contemplate their application to the church as a whole, since congregations are teams of people living Christianly.

The author suggests that there are five dysfunctions which keep teams from achieving their goals. These dysfunctions and their solutions—or “functions,” as Lencioni calls them—build on each other in a pyramid. The foundational dysfunction is absence of trust. When the members of a team do not trust each other, they are unwilling to risk, which leads to



fear of conflict. Conflict can be any kind of disagreement or suggestion of change. When teams do not process ideas and plans together, there is a lack of commitment to any plans developed. And when there is no commitment, there is an avoidance of accountability on everybody’s part. This finally leads to inattention to results, whether those results are profits,

sales, Christian formation, worship that serves God, or missions.

The functional side is simply the need for trust, so that wholesome conflict can happen, leading to commitment to agreed-upon goals, to which each of the team members can hold themselves and others accountable, which ultimately leads to results.

Personally, I find the first dysfunction—a lack of trust—is difficult to overcome. We mostly deny its existence, but as my co-worker Gord Alton notes, trust means we know each other and are committed to each other, something that needs attention in our congregations. In the course of this year’s interim ministry assignment, Alton, Jane Kuepfer and I have often checked in to see how we were doing. I’ve begun to teach this model to committees, whose members quickly grasp the ideas.

Perhaps it’s no surprise that Lencioni is a Christian in the business world. ☺

Dave Rogalsky is the Eastern Canada correspondent for Canadian Mennonite.



The Family Song

By Jane Hooper Peifer

Illustrated by Ingrid Hess

This delightfully whimsical story about the friendly Stranowsky family centers on the song they warble at mealtime, bedtime, and, well, anytime. The song reminds them that God is always with us, especially in

life’s unpredictable moments. Includes a CD of the book read by the author and a performance of “The Family Song.”

For ages 4-to-8. Paper (60 pages) plus CD, \$18.99

On the Way with Jesus: A Passion for Mission

Richard Showalter puts his passion into words as he explores the multiple dimensions of Christian mission. He encourages the church to enter more fully into its mission both locally and and globally.

Paper, 130 pages, \$16.99



Mennonite Central Committee BC invites applicants for the following positions

Mennonite Central Committee (MCC) is a church based international relief, development and peace agency that seeks

to demonstrate God's love by serving among people suffering from poverty, conflict and natural disasters. In British Columbia we support international relief and development efforts by sending funds, personnel and material aid, and we also have local programs that assist people in need here in BC. Qualified candidates for the following positions need to share the mission and beliefs of MCC as well as the specific qualifications for the position.

Please check the website www.mcc.org/bc or call for a detailed job posting on these and other positions. MCC values diversity and invites all qualified candidates to apply.

Assistant Accountant

The Assistant Accountant is responsible to the Director of Finance and Administration and is responsible for specific accounting tasks within the department. In addition to overseeing accounts payable and receivable, this position will also have responsibilities related to payroll, benefits, vacation records, supporting the year end audit, record keeping, and recording Thrift Shop activity. Several years of accounting experience and a related degree are required, payroll training and several years toward a CGA or CMA preferred. Ability to provide IT problem solving support for office staff is an asset.

Executive Assistant

The Executive Assistant provides support to the Executive Director in day-to-day activities by assisting with special events, board meetings, annual general meetings, taking minutes at board and management meetings, keeping official records, general filing, correspondence, church relations, alumni activities and a variety of other duties. Specific qualifications include several years of experience in a similar role and excellent skills related to written and verbal communications, inter-personal relations, computer literacy and being well organized. This is a full-time salaried position based in Abbotsford.

Administrative Assistant

The Administrative Assistant plays an important role in a variety of key areas. This includes supporting the human resources department, organizing the resource library, responding to general inquiries, taking minutes at meetings, record keeping, filing, purchasing supplies, reception relief, and assisting with meetings and conferences. The administrative assistant works closely with management in Administration and Human Resources. This is a full-time salaried position based in Abbotsford.

Provincial Thrift Shop Coordinator

Our 9 Thrift Shops are staffed primarily by a dedicated group of almost 1,000 volunteers who generate approximately \$1.5 million toward the ministry of MCC by recycling, repairing and selling donated clothing and furniture. The Provincial Coordinator brings leadership to the Thrift Shop network by acting as a resource and working collaboratively with Thrift Shop Managers and Committees in the ongoing development of Thrift Shop best practices. This includes strategic planning and budgeting, marketing and promotion, display and merchandising, hiring and training staff, policy development, volunteer recruitment, operations, safety, and expansion. This is a full-time salaried position based in Abbotsford.

