



# CANADIAN MENNONITE

March 30, 2009  
Volume 13 Number 7

## In triumphal procession

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## EDITORIAL

## A lesson from Abraham

DICK BENNER  
EDITOR/PUBLISHER

When the patriarch Abraham passed off his wife Sar'ai as his sister to save his skin, he got a lecture from the locals about truthfulness. Yes, this holy man who followed God's call to an unknown place, this ageless model of faith, was less than forthcoming when thinking his life was in danger.

Learning from the sin of my great biblical father, I will not try to feign knowledge of this Egypt (Canada) as I cross the U.S. border to take on the awesome duty of representing the events and issues of this country in my role as the new editor/publisher of *Canadian Mennonite*. While I have a lifetime of experience in the publishing field, both inside and outside the church, I will rely heavily on you, my Canadian sisters and brothers, to bring me up to speed on all things religious, cultural and national here.

You have already given me a warm welcome while taking in the delegate sessions of MC Manitoba and the MC Canada quarterly board meeting. Many of you extended a gracious hand of fellowship and greeting. As I listened to your vision and goals, and interacted with you around small tables, I was struck with the openness with which you are addressing the important issues of witness, support for your pastors and the financial soundness of your infrastructure.

And at *Canadian Mennonite*, I am impressed with a dedicated and competent staff, and a distribution system reaching

every corner of the country. And my, oh my, the penetration of this bi-weekly would be the envy of most denominational publications—nearly one in every Mennonite home. No wonder it is so welcomed and liked! A tip of the hat to my predecessor, Tim Miller Dyck, who not only evidenced strong journalistic skills but a kind of pastoral public relations that endeared the magazine to its readers.



Undergirding all of this is a supportive board of directors led by the present chair, Larry Cornies, himself a professor of journalism and knowledgeable in the business. The board's representation from all area churches and from MC Canada gives not only a sound structure to our operations, but keeps it close to the grassroots, as they say, while also maintaining an independent voice. The regular feeds from our national and regional correspondents keep our news stories local and fresh. Our columnists, we hope, will continue to bring us to the edge of our seats, stirring us from our lethargy.

And, of course, one of the reasons for a denominational publication—so passionately envisioned by its founder, Frank H. Epp—is to provide a forum of broad conversation about the controversial issues that accompany a dynamic faith. Currently, according to the number of letters in the past year, those issues encompass the varying views on human sexuality and on the Israeli-Palestinian conflict.

Because readers feel deeply about

these issues, the tone of the conversation sometimes takes on a sharp edge, a lack of charity for the other's point of view; not a "reasoning together" approach, but more of a "my way or the highway." While not closing the door to any of these issues, I would suggest a couple of rules of engagement if we are to find our way through some of the thorns:

- First, I ask that when expressing a deeply held view on the matter at hand, you hold it lightly, with the acknowledgment that none of us knows all there is to know about the subject. Our information is often limited, our interpretations sometimes driven by personal agendas. We "see through a glass darkly."
- Second, adopt Paul's mantra in I Corinthians 13, that love is far more important than faith and hope; it is the supreme spiritual quality. Accordingly, we ask that even in a lively discourse you show, above all, love and respect for the sister or brother with whom you disagree. If we model the example of Jesus, who is the truth, we can arrive there in one piece, rather than in pieces!

The baseline for all of our conversation should be, as MC Canada general secretary Robert J. Suderman so wisely suggests in *God's People Now*, to "maintain the unity" as instructed in Ephesians 4:3. "Our congregations exemplify an amazing capacity to live with difference," he observes after his extensive visit of 230 of them. "Unity is a gift of God's grace," he reminds us. "Our task is to accept this gift and to work at its maintenance."

I can think of no better counsel than Suderman's, when he calls "on everyone, especially those who wish to participate in important discerning processes, to ensure that our diverse passions and pronouncements are predicated on ground that is common among us."

## ABOUT THE COVER:

"L'entrée de Jésus à Jérusalem" ("Jesus' entry into Jerusalem"), by Swiss artist Corinne Vonaesch, is a fitting piece of art to illustrate Maurice Martin's Easter-themed feature, "In triumphal procession," that begins on page 4. (Her work first graced the cover of *Canadian Mennonite* on April 2, 2007, with a painting based on the story of Jesus healing the woman with a hemorrhage in Mark 5.)

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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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PALM SUNDAY REFLECTION

# In triumphal procession

BY MAURICE MARTIN

*If we follow Jesus in his triumphal procession, it will not be a moderate way. The way of the cross divides.*

**W**e in the Free Church tradition have always said that we should not mix politics and religion, and there have been many good reasons put forth to support this adage. Yet I would like to suggest that you cannot separate Jesus from politics.

But Jesus' politics, like the rest of his life, is of a different sort. When Pilate asked him, "Are you a king? Are you the king of the Jews?" Jesus replied, "*Where did you get such a notion?*" Then he came out with a straight answer: "*My kingdom is not of this world.*"

Many have politics on their mind these days. We watched with great interest as Barack Obama became the first black president of the United States. His recent visit to Canada drew as much attention as a pop star. So we would do well to keep a Bible in one hand and a newspaper in the other.

The "triumphal entry" into Jerusalem by Jesus is a joyously celebrative event on an otherwise sombre journey towards the cross. The Gospel of Mark particularly portrays how Jesus "set his face towards Jerusalem," and how his disciples followed this resolute leader "in fear and trembling."

What all was going on in this ride into Jerusalem? What might have been Jesus' purpose in this? To



understand, it is helpful to see how the various gospel writers understand it, and how they set it in the context of their individual accounts:

The account in Mark 11 follows closely after Mark 9:33-37, in which the disciples are arguing about who is the greatest. To which Jesus responds, *“If anyone wants to be first, he must be the very last, and servant of all.”*

Matthew’s account in chapter 21 comes three chapters after the scene where Jesus’ disciples are pondering who is the greatest in the kingdom of heaven. Jesus answers, *“Unless you change and become like a little child . . .”*

In both accounts the gospel writers clearly portray the disciples to be anticipating a coming earthly kingdom, with Jesus as ruler and them jockeying for position.

Of the three gospel accounts of Jesus’ transfiguration, only Luke indicates what Moses, Elijah and Jesus were talking about on the mountain: Jesus’ departure

from this world and the ascension which would take place in Jerusalem after his resurrection, when he would be seated at God’s right hand. From there on, Jesus sets his face towards Jerusalem, where he will face “the principalities and powers.”

The disciples would have loved to stay on the mountaintop with Jesus. They really savoured that moment when he appeared with Moses and Elijah in a glorious affirmation that he is “God’s beloved son,” which is the language used to describe Israel’s former kings.

We Christians love such mountaintop experiences, too. Certainly we enjoy—with the crowds—the excitement of Jesus’ triumphal entry into Jerusalem. Waving palm branches and singing hosanna appeal to our need for hero worship.

### **So what’s wrong with this picture?**

We like to stand on the sidelines, waving palm branches and observing Jesus’

glorious triumphal entry, as spectators of a spectacular event. But we would do well to remember that the journey that begins on the Mount of Transfiguration ends on Mount Calvary. This “journey with Jesus” is a journey that leads to the cross.

In II Corinthians 2:14, Paul writes, *“But thanks be to God, who always leads us in triumphal procession in Christ . . . and through us spreads everywhere the fragrance of the knowledge of him.”*

The phrase “triumphal procession” immediately brings to mind the triumphal entry of Jesus into Jerusalem, which is celebrated every year on Palm Sunday. But if we take a closer look at what Paul meant by the phrase “triumphal procession,” we might also understand more clearly what Jesus meant when he staged that event as he rode into Jerusalem on that first “Palm Sunday” ride long ago.

Jesus was misunderstood then. He might well be misunderstood again today. Clearly, both Paul and the gospel writers

are dealing with an image that is fraught with the peril of being grossly misunderstood. In II Corinthians 2:14, Paul uses the language of conquest. We are led “in triumphal procession,” like the victorious generals of Rome who led their captive foes chained to their chariots.

But we must not put the emphasis on the wrong spot! The focus is not on the triumph, but on the captives who are

crowds have got the wrong focus in mind.

• **PROPHETIC PIETY** was one way to see it. The pious people who knew their Scriptures would have been familiar with the statement in Zechariah 9:9: “*See, your king comes to you, righteous and having salvation, gentle and riding on a donkey.*” If Jesus indeed deliberately staged this event, as the gospel accounts suggest, he must have had this passage in mind.

### *The ‘triumphal entry’ into Jerusalem by Jesus is a joyously celebrative event on an otherwise sombre journey towards the cross.*

led in that procession. This is typical of Paul, who often refers to himself as a servant, slave or prisoner for Christ, as in Philemon 1:9 or Romans 1:1. Surely Paul remembers the account of Jesus’ triumphal entry, and understood it in the context of the total story, including Jesus’ death and resurrection.

#### **‘Triumphal’ interpretations**

What’s wrong with this picture? Nothing’s wrong with the picture. It’s just that the

But if Jesus wanted to portray himself as a conquering leader to overthrow the Roman Empire, he should have been riding a chariot or war horse. That is how a conquering king would ride: “*In triumphal procession, leading a train of captives,*” to borrow Paul’s phrase. But the king who came in peace rode on a donkey. And Zechariah indeed says in 9:10 that the Messiah would proclaim peace to the nations.

• **JESUS AS POLITICAL REVOLUTIONARY**

might be another focus of this story, as the crowds looked on. All the details of the event point to the Feast of Dedication celebrating the re-cleansing of the temple by Judas Maccabeus in 165 B.C. It all started the year before, when King Antiochus of the Seleucid Empire had taken over Jerusalem and desecrated the temple by installing other gods there.

What really broke the camel’s back was when an altar to Zeus was set up, along with his image, in the temple, and pigs were offered on it! This is the “abomination of desolation,” which is spoken of in the Book of Daniel. Jews were compelled to participate in this pagan worship, and were forbidden to keep the Jewish Sabbath. Many who remained faithful were put to death for their stubborn faithful piety.

When the king’s officer arrived in the village of Modein to enforce the decree and make all the villagers offer sacrifices to their pagan god, a man named Mattathias flatly refused to do this. When another Jew offered to lead the worship, Mattathias killed him by the altar, as well as the king’s officer. Then, calling on all who were zealous for the law and the covenant to follow him, he fled into the hills with his sons, including Judas Maccabeus.

In 165 B.C., Judas Maccabeus led his “Zealot army” into Jerusalem and proceeded to cleanse the desecrated temple. Then the temple was rededicated, with feasting and great joy, as people carried green branches in procession, shouting hosanna, which means “save us.”

All of this must surely have been on people’s minds that first Palm Sunday. And sure enough, in Matthew, Mark and Luke the accounts of Jesus’ triumphal entry into Jerusalem are followed by his cleansing of the temple.

But interestingly, Jesus does not cleanse the temple of foreign invaders. Instead, he cleanses the temple of Jewish money traders who are carrying on their trade in the temple’s “gentiles court,” thus preventing gentiles from worshipping there. Jesus’ agenda, motives and methods were quite different from that of Judas Maccabeus, in his upside-down kingdom.

Yet we know that Jesus had several



Zealots right within his band of followers. And the issue of sharing power in a political revolution was never far from their minds. These disciples and the crowds in Jerusalem that day were all eager to follow Jesus in triumphal procession. Everyone wants to back a winner.

But Jesus chose another way and that

• We would like to be “just a little kinder” to people around us, but Jesus calls us to be “slaves of all” and invites us to wash each other’s feet.

We are like the people along the roadside on that first Palm Sunday, who saw a good thing going with Jesus, and thought they would get in on the ground floor be-

desire is to serve.

The news of Jesus Christ is good news and a fragrant incense when it is clearly spoken and lived out in the lives of those who follow Christ in his triumphal process, not as conquering heroes but as servants of all.

The gospel is good news as it invites us to be transformed, and we respond. The call to transformation in Matthew’s Gospel comes just before the triumphal entry when Jesus says, “*Unless you become as little children, you will never enter the kingdom of God.*” And in Philippians 2 we are urged to be transformed into the very attitude of Christ himself, and thus be transformed into the form of a servant.

In that same passage we are invited to unity in Christ—not uniformity, but unity in the fellowship of the Spirit, being like-minded, having the same love, one in Spirit and in purpose, not self-seeking ambition, but working for the greater good in our walk with God and each other in the church.

Will you follow Christ’s triumphal procession . . . to the cross and beyond?

*Maurice Martin is Mennonite Church Eastern Canada’s western regional minister.*

*These disciples and the crowds in Jerusalem that day were all eager to follow Jesus in triumphal procession. Everyone wants to back a winner.*

was the way of the cross. The way of the cross is the way of which Paul speaks when he talks about the aroma of sacrifice, an aroma that to some is the smell of death, to others the scent of life.

From the “upper” of the triumphal entry into Jerusalem, you can hardly imagine the “downer” when, later the next week, Jesus was captured, tried and crucified. So much for his kingdom! And his disciples soon faded from the scene, lurking as fugitives in the shadow of the cross. His sacrifice was nothing but the stench of death to his disciples.

Only after the resurrection did it appear to them as the sweet smell of victory. And that is the gospel that Paul preached, a gospel that was “foolishness to the Greeks” and “a stumbling block to the Jews.”

fore he comes into his own as a powerful and influential leader in society.

But when they saw where that “victory parade” was taking him, they faded fast—and we are prone to do the same. Paul says, “*Join the triumphal procession of Christ,*” but remember whose slave and prisoner you will become.

Are you prepared to follow Jesus on the way of the cross, and to offer your life as a “living sacrifice”?

If we follow Jesus in his triumphal procession, it will not be a moderate way. The way of the cross divides. It especially divides the way of peace from the way of war. And it divides those who wish to lord it over others from those whose

### **Losing and saving**

We are like the Greeks. It was the Greek philosopher Aristotle who coined the concept of “the golden mean,” meaning to be moderate in all things.

The problem is that Jesus was such an extremist. He kept saying things like, “*If you want to save your life, you must lose it,*” and, “*If anyone wants to be first, he must be last.*”

If we are really honest, we would acknowledge that much of the gospel Jesus taught and demonstrated is really a “stench in our nostrils”:

- We don’t like the smell of it because we would rather save our life, and he calls us to lose it.
- We would rather work for economic security, and he calls us to give all we have to the poor.

### **For discussion**

1. Is it true that everyone loves a parade? What makes parades appealing? What might be the modern equivalent to the victory parades of the ancient world? How do political or military figures gain wide popularity? Why has Barack Obama been so popular?
2. Do you agree with Maurice Martin when he says you can’t separate Jesus from politics? Why or why not? What do you think Jesus meant when he said, “*My kingdom is not of this world*”? To what degree is it appropriate for Mennonites to get involved in politics? What do you think Jesus would say to the idea of a “Christian nation”?
3. Why do you think Jesus embarked on his “triumphal” entry into Jerusalem? Was he trying to carry out the images of Zechariah 9? What was he trying to say? In what ways were his motives and methods different from those of Judas Maccabeus?
4. Martin says that following Jesus in the way of the cross requires total commitment and it “divides.” Does our modern world make embracing this commitment more difficult? What do we need to let go of in order to be transformed? What kind of a role do parades play in the way of the cross?

