

The background of the cover is a photograph of a wooden post standing in a circular flower bed. The flower bed is filled with a mix of white and red flowers. The post has some faint, vertical text on it. The magazine title 'CANADIAN MENNONITE' is printed in large, white, bold letters across the top. To the right of the title, the date and volume information are provided. The main article title 'Crimson Phoenix finale' is centered below the magazine title.

# CANADIAN MENNONITE

August 18, 2008  
Volume 12 Number 16

## Crimson Phoenix finale

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# New faces, same God

TIM MILLER DYCK  
EDITOR/PUBLISHER

Earlier this year, after attending the Mennonite Church Alberta delegate sessions, I had the chance to visit with those at Holyrood Mennonite Church in Edmonton.

I was struck by the diversity of faces I saw there, worshipping our God together and then sharing a pot-luck lunch afterwards. There were those that had been in the Mennonite Church for many years (including a classmate of my mother Betty Mae Janzen at Rosthern Junior College in Saskatchewan).

There were the faces of those that were much more recent arrivals to Canada and had come as refugees fleeing war, such as George Mutabazi, who came with his young daughter from Rwanda.

There were three young students new to Edmonton I met during lunch.

There were even new fuzzy cloth faces—the church has a puppet theatre built into the front of its sanctuary because puppets are used so often.

There was a puppet dramatization of a Gospel passage the Sunday morning I was there, including a multi-puppet song! (One of the people at the church, Judie Bond, often creates custom puppet plays for worship.) That was wonderful.

During the sharing of prayer concerns, Eunice Torh, who came to Canada in 2004 from Liberia stood to say she would be leaving in a few days for Africa to be reunited with her husband. They had been separated in civil war and she had not known where he was for some time.

Then she received word he was living!

She was travelling to Africa to meet him again, remarry (to get recognized paperwork) and sponsor him to come to Canada to be with her.

After she told this story, with a spontaneous joy, she began to sing the 19<sup>th</sup> century Fanny Crosby hymn, “Pass me not, O Gentle Saviour”:  
*Saviour, Saviour, hear my humble cry;  
while on others thou art calling,  
do not pass me by.*



I didn't know the hymn, but some others there did, and they joined in singing with her this celebration of the long-separated being reunited. My heart swelled as I listened to her sing.

Later, she told me when I asked about how she came to Holyrood, “We are all Christians and love each other.” (By the way, I called later to ask what happened and heard she did reach her husband, get the marriage paperwork wanted by the Canadian government and is now in the process of sponsoring him to come here.)

In the upstairs hallway at Holyrood, there is a large poster board covered with photos. I enjoy photo boards and stopped to read the captions on this one. When I did, I discovered many people pictured were close family members of those at Holyrood—spouses, children, siblings and parents back in Liberia or Sierra Leone. Mennonites that came from Russia remember what it was like to escape to Canada (called the “promised land”) with nothing but their lives, and

the terrible pain of family separation through distance or death that was often involved. Here it was again.

The experience of African-origin Mennonites in our churches became more real for me that Sunday.

In the midst of the strong emotions, I also heard a fun joke about Mennonite schools that I wanted to share. I was asked, “Do you know that Rosthern Junior College is really a shoe factory? It mends the souls, fixes the heels and sends them out in pairs!”

**Privacy Policy:** I would like to let you all know that the magazine's board has approved a privacy policy for the magazine that follows the regulations in the Personal Information Protection and Electronic Documents Act (PIPEDA).

The full policy is posted on our web site and says exactly how we collect, use, give out and store personal information. The main point is that we will not provide your name or address to anyone except your sponsoring congregation (if you are on a congregational subscription plan, which is most people) or your group subscription contact person if you are on a group plan. We do this once a year to keep our subscription lists up-to-date.

One place where privacy issues come up regularly is when we get requests from readers to help them get in touch with someone they read about or saw their picture in the magazine. We want to be helpful but we can't give this information out directly. What we will try to do is send your request directly to the person so they can establish contact if they wish.

If you have any privacy concerns, please let me know as I am the magazine's designated privacy officer. You are in charge of how we use your address and we take honouring that trust very seriously.

## ABOUT THE COVER:

This spring at Bethany Mennonite Church, Virgil, Ont., Daniel VanEgmond asked if he could try something with the flower bed around the church's peace pole to celebrate the peace symbol's 50th anniversary. The result was a floral version of the symbol first developed for the Campaign for Nuclear Disarmament in England. It's made from the semaphore flag signals for the letters “N” and “D,” standing for nuclear disarmament.

PHOTO BY RANDY KLAASSEN

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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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## **Electronic Delivery**

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# Sparx alight

By Steven "Reece" Friesen

*If you're just joining us from our last installment (July 7)... The villain's plan has worked and our hero, the Crimson Phoenix, has been labelled an outlaw! Despite her valiant promises to stand by him, his sidekick Sparx panicked and fled into the night when soldiers came to arrest her mentor. Will our hero stay true to his mission? Will his sidekick redeem herself? Will the Darkness finally get his just desserts?*



## Chapter 3: From sidekick to hero

To say that the Crimson Phoenix was treated well as a prisoner of the United Countries (UC) Security Council would be a bit of an overstatement. Roughly he was transported to the council's well-guarded chamber, where he was shackled to a hi-tech restraining device.

Cloaked in his namesake, the Darkness gleefully watches as his enemy's trial begins.

The prosecutor approaches the chained hero and reads out the charges against him. None of them are true, few of them are even possible, but things have gotten out of hand. Fear has made the Security Council irrational; they hate this man and they need to get rid of him quickly.

The Crimson Phoenix seems strangely unfazed by their attitudes and by the harsh treatment he has gone through. He silently contemplates the charges brought against him. There are witnesses that he could call—the countless people he has saved—but the Crimson Phoenix insists that his word and his identity alone defend him.

"How do you plead to these serious charges?" The prosecutor says with a sneer.

"I am here to protect what is good and oppose what is evil. That is my mission and I have lived out that mission. Since these accusations would all violate that mission, it should be obvious what I have and haven't done."

Our hero knows his words are falling on deaf ears, due to the Darkness's power to cloud their minds and bend their thoughts. Most of those in the chamber had made up their minds before he had ever turned himself in, but a few are interested in hearing him. Sadly, their protests are drowned out by popular opinion.

Meanwhile, the world waits anxiously as the Security Council considers the fate of the Crimson Phoenix. The media have a field day with their



unending special reports and up-to-the-minute coverage. Speculation and sensationalism take hold as the networks even start circulating computer-generated movies of the Crimson Phoenix transforming into the Darkness!

When the council finally returns with the guilty verdict, the world breathes a sigh of relief: They are saved! The dangerous deviant has been captured and dealt with! They rejoice as the Security Council sentences the Crimson Phoenix to life imprisonment with no chance of parole.

During all this, Haley has been in hiding, watching events unfold in agony on TV. Her words to the Phoenix just before he was taken weigh heavily on her heart: "No matter what, I've got your back. I'll stand by you. I . . . I'm ready to die for you if I have to." It all seems like a terrible dream! She needs to do something to take away this tidal wave of guilt and despair that she feels, but she doesn't know what. She's overwhelmed by so many things: shame, fear, anger. It's the anger

that wins out.

She watches the Phoenix allowing himself to be put on a prison transport bound for the maximum security supervillain detention facility, the rage growing in her as the transport pulls away. The TV screen would have launched into post-trial commentaries except that it was flung across the room.

"This isn't over!" Sparx vows, hot tears running down her cheeks. She retrieves her outfit from the dumpster, and begins planning her mentor's rescue. No matter how hard she tries, though, she can't see any way of doing it without hurting the soldiers guarding him . . . a thought she brushes aside. Drastic times call for drastic actions. Besides, she is really, really ticked.

A few hours later, on the high mountain pass that leads to the prison, Sparx watches the transport as it speeds towards her hiding place.

Sparx leaps from her hiding place, grabs the rear bumper and stops the

vehicle in its tracks. She rips the steel doors off their hinges, only to find herself staring down the gun barrels of several heavily armed UC guards! She flips backwards and into the air as guards spill out the back. She pauses in mid-air to select her target, and then descends at lightning speed, shattering the UC commander's face shield with her fist! The guards circle around her with weapons locked as she lifts their commander over her head.

"Enough, Haley! Put him down," the Crimson Phoenix says calmly, stepping down from the back of the prison transport.

"I'm trying to rescue you."

"I don't need to be rescued, Sparx. You know I don't need to be rescued. Now put him down."



Slowly she lowers the unconscious commander to the ground, as the guards look at one another in confusion.

"One side, please," the Crimson Phoenix asks as he calmly walks between them and kneels down next to the unconscious commander. Reaching out his hand, he touches the commander's face, restoring it instantly.

"You don't need your guns anymore. She's done fighting."

The guards hesitate for another moment and then lower their weapons. They had seen first-hand how the Crimson Phoenix had handled himself throughout his trial. Many of them start to doubt the false reports they'd heard, and they now know a mistake was being made.

Turning to address the soldiers, the Crimson Phoenix gestures to the rear of the transport. "I'll repair the doors and rejoin you inside in a moment, but I need a moment with Sparx alone, please."

The commander gingerly rubs his face as he considers the request. Then he orders his men back into the transport. "Alright . . . one minute, Phoenix . . . and thanks."

"You're welcome, Ian. I'll be right back."

The Crimson Phoenix takes his emotional sidekick by the hand and the two walk a few feet down the road.

"Phoenix, before you say anything, I'm so sorry for leaving you. I . . . I just . . . ." She breaks into tears as he pulls her close and holds her.

"Haley, I forgive you."

"But I . . ."

"I forgive you. Look, this had to happen. My mission can be ignored if I remain

*just another talented or powerful person. But if I can live out my mission in chains, in prison, with people looking down on me, then you and everyone around us will know that it's real and it's worth it. Others will finally be ready to take up this mission and live it out as well.*

"Is that what you want? More sidekicks?"

"No, Haley, this world needs more heroes. I knew this day was coming way back when I first started training you."

Haley considers his words. "Is that why you picked me to be your sidekick? You want me to lead them while you're in prison?"

"No. I expect you to work together with them. There are people all over this world who know the truth about me and what I'm here to do. Find them, Haley. Take my armour with you and go find them. When you do, give those who are willing to join us in this mission a piece of my armour. If each of you use the piece that you are given, you will be able to carry on my work . . . together."

"I don't think I can do this alone." Haley chokes back her tears as she hugs her hero.

"You won't have to. Soon many others will join you . . . and I'll always be here with you, Haley." His voice is gentle, but strong. "It's time for you to go now."

They walk back to where the soldiers are waiting.

"I guess this is goodbye."



"No. I will see you again soon. Don't forget what I've said, Sparx."

"I won't."

The Crimson Phoenix retrieves his armour from the transport and hands it to his young protégé. It feels heavy on her shoulders, but she

reminds herself that she would be passing on its pieces soon enough. She looks back at her mentor and waves goodbye as she rises into the air.

She has a lot of work to do . . . but she knows she won't have to do it alone.

The end.



Steven "Reece" Friesen recently moved with his wife Rachel from Abbotsford, B.C., where he was the associate pastor at Eben-Ezer Mennonite Church for four years. They, and

their three daughters Abigail, Laureli and Cariana, live in Calgary, where he is working on his master of theology degree and completing work on Pax Avalon: Conflict Revolution, a graphic novel coming out in the fall through Herald Press.

### /// For discussion

1. The Crimson Phoenix is a hero figure. What other "hero" stories can you think of? What are the characteristics of a hero? What is appealing about hero figures? Why do hero stories tend to be popular for young people?
2. The Crimson Phoenix is a Christ figure. Identify some of his characteristics or incidents in the story that remind us of Christ. Are there some ways in which the Crimson Phoenix is not like the Christ we read about in the Bible?
3. Do you find the Darkness character a good parallel for Satan? What are some similarities or differences between your real-life experience with evil and the Darkness character? Is the clash between good and evil presented in this story realistic? Would you like to read more tales of Avalon City?



## 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](mailto: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.*

### ✉ Working for peace the best way to help the environment

THE EXTENDED COVERAGE of environmental issues in recent editions of *Canadian Mennonite* provide a good theological, philosophical and scientific reflection of a Christian relationship to creation. I particularly appreciated Henry Janzen's "Carbon revelations" article (June 9, page 4) that raised several additional questions for me.

