

CANADIAN MENNONITE

September 29, 2008

Volume 12 Number 19

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EDITORIAL

The kingdom and this world

TIM MILLER DYCK
EDITOR/PUBLISHER

On Oct. 14, Canadians will have the opportunity to choose the Member of Parliament

they wish to represent them in Ottawa and, through that, choose a governing party and platform.

As Mennonite Canadians, elections are a time to reflect again on Jesus' words in Matthew 22 on whether to pay taxes to the government: "Give to Caesar what is Caesar's, and to God what is God's." Caesar, as emperor of the earthly Roman kingdom of the day, had authority to set laws, distribute public funds and collect taxes. Jesus recognized that authority, but also pointed out its limits.

Later, when Jesus is being interrogated by Pilate, the local Roman governor, he is asked if he really is claiming to be the king of Jews. Again, Jesus separates out the kingdom of this world from God's kingdom: "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place" (John 18).

Up until about World War II, most North American Mennonites tried to solve this tension by living as separately from the kingdom of this world as they could, in order to be closer to the kingdom of God. This included not voting and not participating in government or the legal system. Some Mennonites still take that approach, and I respect that

decision; it makes it easier to be faithful to Scripture in some ways.

But Scripture calls us to be both holy, and salt and light to the world. Jesus prays for his disciples that they not be of the world, but still be sent out into it. Jesus himself follows up his response to Pilate by saying, "In fact, for this

reason I was born, and for this I came into the world, to testify to the truth."

This is a call to speak to those who will soon wield political power over us, to testify to the truth of Jesus' message and lobby for them to exercise their authority in ways that line up with the priorities of the kingdom of God. While no human hands can ever take over the role of God, Jesus still prayed that God's kingdom come and God's will be done on earth as it is in heaven. If it is not our voices that speak to politics and the political system on God's desires for this world, who else will?

So I hope in this election season and afterwards, Canadian Mennonites will testify to God's truth with their political representatives (and some will even be those political representatives). God would have us care for the least among us, share our wealth with others, hold human life sacred, not impose our will on others by killing them, not destroy God's creation, welcome refugees and more—the Bible is full of instruction in these



areas. Two resources specifically created for this election are available from MCC Canada (mcc.org/canada/ottawa) and the Evangelical Fellowship of Canada (evangelicalfellowship.ca).

Seeking my successor: If you browse the classified ads section of the magazine, you'll have noticed an ad for my position. I'm in my fifth year as Editor and Publisher, and have felt for some time that this was about the right length of time to be in this role. I told the board earlier this year and it has now started advertising for my successor. I feel the magazine is doing good work in the church and I'm deeply grateful for the ways so many contribute to, and read, this magazine. You have helped us all serve God and build God's kingdom.

This isn't a farewell, as I'll be here for some months yet to help provide an orderly transition of leadership. (I wasn't planning on writing something in this space until closer to that date, but felt I should say something here after I started getting many questions by e-mail). Also, if you are interested in the position, or sense God's nudging in this direction, or if you know someone who should think about it, please listen to that voice and contact Henry Neufeld on the board search committee (see the ad on page 31).

When I myself was shoulder-tapped, I felt it was a personal call from my church to come and serve for this time in this particular way, and I'm glad to have said yes. I know God is working to convict the next person in this role in the same way.

On a personal note, I'm looking for something where I can work with my hands to help people, most likely in the computer field. But there are some great magazine issues I want to help bring about before then, including the one you hold now.

ABOUT THE COVER:

An earth care balloon was set up at Rosthern Junior College to help Green Trek participants feel different perspectives on the earth by crawling inside the ball. For more on Saskatchewan's Green Trek event, see page 20.

PHOTO: DENISE BARTEL

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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

All subscribers can get the complete contents of *Canadian Mennonite* delivered free by e-mail or view selected articles online. For either option, visit our website at canadianmennonite.org. The Oct. 13 issue will be posted by Oct. 9.

The drama

*In 2007, Will and Ana (Fretz) Loewen created and performed *The Shadows of Grossmünster*, a historical drama about the early history of Anabaptism. The play was presented to packed houses at the Church Theatre in St. Jacobs, Ont. to work on was that it was a creative way said Will, who wrote the script and lyrics his former congregation at Tavistock followed the show's run. The Loewens, Church Canada Witness workers in South Korea, urge young adults to consider who their spiritual forebears are—young adults like themselves who were not afraid of standing up for their faith in God.*



PHOTOS COURTESY OF BETH ANN LICHTI



From the time that Christianity was a legal religion in the Roman Empire until the 1500s, there was one centrally controlled, universal church in Europe. Over time, the church grew quite powerful and influential.

Some people began to complain that the church leaders had allowed power and influence to corrupt them. Although the church was powerful enough to punish anyone who complained too loudly, by the 1500s enough people were complaining that a lot of changes started to happen.

In Zurich, Switzerland, the local priest and a number of his students decided that they wanted to make some changes, too. They looked at all of the activities of the church and wanted to test them against the Scriptures. They disagreed about a number of things and had many public debates.

One night, as these former students of the priest gathered to study, they realized that they needed to be baptized again. They had been baptized as infants, but that ritual action no longer meant anything to them. However, these second baptisms were illegal in Europe, and this group was arrested.

Instead of being afraid, they refused to apologize for taking a second baptism and they even went around preaching to people, encouraging them to do the same. This kind of activity sprung up all across German-speaking Europe, and thousands of people were arrested and even executed for their rebellion.

Those rebels are our spiritual ancestors, and that was the story that I wanted to share with our audiences.

*Scene from *The Shadows of Grossmünster*:
Conrad Grebel baptizes George Blaurock.*

in Mennonite history

Behind the events that made them (in)famous

Having studied the history, I knew what the events were, but I needed to go farther, to see what kind of people they were. Conrad Grebel, Felix Manz and George Blaurock were very important figures in our Anabaptist history, but what were they like as people? What sort of spiritual lives did they have? What could they teach me about my faith?

One thing I really wanted to high-

you were young once, too. My parents told me that a few times as well, but I'm not sure if I ever believed it. It only came a few years after I moved out of my parents' home that I learned I can benefit from the experiences of my parents and grandparents. In the same way, when we realize that these reformers were young as well, we—as young adults—can identify with them a little better. When I think that, at 26, Felix Manz was in prison for being baptized,

Blaurock had grown up in the church. In their university studies, they had learned about the Bible, including how to read it in its original languages. When they returned to their communities, they

Many young adults today feel like they cannot make meaningful contributions to the church, but that is not true—and it never has been.

light was that these people were young. Conrad Grebel and Felix Manz both died before they were 28, and George Blaurock was in his early 30s during his time in Zurich. Even Martin Luther was in his early 30s when he started to rebel.

Many young adults today feel like they cannot make meaningful contributions to the church, but that is not true—and it never has been.

How many of you older folks have ever told your children or grandchildren that

my problems seem a little easier to deal with.

The Reformation brought about fundamental changes to the way the church operated, and the movement was mostly fuelled by young adults who refused to keep their convictions to themselves. Grebel, Manz and

Scene from The Shadows of Grossmünster: Felix Manz awaits his death sentence: death by drowning.



realized they could use what they had learned to help the church, and they were excited about it.

Because of their youth, people refused to take them seriously. Because they hadn't been properly given any church authority, a lot of people figured they didn't know what they were talking about. But they knew. If those young people could be so confident, so could I. If they could make their faith vitally important to them, so can young adults in our time. If we are going to hold up those young adults as our heroes, then we need to give today's young adults more credibility.

Differing times, same faith

In many ways, their time was different from ours. We have a higher standard of living, we know more about what is going on in our world, and we no longer live in a world that is dominated by a corrupt church. Some would argue that we think differently because we've experienced different things. However, we can easily find a number of similarities that may help us to see a little better how their minds and their world worked.

In those days, the gap between the rich and poor was growing. They lived at a time when increasing communication technology (the invention of the printing press) added to the moral confusion of society. They struggled in the shadow of institutions, governments and the church, which were hesitant to make necessary

changes. Aren't those things we struggle with as well?

A lot of people today see hurricanes, floods, droughts, starvation and disease, along with the wars and rumours of wars that fill our newspapers, as signs that the end is near. Jack van Impe has been on TV for more than 40 years saying that the end of the world is upon us.

Life in 16th century Europe, however, gave people even more reason to believe that the end was upon them.

Life in 16th century Europe, however, gave people even more reason to believe that the end was upon them. A number of plagues had swept across Europe, killings millions of people. A new and emerging form of economics caused poverty and starvation for a large number of working-class people. An Islamic army was attacking from the East, and nobody knew how strong they were or how much damage they would do.

Referring to the Scriptures, Christian leaders at that time looked at the events of their day and could very easily identify the Four Horsemen of the Apocalypse. Almost all Christians at that time, including our spiritual ancestors, believed that the end of all things was imminent.

This belief in impending danger did not cause them to relax and wait happily to be "raptured" into heaven. In fact, it meant the very opposite. The clock was

ticking for them, and they wanted to make sure that they were right with God. They thought the world would end in the blink of an eye, in their lifetimes. There was no time to relax. They needed to ready themselves and the world around them to prepare for the return of Christ.

They were in a constant state of readiness. Are we? No matter how you

interpret the end-times prophecies of the Bible, God has called us to be ready. Do you think you have time to fix your relationship with God, with others and with creation somewhere down the road? We don't have time! We need to make things right, now.

Rejecting old ideas

For centuries, church leaders had said that the common people were not capable of reading the Bible on their own. The Reformers rejected this idea, and they made sure that the Scriptures were available to all people. They did this because, in their reading of the Scriptures, they found a liberating and life-giving message.

All their lives they were taught that forgiveness came through the priests and that connection with God could only be achieved through church rituals. Looking at the teachings of Jesus, and the actions of his followers, they knew that things were supposed to be different.

It's important to recognize that these weren't angry people who looked up Bible verses to back up their opinions. These Reformers were frustrated with what was happening in their churches, so they looked to the Bible to see if a model existed that they could follow.

Baptism was a ritual of the church, but the government was a part of it, too. Not only did the parents have to pay the priest to perform it, baptisms were how state authorities



Scene from The Shadows of Grossmünster: Martin Luther prepares to nail his 95 Theses to the church door, surprising the monks.

recorded the births of children for citizenship and taxation purposes.

People like Felix Manz felt that this had become an empty ritual, and so they turned to the Scriptures, looking for any kind of support for it. When they looked to the Bible, they found stories like the one about Philip. While Philip was walking down the road, he was called by God

They used what the Bible said to attack the injustices of their society, but also to cut out the parts of their own lives that needed correcting.

to run alongside a carriage that was passing by. The man inside was an Ethiopian eunuch. Some would have considered this man unclean, but Philip talked freely with him. The eunuch was reading from the Jewish Scriptures and asked if Philip could help explain what he was reading. Through his studying and this conversation, the eunuch comes to understand the good news about Jesus and, when he does, he asks Philip if he can be baptized.

This was the model of baptism that our forebears found in the Bible. People would come to faith and they would ask for, and be given, baptism. The Anabaptists took from this a sense of timing and order that they thought was important, but they also saw people who took ownership of their baptism and were committed to living it out.

