

A photograph of a church service. In the foreground, a woman with dark hair is smiling and holding up a green card. To her right, a man with a grey beard and a clerical collar is also smiling and holding up a green card. In the background, other people are visible, some holding up green cards. The title 'CANADIAN MENNONITE' is overlaid in large white letters at the top.

CANADIAN MENNONITE

November 16, 2009

Volume 13 Number 22

Lutherans
called to recant pg. 12

inside

Music as communion 4

Forgiveness slowly leads to peace 18

Focus on Music 26

EDITORIAL

Endeared to four-part singing

DICK BENNER
EDITOR/PUBLISHER

Okay, I'll admit my bias. I am hopelessly endeared to four-part singing for congregational worship. It is my "soul music," as defined by Tex Sample in Christine Longhurst's thoughtful piece, "The rise in rhythm," (page 26).

It's not that I can't worship with a praise band or with the accompaniment of instruments. It's more that I grew up in a generation that was wired for singing harmony, or, to put it more gently, as Longhurst does, it is my musical taste that has lasted a lifetime.

With the onslaught of mammoth cultural shifts in musical expression in the last decades, I probably have dug in. I have sought reinforcement. I can still remember, even though it was 30 years ago when I was editor/publisher of a string of weekly newspapers in Pennsylvania, that our newfound Lutheran friends were mesmerized when we took them to their first Mennonite worship service. Stopping dead in their participation, they just listened to our four-part singing.

"We've never heard anything so beautiful," they enthused.

More recently, when teaching journalism at Eastern Mennonite University in Harrisonburg, Va., I worked closely with retired professor John L. Horst, who hosts a 90-minute radio program called *Mostly Mennonite, Mostly A Cappella*. "More than half my listeners are non-Mennonite,"

he told me, "and they tell me they listen to the program on the way to church because 'we find it far more interesting than that at our own church.'"



As if that wasn't enough ratification of what I feared was an outmoded taste, some of my students formed special singing groups that basically rewrote many of the old familiar hymn tunes and sang them in harmony, without accompaniment. Wow, I thought with unrestrained glee, I am not so out of touch after all!

And now along comes Leonard Enns, who, in our main feature on page 4, writes that "a style of music in worship that favours observation over participation will impoverish the spirit and the church." He goes on to claim that "amplification is a garment of power, and represents a significant step away from the communion of believers towards a stratified system."

Yes! That seems to sew it up theologically, doesn't it?

After all this harrumph, however, I am still haunted with Longhurst's assertion that "this emphasis on rhythm is not just a passing fad." She challenges me and others in my generation to notice that a significant shift has taken place.

What I don't want—and actually dread—is a congregation of mostly old people singing their harmonies with smiles on their faces, totally oblivious to

the fact that the young people, with their instruments and rhythm, are nowhere around.

Longhurst cites contemporary hymnist Brian Wren, who once observed that for great numbers of people in our culture, music with a beat is so deeply embedded in their consciousness that it constitutes "the only cultural format in which they are likely to hear, see and experience the good news of Jesus Christ."

That's a reality to which I want to keep open.

Correction

In my first two editorials on anti-Zionism, I incorrectly spelled Dexter Van Zile's name, as well as misidentifying him as "not a Zionist," which is incorrect. He has said publicly that he is a Zionist. I apologize for the errors.

Meet your board member

John Goossen, of Delta, B.C., represents Mennonite Church Canada on the *Canadian Mennonite*



board. He also serves on the board's executive committee. Father of five adult daughters, he is married to Joan Dyck; they are members of First United Mennonite Church in Vancouver. For the past four years he has been building houses as a general contractor under the company name of Hiak Homes Ltd. He holds a master's degree in computation from McMaster University, Hamilton, Ont., and an MBA from Simon Fraser University in B.C. An occasional worship leader in his congregation, he is an active member of Mennonite Economic Development Associates (MEDA). He can be contacted by phone at 604-505-1911 or e-mail at john@humanpilots.com.

ABOUT THE COVER:

The Lutheran World Federation Council approved the "Action on the legacy of Lutheran persecution of Anabaptists" statement at its October meeting at Chavannes-de-Bogis, Switzerland. See story on page 12.

PHOTO: © H. PUTSMAN PENET, LUTHERAN WORLD FEDERATION

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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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contents



Music as communion 4

In our Focus on Music feature, **LEONARD ENNS** makes the claim that 'music . . . has the possibility of transcending the specifics of language and taking us to a point that is beyond the limits of verbal imagination.'

Lutherans called to recant 12

The Council of the Lutheran World Federation is unanimously calling on global Lutheranism to ask forgiveness of God and Mennonites for historic persecution following the European Reformation.



Meeting world food needs 17

ELMER HEINRICHS reports on the efforts of Canadian farmers to raise money and crops for the Canadian Foodgrains Bank, which distributes the food around the world.

Survivor, student, servant 23

HERMAN NEFF, a member of Wanner Mennonite Church, Cambridge, Ont., was recently honoured for his lifetime of service by his alma mater, Bluffton University.

Building bridges through travel 24

World tour guide and author **WILMER MARTIN** launches new book, *Building Bridges*, with special event at Conrad Grebel University College.

Focus on Music 26

Music workshop leader **CHRISTINE LONGHURST** offers her thoughts on the 'rise of rhythm' in worship music. Plus, new music releases (live and recorded), and a special Music Calendar events listing.

Regular features:

Pontius' Puddle 6 For discussion 7 Readers write 8
Milestones 11 Schools Directory 25
Calendar 31 Classifieds 31

Endeared to four-part singing 2

DICK BENNER

The mission of God has a church 8

DAVID MARTIN

An Evangelical shall lead them 9

AIDEN ENNS

Bandage babies 10

PHIL WAGLER

New blog postings

at canadianmennonite.org/blog/

Dawkins' greatest show: **WILL LOEWEN**

Prisoners of fear: **PAUL LOEWEN**

Getting to transformation: **CHERYL WOELK**

Why Halloween matters: **WILLOWMAN (AKA GENE STOLTZFUS)**

FOCUS ON MUSIC FEATURE

Music as communion

BY LEONARD ENNS

Adapted from ideas presented by Leonard J. Enns at a pastors breakfast at Conrad Grebel University College, Waterloo, Ont., in 2007, and in sermons given at Rockway Mennonite Church, Kitchener, Ont., and Mannheim Mennonite Church, Ont., in 2008. Enns is a professor of music at Grebel and the founding director of the DaCapo Chamber Choir.



Music . . . has the possibility of transcending the specifics of language and taking us to a point that is beyond the limits of verbal imagination.

Music can be one of the purest spiritual gifts we have. In service planning, however, it is too often treated as embellishment or a connecting link (“we need a song here”), rather than as spiritual substance. At worst, it descends to performance or even entertainment, at the cost of engaged corporate worship.

This issue has been much discussed, but it is important to continue the exploration. There is reason for post-Reformation Christians, and for Mennonites in particular, to consider what music becomes when it is part of worship. In that great hymn, “The Church’s One Foundation,” Samuel Stone claims of the church: “Yet she on earth hath union with God the Three-in-One / And mystic sweet communion with those whose rest is won.” Music can be central to both “directions” of this claim: It can be a formational dynamic in the communion of believers and, most profoundly, it can be communion with God.



Christian communion in time and space

In a mystical way we are part of a generous, embracing community, supported by those who have gone before and committed to those who will come after us. When we own long-held confessions of faith, for example, this communion comes alive; when we sing, the poetry of

a Reformation chorale melody, we share with Christians across the centuries; we enter the world from which the music arose and make it part of our own reality.

While music creates a communion through time, it can also be a strong binding force in our worship here and now, unifying us in space. One striking example occurred for me during a worship

to my childhood Mennonite church in rural Manitoba; tied me to my congregation in Ontario; and grounded me there in Moscow in that hot, cramped Baptist church, and in that profound moment. No common words were needed, yet the bond was palpable, reaching across history, geography and politics. Here was a community—a Christian communion—formed in a particular time and location, but stretching meaningfully and undeniably across time and space. The binding dynamic was the music.