First, I find the reference to "Love the Lord your God, and love your neighbour as yourself" awkward because it assumes "us and them" categories. I believe any claims to self-love arise from the grace that God extends to all, even our enemies, in equal measure. The self-interest in the human assault on the environment is an expression of self-hate or, in Chief Seattle's words, "fouling our own nest," not self love.

Second, the statement, "Global warming is merely a symptom of deeper ills, a symptom of greed, of injustice, of violence to each other and to our Maker," needs to include the environmental impact of the military industrial complex, the most extreme expression of the squandering of the earth's material and human resources. The military and civilian deaths of conflict have been documented, but I have yet to see an analysis of the CO<sub>2</sub> emissions produced by the global military establishment.

I am convinced that one of the more effective ways of protecting the environment is for individuals to actively work for peace, by opposing the increased militarization of Canada and promoting alternatives to violence in resolving conflicts. The good news is that, through Christ, right relationships with God, others

and the created order are possible. To think otherwise is to focus on inevitable judgment, rather than the promise of a "new heaven and new earth."

JOHANN FUNK, ARMSTRONG, B.C.

### ✉ Mennonite environmentalists offer to be resource to the church

MANY ENVIRONMENTAL ISSUES facing us today are complex and not easily solved. The church has generally responded to environmental issues from a moral or ethical perspective ("A God who loves the whole world," Feb. 18, page 11). This has resulted in recycling programs and efforts to increase our use of "green energy," such as solar energy or biofuels.

Unfortunately, some environmental decisions are not necessarily based in science and have had unintended consequences, actually undermining our intentions to help the environment. Biofuels, for example, were seen as an environmentally friendly alternative to dwindling non-renewable petroleum reserves. But biofuel production requires the same grains many people around the world use for food. Moreover, an increased demand on grain from developing countries such as China has led to lower than normal grain reserves. Consequently, food prices around the world have increased, making it difficult to feed families in developing nations.

In North America, an increase in biofuel use has led to greater demands on farmland and water supplies, and has the potential to affect water quality in many farming areas. In addition, biofuels still require oil: diesel for planting and harvesting grains, and fertilizer for increasing crop yields.

We are at a point where we need to use science as a tool to anticipate environmental problems that may result from these interactions. Our response to environmental issues must include more than recycling programs, building energy-efficient homes or using green fuels.

The church needs to be comfortable in its relationship with science if it is going to effectively participate in solving environmental issues, as science is a tool we will need. Many of the communities we assist in our relief and development work, through organizations like Mennonite Central Committee, must deal with serious environmental problems. We must find ways to help them deal with polluted water and air if our development work is going to be sustainable, as it is the only way they can maintain viable communities.

Recently, a few Mennonite environmental professionals from the Calgary area have been meeting as an ad hoc group to discuss environmental issues. Our approach is purely scientific, with the intention

of being a resource for the church. As the Mennonite Environmental Scientific Advisory Group (MESAG), our goals are to educate Mennonites on the science of environmental stewardship, and to be available to provide advice to Mennonite organizations that is consistent with sound Christian, environmental and scientific principles.

**DARRELL JOBSON, OKOTOKS, ALTA.**

*Darrell Jobson is an aquatic biologist who works as an environmental professional in the Calgary area. He is a member of MESAG (htepp@shaw.ca).*

## ✉ 'Carbon revelations' are part of the Bible's salvation message

HENRY JANZEN'S "CARBON revelations feature (June 9, page 4) leaves no doubt about why all Christians should be concerned about environmental issues. It is a most clearly stated environmental gospel message that fits so naturally into the whole biblical message of salvation, *Heilsgeschichte*.

His final summation leaves nothing out: "As children of the creator, we are invited by God to make known his love and forgiveness, and his enfolding care for us all. The question of caring for creation need not

### OUTSIDE THE BOX

# Revive us again

PHIL WAGLER

**A** friend and I discussed the nature of genuine revival while traveling Ontario's busy summer highways as we reflected on the most recent "revival" people are flocking to in Lakeland, Fla.

"Revive Us Again" was a song sung many times in my childhood. The song implied that whatever it was we once had, had left the building, and the way we sang it made me think it had to be true. The song had a holy groove, even if we didn't.

The church always needs revival. There must always be a sacred thirst for more of what we have thus far sipped of the divine. Hence, our attempts to rekindle the fire we once knew, most of which we then market as "new":

New leader, new program, new "anointing," new building, new music style, new social cause. Surely something new is the next avenue of the truly holy and will miraculously revive our comatose spirits!

The disconcerting thing is that this "newness" actually does work . . . for a time. Drive to Florida to take in Todd Bentley or Mickey Mouse, and you will probably experience a new "high." In fact, you'll probably come home with a skip in your step while becoming completely frustrated with the shallowness of the

people around you: If they'd just received the "impartation" you did, we'd see Parliament Hill parlayed into the Mount of Transfiguration.

But such spirituality tends to produce "super-saint" elitism or it works like a religious drug. We suddenly have all the answers for the dry bones among us or we become spiritual versions of the addict straining for just one more "trip."

I propose that this is not revival at all. Revival is not an event attended, a blessing sought, a victory won, or a cause



*There must always be a sacred thirst for more of what we have thus far sipped of the divine.*

championed. No. Revival is obedience to the person of Jesus Christ.

When Peter, James and John find themselves in the cloudy presence of Elijah, Moses and Jesus on the mysterious mount, they marvel at the sheer wonder of it all. Peter seems determined to open up a campground and theme park. Surely this is the moment they have been waiting for.

Wrong! God interrupts Peter while he was still speaking and says, "This is my Son, whom I love; with him I am well

pleased. Listen to him" (Matthew 17:5). Even further, Jesus instructs his awe-struck followers not to tell of the glorious vision at all. Instead of turning the experience into the point, they were to remember what the Father had said: Jesus was historically unique and was to be obeyed.

Whatever "spiritual" experience we might have, if it does not produce a deeper, more faithful obedience to the living Jesus it isn't the real deal. Where "revival" does not awaken individuals and the church to a renewed, daily commitment to the person of Jesus—God the Son—then it is counterfeit, no matter what signs and wonders may be attached.

If we look to any "new" thing—like going 'green' or going to Florida—as our religious remedy while our radical com-

mitment to follow Jesus as the unique Lord of all is not more selflessly obedient, then we simply are not hearing the voice on the mountain. Jesus is the centre of genuine revival and I fear many—of all revivalist persuasions—have set him aside in favour of our consumerist, religious and pagan visions.

Revive us again, indeed!

*Phil Wagler is a pastor from Zurich, Ont. You can reach him at phil\_wagler@yahoo.ca.*



distract from that calling. Indeed, it's a new chance to show how much we reverence our Lord. It guides us to nurturing peace, diffusing the violence that so destroys God's handiwork. And it gives us a chance again to be renewed and redeemed ourselves by an act of faithful devotedness to the God who longs to save us."

For thoughtful and practical biblical applications of "Carbon Revelations," visit A Rocha online ([en.arocha.org/canada](http://en.arocha.org/canada)). A Rocha describes itself as an organization that cares for creation and transforms communities through practical local conservation projects.

GEORGE H. EPP, CHILLIWACK, B.C.

## ✉ Don't place the environment above human beings

RE: ENVIRONMENTAL FOCUS of June 9 issue of *Canadian Mennonite*.

My concern for the church is its merging of the gospel of Jesus Christ with the message of environmentalism. I find almost no scriptural references to support the notion that burning carbon-based fuel sources is sinful. Buying a bigger house is not evil. If so, David would have been listed as one of Israel's most wicked kings.

### NEW ORDER VOICE

# Light summer reading

AIDEN ENNS

I wish I could write something fluffy. If you knew me personally, you might think I could easily digress to whimsy. Alas, my writing is usually saddled with earnestness. But for this column, I've devised a way to make heavy reading seem light.

When I'm on vacation, which is usually spent somewhere in our little camper van parked near a body of water, I like to escape with some light reading.

This summer, on a week-long trip to Clear Lake, Manitoba, I forgot to bring along reading material. At a nearby used bookstore I searched for something uplifting in the religion section. Between the grey hardcovers and bright pop theology, I found a book that's been on my "must read" list for years, Walter Brueggemann's *The Prophetic Imagination* (Fortress Press, 1978).

This isn't exactly a "light" book. It's the work of an Old Testament scholar explaining the critical words of the prophets and showing how they relate to today. He explains the "royal consciousness" which dominated the people under Pharaoh and reigns today among Christians in the U.S. (and I would add Canada). This depicts a heavily managed society; the king dominates with the use

of taxes, bureaucracy and a standing army.

The royal consciousness, says Brueggemann, thrives in a culture of affluence and is "made possible by an oppressive social policy." Finally, it is given



*I read to discover how an "alternative consciousness" can challenge the dominant one and embody hope.*

theological sanction by a "controlled, static religion."

In spite of the academic, often technical prose, I still find it "light" reading. Like watching an artist paint a spot of light on a dark canvas, I read to discover how an "alternative consciousness" can challenge the dominant one and embody hope.

This is actually cathartic, an articulation of compassion and solidarity in a cold and self-centred world. Ironically, as the writer describes the mechanics of oppression, I feel lighter. To name the pain lightens the load.

He also shows how a prophetic Christian community can energize those stuck under the royal consciousness. The prophet announces good news: For those who suffer, liberation is possible. Those of us on the dominant side of the equation—we who are burdened by the royal consciousness, who are satiated,

fearful and numb—are invited to abandon our malaise, trade material comfort for the sake of solidarity and a new sense of vitality. As we shed aspects of the royal consciousness, including the trademark luxuries of the dominant classes, we move from consumerism to covenant, from isolation to community.

This paradoxical approach to light reading can apply to magazines as well. Typically light or consumer magazines have become heavy reading for me: women whose appearance is artificial and

narrowed; men who are cold, rational and dominant; businesses that openly exploit labourers; leisure that requires money and consumption. This portrayal of reality is everywhere.

Alternative magazines that criticize such a portrayal of the world are small and few (Resurgence, Adbusters, Permaculture Activist, Carbusters and aspects of Sojourners, Shambalah Sun, Orion, Grist and other "enviro" mags).

Such a critical view can seem gloomy at first. Indeed it is! But in the heart of a dark empire, it is a necessary first step toward light. Hence, I propose to call reading that helps us step out from under the royal consciousness "light."

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

That does not mean that we should go out of our way to pollute the earth, but it does mean that we need to be very careful before making it a tenet of faith. Nowhere in Scripture is the use of natural resources equated with injustice.

For those of us opposed to modern-day secular environmentalism, seeing the church take this up as divinely mandated is on the same level as

Gnosticism in the early church, or the baptizing of children for Anabaptists or the bearing of arms for the Mennonites.

There is an underlying assumption that how we respond to the environment has a direct relation to our worship. I would argue that it can be a distraction.

In the June 9 issue, there was not a single line of Scripture that was quoted to directly support

#### FROM OUR LEADERS

# Developing leaders: Who is responsible?

GERHARD LUITJENS

**T**he church needs leadership. Good and effective leadership is needed in all organizations, and the church is no different in this respect. But good leadership doesn't just happen—it needs to be developed.

Leadership development, however, is a many-faceted process. In response to developing leaders, MC Eastern Canada has been working at new models of transitioning first time pastors into ministry positions. We in MC Saskatchewan have been trying to work at this as well at multiple levels. There have been pastors' gatherings, educational events, and retreats for new pastors and couples in joint ministry.

This year, for the first time, we sponsored an Alban Institute Seminar ("A Vision for the Long Pastorate"), facilitated by Ed White, at the Shekinah Retreat Center in June. The focus of the seminar was pastoral leadership in the church. We asked, "What is the nature of the spiritual leader that is to be developed? What kind of leadership do we need?"

Are we at times at the point that Jesus was referring to when he viewed the crowd and suggested that they were like people without a shepherd? This seems to be what Gord Alton was referring to in the June 9 *Canadian Mennonite* article, "Is this all there is?" He found some people not content with the church and asking, "Is this all there is to Christianity?"