Their initial baptisms having lost all meaning for them, they needed to find a way to take their baptism seriously. For them, rebaptism was the solution. Through baptism, we leave behind our sinful ways and enter into a committed relationship with Jesus; we stop working for, and thinking only of, ourselves; we promise to work within the body of Christ, which is the church; and we strive to build up the kingdom of God.

Biblical fidelity

The Bible gave these Reformers a model by which they wanted to build up the church, but they also viewed it as a double-edged sword. They used what the Bible said to attack the injustices of their society, but also to cut out the parts of their own lives that needed correcting.

For them, the Christian life required total submission to God's law and something that they called *gelassenheit*, total yieldedness to God's will. And they believed that God's law and God's will for humanity were revealed to them in the Bible. The Bible



Scene from The Shadows of Grossmünster: Cast members sing the final song, "Hymn of Hope."

also provided comfort to them, in both good times and bad.

I wrote a scene in the musical where Blaurock, Manz and Grebel escape from prison. In that scene they sing about celebrating their freedom. The final verse of that song is taken from the passage from the book of Psalms. There is some intended irony listening to three men who were prisoners sing these words, especially since they were thrown in prison in the first place for breaking the laws of the church:

*We praise our Lord God with the Psalmist/
For a love that's unfailing which God
promised.*

*Lord, don't take your truth from what we
say/
We will answer the ones who mock our
way/
We'll obey your law for the rest of our days.
To your commandments we lift our hands/
We will meditate on your statutes, all
your commands.
We seek your precepts and follow them/
We'll speak before kings quite unashamed/
We walk in freedom until your kingdom
comes. ♫*

/// For discussion

1. Will Loewen points out that early Anabaptists were young adults. Do young adults feel they make a meaningful contribution to the church? Are young adults today apt to be radicals, looking for change? What things might radicals want to change today to make the church and faith more meaningful?
2. Loewen wrote a musical play to remind us of Anabaptist history. Is this an effective way to engage us in what our spiritual ancestors faced? What other art forms have you seen used, or can you imagine, that can engage us in thinking about our faith?
3. In the 16th century, people lived in fear that the end was near, says Loewen. Why might we be more complacent and less concerned about end times? How does our society respond to natural disasters or global warming? Should we be putting more emphasis on the need to be ready?
4. Early Anabaptists didn't use the Bible to back up their opinions, but looked in the Bible for a new model for baptism and to find God's will. How do we use the Bible? Does baptism today carry the same meaning as it did for the Anabaptists? Do Mennonites still try to live in total submission to God's will? Can you think of some examples?

VIEWPOINTS

/// Readers write

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

Please send letters to be considered for publication to letters@canadianmennonite.org or by postal mail or fax, marked "Attn: Letter to the Editor" (our address is on page 3). Letters should include the author's contact information and mailing address. Letters are edited for length, style and adherence to editorial guidelines.

✉ What's in a name? A lot if it's Funk!

RE: "A GRAND slam in the Mennonite Game" letter, July 7, page 7.

As a person from a Pennsylvania Swiss Mennonite background living in western Canada and surrounded by Mennonites of Russian background, it's very difficult for me to play "the Mennonite Game."

So I got to thinking about Mennonite names. Are there any of the same names found in both Russian and Swiss communities? The only one I could come up with was Funk.

John F. Funk is regarded as the outstanding leader of the (old) Mennonite Church in the 19th century, according to the *Mennonite Encyclopedia*. In 1864, Funk started publishing *The Herald of Truth* and *Herold Der Wahrheit* from his Mennonite Publishing Company.

While in Chicago, Funk met D. L. Moody, who influenced his progressive ideas about Sunday school, evangelism and religious publication. Funk later moved his printing business to Elkhart, Ind., where he attracted many younger, progressive-minded men and helped to make Elkhart a centre for mission activities, education and publishing. Funk played a major role in assisting Russian Mennonites to immigrate to the Midwest U.S. and Canada.

A lesser-well-known Christian Funk of several generations earlier was a bishop in the Franconia Mennonite Conference of Eastern Pennsylvania. He was an able leader with very decided views. During the time of the American Revolutionary War, Christian Funk opposed other Mennonite bishops over the legitimacy of the new Colonial Congress government. Three other groups joined him to form what was known as "the Funkites" and later became attached to

a splinter group called the Reformed Mennonites.

Another Funk who contributed much to the church was Joseph Funk of the Shenandoah Valley of Virginia. His community became known as Singers Glen! In 1832, he published *The Harmonia Sacra* hymnal that contained "Praise God From Whom" (No. 606)!

The Funks of the Russian Mennonite variety may have contributed much to our peoplehood, I don't know. The only one I personally know is another John Funk, who lives here in our valley and has been active in Christian Peacemaker Teams, having courageously spent time as a witness in Palestine.

Are the two Funk lineages related? I have heard that they both possibly sprang from a South German background. Someone else can maybe fill in the blanks.

—TED WALTER, PEACHLAND, B.C.

✉ Letter writer should also submit to 'the authority of Scripture'

RE: "DON'T PLACE the environment above human beings" letter, Aug. 18, page 9.

Kevin Schroeder should be commended for his emphasis on the importance of "submitting to the authority of Scripture" and that "[w]e should not claim Scripture says something it does not." However, he makes numerous assumptions and assertions, but chooses not to base them on "a single line of Scripture."

The assertion that God created the planet for the individual human opens the door to owning and then using it as one pleases. It reminds me of a scene from a Dostoevsky novel on a Moscow street, in which a man is mercilessly beating his emaciated horse. Pedestrians intervene. His reply: "I own it, it is mine. So I can do with it what I want."

When Wesley preached Christ in the English countryside, and people experienced "being born again," even his established church detractors said that when people were converted, their wives, families, cattle and their land were treated better. This was, as in St. Paul's words, how "to own Jesus as Lord of all."

Biblically speaking, the human is not a pinnacled potentate. All of creation—not only the human—lives and has its being under the joyful provenance of God's creation. Contrary to Schroeder's view, we are but grateful, humble stewards of a wondrous creation.

Without a spiritual and moral perspective, there's little distance between use and abuse. Schroeder should express his thankfulness for oil to the impoverished Nigerian farmers and fishermen whose land and water have been destroyed by oil leaks and heedless discharge!

JACK DUECK, WATERLOO, ONT.

✉ Ethical scientific methods needed to save the environment

LATELY, MENNONITE MAGAZINES—AND even scholarly journals—have featured articles on the environment and looking after creation as an important part of our human relationship with God and the earth. Exhortations to improve our attitudes and actions, and lyrical praises of nature's wonders, are common. Accurate information on the actual state of the environment is less common.

As a first step in addressing environmental problems, an attitude shift is essential, but the need is too urgent to wait for cultural change before initiating actions. Putting our good intentions into practice demands reliable information, and here is where science is useful.

One example that applies to Mennonite (and other) farmers, industrialists, colonists and field workers

providing advice to disadvantaged people is the concept of “tipping points,” introduced to *Canadian Mennonite* readers by Paul Fieguth in the March 3 issue. Environmental scientists and managers call these tipping points “thresholds.”

Disturbance thresholds are important in all systems, including ecological ones. Ecosystems function via interconnections, meaning that an impact on one part of a system affects all other parts. The more diverse the system, the higher its disturbance threshold, so if one part of a system is knocked out, other parts take over, often unpredictably. Single crop ecosystems and genetically uniform plants and animals, for example, lack the diversity needed to be resistant to persistent disturbance.

Environmentally concerned people tell us we should treat the environment with care, avoiding excesses. Ecological science backs them up, and we know enough to be careful. Near my home, for example, the

FROM OUR LEADERS

Behind the troops

ED JANZEN

I have a friend who has a bumper sticker on his car that says, “If you're not behind our troops, try getting in front of them.”

This slogan is a rather clever piece of advertising. If it's meant to be taken literally, then of course I'm behind the troops because I'm certainly not in Afghanistan in front of them. If it's meant to be taken figuratively, then I feel certain I'm in front of them; in fact, I'm way ahead of them, since I have a theology and a philosophy that goes well beyond physical force in resolving conflicts.

Advertising is an integral part of our society. If we can't avoid them, we try to ignore them. When ads pop up on the Internet, we get used to this and try to block them. On television, we change channels. On e-mail, we filter them out. On the other hand, when we are looking for a new pair of shoes or a new computer, we scan the ads to see what is available

or where the best deals might be found.

But it's hard to detect the subtleties that marketers employ. Take military ads. I have seen more and more of these lately, and they focus primarily on several things that have little to do with the purpose of the military; they promise careers, an education or travel. They don't seem to mention shooting others or bombing villages. “Let the buyer beware” applies here. It may be obvious that the main



Take military ads. . . . They don't seem to mention shooting others or bombing villages.

task of the military is to control others by physical force, so if people are going to join the armed forces they should know that is what they are going to do.

If that is the case, then why do we have so many deserters? When we had a prayer vigil at this year's assembly for American deserters Corey Glass and Robin Long, I asked myself why these

people would have enlisted in the first place.

We know that the military recruits in places where likely applicants are vulnerable—in places of high unemployment, and among the young, who are likely to be more inexperienced. These people may be more desperate, or more easily taken in by the lure of the promises in the ads. It wasn't until he was in Iraq that Glass learned of the atrocities being committed, at which point he refused to participate in them any longer.

When the Iraq war first began, I was amazed how many people in Mennonite churches supported it. We learned later what was really going on there and how deceptive all the talk of weapons of mass

destruction was, and how sophisticated the media of the war machine really was. Glass and Long weren't the only ones taken in by subtle advertising.

Ed Janzen from Abbotsford, B.C., is chair of the Mennonite Church Canada Support Services Council and a member of the MC Canada General Board.

threshold in Canada's northern forest at which large herbivores begin to irreversibly decrease in numbers occurs when about half of a given area is cleared of trees. Ecologists have shown that when 90 percent of a natural area is destroyed, there will be at least a 50 percent loss of animal diversity. Science may help us to exploit ecosystems with ever-increasing efficiency, but it also provides decision-making tools to ensure sustainability.

Some environmentalists argue that science is the cause of our environmental problems, and that the answer is to seek a change in our basic environmental

ethic. Some Christians argue that all scientific methodology used to identify and solve environmental problems should be tested against biblical principles, to ensure that what is done is ethically sound. Good. Then let's do the same for industry, agriculture and pesticides.

Science has indeed wrought environmental and military evils in the world, but there also can be no doubt that ethical science is needed to help relieve us of the mess we have created in creation.

HENRY EPP, CALGARY, ALTA.

FAMILY TIES

Let's party!

MELISSA MILLER

From my mother I learned the value of celebrating parties. With her eight children, she faithfully observed the same birthday ritual. As the day drew near, she asked each child, "What kind of meal would you like on your birthday? And what kind of cake?"

Then she lovingly fulfilled the order, whether it was for hamburger or fries or Swiss steak, for cakes with baseball themes or cakes like princesses. This was no small feat, especially during her four sons' birthdays, which all occurred within 10 days in June and July. My mother's gift let her children know that each one mattered and that each one was special and unique.