God's promise to us is that when we gather in worship we become a living body. All we need is to come together. All we need is some earth, walls and maybe a roof, and this can be a church that "becomes a body that lives when we are gathered here, and know our God is near,"

We have an obligation to leave meaningful music from our own generation for those whose faith will be partially grounded in the expressions of our time.

our hymns confesses this reality. But it is not only the hymn texts that affirm this and bind us across time to both the past and future, it is also the music that we sing. When we sing a Gregorian chant or

service at a Baptist church in Moscow a few years ago. The opening hymn was "Holy God We Praise Thy Name." Strictly speaking, I didn't understand a word, but the music and the singing itself bound me

as it says in the hymn, “What Is This Place?” (*Hymnal: A Worship Book*, No. 1). Song will bring us together, and locate us in time and space. Congregational hymn singing is one of the greatest gathering forces we have; it has—and does—create communion, and will continue to do so.

The Reformation was, among other things, an expression of the desire for meaningful involvement, for a dramatic change from observation to active engagement with the biblical text in the language of the people, rather than the remote Latin, and participation in a communion that was a tangible act, rather than an observed mystery. The bread was touched, shared and broken by one for the other.

In a related way, it is the physical reality of congregational singing—making sound, breathing, celebrating, or sometimes weeping, through the formalized structure of song—that is one of the great gifts of music in worship. When we inhale together and join in song, we can feel the act of commitment to each other as we express praise, confession, supplication or affirmation. Congregational song is important because participation is a central dynamic of post-Reformation worship.

A style of music in worship that favours observation over participation will impoverish the spirit and the church. Without much questioning, the electronically boosted voice has been accepted in worship for some time, despite the fact that at the “mic” one is normally talking at or to the people, not with each other.

Amplification is a garment of power, and represents a significant step away from the communion of believers towards a stratified system. (Political examples are sobering.) In the past several decades, of course, amplification has also characterized music-making in worship in many places. While there are creative and spiritually enriching possibilities here, there is also potential to silence the congregation—to overwhelm it into submission. Participation is sacrificed when the volume is so high that the voice of the worshipper is obliterated. A

matters are often metaphorical: God is a king, God is our mother, the church is one body. Music, which is also typically relegated to the status of a metaphor—“We all have our different parts to sing”—can be much more than that. It may certainly “be like something,” but it can, most importantly, “actually be” communion with God.

Our souls long for a vibrant connection with their source, and those means of expression that transcend spoken or written language can often bring us closer to the spiritual heart of our being than

Participation is sacrificed when the volume is so high that the voice of the worshipper is obliterated.

good worship leader or group—whether using speech or music—will support and encourage the voice of the people, neither overwhelming it nor stunning it into silence with sheer volume or even amazing performance skills.

Communion with God

Most importantly, while music can bring us into communion with each other here and now, and also across time and space, I believe that it can also be true and actual communion with God—a way of coming into God’s presence.

Music can be the language of the spirit, connecting us directly with the divine. I often wonder if words, although they supply helpful definition and clarity, might also limit our relationship with the transcendent. Words about spiritual

spoken words. Both the longings and the celebrations of the soul have a dimension that is beyond conventional language.

In this consideration, it is worth remembering that God is ultimately unnamable. With our words and endless articles of faith, and in our prescriptions and descriptions, might we not actually diminish the divine source and ultimate home of our being? Is our God so small that words will do?

Music, on the other hand, has the possibility of transcending the specifics of language and taking us to a point that is beyond the limits of verbal imagination. Music can bring us, unfettered by logic, into communion with God, binding creature and creator, soul and source. When rightly part of worship, it can be a more profound and more direct contact

Pontius' Puddle





with God than normal language. Hymn texts specify and channel the “fire” of this communion, while the music of the hymns extends the reach of the texts and has the potential to bring us to God.

Where do we go from here?

If we accept that music in worship is truly communion with one another and with God, then several challenges follow:

1. Consider how music is part of the flow of worship. Is it truly relevant or simply there because we “always do it,” or possibly because a last-minute opportunity has just arisen?

2. Hold both text and music in meaningful relationship in worship and worship planning. This has implications for the sequence of worship elements, for the selections we make from existing hymns, and also for the writing of new hymns and music for worship.

3. Attend to both the historic heritage and to newly emerging possibilities and insights relevant to worship. We have an obligation to leave meaningful music from our own generation for those whose faith will be partially grounded in

the expressions of our time.

4. Explore the issue of active participation versus passive (or near-passive) observation in worship, particularly in worship music. Does our worship reflect

an actively engaged Reformation faith, or are we conceding to an industry-driven mode of “worship,” and returning to a version of pre-Reformation “worship by observation”? Is the congregational voice vibrant and engaged? Is it supported or is it being silenced by the choices of music and music leadership?

The Christian church has a deep and precious inheritance of music, and a gift of ongoing creativity expressed through new hymns and other musical developments. Mennonites are in no way special here, but it is true that the nurturing of congregational song has been particularly attended to in our tradition, especially in the past century.

We face the challenges of upholding that tradition and of engaging in its ongoing development. In our worship, may we let music be what it really is: an avenue to God and a tangible embrace of one another, a communion with fellow creatures and with our creator, redeemer and sustainer.

Failing to do so has serious implications not only for our worshipping community, but also for the kind of engagement we have with God. Nurturing and celebrating music in worship will help develop a vibrant congregational community and a profound communion with God. ❧

/// For discussion

1. As you think about how music is used in worship in your congregation, what do you appreciate? If you had only your own tastes to consider, what changes would you make? What are some meaningful old songs? What are some meaningful new songs?
2. Christine Longhurst says that the rise of worship music with an emphasis on rhythm means our congregations are divided about the type of music that speaks to our souls (page 26). Have you seen this shift in music style in your congregation? How does your congregation deal with this tension?
3. Len Enns describes how music can bind us together, take us beyond language and bring communion with each other and God. Can you think of a time when you experienced this deep sense of communion through music? What type of music does this most effectively for you?
4. How does amplification change the experience of singing together? Is there ever a place for performance in worship? When is it appropriate to use applause in a worship service? What would happen if our worship had no congregational singing?

VIEWPOINTS

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

Please send letters to be considered for publication to letters@canadianmennonite.org or by postal mail or fax, marked "Attn: 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.

/// Readers write

✉ 'Who needs salvation if you have peace and justice?'

RE: "EVANGELISM AND ethics in historical tension," Oct. 5, page 4.

There seems to be some concern on the part of *Canadian Mennonite* that the Mennonite church has become more concerned with peace and justice issues than with faith issues like "salvation through Jesus Christ."

Karl Koop is not sure this is actually the case, but even if it is, as *Canadian Mennonite* assumes, why is it a problem? The essence of Christianity, to my mind, is all about peace and justice and ushering in the kingdom of God. The focus has been on Jesus because it was believed following his example was the best way

FROM OUR LEADERS

The mission of God has a church

DAVID MARTIN

I won't easily forget the scorching heat that marked the hottest two days on record in Vancouver or the 30-plus-degree nights without air conditioning that I endured at my bed and breakfast during the last two days of July. By the same token, I won't easily forget a comment made by an Anglican colleague at a missional life consultation that I was attending at the time. Quoting David Bosch, the eminent missiologist, his words crystallized for me a significant implication of what it means for us to fully embrace a missional understanding of the church. The essence of Bosch's missional vision for the church is reflected in these words: "It's not so much that the church of God has a mission, as the mission of God has a church."

That short but poignant sentence struck me as a significant reframing of how we often think about church. We

so easily use the language of the church's mission or our vision for the church, but Bosch challenges us to see the mission as God's and the church as an instrument of that mission.