People sense that there may be more to the Christian life, when they read what Jesus embodied, and seek to find this beyond the church walls.

One challenge that was posed at the Alban Seminar was very similar: "Are you in the business of making disciples or members?" Making disciples is the spiritual formation journey that Gord Alton referred to in his article, a journey



*Good leadership doesn't just happen—it needs to be developed.*

our egos resist at every turn. What does it mean to be a leader helping people on that journey? How will such leadership be developed?

We were challenged at this seminar in many other areas as well:

- What does a good church look like? How is it led?
- What are the characteristics or nature of a mature faith? How does leadership nurture mature faith?
- What does discipleship look like? How does leadership encourage and foster following Jesus?
- What does it mean to yield to God's sovereignty? How are leaders led?
- What about a leader's inward journey? As was quoted, "Before one can become a spiritual leader, a person needs some spiritual maturity first."

Leadership competencies can be learned. They are learned in partnerships between a pastor and council. Leadership is learned best from leaders. Current leaders need to help develop new leaders. In many area churches, mentorships have been set up for new pastors.

Some of the seeds to develop leadership can be planted at a seminar such as we had, but there are many other elements that go into the process.

Under God's guidance, the educational institutions have their responsibility. The families and congregations have the responsibility to call and encourage potential leaders, and then to pray for and guide new leaders. Pastors and church leaders have a responsibility before God

to develop in the grace God supplies.

Maybe the greatest responsibility lies with every follower of Jesus. When Jesus saw the people in need of leaders, he asked his disciples to pray, "Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Matt. 9:38).

When we ask, God will send the right kind of leadership for the time that we are in. It was then that Jesus empowered them by giving authority over evil, giving them his peace to carry with them and to distribute wherever they went, proclaiming the kingdom of God. With God, we do get what we ask for.

*Gerhard Luitjens is pastor of Hope Mennonite Fellowship in North Battleford and is a member of the MC Saskatchewan Pastoral Leadership Commission.*

modern-day environmentalism within the church. The passages used need to be stretched well beyond their original intent and context in order to fit into an environmental paradigm.

The passages from James 4 and Matthew 25 clearly do not discuss our relationship to the environment, and can be dismissed as having nothing to do with climate change. I'm sorry, but if I have to choose between emitting CO<sub>2</sub> and feeding the poor, the poor will win out because the two are not equal and the connection is not made in Scripture.

If we need to do that to make a connection then we risk committing the same offence against Scripture that those who deny God do. If we claim that Scripture says something that it does not, particularly if we use it to support a belief that is not defined in Scripture, then we have used it for our own ends or to justify our own beliefs, instead of submitting to scriptural authority.

God's masterpiece is us, not our planet. God did not create us for our planet, but the planet for us. Sacrificing humankind in the name of the environment is sacrilege of the first order.

We have no commandment to keep the earth in its original condition. In order to support human life, humans produce waste. This is natural. Things like recycling, smaller houses and smaller cars are laudable, but the environment is never to be elevated above humans—and most solutions to global warming will exact a horrible price tag on the poor and undeveloped areas of the world.

Having been created by God in his image, we are the pinnacle of his creation and he has provided us with numerous resources to aid our time on earth. Sometimes we abuse those gifts. However, when we use God's natural resources to provide for ourselves, our children, our neighbours and others in our world, we honour God's provision for us.

I thank God for oil and coal because he made it, and it was good. In all the noise, we seem to have forgotten that.

KEVIN SCHROEDER, DALLAS, TEX.

### ✉ Ascribing human processes to God a mistake

RE: A LINE in the "AMBS Window" article by J. Nelson Kraybill, "Seize upon the cross," July 7, page 20.

The line, "God has chosen to side with victims of the cross," makes me uncomfortable. I hear this kind of thinking coming more and more from the pages of *Canadian Mennonite*. Writers portray God weighing options presented to him by humans and then choosing one side or the other.

In my non-theologically trained way of thinking, God does not consult with his human advisors, weigh his options and then choose a side based on the evidence presented.

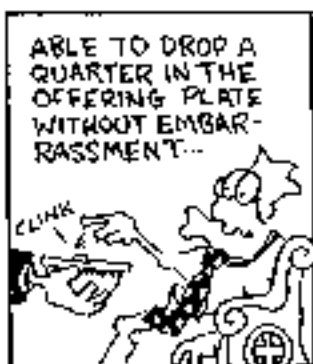
I am sure the writer did not mean it this way, but I think our thinkers need to be careful when ascribing human processes, such as making choices, to God. God is the same yesterday, today and tomorrow. He quite simply "is."

LORI KLASSEN, WINNIPEG

### Corrections

Randy Wiebe, MC Canada finance director, was incorrectly named in a photo on page 5 of the July 28 issue. On page 19 of that issue, the photo captions and the author credit for the sidebar on sheep and shepherds listed Harry Harder's name wrong also. *Canadian Mennonite* regrets the errors.

### Pontius' Puddle



LOOK--OUT IN THE SANCTUARY... IT'S A TEACHER... IT'S AN USHER... NO, IT'S A...



## /// Milestones

### Births/Adoptions

**Akanko**—Adella Analie (b. Feb. 12, 2008), to Jeanine Ewert and Henry Akanko, Ottawa Mennonite.

**Bartkett**—Rowan Paul (b. June 29, 2008), to Donna and Jeremy Bartlett, Cassel Mennonite, Tavistock, Ont.

**Bleznuk**—Coen Chase (b. June 6, 2008), to Vladimir and Candace Bleznuk, Grace Mennonite, Winkler, Man.

**Clemmer**—Mason Jeffrey (b. May 27, 2008) to Jeff and Sarah Clemmer, Riverdale Mennonite, Ont. An incorrect name appeared in the July 7 issue.

**Derksen**—Chase Elijah (b. May 26, 2008), to Lance and Vickie Derksen, Grace Mennonite, Winkler, Man.

**Harder**—Anneka Evelyn (b. April 13, 2008), to Dwayne and Jennifer Harder, Hope Mennonite, North Battleford, Sask.

**Krahn**—Emma Dawn (b. May 22, 2008), to John and Stacy Krahn, Ottawa Mennonite.

**Kresta**—Rachel Helene Marie (b. June 29, 2008), to Sandra Friesen and Gerald Kresta of Toronto United Mennonite, in Pittsburgh, Pa.

**Sawatzky**—Heiko Miguel (b. June 14, 2008), to Ken and Luciana Sawatzky, North Kildonan Mennonite, Winnipeg.

**Siemens**—Emerson Kingston (b. June 9, 2008), to Jason and AnDrea Siemens, Mount Royal Mennonite, Saskatoon, in Calgary.

**Toman**—Fiona Faith (b. May 8, 2008), to Angalena and Wes Toman, Ottawa Mennonite.

### Baptisms

**Wanda Heibein, Charlotte Horton, Josh Leis, Andrew**

**Hutchinson**—Listowel (Ont.) Mennonite, May 25, 2008.

**Robyn Horst, Kelsey Schumacher**—Listowel (Ont.) Mennonite, June 22, 2008.

**Bill Voth**—Toronto United Mennonite, May 11, 2008.

### Marriages

**Anderes/Sawatzky**—Jocelyne Anderes and Robert Sawatzky (Niagara United Mennonite, Niagara-on-the-Lake, Ont.), at Falcon Lake Resort, Manitoba, June 28, 2008.

**Brown/Hovey**—Sarah Brown and Derek Hovey, at Nutana Park Mennonite, Saskatoon, Sask., May 18, 2008.

**Brubacher/Weber**—Heidi Brubacher (Waterloo North Mennonite, Ont.) and Tavis Weber (Listowel Mennonite, Ont.) in St. Jacobs, Ont., June 28, 2008.

**Chotos/Krahn**—David Chotos and Natasha Krahn (of Edmonton), at Waterloo North Mennonite, Waterloo, Ont., June 29, 2008.

**Culp/Paetkau**—Gregory Culp and Andrea Paetkau (Waterloo North Mennonite, Waterloo, Ont.) in Stoney Creek, Ont., June 28.

**Dyck/Stewart**—Kathy Dyck and Brandon Stewart, at Elmira (Ont.) Mennonite, May 3, 2008.

**Hildebrand/Neufeld**—Kelly Hildebrand and Jon Neufeld, at Grace Mennonite, Winkler, Man., June 14, 2008.

**Klassen/Srigley**—Debbie Klassen and Ken Srigley, at North

Leamington (Ont.) United Mennonite, June 28, 2008.

**Lepp/Schmidt**—Brad Lepp and Jana Schmidt, Toronto United Mennonite, at North Leamington United Mennonite, Leamington, Ont., June 14, 2008.

**Shantz/Willard**—Lorrie Shantz (Waterloo North Mennonite, Ont.) and Ross Willard in Kitchener, Ont., June 7, 2008.

### Deaths

**Cressman**—Willis, 86 (b. Sept. 9, 1921; d. April 18, 2008), Listowel (Ont.) Mennonite.

**Dyck**—Elizabeth, 75 (d. June 17, 2008), Grace Mennonite, Winkler, Man.

**Falk**—Bill, 92 (d. June 27, 2008), Altona (Man.) Mennonite.

**Jantzi**—Loreen (nee Zehr), 74 (b. May 28, 1934; d. June 29, 2008), Maple View Mennonite, Wellesley, Ont.

**Köhn**—John, 82 (b. July 12, 1925; d. June 4, 2008), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

**Konrad**—Annie (nee Dick), 88 (d. June 28, 2008), North Leamington United Mennonite, Leamington, Ont.

**Nafziger**—Murray, 73 (b. April 12, 1935; d. May 12, 2008), Maple View Mennonite, Wellesley, Ont.

**Sawatzky**—Anna, 88 (b. April 19, 1920; d. June 29, 2008), Vineland (Ont.) United Mennonite.

**Sawatzky**—Mary, 89 (b. April 3, 1919; d. May 1, 2008), Vineland (Ont.) United Mennonite.



 **AMBS**

## Oct. 8 *Advent Planner* *Let your face shine!*

Explore ideas for prayers, children's time, dramatic readings, and music and visual elements for the Advent season.

*Presenters: Rosanna McFadden, Marlene Kropf and Rebecca Slough*

*Hosted by the Church Leadership Center at Associated Mennonite Biblical Seminary, Elkhart Ind. For details and registration, visit [www.ambs.edu/workshops](http://www.ambs.edu/workshops) or call 574.296.6269*

Visit us online

[www.ambs.edu](http://www.ambs.edu)

## VIEWPOINT

# Why missional? Why now?

BY WILBERT R. SHENK

“M<sup>issional</sup>” is still a new term for many people. Some do not find it helpful. Others ask, “Why do we need a new word?”

Since the early 1980s, there has been a vigorous discussion of the situation of the church in Europe and North America. The percentage of practising Christians in Europe has declined to single digits in most countries.

In Canada and the United States, membership in the mainline churches has been declining since the 1960s. Churches that report growth are growing largely as a result of members transferring from other churches. It is consistently reported that “growing churches” are those that have a “full-service” program: a range of services geared to age groups and special needs—from childcare to Alcoholics Anonymous.

The model for the North American church is the department store that sells groceries, clothing, household furnishings, hardware, auto parts, tires and gasoline, hearing aids and prescriptions, plus various “customer services.”

*Missional Church: A Vision for the Sending of the Church in North America*, published in 1998, put “missional” on the map. More than 33,000 copies of the book have been sold. Pastors, lay people, evangelists, church planters and mission thinkers have all been stimulated by the challenging vision set forth by *Missional Church*. The writers call for a different kind of church: Instead of catering goods and services, the church’s primary focus ought to be reaching the unbelieving and broken world with the gospel.

But why does this call for a new term?

Language is dynamic; it is continually changing. We coin new words all the time to express new dimensions of meaning.

Take the words “mission,” “missions” and “missionary.” These words carry a lot of historical Christian baggage, prompting people to urge that they be abandoned. At the same time, business and government have widely appropriated “mission.” Most corporations now boldly display their “mission statement” that tells the public what their purpose is. Secular groups have unapologetically taken over “mission.”

