


# CANADIAN MENNONITE

March 16, 2009  
Volume 13 Number 6



Quilted  
together  
in Christ

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## EDITORIAL

# Strong roots, new shoots

TIM MILLER DYCK  
EDITOR/PUBLISHER

I'm so grateful for the way I've been welcomed into congregations across the country because of my role with our church magazine. I'd like to share from one visit to the people of Tiefengrund Rosenort Mennonite Church.

The church building is a bit north of Laird, Sask. The founding leader of the church, bishop Peter Regier, was a man with passion for living out what the Bible teaches and a vision for congregational co-operation.

Regier and his wife Anna first immigrated to Gretna, Man., and then moved to Tiefengrund from Prussia, Europe. He left because he saw his commitment to pacifism as incompatible with the increasing militarism of the Prussian government and with the way some Mennonites there were dropping Jesus' teachings on this.

Regier also played an important role in encouraging Mennonites to do together what they could not accomplish separately. In 1902, he invited a group of Saskatchewan and Manitoba Mennonites (and one Mennonite from Indiana) to meet at his farm, a gathering that led to the formation of the Conference of Mennonites in Canada, one of the groups that formed our current national church body, Mennonite Church Canada. A main goal was support of home missions. The first constitution said, "The union it

promotes does not consist in agreeable forms and customs, but in unity of love, faith and hope, and in connection with this a common work in the kingdom of God."



Those present must have had a sense of the historic importance of their decision to join together because someone took a photograph of those visionary Mennonites sitting in the Regiers' garden.

More than a century later, I arrived in Tiefengrund. After worship, over a Sunday lunch, I met Riks and Patty Zomer and their two young children. Riks immigrated to Canada without knowing a soul, searching for a good place to run a dairy farm. He picked the Laird area simply because of its good moisture levels and fertile soil. In Canada, he met and married his wife Patty. Neither of them had a background in Mennonite churches, but started coming to Tiefengrund Rosenort and have been welcomed with love into the congregation, according to pastor Lorne Epp. Both children were dedicated there.

"They have a whole community of grandparents for their children," Epp told me. He also told me how committed the two are to the church, telling me how Patti signed up twice on the "children's time" list to show how important it was to her that there be enough help to carry out that ministry.

By a wonderful turn of events, Riks and Patty bought the Regier family homestead. In a very gracious welcome, they invited me over and Riks showed me around his tidy dairy operation, and then we all gathered in the backyard at about the spot where that first picture was taken in 1902 for our own photo (see back page).

It was a lesson for me in God's provision. Those Mennonites, so many years ago, helped form a community of faith that welcomed in newcomers so many years later, and has been energized and blessed by them in return.

**Go with God:** My time of service in this particular church ministry has come to an end with this issue. At the MC Saskatchewan delegate sessions at North Star Mennonite Church, I heard Rosthern Junior College principal Gail Schellenberg point out how Paul was treated with "uncommon kindness" when shipwrecked on Malta (Acts 28). Thank you so much for the uncommon kindness to this ministry and to me in your submission of articles, donations, welcomes into your churches and homes, and your participation in this "every home" church ministry. I also apologize for not being able to enter into more correspondence with readers than some desired, the unanswered e-mails, the mistakes I made in article selection or poor word choices in headlines or articles. Your grace made the difficult places less anxious. Thank you.

Later this month, I will be joining PeaceWorks Computer Consulting, a computer services firm that helps many Mennonite organizations, as well as other organizations, ensure their computer systems and web sites are working well.

May the word of God, the love of Jesus Christ and the companionship of the Holy Spirit be with you all and flow out from you into the world.

## ABOUT THE COVER:

Beautiful quilts were hung around North Star Mennonite Church, Drake, Sask., in preparation for the Mennonite Church Saskatchewan annual delegate sessions last month. Reports from British Columbia, Manitoba and Saskatchewan begin on page 15.

PHOTO: TIM MILLER DYCK, CANADIAN MENNONITE

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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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Our lives are in God's hands: **CHERYL WOELK**

Another world: **DAVID DRIEDGER**

The gangs of Vancouver: **WILL LOEWEN**

On landscapes and the soul: **HINKE LOEWEN-RUDGERS**

# What's the point of reading the Bible?

BY JOHN H. NEUFELD

*This series of articles has been exploring the question posed by Philip when he met the Ethiopian eunuch travelling home from Jerusalem: "Do you understand what you are reading?" (Acts 8:31) in the context of the Bible as a whole. In this final article, the author provides five good answers to his title question, "What's the point of reading the Bible?"*



*English literature also assumes an acquaintance with the Bible, and there are numerous expressions embedded in our culture that assume awareness of biblical themes . . . .*

If someone asked you, "So, what's the point of reading the Bible?" how would you answer? I've come up with five, each one building on the one before, to make my case for "eating the book":

**FIRST, I THINK** we read the Bible in order to be "with it" in our culture.

Every once in a while there is a Bible category of items on the TV game show *Jeopardy* and it's soon obvious which of the contestants has any knowledge about the Bible and its contents. English literature also assumes an acquaintance with the Bible, and there are numerous expressions embedded in our culture that assume awareness of biblical themes: "Doubting Thomas," "thorn in the flesh," "a burning bush," "the patience of Job," "raising Cain," "he saw the handwriting on the wall," and, "let your light shine." Familiarity with the roots of these sayings enables us to understand communication in our culture.

**SECOND, I BELIEVE** we need to read the Bible in order to become acquainted with a profound storyline—the many-voiced storyline that witnesses to God's involvement with one people, Israel, for the sake of the whole human race.

This revealing storyline begins with Abraham and Sarah, winds its way slowly through the lives of the other two patriarchs, Isaac and Jacob, devotes considerable space to the lives of judges and kings, prophets and priests, and reaches its peak in the coming of Jesus, the Christ, of whom the disciples said is the fulfillment of all that has gone before and the image of the invisible God. After his

ministry, death, resurrection and ascension, the Holy Spirit comes upon the gathered disciples and the church is born whose mission is to carry the message of Jesus to the ends of the earth. It is important to have a firm grasp of this storyline and find oneself in it.

**THIRD, I BELIEVE** we need to read the Bible in order to learn the language of our faith.

Every discipline, whether it be law, engineering, medicine or computers, has its own unique vocabulary, and every

**FOURTH, I BELIEVE** we need to read the Bible in order to learn how to talk with God.

With this in mind, we come across a number of surprises, especially in the Psalms and in the Book of Job. These folks spoke with God in a most conversational way, sometimes ranting and raving against God, declaring their doubts and confessing their failures, complaining about the unfairness of life and arguing against the call of God in their lives, but also praising the Lord for all the gifts of life, redemption, forgiveness, guidance

We find in these passages that God is capable and willing to hear whatever we might think or say, and that the Lord will not turn away from us when we turn our attention to God. The Bible invites us into a lively conversation with God, “*in whom we live and move and have our being*” (Acts 17:28).

**FIFTH, WE READ** the Bible as believers in order to get a script for living, now and eternally.

Paul challenged the Romans not to be conformed to the surrounding culture, but to be transformed by the renewal of their minds, so that they might discern what God’s will is, his good, pleasing and perfect will. To live on this lifelong path of being transformed so that we may live out-of-step with our culture, it is necessary to read the Bible, for, in the words of theologian Walter Brueggemann, it “re-describes the world,” and offers us an alternative script by which to live.

As Christian disciples, our necessary bias is rooted in this set of revealing stories we read in the Bible. There are countless narratives available to us, narratives that shape attitudes and behaviour, but for Christians the storyline peaking in Jesus is to be the dominant one. If we

*There are countless narratives available to us, narratives that shape attitudes and behaviour, but for Christians the storyline peaking in Jesus is to be the dominant one.*

faith has a vocabulary of its own. The abstract terms that appear in confessions of faith—like creation, image of God, redemption, salvation, law and promise, holiness, hope, sin, grace, love, righteousness, justice, neighbour, eternal life—have their source and find their meaning in the biblical story. How can we begin to believe, think and imagine what this unique vocabulary means unless we read the Bible?

and direction.

When we read the Bible with open eyes we learn that we can pray as our biblical forebears in faith were able to pray. When we have difficulty coming up with our own prayers, not knowing which way to turn, we may use the very words of the psalmists, Job and even Jesus, who used the words of those who prayed before him, even as he died on the cross.

want to be in touch with the biblical way of “doing life,” we will need to nurture the capacity to discern a reliable script from an unreliable one.

The prophets Amos and Micah challenged their contemporaries with alternative storylines. When Israel succumbed to a script of injustice and idolatry, Amos reminded them to let “*justice run down like waters and righteousness like an ever flowing stream*” (5:24). And Micah, writing to those who had sunk to pagan practices of endless sacrifice and defrauding their neighbours, put it this way, “*What does the Lord require of you, but to do justice, to love mercy, and to walk humbly with your God?*” (6:8).

Jesus updated everyone’s storyline when he said, “*You have heard it said to those of ancient times, but I say unto you . . .*,” offering fresh guidance on such matters as adultery, honesty, anger, retaliation, enemies, prayer and materialism in Matthew 5-7.

To those who were living by the Pharisees’ guidance, Jesus gave an alternative way of imagining truth when he said, “*Listen, you honour me with your lips, but your hearts are far from me; in vain do you worship me, teaching human precepts as doctrines, abandoning the commandment of God and holding to human tradition.*” He concluded by saying, “*Nothing that comes into a person from the outside defiles a person, but that which comes from the heart that defiles a person*” (Mark 7).

Jesus’ message of salvation includes forgiveness of our sins, as well as guidance and insight about living according to his vision for humanity. This is the most important reason for reading the Bible throughout our lives.

### ‘Eat the book’

If this is the point of reading the Bible, we must also pay attention to the ways in which we read. If the point of reading the Bible is that our lives be transformed, then reading the Bible through in a year is not necessarily the thing to aim for; nor is mastering its content; nor is speed-reading. The Pharisees, with whom Jesus had repeated encounters, had read the law carefully and knew it forward and backward, but, according to Jesus, they

had missed the point!

In Jesus’ opinion, the lawyer who knew the law about loving God and neighbour ended up being a poor reader; his quibbling about a definition was dreadfully wrong since he wanted to evade responsibility.

Eugene Peterson has picked up on a

washed in company with the Son.”

Years ago, I heard Eric Booth, a Broadway actor, recite the gospel of Mark at the Playhouse Theater in Chicago, twice a day to packed houses for three weeks. After the performance a few of us students asked him, “What impact has this had on your life?” His reply: “It has changed my

*Jesus’ message of salvation includes forgiveness of our sins, as well as guidance and insight about living according to his vision for humanity. This is the most important reason for reading the Bible throughout our lives.*

biblical expression, “eat the book,” and written a helpful book on the nature of spiritual reading. Taking and eating the Bible calls for slowing down, taking as long as necessary to live with a passage, a story or a Psalm—not only until we think we’ve got the text “down pat,” but until the text that we chew on, meditate on and ponder gets assimilated into our lives in such a way that “it is metabolized into acts of love, into cups of cold water, missions into the world, into healing and justice, and evangelism in Jesus’ name, into hands raised in adoration, into feet

life. I find myself responding to others the way Jesus did. I find myself thinking and assessing situations with Jesus.”

In other words, the script he had memorized was transforming his life. Now that’s the point of reading the Bible, isn’t it?

*John H. Neufeld was president of Canadian Mennonite Bible College (now Canadian Mennonite University) from 1984-97 and before that was pastor for 15 years at First Mennonite Church, Winnipeg. He lives in Winnipeg and continues to preach and conduct seminars.*

### /// For discussion

1. According to John Neufeld, English literature has many biblical allusions. Can you think of some examples? Can you add to Neufeld’s list of English expressions that refer to biblical stories? Can you identify the context of these expressions? Where did you learn the stories of the Bible?
2. Neufeld lists five reasons for reading the Bible. Which of these is most important? Do you have other reasons for reading the Bible? Is there such a thing as too much emphasis on reading the Bible? Under what conditions could our attitude be like the Pharisees and the law?
3. Do Bible stories shape our behaviour? How? Do Bible stories become less effective if they are too familiar? Are they more powerful if they are translated into a modern setting or made into plays or musicals?
4. How do you respond to Neufeld’s comment that reading the Bible through in a year is “not necessarily something to aim for”? What are the benefits of Bible games or contests such as Bible quizzing? Are there also drawbacks? How do Bible stories help us to take the Bible seriously?

## VIEWPOINTS

## /// Readers write

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

*Please send letters to be considered for publication to [letters@canadianmennonite.org](mailto:letters@canadianmennonite.org) or by postal mail or fax, marked "Attn: Readers Write" (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.*

## ✉ Suggestions for future summits

**THANKS FOR YOUR** coverage of Mennonite Church Canada and MC USA's recent efforts to address concerns about the Winnipeg summit ("What went wrong in Winnipeg?" Jan. 5, page 15). Here are my own suggestions. A future summit should:

1. Address issues that are explicitly unique and integral to the binational community. We need workshops that face the questions: Who are we as a binational church? What should our relationship look like now? What can we do together that we can't do alone?
2. Offer a time for participants to work together to create something tangible for our home churches (national and local), governments and the media. It should move beyond broad issues and into action.
3. Be clearly separate from one national church's assembly or delegate session, and the registration form, program book, schedule and content should reflect that. To go to the Winnipeg summit, I filled out a registration form that was also designed for the MC Canada assembly, used a schedule that was also for the assembly, and spent much of the Wednesday afternoon barbecue program explaining Canadian inside jokes to a friend from the U.S.
4. Include equal numbers of Canadian and U.S. planners and speakers.
5. Strive to do more than just achieve a balanced U.S.-Canadian turnout. Perhaps what should have been most noticeable was not the low U.S. participation, but the lack of diversity in other regards (cultural and socioeconomic, to name two types).