If we truly believe that the mission is God's, then it's not about what we think the church should be or what we want the mission to be; it is about what God wants. This means a radical re-



positioning of how we so often approach the ministry of the church. Instead of assuming that we know what God's mission is for our congregation, our area church or even our denomination, it requires us to move from an "ownership" posture to a "servant" posture, and from a posture of "being in charge" to a posture of "being directed." Adopting this stance requires that we stop long enough to listen for how God is directing us before we jump into action.

I am convinced that a listening and discerning posture is what we need to practise both as congregations and as communities of congregations. The first step in adopting this posture is to affirm that discernment is a fundamental task of the missional church. Perhaps we need to be persuaded anew that discernment is both possible as well as God's expectation of the church.

A recent paper by Mennonite Church Canada general secretary Robert J. Suderman, "Being a faithful church," makes the biblical and theological case for discernment and offers some helpful principles.

The second step, I believe, is for the larger body of Christ to sharpen its listening and discernment skills by learning from the discipline of spiritual direction. We need our spiritual directors to teach us how to transfer the disciplines of personal spiritual direction and apply them to the life of the corporate body.

The third step in adopting a listening and discerning posture is to listen for the voice of God that can be heard in the testimonies of our congregations that have intentionally engaged the practice of discernment. We might be surprised what we can learn.

David Martin is MC Eastern Canada's executive minister.

to bring this about. If God's kingdom can be brought about in some other way, I have no problem with it.

In the article *Canadian Mennonite* wants Mennonites to be distinct, and by distinct is meant locating articles of faith before justice issues. Doing that won't make you distinct from other Evangelical groups, but it will from secular society.

Why is it important to be distinct from one, but not

the other? Seemingly, it is because faith is of greater importance. It is how you get saved. Who needs salvation if you have peace and justice? Peace and justice is its own salvation. Once you have it, Christianity or Mennonitism are no longer important. I can't imagine anyone living in utopia would care whether it was of Christian, Mennonite or secular origin.

DAVID WIEBE, WINNIPEG

NEW ORDER VOICE

An Evangelical shall lead them

AIDEN ENNS

I know there are thousands of Evangelical Christians—including Mennonites—who live out the social gospel, but it was only when I sat among them, felt the aspirations of their worship and heard their stories of struggle, that my mouth quivered and my eyes watered.

Last month I was in Cincinnati, Ohio, at the annual conference for the Christian Community Development Association. The themes for the five-day event held at the swanky downtown Duke Energy Center were subversion, simplicity, solidarity, synergy and symphony.

My official business was to sit at a booth and introduce a Canadian magazine to prospective American readers. Unofficially, I wanted to meet these people. At a time when inner cities are abandoned for insulated lives in suburbs or condos, I wanted to meet the Christians who have a practice of moving to core areas and living with the people.

My training as a Mennonite has mostly led me in the opposite direction, that is, away from poverty and towards financial security. Sometimes this is overt, like when we create financial institutions that resemble all the others. Some examples include the Winnipeg Mennonite credit union that dropped the faith language and merged with another

to form Crosstown Civic Credit Union; or the Anabaptist insurance company, MAX Canada, where Anabaptists serving themselves becomes a virtue, or, as its website says, "paying a MAX Canada premium becomes another method of giving back to the church and faith community."

At other times our grooming for riches is covert, like the location and architecture of the churches we've built in the last 50 years, with their big parking lots, cushy seats and new technology; or the language of comfort and pretension that we use to promote our businesses. Ten Thousand Villages sells a little purse made in Vietnam called the "embroidered flower clutch," with the claim that "the shimmering colours and unique details of this charming clutch will make you the talk of every party."



My training as a Mennonite has mostly led me . . . away from poverty and toward financial security.

In the past two or three generations my extended family of Mennonite immigrants has worked its way into the upper classes of Canada. And those at the top, who own hotels, or graduate degrees (like me), are not criticized, but called blessed. Their names appear on our buildings and in our magazines.

The reason my emotions were so

deeply stirred in Cincinnati is because I hunger for an alternative Christian vision—an alternative to the prevailing Mennonite ethos—that brings together rich and poor folks in a way that honours both groups.

At the conference I found evidence of this vision. Two thousand people, almost half of them African-American or Latino, rallied around core principles like the three Rs: relocate, reconciliation and redistribution (as outlined by founders John and Vera Mae Perkins).

Relocation means moving into poor and abandoned neighbourhoods because "*the Word became flesh and dwelt among us.*" Reconciliation means uniting people with God in Jesus Christ—these folks see their community development as evangelism—and reconciling people with each other. Redistribution means a "just distribution of resources." These resources include justice for low-income folks in the criminal and court systems, schools, health centres and home ownership opportunities.

I found a taste of heaven at this conference in Cincinnati. I tasted inter-racial,

trans-class communion and it was glorious. It wasn't utopia, though; I saw evidence of patriarchy, consumerism, hetero-normativity and Christian triumphalism. But, still, it was glorious.

Aiden Enns is a member of Hope Mennonite Church in Winnipeg. He can be reached at aiden@geezmagazine.org.

✉ Compassionate waitress lauded for her service

RE: "A WAITRESS cloaked in compassion," Oct. 5, page 13.

In the restaurant management business, we would call Rachel Bergen a "keeper." Honest work intent "clothed in compassion" (Colossians 3:12) creates incarnational wonders within and without. Thank you, Rachel.

As a restaurant management consultant, I know bad management consistently results in dissatisfied customers and demoralized staff. Fortunately, the Rachels of the industry find ways of transcending bad

management.

But the lynchpin of all successful restaurant operations is a new definition of service. To the question, "Who is your customer?," managers need to see themselves as first and only serving their entire staff; chefs need to serve the servers; dishwashers must serve the table setters; and finally the waiters can truly serve the customers. Servers are a restaurant's artists who make the quality served to them come to life. Too many food service establishments expect these artists to play on an out-of-tune violin.

Rachel, with your instincts, passion and compassion, I'd hire you in a minute!

JACK DUECK, WATERLOO, ONT.

OUTSIDE THE BOX

Bandage babies

PHIL WAGLER

Ever noticed that strange addiction children have to adhesive bandages? What is it about those silly things that deceive us so?

If even once we have a legitimate "ouchy" that demands one of these, it's as if some plasticized dementia takes root in us. Children will soon be asking for bandages to cover invisible wounds, to heal scrapes and scratches that are figments of their imagination. They become bandage babies and parents become bandage spoilsports, saying, "You don't need one; there's nothing there!" Still, the kid screams, "Yes, there is! I need one!"

A tug-of-war erupts where even the fail-proof solution of "kissing it better" is utterly rejected. Finally, in the interests of peace and the future of the human race itself, we find the parents digging into the medicine cabinet for a bandage on yet one more non-problem in order to maintain their own sanity.

One begins to wonder if we ever outgrow this:

- Sexual promiscuity, venereal diseases and teenage pregnancy riddle societies. The solution: Use a pill or a condom, or abort the fetus. Problem solved. Come on!

- Need more stuff? The solution: Use credit to pay off that super-duper-never-to-fail-fruit-scented-automatic-voice-activated-toilet-paper dispenser that was so amazing when seen on TV. Swipe it, accumulate stuff with debt, make minimum payments and my incessant need will be satisfied. Come on!



A tug-of-war erupts where even the fail-proof solution of 'kissing it better' is utterly rejected.

- Church trouble? The solution: Get rid of—or ignore—the leader or others you don't agree with. Run to something fresh, or more to your liking, that will make you feel better about your unholy religious addiction and the problem is solved. Come on!

- Relationship trouble? Solution: Buy the book that will solve your partner's problem and fix the marriage in six easy steps. Or better yet, avoid marriage altogether. Cohabitate and avoid at all lengths having to say "I do" to cover your fanny when you know you won't. Problem easily solved. Come on!