## 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.

## ✉ Warden Woods property future concerns former director

I WAS A member of the Mennonite Church Eastern Canada Buildings and Property Committee when the recommendation to have the area church divest itself of properties like Rockway Mennonite Collegiate, Warden Woods Church and Community Centre, Welcome Inn and House of Friendship in Montreal was made a number of years ago. The recommendation put forth by the committee at that time was to transfer these properties to organizations or congregations responsible for the programs and sell the properties for a nominal token amount.

It has come to my attention that MC Eastern Canada is now considering what to do with the land and building built for and used by Warden Woods.

## FROM OUR LEADERS

# Churches are what they remember

ANDREW REESOR-MCDOWELL

In a recent article in the *Munk Centre Monitor*, Margaret MacMillan developed the idea that nations are what they remember. "How can we understand China today if we don't understand what it is the Chinese are remembering?" she asked. "Generations of Chinese have been taught about . . . the injuries visited by Western Imperialists on China starting with the first Opium War in 1839 and ending in 1949 with the establishment of the People's Republic. For the Chinese, the memory of the century of humiliation is pervasive and shapes attitudes toward the West."

Before I went to Mennonite World Conference in Zimbabwe in 2003, I read a newspaper report about a special exhibit at Toronto's Royal Ontario Museum on the work of missionaries in international locations. The reviewer suggested that the exhibit told a sad story of the damage missionaries had done. During the time I was in Zimbabwe I

asked people from Africa and India about their feelings toward the work of western missionaries. They consistently said that, while the missionaries had made mistakes, the main thing was that they had "brought Christ to us." They were thankful for this and not overly troubled about the



*Part of being the church involves remembering. The Bible makes more than 150 references to remembering.*

memories of the mistakes.

What we remember matters. Part of being the church involves remembering. The Bible makes more than 150 references to remembering. One of God's repeated messages in the Old Testament is to remember that "I am the Lord who brought you out of Egypt to the promised land." The implication repeated by other Old and New Testament writers is that what God has done in the past he will do again, provided we trust in his purposes and methods.

These are unsettled financial times throughout the world. More than ever we need to remind each other in our worship, fellowship and mission that we can discern together the purposes and methods of God for our times, and that God will provide what is needed to fulfill his purposes at every level of our church.

I invite you to participate as Mennonite Church Canada in Saskatoon from June 5-7. We will gather as 230 congregations, five area churches and more than 25 supporting agencies to remember through worship God's everlasting love in Jesus. We will remember through fellowship and community that we, as a people of

God, forgive and are forgiven. We will remember that we are a global church in mission and are empowered through God's Spirit to love and engage the world as God does. We will remember that God provides the leadership and resources needed for the task. We will remember through study of Scripture that we are disciples in the manner and Spirit of Jesus.

*Andrew Reesor-McDowell is moderator of MC Canada.*



The option I would not want MC Eastern Canada to pursue is to sell the property to an outside party. Proceeding with such action would put the centre and its programs in serious jeopardy. This would not be within the intention of those who donated money towards the building of the centre.

The original purpose and mission of Warden Woods was the creation of a multi-purpose building ensuring everyday use by the community for social services,

community development and ecumenical worship within a low-income public housing area.

Having been involved with Warden Woods from its inception—working there for 23 years, 12 as executive director—I understand the original vision, and have seen first-hand the important work that it has accomplished. Vandalism, violence and despair in the area have been replaced by hope, personal growth and spiritual development. The hungry have been fed and

## GOD, MONEY AND ME

# Giving when the going gets tough

KEVIN DAVIDSON

**W**hen my wife and I were first married, giving was easy. We earned an excellent income, had no kids or debt, and enjoyed many of the luxuries in life. Five years later, we earned half the income, had one child, a mortgage and had to let go of many of the luxuries we were accustomed to. Would giving cheerfully and generously still be easy?

Thankfully, before marriage we discussed what our top priorities were and what they would be after marriage. Giving back to God and others was one of our top five priorities. Establishing financial priorities helped us distinguish between wants and needs, and discouraged overspending and going into debt.

When our son was born just over a year ago, my wife and I made the choice that she would stay home with him. From that decision we realized we needed to develop financial controls. We separated the necessities from the luxuries. We slashed our weekly discretionary spending by 80 per cent, set up a weekly grocery budget and stopped going on mini-holidays every three months.

I really sacrificed; I only golfed twice

last year! We even considered reducing or stopping our monthly retirement savings plan (RSP) contributions and going down to one vehicle.

Where are we at today? We are still a happy and blessed family. My wife stays home with our son. We eat three healthy meals each day and we still take holidays, but they just look different. We also regularly review our budget to remind us of our priorities. Reducing our RSP contributions and dropping down to one vehicle are still considerations for the future, if necessary.



*Establishing financial priorities helped us distinguish between wants and needs, and discouraged... going into debt.*

Most importantly, we have continued to give cheerfully and generously, as the apostle Paul holds out as the model in II Corinthians 9:7.

But should people going through tough times still give? Yes! Giving back to God and others is a matter of the heart. Jesus says in Matthew 6:21, “Wherever your treasure is, there your heart and thoughts will also be.”

Giving takes the focus off our personal circumstances. Paul says in II Corinthians 8:2-3: “Though they have been going

*through much trouble and hard times, their wonderful joy and deep poverty have overflowed in rich generosity. For I can testify that they gave not only what they could afford but far more. And they did it of their own free will.”*

God is aware of our individual needs and desires to fulfill them for us. Jesus says in Matthew 6:31-33: “So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ... Our Heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well.”

We can be certain that “when life happens,” it never takes God by surprise; God is always with us. The writer of Hebrews declares that God has given us an important promise: “Never will I leave you, never will I forsake you.”

Everyone experiences challenges. They happen for a variety of reasons, and often unexpectedly. Tough times come and go,

but our values and priorities usually remain constant. My wife and I have been able to manage this challenging transition in our life through communication, prioritization and accountability. So can you.

*Kevin Davidson is a consultant at the Calgary, Alta., office of the Mennonite Foundation of Canada. For stewardship education and estate and charitable gift planning, contact your nearest foundation office or visit [Mennofoundation.ca](http://Mennofoundation.ca).*

the sick visited.

Mennonites have a history of developing relationships with, and helping, those who are marginalized and socio-economically deprived. Warden Woods continues to fulfill the vision set forth by John Hess and the Mennonite Church. MC Eastern Canada needs to follow through on the original Buildings and Property Committee's recommendation and transfer ownership to Warden Woods Church for a nominal fee, or, as an alternative, maintain the status quo and continue its support.

If you care about Warden Woods, it is important to speak out now.

**BENNO BARG, KITCHENER, ONT.**

## ✉ Shoe box ministries raise a number of questions

**THANKS TO CANADIAN Mennonite** for publishing "Memories are made of this" (Dec. 15, 2008, page 26).

Ed Wiebe is quoted as saying, "Deliveries . . . were in excess of what they could deal with. The pressure was on to take more." This raises a number of questions. What is the relationship between the donor and receiving organization? Who is in control? Is the project driven by need or something else? Is the wagon not before the horse?

I have spent over 10 years in development and relief work in various countries and it is my observation that organizations can take on a life of their own, and the

### FAMILY TIES

# Dancing as a reprise

MELISSA MILLER

**T**he memory of my father is close today, the 10th anniversary of his death. I'm recalling a precious moment, a time we danced together. The memory is extra-sweet because of the fights we had weathered. Dad was the kind of Christian who believed that dancing was wrong, and he laboured valiantly to protect his children from the evils he associated with the local high school dances—underage drinking, risky sexual activity, driving under the influence. And I was a teenager looking for fun and excitement. Even more so, I yearned to be with my friends; that's where my life was centred.

So I pestered persistently even though I knew my dad was not one to yield. At the end of one particularly gruelling exchange, my father sadly relented, qualifying his consent by adding, "If you think you can go and still be a Christian, then go."

I was so eager to get to the dance that I sidestepped the difficult bind his words set around me. Off to the dance I went, mindful that the permission I'd wrung from him came at a price—my father's

approval of my Christian faith. One thing I knew: my father was a good Christian. If he didn't think it was possible to follow Jesus and go to a dance . . . well, that marred the consent he'd given and rattled my judgment. I felt the constriction of his qualifier and carried it with me for years.

Such a scene gets played out in many homes. Parents, who are wiser and more knowledgeable, set boundaries for their children. They want to keep them safe, to prevent pain, to raise them in Christian faith. The young, heeding their own desires, push against these boundaries with varying degrees of intensity. Parents can find it difficult to know when to hold firm and when to yield. Children can



*The dance was a reprise, a chance for both of us to . . . reclaim . . . what was good about our love for each other.*

find it difficult to know how to pursue the dreams their parents don't sanction, and how to retain their parent's love and approval.

As a young person, I went to dances knowing it grieved my father. For the most part, I steered clear of the evils about which he worried. I count God's

grace as the force that carried me safely through the dangerous parts of being a teenager. It was also God's grace that was present the night Dad danced with me.

I was well into adulthood at the time, married with a baby. I'd come home to visit and brought along some music to share. The singer offered a kind of country folk style that we all liked. Dad, I remember, was tapping his toe. I said, "This is dancing music," and reached out my hand, never thinking he'd take it.

But he did. Rising to his feet, he took me in his arms and circled the living room with me. His timing was perfect and his step was light and graceful, like he'd danced before. I was surprised and delighted, warmed by the joy of it all: the music, his touch, the way the moment flowed so golden and perfect.

"This is a keeper," I thought, and it has been so. The dance was a reprise, a chance for both of us to revisit the fierce struggles of the past, and to reclaim what

might be good about dancing and what was good about our love for each other.

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

needs of others are used to further their own end to stay alive and prosper. It becomes a business.

Wiebe has first-hand knowledge of one organization, called Bread of Life, that distributes shoe boxes in Belgrade. He wrote to me (with permission that I quote him in this letter) and said, "When Jasmina Totic, co-director of Bread of Life in Belgrade, visited Samaritan's Purse's headquarters in the United States, she was dismayed to see a photo of their private jet, while they refused to cover the in-country distribution costs of the gifts."

In the same article, Werner Wiens laments the fact that the Mennonite Central Committee (MCC) Global Family program does not have the profile that Operation Christmas Child has, which brings me to my second point. I personally know a director

of a Bosnian organization that has distributed hundreds of thousands of shoe boxes, including some from Samaritan's Purse. He came to long-time MCC partner Duhovna Stvarnost and asked if it would be possible to get school kits, instead of shoe boxes. Those kits create a lot of joy and excitement too, and have a higher utilitarian value for the children. The kits are not gender- or age-specific and so are much easier to distribute. In addition, the value of the shoe box contents can vary a great deal, and often produce envy and jealousy amongst the children.

I know first-hand how excited and happy children are to receive these gifts, and while there is so much good will on the part of the donors this should not keep us from examining what, why and how we do things.

GERHARD NEUFELD, WINNIPEG

## VIEWPOINT

# A Catholic among Mennonites

PETER WORSLEY

I'm Catholic. I've worked for five years as a community chaplain with ex-prisoners for Mennonite Central Committee (MCC) Alberta and I've recently returned from a "big-picture" orientation to MCC at the Akron, Pa., office.



So what's it like to be a Catholic working with the Mennonites? Let me name a few characteristics that distinguish Mennonites from Catholics that I encountered soon after I began work here: Low German, quilts, singing grace before meals, new foods (and lots of it), peacemaking, the "Mennonite Name Game" (knowing where one

and understand.

So how did a Catholic get mixed up in all of this? I have to say, by the grace of God! As Kathy Jackson, the human resources director at the Akron office and a Catholic, puts it, "I'm here because God's work is being done here."

That pretty much sums it up for me. To illustrate the point, a favourite MCC poster of mine is one that hangs on an office door in the MCC Alberta office. It is a quote from Menno Simons: "True Evangelical faith cannot lie dormant. It clothes the naked. It feeds the hungry. It comforts the sorrowful. It shelters the

*As a Catholic, I'm taught to regard Mennonites as my separated brothers and sisters, and to pray that Christian unity be restored between us . . . .*

another fits into the Mennonite picture by last name), and relief sales. The Mennonite community is a culture unto itself, one that takes time to get to know

destitute. It serves those that harm it. It binds up that which is wounded. It has become all things to all people."

Now that speaks to the Catholic heart!

As a Catholic, I'm taught to regard Mennonites as my separated brothers and sisters, and to pray that Christian unity be restored between us and others from the Anabaptist, Evangelical and Orthodox traditions. Now that doesn't mean I'm going to change my beliefs, but it does mean I'm going to be open to dialogue and to listen to others' beliefs in a respectful way.

Working with people across denominational lines has helped me to better understand my own faith. The Catholic Church teaches that there is much Catholics can learn from other Christian traditions. Whoever first realized that was certainly guided by the Holy Spirit!

Areas of Mennonite tradition that I believe Catholics can learn from include:

- The emphasis you place on each individual having a living faith, a faith that is expressed in action.
- The importance you place on being community and doing good to your neighbour, including those in prison or those who have returned to the community after their incarceration; and
- Your peacemaking initiatives, both local and global.

As Christians, I believe we all must strive to imitate Christ's desire for Christian unity as expressed in John 17:21: ". . . that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me."

To that I add my amen.

## /// Milestones

### Births/Adoptions

**Doell**—Abigail Mae (b. Feb. 15, 2009), to Leanne and Carl Doell, Carman Mennonite, Man.

**Enns**—Kyra Grace Davis (b. March 9, 2009), to Doug Davis and Olivia Enns, Ottawa Mennonite.

**Graves**—Tessa Angela (b. Feb. 2, 2009), to Virginia Cyr and Andrew Graves, Ottawa Mennonite.

**Holdnick**—Ceanan Shane (b. Feb. 2, 2009), to Shawn and Cyndee Holdnick, Arnaud Mennonite, Man.

**Inrig**—Rosie (b. Jan. 17, 2007), adopted by Taucha Inrig, Rouge Valley Mennonite, Ont., December 2008.

**Jackson**—Capri Alix Ramirez (b. Dec. 15, 2008), to Elisa Masferrer Ramirez and Cameron Jackson, Ottawa Mennonite.

**Janzen**—Asher Isaiah (b. Jan. 20, 2009), to Marla Janzen (Zoar Mennonite, Langham, Sask.) and Nathan Janzen (Coaldale Mennonite, Alta.), in Edmonton.

**Kaekiza**—Hanan Fetiya (b. May 24, 2008), adopted by Yvonne Kaethler, Ottawa Mennonite, Feb. 20, 2009.

**Kang**—Liberty Yae Ji (b. Feb. 14, 2009), to Eric and Natalie Kang, Winkler Bergthaler Mennonite, Man.

**Murray**—Benjamin Ling Gerber (b. April 26, 2007), adopted by Kathy Gerber and Chris Murray, Ottawa Mennonite, Jan. 12, 2009.

**Nganga**—Gloria (Nov. 9, 2008), to Christien and Jeane Nganga, Ottawa Mennonite.

**Schiedel**—Mark Klassen (b. Feb. 12, 2009), to Bob and Lisa Schiedel, Community Mennonite, Drayton, Ont.

**Thiessen**—Rylee Kate (b. Jan. 26, 2009), to Kevin and Andrea Thiessen, Morden Mennonite, Man., in Winnipeg.

**Yutzy**—Kiara Nicole (b. Feb. 25, 2009), to Justin and Sandy Yutzy, Community Mennonite, Drayton, Ont.

### Marriages

**Peters/Wiens**—Melissa Dawn Marie Peters (Arnaud Mennonite, Man.) and Dustin Lee Wiens (Glenlea Mennonite, Man.), at Arnaud Mennonite, Jan. 3, 2009.