She probably is responsible for sowing the seeds that led to a great party I had this summer. For people born in 1954, like me, this year represents a special milestone. Our age—54—matches the year in which we began life. That seemed reason enough to me to plan a special party. A second motivation involved welcoming my husband home from Uganda, where he'd spent much of the year on a short-term peace research assignment with Mennonite Central Committee. In truth, I don't need much of a reason to party, but these two reasons, a special birthday and a special homecoming, called for a special party.

And was it ever wonderful! Marilyn Houser Hamm, our friend and superb church musician, agreed to lead a hymn sing. Musicians from our church, Springstein Mennonite, supported the singing with guitars, violin, mandolin and piano. A couple of other friends added percussion. And dozens of friends rounded out the event by filling the church pews and singing their hearts out. It was rousing and satisfying. Marilyn led us in the most awesome birthday song, the second half of No. 118 in *Hymnal: A Worship Book* (formerly No. 606), using the words, "Happy birthday, happy birthday, happy birthday to you."

Afterwards, we visited over cake and



Any social group is strengthened and made healthier by celebrating frequently and well.

coffee, with warm smiles and delighted laughter. It was one of the best days of my life.

Celebrations make life better. They're occasions to take stock, give thanks, mark what is special, but especially to join with others in affirmation, affection and laughter. Any social group is strengthened and made healthier by celebrating frequently and well. That's true whether it's a family, church or

even just a group of two, like a married couple or a pair of siblings. When we take note of life's accomplishments, whether they're little ones like baby's first steps, or big ones like completing a high school degree or 50 years of marriage, we allow ourselves to savour what brings us pleasure—growth, succeeding at a goal, overcoming adversity. When we celebrate with others, our happiness expands. We enjoy their achievements; their presence at our celebrations adds meaning and depth.

In the Christian church, we celebrate the Lord's Supper. What does it mean that we celebrate this most holy of services? Although our services of communion are often sombre, on some occasions we joyfully share the bread and cup. This may be especially true when communion occurs with baptisms, or at weddings, as is the practice of some churches.

Perhaps our celebration of communion or birthdays are ways of glimpsing one

part of God, the God who lives as Three-in-One, a lively intermingling of delight and mutual playfulness, a God who made us to be in happy relation with each other. Another good reason to party!

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

Pontius' Puddle



GOD, MONEY AND ME

Gratitude is humbling

DARREN PRIES-KLASSEN

Don't you love those "eureka" moments? The moments when something happens that makes you jump for joy or do one of those hockey fist-pump things. Let me tell you my latest one.

I am the father of two teenage daughters. This means they are smart and I am not. (I am told I will grow out of it). As parents, my wife and I have tried to raise them as best we can and in a way that God would approve of. This includes nurturing a spirit of generosity. When our children were young, we gave them an allowance and helped them divide it into three piles, one for sharing, one for saving and the other for spending.

Now our oldest is in her senior year of high school and working part-time. The allowance is gone and the road to self-sufficiency has begun. The decisions she makes with her paycheques are hers to make. My wife and I have very little say in the matter anymore.

A few Sundays ago, my oldest sat beside me in church. Normally she sits with her friends, but they were at the youth

retreat and she was scheduled to work that weekend. When the offering plate was passed that morning, she opened her wallet and made a gift.

That was it. My "eureka" moment! She had learned generosity. All those years of allowances and dividing it into three little piles had paid off. My job was done and I had been successful in teaching generosity. Mission accomplished. In retrospect, I was more than a little smug in what I



My job was done and I had been successful in teaching generosity. Mission accomplished.

thought I had accomplished.

Not long afterwards, while reading *It All Goes Back in the Box*, a great little devotional guidebook to life by John Ortberg, I stumbled upon a line that ended my prideful feelings very quickly. "Gratitude is always an act of humility," he wrote. Hmmm.

I was very grateful that my daughter had made an offering on her own accord. Perhaps she had done so humbly, but I was anything but humbled by it. I had taken the credit for her generosity. As I

thought about what I was reading, I remembered something else I once read by Christian educator Richard Foster: "Faith is not taught, it is caught." In other words, we can't make someone have faith, we can only model it in the hope that they will come to embrace it as their own.

In an ironic twist, I may have felt my daughter had learned the joy of generosity, but it turns out I had something to learn. It wasn't my teaching on allowances and sharing that brought my daughter to this point, although I like to think it helped. Ultimately, God had been at work in her life and my job was to ex-

press my own gratitude—humbly, I might add—for what God had done, rather than feel pride in my parenting ability.

I can't wait until I am as smart as my kids!

Darren Pries-Klassen is a stewardship consultant at the Niagara, Ont., office of Mennonite Foundation of Canada (MFC). For stewardship education and estate and charitable gift planning, contact your nearest MFC office or visit mennofoundation.ca.

/// Milestones

Births/Adoptions

Gerbrandt—Levi Benjamin (b. Feb. 26, 2008), to Charity and Ryan Gerbrandt, Pembina Mennonite, Morden, Man.

Harder—Jody (b. July 26, 2008), to Bertha and Waldemar Harder, Steinbach (Man.) Mennonite.

Marsh-Lansard—Sigourney Grace (b. June 9, 2008), to Marcel and Carmen Marsh-Lansard, Valleyview Mennonite, London, Ont.

Monfils—Nevaeh Ann (b. Aug. 30, 2008), to Mike and Colleen (Epp) Monfils, St. Catharines (Ont.) United Mennonite.

Roth—Nathaniel Eli Iutzi (b. May 23, 2008), to Ryan and Sara Roth, Steinmann Mennonite, Baden, Ont.

Siemens—Brody Tobias Jacob (b. July 16, 2008), to Brett Siemens and Natalie Wiebe, Steinbach (Man.) Mennonite.

Siemens—Sebastian David (Aug. 22, 2008), to Asunta and Tony Siemens, Mount Royal Mennonite, Saskatoon, Sask., in Altona, Man.

Toupin—Brady Real (b. Sept. 4, 2008), to Gary and Debbie (Friesen) Toupin, Faith Mennonite, Leamington, Ont.

Wiebe—Alexis Janae (b. Aug. 1, 2008), to Tim and Corissa Wiebe, Winkler (Man.) Bergthaler Mennonite.

Wiebe—Jasmyn Hope (b. July 9, 2008), to Bernie and Lisa Wiebe, Steinbach (Man.) Mennonite.

Wiebe—Katie Alyssa (b. Aug. 18, 2008), to Delmer and Wendy Wiebe, Steinbach (Man.) Mennonite.

Wieler—Patrick Norm (b. Aug. 8, 2008), to Norman and Margita Wieler, Steinbach (Man.) Mennonite.

Wood—Jesse Henry Hubert (b. Sept. 3, 2008), to Dana and Ryan Wood, Eigenheim Mennonite, Rosthern, Sask.

Baptisms

Angie Loewen, Rachel Garland, Sarah Garland—Bergthal Mennonite, Didsbury, Alta., Aug. 24, 2008.

Candace Kroeker, Cassandra Wiens, Camellia Fawn Thiessen—Faith Mennonite, Leamington, Ont., Aug. 17, 2008.

Michael Newark, Shaeron Newark—Wellesley (Ont.) Mennonite, Aug. 10, 2008.

/// Clarifications

“Back from the brink,” May 12, page 27, was written by Gerhard Neufeld but was not submitted by him and he did not know it was going to be published. “Challenge at the crossroads: Summoned and sent,” Sept. 1, page 4, was only an excerpt of Tom Yoder Neufeld’s sermon preached this summer at the People’s Summit in Winnipeg; a complete MP3 version is available at mennonitechurch.ca. *Canadian Mennonite* regrets any confusion caused to the authors.

Marriages

Baron/Kelso—Daniel Baron and Megan Kelso (Pembina Mennonite Fellowship, Morden, Man.), at West End Christian Community Church, Winnipeg, Aug. 30, 2008.

Beach/Goertz—Stephanie Beach and Matthew Goertz, at Waterloo-Kitchener United Mennonite, Waterloo, Ont., Aug. 16, 2008.

Carlson/Paetkau—Tyler Carlson and Angie Paetkau, Fort Garry Mennonite, Winnipeg, Aug. 1, 2008.

Enns/Perkins—James Enns and Kim Perkins, at Waterloo-Kitchener United Mennonite, Waterloo, Ont., Aug. 9, 2008.

Harms/Schorr—Kristin Harms (First Mennonite, Calgary, Alta.) and Jonathan Schorr, at Centre Street Church, Calgary, Aug. 1, 2008.

Heinrichs/Srigley—Ben Heinrichs and Mandy Srigley, at Faith Mennonite, Leamington, Ont., Sept. 6, 2008.

Martens/Peters—Krissi Martens and Elroy Peters, at Steinbach (Man.) Mennonite, Aug. 8, 2008.

Pauls/Wei—Heidi Pauls (Waterloo-Kitchener United Mennonite, Waterloo, Ont.) and Jim (Cheng Kuan) Wei, at Waterloo-Kitchener United Mennonite, Aug. 23, 2008.

Sawatzky/Webber—Nicole Sawatzky and Jonathan Webber, Winkler (Man.) Bergthaler Mennonite, in Manitou, Man., Aug. 16, 2008.

Deaths

Fast—Bernhard (Ben), 97 (b. Oct. 5, 1910; d. Sept. 7, 2008), Nutana Park Mennonite, Saskatoon, Sask.

Funk—Rudy, 64 (d. Aug. 27, 2008), Winkler (Man.) Bergthaler Mennonite.

Neufeld—Doug, 56 (b. March 5, 1952; d. Aug. 20, 2008), First Mennonite, Calgary, Alta.

Reimer—Heinz, 81 (b. Oct. 29, 1926; d. Aug. 15, 2008), Waterloo-Kitchener United Mennonite, Waterloo, Ont.

Rogowski—Hildegard, 98 (b. Dec. 13, 1909; d. Aug. 20, 2008), First Mennonite, Calgary, Alta.

Schweitzer—Erle, 69 (b. July 9, 1939; d. Aug. 31, 2008), Erb Street Mennonite, Waterloo, Ont.

Shantz—Ion, 81 (b. Dec. 18, 1926; d. Sept. 3, 2008), Shantz Mennonite, Baden, Ont.

Thiessen—Henry Peter, 83 (d. Aug. 25, 2008), Sargent Mennonite, Winnipeg.

Wall—Fred, 91 (d. Aug. 8, 2008), Winkler (Man.) Bergthaler Mennonite.

Wiebe—Horst, 94 (b. April 3, 1914; d. Aug. 19, 2008), First Mennonite, Calgary, Alta.

Wiebe—Isaac (Ike), 73 (b. Oct. 18, 1934; d. June 5, 2008), Bergthal Mennonite, Didsbury, Alta.

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

GOD AT WORK IN THE CHURCH

'Ground blessing' at Camp Squeah

Dirt saved for planting trees at site of future retreat buildings

BY AMY DUECKMAN

B.C. Correspondent
HOPE, B.C.

The ground at Camp Squeah was already broken, but it was officially blessed on Sept. 7 for two new lodging and retreat centres now underway.