On and on we go avoiding our depths one camouflaging padded sticker at a

time. This is the story in our culture, in our neighbourhoods and in our churches.

Don't you see? We love to cover things up and then conclude the work is done. But to celebrate this conclusion is to be deceived into a false security and identity. The result of our unwillingness to go to root issues means not just that real problems are ignored, but are, in fact, given increased power to control. Even further, we end up missing what we are actually desperately seeking: Joy. We become joyless, superficial and increasingly unable

to see real issues.

To be a people of the cross is to avoid this bandage addiction, and enter a new individual and corporate reality. People of the cross move beyond bandages to open woundedness, confession, repentance and embrace. We cry out for grace and mercy. We seek not self-justification, but Christ-justification. After all, the cross is no bandage, but the freeing revelation that our healing is rooted in one great wound.

Phil Wagler serves the churches of Kingsfield and lives in Zurich, Ont. Send him a story of bandage freedom at phil@kingsfieldcommon.ca.

/// Milestones

Births/Adoptions

Barker—Travis (b. Oct. 17, 2009), to Mike and Angie Barker, Steinmann Mennonite, Baden, Ont.

Carter—James Michael (b. Oct. 14, 2009), to Jessica and Mike Carter, Listowel Mennonite, Ont.

Enns—Rocky Abram (b. Oct. 29, 2009), to Luke and Angela Enns, Douglas Mennonite, Winnipeg.

Hobeck—Jenna Elizabeth (b. July 28, 2009), to Rachel and Todd Hobeck, Listowel Mennonite, Ont.

Horton—Leah Dawn (b. May 21, 2009), to Charlotte and Scott Horton, Listowel Mennonite, Ont.

Johnson—Alexander Ivan (b. Aug. 2, 2009), to Katherine Johnson and Jason Martinko, Toronto United Mennonite.

Kasdorf Reimer—Otto Keith (b. Oct. 10, 2009), to Charlene Kasdorf and Keith Reimer, Douglas Mennonite, Winnipeg.

Metzger—Aiden Gary (b. June 16, 2009), to Beth and Matt Metzger, Listowel Mennonite, Ont.

Montgomery—Luke Joseph (b. Oct. 6, 2009), to Greg and Lara Montgomery, Foothills Mennonite, Calgary, Alta.

Nolan—Timothy Andrew (b. Sept. 15, 2009), to Lori and Mark Nolan, Listowel Mennonite, Ont.

Schmidt—Carly (b. Sept. 18, 2009), to Brenton Schmidt and Corrie Brubacher, Breslau Mennonite, Ont.

Baptisms

Shannon Dick, Mackenzie Fast—Nutana Park Mennonite, Saskatoon, Sask., Oct. 18, 2009.

Scott Wiens, Samantha Wiens—Yarrow United Mennonite, Chilliwack, B.C., Sept. 13, 2009.

Marriages

Braun/Schinkel—Erin Braun and Evan Schinkel, Steinbach Mennonite, Man., Aug. 15, 2009.

Carr/Wiens—Jacklyn Carr and Kevin Wiens, Faith Mennonite, Leamington, Ont., June 19, 2009.

Andrews/Carter—Tyler Andrews and Tracy Carter, Listowel Mennonite, Ont., Aug. 15, 2009.

Carter/Cleland—Amanda Carter and Shawn Cleland, Listowel Mennonite, Ont., June 13, 2009.

Carter/Morwood—Teresa Carter (Listowel Mennonite, Ont.) and Nathan Morwood, at Listowel Mennonite, July 18, 2009.

Collins/McIntosh—Dan Collins (Listowel Mennonite, Ont.) and Sherry McIntosh, in Listowel, July 4, 2009.

Dueck/Thompson—Marcus Dueck and Paige Thompson, Steinbach Mennonite, Aug. 15, 2009.

Ellison/Szmek—Ian Ellison and Erika Szmek (Listowel Mennonite, Ont.), in Moorefield, Ont., July 3, 2009.

Fiss/Hansplant—Christine Fiss (Calgary First Mennonite) and Eric Hansplant, in Guelph, Ont., Aug. 29, 2009.

Foster/Tiessen—Michael James Foster and Shelby Lynn

Tiessen (Faith Mennonite, Leamington, Ont.), in Niagara Falls, Ont., Oct. 10, 2009.

Friesen/Sawatzky—Scott Friesen and Kendra Sawatzky, Steinbach Mennonite, Man., June 6, 2009.

Heinrichs/McKeller—James Jacob Heinrichs (Faith Mennonite, Leamington, Ont.) and Crystal Meghan McKeller, in Windsor, Ont., Oct. 3, 2009.

Houston/Ladd—Ghenette Houston and Brian Ladd, Ottawa Mennonite, Oct. 17, 2009.

Jutzi/MacFadden—Seth Jutzi and Alicia MacFadden, Erb Street Mennonite, Waterloo, Ont., Oct. 16, 2009.

Kubassek/Nichol—JayCee Kubassek and Curtis Nichol (Listowel Mennonite, Ont.), at Stratford, Ont., Oct. 24, 2009.

Lantz/Schmidt—Rebecca Lantz and Eric Schmidt (Listowel Mennonite, Ont.), at St. James Lutheran, Amulree, Ont., Sept. 12, 2009.

Deaths

Kasdorf—Arnie, 47 (b. Nov. 7, 1961; d. Oct. 16, 2009), Douglas Mennonite, Winnipeg.

Klassen—Kathrina (Tina) (nee Hildebrandt), 86 (b. Sept. 27, 1923; d. Oct. 7, 2009), Sargent Avenue Mennonite, Winnipeg.

Martin—Leah (nee Rudy), 90 (b. July 27, 1919; d. Oct. 30, 2009), St. Jacobs Mennonite, Ont.

Olfert—Mary, 89 (b. Dec. 5, 1919; d. Oct. 18, 2009), Hague Mennonite, Sask.

Poole—Mabel, 90 (b. March 8, 1919; d. Sept. 10, 2009), Poole Mennonite, Milverton, Ont.

Schroeder Hauser—Lena, 57 (b. Jan. 9, 1952; d. Aug. 12, 2009), former adherent of Tofield Mennonite, Alta., in Switzerland.

Snider—Lloyd, 103 (b. April 27, 1905; d. April 3, 2009), Listowel Mennonite, Ont.

Victor—Ruth (nee Brubacher), 91 (b. July 15, 1918; d. Oct. 28, 2009), First Mennonite, Kitchener, Ont.

White—Roger Edward (Eddie), 77 (b. March 19, 1932; d. Sept. 17, 2009), Waters Mennonite, Lively, 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 website address for the Promoting Relationships and Eliminating Violence Network is prevnet.ca. Incorrect information appeared in the “Fighting back against schoolyard bullying feature,” Sept. 21, page 4. Canadian Mennonite regrets the error.

Lutherans called to recant

Statement expresses 'deep regret' for persecution of Anabaptists

BY FERNE BURKHARDT

Mennonite World Conference Release

The Council of the Lutheran World Federation has taken another critical step towards reconciliation with Anabaptists.

At its October meeting near Geneva, Switzerland, the council unanimously recommended that the Lutheran federation's 11th assembly adopt the "Action on the legacy of Lutheran persecution of Anabaptists" statement when it meets in Stuttgart, Germany, next July. The statement expresses "deep regret and sorrow" for the violent 16th-century persecution of Anabaptists by Lutherans. It asks for forgiveness from God and from Mennonites for past wrongs done to them, for having forgotten or ignored this persecution, and for continuing to describe Anabaptists in damaging ways.

The statement also speaks to how Lutherans will remember this persecution and how the Lutheran confessional legacy will be interpreted in the future.

This action comes in response to the work of the Lutheran-Mennonite International Study Commission, established in 2002. The joint commission's report, based on its work from 2005-09, and the Lutheran council's action will be sent to Lutheran churches for discussion and response before the 2010 assembly.