**Petkau/Wiebe**—Howard Petkau and Theresa Wiebe, at Morden Mennonite, Man., Feb. 28, 2009.

### Deaths

**Bechtel**—Nora (nee Brubacher), 88 (b. Dec. 12, 1920; d. Feb. 25, 2009), Nith Valley Mennonite, New Hamburg, Ont.

**Brubacher**—Sussanna (nee Metzger), 85 (b. Jan. 23, 1924; d. Feb. 13, 2009), Community Mennonite, Drayton, Ont.

**Buller**—John, 85 (b. Nov. 23, 1923; d. March 10, 2009), Rosthern Mennonite, Sask.

**Enns**—Sara (nee Janzen), 83 (b. Nov. 3, 1925; d. Feb. 20, 2009), Arnaud Mennonite, Man.

**Greenwood**—Edith, 91 (b. July 30, 1917; d. March 16, 2009), Rouge Valley Mennonite, Markham, Ont.

**Harder**—Sara Lehn, 96 (b. May 25, 1912; d. Feb. 28, 2009), Greendale Mennonite, Chilliwack, B.C.

**Janzen**—Mary (nee Neufeld), 96 (b. Sept. 17, 1912; d. March 4, 2009), First Mennonite, Saskatoon, Sask., and Eigenheim Mennonite, Rosthern, Sask.

**Neufeld**—Jacob, 86 (b. Nov. 20, 1922; d. March 1, 2009), Waterloo-Kitchener United Mennonite, Waterloo, Ont.

**Snyder**—Charlea (nee Kolb), 93 (b. Sept. 16, 1915; d. Feb. 13, 2009), First Mennonite, Kitchener, Ont.

### Canadian Mennonite welcomes Milestones

*announcements within four months of the event.*

*Please send Milestones announcements by e-mail to*

*milestones@canadianmennonite.org, including the*

*congregation name and location. When sending death*

*notices, please include birth date and last name at birth*

*if available.*

## /// Correction

The final quote in the Feb. 2 feature, “Voluntary service for a new generation,” should have been attributed to Tim Reimer. *Canadian Mennonite* regrets the error.

## Pondus' Puddle



## PASTORAL TRENDS SURVEY REPORT: PART IV OF IV

# The millennial pastors are coming!

BY ANDREW BRUBACHER KAETHLER/JANEEN BERTSCHE JOHNSON

**T**he millennial generation has begun attending seminary! They were different in college, they are different in seminary, and they will be different as pastors and church leaders. As Ed Janzen, chaplain at Conrad Grebel University College, notes, “We can celebrate that there are more of these young leaders to come!”

How are millennials different from previous generations? In *Millennials Rising*, authors Neil Howe and William Strauss observe young people born between 1982-2001 are positively shaped by both pluralism and strict standards of conduct. Millennials are realistically optimistic; they appreciate rules and institutions in general, value relationships with adults, work collaboratively and long for community.

How might millennial pastors think and behave differently?

**CALL AND PASTORAL IDENTITY:** Many young adults entering seminary have experienced an “outer call” from people who have affirmed their gifts for ministry, but may be searching for an “inner call” and confidence in this vocation towards which God is leading. Until both the outer and inner calls are in place, millennial pastors may feel they are just “playing” the role. Additionally, since the process of identity formation is protracted for millennials, forming pastoral identity is interwoven with forming personal identity.

**MENTORING AND COLLABORATION:** Millennials have been tended closely by adults in their early lives and into their university years. Because vocational discernment now often extends into their late 20s and 30s, these mentoring relationships remain significant over a longer period of time. What

sometimes appears as the need for “hand holding” is the request for mentoring.

**AUTHORITY:** Millennials are less likely than their predecessors to challenge authority, unless it is misused. They value the office of pastor and want it to have integrity. They are also more willing to embrace their own authority, but they hold it humbly and tentatively, not assuming theirs is the only perspective. Younger pastors will attempt to draw in the voices and gifts of many.

**TRUTH AND SCRIPTURE:** The stereotype that young people scorn truth and ignore Scripture is also inaccurate; they do, however, redefine them. “Truth” is not an abstract principle, but rather something that is lived humbly and consistently. Scripture is authoritative not as a collection of principles and promises, but as a compelling and integrative alternative vision for living in relation to the Creator, creation and other humans.

**INTIMACY, SINGLENES AND SEXUALITY:** Intimacy, singleness and sexuality are important issues for millennials. Young pastors are more likely to be single. Finding a place in family-oriented church life can be awkward, as can finding a spouse when wed to the church. Millennials have a robust understanding of intimacy, which cannot be reduced to sexuality. They value intimate relationships marked by genuine caring, honesty and openness with both genders.

**INCLUSION AND ACCOUNTABILITY:** Today’s young adults value and expect diversity. Inclusion of marginalized people is a justice issue for them. But millennials also value accountability within the community and want to talk about lifestyle choices from a faith perspective. They seek conversation, not condemnation.

## What does this mean for churches?

God is blessing us with a “Samuel generation” of young leaders who desire to follow God’s voice. They seek guidance from elders and value the tradition of the church, but are not afraid to challenge those parts of the tradition that no longer promote faithfulness and justice.

How might the church help millennial pastors flourish? By:

- Affirming both the specific gifts and personal qualities they bring to effective ministry.
- Ensuring the presence of mentoring-minded older pastors and spiritual directors to help clarify the pastor’s call.
- Developing collaborative team ministries not centred around a lead pastor.
- Listening humbly when millennials question tradition, and understanding they want to strengthen the tradition.
- Promoting mutual encouragement and mutual accountability.
- Reading the Bible in community and living God’s justice and mercy out in everyday life.
- Engaging in authentic dialogue in which the hope of convincing others of our perspectives is matched by the possibility of being won over by theirs.
- Empowering single young adult pastors to protect personal social time.
- Expanding the understanding of intimacy to include spiritual, emotional and intellectual communion.
- Remembering that young adults are still forming their viewpoints and testing them through conversation.
- Recalling that Eli allowed for the possibility that Samuel would hear an uncomfortable word from God. ❧

*Andrew Brubacher Kaethler teaches youth ministry and directs the Explore youth program at Associated Mennonite Biblical Seminary (AMBS), Elkhart, Ind.; previously, he was conference youth minister for Mennonite Church Eastern Canada. Janeen Bertsche Johnson is in her 14th year as campus pastor at AMBS; she is a member of the executive board of MC USA.*

## GOD AT WORK IN THE CHURCH

## Budget shortfall

*Transfers from MC Canada reserves, deferred spending part of new 2009-10 'balanced budget'*

BY DAN DYCK

Mennonite Church Canada Release  
WINNIPEG

The General Board of Mennonite Church Canada will seek delegate approval of a balanced budget at the annual assembly in Saskatoon, June 5-7. The board approved the budget for the fiscal year ending in 2010 during meetings in Winnipeg earlier this month.

The board decision came after vigorous discussion and review of un-audited figures for the last fiscal year that ended on Jan. 31, in which finances fell approximately \$139,000 short of budget. The deficit will be covered by a transfer from reserves.

Gordon Peters, chair of the Financial Policy and Audit Committee, expressed gratitude

includes a spending deferral of \$150,000. Finances will be closely monitored to determine the possibility of reconsidering those deferrals during the budget year. The deferred expenses consist of delayed hiring for some currently vacant positions, and deferring some planned and needed spending, such as an upgrade of aging office comput-

*The board approved a 2009-10 budget that includes a spending deferral of \$150,000.*

for the fact that congregations gave generously, slightly exceeding giving projections. However, late in the last quarter of the fiscal year, it became evident that income/losses from investments and decreased designated giving due to increasing global economic pressure would result in a shortfall.

The board approved a 2009-10 budget that

ers and building maintenance of its offices at 600 Shaftesbury Boulevard, Winnipeg. Phone conferences will replace some face-to-face leadership meetings. The board affirmed a 3.4 percent cost of living allowance for staff salaries as per



Peters

## Laughter, learning highlights of leadership assembly

*MC Canada confirms 'close ties' with Mennonite Voluntary Service Adventure*

BY AARON EPP

National Correspondent  
WINNIPEG

There was no time for church leaders from across Canada to hit the waterslides in the dinosaur-themed water park at Winnipeg's Victoria Inn earlier this month as they convened at the hotel for all-day meetings as part of Mennonite Church Canada's annual spring leadership assembly. With a full docket, leaders reported on church happenings, discussed the upcoming June assembly in Saskatoon, and evaluated finances (see "Budget shortfall" story above).

The pastoral trends survey was a key focus of the Christian Formation Council's discussions. Karen Martens Zimmerly, MC Canada's denominational minister and director of leadership development, presented a framework of how MC Canada might view the ministries of its pastors: from how pastors are called to ministry to how the knowledge retired pastors have acquired can be a blessing to current and future pastors.

Meanwhile, issues discussed by the Christian Witness Council included continuing to ensure that the funds Witness sends outside of Canada are compliant with the Canada Revenue Agency; planning a meeting between the council and aboriginal leaders during this coming

fall's leadership assembly in B.C. and an aboriginal learning tour that will follow the Saskatoon assembly; the upcoming Mennonite World Conference in Paraguay; and a desire by Mennonite Voluntary Service Adventure (MVSA) to have closer ties to MC Canada.

Mennonite Voluntary Service was once part of the programming of MC Canada's head office in Winnipeg, but ceased in 2003 as a result of budget cuts. Since then, a group of four churches has been running the program under the MVSA name.

"We'd like to confidently say the tie is very close," said Witness council member Janet Plenert, after a handful of people shared about the pivotal role Mennonite Voluntary Service played in their own lives.

Laughter and lightheartedness characterized Friday afternoon's general plenary session, as each group reported briefly on what it had discussed over the past day-and-a-half. General secretary Robert J. Suderman also thanked Pam Peters-Pries, former executive secretary of support services, for her years of work, and then welcomed Pries's interim replacement, Louis Sawatzky. The same went for outgoing *Canadian Mennonite* editor/publisher Tim Miller Dyck and his successor, Dick Benner, who was welcomed by assistant moderator Garth Ewert Fisher with a gift.

"We wanted to give you a nice gift, but Jack insisted we give you a copy of his book," Fisher quipped, referring to Suderman's 2007 publication, *God's People Now: Face to Face with Mennonite Church Canada*.

MC Canada Support Services Council also met during the assembly, as did Canadian Women in Mission. The assembly ended with general board meetings on March 6 and 7.

existing policy.

After a transfer from reserves to cover the current deficit, there will be \$200,000 remaining in a primary reserve fund, and \$100,000 in the capital reserve fund—an uncomfortably low reserve level, according to finance director Randy Wiebe. “Our goal is to have a minimum of three months worth of operating funds in reserves, in the event of a crisis,” he said.

MC Canada general secretary Robert

J. Suderman observed that the current financial climate provides a timely opportunity to evaluate investment priorities. “Strengthening the church is a good investment anytime, including times of crisis,” he said. “As we speak, people throughout the world are turning to the church to help carry them through the impact of failed financial systems. The church will be there long after particular banks, favoured stocks, and even powerful empires have failed.” ❧

### ECCLESIAL VISION

## Church as a ‘phenomenal vocation’

*General secretary suggests MC Canada’s agenda must embrace the environment, justice, equality, compassion, as well as prayer, worship and caring for the needy*

BY DEBORAH FROESE

Mennonite Church Canada Release  
WINNIPEG

For Mennonite Church Canada general secretary Robert J. Suderman, the vocation of the church is a “phenomenal vocation” that is evident in the Bible from Genesis to Revelation.

“The very first thing you encounter wherever you look is this deep and profound vocation of being a people of God that will demonstrate to the world what it means that God rules, God is king, God reigns, that God’s kingdom and authority are here,” he says. “It is a phenomenal vocation because it is all-embracing—from the environment to justice, equality, honesty and compassion.”

To be relevant and effective, Suderman says, “our society assumes that you have to leave the church behind and go to where the action ‘really’ is, like the military, the United Nations, governments, businesses and even cultural superheroes manufactured by the sport and entertainment industries.”

Suderman acknowledges that there is a trend in churches to reduce their agenda to areas of activity that are within their immediate grasp: such as prayer, worship and caring for the needy within their congregational landscape. Essential as these areas of service are, the church’s God-given agenda is much broader, and its potential impact is very wide, he believes.

“The action really is wherever God’s people truly become God’s people,” Suderman says, emphasizing the need for the church to embrace the fullness of its vocation. “According to the biblical record, all the rest is subsidiary—even governments—to the overriding vocation of the church.”

As a youth, Suderman heard about how difficult it was for biblical teaching to take root in countries like China and India,

while, apparently, it was much easier here in Canada. But the tables have turned.

“Missiologists have said that today Canada and parts of Europe are the most difficult mission fields, where [social and cultural] contexts make it difficult for people to really believe in what the gospel offers,” Suderman says. “Now we are living on the hardest ground.”

But he is convinced that this should not discourage Christians. “We need to imagine, be creative and really trust that the strategy and plan of God has not changed,” he says, “and that is for God’s people to be a faithful church.”

According to Suderman, loss of confidence in its biblical vocation is the largest challenge facing the church. “Nobody else is raising this agenda or has it as a priority,” he says. “We’re looking at how we form leaders and shape resources. We’re trying to ensure that our liturgy and hymns have a strong ecclesiology, so that if these are the only theological exposure people have, they will absorb some of the important sense of being the church.”

Suderman says that the potential for churches ignited by the Bible to transform the world is mind-boggling. “What happens to a church is the same as what happens to an individual Christian who becomes passionate about the potential of God in his or her life,” he says. “Everything is impacted.” ❧

### /// Briefly noted

#### Cold weather, warm hearts at Bible camp fundraiser

Support for Youth Farm Bible Camp, located near Rosthern, Sask., seems to be growing. In one of the camp’s twice yearly fundraisers on March 10, there was an increase in donations from the previous year. The sausage and *vereniki* (Mennonite perogies) supper, held at Rosthern Mennonite Church, was well supported despite the weather. “It was drastically cold,” noted camp director Mark Wurtz. Nevertheless, people gave generously from the warmth of their hearts, and the end result was \$5,200 in contributions, up \$1,000 from 2008, according to Wurtz. Funds raised will go to the usual programming needs, as well as new mattresses for the beds and a new hayrack for hayrides. “We’re running programs in September and October for school groups,” explained Wurtz. The recently built corn maze and the hay wagon are also used during those events. Dreams of building a barn on the campgrounds may also be realized with some of that money; the building would be used to keep the animals needed in the camp’s horseback riding program.

—BY KARIN FEHDERAU

## MENNONITES IN CYBERSPACE

# Complete Mennonite Encyclopedia now online

*Article updates have now begun, with a DVD version in the works*

GAMEO Release

**R**ichard Thiessen recently reached an important milestone, but his celebration was muted. That's because everyone was asleep.

From his home in Abbotsford, B.C., on Feb. 20 at 11:44 p.m. local time, Thiessen posted the 14,160th—and final—article from the print version of the five-volume *Mennonite Encyclopedia* onto the website of the Global Anabaptist Mennonite Encyclopedia Online ([gameo.org](http://gameo.org)).