PHOTO BY AMY DUECKMAN



Erwin Cornelson, left, Dan Friesen, Helmut Penner and Jake Redekop invoke God's blessing at the site of the future Fraser Lodge at Camp Squeah. Overturned dirt in the wheelbarrow in the foreground will be saved and mixed with water from Emory Creek and the Fraser River to plant new trees beside the two new lodges.

About 150 people gathered for the "ground blessing" ceremony that began with a slideshow, prayer and litany in the lodge. Helmut Penner, camp committee chair, spoke of the founding of Camp Squeah that began with a vision for a B.C. Mennonite church camp for youths some 46 years ago and now continues with the construction of these new adult-friendly accommodations.

The two new lodges will include rooms with motel-style, self-contained bathrooms and meeting rooms suitable for smaller retreat gatherings. They will be named Emory and Fraser after the two bodies of water adjoining Camp Squeah.

"You're the community of faith, you're the community of support, you're the community of prayer," Penner told the members of various MC B.C. churches who had come for the occasion. "God has worked through the community of faith to bring us to where we are today."

Following the short service indoors, the group moved outside to where trees had been felled and ground cleared in preparation for the building projects. At the future site of Emory Lodge, camp director Rob Tiessen, MC B.C. chair Gerd Bartel and Friends of Squeah committee member Peter Redekop took shovels in hand to turn over the first soil. Long-time pastor Jake Tilitzky then offered a dedicatory prayer.

A short distance away at the site of

PHOTO BY AMY DUECKMAN



Camp Squeah director Rob Tiessen, left, and MC B.C. moderator Gerd Bartel turn over symbolic shovelfuls of dirt at the Squeah ground blessing ceremony.

Fraser Lodge, sod-turning participants included site manager Dan Friesen, Helmut Penner, and Jake Redekop of the Friends of Squeah. The prayer was offered by another B.C. senior Mennonite pastor, Erwin Cornelson.

According to Tiessen, the dirt shovelled from both sites was saved in a wheelbarrow to be mixed with river water for the planting of a tree by each of the new buildings once the project is completed. "We will bring water from Emory Creek and the Fraser River . . . to help symbolically christen the new buildings," he said.

Framing forms for footings and foundation began Sept. 10. Estimated completion for the buildings is uncertain, but Tiessen is optimistic it will happen by spring or early summer of 2009. ❧

/// Briefly noted

AMBS president announces resignation effective next summer

ELKHART, IND.—Nelson Kraybill, president of Associated Mennonite Biblical Seminary (AMBS), has announced his intent to step down as president of the seminary in the summer of 2009. Kraybill hopes to move on to another assignment, although he has no specific plans at this time. Kraybill has served as president of AMBS since January 1997. "The past 12 years for me at AMBS have been hard-working, rich and rewarding," he says. "There is no negative factor that has precipitated my decision for vocational change. I believe AMBS is on a trajectory of productive partnership with the church and of stable or growing enrollment with the kind of students the church needs." Kraybill served as director of the London (England) Mennonite Centre for six years immediately before coming to AMBS. He earned a Ph.D. from Union Theological Seminary, Richmond, Va., in 1992, and has written and spoken extensively on two primary areas of study: the early church and the Book of Revelation. The AMBS board will establish a timetable and process for a presidential search when it meets in mid-October.

—Associated Mennonite Biblical Seminary Release



Kraybill

Building communion

MWC Executive Committee meetings also focus on the 2009 assembly, strengthening international relations

BY FERNE BURKHARDT

Mennonite World Conference Release
MANILA, PHILIPPINES

Building global communion, the 2009 assembly in Paraguay, strengthening relations with Asian and African continental church bodies, and hearing reports from the worldwide church were key themes at this summer's Mennonite World Conference (MWC) Executive Committee meetings, held in the Philippines for the first time. The Integrated Mennonite Church of the Philippines hosted the event.

A significant action at this meeting was to move ahead on forming commissions to advise and serve the General Council and member churches. Conversations over several years between the Global Mission Fellowship (GMF) and MWC aim to culminate in Paraguay in 2009, with GMF and the General Council Mission Commission joining to form one body. The Executive Committee expressed its support for a proposal that would involve the GMF chair also serving as mission commission chair. Mennonite Church Canada Witness executive secretary Janet Plenert currently serves as GMF chair. The commissions, each having specific tasks, will work closely together and with the General Council to promote unity and the concept of a holistic gospel, rather than compartmentalization. The image of a heart as one unit with four chambers illustrated how the commissions will function.

Ray Brubacher, international coordinator for Assembly 15, which will be held in Asunción, Paraguay, next summer, reported that more than 130 people have already registered while nearly 700 have signed on for tours.

Alongside "Assembly Gathered," group meetings being planned include the second Global Youth Summit, a Latin American Women Theologians gathering, a Business and Faith consultation convened jointly by Mennonite Economic Development Associates and MWC, and a gathering of representatives from Anabaptist-related theological schools around the world.

Reports of other successful efforts at building global communion came from Zimbabwe, Congo, Colombia and Asia. In response to a plea from the Colombian Mennonite Church, the Executive Committee affirmed its support for the various peace initiatives of MWC member churches in Colombia. Among the plans are efforts to foster conversation between the military and several guerrilla groups.

Many of MWC's member churches are widely separated, both geographically and historically, so the organization is working towards building stronger relationships and facilitating better cooperation among churches within the same continental region, first in Asia and Africa.

Several Asia Mennonite Conference leaders came to the meetings in the Philippines, bringing with them a proposal drafted by the leaders and the MWC general secretary, to have the conference and MWC's Asia Caucus integrate. The MWC Executive Committee approved the draft proposal and a final document will go to conference and then to the MWC General

Council for approval in Paraguay in 2009.

Representatives from Africa also brought a proposal concerning future relationships among Mennonites and Brethren in Christ in Africa and with MWC. No new structure is envisioned, but the proposal defines roles, organization and activity. The Africa Caucus will work with MWC to determine the shape of MWC's presence in, and for, Africa.

In other business, treasurer Paul Quiring reported that, as of June 30, unrestricted funds were ahead of the budget and that both net assets and member church contributions had increased. However, Quiring predicted financial challenges ahead. "In the short-term, we are okay," he noted, "but MWC needs to do some aggressive [financial] planning."

This year's meeting immediately followed a two-day Mennonite Central Committee international summit, deliberately set in Manila so MWC could be a major participant. It was the first of a series of consultations MCC will conduct around the world in coming months to discern its future vision, priorities and structure.

Arli Klassen, MCC's new executive director, participated in the entire week of MWC meetings. Discussions between MWC and Klassen and other senior MCC staff and board chairs, who attended part-time, strengthened the existing link between MWC and MCC. ☿

PHOTO COURTESY OF MARCIA TOEWS



Women enjoy a relaxing game of Scrabble at the Alberta Women in Mission retreat earlier this year at Camp Valaqua. Other activities that fit the theme of "Relax, Refresh, Renew" were Bible studies, communion, a memorial service, nature walks, guided meditation, massage chairs, foot baths/massages, jigsaw puzzles, good conversation and lots of good food.

MC Eastern Canada pastoral transitions

BY CANADIAN MENNONITE STAFF
EASTERN CANADA

As is the case every year, Mennonite Church Eastern Canada is experiencing a number of pastoral changes this fall.

East Zorra Mennonite in Tavistock, Ont., said goodbye to its transition team of Gord Alton, Jane Kuepfer and Dave Rogalsky in preparation for the Sept. 1 start of Ray Martin and Tanya Dyck Steinmann in a team ministry.

Alton is moving to join the team at Erb St. Mennonite in Waterloo, Ont., as the associate with responsibilities for education, including youths and young adults, and peace and justice.

Floradale (Ont.) Mennonite is welcoming Kendra Whitfield Ellis as an associate pastor with responsibility for youth and young adult ministry; the position was vacated by Stefan Cherry, who is planting a bilingual church in Ottawa.

Ottawa Mennonite is expecting Craig Neufeld to begin as youth pastor.

Poole Mennonite in Milverton, Ont., is waiting for Amanda Mustard to begin as youth pastor there.

Lisa Carr-Pries has begun a half-time position as associate pastor of Christian formation at Waterloo North Mennonite, joining Ardith Frey and Chip Bender at the Waterloo, Ont., congregation.

In a different kind of transition, Marilyn Henderson was ordained at Petitcodiac (N.B.) Mennonite Church just before she and her husband Eric leave after a two-year interim ministry there. ▮

PHOTO COURTESY OF ROCKWAY MENNONITE COLLEGIATE



Rockway Mennonite Collegiate students in Kitchener, Ont., formed a human peace sign as a visual demonstration of their commitment to work for peace in the world today; the photo was taken on the seventh anniversary of the 9/11 attacks on New York and Washington, D.C. The event was filmed by Matthew Bailey-Dick of Mennonite Central Committee Ontario for inclusion in a future YouTube video project.

/// Briefly noted

Aboriginal curriculum resource now available to churches

WINNIPEG—"Reaching up to God our Creator," a new study curriculum produced by MC Canada's Native Ministry, is available for congregational loan from Mennonite Church Manitoba. This curriculum is designed for children, youths and adults, and includes a teacher's guide as well as artwork by aboriginal artists. This resource box highlights the common ground between Aboriginal sacred teachings and the Bible, in the hope of fostering respect and understanding among aboriginal and non-aboriginal communities. To borrow this resource, call MC Manitoba at 204-896-1616.

—MC Manitoba Release

Associate pastor ordained at W-K United Mennonite Church

WATERLOO, ONT.—About 70 people gathered at Waterloo-Kitchener United Mennonite Church on June 15 as associate pastor Jean Lehn-Epp was ordained. Interim pastor Nancy Brubaker Bauman led the service, and Muriel Bechtel, MC Eastern Canada conference minister, performed the ordination and accompanying litany. Gary and Lydia Harder brought the meditation, "Walking Barefoot: A Pastoral Journey," with references to God's calling of Moses and Samuel, and his affirming of Jesus following his baptism. Lehn-Epp was affirmed in her ministry by a group of church leaders. Before coming to W-K United Mennonite, Lehn-Epp was involved in ministry to youths and families in Mississauga.

—BY BERNARD STOBBE

More than a 'visiting chamber'

Visual artist attempts to introduce reverence and awe to Bethel Mennonite sanctuary

STORY AND PHOTOS BY EVELYN REMPEL PETKAU

Manitoba Correspondent

WINNIPEG

A sanctuary that buzzes with noisy visiting on a Sunday morning has always bothered Alvin Pauls. When he was much younger, he recalls the quiet respect there was for those who used the time before worship to pray and quietly prepare in the sanctuary.

"I remember people sitting in the pew with their Bibles in the stillness of the sanctuary praying and reading while others quietly entered and did the same," says Pauls, a visual artist.

So when he was asked by Bethel Mennonite Church to design and create stained glass windows for the sanctuary, reverence and awe were what he sought to create.

But inspiration didn't come easy for Pauls. "Something was missing," he says of his early attempts. But "it" came to him as he listened to the radio one day and heard how the Lord's Prayer had been engraved on a fountain.

Upon discovering that Mennonite Church Canada worships in many different languages, he had the prayer etched in each of those languages at the entrance to the sanctuary. "It shows our diversity and our acceptance, and sets the mood for worship," Pauls says of the etchings, which are featured on the back page.