Larry Miller, Mennonite World Conference (MWC) general secretary, a guest at the Geneva event, welcomed the action "in a spirit of celebration and prayer." He brought greetings from the 15th MWC assembly this past summer, when 6,200 Anabaptists from around the world gathered in Asunción, Paraguay. Ishmael Noko, the Lutheran federation general secretary, and Kathryn L. Johnson, assistant general secretary for ecumenical affairs, brought news of the expected move toward



Bishop Mark S. Hanson, left, Lutheran World Federation president, speaks a prayer of thanksgiving and blessing for the journey of reconciliation between Lutherans and Mennonites at the federation's council meeting in October. Looking on is Larry Miller, Mennonite World Conference executive secretary.

reconciliation to the Paraguay assembly.

Miller told the Lutheran council that the message Noko delivered was "one of the most sacred moments of that assembly." Noko's words, his conciliatory spirit and expression of hope to walk with Anabaptists on a path of healing and reconciliation brought the entire assembly to its feet, leaving people in tears.

Lutherans are not the first Christian world communion to address the execution and persecution of Anabaptists by Christian authorities, noted Miller. "But the honesty, carefulness and compassion with which you are doing so seems to touch the Mennonite heart in a way I have not previously seen," he told the council.

Dominant emotions at the Geneva council meeting for Rainer Burkart from Germany were joy and thankfulness "that God has brought together . . . two churches that have resulted from the turmoils of the European Reformation."

Burkart is the co-chair of the joint international study commission and a member

of both the MWC executive committee and the MWC Faith and Life Commission. He sees two main differences between Lutheran and Anabaptist faith and practice: baptism and matters concerning church and state relations, including the use of force for humanitarian purposes. These two issues will be future agenda items for MWC's Faith and Life Commission, he said.

MWC officers met in Ontario in early November to begin drawing conclusions from the joint report and the decisions made by the Lutheran federation council. They considered sending the report to MWC member churches for study, discernment and response on issues raised by the report, especially around baptism, as well as further dialogue with the Lutheran federation. The officers also considered how to acknowledge a request for forgiveness—should it come from next year's Lutheran assembly—with granting mutual forgiveness in a spirit of reconciliation and humility as the goal. ☞

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'When they shall ask'

Young Adult Fellowship organizers disappointed at small turnout

STORY AND PHOTO BY DONITA WIEBE-NEUFELD

Alberta Correspondent
CALGARY, ALTA.

The annual meeting of the binational Young Adult Fellowship, held last month in Calgary, put a new spin on a familiar theme. "When they shall ask . . ." from Deuteronomy 6:20-25, is often used to depict passing the faith on from seniors to children. The fellowship, though, used the passage to encourage people of all ages and backgrounds to share their stories with each other with the goal of building up the church.

Featured storytellers Adrian Jacobs of Brantford, Ont., and Vinh Le of Calgary told of the ways God works in their lives.

Jacobs, an aboriginal pastor, spoke of how he came to accept Jesus in his culture, which has many reasons to be suspicious of Christianity. A formative scripture for him is the Abram and Melchizedek story in Genesis 14. "Within each culture the courageous man of God had the courage to sift through to see what is of God," he said. "So much of my culture is reflected in

Scripture. . . I've had to relearn my culture and hold fast to what is good and hold my hand up against what is wrong."

Le grew up as a pastor's son in Vietnam. He told of the struggles Christians face there, and of experiences he and his wife had ministering to oppressed Vietnamese workers in Malaysia. In smuggling Bibles across borders, preaching and teaching, the pair faced hardship and death many times.

Le said that the Matthew 14 story of Peter walking on water is a source of strength. "Peter is a normal man like us. . . . Doing something God asks you to do comes along with something dangerous."

Keisha Littlebear, a member of the planning group, summed up the storytelling by encouraging everyone to "take these stories home and find ways to do this [sharing] in your church and communities. You are challenged to listen to stories from people you normally wouldn't hear from."

Laura Epp of Saskatoon, Sask., said

she came for the fellowship and because "there's no young adults around me that are passionate about the same things I am. I like the open discussions and I found people passionate about the same things."

While participants felt it was a worthwhile event, the small turnout was a disappointment.

Local organizer Alissa Bender said, "I wish that more would be able to experience the discussion, connection, the way that God works in whomever comes."

The fellowship was formed in response to a question asked at several large church gatherings in the past: "Where are the young adults?" Its purpose is to connect Mennonite young adults for fellowship, faith-building and strengthening inter-church connections.

Of the need for such an organizations, organizer Dave Maurer of Ohio said, "We need intentionality about how we pass on our identity. We are getting so much of who we are from the culture around us."

However, a key difficulty in encouraging young adults to attend is simply getting the word out that the fellowship exists.

"No one has heard of it," Bender lamented.

For more information about the fellowship, contact MC Canada's Christian Formation Council executive secretary Dave Bergen at dbergen@mennonitechurch.ca. ☞



Participants at this year's binational Young Adult Fellowship gathering enjoyed leisure activities including table games, skating at the Olympic Oval, exploring downtown Calgary and playing volleyball.

Bridging miles . . . and cultures

MC Manitoba Partnership Circle meeting leads to closer ties between northern aboriginal communities and southern Mennonite congregations

STORY AND PHOTO BY EVELYN REMPEL PETKAU

Manitoba Correspondent
WINNIPEG

Gerald McIvor came to this fall's Partnership Circle meeting looking for a ministry partner. For the past few years, the Living Word Church in the northern First Nations community of Cross Lake, Man., has been looking for partners to help provide resources for the growing ministry there.

McIvor, a retired RCMP officer, leads a lively Sunday school of 20 to 30 children every Sunday morning and a worship service in the evening for 15 to 20 adults, together with school principal Florence Benson-Umpherville. They run a number of programs out of the new church building, making it a ministry centre for the entire community.

McIvor left the meeting at Sargent Avenue Mennonite Church, Winnipeg, last month, with renewed hope that he would find such a partner. Representatives from Charleswood Mennonite and Lowe Farm Mennonite Bergthaler churches spent much of the day exploring with him how they could support each other. Cross Lake, a community of about 7,000, is a 10-hour road trip—or a \$600 flight—from Winnipeg, which McIvor realizes has made partnerships more challenging.

Cross Lake, like the other communities represented at the meeting—Pauingassi, Pine Dock, Matheson Island and Riverton—is faced with significant challenges.

"Alcohol and drugs are a big problem," McIvor noted, adding, "Bullying is a problem. Unemployment is huge. Housing is a critical issue."

Some of the issues resonated with the churches in the south.

"People don't have time to come to church on Sunday," McIvor said, noting that it may not be bingo and fishing derbies for southern Manitoba churches, but

sports has a significant impact. Aging congregations and questions of how to reach out to youths are also concerns that cross cultural lines.

Partners committed themselves to continue to bring Vacation Bible School (VBS) programs and to share worship services. The Springfield Heights Mennonite youth group is looking forward to its fifth year of bringing a summer camp program to Matheson Island. Fred and Helen Peters of Grace Mennonite, Winkler, will continue to serve in worship services and be a pastoral presence in that community.

Walter Fehr from Emmanuel Mennonite Church, Winkler, has served in Pauingassi for three summers with Athletes in Action, and will continue to combine this ministry

with a VBS program.

Allen Owens and Edna Keeper, leaders of the Pauingassi congregation, together with Henry and Elna Neufeld of Springstein Mennonite Church, want to find ways to bring Bible stories and Christian books to children in their community. They also want to promote local gardening and raising chickens to help offset the high cost of food.

Riverton Fellowship Circle will continue to work with Sargent Avenue, Home Street, Bethel and Douglas Mennonite churches in sharing worship resources. They also hope to address the concern of how to draw more youths and children into their circle.