Thrift Shop Manager - Furniture and More and Kelowna MCC Thrift Shop

The Manager leads a small staff and over 60 volunteers in the daily Thrift Shop operations. This includes supervising, empowering and encouraging staff and volunteers, as well as working under the general direction of the Thrift Shop Committee. The specific duties include: budgeting, annual planning, promotional, assisting customers, organizing displays, recruiting and training volunteers and other duties to keep the shop running smoothly. These are full-time salaried positions based in Abbotsford and Kelowna.

To apply please send a cover letter and resume to:

Attention: Marie Reimer, Human Resource Director (confidential)
MCC BC, Box 2038, 31414 Marshall Rd., Abbotsford, B.C. V2T 3T8
By fax: 604-850-8734 or by email to hrdirector@mccbc.com

For more information call 604-850-6639 or check www.mcc.org/bc

Interviews will start in July 2008 and will continue until qualified candidates are selected. All applicants are appreciated, only those selected for an interview will be contacted.

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/// Briefly noted

Mennonites among honorees as choir celebrates golden anniversary

VANCOUVER, B.C.—Eric Hannan, a member of Point Grey Inter-Mennonite Fellowship and the current artistic director and conductor of Vancouver's Cantata Singers, led the choir in a gala concert recently to honour its alumni and former directors on the occasion of the group's 50th anniversary. Among the honorees was another Mennonite, John Wiebe, who conducted the choir from 1966–73. The 22-voice choir performed works by J.S. Bach and a commissioned work by Vancouver composer Cameron Wilson during the gala concert, and was accompanied by the CBC Radio Orchestra. Hannan said this of the choir's goal, "If you come away from a performance of ours having been lifted out of your daily slumber, then we have succeeded."

—BY HENRY NEUFELD

/// Calendar

British Columbia

Sept. 19-20: MCC festival auction and sale at Tradex, Abbotsford.

Sept. 27: Prince George Mennonite Fall Fair at the Civic Centre in Prince George.

Alberta

Oct. 11-12: Coaldale Mennonite 80th anniversary celebration. For more information, call 403-345-3363.

Saskatchewan

Aug. 23-25: Green Trek: A Christian Call to Creation Care. Contact MC Saskatchewan office for more details.

Sept. 5-7: Junior high retreat at Shekinah Retreat Centre.

October 19-21: Canadian Mennonite Health Assembly conference in Saskatoon.

Oct. 25: MC Saskatchewan Equipping Day.

Dec. 13: Buncha Guys concert at Shekinah Retreat Centre, at 7:30 p.m.

Manitoba

Sept. 7: MCC Alumni barbecue.

Sept. 13: Morris MCC Auction and Relief Sale.

Sept. 21: Mennonite Collegiate Institute presents a fall celebration supper and concert featured Brad

Johner, in Buhler Hall, Gretna. To reserve tickets, call 204-327-5891.

Sept. 26-27: Brandon MCC Relief Sale

Oct. 3-5: Work weekend at Camp Moose Lake.

Oct. 3-5: "Take and Eat: A Conference on Food and Creation Care," hosted by Providence College, CMU and A Rocha Canada at Providence College. For information or to register visit www.prov.ca or e-mail takeandeat@prov.ca.

Oct. 11-12: Gretna Bergthaler Mennonite 50th anniversary celebration. Interested participants, e-mail Cheryl Braun at cherylbr@mts.net.

Oct. 17-19: Scrapbooking retreat at Camp Moose Lake.

Oct. 17-19: Manitoba Mennonite and Brethren Worldwide Marriage Encounter Weekend, Winnipeg. For more information, call Peter and Rose Dick at 204-757-4705.

Oct. 21-22: J.J. Thiessen Lectures at CMU. Keynote speaker Mark Noll, professor of history at the University of Notre Dame. Topic: "A Yankee looks at Christianity in Canada." For more information, visit cmu.ca.

Oct. 25: Workday at Camp Koinonia.

Oct. 25: CMU fall dessert evening and fundraiser. For more information, visit cmu.ca.

Oct. 31–Nov. 2: Quilting/scrapbooking retreats at Camp Koinonia.

Oct. 31–Nov. 2: Quilting Retreat I at Camp Moose Lake.

Nov. 4-5: John and Margaret Friesen Lectures at CMU with Alfred Neufeld, dean of the School of Theology at the Protestant University of Paraguay. Topic: "Church and ethnicity: The Mennonite experience in Paraguay." Visit cmu.ca for more information.