While some would suggest that the turnout from MC USA was either embarrassing or offensive, I would suggest that all of us, especially those of us who

are white and middle class, would do well to see the event through others' eyes.

PETER EPP, PORTLAND, ORE.

## ✉ No quick fix for people with bipolar disorder

**FOR THE PAST** three years, I have served my church in a variety of ways. I have taken on leadership responsibilities, taught, led worship, planned and organized a number of events, been on mission trips and sung in the choir. For the past three years, I have also been seeing a psychiatrist because I have Bipolar II Disorder and I am struggling with moderate to severe depression. Thanks to some very well-developed coping skills, many people find it difficult to believe that the face I present in public does not reflect how I feel inside.

I am grateful for Joanne Klassen's article about bipolar disorder ("Ministry to all members of the body of Christ," Jan. 19, page 4). Good information is a first step towards the understanding, support and "safe places" that those of us with mood disorders would



You are invited to  
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Meal tickets will be required and will be available in your church office, as well as at the MCBC Office until **April 30th**.

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dearly love to have. I particularly appreciate her warning about using biblical passages or concepts to try to “fix” us. Sadly, it’s not that simple; if it was, I would have been cured a long time ago!

You may be wondering how you can help someone like me when I won’t let you see the “real me.” The answer is, you can’t. Too many times “help” means “fix,” and you can’t fix a person with mood disorders. In order to support us, you need to create safe places where we can be ourselves, even on our bad days (which can

sometimes feel like they will never end!).

What we really need are healthy, balanced friendships with people who are willing to do the work to understand the world in which we live, without expecting us to provide all the necessary information! On a bad day, I barely have enough energy to do my job and deal with the basics of life (like eating). I cannot explain to you why I missed a church event or seem to get frustrated so easily or say that I’m okay when really I’m not.

## OUTSIDE THE BOX

# Not so elementary, my dear Jesus

PHIL WAGLER

A study conducted in Britain in 2008 produced shocking results. Turns out Her Majesty’s mostly loyal subjects are struggling to differentiate fact from fiction.

The survey found that 47 percent of 3,000 people believed King Richard the Lionheart was a myth. We could attribute that result to the expanse of time separating the Royal Ricky from a contemporary English world he might equally have imagined as fantasy. However, the survey also found 23 percent believed Winston Churchill, the country’s famous World War II prime minister, was made up too—and he only died in 1965 and you can Google the proof of his existence!

Meanwhile, 58 percent thought Sherlock Holmes, the fictional detective of Sir Arthur Conan Doyle’s imagination, was in fact a real person! Evidently, my dear Watson, there is something elementary amiss.

One wonders how Jesus would rate these days in the land of Cranmer, Wesley and Wilberforce? And how would Jesus poll in your neighbourhood?

Let us consider a crucial question for

mission that too many churches have failed to take seriously in a land where we once sang “God Save the Queen”: How do we communicate the fact of Jesus to the world as we now know it?

This is very much the question missionaries must always ask.

Once upon a time we could assume our culture accepted that the man of Galilee did inhabit the planet, even if given no allegiance as the Son of God. Jesus and King Richard were both real, it went mostly without saying. These days, the odds are stacked against that conclusion.

There are even vocal pockets within the Christian religion itself lining up against a real Jesus. Quests for the his-



*How can we communicate Jesus to our befuddled world when Christians themselves seem muddled?*

torical Jesus—often aimed at exposing a “Jesus myth”—produce endless books, receive plenty of airtime (which we’ll probably see again as Easter nears), and neutralize faith. While the roots of this debate go back two centuries, it has only recently become the primary (dare I say only?) expression of the Christ preached

by the popular media. The church seems bent on decapitating herself yet again. How can we communicate Jesus to our befuddled world when Christians themselves seem muddled?

The tables have turned on fact and fiction. The past is play dough in postmodern hands and we’re mixing the colours like proverbial toddlers until nothing vibrant remains. When most people get their history from Hollywood, and welcome it as manipulated, romanticized entertainment, doesn’t that produce a culture where fact is viewed only real once it titillates and sells? Doesn’t such history produce a memory for fiction and amnesia of the facts? And doesn’t it just produce indifference, intellectual laziness and shrug-ability once the credits roll?

Let’s be honest, it is a radical move to base your living in the present and eternity upon he who was sent by love 2,000 years ago. What evidence that awakens faith is there that he really lived, died and, even more astounding, rose from the dead? And how do we communicate his reality to our age? The answer to those crucial questions must once again

enliven the minds and hearts of believers, so we can give an answer for the hope the living Jesus has unquestionably planted within us, no matter what the surveys say.

*Phil Wagler is in fact a husband, father and pastor living in Zurich, Ont. (phil\_wagler@yahoo.ca).*



It is estimated that 8 percent of Canadians have a mood disorder. Unless you have fewer than 12 people in your church, the odds are that at least one person in your church is affected. That means that I could be the person who sits next to you every Sunday or who led you in worship at Christmas or who taught your last adult study class. You won't know unless you make the effort to educate yourself and then take the time to ask

the right questions and listen to me respond.

Too often I hear the question, "Who is needy and how can we help them?" I would rather hear people ask whether everyone in our church has an adequate circle of supportive friends. We all need that, so let's start there.

CHERYL ENNS, VANCOUVER, B.C.

## NEW ORDER VOICE

# A spiritual analysis of technology

WILL BRAUN

For the month of January, I significantly scaled back my computer use. I instituted two computer-free days per week and limited my time on other days. It was a way to explore the spiritual effects of technology.

In the past few generations, society, and the church along with it, has been bombarded by new technologies. In general, the church response has been to ask how we can adapt these new technologies for our purposes. Take computers, for example. Many music leaders and preachers use PowerPoint, many church organizations have websites, and in some congregations prayer requests are sent via e-mail. We have jumped on the bandwagon.



With the exception of more traditional branches of the Anabaptist family, the church response to new technology has overwhelmingly not been to ask what the pros and cons of these new technologies are for our faith community. In general, we simply look at the presumed pros, and then, if we can afford it, we buy it. End of discussion. If this seems like an overstatement, think of the last time your church sat down to carefully consider the pros and cons—other than just cost—of a particular technology.

I find this absence of a most basic analysis of advantages and disadvantages to be spiritually dangerous. My point is not that any particular technology is necessarily bad, just that it could be, and therefore it might be a good idea to honestly consider the pluses and minuses of the technologies that so drastically change our world.

Some people say technology is ethically neutral, it just depends on how you use it. As convenient as that sort of ethical criteria is, the world is just not that simplistic. For instance, laptops and cell phones require the mineral coltan (*see page 13*

*[T]hink of the last time your church sat down to carefully consider the pros and cons . . . of a particular technology.*

for a *Christian Peacemaker Teams report*). Almost 80 percent of the global supply of coltan comes from the Congo, where mining fuels one of the most vicious wars on the planet. So even if one is using one's cell phone or laptop for good—as I would hope I am doing right now—one cannot ignore the spiritual implications of the fact that a portion of the money spent on the technology went to support violence. And then there is the well-documented fact that much of our electronic refuse ends up in China, where

it causes serious pollution.

My month of reduced computer use pointed to other spiritual factors. Electronic gadgets have a way of sucking up time and distracting us from the present moment in which we experience God. Reduced computer time made me less restless and more present to my family and the world around me.

None of this necessarily means we should never use electronic devices, but it does mean there are human and spiritual consequences to be considered.

To discuss these matters is, of course, to enter territory that is entirely grey. There is often a trade-off of legitimate benefits and legitimate harms with a particular technology. And besides, we are already so heavily dependent on various technologies that even if we determined they could not be justified, it would be tricky to quit cold turkey. But the greyness is all the more reason to have an open and honest discussion. Using the

complicated nature of the matter as a screen to hide behind can only lead to our spiritual detriment.

My proposal is simple. I suggest that in our congregations, church organizations and households, we prayerfully experiment with a formal process of spiritual cost-benefit analysis before adopting new technologies.

*Will Braun attends Hope Mennonite Church in Winnipeg. He can be reached at [will@geezmagazine.org](mailto:will@geezmagazine.org).*

✉ **InterMenno provides another volunteer opportunity**

I READ THE article by Aaron Epp on voluntary service with interest (“Voluntary service for a new generation,” Feb. 2, page 4). I was one of those young Mennonites who set off to foreign lands to serve because of my faith. However, the program I went with wasn’t mentioned in the article or on the list of organizations, and I want to make sure that people know about it. This is no criticism of the article, since InterMenno is known as “the best kept secret of the Mennonite world.”

InterMenno is run primarily by Mennonites in the Netherlands, Germany and Switzerland, with some input from Mennonite Central Committee in Akron, Pa. The program is something like the International Visitor Exchange Program (IVEP) for North American young adults, and their country choices are only European: the Netherlands, Germany and Switzerland.

“Trainees,” as the volunteers are affectionately called, complete two six-month work placements. During my terms, I worked in a nursing home kitchen in Bad Oldesloe, Germany, and as a health care aid in a nursing home in Enkenbach-Alsenborn, Germany.

Other job options include working as a farmhand or nanny, or in a greenhouse, day care or bookstore. Most often, two trainees live together in one place, so that it is easier to adjust culturally and linguistically.

The entire group of North Americans meets five times a year for conferences: August (when the program begins), November, February, April and July (just before leaving for home). Here, trainees share experiences and frustrations, and worship and laugh together.

Trainees receive a monthly stipend, and room and board are covered, as well as airfare to and from Europe. Each trainee also gets two weeks off per work term. With that vacation and weekends off, I was able to see a lot of Europe on a shoestring budget.

My trainee year (2002-03) was incredibly rewarding. I learned about the value of hard work, worshipped with European Mennonites, travelled extensively and made friendships with people I am still in contact with.

Unfortunately, the InterMenno program is having trouble staying afloat, because there is a shortage of applicants every year. It is an excellent program, with a committed, supportive team in place in Europe, rewarding work experiences and wonderful opportunities. I would encourage anyone between the ages of 18 and 25 to apply for an unforgettable year!

For more information, visit [intermenno.doopsgezind.nl](http://intermenno.doopsgezind.nl).  
**CHRISTINE KAMPEN ROBINSON,**  
WATERLOO, ONT.

✉ **Pastor praises first part of Bible-reading series**

I JUST FINISHED reading the article, “Do you understand what you’re reading?” by John Neufeld, Feb. 16, page 4, the first of a three-part series called “Reading the Bible for all it’s Worth.” It’s a concise discussion of some of the issues and common pitfalls in Bible study. This is a good starting point for people dealing with some common issues like “literal” interpretation. Perry Yoder’s distinction between meaning and significance helps us to retain the enduring value of the Bible for today’s believers. I’m going to encourage our whole congregation to read it and the articles to follow.

**JIM BROWN, MILLBANK, ONT.**

*Jim Brown is pastor of Riverdale Mennonite Church, Millbank, Ont.*




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**Extending the Peace of Jesus Christ: Growing Congregations**

**April 24 - 25, 2009**  
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## /// Milestones

### Births/Adoptions

**Bergen-Braun**—Nora Marie (b. Feb. 16, 2009), to Matthew Braun and Julie Bergen, Osler Mennonite, Sask., in Prince George, B.C.

**Epp**—Kael Edward (b. Feb. 14, 2009), to Jason and Odessa Epp), Nutana Park Mennonite, Saskatoon, Sask.

**Harder**—Austin John (b. Feb. 3, 2009), to Les and Crystal Harder, Rosenfeld Bergthaler Mennonite, Man.

**Krueger**—Ryan Benjamin (b. Jan. 27, 2009), to Dave and Tracie Krueger, Leamington United Mennonite, Ont.

**Martin**—Miriam Noelle (b. Dec. 23, 2008), to Alan and Christiane Martin, St. Agatha Mennonite, Ont.

**Morris**—Cian Henry (b. Jan. 29, 2009), to Amanda (First Mennonite, Edmonton) and Keith Morris, in Winnipeg.

**Neufeld**—Jacob Benjamin (b. Jan. 22, 2009), to Mark and Sylvia Neufeld, Sherbrooke Mennonite, Vancouver, B.C. [Correction to earlier announcement. —Ed.]

**Robertson**—Ave Evangiline (b. Jan. 1, 2009), to Eva and Adam Robertson, Leamington United Mennonite, Ont.

**Smillie**—James Robert Wilson (b. Feb. 9, 2009) to Joanna Wilson (First Mennonite, Edmonton) and Matthew Smillie, in Yellowknife, N.W.T.