Norm Voth of MC Manitoba met with aboriginal leaders last January and reported, "There is a tremendous concern when their children come to Winnipeg and they have asked if there is more that MC Manitoba can do to help make healthy connections."

"We are hearing this all across Canada," echoed Neill von Gunten, co-director of MC Canada Native Ministry. "We need to find ways to connect in urban centres." ❧



Alan Owens and Edna Keeper from Pauingassi, second from left and second from right, respectively, discuss how they can work together this coming year with Walter Fehr of Emmanuel Mennonite Church, Winkler, left, and Henry and Elna Neufeld of Springstein Mennonite Church.

B.C. women 'walk with Jesus' at retreat

By AMY DUECKMAN

B.C. Correspondent
HOPE, B.C.

Some 80 women came to Camp Squeah on the weekend of Oct. 16-18 to walk with Jesus through Bible study and to walk alongside each other through nurturing relationships.

The annual B.C. Mennonite women's retreat drew women from their mid-20s to mid-70s to hear Sheila Klassen Wiebe, associate professor of New Testament at Canadian Mennonite University, Winnipeg, speak on "Women who walked with Jesus."

In three sessions, Wiebe chose stories from the Gospel of John that tell of how women's lives were changed through encountering Jesus. In the first session, the audience walked with the woman at the well as they heard about Jesus as "living water." Wiebe said that when women walk with him today, "like her, we will get way more than we bargained for."

The second session focused on sisters Mary and Martha in their walk with grief in the death of their brother Lazarus, and then joy as Jesus brought him back to life. This was a "vivid sign that eternal life begins now," said Wiebe.

Sunday morning's worship service, which included communion, had participants walking with Mary as she encountered Jesus in the garden following his resurrection. Wiebe concluded with encouragement to share the gospel with others, just as Jesus sent Mary as the first messenger with that good news.

In addition to enjoying the crafts, puzzles and hiking in the rain during their free time, many women chose to serve others. A number made blankets to benefit the Spirit Bear Center of Abbotsford, a shelter for young aboriginal women. Many women brought donations for the ever-popular silent auction, whose proceeds netted almost \$1,000 for the bursary fund that helps subsidize women in need to attend future retreats. ❧

PHOTO BY WALTRUDE GORTZEN



Marie Rehler, Vicki McGregor, Lee Dyck and Marijke Olson spend an afternoon of free time at the B.C. Mennonite women's retreat making blankets for the Spirit Bear Center to benefit young aboriginal women.

/// Briefly noted

Pastoral changes in Manitoba

The following leadership changes have recently taken place in Mennonite Church Manitoba congregations:

- Delmer Epp is serving as pastor of Winnipeg Chinese Mennonite Church on an interim basis.
- Dan Nighswander is lead pastor at Jubilee Mennonite Church, Winnipeg.
- Jack Dyck and James Schellenberg are serving as associate and lead pastors, respectively, at Springfield Heights Mennonite Church, Winnipeg.
- Calvin Dyck is lay minister at Fort Garry Mennonite Fellowship, Winnipeg.
- Phil Campbell-Enns has been hired as associate pastor for youth at Bethel Mennonite Church, Winnipeg.
- Ewald Goets is serving as associate pastor at Steinbach Mennonite Church.
- Jana Bryce is youth pastor at First Mennonite Church, Winnipeg.
- Reynold Friesen has moved to a new position as community minister at Bethel Mennonite Church, Winnipeg.
- Melissa Miller was ordained at Springstein Mennonite Church on Oct. 18.
- Kelvin Dyck is to be ordained at Covenant Mennonite Church, Winkler, on Nov. 22.

—BY EVELYN REMPEL PETKAU

MENNONITE WOMEN CANADA
—A place to belong—

WOMEN WALKING
TOGETHER IN FAITH

Mutual blessings
flow in Paraguay

BY ERNA NEUFELDT

We never know how, where or when God is at work. A young woman at the Mennonite World Conference (MWC) assembly in Paraguay this summer picked up a card made by Katie, a Canadian Mennonite woman, which read “Dream” on the outside. She started to cry when she read on the inside, “God has your dreams in his hands.”

PHOTO BY WALTRUDE GORTZEN



Shirley Redekop, left, Ev Buhr and Liz Koop make cards with the art supplies provided by Lavonne Dyck, Glenbush, Sask., at the Mennonite Women Canada annual meeting in Saskatoon this summer.

It turned out that this woman had been going through depression and the doctor had told her to now look to the future and dream. In her response to the card, the recipient wrote: “Thank you very much for your card. I’m Brazilian, and I’m a missionary in Mozambique. Now I’m in medical treatment for depression, but I’m starting to dream again to be back in Africa. Your card is beautiful. I love it. God bless you.” She added that God had sent that card to her and that it would be kept in her Bible as a constant reminder of God’s Spirit working.

PHOTO BY ALDRED NEUFELDT



MW Canada president Erna Neufeldt, left, and Crystal Sanhueza of Newton, Kan., one of two volunteer hosts in the Canada/U.S. pavilion, helped hand out cards to women assembly participants.

This was one of some 90 written responses women gave when they received a card made by Canadian Mennonite women who saw this as a way of interacting and extending Christian greetings to women from other countries who attended the assembly.

The idea for this card-making project popped up at our Mennonite Women Canada (MW Canada) executive meetings in March 2008, and was greeted with great

PHOTO BY ALDRED NEUFELDT



Cards displayed on the table at the Canada/U.S. pavilion at this summer’s Mennonite World Conference assembly in Paraguay.

enthusiasm. Across Canada, approximately 540 cards were made in the following year. Each card contained the verse, “This is the day that the Lord has made; let us rejoice and be glad in it” (Psalm 118:24), in three languages: English, Spanish and French. Each card also included a personal greeting and the creator’s signature. Some added their home address so those who received their cards could respond personally.

Creating the cards was a blessing, in that we had fellowship with one another as we worked together, reflected on the Bible verse, and said prayers for the recipients.

During the assembly in Paraguay, the cards were distributed at the Canada/U.S. pavilion in the Global Church Village. A Paraguayan and an American volunteer—who both spoke English, Spanish and German—were official hosts at the table and were most helpful in telling people about this project.

For our efforts, we received many blessings in return:

- “God bless you as you keep on blessing others through your life.” Anita Siemens (country of origin not available)
- “Thank you for blessing me today with Psalm 118 verse 24. God bless you.” Mary Oddeck, Kenya
- “God bless you too! May you feel his blessing every day!” A Paraguayan woman

I wonder sometimes if, because we have so many resources in our country, we feel we are doing great to give and bless others. A number of the responses reminded me that everyone, no matter what situation they are in—poor, suffering or with plenty—wants to bless us as well.

All of the responses are being put into an album, along with pictures, as inspirational reading and a historical document. ☸

Erna Neufeldt is president of MW Canada. The MW Canada page is co-ordinated by Leona Dueck Penner.

Meeting world food needs

Fall harvests go to Canadian Foodgrains Bank

STORY AND PHOTO BY ELMER HEINRICHS

Special to *Canadian Mennonite*

Manitoba farmers, supported by agri-businesses, individuals, and community and church groups, are nearing the completion of harvesting crops they've raised—now not for themselves, but for the Canadian Foodgrains Bank, in support of the food needs of people in many countries.

Harold Penner, the Foodgrains Bank's resource co-ordinator, says that in Manitoba alone almost 1,400 hectares were seeded with various crops on behalf of the bank. About half the fields consisted of spring wheat, with the balance seeded with winter wheat, canola, barley, soybeans, oats and corn. A total of 28 different communities or families were involved in projects ranging in size from six hectares to 120 hectares.

In less than 90 minutes, eight combines harvested the 53-hectare Carman and Area project called Conquering Hunger Overseas Is Community Endeavour (CHOICE) crop of Kane wheat.