"You wish you could wake up everyone in the house and say, 'Guys, I'm finished,'" says Thiessen, who is also GAMEO's associate managing editor. Instead, he just went to bed.

His post, an article about the Alsatian

each night."

GAMEO was started in 1996 by the Mennonite Historical Society of Canada as a project to put Canadian Mennonite information, including pertinent *Mennonite Encyclopedia* articles, online. The Mennonite Church USA Historical Committee and the Mennonite Brethren Historical Commission soon joined, as the project expanded to make the entire encyclopedia available on the web.

Now that it is completed, GAMEO is moving into a new phase. The first four volumes of the *Mennonite Encyclopedia* were published in the 1950s, and a supplement came out in 1990. So the push now is to update existing articles and add new

*Another new initiative in process is to make the encyclopedia available on DVD, particularly for Amish, Hutterite and conservative Mennonite groups that use computers but not the Internet.*

Amish-Mennonite community of Rauschenburg, concluded 12 years of work by Canadian and American volunteers. They have now scanned, edited and put on the GAMEO website the entire five-volume *Mennonite Encyclopedia*—from Aachen (a city in northwestern Germany) to Zwolse Vereniging (a Dutch Mennonite congregation)—so it can be accessed from anywhere by anyone with an Internet connection.

By day, Thiessen is the library director at Columbia Bible College in Abbotsford, but he is a self-described night owl. He does his GAMEO work after 10 p.m., when his wife and three sons are asleep, staying up as late as 2 a.m.

"That's when I find I am the most productive," Thiessen says. "I have a nice quiet house to work in for a few hours

ones. To do that, GAMEO is working with regional organizations to generate new biographical and congregational history material about their particular areas.

In Canada, that is being done through the five provincial Mennonite historical societies. In the U.S., the first participant is a group organized through the Lancaster (Pa.) Mennonite Historical Society. There have also been conversations with groups in Indiana, Kansas and Oregon.

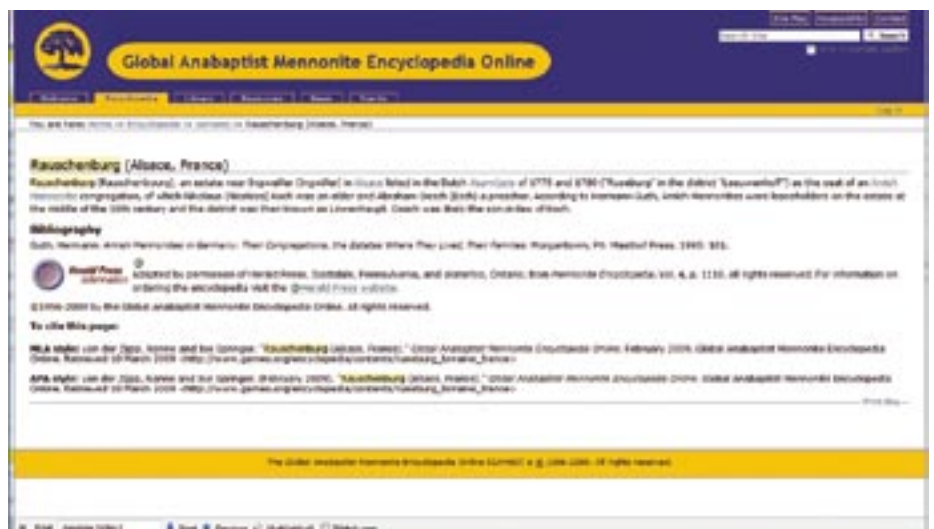
About 1,000 new articles have already been added.

Another new initiative in process is to make the encyclopedia available on DVD, particularly for Amish, Hutterite and conservative Mennonite groups that use computers but not the Internet.

"We hadn't particularly thought of them," said Sam Steiner of Waterloo, Ont., who volunteers as GAMEO's managing editor. "But when we started talking to a few groups, they expressed interest in that."

Also under consideration is posting articles in other languages.

"We had assumed we'd just be an English-language thing for a number of years," said Steiner, retired Conrad Grebel University College librarian and archivist. But Mennonites in Quebec expressed interest in French-language content. So GAMEO is now exploring the technological and financial requirements to make that happen. ☼



*Web page of the 14,160th—and final—Mennonite Encyclopedia article posted to the Global Anabaptist Mennonite Encyclopedia Online ([gameo.org](http://gameo.org)) by Richard Thiessen of Abbotsford, B.C., on Feb. 20.*



## MENNONITES IN CYBERSPACE

# Pioneer Mennonite database growing

By Canadian Mennonite Staff

What began as a family history project for Allan Dettweiler has grown to a database of more than 163,000 names covering Ontario Mennonites, Amish and Brethren in Christ. The project includes descendants of the early pioneers in Ontario who are spread across Canada and the United States.

In September 2004, Dettweiler, of Cambridge, Ont., downloaded a free family tree program. He immediately began adding his own family, his ancestors and other relatives. Many of his ancestors on his paternal side were easy to find, as their

names were included in the two-volume *A Biographical History of Waterloo Township and other Townships of the County*, published in 1895-96 by Ezra E. Eby.

Eby's works have become more commonly referred to simply as "The Ebybook" or "The Freundshaft Books." They contain some 140 different families, the majority being Mennonites of Swiss origin, including names such as Martin, Shantz, Brubacher, Bauman, Schneider (Snyder, Snider), Eby, Erb, Bricker, Shoemaker and Clemens, among many others.

After working on his family tree project

for a short while, Dettweiler became frustrated at not being able to find living descendants for some of his great-grandfather's siblings. It occurred to him that what was needed was to place the names found in "The Ebybook" on a website so that others could submit their family data for inclusion on the site.

By 2006, with the help of a friend, Dettweiler's database—*ezraeby.com*—was placed on the Internet. It wasn't long until e-mails began to arrive from people eager to add their families to the website. With their help, Dettweiler was able to find many of those missing descendants of his great-grandfather's siblings. Some he had known for a long time with no idea they, too, had Dettweiler ancestry.

When Dettweiler first came up with the idea, he had misgivings about adding families of Amish or Brethren in Christ background, in order to keep the project from getting out of hand. However, with many people from these families having intermarried with those of Swiss Mennonite background, it became evident that it would be most helpful for those with more than Swiss ancestry.

Dettweiler has since concluded that the project is indeed "too big," unless of course he would be able to work at it on a full-time basis. So when his work as a courier of automotive parts all but disappeared, he decided to go looking for individuals and businesses to sponsor his project. While several businesses are now onboard, more are needed, he says.

Those who want to check out their family history can enter their family name in the search box; married women need to use their maiden name. ❧

## /// Briefly noted

### Pastors encouraged to embrace the 'foolishness' of the message they preach

WATERLOO, ONT.—When pastors first start preaching, they often silently repeat a quick prayer on Sunday morning: "God, somewhere between my mouth and the congregation's ears, take my words and fix them." According to homiletics professor Charles Campbell of Duke Divinity School, Durham, N.C., this struggle for words is common among preachers. In his presentation to Mennonite Church Eastern Canada pastors at this year's School for Ministers, held at Conrad Grebel University College, Feb. 17-19, he said that it is not a sign of inexperience or a personal inadequacy, but is essential to the message and role of a preacher. Using Paul's words on wisdom and foolishness found in I Corinthians 1 and 4 as a starting point, Campbell encouraged those in attendance to embrace the foolishness not only of the alternative worldview presented in the message they preach, but also the foolishness of preaching itself—the foolishness of taking glimpses of God and his kingdom, and putting them into words in the hopes that others will be able to see. God can do amazing things even with our foolish words.

—BY KAREN SHEIL

Karen Sheil is pastor of Rainham Mennonite Church, Selkirk, Ont.

PHOTO BY DAVE ROGALSKY



*Mennonite Church Canada denominational minister Karen Martens Zimmerly, right, visits with Matthew and Hendrike Isert Bender, pastors at Nith Valley Mennonite Church, New Hamburg, Ont., during MC Eastern Canada's annual School for Ministers at Conrad Grebel University College, Waterloo, Ont.*

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## PARAGUAY PREVIEW

# Like a mustard seed

*In preparation for Assembly 15, Canadian Mennonite provides a history of Mennonite Christians in Paraguay and the impact they had on the global Mennonite constituency*

BY RICH PREHEIM

For Meetinghouse

There was no denying the difficulties in Abram and Liese Klassen's new homeland. After arriving in western Paraguay's Gran Chaco in 1930, they and their fellow Mennonite immigrants from the Soviet Union endured unimaginable heat, lack of good drinking water, decimating diseases, and the heavy physical labour necessary to literally build a new life out of a wild, isolated frontier.

But living in the land of their birth was also perilous, as totalitarian oppression tore apart Mennonite churches, communities and families. By comparison, Abram Klassen said, Paraguay was a refuge. "Oh, whenever we think of the suffering in Russia, we are encouraged anew," he wrote an acquaintance in the United States in 1931. "There is still no good news from our old homeland. Satanic might rules there."

When the Klassens arrived, Paraguay was home to just 1,300 Mennonites, who were living in isolation in the country's western Chaco region. Today, the country

is home to 32,000 church members, living both in colonies and in urban centres, and this summer will host the 2009 Mennonite World Conference (MWC) global assembly.

It's a fitting location because, at least for western Mennonites, Paraguay has a prominent place in the church's history. With dramatic accounts of refugees, rags-to-riches accomplishments and inspiring acts of faith, the Paraguayan Mennonite story is a compelling one.

## **First arrivals sought separation**

The impending gathering of thousands of Anabaptists from around the world for the MWC assembly is ironic, since the first Mennonites went to Paraguay to separate themselves from the world. Increasing pressure to acculturate prompted the 1870s migration of Mennonites from Russia to the North American Prairies. Among them were several extremely tradition-minded groups that settled in Manitoba

and Saskatchewan. Replicating the colony system from the old country, they had the expectation of being left alone to live, work and worship as they saw fit.

By World War I, however, these conservative Canadian Mennonites again felt under siege. The pivotal point came when the government instituted measures cracking down on Mennonite schools, including mandating that all instruction be in English rather than the customary German. So in 1921, representatives from several colony groups went to South America to find yet another home. Paraguay offered them the religious freedoms the Mennonites valued so dearly, as well as plenty of Chaco land.

Economic woes in Canada kept the Mennonites from leaving until 1926, but by the following summer more than 1,700 people had arrived in their new homeland. Although all similar in belief and culture, the newcomers actually represented three separate groups: Bergthal, Chortitzer and Sommerfeld. They named their inter-Mennonite Chaco settlement Menno Colony, and most of the members eventually merged into one church.

A year after the immigrants' arrival, however, some 500 had returned to Canada due to the harsh conditions and hard work. Poor diet and hygiene caused illness and death. Land had to be cleared for farming and the trees milled for houses. Roads were nonexistent and an expected railway line to the colony never materialized.

Nevertheless, the Chaco population



*Menno Colony people waiting at Fred Engen station, Kilometre 145, circa 1930 to pick up the third transport of Russian Mennonites (eventually Fernheim Colony).*

## PARAGUAY PREVIEW

would soon swell, as Mennonites fled Soviet oppression. Mennonite Central Committee (MCC) had been created in 1920 to feed Mennonites left starving because of the Russian revolution and subsequent famine. Ten years later, MCC took on the assignment of finding new homes for the Mennonites who were able to leave Russia. Over the next two years, about 2,000 people settled in the Chaco, where they started Fernheim Colony, adjacent to Menno. The immigrants represented three branches: the main Mennonite Church, which would affiliate with the General Conference Mennonite Church; the Mennonite Brethren; and the *Allianz Gemeinde*, a small group that tried to serve as a bridge between the other two.

Among Fernheim's residents was a group that escaped Russia via China. During the winter of 1928-29, Mennonites living in far eastern Russia snuck across the frozen Amur River to the Chinese city of Harbin, where they remained until they could emigrate to other Mennonite locations. Nearly 400 went to Paraguay in 1932, while others moved to the United States and Brazil.

In 1937, about 750 people, frustrated by their economic prospects and internal dissent, left Fernheim and created Friesland, the country's third Mennonite colony and the first in eastern Paraguay.

### **Second wave follows World War II**

The conclusion of World War II produced still more Paraguayan immigrants. Displaced by the hostilities and knowing the dangers of remaining in Soviet lands, tens of thousands of Russian and Prussian Mennonites fled to Germany, the Netherlands and Denmark. Reprising its role from 15 years earlier, MCC again assumed responsibility for caring and finding new homes for as many Mennonite refugees as possible. About 4,500 were settled in Paraguay in 1947-48,

organizing Neuland Colony in the Chaco and Volendam Colony in the central part of the country.

The Mennonite refugees, and subsequently Paraguay, received considerable attention in North America, particularly when MCC sent Elfrieda and Peter Dyck on speaking tours across the United States and Canada. The Dycks, instrumental in shepherding the refugees from Europe to South America, went on their first iteration in 1947, shortly after taking the first ship of Mennonites to Paraguay. Between August and November, the Dycks spoke at 118 places from coast to coast, where they were heard by nearly 110,000 people. Paraguay was unquestionably in the Mennonite limelight.

### **Manitoba Mennonites follow suit**

At the same time the Russian and Prussian refugees were arriving, so were more conservative Mennonites from Manitoba.

They had remained when their brothers and sisters moved to Paraguay in the 1920s, believing they could withstand the pressures to acculturate. But by the mid-1940s, they didn't think that was possible any longer and started looking to emigrate. Land was found in eastern Paraguay and the

Bergthal and Sommerfeld colonies were started in 1946 to continue the traditional life.

New arrivals would continue to come en masse for the next four decades, also looking to maintain their separation from the world. From 1969-83, four groups of Old Colony Mennonites relocated from Mexico, forming four colonies in eastern Paraguay. These Mennonites had moved from Canada to Mexico starting in 1922, but like the Bergthal and Sommerfeld founders, had been dismayed at the worldly influences creeping in over the years.

Through the mid-1960s, all immigrants were descended from the Russian

Mennonite religious and ethnic branch of the faith family tree. But 1967 saw the arrival of two groups from the Swiss tradition. U.S. Old Order Amish purchased property in Fernheim Colony that was vacated by Mennonites relocating to Canada, but the settlement lasted barely a decade. The Beachy Amish, meanwhile, started a health clinic and still have a small presence in eastern Paraguay.

In 1969, a group that split from Lancaster (Pa.) Conference moved to Paraguay and was eventually joined by a few members from the Bergthal Colony. Otherwise, there has been limited contact between the Swiss and Russian groups.

As a result of these many migrations, the Paraguayans have many familial connections around the world. This is particularly true for the Russian Mennonites, who have relatives in the United States and Canada, as well as elsewhere in Latin America and Europe. Paraguay is part of the history of countless church members, even if they have never set foot in the country.

### **North American Mennonites respond**

But that's not the only reason Paraguay is important, at least for North Americans. Mennonites in the United States and Canada have responded to the needs of the Paraguayans in significant and historically prominent ways, starting with MCC's role in resettling refugees in South America.