### Marriages

**Bailey/Guenther**—A. Gaye Bailey and Joe Guenther (Osler Mennonite, Sask.), at Osler Mennonite, Feb. 7, 2009.

**Klassen/Wiebe**—Jodi Klassen and Will Wiebe (Grace Mennonite, Winkler, Man.), at Winkler Bible Camp, Feb. 1, 2009.

**MacDonald/Witzel**—Stephie MacDonald and Bill Witzel, at Cassel Mennonite, Tavistock, Ont., Feb. 7, 2009.

### Deaths

**Burkhart**—John Homer, 94 (b. June 9, 1914; d. Feb. 23, 2009), Wanner Mennonite, Cambridge, Ont.

**Driedger**—Martha (nee Andres), 90 (b. June 30, 1918; d. Feb. 15, 2009), Nutana Park Mennonite, Saskatoon, Sask.

**Gingerich**—Calvin, 70 (b. Feb. 18, 1939; d. March 2, 2009), Zurich Mennonite, Ont.

**Goertzen**—Ann (nee Klassen), 84 (b. Feb. 14, 1924; d. Feb. 4, 2009), First Mennonite, Kelowna, B.C.

**Krahn**—Gerhard, 82 (b. Jan. 16, 1927; d. Feb. 18, 2009), Leamington United Mennonite, Ont.

**Letkeman**—Jake, 73 (b. July 8, 1935; d. Dec. 2, 2008), Morden Mennonite, Man.

**Martin**—Richard Warren, 59 (b. Feb. 16, 1950; d. Feb. 17, 2009), St. Jacobs Mennonite, Ont.

**Peters**—Elsie (Mary) (nee Unrau), 71 (b. April 13, 1937; d. Jan. 1, 2009), Morden Mennonite, Man.

**Peters**—Ruth (nee Penner), 71 (b. Nov. 8, 1937; d. Dec. 23, 2008), Morden Mennonite, Man.

**Ramseyer**—Inez (nee Gerber), 80 (d. Feb. 21, 2009), Tavistock Mennonite, Ont.

**Schroeder**—Frank, 75 (b. Nov. 17, 1932; d. Nov. 7, 2008), Morden Mennonite, Man.

**Toews**—Gerhard, 78 (b. Aug. 23, 1929; d. Feb. 1, 2009), Leamington United Mennonite, Ont.

**Unrau**—Olga (nee Penner), 78 (b. Aug. 19, 1930; d. Nov. 19, 2008), Morden Mennonite, Man.

**Wall**—Peter B., 93 (d. Feb. 16, 2009), Zoar Mennonite, Waldheim, Sask.

**Walters**—Laureen, 77 (b. April 8, 1931; d. Feb. 21, 2009), Riverdale Mennonite, Millbank, Ont.

### Canadian Mennonite welcomes Milestones

*announcements within four months of the event.*

*Please send Milestones announcements by e-mail to [milestones@canadianmennonite.org](mailto:milestones@canadianmennonite.org), including the congregation name and location. When sending death notices, please include birth date and last name at birth if available.*

## Pondus' Puddle



## WORSHIP WISDOM: PART III OF VI

# The importance of prayer

BY CHRISTINE LONGHURST

**M**ost Christians would agree that prayer is a vital part of Christian worship. Yet it seems to play a relatively minor role in worship at many churches these days.

Over the past two years, I have had many opportunities to worship with a variety of different congregations—both Mennonite and non-Mennonite. One of the things I've noticed is how little time is spent in prayer. At most services, less than four minutes was spent praying. Almost all services had some form of opening prayer and a prayer for the offering. Only 20 percent offered a brief

They were involved physically, too: they stood or knelt for prayer and they raised their hands. Prayer was an integral part of their lives, and was viewed as the right and responsibility of all those in the covenant community.

Intercessory prayer was especially important in the early church; they believed that Jesus had passed this ministry along to believers (Acts 6:4). Descriptions of intercessory prayer in early worship services give the impression that a great deal of time was spent in prayer for others. In one early model, the worship leader would announce a subject and invite the

*For more than 100 years after the Anabaptist movement began, most corporate prayers were offered by the entire congregation—in silence.*

prayer before the sermon, two-thirds included a pastoral or congregational prayer, and less than half ended the worship with prayer.

But it wasn't only the limited amount of prayer that surprised me. I was also struck by the fact that, in most congregations, there was little or no visible or audible involvement by the worshippers. Almost all the prayers were led either by the pastor or worship leader. The Lord's Prayer—the model prayer Jesus taught his disciples—was used in only one service I attended.

Contrast that with the earliest Christian communities: their prayer life was highly participatory. They were involved verbally, through participation in litanies, and in short exclamations such as Alleluia, Hosanna, Maranatha, Amen and, later, *Kyrie eleison* (Lord, have mercy).

people to kneel for silent prayer. After a time they would all stand, and the leader would summarize the petitions. The next subject would be announced, and once again everyone would kneel to pray—and so on, through the list of intercessions.

The Lord's Prayer was also an integral part of early worship. It was so important that, in the first few centuries, its use was restricted to members of the faith community, and was only taught to new believers at the time of their baptism. Christians prayed it daily; it was an integral sign of their identity as Christ-followers.

The earliest Anabaptists also believed in the practice of frequent and fervent corporate prayer. Early worship gatherings, often held outdoors to escape detection, were filled with extended and emotional times of prayer. Intercessory prayer was seen as an important part of

their witness to the world, and was considered the privilege and responsibility of all who had been baptized.

For more than 100 years after the Anabaptist movement began, most corporate prayers were offered by the entire congregation—in silence. Worshippers would kneel at the prompting of the minister, and remain in silent prayer until the minister rose to his feet. These silent prayers happened twice in each service; once at the beginning and again at the end. It wasn't until the early 17th century that audible prayer began to be practised in some congregations.

How can we do a better job of engaging the whole worshipping community in corporate prayer? Here are a few approaches I've found helpful:

- **Use silence.** Give worshippers an opportunity to become quiet before God. Allow space in the prayer for worshippers to add their own thoughts and petitions.
- **Make use of spoken or sung congregational responses.** Giving worshippers the opportunity to participate in prayer is a wonderful way of ensuring that our prayers are truly corporate.
- **Use hymns and songs more intentionally.** After all, many of them are prayers.
- **Encourage prayer in which worshippers can voice their own petitions in a word or a sentence.** In many churches, this is a lost art, and may need to be intentionally re-introduced over time.
- **Speak slowly.** In order for a leader's prayer to become the prayer of the whole community, people need time to hear and comprehend, and then affirm what is being said.



*Christine Longhurst teaches at Canadian Mennonite University and leads workshops on worship and music. She can be reached at [clonghurst@faithmatters.ca](mailto:clonghurst@faithmatters.ca).*

## CPT REPORT

# Fuelling conflict in the Congo

BY WENDY LEHMAN

The heart of the conflict in the Democratic Republic of the Congo, in which 5.4 million people have died since 1998, is a battle over the rich natural resources of the country, fuelled by multinational companies in search of not only diamonds and gold, but tin, coltan and other minerals crucial to the world's technology production. The conflict has both regional and multinational ties, and is connected to our cell phones, computers and MP3 players.

There is an alphabet soup of armed groups operating inside the Congo. All of them, including the Congolese army, are responsible for killing civilians and committing other human rights abuses. The conflict is focused largely in the eastern part of the Congo, where much of the country's mineral wealth lies. Although a peace agreement was signed in January 2008, it severely broke down last summer. Recent developments in the Congo could hold out hope for positive change, although it's too early to tell.

Despite the shifting power alliances in the Congo, the fundamentals do not change. At the beginning of 2008, a group of experts mandated by the UN Security Council reported that mineral buyers in rebel areas were violating the UN arms embargo and should be punished because these purchases continue to fund illegal armed groups. Amnesty International reports that "economic exploitation is one of the single largest factors perpetuating the conflict."

The headquarters of Christian Peacemaker Teams (CPT) in Goma is just up the road from the Mining Processing Congo tin processing facility. One of the most valuable cassiterite (tin ore) mines in the Congo is Bisie, northwest of

Goma. An engineer spoke to CPT of his company's planned \$50 million project to improve safety and sanitation at the Bisie mines, as well as build schools and a hospital for the local population. However, according to a report on ZNet, this "humanitarian" deal was struck to gain leverage over another mining company with which it had a legal battle.

The Congolese army controls access to the Bisie mine. According to human rights and news sources, military and civilian overseers have committed serious human rights abuses at Bisie.

Justine Masika Bihamba, coordinator of Synergie des Femmes pour les Victimes de Violence Sexuelle in Goma, told CPT that three military leaders have become incredibly rich from the Bisie mine in a country where the average

*'People who want power bring us trouble and take our kids so they can have more power.'*

*(A Congolese community leader)*

person makes a dollar a day. She said that mineral traders, the Congolese military, rebels and importers "don't want to end the war because they profit from it."

## **What is the result?**

Since last September, a quarter-million people have been displaced from their homes, leaving a total of approximately 1.5 million displaced people, many of whom live in internally displaced person camps or stay with already severely economically challenged neighbours or relatives.

Those who have been displaced told us how hard it is to be away from their land. One family in Kashenda told us about

how their fields are ready for harvest now, but they can't go back. They are afraid someone else has taken over their land, but they don't know. In Ewaremana, we visited a family with a one-room home that sometimes takes in three or four additional people. A community leader there said, "People who want power bring us trouble and take our kids so they can have more power." As we walked out, a mother said, "We don't need more help as aid. We only need peace. Then we can take care of ourselves."

And we believed them. Even in the midst of severe conflict, not only is Goma alive with international nongovernmental organizations, but also indigenous organizations like Groupe Martin Luther King, a diverse group of about 40 men and women from different religious and ethnic backgrounds, who came together

to design a complex array of education and advocacy efforts for peace. We also met with Congolese Quakers organizing creative trauma healing and conflict transformation efforts.

Although the situation in the eastern Congo is uncertain, and many are unsure what will happen next, these organizations, church groups and coalitions will continue to work for positive change, whether they make the news or not.

*Wendy Lehman was part of CPT's initial field team in Congo last December. Other members of the team included Canadians Jane MacKay Wright and Andrea Siemens from Ontario.*

## CANADIAN WOMEN IN MISSION

—A place to belong—

WOMEN WALKING  
TOGETHER IN FAITH

### Lenten ponderings for chocolate- loving Christians

BY EV BUHR



**M**y early experiences of Lent are fuzzy at best, perhaps because Lent didn't really get onto the Mennonite worship resource scene until 1993, when pastors began asking for materials on it. However, I do recall hearing people from other denominations say they were giving something up for Lent. What did that

mean? How did giving up coffee or chocolate make you a better Christian or prepare you for Easter?

As I pondered these questions, I read that in the early Christian church, new converts were baptized at Easter. So perhaps for people like me who absolutely love chocolate, comparing the process of becoming a Christian to transforming a cacao bean into chocolate might make such a 40-day "sacrifice" more meaningful.

Like cacao beans, Christians are varied in type and come from many regions, all with unique qualities and characteristics. Together, they create the particular blend the chocolate—or congregation—is known for.

Also, when cacao beans are carefully roasted, they crack open and water vapour is released. This brings out the flavour of the bean. That seems similar to the process of learning about our relationship with God and others. We need to learn at a

steady pace so that we continue to grow in faith. Perhaps undergoing baptism is when we have cracked the outer shell to reveal the flavour within.

Then there's the winnowing and grinding which gets rid of the outer layer of the bean. A course grinder cracks the husks, which are then blown away. The centre of the cacao bean is ground into pulp and transformed into a smooth liquor, which is mixed with other ingredients to form chocolate.

How wonderful it would be if we too could just crack the outer shell and blow the debris of our old lives away. Good news! This is possible through Jesus Christ! We are given the opportunity to start over as a new creation. And it's up to me as a Christian to allow God's Spirit to work in my life, grinding away the pulp and bringing out the very heart of my faith—the essence of who I am.

When asked who we are, most of us respond with what we do for a job, or who we are in relation to others (somebody's mom or sister). How many of us respond with "I am a Christian"? Once I am a Christian, I can be mixed with others to form a community of believers.

After that comes the processing, refining and tempering processes, which include adding milk, cocoa butter, lecithin and sugar, then agitating and folding this mixture in a special machine to break down the chocolate and give it that melt-in-your-mouth feeling.

Within a Christian community, we too add ingredients that fit with our recipe. Ingredients like worship and music styles, welcoming faces and the number of potlucks can determine which community we combine with. Together, we learn, discuss and "agitate" our faith. We blend to form a cohesive whole. And as we continue our Christian walk, we're tempered into a stable form through a solid foundation of Scripture, prayer and good works. An on-again/off-again relationship with Christ will give us a poor quality or, to use a chocolate term, a poor "bloom."

And finally comes the good part—the moulding and dipping, which turns the chocolate into something that is pleasing to look at and wonderful to eat. We have reached the point of celebration.

That's the part I can get into! Celebrating with a big batch of brownies at Easter! Ooh, that chocolaty goodness, warm and a bit oozing in the middle. What a reward for giving up chocolate for Lent.

And yet how small a thing to remind us of Jesus' journey to Jerusalem and the ultimate sacrifice of his death on the cross for us. Will giving up chocolate for Lent make me a better Christian? Probably not, but perhaps it will give me a small understanding of the "sacrifice" that is required of those who seek to follow Jesus, and a little nudge to think about that sacrifice every time I turn down some form of chocolate this Lenten season.

PHOTO BY DONITA WIEBE-NEUFELD



*Ev Buhr contemplates 40 days of no chocolate: No leftover Valentine's treats, no snowman soup (hot chocolate, marshmallows and a candy cane stir stick), no divine dark chocolate (medical experts claim a bite of dark chocolate a day keeps the heart disease away), and no chocolate chips straight out of the bag.*

*Ev Buhr is a Christian and president of Alberta Women in Mission. CWM page coordinated by Leona Dueck Penner.*

## GOD AT WORK IN THE CHURCH

# 'Old coat— New cloth'

*Upbeat MC B.C. delegate sessions include covenant signing, Burns Lake funding*

BY AMY DUECKMAN

B.C. Correspondent  
MISSION, B.C.