Nov. 7-9: Quilting Retreat II at Camp Moose Lake.

Nov. 14-15: MCC Manitoba annual meeting.

Jan. 22-24, 2009: CMU Refreshing Winds conference. Theme: "Worship: Come to its senses." Keynote speakers: Don Saliers, retired theology and worship professor at Emory University; and Doug Gay, lecturer in practical theology at the University of Glasgow.

Ontario

Aug. 8-9: Schürch Family Association reunion at Selkirk. For more information, contact Betty Sherk at bsherk@interlog.com or 416-431-0650.

Aug. 9: Cornstock music festival at Willowgrove, 11737 McCowan Rd., Stouffville, sponsored by MCC

Ontario, 10 a.m. to 10 p.m. Visit mcc.org/Ontario/cornstalk to see the list of participating bands or to order tickets.

Aug. 10: Reesor picnic at Backus Mill Conservation Park, Port Rowan. Worship at 11 a.m. with lunch and social time to follow.

Aug. 20: House of Doc concert at Rockway Mennonite Church, Kitchener, 7:30 p.m. Donations accepted for MCC Sudan.

Aug. 22: Ontario Mennonite Music Camp final concert at Breslau Mennonite, 7:30 p.m. Light refreshments to follow. For more information, call Valerie Enns-Frede at 519-669-3315.

Sept. 5-7: Annual "Building Community Retreat" for people with disabilities, their families and supporters at Hidden Acres Mennonite Retreat Centre. Theme: "Brokenness and wholeness." Keynote speaker: Myron Steinman. Call Mariette at 519-569-8723 for more details or to register. Volunteers needed.

Sept. 7: George Albrecht reunion, 1 p.m., at Khaki Club, Wellesley. Potluck meal (bring your own dishes). For details, call Gwen Albrecht at 519-662-2927.

/// Briefly noted

TourMagination offering carbon offset program to travellers

WATERLOO, ONT.—In an effort to be environmentally responsible, TourMagination is encouraging all participants registering for its tours to the Mennonite World Conference assembly in Paraguay next year to participate in the new Mennonite Economic Development Associates (MEDA) Green Investment Fund as a way to neutralize their travel impact. In the coming months, TourMagination will also make this option available to all its clients. TourMagination believes that there are great global benefits in building bridges among Mennonites, Christians and people of other faiths around the world through travel. Now the negative environmental impact to that travel can be neutralized, and done in a way that promotes economic development to people living in poverty while promoting the global Mennonite Church. States Wilmer Martin, TourMagination president and general manager: "We know that the world is a much better place when there are bridges of understanding built between people. Our mission is to do that through travel. Now we can offer a way for people to participate in this bridge while showing their concern for God's creation."

—TourMagination Release

Sept. 8: First rehearsal of Mennonite Mass Choir to sing Handel's *Messiah* (Dec. 13) at First Mennonite, Kitchener. Contact www.mennosingers.com to register.

Sept. 14: Aldaview Services' pork barbecue, New Hamburg community centre, 11:30 a.m.–1:30 p.m.

Sept. 20: Black Creek Pioneer Village (Toronto) Relief Sale in support of MCC. Gates open at 10 a.m. Quilt auction at noon.

Oct. 25: CPT benefit concert at Breslau Mennonite, 7 p.m. Featuring Rev. Douglas W. Hallman of McGill University on piano. For tickets, e-mail Benno Barg at bennobarg@sentex.net.

June 4-8, 2009: Sound in the Lands II, a festival/conference of Mennonites and music at Conrad Grebel University College.

U.S.A.

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.

Paraguay

July 14-19, 2009: Mennonite World Conference assembly, Asuncion. Registration materials available at mwc-cmm.org.

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.

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Announcement

ABNER MARTIN MUSIC SCHOLARSHIP

This annual scholarship is awarded by the Menno Singers to a student who is affiliated with Mennonite Church Eastern Canada and is in a full-time program of music study, graduate or undergraduate. Value at least \$2,000 this year.

Applications must be mailed by Sept. 15, 2008. For application documents or further information, contact:

Lewis Brubacher, 16 Euclid Avenue, Waterloo, ON N2L 6L9. Phone: 519-884-3072. E-mail: Lbrubacher@sympatico.ca.