Once in Paraguay, North Americans continued to support the fledgling communities in many ways. One of the most important and ambitious was the Trans-Chaco Highway, built from 1955-61, connecting the isolated Chaco colonies with Asunción, the Paraguayan capital, 725 kilometres away. Without the highway and the access it provided, at least one historian has speculated the colonies may not have survived. An unprecedented joint initiative of the U.S. and Paraguayan governments, the Chaco residents and MCC, it gave the Mennonites access to the world.

Other notable North American contributions include the hugely successful leprosy clinic initiated by MCC with colony support and nicknamed "Km 81." John R. and Clara Schmidt closed their medical practice in Mountain Lake, Minn., and moved with their family to Paraguay in



## PARAGUAY PREVIEW

1951 to direct the new clinic. The Schmidts would retire and spend the rest of their lives in Paraguay.

Americans Robert and Myrtle Unruh also spent most of their lives in Paraguay. Serving with MCC from 1951-83, Robert introduced agricultural changes that turned the Chaco colonies into the country's breadbasket, while Myrtle's home economics instruction greatly improved domestic life.

Paraguay was also the impetus for the creation of Mennonite Economic Development Associates (MEDA). In 1952, five Americans and one Canadian went to Paraguay to explore ways to help the financially struggling colonies. The primary problem, they found, was a tremendous need for capital. That led North American Mennonites to start MEDA in 1953, to invest in Paraguayan ventures such as a dairy farm, tannery and foundry.

**Evangelical outreach begins**

The country's Mennonite presence started with white-skinned Germanic people, but it didn't stay that way. Today, the Paraguayan Mennonite Church is a true multicultural expression of faith.

The immigrants soon felt the missionary impulse to reach their indigenous Chaco neighbours, whom the Mennonites frequently employed. In 1935, five years after arriving, the three Mennonite branches at Fernheim organized *Licht den Indianern*, or "Light to the Indians." The first converts were baptized in 1946. Lacking resources, the mission had been taken over by the North American Mennonite Brethren mission board the previous year.

But efforts also produced tragedy. In 1958, a *Licht den Indianern* delegation approached the Ayoreos (also known as Moros), known to be a particularly dangerous people. Eleven years earlier, a group had killed a Mennonite man and his three daughters. This time, the meeting resulted in a warrior spearing and fatally wounding

mission worker Kornelius Isaak, prompting *Licht den Indianern* to pull back.

By 2007, there were more than 9,000 indigenous Mennonites in 39 congregations. Edgar Stoesz, who has written two Paraguayan Mennonite histories, says the Paraguayans have accomplished what their Russian forebears were unable to do: develop an indigenous Mennonite church.

Work among the Spanish-speaking population began in the 1950s and has produced 126 congregations with a membership of 3,500.

A contributing factor to Paraguay's historical importance to North Americans is the number of denominations that have been involved in mission efforts in the country, including the Evangelical

Mennonite Conference, Mennonite Brethren and former Mennonite Church and General Conference Mennonite Church (which formed Mennonite Church Canada and MC USA).

**Important Mennonite contributions**

When the Paraguayan government was considering granting the Canadian Mennonites' requests for religious exemptions in 1921, a local newspaper editorialized that "it certainly would not be to Paraguay's advantage to settle them here because their contributions will be insignificant to the development of our economy." The prediction was far wide of the mark. In the eight decades since Mennonites first landed in the country, they have become national leaders in agriculture and business, ranging from dairy production to electric motors.

Mennonites have even ascended to the highest ranks of government, including holding posts in presidential cabinets. Ernst Bergen has served as minister of industry and commerce and minister of finance, while three others held other federal offices. Still others have held local and regional positions.

Maria Gloria Penayo de Duarte Frutos, whose husband Nicanor Duarte Frutos was Paraguay's president from 2003-08, is a member of a Mennonite Brethren congregation in Asunción.

"As the mustard seed lay in the ground for years, some feared it would die. Then it miraculously germinated and grew," Stoesz wrote in *Like a Mustard Seed: Mennonites in Paraguay*, published last year. "From an insignificant, almost unnoticed beginning in Paraguay, Mennonites have come to national prominence." ❧

*Rich Preheim is director of the Mennonite Church USA Historical Committee. Meetinghouse is an association of Mennonite and Brethren in Christ publications.*

MENNONITE LIBRARY AND ARCHIVES  
PHOTO © BETHEL COLLEGE



*A Sunday service at the mission church, Filadelfia, circa 1964. According to Mennonite custom, men sit on one side of the church, women on the other. Toddlers often run from one parent to the other, while older children sit quietly. The indigenous congregation sings familiar Protestant hymns in Chulupi. Missionary Gerhard Hein, seated, preached a sermon, followed by a shorter sermon by an indigenous preacher, standing.*

## PARAGUAY PREVIEW

# Pax alumni invited to a reunion in Paraguay

*Some will recall building 'the lonely sliver of asphalt' between Asunción and the Chaco*

BY FERNE BURKHARDT

Mennonite World Conference Release

When Mennonite World Conference meets for Assembly 15 in Paraguay this summer, former members of the Mennonite Central Committee (MCC) Pax program who attend the event will have the opportunity to take part in an overnight pilgrimage along the highway to the Chaco, a highway that some of them had worked on 50 years ago. The two-day bus trip will include Bible study, stops at key points along the road to recall experiences, and visits with Mennonites in the Chaco.

In preparation for the pilgrimage, MCC will conduct a workshop on the afternoon of July 16 at the Assembly Gathered site, while informal visiting during Assembly

Gathered free time will be a big part of the reunion.

MCC created the Pax (Peace) program as alternative service for U.S. conscientious objectors being drafted by the military to serve in the Korean War and later in Vietnam. More than 100 Canadians also served in Pax. The program called for volunteers to commit to two years of service and to donate \$75 per month for their housing, food and other expenses. When the program was announced, applications poured in and all available units were filled within three months.

At least 1,100 Pax volunteers served in more than 40 countries between 1951 and 1976. Their projects included building

houses for war refugees and doing agricultural development work to address hunger and poverty.

In Paraguay, the project was building the 725-kilometre Trans-Chaco highway from 1956-61. When Mennonite refugees first arrived in the Chaco, a sparsely populated subtropical region, they struggled to survive. There were few local markets for what they could produce and no road to reach the markets in Asunción or beyond.

MCC coordinated building the road, supported by the Paraguayan government, Paraguayan ranchers whose land the road crossed, the U.S. government (which provided heavy road-building equipment left over from the Korean War), and the Chaco Mennonites themselves. The Pax men completed the road to the Mennonite colonies in 1961, but it took several decades for the government to cover it with asphalt. Now one can travel from the colonies to the capital in a few hours, a trip that 50 years ago took 10 days. ☸



MCC PHOTO



*Pax participants in Illinois in 1959 prepare for work in Paraguay. Pictured from left to right, front row: Floyd Bauman, Waterloo, Ont.; Roger Haines, Elkhart, Ind. (MCC training session coordinator); Harry Harder, Mountain Lake, Minn. (foreman); and LaVerne Graber, Freeman, S.D.; back row: Herman Konrad, Abbotsford, B.C.; Robert Ediger, Henderson, Neb.; Pete Harder, Abbotsford, B.C.; and Johnny Huebert, Henderson, Neb.*

## PARAGUAY PREVIEW

PHOTO BY MELVIN WARKENTIN

# Reuniting intertwined spirits in Paraguay

BY LYNDA HOLLINGER-JANZEN  
AND DEBORAH FROESE  
Mennonite Church Canada Release

Nearly 30 Mennonites living and ministering in indigenous contexts in the United States and Canada are preparing to connect with kindred spirits in Paraguay. This group includes 12 Canadians travelling with Mennonite Church Canada's Native Ministry.

Together, they have accepted an invitation extended by three indigenous Paraguayan conferences in 2007 to visit their congregations and communities following the Mennonite World Conference (MWC)



North and South American indigenous church leaders, including Canadian Norman Meade, third from left, gathered in Yalve Sanga, Paraguay, last fall to prepare for a gathering that will occur at the Mennonite World Conference Assembly 15 this summer.

Assembly 15 in Asunción, Paraguay, in July.

Nearly 1,000 indigenous Mennonites from the Paraguayan Chaco are also expected to attend Assembly 15 along with 10 representatives from Guatemala, Panama and Peru. Although indigenous people will gather from many nations, there is an



underlying wonder at having a common identity and history.

Manitoban Norman Meade, a Metis elder, lay pastor and long-time friend of MC Canada Native Ministry, travelled to Paraguay last November. With Willis Busenitz, pastor of White

River Cheyenne Mennonite Church in Busby, Mont., Meade strove to deepen relationships that began at previous MWC meetings and to make travel arrangements that will strengthen connections among indigenous people. "Our spirits are still intertwined. The spiritual connection was quickly felt," says Meade.

To make the tour possible, MC Canada Native Ministry has been corresponding with MWC representatives and indigenous church leaders in Paraguay. By securing private donations and support from Canadian Women in Mission, a close partner of MC Canada Witness, financial assistance is available to help cover travel expenses for aboriginal Canadians.

"This meeting will bring together indigenous hearts and spirits. We may come from different countries, but we share the experience of being indigenous to the land. We are never to be separated in God," Meade says.

On their return to North America, tour participants will share with their home communities what they saw and learned in South America through reports, pictures and videos. ❧

## /// Briefly noted

### Tools available to help prepare for Assembly 15 in Paraguay

Fewer than four months remain before Mennonite World Conference's Assembly 15 in Asunción, Paraguay. Several new books and a video can help participants enhance their experience by getting a better understanding of Paraguay and the Mennonite presence there:

- *Like a Mustard Seed: Mennonites in Paraguay*, by Edgar Stoesz.
- *Paraguay: A Tour Guide, With Special Emphasis on the Mennonites*, by Erwin Boschmann.
- *Ein Leib—viele Glieder: Die mennonitischen Gemeinden in Paraguay*, by Gerhard Ratzlaff, Paraguayan Mennonite historian, was originally published in Paraguay in 2001. An English translation by Jake Balzer entitled *One Body—Many Parts: The Mennonite Churches in Paraguay* was published in 2008.
- *Jumping into Empty Space: A Reluctant Mennonite Businessman Serves in Paraguay's Presidential Cabinet* is the biography of Mennonite Ernst Bergen as told to author Phyllis Pellman Good. These books are all available online at pandorapress.com.
- The recent MCC Peace Office Newsletter issue entitled "Paraguay: Immigrants, Citizens, Hosts." To order, e-mail [sueglick@mcc.org](mailto:sueglick@mcc.org).
- A 2008 DVD by Marvin Dyck, who works at TV Chaqueño, a Christian TV channel in the Paraguayan Chaco, filmed a musical program held by the Enlhet community from Filadelfia, Chaco. To order, e-mail [MarcelinoBergen\\_72@hotmail.com](mailto:MarcelinoBergen_72@hotmail.com).

—Mennonite World Conference Release

## /// Staffing changes

### MAX Canada welcomes new Alberta representative

CALGARY, ALTA.—Don Reddekopp has joined the MAX Canada sales team, serving the Anabaptist constituency in Alberta as the manager of Unger Insurance/Financial Services Inc. He began operating Unger Insurance from his home office in Calgary on Jan. 19. Reddekopp has experience with insurance operations in both Saskatchewan and Alberta since 1990. For the past nine years he has been employed with Mennonite Mutual Insurance Co. (Alberta) Ltd., serving in underwriting, sales, marketing and promotion, constituency relations, claims adjusting and loss prevention. He received his designation as a chartered insurance professional in 2003 through the Insurance Institute of Canada. Reddekopp has been actively involved in church leadership within the Mennonite Brethren community for the past 30 years in various roles, including moderator, youth ministry and as the administration and finance chair of the Mennonite Brethren Conference (Alberta) for the past five-and-a-half years.

—MAX Canada Insurance Company Release



Reddekopp

### Associated Mennonite Biblical Seminary appoints interim president

ELKHART, IND.—George R. Brunk III has been appointed as interim president for Associated Mennonite Biblical Seminary (AMBS). He will begin his assignment on July 19 and serve until a new president begins, a tenure board chair Ray Friesen anticipates will be six months to a year. Brunk was vice-president and academic dean of Eastern Mennonite Seminary, Harrisonburg, Va., from 1979-99. He joined the Eastern Mennonite faculty in 1974, serving as professor of New Testament in addition to his administrative roles. He has taught occasional courses at AMBS over the years. In addition, he has served in numerous leadership positions in the Mennonite Church over the last 30 years. Brunk holds a doctor of theology degree from Union Theological Seminary in Virginia and a bachelor of divinity degree from Eastern Mennonite. He was ordained to Christian ministry in the Virginia Conference in 1964. J. Nelson Kraybill, president of AMBS since 1997, announced his resignation last September. He will end his assignment at AMBS in July and will pursue other ministry opportunities. A search committee is seeking a new long-term president for AMBS, to begin sometime in early 2010.

—Associated Mennonite Biblical Seminary Release



Brunk

### Three new Mennonite Foundation consultants serving western Canada

WINNIPEG — Mennonite Foundation of Canada (MFC) has hired three new consultants for its western Canadian offices: Gerald Barkman



Penner



Davidson



Barkman

in Abbotsford, B.C.; Kevin Davidson in Calgary, Alta; and Harold Penner in Winnipeg. Barkman has been actively involved in missions and Christian education for most of his life, both as a teacher and administrator in many parts of Canada and around the world; he has been a businessman and worked in the life insurance field as well. Davidson has worked in the restaurant, sales and banking industries; he comes to MFC from ScotiaBank, where he worked as a personal banking officer and mutual funds representative. Penner has been working for the past 10 years as the accountant for MFC and brings that rich history and knowledge to his new role as a consultant.

—Mennonite Foundation of Canada Release

### Mennonite Foundation of Canada general manager resigns

WINNIPEG—Erwin Warkentin will be stepping down as general manager of Mennonite Foundation of Canada. A firm departure date has not yet been agreed upon, and Warkentin will stay on until a successor is in place. The process and planning for this leadership transition will commence shortly, and a search will open soon. The foundation has developed substantially during Warkentin's four-year tenure: Assets under management have grown by more than 50 percent during that time, and now stand at more than \$100 million; staff numbers across Canada have increased from 12 to 17; and conference and church connections are strong, with interest in membership being explored by several conferences. The foundation is poised to enter a new era of its development, and Warkentin is confident that a new leader will be able to provide the kind of vision and administration that it needs to continue its development.

—Mennonite Foundation of Canada Release

## GOD AT WORK IN THE WORLD

## Church opens doors to homeless

*Extreme weather shelter proves satisfying for volunteers*

BY AMY DUECKMAN  
B.C. Correspondent  
ABBOTSFORD, B.C.

It's a quiet Wednesday evening at Emmanuel Mennonite Church's extreme weather shelter. By 8:30 p.m., a team of three volunteers is on duty and two homeless people have come to spend the night. More are expected as the evening progresses.

The doors of Emmanuel were open the month of February to house Abbotsford's homeless who have no place else to stay on nights with snow or below freezing temperatures. Clients are referred through the local coordinating agency under the authority of B.C. Housing. This is the first year Emmanuel has been a participant in the program, one of three churches in the city, including the Salvation Army, to offer its facilities for this purpose.