Now he was prepared to work on the stained glass windows. He realized that, while the Lord's Prayer at the entrance to the sanctuary sets the mood for worship, the stained glass windows needed to inspire worshippers with the message.

Pauls used the symbolism of colour and line in the sanctuary



PHOTO COURTESY OF ALVIN PAULS



Visual artist Alvin Pauls, right, is extremely grateful for the help of volunteers from the congregation, who included Neil Heinrichs, Jake Letkemann, John Friesen, Dean Joyce, Jake Friesen, Edgar Klassen, Dave Zacharias, and Ike and Bonnie Derksen.

only when we feel them overtake us that we seek the security of the warm light of the south windows.”

Above the seven windows on both sides are three windows of soft, colourless, textured glass representing God’s love, grace and mercy.

“Our eyes are directed heavenward with the pull of the vertical lines in the lower windows,” explains Pauls.

At the front of the sanctuary, four large triangular windows form the shape of the cross, and also symbolize the four gospels.

In medieval times, stained glass was used to educate the illiterate masses, notes Pauls, explaining, “I have based my work on medieval glass, where the message is more important than realism, and combined it with modern art, where less is more and keeping things simple.”

“I hope I have helped make it more of a holy place and less of a visiting chamber,” says Pauls. ❧

windows. Strong, dark colours represent sin, while soft, warm tones are used to represent God’s grace and love. In the north windows, or the “sin windows,” the stronger colours symbolize the sin in the world. The south windows, that he calls “the God windows,” show God’s manifestation on earth.

“We are reminded that we are human and play to the attractions of the world,” he says, adding, “It is



GOD AT WORK IN THE WORLD

Churches collaborate

Three Saskatchewan congregations combine to provide refugee relief for Colombian immigrants

BY KARIN FEHDERAU
Saskatchewan Correspondent
SASKATOON, SASK.

On Aug. 13, Saskatoon became home for six internally displaced Colombians who almost didn't get the second chance they so desperately wanted.

The story began when Osler (Sask.) Mennonite Church was approached by Mennonite Central Committee (MCC). Two years before, the small-town congregation had welcomed a Colombian couple, Roberto and Amalia, into their midst. Now Roberto's extended family also needed help to get out.

"We knew the cost was prohibitive," Osler's pastor, Gordon Allaby, acknowledges. The church council met to decide whether it would agree to this request or



PHOTO COURTESY OF MENNO PENNER.

Saskatoon First Mennonite Church congregants helped renovate lodgings for Colombian immigrants that are being co-sponsored by First, Zoar Mennonite Church in Langham and Osler Mennonite Church.

to consider a second ministry opportunity. An American war deserter and the needs of his family had come to the church's attention and the congregation also wanted to support him. Council voted to stick with the local opportunity.

MCC came knocking a second time, however. Now the Canadian Embassy in Colombia was emphasizing that unless these

refugee families could obtain private sponsorship opportunities, their arrival would be further delayed. Could Osler help?

"I thought we could maybe pay half," says Jake Buhler, Osler's Refugee Committee chair.

Zoar Mennonite in Langham, Sask., had also been contacted to see if there was any interest in helping the Colombians. At first, the response was slow in coming.

Elaine Harder from MCC called to say that it would cost more than \$10,000 to keep the file open. Together, Buhler, and Gaylord Mierau from Zoar Mennonite, signed as sponsors for the refugees. It bought them much-needed time to plan the next steps.

"I felt shaky when I was signing," Mierau admits. "It was a step of faith."

His faith was rewarded. Four families from Zoar stepped forward and donated a total of \$11,000, the amount needed to keep the file open. The church also agreed to support the concept and raise more money.

In the meantime, Buhler had approached First Mennonite Church in Saskatoon in June about sponsoring a refugee family together with Osler.

All three churches had some experience in welcoming refugees and together they settled on a one-year sponsorship of the

/// Briefly noted

Small church takes on big challenge

WALDHEIM, SASK.—Zoar Mennonite in Waldheim has established an Immigrant Resettlement Committee to help bring relatives of a Colombian family the church sponsored to Canada. Instead of going through the usual sponsorship channels, the committee is using a provincial program called the Saskatchewan Immigrant Nominee Program for refugees who have a marketable skill and who are able to come to the province and be self-supporting. Various companies in labour-starved Saskatchewan are involved in the program. The small congregation must foot the bill for the five families it is hoping to relocate. Numerous fundraisers have helped, but there is more to be done. "It's an ongoing process," says committee member Lorina Janzen. "We are open to donations from others." Support from the community for the first Colombian family that came two years ago has been strong, she notes, with people freely giving much-needed household items for the family of eight. Although the government prefers that the immigrants know English before they come, it won't be a problem in this case because the construction company that will hire the newcomers already has Spanish-speaking employees on staff.

—BY KARIN FEHDERAU

immigrants.

"We weren't expecting anything to happen until the fall," says Buhler.

But suddenly things began moving quickly. The two families, a young couple and a family of four, weren't expected until fall, but Immigration Canada decided to send them sooner.

Arnie Fehderau, pastor of First Mennonite, came back from summer holidays surprised to find that the refugees were on their way.

A joyous celebration followed at First Mennonite, where about 60

people—including representatives from the three sponsoring churches—joined together for a meal following the refugees' arrival. Later, the larger Hispanic community gave glory to God for their arrival during an informal worship service at a nearby park.

"Learning English will be a top priority" for the new immigrants, says Fehderau, explaining that finding jobs for them can wait. ❧

Four families from Zoar stepped forward and donated a total of \$11,000, the amount needed to keep the file open.

New Israel/Palestine volunteer begins overseas assignment

BY AARON EPP

National Correspondent
WINNIPEG

The new Mennonite Church Canada Witness international volunteer in Israel/Palestine has begun her assignment and leaves for the Middle East in October.

"The position will be challenging," says Hinke Loewen-Rudgers, 31, who was appointed this past spring, "but I'm looking forward to it very much."

It won't be Loewen-Rudgers' first time in that area of the world. She spent a semester in Cairo as part of a Middle East studies program while earning her undergraduate degree from Eastern Mennonite University, Harrisonburg, Va. This included learning some Arabic and spending two weeks in Israel/Palestine.

This past July, Loewen-Rudgers spent

'It's amazing hospitality, considering the political context. It's almost unexpected.'
(Hinke Loewen-Rudgers)

two weeks as a co-leader on a Mennonite Mission Network service and learning tour to Israel/Palestine. She describes the experience as "very intense" because of the busy schedule, but also as a "homecoming."

"I really think it was the culture of hospitality," she says of why Israel/Palestine felt like home. "It's amazing hospitality, considering the political context. It's almost unexpected."

Goals for Loewen-Rudgers' ministry include language learning (which will be the focus of her first year), establishing ties with Palestinian and Israeli Arab Christians in day-to-day life, engaging MC Canada congregations with the realities of the context in Israel/Palestine, encouraging ministries of peace and reconciliation through connections and teaching and, finally, developing ministry opportunities to create strength in local congregations and awareness with those who come to the region to serve.

Gordon Janzen, MC Canada Witness's mission partnership facilitator for Asia and the Middle East, believes Loewen-Rudgers is well-suited for the position because of her keen interest in

the area, her openness to the possibility of serving for longer than her initial three-year term, and her willingness to learn Arabic. "Hinke is committed to the church and has a desire to work with the church in that

PHOTO COURTESY OF MC CANADA



Hinke Loewen-Rudgers heads for the Middle East next month as the new Mennonite Church Canada Witness international volunteer in Israel/Palestine.

region," Janzen says. "The fruits of relationships and ministry connections will grow slowly, so this is a long-term effort. But we're looking forward to it."

Loewen-Rudgers agrees. "As Christians, we're called to learn more about these situations and do what we can," she says of Israel/Palestine, "even if it's just walking with them in everyday life."

She holds a graduate degree in biblical and theological studies from Providence Theological Seminary, Otterburne, Man., and is a member of Grace Mennonite Church in Steinbach, Man. She formerly served as the MC Canada PrayerNet coordinator. ❧

HOW 'GREEN' IS MY WORLD?

Pilgrimage to a sacred place

BY EMILY TOEWS

Special to *Canadian Mennonite*
HAGUE, SASK.

“What does the Lord require of you?” from Micah 6 had been running around in my head. “What does the Lord require of you but to do justice, love kindness and walk humbly with your God?”

On Aug. 23, 21 bikers and walkers departed from Funk’s farm in Hague, embarking on a three-day adventure, known as the Green Trek, that would change the way that we look at, and think about, sustainability issues and our role in caring for God’s creation.

Stops at a dump, organic farms and market gardens—not to mention stepping into the centre of an earth balloon—strengthened our awareness of the impact, for good or ill, that we have on God’s creation.

At every place we visited, we planted a tree, a mark of passage for us modern-day pilgrims. Each evening after supper we gathered to hear about a practical application of what we had learned. On the

first evening we heard from Kenton Lobe, who joined us on our long bike-ride from Hague to the Rosthern Youth Farm; he spoke about global warming and food production. Nettie Wiebe talked about letter-writing and Kevin Friesen reflected on the cost of clothing, the second night. On the final day, we were blessed by a concert from Kalissa Regier and Val Wiebe at Shekinah Retreat Centre.

And after each gruelling or easy (depending on your level of bike proficiency) journey to the next learning centre, we were strengthened in body by delicious food. As much as possible, we consumed only locally grown food, found within 100 miles of where we were. This meant, of course, that we ate very well—sour cherry and Saskatoon berry pies; locally grown and milled flour made into bread, pie crusts and *vereniki* (Mennonite perogies); green beans; bison jerky and locally grown and produced farmer’s sausage.

Green Trek was more than an

adventure. It was a pilgrimage—an intentional journey to a sacred place, often with stops along the way at sacred shrines. During the three intense days of learning and biking/walking and riding horse-drawn carts, participants were blessed to have journeyed together to arrive at a holy place—a new place of understanding God’s creation.

Now when I’m asked, “What does the Lord require of you?” I can respond with a new understanding: “Why, I believe the Lord is calling me to seek justice for the earth and all that is in it [people, plants, animals, rocks and air]; to not only love, but act with kindness to, all of God’s creation; and to remind myself to be humble when I walk, bike or carpool, knowing that God is with me.” ☛

Emily Toews is pastor of North Star Mennonite Church, Drake, Sask.

Serving our Creator

*Market gardener explains
the spiritual significance
of caring for creation*

BY JOHN BARTEL

Special to *Canadian Mennonite*

Three days riding a bicycle through the countryside near the Saskatchewan River with a couple dozen companions thinking, talking, meditating, praying, playing, looking and listening on the theme of caring for creation.

One of our Green Trek activities was a visit to a market garden. We could hear the combines of nearby farmers harvesting huge fields of grain, but on the outskirts of Rosthern, Sask., was a farmer making his living on less than an acre of land, marketing his produce to neighbours and at the farmers market in Saskatoon. His most prized farm implement was a hoe, about 15 years old and just getting to

PHOTO BY KARIN FEHDERAU



The husband-and-wife biking duo of Joyce Tremmel and George Enns from Nutana Park Mennonite Church in Saskatoon get ready to head out for the day.

the point where it would slide through the soil most effectively and smoothly.