Employment Opportunities



Associated Mennonite Biblical Seminary

Associated Mennonite Biblical Seminary seeks a full-time **VOLUNTEER** to provide hospitality to guests of the AMBS Church Leadership Center and to direct the seminary's

volunteer program. The qualified candidate will be highly organized and reliable, have strong interpersonal skills, be open to learning new roles and technologies, and be committed to the mission of the seminary. This two-year term begins in August 2009. Availability for 1-2 weeks of training in late January 2009 a plus. For more information and to apply, please visit www.ambs.edu/employment/CLC-volunteer or call 574-296-6269.



Is God calling you to use your leadership, management skills and experiences to serve others through Mennonite Central Committee (MCC)?

LEADERS URGENTLY NEEDED for MCC programs. Please visit MCC's website at mcc.org/ serve to read complete job descriptions. Contact Becky Stahly at 717-859-1151 or rss@mcc.org if you are interested in any of the following leadership positions.

AFRICA: MCC Representative for Democratic Republic of Congo, Kinshasa (09/08); Associate Director for Central/West Africa, Abuja, Nigeria (available now); Coordinator - MCC Regional Peace Network (East Africa), Kampala, Uganda or Nairobi, Kenya (available now).

EUROPE/MIDDLE EAST: MCC Representative for the former Soviet Union, Zaporozhye, Ukraine (06/09); MCC Representative for Lebanon/Syria, Beirut (06/09).

LATIN AMERICA: MCC Representative for Brazil, Recife (08/09); MCC Representative for Haiti, Port-au-Prince (available now); Associate Director for South America, likely in Curitiba, Brazil (01/09).

INTERNATIONAL PROGRAM: Director of Program Development, Akron, Pa., or Winnipeg, Man. Key responsibilities include supervision and direction to International Program Department's program development and strategic planning process (11/08).



Winston Park is seeking a senior-level **GENERAL MANAGER/C.O.O.** for our continuum of care (Long-Term Care, Retirement Home and Seniors Apartments) facility in Kitchener. Significant future additions will include two more

high-rise apartment buildings for seniors (independent and semi-independent), and development of an interdisciplinary health centre specializing in seniors care for community seniors. Winston is also the primary centre for the Schlegel-University of Waterloo Research Institute for Aging.

This senior level position will:

- ensure a high level of resident care;
- efficiently manage day-to-day operations and provide over all leadership;
- provide effective personnel management;
- be responsible for sound fiscal management;
- interact with government regulatory agencies;
- develop effective family and community relations;
- liaise directly with the Schlegel-UW Research Institute for Aging to ensure continuous innovation for best resident care.

The successful applicant must have:

- proven management, organization and leadership skills for a 225+ employee organization;
- a proven history of sound fiscal management;
- excellent interpersonal skills and collaborative abilities;
- superior analytical and problem-solving abilities;
- a strong desire to develop and implement leading-edge programs.

A minimum of five (5) years of experience in a senior management role is required for this multi-faceted complex.

Interested persons may reply in writing to: Elaine Shantz, Vice-President of Operations, The Village of Winston Park, c/o 325 Max Becker Drive, Suite 201, Kitchener ON N2E 4H5; Fax: 519-571-0947; E-mail: cmckitrick@rbsjshlegel.com

We thank all interested candidates. However, only those selected for an interview will be contacted.

The following positions are required for Camp Moose Lake, Sprague, Man., for fall 2008: **CAMP MANAGER** (1.0); **FOOD SERVICES COORDINATOR** (0.5). Contact Director of Camping Ministries, Mennonite Church Manitoba at 204-895-2267 or camps@mennochurch.mb.ca.



*Associated
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Associated Mennonite Biblical Seminary is seeking a proven missional church leader to inspire, teach and mentor future leaders for ministry from an Anabaptist perspective in missional congregations and organizations. The successful candidate for the faculty position in Missional Leadership Development will be able to teach skills for assessing ministry contexts in social and theological terms, articulate a robust missional theology that is informed by the local and global church, use local resources and congregations for building an educational program, and model practices that aid the formation of future missional leaders. Capacities for engagement and collaboration with faculty colleagues on the character and practice of missional leadership are essential. Full-time tenure track position; faculty rank is open. Ph.D. or D.Min. desired. More information available at www.ambse.edu/employment/missional-leadership-development.

Send letter of application, CV and list of references to Rebecca Slough, Academic Dean, 3003 Benham Avenue, Elkhart, IN 46517, or electronically to rslough@ambse.edu. Interviews in mid to late September or early October 2008; starting date in early 2009.

Mennonite Nursing Home of Rosthern, Saskatchewan, is inviting applications for the position of **SPIRITUAL CARE DIRECTOR** (Chaplain).