Most of the churches in the Carman, Roseisle and Elm Creek area were involved in the project. "It was such a wonderful atmosphere. We never expected such support," says Abe Elias, one of the organizers

from Carman Mennonite Church, who noted that all farmers in the area are working against the clock to get their own crops in. "Because all expenses were taken care of by individuals, church and corporate donations, the total proceeds will go towards relieving overseas hunger. And with the possibility of four-to-one matching by the government [Canadian International Development Agency], it could come to about \$200,000."

Southern Manitoba's Coulee Helping Undernourished Millions (CHUM) project, begun at Plum Coulee in the 1990s, is now one of the largest in the province. CHUM area director Doug Dyck reports an excellent yield from 60 hectares of wheat north of Winkler. The canola crop remained to be harvested (when this article was written last month), as did the wheat and soybean crops at Arnaud that make up the Helping Other People Eat (HOPE) project.

This growing season was cool and wet for a majority of Ontario farmers. A lot of the wheat planted was of the winter variety and provincewide yields are slightly below average this year.

Large projects often seek urban partners

to help pay for the upfront costs. Rural-urban twinning partnerships allow city-dwellers to learn how food is produced and about the challenges faced by farmers as they help to alleviate hunger around the world.

Ontario resource coordinators David and Kathryn Mayberry say that even greater than the value of the food produced "is the ecumenical/community co-operational spirit and community-building that is happening across the province."

Agri-businesses have been tremendously supportive. Very few projects pay for very much of their chemicals or seeds. Almost all labour is provided by volunteers, and many grain elevators give special consideration in their charges. The one expense most projects have is fertilizer.

Last year, there were 124 growing projects in Ontario, 27 in Saskatchewan, 19 in Manitoba, 36 in Alberta and B.C., and eight in Quebec and the Maritimes. Gifts of more than 22,600 tonnes of grain and cash totalled \$12.4 million. That assistance allowed the Foodgrains Bank to carry out food aid projects in 31 countries, benefiting 2.1 million people. The largest programs were in Zimbabwe, Ethiopia and India. ☞

Southern Manitoba 'neighbours' harvest a crop of wheat near Winkler, Man., last month. The 60-hectare field of Domain wheat yielded 190 bushels per hectare that were sold at the elevator, with proceeds donated to the Canadian Foodgrains Bank.



Forgiveness slowly leads to peace in Southern Sudan

MCC learning tour provides insight into ministry as this war-ravaged region tries to pick up the pieces

BY DONITA WIEBE-NEUFELD
Alberta Correspondent

He left the hospital murderously angry. Revenge on his mind, the young man bought a sharp knife and set out through the village towards his enemy's home. It was Sunday. He stopped at a mud-sided church as the pastor's voice rang out with Jesus' words from the cross: "Father, forgive them, for they know not what they do." The angry man was shocked that Jesus would forgive his killers. "Now I have to forgive," he thought. Returning to the market, he bought a bag of candy and went to face his enemy. Holding it out, he said, "Be calm. I'm not going to fight you. Let us sit and eat. I forgive you."

Stories like this made this fall's Mennonite Central Committee (MCC) learning tour to Sudan a powerful experience for five Canadians and two Americans.

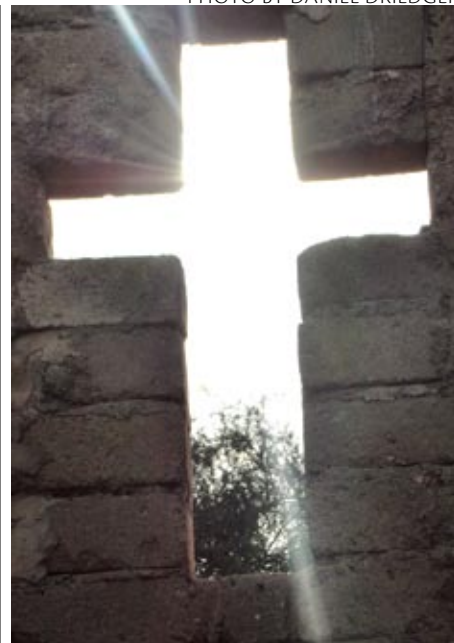
"One of the primary purposes [of the trip] was for folks closely associated with MCC to see what its role is in the reconstruction

that's happening in Southern Sudan now that the most recent time of war is over," said trip leader Ken Sensenig. "We wanted folks to . . . see the church at work through our partners in South Sudan."

A region in crisis

A 22-year civil war decimated Southern Sudan, killing two million people and displacing twice that many. Since a 2005 peace agreement between the North and South, refugees are returning to enormous obstacles. Food shortages and land disputes are endemic, and there are no electricity, water or sanitation services. Jobs are exceedingly scarce, schools are inadequate, and the hospital lacks proper staff and supplies. The banking system has collapsed and the government is broke. Unpaid soldiers wander the streets. Farming skills and infrastructure are lost, and fields are unsafe because of landmines and tribal conflicts.

PHOTO BY DANIEL DRIEDGER



Light streams through a cross in the newly built wall of the Episcopal church in Juba, the regional capital of Southern Sudan.

On top of these issues, the entire population also suffers from trauma and various levels of depression. The peace itself is fragile, riding on the uncertain promises of democratic elections in 2010.

Church efforts a beacon of hope

Throughout the struggles of both war and uncertain peace, the tenacity and effectiveness of the church is evident in Sudan, caring for people, educating and offering hope. Where human institutions failed, it has persevered.

Reverend Peter Tibi, outgoing general secretary of the Sudan Council of Churches, told us, "The church was salt and light to the people, and a voice. . . . The church had a prophetic call during the war; it speaks to government, too. Both government and [the Sudan People's Liberation Army] respect the voice of the church."

Learning tour member Wayne Bremner, MCC British Columbia's executive director, said he was struck by "the degree to which the church is so instrumental in relief, development and peace efforts on the ground throughout the South. Also, how it has standing credibility with the government and international players."

Will Enns, a businessman and lay pastor

PHOTO BY WILHELM ENNS



Reverend Peter Tibi, outgoing general secretary of the Sudan Council of Churches, made a special trip from Khartoum to meet with the MCC learning tour group. Like every other Sudanese, his personal story contains many traumatic experiences.

from Aylmer, Ont., concurred. “The church is the moral authority there,” he said. “The fact that the government would even send their employees down to the churches to receive their [peace and conflict resolution] workshop training, that really blew me away.”

Isaac, a local church leader, received a scholarship from MCC to study at the African Peace-Building Institute. In his village, Isaac now introduces conflict resolution skills into a culture of revenge. “It is very sweet for them to hear about peace,” he told the learning tour members. “When people hear about peace, they get the idea of going to reconcile.”

A long history in Sudan

MCC has been in Sudan for more than 35 years, providing relief, encouraging community development and supporting grassroots peace initiatives by aiding local partners. Its current “Coming Home: Sudan” project is focused on education, assisting farmers and peace work, aiming to raise \$2 million per year for 10 years for these projects.

PHOTO BY DONITA WIEBE-NEUFELD



John is a successful farmer who is working with an MCC partner in Rumbek, Sudan, to train others in farming techniques. Men of the Dinka tribe traditionally are herdsmen and would leave any farming to the women. But John and his extended family work together in the gardens, making them cultural trail-blazers as well as farmers.

PHOTO COURTESY OF DAN DRIEDGER



The learning tour group poses in front of a sand dam in Kenya. From left to right, they are: Aaron Penner, Manitoba; Donita Wiebe-Neufeld, Alberta; Stephen Steiner, Ohio; Wayne Bremner, British Columbia; Daniel Driedger, Ontario; Ken Sensenig, Pennsylvania; and Wilhelm Enns (Ontario). In the future, the technology may be applicable to dry areas in Sudan.

The global economic crisis and a lack of sufficient donations, however, have recently caused painful cuts.