A feeling of unity and moving forward pervaded the Mennonite Church British Columbia annual meeting, Feb. 21, as delegates witnessed a covenant signing, approved funding for First Mennonite Church of Burns Lake, affirmed an executive director for Camp Squeah, dealt with a property transfer and approved several bylaw changes.

Cedar Valley Mennonite Church hosted the delegate sessions, whose theme was "Old coat—New cloth: Fashioning the future for MC B.C.," as well as the Leaders, Elders and Deacons (LEAD) conference on Feb. 20.

LEAD sessions centred on the place of young adults in the church and included a panel discussion and video clip of young adults reflecting on MC B.C. Speaker Gareth Brandt, a Columbia Bible College professor of practical theology, focused his input on the question, "What can we learn from young adults and their hopes for the future of the church?"

The delegate sessions continued the theme of newness that has been prevalent over the last several years in the province.

One highlight was the signing of the MC B.C. covenant by Level Ground Mennonite Church, a new congregation birthed when Wellspring and West Abbotsford Mennonite churches joined together several months ago. Level Ground's signing now means that all the 31 churches currently in relationship with MC B.C. have signed the covenant, reported executive minister Garry Janzen. (The majority had signed at a joint worship service in 2007.)

PHOTO BY TIM MILLER DYCK



*Garry Janzen, MC B.C. executive minister, signs a covenant between the area church and Level Ground Mennonite Church (formerly Wellspring and West Abbotsford Mennonite churches), while Level Ground pastor Karen Heidebrecht Thiessen and MC B.C. moderator Gerd Bartel wait their turn.*

Delegates were introduced to new MC B.C. pastors and heard reports from the various committees.

Camp Squeah's report included an update on the current building project, scheduled for completion later this spring. It was reported that \$1.3 million has been raised for the two new buildings, with \$1.1 million spent, and \$600,000 left to be raised to meet the projected budget of approximately \$1.9 million.

Rob Tiessen and his family were affirmed in their ongoing ministry at Camp Squeah. Tiessen, who said he was "humbled and overwhelmed" to be affirmed in this ministry, has officially been named Squeah's executive director after previously serving as acting director.

Several resolutions were passed:

- Existing MC B.C. bylaws from 1987 were repealed and new bylaws were adopted;
- The Finance Committee was authorized to remove \$150,000 from the principal of the Mountainview Church fund over the next three years to support evangelism and

church development projects; and

- The property title for First Mennonite Church of Greendale, no longer a member of MC B.C., will be transferred to the church upon receipt of a donation of \$24,800. The transfer of title of the former Flatrock Mennonite Church to the local cemetery society was also approved.

Resolutions presented by First Mennonite Church of Burns Lake, which has undergone some internal struggles over the last several years, resulting in reduced membership, generated some spirited discussion. One called for MC B.C. to commit itself to license only pastoral candidates who have the qualifications and who agree with, and accept, the *Confession of Faith in a Mennonite Perspective* as their confession and guideline for ministry.

There was more agreement than disagreement with this overall direction, but the specifics of how and when to examine pastoral credentials rapidly got complicated. A general feeling about the importance of the long-range implications of licensing resulted in a decision to table the motion until next year's sessions, to give the executive and church health committees time to examine the issue. "We want to make sure we get it right the first time when we do discuss it," said moderator Gerd Bartel.

A second resolution—amended to come from the Leadership Board instead of the Burns Lake church—was approved to allow MC B.C. to provide Burns Lake with up to \$27,000 annually for a period of three years to enable it to support a full-time pastor.

Interspersed throughout the day were reports from six area Fraser Valley congregations: the host Cedar Valley church, Abbotsford Mennonite Fellowship and Clearbrook, and Eben-Ezer, Emmanuel and Level Ground Mennonite churches of Abbotsford. Each of these churches received a prayer of blessing following its report.

Looking to the future, a joint MC B.C. worship service with the theme "Reach up, in, out" is planned for the afternoon of May 24 at Chandos Pattison Auditorium in Surrey. The covenant signing and joint worship service in 2007 was so well received, it was decided to hold another such event again this year. ❧

# Crisis point

*MC Manitoba delegates concerned about area church's future*

BY EVELYN REMPEL PETKAU  
Manitoba Correspondent  
WINKLER, MAN.

On its 62nd anniversary, Mennonite Church Manitoba finds itself precariously perched on the precipice of an uncertain future.

In 2007, congregational giving was in a "precipitous decline," reported Hans Werner, MC Manitoba board chair, at the annual delegates sessions, held on Feb. 20 and 21 at Winkler Bergthaler Mennonite Church. "We face a serious situation of declining resources in the area of congregational giving."

A follow-up interview with MC Manitoba treasurer Tom Seals revealed that the 2007 decline was followed by a further shortfall in 2008 that resulted in \$100,000 being cut from the budget's three ministry areas. Despite these declines, MC Manitoba is budgeting for \$684,930 in congregational giving, up more than \$13,000 from last year's revised budget.

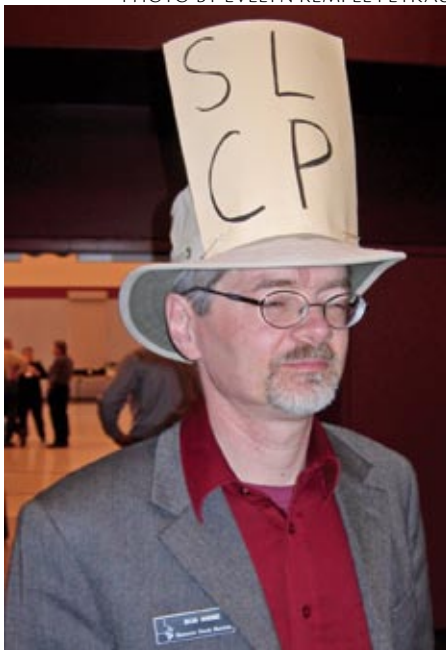
"We perceive a change in our congregations, demographic changes—the fact that, I'm sorry, so many of you have gray hair," Werner said. "Increased resources within congregations are being devoted to internal programs. We have also sensed a frustration with the lack of a clear direction for MC Manitoba."

Keynote speaker Ken Bechtel, interim pastor of two Saskatchewan congregations, laid out the challenge for delegates: "Will we go on playing the same game, tripping over the same bases, or will we learn a new game?"

Around the tables, 162 delegates, representing 40 of MC Manitoba's 50 congregations, talked about the conference being at a crisis point, which was reflected in the various table reports:

- "Our membership has been flat for about 25 years. We are not attracting new members, not even our own youth."

PHOTO BY EVELYN REMPEL PETKAU



*Bob Wiebe, director of MC Manitoba's Camping Ministries, donned a hat to announce a new initiative to hire summer-long camp pastors for the Camps with Meaning 2009 program. He also said Camps with Meaning is exploring new ways of working together with the aboriginal community in the camping enterprise.*

- "The conference used to ask the churches much more before making decisions."
- "People are wanting something for the money they are giving. If we are investing in MC Manitoba, what is the outcome? Is it making a difference in God's kingdom?"
- "To be a community of churches is the right direction. . . . Maybe we might find these sessions more energizing if there was more sharing of our stories and how we are being challenged."

Table discussions indicated that MC Manitoba was doing some things well, including hospital visitation, the University of Manitoba chaplaincy program, its camping program and cluster meetings with the conference minister. But delegates also saw lots of room for improvement. They want to see more leadership on peace issues and Christian education, better communication between the board and congregations, a better website, ways to make the cross-cultural congregations of the conference feel more connected, and more nurture of young adult leadership.

Delegates commented that individuals and congregations struggle with where to give financial support when more than 84,000 registered charities in Canada are vying for their charitable dollars. Some observed a trend towards more giving being directed at local ministries, instead of the wider church.

Werner asked, "If MC Manitoba was not here tomorrow, what would we miss? What is worth supporting?"

To which delegate Jeremy Wiebe responded, "If our youth and young adults were here, I'm pretty sure our camps would be right up there. Attending and serving at camp are very formative experiences."

Karen Schellenberg from Portage Mennonite Church said, "As a pastor, I see support for pastors and bringing them together as an essential practice."

However, delegates also had strong words of counsel.

"We are quite dysfunctional," said Steve Schellenberg. "We don't know who our leader is. There isn't one. There needs to be a strong way of empowering the structure, not this constant cycle of blaming, because our momentum is fading."

Harold Hildebrand Schlegel added, "I'm a newcomer to Manitoba. I sense a blasé response to conference. This conference may not exist in five to 10 years. Maybe that's okay."

As part of its response, the MC Manitoba board plans to visit congregations between now and June to listen to what they say about why and how MC Manitoba should continue to work together as a community of congregations.

Bechtel described the kind of leadership needed in times like these:

- Clear-sighted vision to develop a plan of action;
- The ability to walk, or even run, away when the direction needs changing; and
- The willingness to listen carefully.

"If we want to keep our young people, ask them for their ideas on how to do, how to live, church," he suggested. "Ask them to own the program, not just mind the store that other generations have created."

Bechtel concluded, "My prayer for you is that you may have courage . . . to embark on the journey to go where you haven't been before." ❧



# Building expansion plans for Camp Elim

*MC Saskatchewan also set to grapple with budget shortfall*

BY KARIN FEHDERAU  
Saskatchewan Correspondent  
DRAKE, SASK.

A quiet town surrounded by frozen farmland was an idyllic setting for the 50th annual delegate sessions of MC Saskatchewan.

Inside North Star Mennonite Church in Drake, the welcoming sound of warm laughter and the nourishing sight of beautiful hand-stitched quilts effectively brightened the dreary wintertime over the Feb. 27-28 weekend. The general feeling of goodwill continued with much merriment over fun-filled remarks and skits, especially through the airline hostess-style welcome and instructions from the delegate session organizers.

With 100 delegates, MC Saskatchewan congregations were well represented



*Ben Pauls, pastor of Carrot River Mennonite Church, Sask., displays the dried meat samples provided by Drake Meats as part of the delegate packages.*

during discussions centring on a fiscal shortfall, a new lodge at Camp Elim, and a joint statement from two churches about settling past difficulties, along with reports on the many MC Saskatchewan activities and related ministries.

When finance chair Armin Krahn presented the 2008 financial results, he noted an audited financial statement income shortfall of about \$12,000 on overall 2008 spending of about \$400,000. Discussion from the floor showed members were somewhat concerned, but no alarm bells were raised.

"It's not a healthy place to be," though, agreed Krahn at one point after hearing a query of concern from one delegate.

In a later interview with Krahn, he said he would be following up with a letter to all MC Saskatchewan congregations about the area church's finances. He did not initially bring those concerns to the floor, he said, because he knew the problems couldn't be solved at that level. "This is going to take some time," he said. "We need to talk about this at General Council."

Camp Elim, an MC Saskatchewan-run summer camp, has come through a difficult year. At one point, the board almost decided to close the summer camp down, according to a statement in the delegate report book. The number of campers has declined, forcing the board to limit the upcoming summer camps to only two, down from six camps in 2008.

Rental business has increased, however.

Camp board chair Ben Dyck brought a proposal to the delegates for a new lodge on the camp grounds. The board expects that the new lodge will increase the attractiveness of the camp for both summer camps and year-round rentals.

The lodge, which will be 30 metres long and house eight bedrooms in over 200 square metres of living space, will feature a three-metre verandah overlooking the lake.

Dyck also proposed to help fund the

PHOTOS BY TIM MILLER DYCK



*Rosthern Junior College students provided worship music at the MC Saskatchewan delegate sessions held at North Star Mennonite Church in Drake. Pictured are Rachel Klassen and Baily Neufeld, both from Saskatchewan.*

building by the sale of up to six lots of camp property that are currently leased out to private individuals.

Despite some concern about more non-camp-related activity at the lake, delegates strongly supported both proposals.

"In the vote, there were two that didn't agree with selling," said Dyck, adding that the vote went better than he had expected.

Following the session, delegates offered several suggestions on how to proceed with the sale.

Arnie Fehderau from First Mennonite and John H. Dyck and Melody Neufeld-Rocheleau from Breath of Life churches in Saskatoon read a joint statement prepared by the leadership of these churches. Breath of Life was initially formed by people who left First Mennonite over a difference in leadership and vision.

Church leadership at both churches described the statement as focused on working towards a process of transformation and mutual blessing. It was offered as a way to begin a healing process and let delegates know that a new attitude of co-operation between the two groups will now characterize their relationship.

"We admit that actions were taken in the past that were hurtful," they said in the statement. "We are now engaged in walking on higher ground . . . committing our energy and strength in building mutually supportive community." ❧

## Responding to salvation with young adults

*Early Anabaptist movement made up of youths, B.C. retreat attendees learn*

BY J.D. DUECKMAN  
Special to *Canadian Mennonite*  
HOPE, B.C.

The third annual Mennonite Church B.C. young adult retreat saw its largest attendance yet. Held from Feb. 27 to March 1, young adults came to Camp Squeah to hang out, have fun, get to know each other and learn something in the process.

Gareth Brandt, professor of practical theology at Columbia Bible College, Abbotsford, B.C., was the speaker for the weekend. Speaking on “Radical revolution: The Anabaptist movement of the 16th century,” he explained how the Anabaptist movement was really a young people’s movement, since most of those involved



*Hiking up the snowy mountain behind Camp Squeah was popular among participants at the third annual MC B.C. young adult retreat.*

were dead by the age of 30. He took participants through many of the early leaders and prominent figures: Ulrich Zwingli and Conrad Grebel in Zurich, Hans Denck in Nuremberg, Helena of Freyburg, and Menno Simons in Witmarsum. At the end, Brandt challenged participants with

the question: “How do we respond to our salvation?”