Even though not widely used, “missional”



*Some of the most prominent missionary societies were entirely independent of any church affiliation. The result was mission-less churches and church-less missions.*

has been around since the early 1900s. In the 1920s, Christian mission leaders began to search for a more biblical understanding of mission. For the previous three centuries, the missionary appeal was made in terms of motives. The problem was that there were various motives and these kept shifting in light of changing social and political situations. Some motives were drawn from Scripture, but more were not. This was not satisfactory for mission. It kept the focus on what we, as humans, do.

Because the church in the West had long been institutionalized to focus on its domestic activities, mission was not associated with the church. Missionary work was largely conducted through special agencies. Some of the most prominent missionary societies were entirely independent of any church affiliation. The result was mission-less churches and church-less missions.

In 1952, the International Missionary Council met to consider the biblical and theological basis of the Christian mission. It concluded that mission originates in the nature and action of God. In John’s Gospel, Jesus refers frequently to the fact that he has been sent into the world by

God. Jesus is the first missionary. The missionary council concluded that authentic mission begins with God. The mission is God’s. Mission does not originate with the church.

In fact, mission always precedes the church. The church is called into being in response to the gospel. The church’s responsibility is to witness to the gospel. Indeed, we can say that a congregation’s identity as a part of the body of Christ is validated by its active participation in God’s mission.

The New Testament makes clear that Jesus trained and appointed his disciples to continue his mission to the world. Being a disciple of Jesus Christ calls for participation in his mission. The church is the body of Christ through which this witness is to be carried throughout the world until the end of time.

Over the centuries, the church has developed quite a different understanding of itself. In the 16th century, the Reformers called for a recovery of the gospel, but paid less attention to reforming the structures and patterns of the church. The focus on maintaining the church did not change.

In the late 20th century, the call went out: Let the church be reformed so it serves its God-given purpose. This means the church is to be shaped by God’s own mission to the world. The late John Howard Yoder was using “missional” in his writings by the early 1980s and taught a course at Associated Mennonite Biblical Seminary called “Ecclesiology in missional perspective.”

Only a missional church is an authentic expression of the body of Christ. Through its worship, witness and service, the missional church declares its allegiance to the Triune God and invites others to do the same.

*Wilbert R. Shenk was professor of mission history at Fuller Theological Seminary, Pasadena, Calif., from 1995-2005; he now lives in Elkhart, Ind.*

## ARTBEAT

## FILM REVIEW

# Return to a world where might makes right

*Prince Caspian.*

Directed by Andrew Adamson. A Walt Disney Pictures/Walden Media release, 2008. Rated PG (for epic battle scene and violence).

REVIEWED BY VIC THIESSEN

Disney's second film in the Chronicles of Narnia series is one of the biggest hits of 2008. But if you have read some of my previous reviews, you will already know why *Prince Caspian* was such a huge disappointment for me, though it wasn't all bad.

Yes, I am talking about redemptive violence again. I wish we lived in a world that wasn't so blind to the way violence permeates global politics and where the majority of Christians didn't so easily accept the necessity of that violence. Then I would believe those who say that children are not negatively influenced by the redemptive violence in children's films.

Until I live in such a world, though, I will continue to say that if we want future generations to live in a violent world, where war is the norm, where people are dehumanized and there can be

no diplomacy, where might makes right, where killing and death is preferable to surrender and compromise, then by all means let's keep feeding our children on redemptive violence.

I actually think *Prince Caspian* is a better film than its predecessor (*The Lion, the Witch and the Wardrobe*), if measured by

the usual standards of filmmaking achievement. I particularly enjoyed the darker, sombre atmosphere (although this contrasts markedly with the children's book on which it is based) and the gorgeous cinematography. The score was appropri-

WALT DISNEY/WALDEN MEDIA PHOTO



*Ben Barnes stars in the title role the Walt Disney/Walden Media release, The Chronicles of Narnia: Prince Caspian.*

ately grand and the direction was tighter the second time around. The film had its entertaining moments, especially those involving Reepicheep, the mouse.

The story concerns the return of the four Pevensie children (Peter, Susan, Edmund and Lucy) to Narnia, where they discover that 1,300 years have passed since their

previous visit. During their absence, the Narnians have been all but wiped out by a race of humans called Telmarines, and Aslan—the lion who represents Jesus in Narnia—has not been heard from. Thus begins the grand battle to retake Narnia for the Narnians, led by the Pevensies and Prince Caspian, a Telmarine who is sympathetic to Narnians and whose uncle wants to kill him.

The film is absurdly inconsistent in its attitude toward war and violence. Scenes in which Edmund describes the war and killing as abominable, and Caspian tells his uncle he is not a killer like him, are followed by a scene in which Edmund and the prince charge gleefully into battle, shouting, "For Aslan!" as they begin slaughtering the enemy.

But the most disturbing thing about Prince Caspian is that it will be seen as a good Christian family film because it is the work of a Christian author. I am a huge fan of C.S. Lewis and the Narnia books, which I read to my children before they were 10. *Prince Caspian* is a light-hearted book in which Reepicheep hurts no one, the final battle lasts just a few short pages, and Aslan brings the battle to an end without violence.

In contrast, in the movie version, Reepicheep kills many with his miniature sword, the final battle is long and climactic, and Aslan calls upon the forces of nature to help wipe out the enemy to end the battle.

This ending completely undermines the only spiritual plot development, in which Lucy argues with her brothers about putting their faith in Aslan, and her brothers ignore her and put their faith in their heroic military might. In the end, the brothers need Aslan to save them, but there is no sense that Aslan disapproves of their lack of faith or their use of violence.

So, if your children must see this film, be sure to accompany them and then discuss it together.

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

## FILM PREMIERE

# Bending Spears opens in Waterloo

*Documentary profiles Northern Ugandans impacted by civil war who have chosen forgiveness over revenge*

By ROSS W. MUIR  
Managing Editor  
WATERLOO, ONT.

While there is no end in sight to the two-decade-long civil war in Northern Uganda, reports of carnage and strife are no longer the only ones coming out of this war-torn region of central Africa.

With the premiere earlier this summer of *Bending Spears*, now there are stories of hope and forgiveness being told there as well.

The film—which has so far cost in the neighbourhood of \$50,000—is a collaboration of Dave Klassen, a former long-time

PHOTO BY ROSS W. MUIR



Mennonite Central Committee (MCC) staff worker in Uganda and a member of Waterloo North Mennonite Church, Ont., and Rick Gamble, a documentary TV news producer formerly of Kitchener's CTV affiliate station CKCO-TV. The project was funded by many private donors and was assisted by the Across Boundaries Multifaith Institute of Toronto, which seeks to strengthen civil society and enhance pluralism by promoting dialogue and exchange among diverse groups and populations.

*Bending Spears* takes its name from a Northern Ugandan tradition, where the healing of a broken relationship begins with a community ceremony involving the bending of two spears and the sharing of a bitter herb potion.

Lest anyone think that forgiveness is easy, Bishop Macleod Baker Ochola, an Anglican clergyman whose daughter was raped and killed by members of the rebel Lord's Resistance Army (composed of mainly kidnapped children who have been turned into child soldiers) and whose wife was blown up by a landmine planted by the rebels, made it clear that such an action is "not for the faint of heart."

The bishop is one of five people profiled in the film that was shot in Northern Uganda in 2007. While not all of them were able to offer blanket forgiveness to the child soldiers who maimed or hurt them, the theme of forgiveness and hope shines through nonetheless.

In a post-screening presentation, Gamble told the audience of about 100 at the Princess Twin Cinemas that, "if we don't paint it in graphic terms, we can't grapple" with something so profound. But the documentary is "not about the atrocity," he said. "The central premise is that [forgiveness] is a noble and necessary thing for everyone."

*Rick Gamble brought back a large-calibre bullet to remind himself that the civil war in Northern Uganda being waged by child soldiers is not a game played with toy guns. Along with former MCC staffer Dave Klassen, Gamble collaborated in the creation of Bending Spears, a documentary about forgiveness in this war-torn part of the world.*

Klassen concurred. "It's a powerful story of reconciliation," he said. "Making right relationships is integral to our life on earth. [Forgiveness] is part of our human story that needs to be told."

Now that the film has had its premiere, Klassen and Gamble hope it can be distributed widely both on television and DVD. They also see it as a valuable tool for university-level global studies and peace and conflict studies programs.

To learn more about *Bending Spears* or to purchase a copy of the DVD, visit [bendingspears.com](http://bendingspears.com). ☞

## ☞ Briefly noted

### Life story of Christmas Carol Kauffman in bookstores soon

HONEOYE FALLS, N.Y.— Discover the complete life story of the timeless and heart-winning author, Christmas Carol Kauffman, in *The Carol of Christmas*, a 300-page biography written by her daughter, Marcia Kauffman Clark. Clark has been assisted greatly by the Mennonite archives in Goshen, Ind., where she sifted through mountains of correspondence and through numerous interviews to weave together a faithful retelling of her mother's life of simple faith and deep devotion. *The Carol of Christmas* takes the reader from the late 1800s until the mid-1900s in a story that really begins with Kauffman's remarkable parents and the Christmas miracle that led to her unusual name and their subsequent dedication of her to the Lord. Kauffman's books include such well-known titles as *Lucy Winchester*, 1945; *Life Within Life*, 1952; *Not Regina*, 1954; *Hidden Rainbow*, 1957; and *For One Moment*, 1960. In addition to her novels, Kauffman produced a short story every month for Herald Press continuously for more than 100 months. Those interested in receiving a signed, first-edition copy can visit [digitalegend.com/carol](http://digitalegend.com/carol) and be among the first 500 to register. *The Carol of Christmas* will also be available in bookstores soon.

—Digital Legend Press Release

GOD AT WORK IN THE CHURCH

# Nairn Mennonite turns 60

By RUTH SMITH MEYER

Special to *Canadian Mennonite*  
AILSA CRAIG, ONT.

Those who gathered at Nairn Mennonite Church on June 21–22 to celebrate 60 years of Mennonite presence, learned that history sometimes takes interesting twists.

On Sunday morning, worship leader Ruth Meyer gave a thumbnail sketch of the congregation's genesis. In 1948, a group of families from the Tavistock/Wellesley area, led by Alvin Roth and Wilfred Schlegel, purchased St. Andrew's Presbyterian church as a place to worship.

The accomplishments of the subsequent years were remembered, including:

- Craigwiell Gardens, a multi-level facility for seniors;
- The beginning of Mission Services of London, which spawned Valleyview Mennonite Church; and
- Craigwood Youth Services.

The struggles, times of anguish, and the present reality of low attendance and an aging congregation, were acknowledged, as were those who have gone from Nairn Mennonite to other places of service, whose continuing ministry was seen as

evidence of God's work in the past and assurance of continued blessings in the present and future.

Former interim minister Wally Regier encouraged the congregation to press forward with his message, "Engaging our community's angels."

In an ironic twist, when Ailsa Craig Presbyterian Church recently closed its doors, several of its members found a church home at Nairn again. Now Presbyterians and Mennonites worship comfortably together in a place where both share a history and still seek to find a way to continue a faithful witness. ❧

PHOTO COURTESY OF RUTH SMITH MEYER



*Pastor David Friesen Waldner presents a bouquet of flowers to Madeline Roth, the sole surviving founding member of Nairn Mennonite Church.*

/// Briefly noted

## Betting on God: Church learns about the link between Chaos Theory and creation

LONDON, ONT.—Have you ever heard of Pascal's Wager, a simple rationalization for Christian faith? Ever pondered Chaos Theory and its connection to how we think about God as creator? What about the reason why toast falls butter side down or socks don't come out of the dryer in pairs? On May 2-4, Valleyview Mennonite Church in London hosted Tim Rogalsky, a math professor at Canadian Mennonite University (CMU) in Winnipeg, who led congregants in a stimulating weekend of enlightening and engaging discussion about these questions and many more. Despite some early fears that the topic would not be relevant, Valleyview participants raved about Rogalsky's engaging manner, fascinating insights and authenticity as a Christian academic. The event drew participants from a variety of family groups and age ranges, and while the adults soaked up wisdom, the children enjoyed some unique short films featuring *Wallace and Grommet* and also *Chicken Run*. The session was part of CMU's Portable Prof program.