For 40 years, Eric Yoder has been tending his garden, producing bountiful crops of healthy vegetables. He has been a diligent student of his vocation and has an extensive understanding of the soil and plants he works with.

Yoder expressed a deep sense of our calling to care for creation. He told us that the Hebrew word translated as “till,” “work” or “care for” in the Genesis creation story is the same word translated as “serve” in other places in the Bible. By caring for the earth, we are serving our Creator. It is honourable and humbling work.

Green Trek was a sacred experience and I am left with the affirmation that, as God’s people, we are called to maintain and promote healthy relationships with our Creator and with all of creation—the air, water, land, plants, animals and all people.

John Bartel is a member of North Star Mennonite Church, Drake, Sask.

PHOTO BY DENISE BARTEL



Siblings Teresa and Craig Friesen take a much-needed break during their Green Trek.

Taking up the challenge

Green Trekkers told their own individual environmental efforts are not enough

BY RENATE KLASSEN

Special to *Canadian Mennonite*

Green Trek presented a variety of challenges to the participants who chose to bike or hike around the Saskatchewan Valley. There were physical challenges of travelling 85 kilometres using human- or horse-power, and of sleeping in unfamiliar surroundings on hard floors and thin mats, listening to the snores of fellow trekkers surrounding us. But more to the point were the challenges to our comfortable lifestyle and assumptions.

One such challenge came from Nettie

Wiebe, a Mennonite farmer, university professor and political activist, who presented us with a challenge that is hard to ignore and yet often uncomfortable to address.

Of all the pollution that is affecting the earth, she told us that only 15 percent is caused by individuals, while the rest is produced by corporations, companies and governments. Therefore, even if each of us were to become “pure” in our own lifestyle, making all the changes to reduce green house gases that we possibly could,

the big picture would not change much!

We must act collectively to change the direction in which our country is moving. Together, we can influence decisions that affect the welfare of our country and our world.

One way to work at this is writing letters to governments and companies that need to change their ways. Wiebe told us to address issues specifically, ask for concrete changes and not to rant on in generalities. This requires research and knowledge, but will generate responses and can influence policy direction, she said.

Is our church being called to work together to care for our earth? How is your congregation taking up this challenge?

Renate Klassen is MC Saskatchewan’s moderator.

War report

Peacebuilders Community Inc. works to reduce violence in decades-long land dispute

BY DEBORAH FROESE
Mennonite Church Canada Release
MINDANAO, PHILIPPINES

Ongoing conflict in Mindanao escalated into war in early August after the Philippines' Supreme Court issued a

temporary restraining order prohibiting the official signing of a territorial agreement between the government and the Moro Islamic Liberation Front.

Issues of land distribution in the Philippines between the indigenous Bangsamoro People—from whom the rebel Islamic group arose—and migrants to Mindanao from the Northern Philippines have resulted in almost four decades of violence. The agreement, initialled on July 27, was intended to increase an existing Muslim autonomous zone and enhance peace talk efforts. The agreement was suspended following

complaints from lawmakers in the region, who said they had not been adequately consulted.

Since the agreement stalled, Peacebuilders Community Inc. in

PHOTO BY JANET PLENERT



Mennonite Church Canada general secretary Robert J. Suderman cuts the ribbon to celebrate the official opening of Coffee for Peace's new location.

Caffeine fix for a good cause

Coffee for Peace franchise begins to grow, helping the local economy and environment

BY JANET PLENERT
Mennonite Church Canada Release
DAVAO, PHILIPPINES

The latte is artfully prepared and served with pride. A mango shake arrives with a sprig of mint gracing the top. Chairs are upholstered in locally hand-woven silk fabric.

This is not just any coffee shop. This is Coffee for Peace, which recently celebrated the opening of a new and larger location with a ribbon-cutting ceremony presided over by Mennonite Church Canada general secretary Robert J. Suderman. Other special guests included private investors in the for-profit business; Peacebuilders Community Inc., a peace network supported in part by Mennonite Church Canada Witness; Peter Stucky, past-president of the Mennonite Church of Colombia; Markus Regier, moderator of the Mennonite Church of Switzerland; Naomi Unger, MC Canada representative to Mennonite World Conference; and Irene Suderman.

"It was Joji's idea," says MC Canada Witness worker Dann Pantoja of his wife; the Pantojas co-founded Peacebuilders. "We were drinking coffee for the sake of peace with both sides in the conflict zone. We told one leader to leave his weapons outside and join us for coffee. We just listened to him talk. Then we had coffee

with the guy he was fighting against, and we listened to him. Then we asked if they would be willing to have coffee with each other—and they did! So we began having coffee for peace. It was Joji's idea to make it a brand name and open a shop."

Coffee for Peace is a holistic, multi-faceted, for-profit business that supports local coffee growers and peace-building initiatives. To back the idea, the Pantojas found local investors who believed in peace and loved coffee. Investors and all Coffee for Peace staff must demonstrate their commitment to peace by completing the peace and reconciliation program offered by Peacebuilders, and the first 25 percent of each investor's profit must be donated to Peacebuilders' ministry.

New export markets are currently being sought, including with fair trade businesses in North America. Coffee for Peace expects to soon sign a contract for the purchase and export of 45 tonnes of coffee per month. In the meantime, coffee is being served and requests for franchises are beginning to arrive.

Coffee for Peace has its own website: coffeedforpeace.org. ☼

Janet Plenert is the executive secretary of MC Canada Witness and was part of the Mennonite delegation to the Philippines this summer.

Mindanao, an organization supported by Mennonite Church Canada Witness, has been working at a grassroots level to bring relief to about 3,600 displaced families and to rekindle peace talks.

After the restraining order was issued, the government gave the rebels 24 hours to vacate occupied zones. While some rebels complied, others did not. On Aug. 10, government troops began their attack. To supplement the troops, the government distributed 13,000 arms to civilians acting as auxiliary police.

The entire contingent of eight Peacebuilders staff and numerous volunteers have been working around the clock to raise support, gather resources and distribute relief to displaced people in the two regions primarily affected by the conflict, Christian North Cotabato and Lanao del Norte. A four-day medical mission in August treated 361 patients.

For a week in late August, Peacebuilders was able to provide relief to 478 families. However, the number of displaced families is on the rise, increasing the demand for relief.

While Peacebuilders staff seek to assist displaced families, Daniel and Joji Pantoja, MC Canada Witness workers and Peacebuilders founders, are in the field

attempting to re-establish relationships and ceasefire mechanisms eroded by the controversy surrounding the agreement.

The Pantojas facilitated meetings between a delegation from Global Partnership for the Prevention of Armed Conflict Southeast Asia and the opposing factions. The delegation successfully urged the rebels and the military to invite an international monitoring team to continue its work as an observer, rather than pulling out on Aug. 31 as was previously planned.

Following a meeting with North Cotabato Vice-Governor Emmanuel Piñol, Daniel reported that Piñol is "encouraging [his] people to arm themselves for self-defence." Pantoja believes that the arming of citizens is a dangerous move. "This is Rwanda in the making," he said.

General Amzah, head of the monitoring committee, agrees. "Distributing firearms to civilians is very dangerous," he said. "They wouldn't know when to stop using it."

Despite efforts toward peace, Piñol is reported as saying that he believes non-violence is not an option in Mindanao.

As of Sept. 7, reports indicate that approximately 360,000 people have been displaced due to the ongoing violence, 69 people have been injured and 58 people have died. ☿

PHOTO BY GORDON JANZEN



Daniel Pantoja, co-founder of Peacebuilders Community Inc. in Mindanao, Philippines, right, speaks with military personnel involved in the conflict between the government and the rebel Moro Islamic Liberation Front over land rights in the region.

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GOD AT WORK IN US

The world in their home

What happens when family lines cross cultural boundaries?

BY EVELYN REMPEL PETKAU

Manitoba Correspondent
WINNIPEG

Parenting is hard work. Martin and Maria Penner, now members of Sargent Avenue Mennonite Church in Winnipeg, knew this, and when they realized that a “homemade” child was not possible for them, they knew they still wanted to take on the parenting challenge. So the Penners literally brought the world into their home and family by adopting three children from three different racial backgrounds.

Martin and Maria were married 37 years ago. He had finished his studies in

agriculture and she in nursing when they applied for voluntary service positions in Recife, Brazil, with Mennonite Central Committee (MCC) in 1973.

As they began the adoption process in Brazil, their only stipulation was that the child be a healthy baby, although a Brazilian midwife instructed them to adopt a white child. In Brazil, the intermingling of African, Dutch, indigenous peoples and other races has created a wide diversity of skin and hair colouring.

“For them it was a real issue,” says Maria.

They adopted Tim, “who had olive skin, like I,” says Martin, adding, “He would have passed as a ‘homemade’ child. That’s how they would have done it in that culture.”

When Tim was two, the Penners began to pray about adopting another child.

A week later, a call came from co-workers with MCC in Yalve Sanga, Paraguay, where the Penners were now serving. (In this area of Paraguay, there was a high percentage of multiple births among the aboriginals, who considered twins an evil omen and often practised infanticide. With the coming of Mennonites, the families were encouraged to give one of the twins up for adoption.)

This was the third set of twins in this family; the mother had taken both babies home, but soon she wanted to give up her daughter. So Cheryl was added to the Penner family.

“We now had a racially mixed family when we returned in 1979 to Canada,” says Maria. “We put in a request to adopt here. Race and gender were not factors for us, but we wanted a newborn. Within six months, we adopted a mixed Caucasian-Jamaican boy” named Stefan.

“This is not something we did as a mission,” Martin points out. “We needed and wanted a family. We had a need, the child had a need, the biological parents had a need. All the needs were met,” he says, pointing out that they always stressed

to their children that their parents gave them up for adoption as acts of love—not abandonment.

Before moving to Winnipeg, the family lived in rural Manitoba.

“Our first concern was how the immediate family would accept this, then our church community, and lastly how society and the school system would deal with this,” says Martin. “The relationships within the church were about what we expected,” he says. “We had the sense our kids were accepted not because of who they are, but whose they are.”

Tim died in an accident in 1993.

Cheryl, who is now married and lives and works in rural Manitoba, was always treated as a North American Indian. The Penners recall when she was attending a Christian high school in Winnipeg, the topic of Aboriginal Peoples in Canada came up. “The kids in school talked very negatively . . . and she felt like she could have crawled under the floor,” says Martin. “We talked at length with her and the teacher. Next year, when this topic came up again, she said to the class, ‘Do you know how this makes me feel? This hurts me.’ Some of her classmates stood up with her. We are glad she gained that confidence. You need it when you are a minority.”

Stefan, their youngest, has been working for eight years at a job that has a culturally diverse staff.

“It has become his cultural family, which he wanted, rather than just a white Mennonite family,” Martin says. “In hindsight, we wish we could have worked at this more deliberately when he was younger, but settings that offered a greater cultural mix weren’t as available.”

The Penners can remember one of their children saying at five years of age, “It’s not fair that you’re white and you adopted us.” Martin acknowledges that such challenges have caused him to rethink “every detail of my faith that I had thought I had already worked through.”

Issues of racism continue to this day.