In the church fireside room, two volunteers put a movie on the DVD player and

PHOTO BY AMY DUECKMAN



*Volunteer Linda Klippenstein offers haircutting services to one of the homeless guests who came to spend the night at Emmanuel Mennonite Church in February. The church opened for the first time this year as an extreme weather shelter facility.*

begin watching with the lone male who has come. Hairdresser Linda Klippenstein has brought her scissors and blow dryer and sets up a hallway corner as a make-shift beauty parlour. Her client, a woman named Joy, opens up as Klippenstein trims her hair.

Joy says that being anywhere out of the cold is a comfort for homeless people. "I don't do the tent thing," she explains. Extreme tiredness is also a factor for the homeless, and Joy says getting only two to three hours' sleep at a time is common.

By the time Klippenstein has finished trimming and styling Joy's hair, her demeanour has brightened noticeably. "I needed this confidence boost," she tells Klippenstein. "You tend to forget these feminine things. This is nice. Thank you."

With weather expected to warm up soon, the shelter at Emmanuel has closed for the year. It has taken a host of volunteers from the church to staff the extreme weather shelter. Deacon Kathy Doerksen initially suggested the church get involved when she learned more facilities were needed to house overnight guests. After some discussion, the congregation voted to go ahead with the program.

Twenty-seven people from Emmanuel and five from other Mennonite congregations volunteered either for working all-night shifts or for coming in the morning to make breakfast. Duties for the volunteers included preparing snacks and lunches, supervising the sleep time, and just providing a listening ear.

Retirees Hans and Eva Hofenk, who volunteered several nights at the shelter, said donating their time was a natural outgrowth of their Christian faith. "I am concerned about the people who, not through their own fault, end up on the street," said Hans. "I learned to see the other side of the homeless story."

Eva appreciated the opportunity to help the poor as Jesus commanded. "This is an opportunity to come in contact [with those in need], listen to their personal stories and let them know we care," she said.

At 18, Joel Brandt was the youngest volunteer. Although he initially wasn't sure what to expect, he said he appreciated getting to know some of the repeat guests over the five nights he worked, adding that

he would volunteer again next year for the shelter, even though the nights got very long. "The hardest part was staying awake," he admitted.

The church will evaluate the program this spring, but it is expected that next winter Emmanuel will again open its doors for the extreme weather shelter. ❧

## Mutual aid heroes recognized

MAX Canada Release

To celebrate and encourage the practice of mutual aid in congregations, four certificates of appreciation were awarded by MAX Canada Mutual Aid Ministries program at the close of 2008.

"These certificates are provided to extend positive affirmation when we become aware of significant acts of mutual aid in our congregations. We want to recognize those who have unselfishly practised mutual aid," says Mutual Aid Ministries director Nelson Scheifele.

The 2008 certificates were awarded to two congregations and two individuals:

- Prespatou Mennonite Church near Fort St. John, B.C., was awarded its certificate for offering generous spiritual and financial support to a family whose 23-year-old son required extensive treatment for leukemia at a centre eight hours distance from their home.
- Petitcodiac Mennonite Church in New Brunswick extended generous financial and medical leave assistance to their part-time

PHOTO COURTESY OF MAX CANADA



*Nelson Scheifele, left, director of Mutual Aid Ministries, presents a certificate of appreciation to Wilbur Roth of First Mennonite Church, Kitchener, Ont.*



PHOTO BY JOHN LONGHURST

pastoral couple during a health crisis.

- Gerald Zielman of Zurich Mennonite Church, Ont., organized a congregational Mennonite Disaster Service crew to assist a young uninsured couple with water damage in their home due to frozen pipes.
- Wilbur Roth of First Mennonite Church, Kitchener, Ont. assisted a family at First Mennonite with water seepage problems and improper sump pump drainage, to prevent further damage to their home.

The certificates read in part, "For being our mutual aid hero."

MAX Canada Mutual Aid Ministries was privileged to assist with financial aid grants from its Share Fund in each of these situations. "However," emphasizes Scheifele, "the work and motivation for providing assistance came from individuals and the commitments of the congregations." ❧



*Braintree Creation Care Centre director Harvey Sawatzky, left, is joined by Walter and Elly Loewen, and Nature Conservancy of Canada regional director Ursula Goeres at Canadian Mennonite University on Jan. 14, when an agreement was signed to keep much of the 284-hectare property in its pristine state in perpetuity.*

## Braintree Creation Care Centre agreement signed

*CMU, Nature Conservancy of Canada guarantee 'land will be preserved in perpetuity'*

BY JOHN LONGHURST

Canadian Mennonite University Release  
WINNIPEG

By donating the use of more than 280 hectares of woodlands, fields and peat bogs to Canadian Mennonite University (CMU) last year for the Braintree Creation Care Centre, Walter and Elly Loewen hoped to preserve the land for future generations. Their wish will be fulfilled through the collaborative efforts of the university and the Nature Conservancy of Canada.

The agreement, which was formally signed at a Jan. 14 celebration at CMU, guarantees "that the land will be preserved in perpetuity," said Harvey Sawatzky, who directs the centre. "By working together in this way, CMU and the Nature Conservancy can ensure that this important piece of Manitoba remains in its pristine state for future generations," he added.

Through the agreement, the university will commit to keeping 80 percent of the land—which has been identified by the Nature Conservancy as a "priority natural area" due to the concentration of threatened and rare species—in its original condition. The remaining 20 percent, which features a lodge and other buildings, will be available for educational programs and other development.

"We are thrilled to work with CMU," said Kim Basse, a member of the Nature Conservancy board. "We couldn't ask for a better partner to work with to protect this important area."

Speaking on behalf of CMU, president Gerald Gerbrandt noted that preserving the land at Braintree "is an end," in that "a small part of our planet can be preserved." But, he added, it is also "a means to an end, as we inspire students and increase awareness of our need to conserve the creation that God gave us."

For Walter Loewen, the agreement is another step in his dream of preserving the property. "When I started this, it soon became clear to me that it was going to be too much for one person to do," he said. "I am glad that CMU and the Nature Conservancy have joined me in my effort to preserve and maintain this beautiful land."

The Braintree centre is located about an hour's drive east of Winnipeg, in the

Whitemouth River watershed. Its goal is to do research about the environment, and serve as a teaching and retreat centre for students and others within the context of managing this property in an ecologically sustainable manner. ❧

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# Supreme Court closes door on refugee protection

Canadian Council of Churches Release  
OTTAWA

The decision of the Supreme Court of Canada in the case challenging the Canada-U.S. Safe Third Country Agreement was met with regret last month by the Canadian Council for Refugees (CCR), Amnesty International and the Canadian Council of Churches (of which MC Canada is a member).

## Briefly noted

### Budget ignores vulnerable Canadians, environment: CPJ

OTTAWA—While applauding the government's serious approach to the economic crisis, Citizens for Public Justice (CPJ) is disappointed that the federal budget did not contain a poverty-reduction strategy or any significant measures to help the most vulnerable in Canada. "We welcome the government's intention to run a short-term deficit, but, among other things, the budget missed out on two important fronts—helping the most vulnerable and moving towards a green economy," says executive director Joe Gunn. While the 2009 budget included changes to employment insurance and social housing funding, Gunn charges that these initiatives are not enough. "The most vulnerable Canadians, those so poor they aren't paying taxes, don't benefit from this budget. There is a clear absence of any poverty-reduction measures," he maintains. CPJ would like to have seen increased green infrastructure spending beyond the home-renovation tax credits the budget offered. "This was also the ideal time to lay out a different, bigger vision of a more modern, green economy," Gunn says. "But this moment has been lost. While infrastructure spending is beneficial, there was no move towards real alternative-energy projects."

—Citizens for Public Justice Release

"This decision means that refugees will not have their day in court," said Elizabeth McWeeny, CCR president. "The U.S. is not in fact safe for all refugees, so we deeply regret that the Supreme Court has not taken this opportunity to ensure that Canada provides refugees the protection they need from forced return to persecution."

The Supreme Court of Canada was being asked by the three groups to determine whether the Safe Third Country Agreement is unconstitutional and violates refugees' rights. The organizations were appealing the Federal Court of Appeal's ruling on the Safe Third Country Agreement.

The appeal court overturned an earlier Federal Court decision, which struck down the agreement on the grounds that the United States does not comply with international human rights obligations.

The organizations note that the Federal Court of Appeal did not dispute the lower court's finding of non-compliance; instead, it ruled that the conclusion "that the U.S. does not 'actually' comply is irrelevant."

The courts have therefore permitted the continued operation of the Safe Third Country Agreement, despite the fact that the only court to rule on the question found that the U.S. is in violation of its obligations not to send refugees back to persecution or anyone back to their country of origin to face torture.

The organizations will now be seeking other legal avenues to challenge the unjust removal of refugee claimants to the U.S. The organizations launched the legal challenge to the Safe Third Country Agreement in December 2005. Under the agreement, most refugee claimants arriving in Canada at the U.S. border are ineligible to make a refugee claim in Canada. The organizations argued that some of those denied entry to Canada are not able to receive protection in the U.S., because the U.S. does not comply with its international obligations towards refugees. ❧

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## THE MESSAGE OF EASTER

# Life, death and the afterlife

BY PHILIP BENDER

Mennonite Church Canada Release  
CHONGQING, CHINA

PHOTO BY PHILIP BENDER



*A Chinese woman lights a memorial candle for a deceased relative and burns imitation paper money for its use in the afterlife.*

In Chinese culture, death is a sensitive subject that is generally avoided. Even the doctors who attend my English classes at Chongqing Medical University don't often tell patients when they have a terminal illness. But because many of my students deal with death and dying in their work, I decided to risk a discussion of the topic.

First, I asked about euphemisms for death in the Chinese language. I told my class that in North America, we sometimes say that a deceased person has "passed away," "gone to sleep," or "gone to a better place."

They replied that in China euphemisms are common too. A dead person has "closed their eyes," "left the world," or "gone to the western sky." An important person who dies is "hung up," like a wall portrait, and people who are over 100 when they die are said to have "gone to see Chairman Mao."

Next I asked about how traditional Chinese culture views the idea of an afterlife.

"Our ancestors believed that if you have been a good person, you will go to paradise, which is a happy world somewhere in the sky," one student said.

"If you have been a bad person, you will go to a hell that has 18 layers, the bottom of which is fire," said another.

A popular tourist site not far from Chongqing features ancient Buddhist stone carvings that vividly depict the torments of those consigned to hell.

Another student alluded to reincarnation: "If you have been good, you will become another human being. If you've been bad, you will become an animal, like a pig or insect."

The festival of *Qing Ming*, or Grave-

Sweeping Day, is connected to traditional Chinese beliefs about death. Each year on April 4, relatives clean the graves of their ancestors, burn incense and ceremonial money, and leave offerings of food to help supply the deceased's needs in the afterlife.

"Is observing *Qing Ming* important today?" I asked. Most students agreed,

*As a Christian, I believe that Jesus, at his resurrection, defeated death and opened the door to life. This is the message of Easter. That gives me hope of an afterlife.*

saying that it was important to honour their ancestors.

"If you forget, something bad might happen to you," came one response.

I then asked a third question: "What about you? You are modern people. Do you believe in an afterlife?"

Several students were clear in their disbelief:

- "I'm a doctor. I can see that dead people have no consciousness."

- "From primary school we were told to only believe in science. There is no God, no spirit, no afterlife—only this life. So we should make the most of it."

- "Afterlife is a superstition used by a government to control its citizens."

Others replied by citing people they know who do believe in the afterlife:

- "My daughter reads books and thinks that our spirit is immortal."

- "My brother-in-law believes. He had dreams of his dead father speaking to him."

- "When Chairman Mao died, many believed that he continues to live."

Then there were a few students who, while sceptical about life after death,

seemed ambivalent:

- "My son asked how much I love him. I said, 'I'll love you till I die.' He replied, 'I don't want you to die. I'll be sad.' So I said, 'Don't worry, I will go to paradise.' I don't

know whether we have life after death. I believe a little."

- "We cherish this hope that we will have the spirit after death, and see our friends again. But I don't know if it is true. I'd like it to be true, but I don't know."

Finally, a student asked me what I believed. So I responded. "As a Christian, I believe that Jesus, at his resurrection, defeated death and opened the door to life. This is the message of Easter. That gives me hope of an afterlife."

Was the quietness in the room that followed due to my students' respectful response to a foreign teacher whose beliefs contradicted theirs? Or were some of these modern doctors, steeped in science, Marxism and official ridicule of religion, also grappling with the possibility that death may not, after all, be the end? ❧

*Philip Bender and his wife Julie provide a Christian presence through teaching English to faculty and students of Chongqing Medical University. They are Mennonite Church Canada Witness workers through Mennonite Partners in China.*

PERSONAL REFLECTION

# Pursuing security in an insecure world

BY JESSE EPP-FRANSEN  
Special to *Canadian Mennonite*  
OTTAWA

In a world racked with violence and political instability, there was a feeling of hope and optimism as 30 university students from across Canada, along with a handful of participants from the Mennonite Central Committee (MCC) International Volunteer Exchange Program, met in Ottawa to discuss the issues of poverty and violence in the world, and how we could respond.

MCC Canada organized the weekend seminar, entitled "Pursuing security in an insecure world," and provided a framework for the participants to make

examine the role of Canada in foreign affairs. In the last year, he said that Canada's foreign affairs budget has decreased by almost 18 percent while military spending is up 8.4 percent. In a different session, we learned about food security from MCC staffer Stefan Cherry, who brought to our attention the riots that took place around the world a year ago, but which have all but disappeared

from western media reports in the chaos of the domestic concerns of the U.S.

In my opinion, one of the most significant moments in the conference happened during a session on restorative justice, when Ottawa Centre MP Paul Dewar related his faith journey and challenged us to take up the biblical call to actively engage with the world.

There are a myriad of difficult issues that demand our attention and advocacy. The important lesson that I found at this conference was that, while we cannot address all of them, we must be open to receive our calling to do what we can, and to live it out with a fidelity that can be a witness to the world. ❧

*Jesse Epp-Fransen is a member of Charleswood Mennonite Church and a student of English at the University of Manitoba.*

*The conclusion that the seminar left me with is that the biblical text provides us with a moral imperative.*

sense of the information that the various speakers provided. The seminar focussed on the role of political advocacy as a biblically based response to issues that plague our world.

The conclusion that the seminar left me with is that the biblical text provides us with a moral imperative. The creation account tells us that we are to look after the world; the message of the gospels is to care for the poor, the widows and sojourners; and over and over the Bible reminds us to trust in the Lord. As a way of reflecting on the biblical message, we heard panellists address a variety of issues and then we discussed together how the biblical text and the state of the world interact.

Speakers like Steve Staples from the Rideau Institute challenged us to re-

PHOTO BY KARIN FEHDERAU



**This keen group of quilters from First Mennonite Church, Saskatoon, Sask., recently finished 300 quilts for Mennonite Central Committee. The group, which shows no sign of slowing down, meets every Wednesday and works till mid-afternoon using the simplest of tools: an antique sewing machine and wooden quilting frame. Most women are in their 80s and 90s. Pictured from left to right, kneeling: Vivian Thiessen, Melitta Penner, Anne Driediger and Justine Neudorf; and standing: Susie Neudorf, Louise Penner, Agatha Penner, Katherine Schellenberg and Leila Kornelson.**

## OBITUARY

# Called to do good things in the world

Milo Daniel Shantz, May 21, 1932 – Jan. 6, 2009

BY DAVE ROGALSKY

Eastern Canada Correspondent  
ST. JACOBS, ONT.