—By Charleen Jongejan Harder



PHOTO COURTESY OF HILDA



*Andrea Yantzi and David Driedger participate in a communications exercise at Intersect 08, a two-day conference sponsored by Mennonite Church Eastern Canada, which brought together representatives of 16 agencies and 14 congregations to discuss communication and marketing at Rockway Mennonite Collegiate on June 6 and 7. Gayle Goossen of Barefoot Creative, a Waterloo marketing company, was the keynote speaker and she challenged participants to share their passion and their vision.*

PHOTO BY BARB DRA





## /// Briefly Noted

### Change for change

HANOVER, Ont.—How do you address the problem of not being able to afford giving to missions when a disproportionate amount of the budget of a small congregation is required for self-maintenance? And how do you involve children in the worship service and teach them about giving to mission projects?

At Hanover Mennonite Church, these concerns were rolled into one and addressed by starting a “change for change” offering some years ago. More recently, it has been referred to as the “change offering.”

Each year, up to a half-dozen mission projects are selected from the variety of worthwhile endeavours by Mennonite Church Canada and para-church organizations like Mennonite Central Committee and Mennonite Economic Development Associates. The congregation likes to have a mix of local and global projects, to enforce the reality that mission is both local and global.

Projects, which are very specific, range from buying a chicken for a farmer in Bolivia for \$5 to supporting an AIDS health care provider for \$50, spark the creative juices of the Christian Nurture Committee, which creates visuals related to the projects for display in the sanctuary. These displays create interest, stimulate giving and sometimes track the giving of the project.

Most recently, in support of the MC Canada Congo sawmill set-up project, visuals included lumber with attached pictures of the sawmill in operation. The change offering was collected in small hollowed-out logs. The change offering is taken at the same time as the regular offering, with children involved in gathering the offering.

Last year, approximately \$2,500 was collected in the change offerings. Hanover Mennonite lives by the motto, “Don’t give until it hurts. Give until it feels good.” After many years, the change offering idea still feels pretty good to Hanover Mennonite.  
—By Jim Martin

**Author Karl Dick reads to his grandchildren from his latest book, *Worship at George Street, an updated history of Waterloo-Kitchener (Ont.) United Mennonite Church. The book examines the challenges its members encountered during the eight decades of becoming an urban congregation in southwestern Ontario. The book was made possible through a bequest from the will of Herb Enns. Copies of the book will be available in September. To order, e-mail John Reimer at johnreim@golden.net.***

PHOTO CREDIT – LISA WILLIAMS MCEC



PHOTO COURTESY OF MATTHEW ISERT BENDER



*In celebration of the gift of age and health, Nith Valley Mennonite Church in New Hamburg, Ont., honoured eight of its members who had passed the 90-year-old milestone. Pictured from left to right, front row: Jake Regier, Alice Koch, Eloise Cressman and Elma Bender; and back row: Rae Hilborn and Gladwin Bender, had biographies of their lives read to the congregation on June 28 following a church meal. Two of the eight are still driving, three attend church regularly, and the Benders and Leonard and Nora Bechtel, who were unable to attend, have been blessed with 60 or more years of married life. According to pastor Matthew Isert Bender, the event was “a way of saying thank you for their years of faithful service and a way to tangibly express the church’s continued care and love for them and their ongoing importance within our church family.*

*Shamini Tarcious of Toronto and Vernelda Weber of Floradale Mennonite Church prepare for a buggy ride during a visit of the Jane Finch Faith Community of Toronto to Floradale, Ont., on June 28–29. About 25 people were hosted in rural homes and joined the Floradale congregation on Sunday for its annual outdoor service and picnic. The visitors also enjoyed a barbecue at the farm of Orval and Mary Martin, where an Old Order Mennonite neighbour offered buggy rides. The two churches have been meeting together for 25 years.*

# Fighting for their faith

*Young Ukrainian Christians struggle with the consequences of their parents' choices, their environment and occult powers*

BY LYNDA HOLLINGER-JANZEN

Mennonite Church Canada Release  
MIS, UKRAINE

Until recently, Cliff Dueck began each school day scrambling eggs or preparing noodles with milk for seven angelic-looking adolescent boys. After breakfast, they would all pile into his van to be dropped off at school before classes began.

Their sweet faces disguise the struggles the boys encounter in daily life, the fight to survive the consequences of their parents' choices, their environment and occult powers. Their challenges, both in belief and in life, are just beginning. Two of the young teens, including Sergei, the group leader, are now in an isolated tuberculosis sanatorium for at-risk children.

"Now, the other boys don't come around as much," Dueck says.

Tuberculosis, an opportunistic disease, is a serious health concern in areas like Ukraine, where HIV/AIDS infection is high.

"People living with tuberculosis are told that they have asthma and people with HIV are told that they have some other disease," says Dueck, who, along with his wife Natasha, are supported by Mennonite Church Canada Witness and Mennonite Mission Network.

Because most of Dueck's breakfast buddies show symptoms of fetal alcohol spectrum disorder and have open records with the police, he continues to walk closely with them since they made a decision to follow Jesus on Feb. 16. On that Saturday, the seven boys sauntered into the Kherson Mennonite Church exuding trouble, just as worship was about to begin.

"They are all involved in the occult and the spirits that they submit to always mock

PHOTO BY CLIFF DUECK



*Ura, Vitalik and Vova, three of Cliff Dueck's breakfast and prayer companions, are pictured at a 2007 summer Bible camp.*

our worship with hysterical laughter," explains Dueck, who has related to most of the boys since they were children and meets with them every Thursday.

Dueck and pastor Vasya Shevchenko (who was featured in "Making disciples in international settings," May 26, page 21) didn't want to ask the boys to leave, but if the boys stayed no one would be able to concentrate on worship.

As Shevchenko began the service, Dueck led the boys into another room and asked them why they had come. They said they were there to worship. Dueck gathered them into a circle and proposed that each person select a song and pray. When it was Dueck's turn, the commotion began.

"The evil spirits did their best to disrupt my prayer," Dueck says. "I stopped trying to pray and started a discussion about witchcraft, black and white magic, poltergeists and Christ's power."

He reports that involvement with the occult is the most common form of spirituality in Ukraine. Three of the seven boys admitted they had direct contact with the spirit world or live with people who do.

"One boy's sister is preparing to be a witch," Dueck says. "The mother of another boy practises white magic. She has anointed the boys many times in a certain ritual. After the anointing, which they thought was a part of Christianity, they are driven to steal, drink, smoke and skip school."

After talking with the boys an hour-and-a-half that morning, all seven made a decision to follow Jesus. Dueck turned to daily prayer breakfasts as an attempt to give the young believers a good start on their day in environments often hostile to their spiritual and physical health.

"The boys are being pulled in two directions," Dueck says. "When they don't pray with me for a few days, it hurts their personal spiritual development immensely. They often end up back where they were before." ❧

## /// Briefly noted

### Camp Moose Lake managers leaving at the end of the summer

SPRAGUE, MAN.—Will and Alvie Martens have resigned their positions as co-managers at Camp Moose Lake, one of Mennonite Church Manitoba's three Camps with Meaning sites. The Martens have managed Moose Lake since 2003. During that time they have made friends with many guest groups, mentored summer program leaders, and completed several building projects, including the recent construction of a timber frame picnic shelter. The Martens will be leaving Camp Moose Lake in the fall after serving for the summer.

—Mennonite Church Manitoba Release

## Eyes wide open

*Trip expands perspectives of music, peace and conflict studies students*

By SUSAN FISH

Conrad Grebel University College Release  
DURBAN, SOUTH AFRICA

During a 19-day music culture trip to South Africa this spring, 17 Conrad Grebel University College students attended concerts, visited AIDS clinics, met anti-apartheid and refugee workers, and visited local markets, beaches and slums. They also unexpectedly found themselves in the midst of the violence that plagued South Africa in May.

The trip, which enabled students to receive either music or peace and conflict studies credits, was led by Grebel music prof Carol Ann Weaver and singer Rebecca Campbell.

A highlight was the all-night Isicathimiya

PHOTO COURTESY OF CONRAD GREBEL UNIVERSITY COLLEGE



*Conrad Grebel University College music student Leanne Hill gets hugged by performers at the all-night Isicathimiya Male Choral Music Competition, during which groups of men danced and sang traditional Zulu choral music a cappella.*

Male Choral Music Competition, during which groups of men danced and sang traditional Zulu choral music a cappella.

The students also attended a four-hour church service in KwaMashu Township;

they were given songbooks so they could sing along phonetically. At the end of the service, their van was blocked by a locked car, so eight men lifted the car out of the way. In the same township, the group visited a secondary school, where they were greeted by several hundred young Zulu voices. Weaver and Campbell also performed at this school.

Students described the experience as life-changing. While they were sobered by the harsh realities of apartheid, AIDS, poverty and violence, they also saw signs of hope.

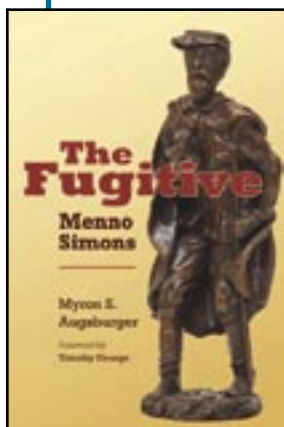
“South Africa is evidence of a miracle,” said first-year music student Michelle Van Rassel. “A culture of hatred has been overpowered by truth, grace and humility. Although the corruption, anger and violence left over from apartheid aren’t completely snuffed out, these things are not supported by society, which is hopeful.”

A number of students are considering returning to South Africa to teach, study or work in the community, while others are integrating the experience into their lives in Canada.

“What I bring back with me is a broader understanding of the world, so that I can apply new convictions gained from South Africa to my local community,” said music and environmental studies graduate Hingman Leung.

“The impact of this trip has been huge, profound, and invaluable for us, with exciting dialogues beginning and continuing with South Africans who so eagerly allowed us to learn from their lives and culture,” said Weaver. “Our world is a small place, but sometimes we need to go outside our comfort zone to understand how much we don’t know, and how much we would like to learn about other people, their realities and their expressions.”

Weaver will offer a new African music and peace course next winter to further explore some of the experiences of this South African travel course. ❧



### The Fugitive: Menno Simons

It’s 1544, Menno Simons, a leader in the new—and persecuted—free church movement, is on the run from authorities in the Netherlands. With a price on his head, he stops to catch his breath and prays, “Lord, what do I do now?” Myron Augsburger’s historical novel recalls Menno’s life—from Catholic priest to radical reformer to hunted fugitive.

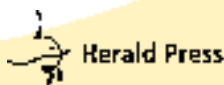
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/// Briefly noted

**Service and spiritual discipline in the desert for Eden youths**

CHILLIWACK, B.C.—Youths from Eden Mennonite Church are experiencing both missions and service through varied activities this summer in two B.C. locations. From July 27 to Aug. 2, a half-dozen or so youths under the direction of pastor Rob Brown led a backyard Vacation Bible School called “Cosmic City” in a Sardis neighbourhood that has no churches or summer programs. Then from Aug. 22–26, the youth group will be going on a spiritual formation trip to Osoyoos for a time of exploring and experiencing the spiritual disciplines, a topic the senior youth Sunday school class studied this past year. According to Brown, elements of this trip will include “a time of solitude in the only desert in Canada, a 40-hour fast, and a service project partnering with First Mennonite Church in Kelowna.”

—By Amy Dueckman

PHOTO BY SHERI PANKRATZ



**A 30th anniversary turned into a 31st anniversary service for Portage Mennonite Church, Portage La Prairie, Man., when it was discovered the church was actually a year older than the congregation had thought. Jeff (on guitar) and Michael Thiessen, aged six, helped lead singing during the litany celebrating God’s faithfulness over the decades written by pastor Karen Schellenberg. Pam Peters-Pries from Mennonite Church Canada spoke on “God’s people: Called to be wise,” from Deut. 4:1-9.**

/// Briefly noted

**Churches join community events**

FRASER VALLEY, B.C.—Two eastern Fraser Valley churches are finding ways to be a witness in their communities through events with other churches:

- On the first weekend of June, Yarrow United Mennonite Church took part in Yarrow Days, the annual community celebration that culminates with a joint Sunday morning service; this year, pastor Barry Lesser, the newest pastor in the community, gave the sermon in the town park, uniting members of his Yarrow United Mennonite congregation with those of Yarrow Mennonite Brethren and the local Alliance church.
- For the citywide worship service in Chilliwack at Heritage Park on June 22, Crossroads Community Church announced it was closing its doors for the morning so that members could attend this multi-denominational event.