In the evening, open discussions were held on aspects of peace in participants’

### /// Briefly noted

#### **New DVD invites global sharing**

STRASBOURG, FRANCE—The gift of receiving is as important as the gift of giving. That’s the message of a newly released DVD from Mennonite World Conference (MWC) called *Ours to Share*. This five-minute video shows a side of MWC that goes beyond the assemblies held every six years. It highlights the interactions and support that is provided daily amongst the 1.6 million members of this worldwide Anabaptist-related community of faith. The video provides a general introduction to MWC while encouraging viewers to consider the many ways they may become actively involved—through their presence, talents, insights and resources. The DVD was written by Wally Kroeker, produced and directed by Glenn Fretz, and edited by Bill Hancock. Narrators include CBC radio host Eric Friesen (English version), Samuel Goldschmidt (French), and Canadian pastors Noé Gonzalia (Spanish) and Waldemar Regier (German). The DVD contains four language versions and can be purchased from the Mennonite World Conference Canadian office by e-mail at [kitchener@mw-cmm.org](mailto:kitchener@mw-cmm.org). A “news flash” will be posted in the near future on the MWC website ([mwc-cmm.org](http://mwc-cmm.org)) to alert those browsing the website when the DVD will be available for downloading.

—Mennonite World Conference Release

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daily lives, peace with the environment and “wars” over styles of worship, as well as big issues like the church’s role in the state.

Maria Krause of Langley Mennonite Fellowship was particularly appreciative of the talks about peace in daily living, especially of “the complexities of that peace and obtaining it, and the willingness to accept that there are times when all we can do is . . . give it all to God.”

The rest of the weekend was filled with all kinds of activities, such as hikes up the snow-covered mountain behind Squeah, board games, an impromptu Connect Four tournament, and plenty of maté (a tealike beverage, popular in many South American countries, brewed from the dried leaves of an evergreen shrub) to go around. ❧

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# Focusing on what works

*New appreciative inquiry tool helps churches to dream and hope*

BY DAVE ROGALSKY

Eastern Canada Correspondent

**I**t was time for Matthew and Hendrike Iisert Bender, pastors at Nith Valley Mennonite Church near New Hamburg, Ont., to be evaluated.

“Matthew and I didn’t mind going through another evaluation process, but we thought that after almost seven years together it would be good to combine it with a congregational evaluation,” Hendrike says.

So, instead of filling out evaluation forms, the congregation used a narrative approach, telling stories of what worked in the congregation and in the congregational-pastoral relationship, including spending time face to face in a retreat.

Muriel Bechtel, MC Eastern Canada conference minister, says of the process known as appreciative inquiry (AI), “The stories that people tell are energizing to the teller and the receiver, in contrast to filling out forms that most people find de-energizing. It puts more responsibility on the respondents to think about—and articulate—what they see as a desired future and not just what they didn’t like in the past.”

AI has been around for more than 20 years in the corporate and business world, and has recently been making inroads in church circles. A quick survey across Canada shows that most area churches were familiar with the material, in part through a seminar sponsored by MC Eastern Canada last year, which invited conference ministers from across the country to attend. AI is most widely used in MC Eastern Canada, where pastoral and staff evaluations, congregational visioning and transformational/transitional listening processes are all using the material.

As was the case in the current Mennonite Central Committee New Wine/New Wineskins meetings, AI deliberately focuses on what is working, rather than looking for weaknesses and how to repair them.

Strengths can be both present- and future-oriented, as participants are invited to look at what works, and their dreams and unresolved hopes. The unresolved hopes are the place where weaknesses do show up, though, as AI does not exist in a Pollyanna world where no change is necessary.

Growing out of mathematical and scientific models in the 20th century, which looked at large numbers of data, AI theory suggests that “what we focus on becomes our reality.” If people focus on illness, they are sick and in need of cure. If they focus on health, they learn to build on their strengths.

According to AI proponents, simply asking questions begins to change organizations from within. By focusing on what is already working, they move into the future in areas where they already have comfort and strength.

MC Manitoba executive director Edgar Rempel found this to be the case. “When our board recently used AI, we noted that it helped us to move fairly readily to the aspect of brainstorming new ideas by building on strengths, as opposed to the natural tendency to work at deficits and problem solving,” he says.

Bechtel has found some reluctance to AI, though. “Some people are entrenched in the former ways of doing reviews and find it hard to express their hopes in the form of positive suggestions or dreams for the future, and revert to the old models of giving critique about past performance,” she says.

But she believes “the AI approach seems to me to be biblical, following Philippians 4:8: *‘Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things.’*” ❧

## GOD AT WORK IN THE WORLD

# Celebrating labours of love

*Gratitude flows to MDS for rebuilding homes, touching lives on U.S. Gulf Coast*

BY PAUL SCHRAG

For Meetinghouse  
MOBILE, ALA.

“My home turned out real nice. I thank the Lord every day for it.”

In the busiest winter ever for Mennonite Disaster Service (MDS), Charles Duplessis’ three-year wait is almost over. The Baptist pastor is about to move into what he calls “a house built on love.”

He means the love of MDS volunteers. Duplessis has met hundreds of them. They have built him a house to replace the one that was swept away when a wall of water broke through a levee and surged through New Orleans’ Lower Ninth Ward during Hurricane Katrina on Aug. 29, 2005.

“They’re hard workers; there’s no quit in them,” Duplessis said of the MDS volunteers. “They did their work, and they did it gladly. You saw the genuine joy and commitment to what they’re doing.”

Duplessis, who lost not only his house but also the meeting place of his congregation, Mount Nebo Bible Baptist Church, when the levee broke, gave a testimony during the annual MDS All-Unit Meeting last month at Spring Hill Baptist Church in Mobile. More than 300 MDS leaders and volunteers from the United States and Canada gathered to celebrate and support an organization that is touching more lives than ever. With a record number of 14 binational projects underway this winter, MDS activity has grown to a point that its leaders hope to keep building on.

“We want to maintain this project level or even greater, because the needs are there,” said communications director Scott Sundberg.

Although contributions and grants to MDS increased by \$584,000 (all figures in US dollars) in 2008, the year wasn’t without disappointments.

“Hurricane Ike was a wake-up call,



*Mennonite Disaster Service houses stand four metres above the ground at water’s edge at Grand Bayou, La., a fishing village about 35 miles south of New Orleans.*

because it showed that if you don’t get the media attention, then MDS is impacted,” said executive director Kevin King. Donations were lower than hoped for after the September storm, and MDS was not able to respond to the extent King would have liked.

Yet 2008 was a big year for MDS. More than 4,800 people volunteered 26,316 days to binational projects. That number doesn’t include the countless people who responded to local disasters in their own regions. And it was an unusually active year for natural disasters. The hurricane season was one of the worst in history. For the first time, six consecutive named storms made U.S. landfall. There were 500 more tornadoes in 2008 than in 2007, King said, adding that MDS volunteers responded to floods in Manitoba and British Columbia and wildfires in California.

But MDS’s biggest binational projects continued on the Gulf Coast—from Mobile to southeast Texas—where recovery from 2005 hurricanes Katrina and Rita continues. MDS spent more than \$1.3 million at 11 Gulf Coast locations last year.

From a Mississippi coastal town to New Orleans’ Lower Ninth Ward to a fishing village on the bayou of southern Louisiana, MDS clients expressed gratitude for the difference MDS has made in their lives over

the last three-and-a-half years during a tour of the region in conjunction with the All-Unit meeting. They have homes again, or soon will—and better ones than before.

“The blessings that the Mennonites have brought to the community here are unreal,” said Arthur “Billy” Morgan of Pass Christian, La.

Last year, Morgan moved into an MDS home less than a kilometre from the coast, on the same spot where Katrina lashed his old house into three pieces. His new home stands on four-metre concrete pillars, raising it a total of six metres above sea level. It’s one of 27 new houses MDS has built in Pass Christian.

“The Lord has allowed them to give life back to the people here,” Morgan said of the MDS volunteers. “What was once a disaster has turned out to be heavenly.”

After Katrina devastated Pass Christian, Morgan coordinated assistance projects for his church, Goodwill Missionary Baptist.

“Billy was too busy helping other people to help himself, so we said it was time for him,” said Al Kroeker of Inman, Kan., MDS construction foreman in Pass Christian.

After living in a trailer for three years, Morgan is proud to have a house again.

New Orleans’ Lower Ninth Ward “has the appearance of hope,” said Jerry Klassen of Kelowna, B.C., MDS binational disaster

response coordinator.

In the part of the city that saw some of Katrina's worst devastation, scattered new homes symbolize rebirth among empty houses on overgrown lots. Even after three-and-a-half years, the recovery of a city that was 80 percent flooded still has far to go.

"You drive down Interstate 10 and see all the devastation, and you know it will take many more years," said Peter Regehr of Langley, B.C., an MDS co-director in New Orleans along with his wife Dorothy and Ken and Martha June Graber of Baltimore, Md.

After experiencing the largest evacuation in U.S. history, the city's population has returned to 88 percent of its pre-Katrina level of 455,000.

"The people who are here want to be here," Regehr said. "This is their home, where their roots are."

MDS crews in New Orleans have completed 20 projects to rebuild houses or

construct new ones. The directors say they have faced many frustrations with uncooperative building inspectors and foot-dragging contractors. When MDS brings in skilled plumbers and electricians, they can't work in their areas of specialty be-

MDS will continue working at Pass Christian, New Orleans, Diamond, La., and other Gulf Coast sites, in response to Rita and Katrina, for as long as enough funding, volunteers and meaningful work are available.



Klassen noted that funding sources are now declining, but the number of volunteers continues to be strong. Gulf Coast hurricane work has caused MDS to grow, he said. MDS is having its busiest winter ever, with 14 binational projects, 10 of them on the Gulf Coast.

"It has elevated our capacity to do long-term response," Klassen said. "Up until now, 'long' has been

cause they are not licensed in Louisiana, but the directors accept the hand they are dealt.

"Are you going to abandon the people just because it's difficult?" Regehr asked. "If you were doing this strictly as a business, you probably would. But we can't quit just because things are tough."

a year-plus, and now we're at three-and-a-half years and not finished."

*Paul Schrag is editor of the Mennonite Weekly Review. Meetinghouse is an association of Mennonite and Brethren in Christ publications.*

## MDS, Samaritan's Purse partner in flood recovery

BY SCOTT SUNDBERG

Mennonite Disaster Service Release

**H**heavy snow followed by torrential rain caused significant flooding in the Greendale-Chilliwack area of British Columbia earlier this year, prompting Mennonite Disaster Service (MDS) into action, along with other disaster response agencies.

Samaritan's Purse and MDS are partnering in the clean-up phase.

"We have the volunteer numbers; they bring some equipment that we don't have," B.C. unit chair Leonard Klassen said. "In our discussions, we both realized that we have strengths in different areas, and we are committing to serve together. For me, the bottom line is that people get helped."

MDS will further assess the situation in B.C. and



*A flooded road in Chilliwack.*

respond to special-needs cases for repairs.

MDS and Samaritan's Purse have a history of working together. Both agencies recently partnered in Texas in response to Hurricane Ike, and earlier in Pass

Christian, Miss., in response to Hurricane Katrina.

Of the partnership, Canadian regional director Ron Enns said, "Working with Samaritan's Purse or other agencies, when and where possible, is always advisable, as we depend on such working relationships from one disaster to the next. . . . If we work closely with them in this phase, then that working relationship and documentation will form the basis for an MDS recovery effort in a seamless fashion."

Klassen asks for prayer "for those in the Chilliwack leadership, those impacted, and for [MDS]. . . ."

# Life far from normal for families in Gaza

By GLADYS TERICHOW

Mennonite Central Committee Release

**D**eaths and injuries inflicted by the 22-day war in the Gaza Strip that began just after Christmas, along with destruction of homes, schools and infrastructure, are taking a toll on families in the Palestinian territory.

"The war is over, but the suffering has not stopped," says Majeda Al Saqqa, program director for the Culture and Free Thought Association, a Mennonite Central Committee (MCC) partner organization that provides cultural, health and educational programs for children, youths and women.

Children, she explains, have been emotionally traumatized by the deaths of family members, classmates and friends. Some of the children have been physically hurt or have lost their homes and belongings. Schools are offering classes again, but many educational facilities were destroyed during the war or used as shelters. Some schools have opened classrooms in tents near the rubble of the damaged buildings.

"Our children want to live a normal life," says Al Saqqa. "We want them to be healthy and strong. This is our hope."

The war and its aftermath follow months of insecurity and skyrocketing unemployment and poverty as a result of an economic blockade by Israel and Egypt. Although the war is over, the blockade remains in place.

Heather Lehman, an MCC Jerusalem representative and former teacher and children's behavioral health specialist, shares Al Saqqa's concerns that more must be done to address the emotional and psychological effects of the violence among children.

"It is important to recognize that the

children of Gaza have experienced an exceptionally high level of violence for a prolonged period of time," says Lehman. "To live in an environment of fear, chaos and violence can ultimately lead to a sense of hopelessness." Children, she notes, are tomorrow's leaders, and the actions of today will influence their outlook on the world and their personal values.

In partnership with MCC's Global Family education sponsorship program, the cultural association is expanding its programs to include a "Child to Child" program in the Khan Younis refugee camp. Activities include leadership training for children, remedial classes, field trips, creative writing, drama, arts and crafts, and community outreach. About 5,000 children will benefit from this new program.