Milo Shantz, who was born in Baden, Ont., died at home in St. Jacobs after living with cancer for a number of years. An entrepreneur from an early age he often credited his parents with teaching him to work hard and to show his faith through his actions.



Shantz

At 13, he was buying and selling hogs and at 21 owned 500 turkeys. Together with his brother Ross, he established a turkey-breeding business on the family farm, which later became Hybrid Turkeys, reported to be one of the top three turkey-breeding companies in the world when it was sold in 1981.

In 1975, together with his wife Laura, he opened the Stone Crock Restaurant in St. Jacobs, just north of Waterloo. As chair of the Mercedes Corporation, he eventually owned and operated the St. Jacobs Farmers Market and Waterloo Farmers Market, the St. Jacobs Factory Outlet Mall, the Ontario Livestock Exchange and St. Jacobs stockyards, as well as seven other rental and retail properties in the village. He was also known for his belief in sharing his successes with employees, allowing them to buy into his businesses.

Developing St. Jacobs put tourists into direct contact with the Old Order Mennonite communities that abound around the village. In an effort to not exploit them for their charm and simplicity, local ministers invited Shantz to become involved with the establishment of The Mennonite Story interpretive centre, a few doors down from the Stone Crock.

Although he was in failing health, he recently oversaw a \$250,000 redevelopment of the centre, used by both tourists and many local church groups, including

for baptism and membership classes, to understand the wider Mennonite story.

Shantz was a founding member of Waterloo North Mennonite Church, just down the road from the farmers markets he helped develop.

His son Marcus remembered his father at the funeral: "He found his calling. He would support these activities—pastors, missions, schools—through business. All of this church work would need help. Organization, infrastructure, money. He could help provide those things. . . . Milo thought church should be a network of people called to do good things in the world. . . . [His] soft, compassionate heart ordered him around, and told him to do more. To work hard in the church and the wider world. To build up the common good among friends, family, community. His heart was in charge, and it told him that hospitality can make the world a better place. That you can stand up to the powers that be, especially on behalf of others."

Shantz was involved in retiring a significant Mennonite Church Eastern Canada debt as treasurer and served as a representative on Mennonite World Conference

General Council.

As a strong supporter of Habitat for Humanity, he helped attract former U.S. president Jimmy Carter to Kitchener in 1993, which led to 10 homes being built. On Feb. 12, his wife and daughter Sandra accepted Habitat for Humanity's 2009 Legacy Award in honour of their husband and father.

Shantz also served on many boards and organizations throughout his life, among them Mennonite Economic Development Associates, Associated Mennonite Biblical Seminary, Conrad Grebel University College, Community Futures and the Woldemar Neufeld Art Collection. He was recognized for his entrepreneurship and community involvement with the Queen's Golden Jubilee Medal, the Confederation Medal and an honorary doctorate from Wilfrid Laurier University, Waterloo.

Shantz is survived by his wife Laura, daughters Jenny, Christine, Sandra and Margaret, son Marcus and six grandchildren. Predeceased by his parents, Irvin and Lovina (Roth) Shantz, and grandson Adam Daniel Shantz. ❧

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## FOCUS ON SUMMER

# Boozhoo, aanii

*Summer programs build relationships across cultures, races*

BY DEBORAH FROESE  
Mennonite Church Canada Release

They travel by bus or van over dusty gravel roads, or fly into the wilderness via small bush planes, sometimes covering great distances. They steal themselves to ward off flesh-eating insects and they sleep in tents or on church floors. Some of them exchange hot showers for baths in a frigid lake. But these minor discomforts pale in comparison to the camaraderie they feel when they reach their destination and hear cries of *boozhoo* or *aanii* or other traditional aboriginal greetings from their excited hosts.

They belong to Mennonite Church congregations. They are travelling to Canadian aboriginal communities to connect with friends old and new, and to share their faith through summer camps or Vacation Bible School (VBS).



*Rebekah Funk from Vancouver First United Mennonite Church is pictured with a young Ahousat friend on Vancouver Island.*

Neill and Edith von Gunten, co-directors of Mennonite Church Canada Native Ministry, describe camps and VBS as more than summer programs, saying they open the door to relationships that benefit everyone.

According to Kyle Penner, youth pastor of Springfield Heights Mennonite Church in Winnipeg, such programs work.

though they have not implemented any programming at Ahousat, they did one day of VBS last Easter: "Our involvement has mostly been by participating in a camp that [the Ahousat] put on each summer. We support them in whatever way we can and in whatever way they want."

Dyck reports that her youths admit to being pushed out of their comfort zones,

Friendships between his youth group and the community of Matheson Island, Man., extend well beyond summer camp experiences. The youths connect throughout the year via Facebook and e-mail, and the Springfield Heights members have also travelled back to the island for Christmas concerts.

Since 2006, the youth group of Vancouver First United Mennonite Church has visited the Ahousat community on Vancouver Island up to three times a year. In addition, the Vancouver youths have made a point of hosting people from Ahousat when they come to Vancouver.

In an e-mail, Shelley Dyck, the church youth pastor, writes that, al-

## Advertorial

### Special VBS curriculum

Mennonite Church Canada Native Ministry is promoting its new curriculum, "Reaching up to God our Creator," as potential Vacation Bible School (VBS) material. The resource was developed in close collaboration with aboriginal leaders. Using a variety of multi-media materials, this resource highlights the common ground of aboriginal sacred teachings and the Bible for the purpose of fostering respect and understanding among aboriginal and non-aboriginal communities. For more information and to view samples of the curriculum, visit [mennonitechurch.ca/tiny/554](http://mennonitechurch.ca/tiny/554).

—Mennonite Church Canada Release



but they have been touched by the stories of hardship experienced by some of their Ahousat friends—from dealing with generational issues relating to residential schools to having children at an early age. The church youths “really appreciate the culture and view aboriginals through new eyes,” she writes.

They are also impressed by Ahousat hospitality. “We’ve always been amazed at how they are so open with their lives and houses, and so open to us coming again

and being part of their community life,” she writes. “We’ve been invited into their homes for coffee when we’ve been in their community [and] into their campsites for breakfast.”

Appreciation goes both ways. Hazel Bird of Matheson Island helps provide food and snacks for their summer guests. By telephone, she says that the children in her community “love Kyle [Penner] and the gang that comes out.” Bird says that, although Matheson Island is not a Christian

community, “[the local youths and children] really love it. Even the ones who don’t come to church, go to VBS. . . . They’re so busy that, even if you take a snack down, it’s hard to get their attention!”

Penner appreciates the fact that his youths are spending their time close to home, rather than travelling abroad. “We are better for it because we get to invest in our community of Manitoba. . . . We’re learning that ministry—Christian faith—is not just something you go and do [once]. You do it always on a continual basis.” ☞

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## UpComing

### Assembly 2009 going greener still

Mennonite Church Canada is taking a few more steps toward “greening” Assembly 2009, to be held from June 5-7 at the University of Saskatchewan in Saskatoon. As in the past, delegates are being encouraged to bring their own coffee mugs or drink bottles, but disposable cups will not be available to those who forget this year; instead, volunteers will have thrift shop drink ware available for sale. For the second year in a row, online registration and payment is being made available to save paper, time and postage. Another paper-saving effort is being made through the online only editions of the daily assembly newsletter. To save on transportation pollution, lodging is being provided on campus and at the nearby Park Town Hotel, all within 20 minutes walking distance of the education building where assembly events take place. “Nurturing a Vision for Engaged Congregations” is a one-day pre-conference event of worship and learning together with keynote speaker Dan Epp-Tiessen, associate professor of Bible at Canadian Mennonite University, Winnipeg, for pastors, their spouses and any interested assembly delegates. During the workshop, three congregations will share how they are equipping themselves for ministry.

—Mennonite Church Canada Release

## ARTBEAT

# Sharing what God has given

Young Floradale musician releases her first CD

BY BARB DRAPER

Editorial Assistant  
FLORADALE, ONT.

On Christmas morning, Nichelle Bauman accompanied herself at the piano as she sang another of her new songs for her congregation, Floradale Mennonite. In her usual style, the song reflected deeply on the celebration of Christmas. Although Bauman is only 17, she has been sharing her gift of songwriting for many years and her first CD was released at a concert at the church on Nov. 28, 2008.

Bauman is very modest about her accomplishments and says she made the CD because she was getting so much encouragement from friends, family and the

congregation, that she decided to record the songs as a way of sharing her gift from God.

"It's such a gift to be given," she says of her songwriting. "I have fun with it; I benefit from it, but I don't think of it as mine. I never really had it in the first place."

When she graduated from Grade 8, Bauman's parents helped her buy a keyboard that records music digitally, so she could store her songs on a computer. This is important because she plays from memory, and only writes down the lyrics and the chords. She has studied piano and music theory, so she knows how to play written music, but she says it is more fun playing what is in her head. She is a great addition to the local worship band because she can play sophisticated accompaniments with nothing more than the chords.

"I think I write the best songs at night when it's dark," says Bauman, who prefers to be alone at the piano to compose. "I play it through 10 or 20 times, then I want to write [the words] down and need to turn on the light." She then also records it, so she can remember the tune.

"It just comes out," Bauman says, describing her writing process. "I'll be on my bike and get a song in my head, and then I pedal home really fast to write it down." Often these are only snippets of a song.

PHOTO COURTESY OF NICHELLE BAUMAN



From the Beautiful Night CD cover.

For example, her CD's title song, "Beautiful Night," had been partly written; when she went back to it a couple years later, she thought, "Now I know where this needs to go!"

Most of the songs on *Beautiful Night* are taken from a story or an incident, rather than from her own experience. "Going Home" is unusual because Bauman didn't write the lyrics. One day, flipping through the *Sing the Journey* hymnal supplement, she came across the old song, "My Latest Sun is Sinking Fast." She loved the words, but struggled to sight-read the tune, and so it felt natural to compose a new one.

In October, Bauman had the opportunity to open a Tom Cochrane concert, a fundraiser for Grand River Hospital held at the Edelweiss Tavern in Kitchener.

"That was really cool," she says. "Not many 17-year-olds can say they sang with Tom Cochrane!"

A Grade 12 student, Bauman has applied to study science at university next year, but she is keeping her options open, waiting to see what God has in store. She loves music and finds it a great stress reliever, but she is not ready to make a living from it. Making the CD gave her a taste of how difficult the commercial world of music can be. She appreciates that the church has been a safe and comfortable place to share her gift.

Her music is available at [nichelle\\_music@live.com](mailto:nichelle_music@live.com) or by calling 519-669-1342. ☼

PHOTO BY BARB DRAPER



Nichelle Bauman shares a new song at Floradale Mennonite Church, Ont., on Christmas morning, 2008. She has just released her first CD, *Beautiful Night*.



# Thank God I'm a Menno boy

*MennoFolk Manitoba explores the tension that exists between rural and urban life*

STORY AND PHOTO BY AARON EPP

National Correspondent  
WINNIPEG

Some flee the farm for the city and some flee the city for the farm, but at MennoFolk Manitoba 2009, the urban and the rural reunited.

"City folk . . . Country folk . . . MennoFolk" was the theme for the 2009 edition of the annual two-day festival, which celebrates art and music stemming from southern Manitoba's Mennonite community.

Held Feb. 27 at Outworks, an art gallery located in Winnipeg's Exchange district, the MennoFolk art show featured 35 pieces by 15 artists. "Forest," an acrylic painting by Seth Woodyard of Winnipeg, depicts a woman riding a white horse through a forest infested with fauns. "Prairie Icon" is a glass sculpture by George Klassen of Carman, Man., celebrating grain elevators. Photography by Mitch Braun documents the aftermath of New Year's Day in

Berlin's Potsdamer Platz, and collages by Megan Driedger critique environmental destruction.

"The urban/rural tension exists for a lot of us, especially because a lot of young Mennonites grow up in rural areas and then move to the city," said Jonathan Dyck, a participating artist and member of the event's planning committee. "I don't want to say that it's a universal thing, but I think it's represented in all the art here."

That tension carried over to some of the music performed at the MennoFolk concert, held the following evening at the Park Theatre. The Other Brothers, a duo featuring Winkler's Donovan Giesbrecht and Winnipeg's Chris Neufeld, performed "Progress," a folk ballad about a farmer who loses his land. Pop singer Cat Jahnke and progressive rock four-piece Mahogany

Frog also performed.

The festival was started in 1999 by Darryl Neustaedter Barg of Mennonite Church Manitoba, to showcase art and music Mennonites in southern Manitoba were making that did not necessarily fit into a Sunday morning worship service.

Since then, Dyck said, it has become an important connecting point for people in the Mennonite Church, people who grew up in the Mennonite Church but are now affiliated with a different denomination, and people who grew up in the Mennonite Church but no longer attend church of any kind.

"The struggle for me is that I don't want to be completely separate from being Mennonite, because there is pride in being Mennonite for me," said Chris Neufeld, who grew up in a Mennonite church but no longer attends. "I don't find that [pride] in church, so MennoFolk is a space where I can still sense that community and still feel somewhat a part of it."

It is that inclusiveness that gives the event its credibility, said Dyck, adding that the 2009 event was a success. "One thing I treasure about MennoFolk is how surprised people are that this is happening, and that Mennonites are putting it on," he said. "It just keeps getting better." ❧



*Brendan Mierau and Amanda Abrahams, seated, sell MennoFolk merchandise to Jordan Reddekkopp. "City folk . . . Country folk . . . MennoFolk" was the theme for this year's annual festival.*

## Sharing songs from coast to coast

SmallTall Music Release

Spending 30 days travelling by train isn't everyone's idea of a good time. But it was all in a month's work for Bryan Moyer Suderman, who brought his guitar, a backpack full of CDs, and a soul full of music along on a coast-to-coast railroad odyssey.

The idea for the tour began with Moyer Suderman trying to figure out a way to respond to performance invitations and expressions of interest from churches from such disparate locations as Didsbury, Alta.; Mountain Lake, Minn.; Boston, Mass.; and Lancaster, Pa.

While travelling to perform is an ongoing part of Moyer Suderman's work—the mission statement of SmallTall Music, his music ministry, is “building up the body of Christ by creating and sharing songs of faith for small and tall”)—he also struggles with how to carry out this vocation in a way that is sustainable economically and ecologically, as well as sustainable in terms of healthy relationships with his family and local community of Stouffville, Ont., and his home congregation, Community Mennonite Church.

As a result, Moyer Suderman is working to keep his long-distance travel schedule confined to a limited number of weeks per year, and then to “make hay while the sun shines,” and perform as much as possible while he is on the road. A Via Rail pass provided him with a way that reduces the carbon emissions that would result from more “one-off” flights to long-distance engagements. “Besides,” Moyer Suderman says, “I love to travel by train!” ❧

PHOTO COURTESY OF  
BRYAN MOYER SUDERMAN



*Bryan Moyer Suderman, broken leg and all, crosses the continent—from the U.S. Eastern Seaboard to the Pacific Northwest—as part of a month-long tour by rail.*

## From prison bars to bars of music

*Participants in MCC Manitoba prisoner visitation program launch CD of original music*

BY GLADYS TERICHOW

Mennonite Central Committee Release  
WINNIPEG

**F**ive musicians who have been incarcerated in Manitoba correctional institutions, or who are still behind bars, have released a CD of original compositions that includes songs of hope and inspiration, piano pieces and folk music.