“We sense from our children that they don’t belong here, especially participating in the church,” Martin says. “It is not their home. We don’t have an answer except to be with them as they look for the answer.” ❧

PHOTO BY EVELYN REMPEL PETKAU



Maria and Martin Penner of Sargent Avenue Mennonite Church, Winnipeg, look at a family photo album that contains picture of them and their three racially diverse adopted children.

ARTBEAT

All in the family

Alberta dad, mom and five kids perform in churches and schools across the Prairies

BY AARON EPP

National Correspondent
EDMONTON

When he's looking for someone to play music with, Chris Friesen doesn't have to look far—he's got his family. Friesen is the guitarist and musical leader of the Friesen Family Band, an Alberta-based music group rounded out by his wife Louise and children Silas, Simone, Godwin, Amos and Junia.

"Every musician wants to have people to jam with in a comfortable setting," Friesen says in a phone interview from Edmonton. "For me, it's like, wow, I have my own kids! That's a non-threatening jam session!"

Like most family bands with Mennonite roots, the Friesens got their start playing "special" music on Sunday morning at their home congregation, Lendrum Mennonite Brethren Church. It was at a church banquet in December 2006 where they first performed as the Friesen Family Band. After another performance or two, they

played a concert with Kim Thiessen and Darryl Neustaedter Barg.

"I was blown away when I heard those kids play," says Neustaedter Barg, director of media ministries at Mennonite Church Manitoba. "Just the sound, the blend, the ability on the instruments, and how young the youngest who participates was."

He invited the family to travel to Winnipeg and record some of its music

'It's not only Bruce Cockburn that can pluck the strings of a guitar.'
(Chris Friesen)

at MC Manitoba's recording studio. Neustaedter Barg donated his time to record the family himself.

"I think these opportunities need to be made available to these people who have this commitment to what they're doing, and who are skilled at doing it," Neustaedter Barg says. "The lyrical content also made it clear that this was something that would serve the church."

What resulted from the two weeks the band spent in the studio was a 17-track CD released in August 2007. *We Are Seeking* consists of original songs written by Chris between 1991 and 2007. Tracks include:

- "Abide With Us (Morning)" and "Abide With Us (Evening)," two a capella tracks that bookend the recording;
- "At the Crossroads," an upbeat song with a Celtic flavour about experiencing God in nature after turning off the TV and escaping the distractions of city life;

- "God's Grandeur," a hymn-like number with text borrowed from the poet Gerard Manley Hopkins; and

- "For He Is Good" and "Where Can I Go," which are based on psalms.

Silas, 14, plays trumpet and electric guitar; Simone, 11, the violin; nine-year-old Godwin, the piano; and seven-year-old Amos, the glockenspiel. All the children (including one-year-old Junia on "Where Can I Go") contribute vocals.

Friesen says the CD has given the family an incentive to pursue more performances. They have already spent time touring churches, schools and first na-

tions in Alberta and B.C.

"We believe sharing this music sows good seeds in the world for all kinds of things," says Friesen, who in the past has worked as a teacher and associate pastor.

The family has developed a specific program for performance at public schools. "Many Colours of Music" is a 50-minute show that incorporates the family's original material with covers of songs like Bob Dylan's "Blowin' in the Wind," in an effort to show children all of the ways humans use music in everyday life. Whether or not they are singing songs that are explicitly Christian, Friesen says the show has an affect on the children who see it.

"I think the impact is more [from] seeing children and parents creating the beauty of music together, which on its own speaks of God," Friesen says. "Wherever we go, we're encountering kids who don't have a really grounded experience of family. I think it's an encouragement to them to see that much cooperation is possible for a family. That's my hope, and I think that that's happened."

The Friesen Family Band is eager to share its music with more people, at schools and churches alike. A tour through Saskatchewan and Manitoba is planned for the second half of October.

One of the band's messages, Friesen says, is that everyone can make music. "It's not only Bruce Cockburn that can pluck the strings of a guitar," he says. "Everybody can do it if you practice."

To book the band or order *We Are Seeking*, visit friesenfamilyband.com. ❧

PHOTO COURTESY OF CHRIS FRIESEN



Edmonton's Friesen Family Band includes, from left to right: Godwin, Amos, Silas, Simone, Louise (holding Junia), and Chris Friesen.

Music for a broken world

Notes Towards.

Music of Timothy Corlis, Heather Dawn Taves and Leonard Enns
with texts by Margaret Atwood and G. Victor Toews. Chestnut Hall Music, 2008.

REVIEWED BY DAVE ROGALSKY

Timothy Corlis has prepared a CD concert to move listeners out of their comfort zones to meditate on their lives as humans in a broken world. This is an experience, not easy listening music as a background to conversation.

Notes Towards opens with "Prelude, for the Night of the Lunar Eclipse," also named "Lamentando." In his comments to the audience at the CD release party, Corlis noted that he wrote the piece to express his emotions of grief on finding himself not in Ontario, but far away. When he, Taves and Ben Bolt-Martin were recording the piece late in the evening of Feb. 20, they realized that it was the night of a total lunar eclipse in southern Ontario.

Complex grief with its constituent parts of loss, anger and confusion fuels Corlis' "Notes Towards a Poem That Can Never Be Written," with text by Canadian author Margaret Atwood and accompaniment by the DaCapo Chamber Choir conducted by Leonard Enns, Bolt-Martin on cello and Michael E. Wood on percussion, soprano Sheila Dietrich and narrator Bruce Dow.

The combination of the electronically multiplied choir, Atwood's powerfully unsettling words, and the haunting cello can stun listeners. The poem, published in 1981, juxtaposes personal safety ("In this country you can say what you like because no one will listen to you anyway") with the lack of safety of women, in particular in other places in the world' ("She is dying because she said. She is dying for the sake of the word").

The CD then moves on to Heather Dawn Taves accompanying tenor Brandon Leis as he sings "As Through a Glass Darkly," her setting of four poems by her father,



G. Victor Toews. These poems closed the last collection he wrote before illness kept him from continuing to write. Taves envisioned the pieces as a father-daughter dialogue between the tenor and piano as the poet struggled with the meaning of living a Christian life in a modern age.

Bolt-Martin, together with Taves and Jerzy Kaplanek,

violinist of the Penderecki String Quartet, next play Corlis' "Western Projections." Corlis, who has recently moved to British Columbia from Kitchener, Ont., uses both the piano and cello as percussive instruments in this highly energized series of pieces suggesting the tensions between East and West in the world.

The CD finishes with Enns' "Cello Sonata No. 1," played by Bolt-Martin. This contemplative piece gives the necessary space to meditate on the many places the composers and performers take listeners through the CD.

Dave Rogalsky is Canadian Mennonite magazine's Eastern Canada correspondent.

PHOTO BY DAVE ROGALSKY



House of Doc members, from left, Rebecca Harder, Matthew Harder, Daniel Wiebe and Jesse Krause, play to a full house at Rockway Mennonite Church, Kitchener, Ont., on Aug. 20. Currently on tour in support of their latest album, *East of West*, the band contacted Mennonite Central Committee Ontario to provide a concert in support of MCC's returning refugee support program, "Coming Home: Southern Sudan after decades of war." The concert raised \$5,240 through donations and a portion of CD sales that night.



Mennonite Central Committee BC invites applicants for the following positions

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

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

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

Assistant Accountant

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

For more information call 604-850-6639 or check 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.

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Calendar

British Columbia

- Oct. 16:** CBC annual general meeting, at 7:30 p.m.
- Oct. 24-26:** Mennonite women's retreat at Camp Squeah.
- Oct. 25:** Abbotsford citywide youth event, at 7 p.m. at Columbia Place, CBC.
- 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.
- Nov. 13-16:** Fraser Valley Arts and Peace Festival, at CBC.
- Nov. 14-16:** MC B.C. senior youth IMPACT retreat at Camp Squeah.
- Nov. 15:** MCC B.C. annual general meeting, at CBC.

Alberta

- Oct. 21-23:** MC Alberta pastor and spouse retreat at Sanctum Retreat Center. For more information, contact Jim Shantz at 708-668-0851 or jimshantz@live.com.

Saskatchewan

- Oct. 17-18:** Saskatchewan Women in Mission retreat, at Shekinah Retreat Centre.
- Oct. 19-21:** Canadian Mennonite Health Assembly conference in Saskatoon.
- Oct. 21:** RJC annual corporation meeting, at 7 p.m.
- Oct. 25:** MC Saskatchewan Equipping Day at Mount Royal Mennonite Church, Saskatoon.
- Oct. 26:** Food For All benefit concert at MCC Centre, Saskatoon, at 7 p.m., featuring Brian Moyer Suderman, Val Wiebe and Darryl Bueckert.
- Oct. 29, Nov. 26:** MEDAfinity breakfasts, at the Saskatoon Club, at 7:30 a.m.
- Oct. 31-Nov. 1:** MCC Saskatchewan annual general meeting.
- Nov. 1:** RJC fundraising banquet, at RJC, at 6 p.m.
- Nov. 14, 15:** Mennonite Historical Society of Saskatchewan re-presents the "Mennonite Great Trek to Turkistan" conference, at Bethany Manor.
- Nov. 14-16:** "Enlarging Our Practice of Prayer" event with CMU prof Gerry Ediger, at Zoar Mennonite Church,

Waldheim.

Nov. 15, 16: Evangelical Anabaptist Fellowship presents "Christian Discipleship and Peacemakers" events featuring Hutterite choirs and storytelling, in Saskatoon (locations TBA).

Manitoba

- Oct. 8:** Mennonite Church Manitoba Leadership seminar: "God's business: Practices of the Christian community in church and business." Resource person: Werner Franz.
- Oct. 8:** Marlene Epp launches her new book, *Mennonite Women in Canada: A History*, at McNally Robinson Booksellers, Grant Park, Winnipeg, at 7 p.m. Co-sponsored by the Chair of Mennonite Studies at the University of Winnipeg and the University of Manitoba Press. Hosted by Royden Loewen.
- Oct. 9-10:** "Mennonites and Money: Wealth and Poverty in the Past/Present" conference hosted by Chair in Mennonite Studies, U. of Winnipeg. Keynote: Dr. James Urry, New Zealand. For information, visit mennonitestudies.uwinnipeg.ca/events or write rloewen@uwinnipeg.ca.
- Oct. 11-12:** Gretna Bergthaler Mennonite 50th anniversary celebration. Interested participants, e-mail Cheryl Braun at cherylbr@mts.net.
- Oct. 17-19:** Scrapbooking retreat at Camp Moose Lake.
- Oct. 17-19:** Manitoba Mennonite and Brethren Worldwide Marriage Encounter Weekend, Winnipeg. For more information, call Peter and Rose Dick at 204-757-4705.
- Oct. 21-22:** JJ. Thiessen Lectures at CMU. Keynote speaker Mark Noll, professor of history at the University of Notre Dame. Topic: "A Yankee looks at Christianity in Canada." For more information, visit cmu.ca.
- Oct. 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 more information, visit cmu.ca.
- Oct. 25-26:** Seminar and workshops with Robert J. Suderman on "Seniors and the future of the church," at

Steinbach Mennonite Church. For more information, call Homer Janzen at 204-326-6985.