This new Global Family project builds on the success of another Global Family project in the refugee camp, the Al Shroq Wal Amal Children's Center (Sunrise and Hope). The association opened this centre in 1992 and offers an innovative program of activities, trips, summer camps and projects for children in a safe and supportive environment. MCC's Global Family program has been supporting it since 2004.

MCC also supports families in Gaza through the distribution of humanitarian aid. The Culture and Free Thought

MCC FILE PHOTO BY RYAN BEILER



*Suha Namrwouty, six, learns letters and sounds from Ifidal Abu Madil at Al Shroq Wal Amal Children's Center in Khan Younis, Gaza Strip, in this 2004 file photo. The centre is supported by Mennonite Central Committee's Global Family education sponsorship program.*

Association is one of three MCC partner organizations that distribute this assistance.

A shipment of 3,910 blankets and 1,260 relief kits is expected to arrive in Gaza this month. This shipment, along with recent grants for food, urgently needed supplies and trauma healing for children, brings the monetary value of MCC's humanitarian response in Gaza in 2008-09 to about \$360,000. ☘

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*A shipment of 3,910 blankets and 1,260 relief kits is expected to arrive in Gaza this month.*

# Assignment to Bethlehem connects with Gaza

Mennonite Church Canada Release

Palmer and Ardys Becker are under special assignment by Mennonite Church Canada to teach and serve at Bethlehem Bible College in Palestine/Israel. Palmer left for a five-month term of service on Jan. 10. Ardys is to follow on March 15.

Five of the 70 students at Bethlehem Bible College, located 80 kilometres from wartorn Gaza, are from that area of Palestine.

"It was heart-wrenching to watch television with those students or to see them receive cell phone reports from family members or friends saying they are without food, water and medical supplies," Palmer reports.

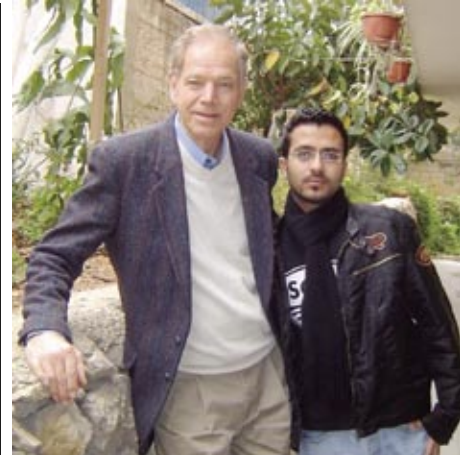
John Engel, a representative of the school who visited Gaza at the beginning of February, says, "The aftermath of the

war is even worse than the war itself. Very few relief supplies are getting in." Students report that if it is available, meat sells for more than \$20 per kilogram.

"Although the mood is terrible here in Bethlehem, I feel safe," Becker says. "There is a major difference between the politics of Gaza and the rest of Palestine."

The school and its service arm, the Shepherd Society, want to move to action as soon as possible and provide free counselling for those suffering from trauma. Becker has been asked to assist with the training of the counsellors. He will be teaching courses that he previously taught at Hesston College, Kan., including leadership, pastoral care and conflict resolution. Ardys will work in the college library and with the Shepherd Society.

PHOTO COURTESY OF PALMER BECKER



Palmer Becker, left, with David, a student from Gaza.

At the end of their assignment at Bethlehem Bible College, the Beckers, who are members of Waterloo North Mennonite Church, Waterloo, Ont., will co-lead a tour with TourMagination from May 24 to June 3, offering biblical reflections at the traditional sites of Jesus' ministry. ❧

## ❧ Briefly noted

### MCC program hopes to plant 'seeds' of peace and hope

Earlier this year, Mennonite Central Committee (MCC) launched Seed, a two-year program for young adults aged 20 to 30. The program, composed of international teams, will focus on the components of service, reflection and advocacy. It will begin in Colombia and then expand to other locations. Eight to 10 young adults from Canada, the United States, Colombia and other Latin American countries will analyze the Colombian context of social and armed conflict, serve in practical ways through local churches, begin discerning the ways they can transform society, and use advocacy in their home communities and beyond. MCC is exploring expanding the Seed program to the Democratic Republic of Congo, as well as locations in the Middle East, Asia and the Caribbean.

—MCC Release



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GOD AT WORK IN US

# No cash register, no loss

*City Café and Bakery finds profit in self-service*

STORY AND PHOTOS BY DAVE ROGALSKY

Eastern Canada Correspondent  
KITCHENER, ONT.

Its windows invitingly steamed up on a cold winter day, City Café and Bakery still looks like the automobile garage it once was. Attached to a Chinese restaurant at the corner of West Avenue and Victoria St. South, the café is the playground of John Bergen of Rockway Mennonite Church, Kitchener.

After finishing a career as a commercial ceramic artist nine years ago, he was looking for a creative and financial outlet. A niche café with a wood-burning oven, fresh breads, artisan pizzas and “the best tarts in the K-W area,” the project fit his artistic and entrepreneurial spirit.

In his signature glasses, he shouts

greetings to his regular customers. Refusing to call himself an artist, he says simply, what we do here “is make real food. . . . What I’ve done all my life is, I just do things for myself. If it’s not quite what I want, I figure out how I get what I want.” Establishing the café was a “cynical move to be authentic,” he admits.

This rolls over into how he



*Young City Café and Bakery customer Cam McTavish pays for his lunch on the honour system.*

*‘Pay minimum wage, you get minimum employees. I want my employees to have a secure place to work.’  
(John Bergen)*



*City Café and Bakery employee Terry Walters gets a hug from owner John Bergen while he slices up some fresh pizza.*

hires and pays his staff. The Waterloo regional government has discussed paying its employees a “living wage,” which it estimates at around \$15 an hour, almost double the minimum wage in Ontario, the pay most restaurant employees receive. Bergen pays his staff a “living wage,” figuring that he wants them to want to work for him. He wants staff who know what they are doing and can work independently of his guidance.

When he hires, he takes much care. “Only one in four can do the job,” he says, and if, after four weeks, someone is not working out, he pays four weeks’ severance pay with the acknowledgement, “I made the mistake in hiring them.”

His expensive labour needs to be efficient, though. “It’s smart, he says. “Pay minimum wage, you get minimum employees. I want my employees to have a secure place to work.”

Another unique feature of the café is the lack of a cash register. All the products are priced in round amounts and an

old Toronto Trolley cash box sits by the counter where customers can deposit their payment. “At the end of most days we’re ahead,” he says. People are in a hurry, so they don’t wait around to make change and overpay by a quarter or fifty cents. He figures he is being ripped off by about 2 percent of his customers, but being overpaid by about 2.5 percent of them.

“Our philosophy has been that you can actually trust people,” he says.

And his goal of making money as simply as possible while having a good time seems to be working. “Let’s enjoy ourselves,” he says. “If my staff is happy, my customers notice.”

An unexpected benefit of doing his business the way he does is the development of community, both for himself and for his customers. City Café and Bakery, he says, has become “a meeting place” for “the exchange of ideas . . . like an Irish pub.”

The original bakery has recently been joined by a second in Cambridge, Ont. ❧



## OBITUARY

# A 'quiet rock'

George Schmidt,  
Nov. 21, 1938 – Feb. 9, 2009

By AMY DUECKMAN

B.C. Correspondent  
ABBOTSFORD, B.C.

The death of George Schmidt, 70, of pancreatic cancer on Feb. 9 will be keenly felt by many in Mennonite Church B.C.

Schmidt was active in MC B.C., serving most recently as chair of the Evangelism and Church Development Committee. He had also served for many years as a faculty member and dean of students at Columbia Bible College, and had been president of one of its forerunners, Bethel Bible Institute.

He devoted his life to Christian service on several fronts. An active member of Level Ground Mennonite Church (formerly West Abbotsford Mennonite Church), he was a founding chair of Kinghaven Treatment Centre for addicts and alcoholics. He spent many volunteer hours working with men struggling with substance abuse, leading Bible studies and counselling Kinghaven residents through the Twelve-Step program.

At Schmidt's memorial, several Kinghaven residents publicly credited him with saving their life. Dave Kettlewell, a recovering alcoholic and drug addict whom Schmidt mentored at Kinghaven several years ago, remembered Schmidt as someone willing to give his time freely to anybody who wanted or needed to talk. He appreciated how Schmidt helped him personally on the road to recovery, resulting last year in his baptism and membership at West Abbotsford Mennonite.

"I've struggled with forgiveness in my life, and through Step Five in the Twelve-Step program with George, he made me realize how Christ died for our sins, and with that I was able to forgive those who wronged me," Kettlewell said. "I feel totally fortunate I had George there for me. It's unfortunate the new clients at Kinghaven won't have his strength and belief in the

Lord to influence them."

Gerd Bartel, moderator of MC B.C., called Schmidt a "quiet rock." Bartel told *Canadian Mennonite* that Schmidt "was able to bring people together, create wholeness and share issues. He was a person who was all about being faithful, coming alongside people, and always said 'yes' when he was needed."

Schmidt had chaired the Evangelism and Church Development Committee for the past three years, and Bartel recalled that



Schmidt

he "worked to energize people. He was always looking for where the church could look to the next level of involvement"

Schmidt was diagnosed with pancreatic cancer late in 2008. Colleagues at Columbia were able to share their appreciation of his life with him at a special time of affirmation several weeks before he died.

George Schmidt is survived by his wife Karen, three children, seven grandchildren and two siblings. ☸



## CHIEF EXECUTIVE OFFICER

### The Organization:

Mennonite Savings and Credit Union is a progressive and visionary organization founded on values of stewardship, compassion, and mutual aid. From our modest beginnings as a 'shoe-box' operation in 1964, we have grown in size to 120 staff members who are dedicated to serving the financial needs of our 16,200 Mennonite, Brethren in Christ and Amish members, with dollars under administration rapidly approaching three quarter of a billion dollars.

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### The Candidate:

As the ideal candidate you are fully aligned with the values of MSCU and the faith-based membership we serve. As lead strategist, you have a solid track record in planning and management that has resulted in new growth while ensuring financial stability. Your relevant post-secondary education and executive and operational experience within the credit union/financial sector provides a basis for you to rise to the challenge of this exciting opportunity!

### Your Next Step:

This position has a comprehensive compensation package and relocation support. Our website Mennonite Savings and Credit Union has additional information about this opportunity and considerable information about who we are, the services we provide and the values that govern our credit union. Interested and qualified candidates can direct their inquiries and resumes, in strict and professional confidence by March 31, 2009 to Kaye Rempel, Lead, CEO Search Committee at ksrempe@sympatico.ca or 519-998-1014.

## ARTBEAT

## FILM REVIEW

# CMU students shaken, not stirred

*Quantum of Solace.*

Director: Marc Foster. Starring Daniel Craig. Columbia Pictures/MGM/Sony Pictures Release, 2008. PG-13 (violence). DVD Release Date: March 24, 2009.

REVIEWED BY KATRINA THIESSEN

After the success of Daniel Craig's first outing as James Bond in 2006, the new James Bond film—*Quantum of Solace*—was eagerly awaited. Unfortunately, many students at Canadian Mennonite University (CMU) in Winnipeg, where I watched the film, were disappointed with it.

Some may wonder why CMU students actually watch the infamous James Bond, but I have to admit I'm a fan, and since last year some friends and I have had a weekly

James Bond movie night (starting with the classic *Dr. No*) in one of the residences.

While this "Bond Night" tradition grew mainly out of our mutual enjoyment of the films, many of these movie nights have, in fact, ended with post-movie discussions about gender stereotypes (especially the portrayal and treatment of women) and depictions of so-called redemptive violence.

Bond's sexism is blatant, particularly in the early days of the series, but his behavior

*Gone is the suave spy with a spotless suit and perfect hair, to be replaced with a grimy killer whose hair is dishevelled and clothes torn and ragged.*

COLUMBIA PICTURES/MGM/SONY PICTURES PHOTO



and innuendo are of a kind that my friends and I can laugh at, or gasp at in mock disbelief.

This is why *Quantum of Solace* caused some surprise and disappointment among some students here at CMU. The film, which takes place approximately an hour after *Casino Royale* left off, finds the dark and brooding Bond (Daniel Craig) uncovering a secret plot to control the Bolivian water supply.

As an adventure film, *Quantum of Solace* succeeds in holding the audience's attention with fast-moving action and a storyline that, while at times confusing to follow, has its moments.

As a Mennonite, I was impressed to see Bond seemingly fighting for justice on behalf of the exploited Bolivian people and drawing attention to the type of injustices that are actually occurring in the world today.

Unfortunately, *Quantum of Solace* does not measure up as a Bond film. As a friend pointed out, the new film lacks almost everything that makes Bond movies unique. Gone is the suave spy with a spotless suit and perfect hair, to be replaced with a grimy killer whose hair is dishevelled and clothes torn and ragged. And his pick-up lines are essentially absent.

For someone who pays attention to movie scores, the lack of the famous James Bond theme, except at the very end of the movie, was another indication that this film is not about the Bond that we have all come to know and . . . well . . . tolerate.

All things considered, the dark and serious tone of *Quantum of Solace* provided material for discussion, but little to be laughed at or groaned over, leaving CMU "Bond-nighters" with a sense of loss and dissatisfaction. We can only hope that somehow the old Bond will find his way back to us when he appears for the 23rd time on screen. ☞

## Silent Light, awe and consternation

*Rockway Mennonite Church holds third annual movie, poetry weekend*

BY DAVE ROGALSKY  
Eastern Canada Correspondent  
KITCHENER, ONT.