*Beyond the Din* gives a voice to people whose voices are seldom heard, says Murray Barkman, coordinator of Open Circle, a Mennonite Central Committee Manitoba program that supports prisoners and ex-prisoners through prison visitations and community integration.

“There is so much rhetoric out there about getting tough on crime,” says Barkman. “We can’t just talk about crime like it is a disease that can be stamped out. We are talking about real people who are so much more than their crime. We want to get beyond the din, to hear what the guys are saying in their songs.”

All proceeds from the sale of the CD will support the Open Circle program, which is an integral part of the lives of the five musicians.

“There is something in this for us, too,” says Jim Motherall, 58, who has spent 32 years of his life in prison. He learned to play the guitar while in jail, and over the years has composed music and lyrics for more than 100 songs. He spent almost 20 years in Stony Mountain Institution, a medium-security prison north of Winnipeg, where he formed Prairie Hearts in 1992, a band that played at Open Circle events and other venues.

“In spite of everything I have done in my past, what they will hear on the CD is a different side of who I am,” says Motherall. “Broken Wings,” one of the songs on the CD, helped him deal with the anger of not being able to trust people. The lyrics

PHOTO BY ALLISON RALPH



*Jim Motherall, left, who has spent 32 of his 58 years in prison, is accompanied by Laurie Lyss and Janet Newediuk during a CD launch party for Beyond the Din hosted by Open Circle, a prisoner support program operated by MCC Manitoba.*

begin with reflections of shattered hopes, of “reaching for love, finding pain,” and end with the assurance that “Jesus loves me, this I know.”

Thomas Black, 49, learned to play the trumpet as a youngster before he ran away from home at the age of 13. He has spent five years in prison. “My prison was the streets,” he says, describing himself as “a travelling minstrel, a wandering hobo,” who earned money to support himself by singing his own compositions on street corners.

Expressing his emotions and thoughts in song brings personal healing, he says, and sharing his music with others is “another step on the ladder” that not only brings personal healing, but also has the potential to bring healing to others. “When you perform a song, it touches someone. For me, it is my way of reaching out to people, to help them have a spiritual awakening. There is hope for all of us, no matter how low you get.”

Other Open Circle musicians featured on *Beyond the Din* are Darrell Peters, Bryan Rabie and Don Baxter.

For more information about the CD or to order a copy, e-mail [beyondthedin@mennonitecc.ca](mailto:beyondthedin@mennonitecc.ca). ❧

# Songfest celebrates good music and friends

BY KARIN FEHDERAU  
Saskatchewan Correspondent  
SASKATOON, SASK.

Almost 50 singers squeezed into the choir loft at First Mennonite Church over the March 13-14 weekend to take part in the 26th annual Mennonite Church Saskatchewan Songfest.

Conductor Ben Pauls kept the tone light as he took people through their paces during Saturday morning rehearsals. "Do you know what key he snores in?" asked Pauls, referring to a former roommate singing in the choir. Laughter rippled through the ranks of sopranos, altos and baritones.

Pauls, who recently made a career switch from music teacher to pastor, began at Carrot River Mennonite in 2007. Prior to that, he spent the majority of his working life in western Canada at various Mennonite Bible schools, except for 12 years in Paraguay.

Uncertainty of the future of the event has periodically popped up, as attendance has waxed and waned. Organizer Ted

Janzen has held his breath more than once. "We came awfully close to cancelling this year," he admitted, citing only four registrations by mid-February. Attendance has been dropping over the last while, he said, pointing out that there was no children's choir this year because there was only one registrant last year. "We've been taking it

year by year," he said.

Emotional highs and lows of the job notwithstanding, organizers plan to continue, although Janzen, who has given 10 years to the role, has now stepped down.

In years gone by, Songfests were loosely planned and sporadic at best. Designed to bring several congregations in a district together, those festivals were often a chance for young people to meet. But since 1983, the conference music committee has seen to it that singers come together each year, usually before seeding, to celebrate good music and friends.

"It was terrific," said Viola Schmidt who came to hear the end result on Saturday night. ❧

PHOTO BY KARIN FEHDERAU



Linda Decaire from Herschel Ebenfeld Mennonite Church was among the nearly 50 singers who squeezed into the choir loft at First Mennonite Church, Saskatoon, Sask., over the March 13-14 weekend to take part in the 26th annual Mennonite Church Saskatchewan Songfest.

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## Calendar

### British Columbia

**April 18-19:** Annual paddle-a-thon for Camp Squeah summer camp workers.

**April 24-26:** Junior Impact Retreat at Camp Squeah led by MC B.C. youth leaders. Theme: "Silent noise."

**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.

**May 2:** B.C. Women's Inspirational Day at Kelowna First Mennonite Church. Register at your local church or MC B.C. office.

### 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.

**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 and follow the "Ministries" link.

### Saskatchewan

**April 17:** Menfolk '09 at The Refinery Arts and Spirit Centre, Saskatoon.

**April 18:** Saskatchewan Women in Mission Enrichment Day, Hanley community hall.

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

**April 19:** Ordination of Ryan Siemens, pastor of Grace Mennonite, Prince Albert, 2:30 p.m.

**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 chorale and CMU choir joint-fundraising supper and concert, at Osler Mennonite.

### Manitoba

**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 2:** Final Enrichment/Celebration Day for Manitoba Women in Mission, Springfield Heights Mennonite Church, Winnipeg; worship singing begins at 9:30 a.m. Lunch provided by donation. All past and present members and guests welcome. For more information, e-mail Betty-Anne Hildebrand at pbhild@mts.net.

### Ontario

**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., meeting at 7 p.m. Speaker: Steve Martin of Martin's Family Fruit Farm. Topic: "Responsible stewardship in action."

**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 13:** New Hamburg Mennonite Relief Sale promotion dinner, Bingeman Park Lodge, Kitchener. Speaker: Rick Cober Bauman, MCC Ontario executive director. For more information or tickets, call 519-745-8458.

**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.

**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.

**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.

**April 18:** Fraser Lake Camp annual fundraising dinner and auction, Parkview Auditorium, Stouffville. RSVP to 905-642-2964 or e-mail 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.

**April 22:** "Making Peace Without

## UpComing

### Ride the bus to Kelowna for Inspirational Day

Mennonite women in B.C. will be thinking outside the box—or at least outside the Fraser Valley—for the annual Women's Inspirational Day, May 2. Kelowna First Mennonite Church women are hosting the event, held this year on a Saturday to accommodate transportation of what is hoped will be a large number of women from Lower Mainland churches. A chartered bus will leave Abbotsford early on Saturday morning and travel to First Mennonite in Kelowna, where lunch will be served. After the afternoon program planned by the local women, bus riders will be given supper "in a bag" and board the bus for the return home. Waltrude Gortzen and Janette Thiessen are hoping the several-hour bus ride will be a fun experience in itself and are planning entertainment en route. "Put lots of stuff in your purse and get ready for a scavenger hunt of sorts," says Thiessen. Meal registration deadline is April 22. Bus registration deadline was originally listed as April 1, but those interested in attending who have not yet registered should check with the MC B.C. office at 604-850-6658 or admin@mcbbc.ca for last-minute availability.

—BY AMY DUECKMAN

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; 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:** Shalom Counselling Services Waterloo's fundraising breakfast and annual meeting, Stirling Avenue Mennonite Church, Kitchener, 8:30 to 11 a.m. Topic: "Encouraging hope: One family's experience with mental health

problems." Speakers: Andrew and Joanna Reesor-McDowell. To reserve a ticket (by April 27), call 519-886-9690.

**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.

#### 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).**

## UpComing

### May 1 concert to aid Meserete Kristos College

More than 150 pastors, church workers and evangelists continue their studies at the new campus of Meserete Kristos College in Ethiopia. They study, pray and sing together to learn of God and better lead their congregations. The church, which numbers 173,000 members, is addressing issues of poverty, health and AIDS, as well as amazing growth. New baptized members last year numbered 17,000, while an additional 27,000 came to faith in Christ. The college and its graduates assist in five Bible schools of the Mennonite Church in various locations throughout Ethiopia. To assist and encourage the Ethiopian church, "A Celebration of African Music" will be held at Crosshill Mennonite Church, Millbank, Ont., on May 1 at 7:20 p.m. The Hope Rising band, along with the Meheret Evangelical (Ethiopian) Choir of Kitchener, Ont., and Maurice Mondengo, a composer and choir director from Congo (now a Canadian refugee applicant living in Hamilton, Ont.), will be presenting music. The program includes an Ethiopian coffee ceremony. A freewill offering will be taken to help out the college and its students.

—BY JOHN PETERS

### MennoFolk coming to Saskatoon

There's a new arts event in town and it's called MennoFolk '09. The festival, which encourages the arts in Mennonite young adults and adults who have lost touch with their roots, is scheduled for April 17 at the Refinery Arts and Spirit Centre in Saskatoon, Sask. Its mission is to give space to people from the Mennonite tradition whose creativity may not find a place in the church, and to give those people a chance to "appreciate music and art from the Mennonite community," said a recent press release. The arts festival has been running in Ontario for the last 20 years and, more recently, in Manitoba as well. The will be the first one in Saskatchewan. The theme of the one-day event is "The quiet in the land." For more information or to submit artwork, e-mail [mennofolk.sk@gmail.com](mailto:mennofolk.sk@gmail.com). Artists are invited to submit work.

—BY KARIN FEHDERAU

## Classifieds

### Announcements

#### 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.

#### Advertising Information

Contact *Canadian Mennonite*

Ad Representative  
Karen Suderman

1-800-378-2524 x.224  
519-745-4507

advert@  
[canadianmennonite.org](http://canadianmennonite.org)

#### Ottawa Mennonite Church Is celebrating 50 years

Oct. 10 & 11, 2009

Details at

[www.ottawamennonite.ca](http://www.ottawamennonite.ca)  
or call 613-733-6729.

#### For Rent

For Rent: Sleepy Hollow Cottage. All-season, 3-bedroom home in a peaceful wooded valley in the heart of the Niagara region. Small retreat centre or family accommodations. Bruce Trail. Shaw Festival, Wine tours. Phone: 416-534-6047 or e-mail: [shcottage@sympatico.ca](mailto:shcottage@sympatico.ca) for complete brochure.

## Employment Opportunities



ROCKWAY MENNONITE COLLEGIATE a dynamic school with a current enrolment of 325 students (Grades 6-12), invites applications for the position of:

### PRINCIPAL

Duties will begin either Feb. 1 or Sept. 1, 2010

The successful candidate will possess:

- commitment to the Mennonite Church and Christian Education
- successful and proven administrative and management experience;
- Teacher Certificate of Qualification

Experience or training in the following areas would be an asset:

- theological training
- cross-cultural experience
- secondary school experience
- Principal's Certification

"Together we shape great lives through learning, opportunity, caring and faith."

Applications should be sent to:  
Brian Hunsberger, Personnel Chair  
huns.schaff@sympatico.ca  
www.rockway.ca

Deadline for applications is April 30, 2009.



**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 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.

Winnipegosis Mennonite Church seeks a part-time or full-time **PASTOR** with a theology of grace and peace. This person should enjoy relating to rural people. Pastoral experience is preferred, but not required. Gifts in preaching, visitation and counseling would be appreciated. Starting date is negotiable. Please contact the Pastoral Search Committee at [lotrf3@gmail.com](mailto:lotrf3@gmail.com), or call Len Bergen at 204-657-2244 or Susan Buller at 204-657-2353.

## CANADIAN MENNONITE

### ADVERTISING REPRESENTATIVE

Canadian Mennonite is seeking an approximately 40% time Advertising Representative for the biweekly magazine. Pay is a negotiable combination of commission and salary, plus expenses and benefits. The majority of work can be done from home if desired. Resumes will be considered starting April 1 with the position starting June 1.

This person is responsible for managing, caring for and growing Canadian Mennonite's advertising base. Specific tasks include providing excellent service to advertisers; developing and carrying out ad marketing campaigns; responding to ad inquiries; organising the production of ads from development through to print and/or online publication; growing our advertising base; and working with the publisher to develop our overall advertising business plan.

Applicants should be self-motivated idea people with strong sales and communication skills; the ability to understand customer needs and match our offerings to these; support Canadian Mennonite's ministry and mission; and be able to work independently. Come and serve the wider church in this exciting way!

Direct inquiries and applications to:  
Dick Benner, Editor and Publisher, Canadian Mennonite  
490 Dutton Dr., Unit C5, Waterloo, ON N2L 6H7  
Phone: 1-800-378-2524, x225  
E-mail: [editor@canadianmennonite.org](mailto:editor@canadianmennonite.org)

## Upcoming Advertising Dates

| Issue Date | Ads Due  |
|------------|--|
| April 27   | April 14   |
|            | <i>Focus on Books &amp; Resources</i>            |
| May 11     | April 28   |
|            | <i>Focus on Fair Trade</i>                       |
| May 25     | May 12   |
|            | <i>Focus on Seniors</i>                          |
| June 8     | May 26   |
| June 22    | June 9   |
|            | <i>Focus on Children's Books &amp; Resources</i> |
| July 6     | June 23  |
| July 27    | July 14  |
| Aug. 17    | Aug. 4   |
| Sept. 7    | Aug. 25  |

# Local concern for global needs



*Matias Giron, pastor at San Marcos Mennonite Church, helps braid the multi-coloured strands during the Jan. 25 worship service at Llano del Horcon, Honduras. Ovidio Flores of Central Mennonite Church in San Pedro Sula, who was instrumental in the construction of the new church and organizing the Mennonite World Fellowship Sunday service, holds the microphone in the background.*

## *Mennonite World Fellowship Sunday celebrated in Honduras*

**STORY AND PHOTO BY BRUCE STAMBAUGH**  
Mennonite World Conference Release  
SAN MARCOS, HONDURAS

**T**he offering said it all. Here was a fledgling church simultaneously celebrating both the dedication of its new building and Mennonite World Fellowship Sunday in rural Honduras. And yet, near the end of their big day, these people gathered their offering for people in Zimbabwe. They did so after hearing of the plight of their brothers and sisters in that ravaged country. A total of \$260 was sent to Mennonite World Conference (MWC) for them.

The large audience in the little church near San Marcos showed both diversity and unity. Representatives from several area Mennonite congregations, along with members from the local Roman Catholic church, were present to celebrate with the Llano del Horcon congregation. Also among the more than 150 people gathered were nine North Americans; some of them had helped local residents build the church, which also serves as a learning centre for the rural Central American community.

The first hour of worship centred on the children, who nearly filled the church. They participated in interactive Bible stories and games before breaking open two piñatas. A spirited service of dedication and celebration followed. Church overseer Isaias Flores spoke about the historical significance of the day and how Mennonites around the world were celebrating with the congregation on this day.

In a symbolic activity of the unity and diversity of the global church, long, colourful strands were woven together by Hondurans and one of the workers who had helped build the church, Lamar Denlinger of Martins Creek Mennonite Church, Millersburg, Ohio. But it was the offering gift that solidified the local church's concern for the global church. ☸

*Bruce Stambaugh, a marketing consultant and chair of the Service and Outreach Committee at Millersburg Mennonite Church, Ohio, which has been working with church people in Honduras for several years, was one of the nine Americans at the celebration and dedication service.*