Oct. 26: Camps with Meaning

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

Upcoming

MC Eastern Canada catalogue offers a full menu of events

WATERLOO, ONT.— Reading through Mennonite Church Eastern Canada's 2008-09 catalogue of Formation, Education and Training for Pastors and Lay Leaders is like looking at the menu in a favourite restaurant—something for everyone, old favourites, new dishes. Perennial favourites like the School for Ministers in February, this year focusing on preaching, and the Pastors, Chaplains and Congregational Leaders event in January, focused on baptism, are contrasted with a host of evening and day-long seminars on leadership skills. Topics range from "Leaders Who Lead" with Associated Mennonite Biblical Seminary (AMBS) president Nelson Kraybill and "Understanding the Congregational Life Cycle" with Betty Pries from Associates Resourcing the Church, to "Theological Perspectives on Conflict Resolution" with Tom Yoder Neufeld from Conrad Grebel University College and "Hope for the Small Congregation" with Ed Leidel, an Anglican bishop. The spiritual and affective are not forgotten, with a series of days of quiet prayer, the fall spiritual retreat and a Conrad Grebel course in personal spirituality taught by AMBS professor Arthur Paul Boers. The menu concludes with a seminar for pastoral relations committees called "Assisting Your Pastor to Stay Healthy."

—BY DAVE ROGALSKY

Westgate Mennonite Collegiate celebrates half-century with year of activities

WINNIPEG—Beginning with a homecoming weekend scheduled for Oct. 2-4, Westgate Mennonite Collegiate is kicking off a year of celebration as the school turns 50. On Nov. 8, a mass choir will present a concert at Jubilee Place at 7:30 p.m. Jan. 3, 2009, will be marked by a basketball tournament at the school. From Feb. 6 to March 29, 2009, the Mennonite Heritage Centre Gallery will exhibit art from the wider Westgate community. A Valentine's Day dance at the Gateway Community Club will take place on Feb. 14, 2009, and the year of celebrations will conclude with hiking and camping in Kananaskis Country, Alta. For more information, or to register for these events (including singers wanting to be in the mass choir), visit westgate50th.com. Anniversary Committee member Krista Neustaedter Barg says, "We hope these events will provide opportunities to reconnect with others in the Westgate community, enjoy good food and fellowship, as well as express our gratitude to the Creator and Sustainer."

—BY EVELYN REMPEL PETKAU

Oct. 31-Nov. 2: Quilting Retreat I at Camp Moose Lake.
Nov. 1, 2: Camps with Meaning celebration banquets at Winkler Berghaler Mennonite (1) and Douglas Mennonite (2).
Nov. 3: Annual General Meeting at Westgate Mennonite Collegiate, 7 p.m.

Nov. 4-5: John and Margaret Friesen Lectures at CMU with Alfred Neufeld, dean of the School of Theology at the Protestant University of Paraguay. Topic: "Church and ethnicity: The Mennonite experience in Paraguay." Visit cmu.ca for more information.
Nov. 7-9: Quilting Retreat II at Camp

Moose Lake.

Nov. 8: Westgate 50th anniversary mass choir concert at Jubilee Place, Winnipeg. Rehearsals on Oct. 25 and Nov. 1. Interested singers can register online at westgate50th.com.

Nov. 9: Evangelical Anabaptist Fellowship presents "Christian Discipleship and Peacemakers" event featuring Hutterite choirs and storytelling, at Grace Mennonite Church, Steinbach, at 10 a.m.

Nov. 13: Evening with the Arts at Westgate Mennonite Collegiate, at 7:30 p.m. Bring submissions to the school by Oct. 30.

Nov. 14-15: MCC Manitoba annual meeting.

Ontario

Oct. 17-18: MC Eastern Canada "Ministering to Youth in a Technological Culture" event, Conrad Grebel University College, Waterloo.

Oct. 17,18: Ten Thousand Villages sale and tea room/bake sale, at Zurich Mennonite Church; 3 to 9 p.m. (17), 10 a.m. to 6 p.m. (18).

Oct. 17-19: Women Alive Toronto Conference 2008, in Markham. Featuring Diane Clemons (wife of Toronto Argonauts' CEO, Mike "Pinball" Clemons). Music by Marlene O'Neill. Sessions on spiritual life, health and wellness, relationships, and women's interests. Register online at womensalive.org. Registration deadline: Oct. 10.

Oct. 18: "Empty Bowls: Trees for Haiti/ Eating Locally for Haiti" event, at the Healing Barn, St. Agatha. In support of MCC reforestation and "eating locally" projects. Seatings at 5 and 7 p.m. For more information, call Leigh Steckley at 519-662-2066.

Oct. 19: Leis reunion for the descendants of Joseph Sr. and Catherine (Kennel) Leis, at the Wellesley Community Centre. Potluck meal at 1 p.m. For more information, call Sandy Poole at 519-656-2909.

Oct. 23-25: Ten Thousand Villages Fair Trade craft sale and Villages café, Hamilton Mennonite Church; 10 a.m. to 8 p.m. (23, 24), 9 a.m. to 4 p.m. (25).

Oct. 24: Sawatsky Lectures at Conrad Grebel University College, at 7:30 p.m. Speaker: Mary Oyer. Topic: "Songs That Have Endured"

Oct. 25: "Enlivening the Tradition" workshop for song and worship leaders, at Conrad Grebel University College. Workshop leader: Mary Oyer.

Oct. 25: Menno Singers presents a "Celebrating congregational song" workshop with Marilyn Houser Hamm, from 9:15 a.m. to 3 p.m., at Stirling Avenue Mennonite Church, Kitchener. For more information, visit mennosingers.com.

Oct. 25: Menno Singers presents "Rejoicing," featuring Marilyn Houser Hamm, at 8 p.m., at St. Jacobs Mennonite Church.

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.

Oct. 25: Women of Mennonite Church Eastern Canada Enrichment Day, at Rouge Valley Mennonite Church, Markham, from 10:15 a.m. to 3:30 p.m. Theme: "Our neighbours—Across the street from around the world." Bring a bag lunch or book a Sri Lankan lunch by contacting Florence Jantzi at 519-669-4356 or jantzi@golden.net.

Oct. 26: Menno Singers presents "Rejoicing," featuring Marilyn Houser Hamm, at 7 p.m., at Steinmann Mennonite Church, Baden.

Oct. 26: Fanfare of Canadian Hymns concert by Pax Christi Chorale and chamber chorale, at Grace Church-on-the-Hill, Toronto, at 3p.m. Guest host: Howard Dyck. For tickets, call 416-491-8542.

Oct. 26: Second choir reunion celebration concert at St. Catharines United Mennonite Church, at 7 p.m. For further information, contact Art Wall at 905-634-0364 or Carol Penner at carol@penners.ca.

Oct. 26: Hymn Sing at Zurich Mennonite Church, at 7 p.m. For more information, visit kingsfieldcommon.ca.

Oct. 31-Nov. 2: Mennonite and Brethren Marriage Encounter weekend, in Cambridge; For more information, or to register, call Marjorie Roth at 519-669-8667.

Nov. 2: "Leaders Who Lead: An Afternoon with Nelson Kraybill," at Steinmann Mennonite, Baden, at 3 p.m. Co-sponsored by AMBS and MC Eastern Canada. For more information, visit mcecc.ca or call 519-650-3806.

Nov. 5-8: Annual Ten Thousand

/// Upcoming

Women's retreat to have arts theme

HOPE, B.C.—The annual fall B.C. Mennonite women's retreat is scheduled for Oct. 24-26 at Camp Squeah, with the theme of "Wonder: The call to creative living." Keynote speaker Betty Spackman is a multi-media installation artist and author of the book, *A Profound Weakness: Christians and Kitsch*. Spackman has taught at Trinity Western University and has also been a retreat and conference speaker across North America. Women from teens to seniors are welcome to attend. Register online at squeah.com or contact your local church for a registration brochure. For more information, contact Grace Epp at 604-940-3368 or gepp@dccnet.com; Debbie Fleming at 604-856-7376 or rdf@telus.net; Cassandra Wolff at rcwolff@telus.net; or Wendy Weiss at wendy@thewebpresents.com.

—BY AMY DUECKMAN





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Villages Festival Sale at Vineland United Mennonite Church; 10 a.m. to 8 p.m. (5-7), 10 a.m. to 3 p.m. (8). Tea room open each day.

Nov. 9: MC Eastern Canada "Junior Youth Breakaway" for students in Grades 6 to 8 and their Sunday school teachers, at Rockway Mennonite Collegiate, Kitchener. For more information, or to register, visit mcec.ca. Registration deadline: Oct. 27.

Nov. 11-15: Ten Thousand Villages Handicrafts and Arts Sale, at the Old Town Hall, Aylmer; 11 a.m. to 5 p.m. (11,12), 11 a.m. to 7 p.m. (13,14), 10 a.m. to 2 p.m. (15). For more information, call 519-765-3020.

Nov. 14: Spirituality and aging lectures at Conrad Grebel University College with Rev. James Ellor: "Caring for the Spiritual Lives of Seniors," from 9:30 a.m. to 12:30 p.m.; "Using Spiritual Assessment to Facilitate Spiritual Care," from 1:45 to 5:15 p.m. Pre-register at

infocguc@uwaterloo.ca.

Nov. 21: Eby Lecture at Conrad Grebel University College, at 7 p.m. Speaker: Marlene Epp.

U.S.A.

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

Paraguay

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

To ensure timely publication of upcoming events, please send Calendar announcements eight weeks in advance of the event date by e-mail to calendar@canadianmennonite.org.

Classifieds

Employment Opportunities

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:

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Mennonite Central Committee Ontario invites applications for the positions of **ASSISTANT MANAGER AND GENERAL MANAGER**, Waterloo Generations Thrift Shop, Waterloo Ont.

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These full-time salaried positions begin October 2008 (Assistant Manager) and December 2008 (General Manager). Application deadline: Oct. 10, 2008.

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

The Lord's Prayer

English

French

Notre Père qui es aux cieux! Que ton nom soit

Cantonese and Mandarin

“我们在天上的父，愿人都尊你的名为圣

Cree

Nohtāwinān kihcikīsikōhk eyāyan, kīta

The Lord's Prayer

English

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy Kingdom come. Thy will be done in earth as *it is* in heaven.

11 Give us this day our daily bread,

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power and the glory, for ever. Amen

MATTHEW 6:9-13 KJV

Aramaic

ܡܬܘܨ ܕܥܡܪܢܐ

Greek

Πατερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς

Japanese

天にましますおれらの父よ。

Korean

Hanure kyesin uri abōjiyō

Hmong

Vaajtswv Txujlug Thov Peb Leej Txiv tug kws nyob

German

Unser Vater, der du bist in dem Himmel.

Laotian

Itančaj wócekiye Ateunyanpi mahdiya ekta nanke

Low German

Ons Voda em Himmel! Dien Nomen saul

Ojibway

Noohsinaan kihcikīshikonk eyaayan! kikakwezimikoo

Russian

Отче наш, сущий на небесах.

Spanish

Padre nuestro, que estás en el cielo

Vietnamese

Lạy Cha chúng con ở trên trời, chúng con

MATTHEW 6:9