After eating a hearty Russian Mennonite meal prepared by John Bergen from his mother's recipes, participants at Rockway Mennonite Church's third annual movie and poetry weekend sat silently to watch Mexican director Carlos Reygadas's 2008 film, *Stellet Licht* (*Silent*

**Schools directory**

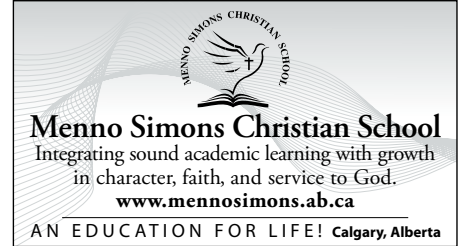


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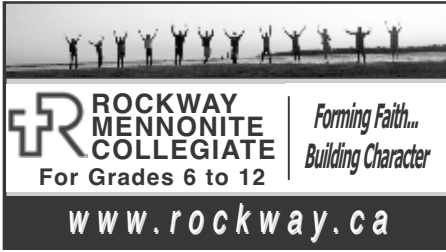
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*Paul Tiessen, right, professor of film studies at Wilfrid Laurier University, Waterloo, discusses the meaning of the film Stellet Licht with Rockway Mennonite Church parishioner Aaron Klassen during the church's third annual movie and poetry weekend, Feb. 7-8.*



PHOTO BY DAVE ROGALSKY



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Light), and struggled to come to terms with what it meant.  
The movie was followed by a short discussion led by Paul Tiessen, professor of film studies at Wilfrid Laurier University, Waterloo, which was continued on Sunday morning in the Christian education hour, where about 60 people engaged in lively debate about the nature and meaning of the film.

In an e-mail, Tiessen explains that "they explored some of the paradoxes presented by a very close religious community that reinforced rituals of communication and intimacy, on the one hand, and isolation and fear, on the other."

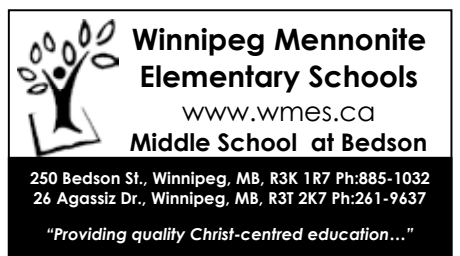
Hildi Froese Tiessen, associate professor of English and peace and conflict studies at Conrad Grebel University College, Waterloo, Ont., led the Sunday worship

service. Taking up the theme of "family matters," she drew attention to the manner in which some Mennonite poets model and articulate the contradictory ways in which individuals, whether in families or congregations, affect each other's spirituality. She read a number of poems that demonstrated ways in which individuals leave traces of themselves in each other, in effect "taking up space in each other's hearts and minds."

Rockway's weekend is an example of the growing trend for 21st century people, including those in the church, to find meaning in the popular media. Reygadas's film is neither a documentary about conservative Mennonites in Mexico, nor is it a Mennonite morality play, but instead is an attempt to examine one man trying to find ongoing meaning by having to choose between two women and two lifestyles. ❧



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## UpComing

### Late registration fees for Paraguay 2009 have been waived

As a gesture of solidarity with members of the global faith community in a time of financial stress, Mennonite World Conference officials have decided to waive the late registration fee for those who would still like to attend Paraguay 2009. Registrants who have already paid the late fee may choose to redirect the fee as a contribution to the international travel fund that assists those in poorer countries to attend Paraguay 2009, or to have the fee credited toward their final billing. By late February, more than 1,500 international registrations had been processed, a third of them from Canada. Approximately 6,000 people registered for Assembly 14 in Bulawayo, Zimbabwe. Organizers hope for similar or greater numbers for Assembly 15 in Paraguay. Paraguay 2009 registration fees were struck more than a year ago, before the economic crisis sent the Euro, Canadian dollar and Paraguayan guaraní into a downward spiral, thus reducing the value of registrations paid in those currencies. Registrations from Europe number slightly less than 300; registrations from the U.S. stand at about 535.

—Mennonite World Conference Release

### Sound in the Lands discounts available until May 4

WATERLOO, ONT.—Music lovers and musicians from across North America and around the world will converge on Conrad Grebel University College, June 4-8, for Sound in the Lands '09, a sequel to the inaugural event held at Grebel five years ago. This year's festival celebrates and explores Mennonite-related music across borders and boundaries. Concerts, performances, workshops and academic presentations will feature music from every corner of the world, spanning musical genres from Afrobeat and choral singing to alternative, improvisational and classical. Carol Ann Weaver, festival organizer and Grebel music professor, has invited Mary Oyer, celebrated Mennonite musicologist and song leader, and Alice Parker, acclaimed American composer and choral conductor, to offer keynote addresses. Performers will include South African guitarist Mageshen Naidoo, Cuban troubadour Amós Lopez and Congolese composer Maurice Modengo. On June 4, a free Menfolk concert will feature Moglee, Alan Armstrong, The Shady Js, Spencer Cunningham, Bush Wiebe, Andru Bemis, Those Rowdy Corinthians, Annie James Project, The Land, Dale Nickel and more. For more information, visit [grebel.uwaterloo.ca/soundinthelands](http://grebel.uwaterloo.ca/soundinthelands). Discounts are available for those who register before May 4.

—Conrad Grebel University College Release

## Calendar

### British Columbia

**April 24,26:** Vancouver Peace Choir inaugural concerts (conducted by Juno-nominated conductor and composer Timothy Corlis, and featuring Willem Moolenbeek on sax and Boyd McDonald on piano); Gilmore Park United Church, Richmond, 8 p.m. (24); Vancouver School of Theology Chapel, 3 p.m. (26). For more information, call 778-668-3440.

### Alberta

**April 18-19:** First Mennonite, Edmonton, will celebrate its 50th anniversary with worship, a program, social gathering and barbecue supper. Direct inquiries to Anne Harder at 780-470-0868 or [ms.anne.harder@gmail.com](mailto:ms.anne.harder@gmail.com).

**May 1-2:** Third annual "Cross the street: Engaging your community with authentic faith" conference organized by the Evangelical Fellowship of Canada (of which MC Canada is a member), Alpha and the Billy Graham Evangelistic Association of Canada, at Centre Street Church, Calgary. For more information or to register, visit [billygraham.ca](http://billygraham.ca) and follow the "Ministries" link.

**May 9:** Camp Valaqua spring work day. For more information, call 403-637-2510 or e-mail [valaqua@telusplanet.net](mailto:valaqua@telusplanet.net).

### Saskatchewan

**March 28:** Shekinah fundraising banquet and silent auction, Mount Royal Mennonite Church, Saskatoon, 5:30 p.m.

**April 4:** Nutana Park Mennonite Church Choir concert.

**April 5:** "An evening of quartets" MCC Saskatchewan fundraiser, Forest Grove Community Church, Saskatoon, 7 p.m. Donations in support of MCC's Food For All initiative. To register a quartet, or for more information, e-mail [office@mccs.org](mailto:office@mccs.org).

**April 17:** Menno Folk at The Refinery, Saskatoon.

**April 18:** Saskatchewan Women in Mission Enrichment Day, Hanley Mennonite Church.

**April 19:** Menno Youth Café, Wildwood Mennonite Church. The event is a youth assembly fundraiser.

**April 25:** Mennonite Historical Society of Saskatchewan art show, Bethany Manor, Saskatoon, 10 a.m. to 4 p.m.

**April 25:** MC Saskatchewan touring mission fest.

**April 29:** MEDAffinity breakfast at the Saskatoon Club, 7 a.m. Topic: "Balancing family and business."

**April 29:** RJC/CMU fundraising supper and concert, at RJC.

**May 3:** RJC spring concert.

### Manitoba

**March 27-29:** "Growing and eating faithfully: Sustainable communities" event, featuring various resource people and hands-on activities, Camp Assiniboia.

**April 7:** Jazz@CMU, featuring the CMU Jazz Band and Wholly Jazz, 7:30 p.m., at the Great Hall, Shaftesbury campus.

**April 10:** Winnipeg First Mennonite Church Choir presents Brahms' Requiem, 7 p.m. Featured soloists: Karis Wiebe and Victor Engebrecht. For more information, call 204-772-2419.

**April 18:** Manitoba Mennonite Historical Society's local history and family roots day, Mennonite Heritage Village, Steinbach, 10 a.m. to 6 p.m. Displays, demonstrations, lectures and book launch with speakers including Ralph Friesen, who wrote *Steinbach: The First 50 Years*.

**April 18-20:** Manitoba Mennonite Worldwide Marriage Encounter weekend, Winnipeg. For more information or to register, call Peter and Rose Dick at 204-757-4705. Application deadline: April 6.

**April 23:** Annual youth pastors spring gathering, Camp Assiniboia, 10 a.m. to 3 p.m.

**April 23-29:** Westgate senior high musical.

**April 24-26:** Manitoba Mennonite and Brethren World Wide Marriage Encounter weekend in Winnipeg. For more information or to register, call Peter and Rose Dick at 204-757-4705.

**April 25:** Spring concert at CMU's Shaftesbury campus, 7 p.m.

**April 29,30, May 2:** Mennonite Collegiate Institute fundraisers; (29) Whitewater Mennonite Church, Boissevain, 7 p.m.; (30) Fort Garry Mennonite Fellowship, Winnipeg, 7 p.m.; (2) MCI, Gretna, 6 p.m.

**May 4-8:** CMU School of Writing. For more information or to register, visit [cmu.ca](http://cmu.ca).

**May 15:** Going Barefoot II, a conference for church communicators at CMU. Keynote speaker: Mike Tennant of the Age of Persuasion. For more information, visit [cmu.ca](http://cmu.ca).

**May 13:** Westgate work day.

**May 15:** "Going Barefoot II," a conference for church communicators, with keynote speaker Mike Tennant of The Age of Persuasion. For more information or to register, visit [cmu.ca](http://cmu.ca).

## Ontario

**March 3-26:** Interfaith prayer vigil, Queen's Park, Toronto. Organized by the Interfaith Social Assistance Reform Coalition. Daily shifts from 9 a.m. to 1 p.m. and 1 to 4 p.m. At noon, a religious leader will guide participants in prayer and reflection. To participate, e-mail [isarc@rogers.com](mailto:isarc@rogers.com).

**March 21:** Fundraiser breakfast buffet for the MCC Elmira meat canning project. Calvary United Church, St. Jacobs. Speaker: Doug Hiebert, former MCC Burundi country rep. For advance tickets only, call MCC Ontario at 519-745-8458.

**March 26,27:** Bechtel Lectures in Anabaptist-Mennonite Studies at Conrad Grebel University College. Speakers: Ched Myers and Elaine Enns. Topic: "Ambassadors of reconciliation: Biblical and contemporary witnesses."

**March 28:** "Healthy pastors, healthy congregations" event, Erb Street Mennonite Church, Waterloo, 8:30 a.m. to 3:30 p.m.

**April 5:** EvenSong: A Lenten Hymn Sing featuring the new Casavant pipe organ at Breslau Mennonite Church, 7 p.m.

**April 6:** MSCU annual meeting, Steinmann Mennonite Church, Baden; registration begins at 6:30 p.m. Speaker: Steve Martin of Martin's Family Fruit Farm.

**April 10:** Grand Philharmonic Choir presents J.S. Bach's *St. Matthew Passion* with the KW Symphony Orchestra, Howard Dyck conducting. Centre in the Square, Kitchener, 7:30 p.m. Tickets available at 519-578-6885.

**April 14:** TourMagination dinner with guest Georg Glas of Oberammergau, Germany, 6 p.m., Stone Crock

Restaurant, St. Jacobs. To attend, call 519-745-7433 or e-mail [office@tourmagination.com](mailto:office@tourmagination.com).

**April 16-18:** Missionfest Toronto. International Centre, Toronto. Keynote speakers include Tony Campolo and Shane Claiborne. Musicians include Brian Doerksen. For more information, visit [missionfest.org](http://missionfest.org).

**April 17:** MCC meat canner ham dinner fundraiser, Hamilton Mennonite Church, 5 to 7 p.m. Vegetarian alternative available. Music by Hope Rising. For more information and tickets, e-mail [hmc@cogeco.net](mailto:hmc@cogeco.net).

**April 18:** Fraser Lake Camp annual fundraising dinner and auction, Parkview Auditorium, Stouffville. RSVP to 905-642-2964 or e-mail [eric@fraserlakecamp.com](mailto:eric@fraserlakecamp.com).

**April 18:** Women of MC Eastern Canada Enrichment Day, Steinmann Mennonite Church, Baden, 10:15 a.m. to 3:30 p.m. Theme: "Scripture interpreted through floral design." Speaker: Rhoda S. Oberholtzer of Lititz, Pa. Register by mail to Florence Jantzi, 14 Nightingale Crescent, Elmira, ON N3B 1A8 or by phone at 519-669-4356.

**April 18:** MC Eastern Canada youth Bible quizzing competition, Rouge Valley Mennonite Church.

**April 18:** Marriage Encounter fundraiser followed by "Five on the Floor" concert at Kitchener Mennonite Brethren Church. Tickets at MSCU or e-mail [martinjr@bmts.com](mailto:martinjr@bmts.com).

**April 22:** "Making Peace Without Talking to Your Enemy," public forum on the Middle East with Daryl and Cindy Buhler, Conrad Grebel Great Hall, 7:30 p.m. For more information, call Anne Brubacher at 519-745-8458.