Our facility has:

- 68 beds - Nursing Home
- 40 beds in assisted living (Pine View)
- 8 units for persons or couples (Country Gardens)
- Staff of approximately 120 persons

The position of Spiritual Care Director would be 0.50 percent or half-time equivalent. As an integral part of Rosthern Nursing Home Complex's team, the incumbent is responsible for assisting residents in meeting their spiritual needs, and acts as a resource for the ongoing care of the facility.

Qualifications

- University degree or equivalent, preferably from Canadian Mennonite University.
- Completion of Clinical Pastoral Education training (2 units).
- Experience in provision of pastoral care within the health care system.
- Requires oral and written communication skills.
- Required to work in cooperation with other staff.
- Endorsed for ministry by own faith group; MC Canada.
- In continued good standing with own faith group.
- Sensitivity in relation to all denominations.

Job description available on request. Starting date: Sept. 1/2008, or ASAP after

Mennonite Nursing Home is located 70 kms north of Saskatoon and is owned by Mennonite Church Saskatchewan.

Direct Resumes to:
Mennonite Nursing Home
Board Chairman - Dr. Arnold Nickel
142 Columbia Drive
Saskatoon, SK S7K 1E9
E-mail: la.nickel@sasktel.net

FULL-TIME ASSOCIATE PASTOR

Trinity Mennonite Church is located in the rolling foothills of the Rocky Mountains between Calgary and Okotoks, Alta. We are a growing congregation with a current membership of 104 believers. The successful candidate will profess an Anabaptist Mennonite faith and willingness to learn and grow under the mentorship of the Lead Pastor and through congregationally supported formal education opportunities. We are active members of MC Canada and MC Alberta. Please apply to:

Associate Pastoral Search Committee,
C/O Search Committee Chair
PO Box 48082, Midlake PO
Calgary, AB T2X 3C7

<http://trinity.mennonitechurch.ab.ca/>
Email: Search@Trinity.MennoniteChurch.ab.ca



MCC Canada seeks applications for the position of: **SENIOR POLICY ANALYST**, MCC Canada in Ottawa, Ont.-1.0 FTE.

The role of Senior Policy Analyst will include providing expertise and assistance to the activities of MCC Canada (MCCC) and its constituencies relating to the government. This includes listening and responding to federal government legislation and action relevant to MCCC's priorities, interpreting government issues to the constituency, being proactive in developing various types of communication to government on issues that are important to MCCC, and acting as a consultant to constituents who desire to speak to the government. This is done in the context of regular communication and relationships with all parts of MCC (domestic and international), other Mennonite agencies, and related coalitions. The goal of MCCC's involvement with the government is to find ways in which MCCC and its constituency can participate in the struggle for justice within Canada.

This position is accountable to the Director of National Programs of MCCC and is supported by salary.

The job description may be viewed on the web at www.mcc.org. All MCC workers are expected to exhibit a commitment to a personal Christian faith and discipleship, active church membership, and nonviolent peacemaking. For further information, contact Marsha Jones at 204-261-6381 or email: mjg@mennonitecc.ca.

Applications will be considered until Sept. 1, 2008. Only those candidates who are legally eligible to work in Canada should apply.

Upcoming Advertising Dates

Issue Date	Ads Due
Aug. 18	Aug. 5
Sept. 1	Aug. 19
Sept. 15	Sept. 2
<i>Focus on Education</i>	
Sept. 29	Sept. 16
Oct. 13	Sept. 30
<i>Focus on Travel</i>	
Oct. 27	Oct. 14
<i>Focus on Books and Resources</i>	

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PHOTO BY SCOTT EYRE



Willowgrove, the not-for-profit organization affiliated with the Mennonite Church that operates a primary school, outdoor education centre and day camp in Stouffville, Ont., and a camp near Bancroft, Ont., is the beneficiary of \$25,000 from an annual fundraising golf tournament, held on June 7 at Angus Glen, the home of last year's Canadian Open. More than 130 golfers took part, including the winning foursome of TSN sportscaster Rod Black, left, Nancy Black, and Lisa and Dave Civiero, that shot an 11-under par.

PHOTO COURTESY OF HUGO TIESSEN



The sixth annual charity golf tournament for Leamington (Ont.) Mennonite Home was held on June 21. The event raised \$28,000, which has been earmarked to computerize resident-care documentation at the facility, which has served the needs of seniors in Leamington since 1964 and is the only not-for-profit charitable long-term care facility in Windsor-Essex County. The winning men's team comprised, from left to right: Tim Tiessen, Craig Janzen, Pete Driedger and Bill Toews.