—By Amy Dueckman

ROCKWAY MENNONITE COLLEGIATE PHOTO



**On June 9, the Grade 8 students of Rockway Mennonite Collegiate in Kitchener welcomed five of their peers from Mary Jane Naveau Memorial School on the Mattagami First Nations, located an hour south of Timmins in northern Ontario. After visiting Mattagami this past winter, the Rockway students hosted their aboriginal counterparts in both their school and their homes. The Mattagami-Rockway Exchange first began in 1998.**



**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](http://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. This is a full-time salaried position based in Abbotsford.

**Resource Generation Assistant**

The Resource Generation Assistant provides support to the Director of Resource Development in a variety of roles related to communications and donor relations. This includes assisting with the creation of promotional materials, responding to donor inquiries, ordering and organizing communication resources, assisting with special events such as fund raising banquets, organizing schedules, taking minutes and record keeping. The specific qualifications include good communications skills, being organized and able to multi-task, willing to take the initiative in new situations, and being a flexible and collaborative team player. This is a part-time salaried position based in Abbotsford.

**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.

**Thrift Shop Manager**

Furniture and More and Surrey MCC Thrift Shop  
The Manager leads a small staff and over 60 volunteers in the daily Thrift Shop operations. This includes 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, promotion, 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 Surrey.

To apply please send a cover letter and resume to:

Attention: Marie Reimer, Human Resources 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](mailto:hrdirector@mccbc.com)

For more information call 604-850-6639 or check [www.mcc.org/bc](http://www.mcc.org/bc)

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

## MC USA changes on hold

*MC USA Executive Board 'ready to defer' on one-board concept*

BY MARATHANA PROTHRO

Mennonite Church USA Release  
COLUMBUS, OHIO

Following a June 20 meeting of all Mennonite Church USA boards of directors, considering a proposal to combine several now-separate boards into one, the Mennonite Church USA Executive Board unanimously stated that it was ready to hold off on the plan.

"We have heard many requests for slowing down this process and that more collaboration is possible without forming one board," moderator Sharon Waltner said. "We are ready to take a 'wait-and-see' attitude, provided we can find ways to begin work immediately on our goals of making the resources of the denomination more accessible to all of its members."

According to the executive board's statement of response, it plans to continue working on the areas of one churchwide operations person and an integrated communication and development system, using the goals outlined in the June 19 working draft.

The executive board continues to believe one leadership board for the agencies, executive leadership and *The (U.S.) Mennonite* would be the best option for effectively reaching denominational goals and serving area conferences and congregations.

In its previous communication regarding its plan, the executive board regarded communication and funding as two separate functions within its strategy. Based on its conversations and input from staff and constituency, the board determined that combining funding and communications into a communications and development system could best serve congregations and conferences.

The executive board will release a revised and working draft of its plan "soon," the statement says. ❧

## GOD AT WORK IN THE WORLD

## MCC launches \$2-million crisis response for Iraq

BY GLADYS TERICHOW

Mennonite Central Committee Release  
AMMAN, JORDAN

**F**ive years after the 2003 invasion of Iraq, the humanitarian situation for many people in this country continues to deteriorate.

Particularly vulnerable are 2.8 million people who have fled their homes for safer locations within the country, according to Mennonite Central Committee (MCC) representative Daryl Byler. "The humanitarian situation of some longer-term internally displaced people is actually worsening because many are unemployed and have exhausted their savings to cover rent and other expenses," he says.

Many displaced people are hesitant to return to their homes because they do not want to risk facing the same threats and terror that forced them to flee. "Although the security situation has improved somewhat, these improvements are fragile and the security situation is still incredibly volatile," says Byler.

In response to requests from three long-term partner organizations, MCC is launching a \$2-million humanitarian crisis response. Shipments of 20,000 relief kits, 62,000 blankets, 62,000 school kits, 12,000 newborn kits and 5,500 sewing kits will be distributed over a six-month period in 11 of the 18 governorates in Iraq.

Currently, MCC warehouses in Canada and the United States have fairly large supplies of blankets and school kits, but there is an urgent need for relief kits and heavy blankets, according to MCC Material Resources coordinator David Martin,

explaining that relief kits contain soap, shampoo, toothpaste, bandages, laundry detergent, bath towels and personal items.

In an effort to distribute blankets before the winter months, the first five or six containers of material resources are being sent this month, with the remaining shipment of 15 more containers to be sent to Iraq by the end of the year.

Distribution of these resources is being organized and coordinated by REACH, an MCC partner organization based in northern Iraq, and by Iraqi Al-Amal and Iraqi Youth League, two long-term MCC partner organizations based in Baghdad.

Representatives from each organization have participated in MCC-sponsored peacebuilding training programs and are designing distribution plans that incorporate and promote peacebuilding activities in cooperation with local governments and community groups.

These plans will help the most vulnerable people in each community where material resources will be distributed. This includes displaced people who have found refuge in a new community, displaced people

who have returned to their home communities and poor people living in these communities.

"Some families return to their homes and find that they have been destroyed or looted," Byler notes. "They leave one family member to stand guard and the rest return to their area of displacement."

About 70 percent of the homes vacated by displaced people are now either occupied by other families or damaged. These homes are generally located in communities that were mixed communities before 2003. Many of these communities are now homogenous communities and not receptive to having people from different religions and ethnic groups return.

About two million other Iraqis have found temporary refuge in other countries, mainly Syria and Jordan. These people live in fear of deportation. When they return to Iraq, most of them face the same realities as returnees who had found refuge in safer areas within the country. In parts of Iraq, local authorities are providing land to refugees who return from abroad, but not to people who fled to safer locations within Iraq. ❧

MCC PHOTO BY MELISSA ENGLE



*Ahmad Khaleel Saeed's family was among 148 families that received MCC relief kits and blankets in the Bahrka district in northern Iraq last year. Each family received one relief kit and each family member received a blanket.*

PHOTO COURTESY OF WILF UNRAU



**Mennonite Central Committee (MCC) learning tour participants, Wilf Unrau, left, Harry Dyck and Dave Hiebert at the Dnepropetrovsk airport when they arrived in Ukraine on May 25. A week later, Dyck, a partner and manager of Winkler Meats in Manitoba and an MCC supporter, suffered a fatal heart attack while the learning tour members and MCC workers were spending an afternoon at the Black Sea. That morning they had participated in a church service and took communion with local partners from the Baptist church in Yalta, Crimea. Dyck was well known in Manitoba for bringing the MCC mobile meat canner to the province and allowing hundreds of volunteers to take over Winkler Meats' processing facility for a week each year to process 22,500 cans of meat for distribution in Ukraine and many other countries. Dyck will also be remembered for his active participation in promoting MCC's water and agricultural projects in Kenya.**

PHOTO BY DONITA WIEBE-NEUFELD



**Hard to resist! Cara Baergen, left, Alyson Baergen, and Alyse Ediger offer customers to their plumi moos (plum-based fruit soup) booth an extra incentive to support the Alberta Mennonite Central Committee Relief Sale, held May July 11–12 at Millennium Place in Sherwood Park. The sale set a new record: \$210,000, which will go to MCC relief work around the world; the old record was \$195,000. Bike- and walk-a-thon participants alone raised more than \$34,000 towards the total. About 250 volunteers worked to make the sale a success.**

PHOTO COURTESY OF LOUIE SAWATZKY



**The “Winnipeg to Zaporozhye” benefit concert for the Mennonite Family Centre in Ukraine, held at Winnipeg’s First Mennonite Church on June 8, raised in excess of \$14,500 for the centre, which includes an apartment complex and respite centre, and which offers a number of home-care and day programs primarily for the elderly. A packed house of about 600 heard the combined efforts of the O. Koshetz Mixed Ukrainian Choir of Winnipeg, the Hoosli Ukrainian Male Choir of Winnipeg, and the First Mennonite Church Mixed Choir.**

# 'Tell my mother what happened'

*Violence against youth in El Salvador is epidemic*

Mennonite Central Committee Release  
SAN SALVADOR, EL SALVADOR

On a fateful day in April, 15-year-old Julio Edgardo Rodriguez Ramirez was outside talking to his friends when a group of young men approached, told him to lie down on the sidewalk and answer their questions. But he wasn't questioned; he was shot multiple times and died on the way to the hospital. His last words were, "Tell my mother what happened."

Ramirez was the oldest of five children of a single mother. His faith was reflected in his calm, friendly relationships with others. He was an alumnus of the child development centre run by the New Dawn Association of El Salvador, a partner of Mennonite Central Committee (MCC) Guatemala/El Salvador.

He participated in a youth reflection group organized by New Dawn that discussed El Salvadoran realities such as economic injustice and the importance of community organization. His quick, analytical mind grappled with the issues, and he asked important questions.

Last November, Ramirez had participated in a weeklong service retreat for 40 youths sponsored by MCC Guatemala/El



Ramirez

Salvador and several other groups. The seminar focused on issues related to sexuality and society, including workshops on the prevention of HIV/AIDS. As part of the retreat, he also helped a family living with AIDS.

Ramirez's story is an echo of hundreds of others happening on a daily basis around El Salvador. It reveals the violence that is provoked by economic, political and social factors. These factors have resulted in



**In the two months since the May 12 earthquake in central China, Mennonite Central Committee and Mennonite Partners in China (MPC) have jointly provided \$80,000 to support the relief work of churches in Sichuan and \$20,000 to support the relief work of the Amity Foundation, a Chinese humanitarian organization. Pictured, volunteers unload rice at a church in Anxian county in Sichuan province. Despite their small numbers, local Chinese churches have been instrumental in the relief effort, acting as distribution points for supplies and staging grounds for relief convoys.**

the establishment of gangs and "extermination groups" that act across the nation, causing the population to live in a state of fear.

According to an article from a Salvadoran newspaper written by reporter Juan Jose Dalton, the rate of homicides in El Salvador in 2006 was 68 per 100,000 inhabitants, nearly seven times more than the rate

the World Health Organization considers epidemic.

Considering that youths make up 70 percent of El Salvador population, an analysis of the number of homicides by age concludes that this "epidemic" is mostly against children and youth, particularly males. According to the United Nations Development Program, close to 90 percent of these cases remain unsolved. This is true of the Ramirez case, as the perpetrators

disappeared without any witness to identify them.

In a letter to the international community, MCC Guatemala/El Salvador and other signatories asked "that all in the international community to be aware of the situation in El Salvador so that you support us by denouncing these heinous acts of violence." ❧

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# MCC completes Indonesia tsunami response

BY TIM SHENK

Mennonite Central Committee Release  
ULEE TUY, INDONESIA

In the village of Ulee Tuy, 150 families who lost their homes in the 2004 Indian Ocean tsunami are celebrating the completion of their new houses. The families prepared a feast, performed dances and hosted government officials during a hand-over ceremony on June 24.

"It was really a very special time," said Jeff Yoder, a Mennonite Central Committee (MCC) tsunami response coordinator. MCC had helped build the houses as a final project in its tsunami response. "People were excited about seeing the housing," he said.

The Canadian International Development Agency provided funds to support the Ulee Tuy house construction project, and John Holmes, the Canadian ambassador to Indonesia, attended the hand-over ceremony.

MCC also worked with GenAssist, a program of Christian Reformed World Relief Committee, to carry out the construction.

The 150 families who received houses in Ulee Tuy had been renters when the tsunami struck, and they became homeowners through the project, Yoder noted.

Since arriving in 2005, Yoder has observed many changes in Aceh. In the months following the tsunami, his Indonesian friends and colleagues reflected on their personal losses in the disaster, which claimed 170,000 lives in Aceh alone. One man cried as he told Yoder about the loss of his son, a junior high school student, who disappeared in the tsunami, leaving only his shirt as a trace.