**April 24-25:** MC Eastern Canada annual church gathering, Rockway Mennonite Collegiate, Kitchener.

**April 25:** Grand Philharmonic Choir presents "Love in a Northern Land—The Music of England, Scandinavia and Canada," featuring the GPC Chamber Singers, Howard Dyck conducting. First United Church, Waterloo, 7:30 p.m. Tickets available at 519-578-6885.

**April 25:** "Growing into the future" dinner and concert featuring music by Stringer Lake, Breslau Mennonite Church, 6 p.m. RSVP to 905-642-2964 or e-mail [eric@fraserlakecamp.com](mailto:eric@fraserlakecamp.com).

**April 25-26:** Engaged Workshop, Living Water Fellowship, New

Hamburg. For more information, contact Denise Bender at 519-656-2005 or [denise\\_bender@yahoo.com](mailto:denise_bender@yahoo.com).

**April 25,26:** "All in the April Evening: Melodies and verses from bygone days" fundraising concerts, St. Jacobs

Mennonite Church; 7 p.m. (25), 1:30 p.m. (26). Free-will offering. For more information, visit [sjmc.on.ca](http://sjmc.on.ca).

**April 25,26:** Pax Christi Chorale present Bach's *Mass in B Minor*, at Grace Church-on-the-Hill, Toronto;

## UpComing

### Youth assembly seeks to set Guinness World Record

Participants at the Mennonite Church Canada youth assembly this July in Caronport, Sask., will have the opportunity to apply principles of the assembly theme, "Living inside out," through a special service project. They are being challenged to collect and assemble material for 10,000 school kits destined for children in Cuba. The challenge will connect youths with churches that struggle in the face of poverty and natural disaster. As an added incentive, youth assembly organizers have applied to set a Guinness World Record with the project. The kits are intended to bring healing and hope in the aftermath of three hurricanes, and they will be distributed through a Cuban church body that MC Canada has been relating to for more than 20 years. The gift of a school kit can help transform the life of a student by providing basic supplies for education. Participants are asked to bring material for at least five school kits to the assembly. Jeanette Hanson, a long-term MC Canada Witness worker in China, will introduce the project to the youths by connecting the theme of the assembly to the idea that whatever Christians do must be done "in the name of Christ."

—Mennonite Church Canada Release

### 2009 Bechtel Lectures feature American restorative justice specialists

WATERLOO, ONT.—Ched Myers and Elaine Enns from Oak View, Calif., a couple who have spent decades working in the fields of restorative justice, conflict transformation and faith-based witness for justice, will give this year's Bechtel Lectures in Anabaptist Mennonite Studies at Conrad Grebel University College, March 26 and 27. The overall theme for this year's lectures is "Ambassadors of reconciliation: Biblical and contemporary witnesses." The March 26 lecture, "Ambassadors in chains: Evangelizing the powers," will look at Ephesians 3 through the lens of Martin Luther King's 1963 "Letter from Birmingham City Jail." The March 27 lecture, "Women clothed with the sun: Facing the beast," will use the evocative images in Revelation 12:1-6 to examine four different aspects of the "beast" of violence in our world: war, the death penalty, nuclear weapons and murder. The lectures begin at 7:30 p.m. and are held in the Great Hall at Grebel. For more information, visit [grebel.uwaterloo.ca/bechtel](http://grebel.uwaterloo.ca/bechtel).

—Conrad Grebel University College Release

7:30 p.m. (25), 3 p.m. (26). With full orchestra and soloists.

**April 26:** "Anabaptist-Mennonite Women Through the Centuries. A panel discussion featuring Michael Driedger, Marlene Epp and William Klassen. First Mennonite Church, Vineland, Ont. For more information, call 905-562-5944.

**May 1:** A celebration of African music with Hope Rising and a Canadian-Ethiopian church choir, Crosshill Mennonite, 7:20 p.m. Freewill offering for Meserete Kristos College, Ethiopia. Sponsored by MKC Link Canada and

local churches.

**May 2:** Grand Philharmonic Children's Choir presents *Butterflies and Rainstorms*. Benton Street Baptist Church, 7:00 p.m. Tickets available at 519-578-6885.

**May 5:** Church leadership seminar: "Transforming the culture of the congregation," in Waterloo.

**May 5-6:** Church leadership seminar: "Leading the church through times of conflict and change," in Waterloo.

**May 9:** Grand Philharmonic Choir presents Franz Lehar's *The Merry Widow*. Centre in the Square, Kitchener, 7:30 p.m.

Tickets available at 519-578-6885.

**Paraguay**

**July 14-19:** Mennonite World Conference assembly, Asuncion. Registration materials available at [mwc-cmm.org](http://mwc-cmm.org).

**Ukraine**

**Oct. 9-11:** Celebration weekend featuring the unveiling of a monument to "Mennonite victims of tribulation, Stalinist terror and religious oppression"

in the main square of the one-time village of Khortitsa, Ukraine. For more information, visit [mennonitememorial.org](http://mennonitememorial.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](mailto:calendar@canadianmennonite.org).**

/// Classifieds

**Announcement**

**TAVISTOCK HARMONICA BAND BENEFIT CONCERT AT CROSSHILL MENNONITE CHURCH, 7:30PM, APRIL 5.**

Come join the Harmonica band in raising funds for Mennonite World Conference's Global Church Sharing Fund! This fund will allow young Anabaptist leaders from the Global South, who would not otherwise have access to financial resources, to attend Mennonite World Conference Assembly 15 in Paraguay this coming summer. Contact the MWC office at 519-571-0060 for more details.

**Employment Opportunities**

**ASSOCIATE LEADERSHIP MINISTRIES DIRECTOR**

Mennonite Church Manitoba (MCM) is inviting applications for the half-time position of Associate Director of Leadership Ministries. We are looking for a dynamic, experienced person to give pastoral care to youth pastors, to be a resource in the area of youth ministry and to coordinate conference-wide youth events.

The person we seek should have the following qualifications: a mature commitment to Jesus Christ; knowledge of, and commitment to, the Mennonite Church; post-secondary education (B.Th. minimum); youth pastoral leadership experience; excellent communication skills; willingness to work in a collegial manner with other staff, congregations and related organizations.

Send resume in confidence to:  
Edgar Rempel, Executive Director  
Mennonite Church Manitoba  
200-600 Shaftesbury Blvd.  
Winnipeg, MB R3P 2J1  
Email: [erempel@mennonchurch.mb.ca](mailto:erempel@mennonchurch.mb.ca)  
Phone: 204-896-1616

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We are looking forward to working with pastoral leadership that has a vision for church growth and for involving young adults

The pastor / pastoral team should:

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- ✧ support and nurture a team model of working with the youth pastor and lay leadership
- ✧ be comfortable preaching, teaching, and providing pastoral care

Seminary education is preferred; pastoral experience is desirable.

Please reply to:

Joe Neufeld  
Search Committee Chair  
Grace Mennonite Church  
2935 Pasqua Street  
Regina, SK S4S 2H4  
[jandjneufeld@sasktel.net](mailto:jandjneufeld@sasktel.net)  
306-584-9819

**Upcoming Advertising Dates**

**Issue Date    Ads Due**

April 13        March 31

April 27        April 14

*Focus on Books and Resources*

Christian Alliance International School (CAIS) in Hong Kong invites applications from qualified **TEACHERS** (B.Ed. or equivalent). The School is registered with the province of Alberta. CAIS offers an attractive salary and benefits package.

**TEACHER VACANCIES:**

- 3 primary teachers (grades 1, 5, and 6)
- 2 Mandarin teachers (elementary and high school)
- French (elementary / middle years)
- Science (middle years) and chemistry (high school)
- Social sciences: social studies and psychology or geography (high school)
- Physical education (middle years)

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

Closing Date: April 30, 2009.

Please send applications to:

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

Fax: (852) 2760-4324 Email: [jobs@cais.edu.hk](mailto:jobs@cais.edu.hk)

Personal data will be used for recruitment purposes only.

**VOLUNTEER HOST AND HOSTESS** needed at Menno-Hof. One-month to one-year term beginning May 2009. Duties include hosting visitors and other assigned tasks. Housing and small stipend provided. Contact LeRoy Mast, Box 701, Shipshewana, IN 45665, 260-768-4117, or [lmast@mennohof.org](mailto:lmast@mennohof.org).

Douglas Mennonite Church, a vibrant, multi-generational congregation of over 500 members and over 200 children, located in Winnipeg, Man., invites applications for a 0.5 FTE **CHILDREN'S MINISTRY LEADER**. The position requires a passion for children's ministry, a talent for effectively administering the various children's programs, including Sunday School, Girl's and Boys Clubs, and a gift for working with volunteers. For more information, please contact the chair of the search committee, Charlotte DeFehr at [cdefehr@shaw.ca](mailto:cdefehr@shaw.ca), or Henry Kliewer, conference minister at [hkliewer@mennochurch.mb.ca](mailto:hkliewer@mennochurch.mb.ca).



**CHAPLAIN**

Full-Time and Part-Time (1.0 EFT 5 days/week and .5 EFT 2 ½ days /week)

The Bethania Group seeks applicants for the position of Chaplain at Bethania Mennonite Personal Care Home (1.0 EFT) and Pembina Place Mennonite Personal Care Home (.5 EFT).

**Position Summary:**

Reporting to the Director of Resident Services, the Chaplain will provide spiritual and religious care to patients, families, staff and volunteers, provide in-service education for staff as needed, participate in some facility committee activity as appropriate, and be responsible for department functions on a regular basis.

**Qualifications:**

- ~ Graduate degree in theology or a clinical related field, as required for certification as a Specialist by the CAPPE/ACPEP.
- ~ Minimum of Advanced Education Status with the CAPPE/ACPEP with intention to continue training in pursuit of Specialist certification (CPE or PCE) by the CAPPE/ACPEP.
- ~ Endorsement by a provincially recognized religious faith group to function as a spiritual and religious care provider within a Personal Care Home.
- ~ Continuing good standing in a faith community affiliated with the chaplain's own (personal) religious tradition.
- ~ Superior knowledge of issues, principles and practices related to spiritual and religious care in a multi-faith Personal Care Home context.
- ~ German language an asset for Bethania Mennonite Personal Care Home.
- ~ ASL or willingness to learn ASL for Pembina Place Mennonite Personal Care Home.
- ~ Skilled in counselling and education of individuals, families and groups.
- ~ Excellent interpersonal skills.
- ~ Excellent communication skills, oral and written.
- ~ Ability to work effectively within a multi-disciplinary team.
- ~ Excellent attendance record.

Closing date for receiving applications: Friday, March 27, 2009

**Contact Information:**

Olga Saxler, Director of Resident Services  
The Bethania Group  
1045 Concordia Ave.  
Winnipeg, MB R2K 3S7  
[osaxler@bethania.ca](mailto:osaxler@bethania.ca)

*The Bethania Group will contact only those selected for an interview.*



**Associated Mennonite Biblical Seminary** (AMBS) invites nominations and/or applications for the position of **PRESIDENT**, expected to assume office sometime between Jan. 1, 2010, and July 1, 2010.

AMBS is a fully accredited post-graduate seminary located in Elkhart, Ind., affiliated with Mennonite Church USA and Mennonite Church Canada. Additional information about the seminary and a complete description of this position can be located at [ambs.edu](http://ambs.edu).

**Qualifications:** The ideal candidate for president will

- Be an active follower of Jesus, a convinced Anabaptist, and an advocate for the missional church in a diverse theological, denominational and faith context
- Have ability and passion for theological education and pastoral formation that includes new models of church, ministry and pedagogy
- Be a creative, entrepreneurial, visionary leader
- Demonstrate theological depth and have earned an advanced degree (Ph.D. or D.Min. strongly preferred)
- Understand and be committed to the missions of Mennonite Church Canada and Mennonite Church USA

**Search process:** Nominations and/or letters of application with CV or résumé may be submitted to Randall Jacobs, Chair of the Search Committee, c/o [AMBSsearch@mennoniteeducation.org](mailto:AMBSsearch@mennoniteeducation.org) or through postal mail to AMBS Presidential Search Committee, c/o Mennonite Education Agency, 63846 County Road 35, Suite 1, Goshen, IN 46528-9621.

The search committee will begin reviewing applications in Spring 2009 and continue until the position is filled.

Women and minority people are encouraged to apply. AMBS, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church.

# So long, Tim



While his words could be read on page 2 of *Canadian Mennonite* for the past five years, outgoing editor/publisher Tim Miller Dyck was seldom seen between its covers. So we present these photos through the years as a remembrance. Clockwise from top left: In 2004, a few months into the job, Tim receives a “blessing for his new role” at Steinmann Mennonite Church, Baden, Ont., his home congregation. Head office staff at the end of 2004 included Margaret Loewen Reimer, Natasha Krahn, Barb Draper and Barb Burkholder. By the end of 2006, head office staff included Lisa Jacky, Karen Suderman, Ross W. Muir, Timothy Dyck and Barb Draper. In February 2008, Tim joins Lorne Epp and Riks and Patty Zomer (all of Tiefengrund Rosenort Mennonite Church in Saskatchewan) and the Zomers’ dog Maggie in the Zomers’ backyard, on the spot where the Conference of Mennonites in Canada was founded in 1902. On March 7, 2009, Canadian Mennonite board chair Larry Cornies thanks Tim and presents him with one of the six bound volumes of magazine issues he helped create.