The tsunami left hundreds of thousands of people without homes. More than half of MCC's funds in Aceh went to reconstruction projects, including 623 houses, 22 small bridges, one junior high school and numerous drainage canals and levees. In addition,

MCC PHOTO BY DWI BUDIARTO



*Dancers perform at a ceremony marking the construction of 150 houses in Ulee Tuy, Indonesia, for survivors of the 2004 tsunami.*

MCC supported a wide variety of projects in relief, public health, education, job creation, trauma healing and peacebuilding.

"It's exciting to see all the things that have happened," Yoder said. "Now, if you drive around Aceh, it's almost difficult to tell that there was a tsunami."

In early July, MCC closed its office in Indonesia's Aceh province after providing nearly \$10 million in relief and recovery assistance there. MCC's tsunami response programs in India and Sri Lanka are also nearing completion. ❧

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*"I get the same rate as the regular 3 year term and my church can benefit from the bonus interest." — MSCU Member*

**Erb Street Mennonite Church** has used the revenue from Church Builder deposits toward their Vacation Bible School budget. Eighty to one hundred children from the church and surrounding community attend VBS each summer. This has helped Erb Street make new and lasting connections with families in their neighbourhood.

Thanks to members investing in MSCU Church Builder term deposits, **Stirling Avenue Mennonite Church** has received over \$3000 in bonus interest since the program began. A portion of the funds was used to reduce an operating budget deficit. The rest was put into a savings account and later used towards the cost of replacing their front doors and installing an automatic opener.

**Visit your local MSCU branch to purchase your Church Builder term deposit!**

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# Montreal House of Friendship begins 'greening Duluth'

BY SUZANNE BENDER

Maison de l'amitié Release  
MONTREAL, QUE.

As any good gardener knows, the perfect harvest does not just appear over night. Every garden requires much work and patience before it becomes life-sustaining. When starting gardening, one needs to make a plan of what to cultivate, prepare the soil, plant the seeds and wait patiently for God's creative force to breathe life into the patch of earth.

The staff and volunteers at Maison de l'amitié (a Mennonite Church Eastern Canada-supported project in Montreal) have been asking our own "gardening" questions:

- How to plant seeds of peace in our neighbourhood around 120 Duluth Ave. East?
- How to produce something life-giving for our community?

We had a fertile plot of land, but no plan for where to start.

Cameron Stiff was also thinking about

planting seeds. Returning to Montreal after working on the problem of climate change at the national and international levels, he was feeling disillusioned from the sense of panic in the environmental community that overlooks the hope and promise of regeneration that must be the basis of the transition to a sustainable global society.

Looking out into his own community, he wondered what the street he lives on would look like if it was sustainable? It all came together when Stiff saw a poster advertising space available at Maison de l'amitié for a new project and came in to discuss his seed of an idea with director Luke Martin.

From that meeting, "Greening Duluth" sprouted. The initiative connects members of the community Maison de l'amitié with resources and each other around the topic of environmental and community sustainability. Greening Duluth has held



MAISON DE L'AMITIÉ PHOTO

*Jonah and Frederick Shantz and their mother Karen Amos help clean up the neighbourhood around Maison de l'amitié, located at 120 Duluth Ave. East, Montreal, as part of the aptly named "Greening Duluth" initiative.*

workshops, concerts, a community clean-up day, and started rooftop gardening. Future plans are to convert our parking lot into a healing garden, and start a composting system, a bike-share program, a local farmers' and artisans' market, ultimately transforming Duluth Avenue into a green corridor. ☼

## /// Briefly Noted

### Churches urged to become 'power smart'

MANITOBA—Is your church interested in becoming a little greener? Manitoba Hydro no longer offers energy audits specific to religious buildings, but churches can take advantage of a new "Power Smart" program the utility has initiated. The Benchmark Audit is available free of charge and compares similar facilities in terms of their energy usage. To participate, call Leah Sookhan at Manitoba Hydro at 204-474-3069 and request the Benchmark Audit form be sent to your church. When completed, a report will be sent to your church. In addition, through the "Power Smart" program, churches can receive free counsel about their windows, insulation and lighting inspected.

—By Evelyn Rempel Petkau

## TRAVEL WITH TOURMAGINATION TO EXPLORE THE WORLD

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FOLLOWING the STEPS of MOSES (November 2-14)

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EXPLORE the WORLD of PAUL with TOM YODER NEUFELD (April 29-May 15)  
ISRAEL and PALESTINE (May 24-June 3)  
EUROPEAN HERITAGE with JOHN RUTH (June 4-17)  
RUSSIA and UKRAINE (June 5-19)  
ALASKA CRUISE TOUR (June 8-19)  
MWC #1 / #3 / #4 / #6 - SOLD OUT  
MWC #2 - CHILE, URUGUAY, PARAGUAY (July 5-20) A Few Seats  
MWC #5 - PARAGUAY and BOLIVIA (July 12-25)  
MWC #7 - PARAGUAY and IGUAZU FALLS (July 8-20)

EUROPEAN HERITAGE with JOHN SHARP (July 31-August 13)  
MENNONITE STORY in POLAND (September 15-23)  
ENCHANTING DANUBE RIVER CRUISE (October 24-November 1)  
BEHIND the VEIL - EXPERIENCING EGYPT (November 16-28)

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# Series of miracles leads to new life in Canada

By GLADYS TERICHOW

Mennonite Central Committee Release  
SASKATOON, SASK.

When John Kenyi was a child growing up in Sudan, his mother walked for 90 minutes to a local market to sell handcrafted baskets. The sale of those baskets made it possible for him and his six brothers and one sister to go to school.

Kenyi and his family arrived in Saskatoon in March 2005 under the Mennonite Central Committee (MCC) refugee assistance program. Shortly afterwards, he went into Ten Thousand Villages at the MCC Centre in Saskatoon and saw baskets made in Uganda—baskets identical to the one his

*'It was a miracle, just a miracle. When I think of that, I say God is very good. With God all things are possible.'* (John Kenyi)

mother made in Sudan.

Although he was a newcomer to Canada and often exhausted after working the night shift at Superior Mill Cabinets sanding tables, Kenyi started volunteering at Ten Thousand Villages. "I started volunteering because I wanted to help families who need this income so that their children can go to school," says Kenyi. A year later, he was appointed store manager.

Beginning a new life in Canada is one of many miraculous events in his life, he says. In 1998, newly married and the father of a three-month old son, he was working in the Meridian Hotel in northern Sudan, when he and other employees were forced to join the military.

"This wasn't purely military training," he says. Instead, it was a military training camp that was preparing soldiers to wage war against Christians. "They were training us to kill our own people—the Christians," he recalls.

Kenyi managed to escape and spent the next four years hiding from the military. He didn't know this at the time, but following his escape from the military training camp the people who were looking for him went to his home and tortured his wife, Elizabeth Saliman. "She didn't know that I had left the army. I had no way of contacting her," he says.

With the help of a friend, Saliman managed to get travel documents in 1999 and fled to Cairo, Egypt, where she established a life for herself cleaning a house for a family from Belgium. The job gave her enough money to meet basic needs.

Kenyi did not know that his wife and son had fled to Egypt, but when he got his travel documents in 2002 he took the train to Egypt. A few days after arriving in Egypt he met an acquaintance from Sudan who told him that his wife and son were in Cairo. Later that day, he was reunited with his wife, son and sister-in-law.

"It was a miracle, just a miracle," he exclaims. "When I think of that, I say God



MCC PHOTO BY JOANIE PETERS

*The sale of handcrafted baskets in local markets made it possible for John Kenyi to get an education in Sudan. Today, he manages Ten Thousand Villages in Saskatoon.*

is very good. With God all things are possible."

The family reunification created a flurry of excitement at Nutana Park Mennonite Church in Saskatoon, a church that had started the process of sponsoring Saliman and her young son.

When Saliman had arrived in Egypt in 1999, she wrote a letter with detailed descriptions of the 11 days of torture in Sudan and other events. She did not know anything about MCC when she was given a list of organizations that sponsor refugees. She mailed her letter to only one organization on this list: MCC.

The detailed account prompted Elaine Harder, coordinator of MCC Saskatchewan's refugee assistance program, to respond. Through assistance from the MCC office in Cairo the details in the letter were verified and the application process started. Kenyi's name was added to the application and three years later the family arrived in Saskatoon.

Kenyi and Saliman now have three children. He still does not know the whereabouts of his mother and seven siblings, and prays that one day he will be reunited with them as well.

In the meantime, he is grateful that he and his family are establishing a new life in Canada and are part of a church community that welcomes refugees. He is also grateful that he can work for a fair trade organization in Canada that helps families in other countries earn fair wages and have a steady source of income. "We need to do as much as we can to make this world a better place for others," he says. ▄

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## GOD AT WORK IN US

## Multiplying leaders trumps church planting in Botswana

By DAN DYCK

Mennonite Church Canada Release  
GABORONE, BOTSWANA

When North American Mennonite Church ministry workers first arrived in Botswana in 1975 they met with many local church groups to assess needs. In return, they received very specific advice from the African Independent Churches (AICs) to work in partnership with them to provide Bible teaching and leadership development, instead of planting a Mennonite church. Thirty-five years later, the fruits of this work are evident in numerous AIC congregations in the capitol of Gaborone, and radiates out from there.

Boitumelo Madisekwana now ministers at a local Spiritual Church congregation in Gaborone. Spiritual Churches represent a sub-group of congregations that are part of the AICs. Madisekwana met Jonathan Larsen, one of the first Mennonite mission workers to Botswana, in early 1980s. Soon after, she began taking his Bible classes.

"He taught us to always work together and become a united group," she says, "and taught the Bible in a way that did not bore you." The Botswana people, it turns out, were naturally drawn to the humble ways and simple lifestyles of Mennonite workers, creating a bond that remains strong to this day.

With decades of life experience behind her, Madisekwana proudly holds up a series of certificates she earned from years of Mennonite ministry-led Bible classes. She appreciates that the teaching was focused on people with a "modest" education, she says through a translator.

Over the years, Madisekwana helped organize a total of five different Bible study groups. She also learned how to preach, preside over funerals and broadcast over the radio. "If I get to a place where there is a funeral or a church service, I feel that I am able to make a very worthwhile contribution," she says confidently. "I don't

need anybody to teach me what to do. I can simply go on my own, independent of help from anybody."

Today, Madisekwana works closely with Kefilwe Cordeliah Osupeng, who first met Mennonites in 1989. With Madisekwana as her tutor, Osupeng studied with Mennonite Church Canada workers Don Rempel Boschman and Rudy Dirks, both of whom are now Mennonite pastors in Winnipeg (Douglas Mennonite Church) and Niagara-on-the-Lake, Ont. (Niagara United Mennonite Church), respectively, and Bryan Born, who now teaches at Columbia Bible College. "Mr. Rudy taught me how to teach the Bible," Osupeng says.

The deliberate strategy to not plant churches has made a significant impact in a denomination that was strong on praise and worship, but weak on biblical understanding.

"Before the teaching of the Mennonites, we in the Spiritual Churches used to believe that if you were singing and

clapping your hands, that was enough," says Madisekwana. "But afterwards, we realized that we needed to put more emphasis on preaching and interpreting what the Bible was saying, something we didn't do before."

The strategy has also helped develop leaders for the Spiritual Churches.

"As a result of the teaching we got from the Mennonites we have been able to produce many more ministers from many places," says Osupeng, who started teaching with Madisekwana's help. "The teaching we have got from the Mennonites has had a multiplier effect."

Both biblical matriarchs are grateful for what they have received. Madisekwana shrewdly observes that "if you don't read the Bible you can't understand what kind of person you are."

Osupeng believes God has a plan for Botswana.

"It is peace, cooperation and unity among the people of Botswana," she says, and in almost the same breath sends a greeting to the congregations of Mennonite Church Canada. "Peace be with you all the time. The love that you showed to the people of Botswana, let's hope it will continue and grow in the name of Jesus Christ. Please keep on as you have been doing all these years." ❧

PHOTO BY ED DOELL



*Boitumelo Madisekwana, left, and Kefilwe Cordeliah Osupeng are leaders in the Spiritual Churches of Botswana who have benefited from Mennonite biblical and pastoral educators who have worked in the country for more than three decades.*

## Calendar

Aug. 18, 2008

### 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.

**Oct. 4:** "Prime time" seminar on end-of-life issues, First Mennonite, Kelowna.

**Oct. 4-5:** Thanksgiving Vespers with Abendmusik Choir at Emmanuel Free Reformed Church, Abbotsford 8 p.m. (4) and Knox United Church, Vancouver 8 p.m. (5). Donations to Menno Simons Centre.

**Nov. 3-5:** Annual retreat at First Mennonite, Kelowna. "Blooming deserts and prickly cactus: The story of the Mennonites in the green hell of Paraguay" with Harry Loewen.

**Dec. 6-7:** Advent Vespers with Abendmusik Choir at Emmanuel Free Reformed Church, Abbotsford 8 p.m. (6) and Knox United Church, Vancouver, 8 p.m. (7). Donations to Menno Simons Centre.

### Alberta

**Aug. 29-31:** All are invited to come watch or join the Sepak Takraw (a Malaysian sport combining volleyball and soccer skills) team organized by Dan Poovong from Lao Community Mennonite Church competing at the 2008 Canadian Open Championships at the Calgary Volleymen. Also come every Monday to play or watch and enjoy free Thai Lao food. Call Dan Poovong at 403-874-9844 or danpoovong@shaw.ca.

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

**April 18-19:** First Mennonite, Edmonton, will celebrate its 50th anniversary with worship, a program, social gathering and barbecue supper. Direct inquiries to Anne Harder at (780) 470-0868 or aeharder@telusplanet.net.

### Saskatchewan

**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. 6:** Ride 32 kilometres of the Trans-Canada Trail through the Pembina Hills in support of Eden Health Care Services' mental health recovery programs. To register, or for more information, call toll-free 1-866-895-2919 or visit edenhealth.mb.ca.

**Sept. 7:** MCC alumni barbecue.

**Sept. 13:** Morris MCC Auction and Relief Sale.

**Sept. 13-14:** Sterling Mennonite, Winnipeg, 50th anniversary celebrations.

**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](http://www.prov.ca) or e-mail [takeandeat@prov.ca](mailto:takeandeat@prov.ca).

**Oct. 8:** Mennonite Church Manitoba Leadership seminar: "God's business: Practices of the Christian community in church and business." Resource person: Werner Franz.

**Oct. 11-12:** Gretna Bergthaler Mennonite 50th anniversary celebration. Interested participants, e-mail Cheryl Braun at [cherylbr@mts.net](mailto: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, visit [marriageencounter.org](http://marriageencounter.org) or 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](http://cmu.ca).

**Oct. 23:** Mennonite Church Manitoba

fall delegate session, 7 p.m. at Springfield Heights Mennonite.

**Oct. 25:** Workday at Camp Koinonia.

**Oct. 25:** CMU fall dessert evening and fundraiser. For details, visit [cmu.ca](http://cmu.ca).

**Oct. 26:** Camps with Meaning celebration banquet at Camp Koinonia.

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

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

**Nov. 1, 2:** Camps with Meaning celebration banquets at Winkler Bergthaler Mennonite (1) and Douglas Mennonite (2).

**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](http://cmu.ca) for more information.

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

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

**Jan. 16-18:** MMYO Junior High Retreat at Camp Koinonia.

**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

**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. 6:** Corn Festival at Wanner Mennonite, Cambridge, 5:30 p.m.

**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.

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

**Sept. 12-13:** Amazing Race. Find

your next clue on the Steinmann Mennonite Church website.

**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.

**Sept. 27:** Roundabout! A training even for Gather Round teachers, at Crosshill Mennonite, from 9:30 a.m. to 3 p.m. Speaker: Marlene Bogart, Christian educator, Western District, Kansas. Co-sponsored by MC Eastern Canada and Mennonite Publishing Network. For more information, visit [mccc.ca](http://mccc.ca).

**Sept. 29:** Seniors retreat at Hidden Acres with Esther Kern speaking on "Created to serve." For information call (519) 625-8602 or email [info@hiddenacres.ca](mailto:info@hiddenacres.ca).

**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](mailto:bennobarg@sentex.net).

**Oct. 26:** Fanfare of Canadian Hymns concert by Pax Christi Chorale and chamber chorale, at Grace Church-on-the-Hill, Toronto, at 3 p.m. Guest host: Howard Dyck.

**Dec. 6, 7:** Pax Christi Chorale presents Haydn's Creation, at Grace Church-on-the-Hill, Toronto; 7:30 p.m. (6), 3 p.m. (7). With full orchestra and soloists.

**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](mailto:calendar@canadianmennonite.org).**

## Classifieds

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For Rent: Shared house, in up-town Waterloo. Great location! One upstairs Bdrm. One bsmnt. bach. (separate entrance). For more details and availability. Call Patricia 519-662-3827.

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TORONTO APARTMENT FOR RENT. Well-lighted basement walkout in new house; one bdr; non-smoking; 5 mins. to subway; \$800 mo. E-mail mgerritsma@sympatico.ca or 416-465-6064.

## Employment Opportunities



### Associated Mennonite Biblical Seminary

Associated Mennonite Biblical Seminary invites pastors to apply for funded sabbaticals for up to nine weeks on the AMBS campus. Funding covers housing, provides a stipend and allows pastors to participate in campus events, meet with professors and receive spiritual direction. Participants pursue a writing project of their choice. AMBS especially seeks applications from pastors who serve congregations that are racially and ethnically diverse. Applications for fall 2009 are due on Sept. 5, 2008. Information and application forms are available at [www.ambs.edu/pastorsabbatical](http://www.ambs.edu/pastorsabbatical), or by sending a message to [churchleadership@ambs.edu](mailto:churchleadership@ambs.edu), or calling the AMBS Church Leadership Center office at 574-296-6269.

Good busy people wanted.

We're adding staff to our great team. We're a vibrant church with many young families, 500+ attendees, three services, two languages and growing.

Can you contribute long term or interim? Do you have an Anabaptist understanding and training of the Bible, love for people, love for God and a passion for ministry in a church setting? Or do you know someone who does? Contact Dan Rempel or Abe Harms at the Aylmer Evangelical Mennonite Mission Church in Ontario, [serve@aemmc.ca](mailto:serve@aemmc.ca). Check out our vision at [www.aemmc.ca](http://www.aemmc.ca).

### FULL-TIME PASTOR

Bergthal Mennonite Church, a well established rural congregation, 45 minutes north of Calgary invites applications for a full-time pastor.

We are looking for a pastor who:

- Is committed to an Anabaptist theology and practice.
- Supports the Confession of Faith in a Mennonite Perspective.
- Supports membership in MC Canada and MC Alberta.
- Is willing to work in a service oriented congregation.

Please apply to:

Pastor Search Committee  
C/O Search Committee Chair  
Site 1, Box 2, RR1  
Carstairs AB T0M 0N0

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](mailto:camps@mennochurch.mb.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](http://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](mailto:mjg@mennonitecc.ca).

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



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/](http://mcc.org/) serve to read complete job descriptions. Contact Becky Stahly at 717-859-1151 or [rss@mcc.org](mailto: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).

**VOLUNTEER HOST AND HOSTESS** needed at Menno-Hof for a three-month to one-year term beginning October 1, 2008. Furnished one-bedroom apartment, groceries and small stipend provided. For more information, contact Joseph Yoder, PO Box 701, Shipshewana, IN 45665, phone 260-768-4117, or e-mail [jyoder@mennohof.org](mailto:jyoder@mennohof.org).

**FOOD SERVICE ASSISTANT** volunteer required at Camp Assiniboia, Headingley, MB, for one year term, beginning in September. Explore interests, develop skills in food service, in custodial, and enjoy a Christian camp setting. Stipend, lodging, and partial food provided.

Camp Assiniboia, Headingley, MB, has 1-4 month openings for persons with skills in food service, maintenance, custodial or hosting who would enjoy volunteering in a Christian camp setting. Partial food and lodging or RV pad provided. To inquire contact manager at 204-864-2159 or [campa@prairie-sky.com](mailto:campa@prairie-sky.com)



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## CANADIAN MENNONITE

### EDITOR/PUBLISHER

*Canadian Mennonite* is seeking an editor/publisher for the bi-weekly periodical, based in Waterloo, Ontario.

*Canadian Mennonite* is one of the primary communication vehicles in Mennonite Church Canada and its five area conferences. Owned and operated by Canadian Mennonite Publishing Service, *Canadian Mennonite* works in a relationship of trust with the church, seeking to provide fair and accurate information, faith profiles, inspirational articles, news, and analysis of issues facing the Mennonite church. *Canadian Mennonite* is guided by the church's Confession of Faith and a representative Board.

The editor/publisher is accountable to the board, guides and directs the magazine, provides a vision and strategy for growth, accomplishes goals, and has overall responsibility for the publication.

Applicants should have strong commitment to and knowledge of the Mennonite faith community and for *Canadian Mennonite's* ministry and mission; a commitment to our Confession of Faith; membership in a Mennonite church; communication and listening skills; denominational knowledge; administrative and personnel skills; knowledge of publishing; a journalism degree or related experience; computer competence; and be self-motivated.

Please direct inquiries and resumes by contacting the search committee via:

Henry Neufeld  
Tel: (604) 946-3961  
[hneufeld@telus.net](mailto:hneufeld@telus.net)

### PASTOR NEEDED!

Petitcodiac Mennonite Church, New Brunswick

A small, rural, friendly congregation invites applications for a **FULL-TIME PASTOR**, who can relate to our Mission of seeking to follow Jesus as we "Practice Christ-like living, guided by Mennonite theology, within a welcoming community of believers." Although a small congregation of 40, we support many outreach activities including a local thrift store and food bank, MDS, Ten Thousand Villages, and our sister church in Colombia La Iglesia Menonita de Sinai, to name a few. We are a member of Mennonite Church Canada and follow MCEC salary guidelines. For an overview of our church family activities, congregational information and a job description, please visit <http://www.petitcodiacmennonitechurch.org>.

Please direct applications and enquiries to:

Bryan Howell, Council Secretary  
Petitcodiac Mennonite Church  
285 Old Post Road  
Petitcodiac, NB E4Z 4N8

[bhowell@nb.aibn.com](mailto:bhowell@nb.aibn.com) Tel: 506-532-7320

### 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](mailto:Search@Trinity.MennoniteChurch.ab.ca)

Zion Mennonite Church in Swift Current, Sask., is accepting applications for a **FULL TIME PASTOR**.

Zion has a Sunday morning attendance of about 100. We are an older congregation that enjoys different kinds of music and worship. We are looking forward to working as a team, serving our congregation and our community.

Swift Current is a city of 17,000, which is growing. There are two lakes within 30 minutes of the city (including Camp Elim). We are on the #1 highway, 2 hours from Regina and 5 hours from Calgary.

Please send all inquiries to:  
Zion Search Committee  
Box 123  
Swift Current, SK S9H 3V5  
[k.s.warkentin@sasktel.net](mailto:k.s.warkentin@sasktel.net)

# blankets Of peace

MCC RELEASE WRITTEN BY GLADYS TERICHOW  
PHOTOS BY JOANIE PETERS AND MELISSA ENGLE

*Two afternoons a week, nine women incarcerated at Grand Valley Institution for Women in Kitchener, Ont., make blankets for Mennonite Central Committee (MCC).*



*Until his recent death, 90-year-old John Driedger used the sewing machine that his wife bought in 1945 to sew 1,000 bags over the last few years for MCC school and health kits, which often accompany shipments of blankets and other material resources. "His face just beamed when he told us [about his work]," recalls Darlene Wall, a former MCC Saskatchewan staff person.*



*"It is the fellowship with other volunteers that I find most rewarding," says retired farmer Ben Thiessen, right, as he works in the MCC Centre in Saskatoon, Sask., with maintenance manager Del Lennea, to bale blankets.*



*Two blankets made in the Grand Valley Institution for Women are now in the home of Sundus Salih and Abnan Lifta and their children, Mustafa, 14, Umnia, 12, Abdallah, six, and three-year-old Tahha. The family fled to Mahknur, in north-eastern Iraq's semi-autonomous region of Kurdistan, from Baghdad, after Lifta witnessed a murder and militants attempted to kill him.*