Leroy and Joan Willems, MCC country reps in Sudan, told of women farmers raising a spinach-like vegetable on a small island in the Nile. MCC had hoped to help with marketing plans and support for a school and day care, but funding cuts made it impossible. “I never fail to get emotional when I see that,” Joan said. “I know how hard these women work. We eat greens everyday [to remember them].”

Part of the issue of insufficient funds might be due to lack of media attention to the situation in Southern Sudan.

“I would say that what is happening in Darfur has caught the attention of the international community, and rightly so, but many times there is a huge untold story that is even worse,” Bremner said. “That is Southern Sudan. They are the forgotten people,” although a United Nations special

representative to Sudan said that, in recent months, the death rate in Southern Sudan from violent conflict has been higher than in Darfur.

Asked why the North American church should support this project in such a dangerous place, Jacob Mathre, office manager for MCC in Juba, replied, “Sudan is one of the most deeply wounded places on earth and, as believers, we are called to enter into woundedness just as Christ entered into the woundedness of humanity. We are called to rush into the dark places of this world with whatever we have to offer: our time, our resources, our being.” ❧

Donita Wiebe-Neufeld was one of seven North Americans to take part in this fall's MCC learning tour to Southern Sudan.

Quilters group helps local committee

BY KARIN FEHDERAU
Saskatchewan Correspondent
SASKATOON, SASK.

After a year of planning and work, a local Mennonite Central Committee (MCC) quilting group was able to celebrate its efforts during a recent art installation in downtown Saskatoon.

Last November, the Saskatoon German Days Committee approached MCC with a request for a large quilt. The quilt, they explained, would be used to unveil a bronze statue commissioned by the committee to celebrate the efforts and contributions of pioneer women in Saskatchewan.

Entitled "Egg Money," the statue shows a mother with two children collecting eggs and demonstrates the resourcefulness of early pioneer mothers to provide for their families by selling eggs.

The women in the quilting group explained that they only sew for MCC. The

German Days Committee offered to pay for the fabric and, after the unveiling, donate the quilt back to MCC for the Relief Sale.

Quilter Hilda Patkau was part of the original discussion.

"At first we weren't sure if we could do it," she said. Spurred on by the encouragement of another member, the group decided to take on the project.

Another member, Alma Elias, helped sew the top for the quilt. "They wanted the log cabin; a very traditional pattern," she explained.

Organizers from the German Days Committee picked that pattern because it was popular during pioneer times. The colours used—red and green—were commonly seen in table linens and traditional German costumes. Using a quilt to cover the statue also fit in with the pioneer theme, said organizers in a newspaper article.

The 10-member quilting group, called Piecemakers for Peace, spent about 400 hours over the summer months to finish the large king-sized comforter.

The three-figure statue is installed by the South Saskatchewan River in a newly

PHOTO BY DARLENE POLACHIC



Egg Money statue.

developed area. People wanting to honour their mothers and grandmothers can purchase lettered concrete tiles with their loved one's names, which will be set into the surrounding pavement.

"They've already sold 13 plaques," noted Patkau. ❧

/// Briefly noted

Summer ministries take youths to B.C. locations

- Young people from First United Mennonite Church, Vancouver, B.C., volunteered this past summer at Okanagan Gleaners in Oliver, an organization that takes produce not suitable for sale locally and dries it for making soup mix to send overseas. "The volunteers and staff at the Gleaners worked with such passion, patience and kindness that it was impossible to complete our tasks without a great amount of joy," they reported in *B.C. News 'n Notes*.

- Three youths from Bethel Mennonite, Langley, and six from Eden Mennonite, Chilliwack, travelled to United Mennonite Church of Black Creek in August to operate that congregation's Vacation Bible School. "The youth of our three churches had an amazing time serving with one another and spending time with one another once the VBS was done for the day," said Mike Wilson, Bethel pastor of student ministries. "It was a great chance to see the body of Christ coming together to serve one another and to bring glory to God . . ."

—BY AMY DUECKMAN



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Winnipeg Relief Sale taking sabbatical in 2010

BY EVELYN REMPEL PETKAU

Manitoba Correspondent
WINNIPEG

Every June for the past 14 years the Winnipeg Mennonite Central Committee (MCC) Festival and Relief Sale has been a popular destination for Manitoba's Mennonite community. It has raised approximately \$1 million to support MCC programs during that time. Although sales continued to climb even this year, the sale planning committee has become increasingly mindful of steadily declining volunteer numbers.

"A good percent of the volunteers are seniors who have been involved since the beginning. They are tired and want younger people to step in," says Paul Friesen, resource development coordinator for MCC Manitoba.

But the younger generations are

bringing a different set of expectations to the event.

"They don't necessarily want to do it the same way," says Sheila Giesbrecht, sale planning committee chair.

How to address the need for volunteers and the shifting expectations was forefront at the committee's September meeting. Realizing the need to re-envision the event, the committee decided to take a year off.

"This year will allow the planning committee to look for more sustainable ways to recruit volunteers and support the work of MCC within the Winnipeg community," Giesbrecht explains.

A motivated and intergenerational task force has been put in place.

"We want to assure people that the

Winnipeg Relief Sale is not dead," says Giesbrecht. "We want to find ways to better meet the needs of the Winnipeg community and have better church ownership in different aspects of the event."

Plans are already underway for a 2011 event.

The annual MCC Relief Sales in Morris and Brandon, Man., do not appear to be suffering the same decline in volunteers.

"They are still pretty vibrant," says Friesen. ☸

☸ Briefly noted

MCC collecting computers to connect youths in Kenya

Mennonite Central Committee (MCC) Kenya is launching a project to provide used computers and computer training in 50 schools. Students will have the opportunity to learn computer skills and connect with young people from other ethnic groups through e-mail, newsletters and social networking sites. Used computers will be collected at MCC material resource warehouses in Ontario, Manitoba, Saskatchewan, Alberta and B.C. until the end of November, and then will be shipped from the MCC warehouse in Plum Coulee, Man., to Kenya. The recommended minimum requirements for the computers are: 700 MHz x86 processor; 384 MB of system memory (RAM); 8 GB of disk space; graphics card capable of 1024x768 resolution; sound card; network or Internet connection port; and a working monitor. The Lari Memorial Peace Museum in Kenya is MCC's partner in the project. This project builds on the museum's work to promote inter-ethnic dialogue and peace education in schools. Access to computers and computer training will strengthen the peace clubs through assisting primary and secondary students to begin to communicate across tribal boundaries. Donations are also being sought to cover the estimated \$10,000 shipping cost.

—MCC Release

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Calgary Ten Thousand Villages store celebrates milestone

BY DORIS DALEY

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“The location is poor. You have no parking. You don’t know what you’re doing. You know nothing about retail selling.”

In 1984, before it even opened, the dreamers and doers behind a little global handicrafts shop on Calgary’s busy Crowchild Trail were told by “the experts” that they shouldn’t get their hopes up. But last month, 100 volunteers, managers, board members and friends gathered at Foothills Mennonite Church in the city to celebrate the store’s 25th anniversary with a gala reunion and party, marking a quarter-century as one of Canada’s premier Ten Thousand Villages shops.

Memories, tributes and congratulations were delivered from Bev Hiebert, Ten Thousand Villages’ national sales manager, and from Mennonite Central Committee Alberta director Abe Janzen. Most poignantly, Julie Kohler and her

brother Don Neufeld shared memories and excerpts of letters from their mother, Erna Klippenstein, the original store founder, who devoted her energy, passion and resources to make the store a reality. Ted Braun, a young medical student in 1984, knew Klippenstein through his church Bible study group, and postponed his career so he could work alongside her to get the store up and running.

The event also recognized Evelyn Braun, whose volunteer career reaches back right

to the store’s inception. It was also announced that the store will make a gift of \$25,000 to Ten Thousand Villages Canada for artisan projects around the world.

The little store that wasn’t supposed to succeed first cracked \$1 million in sales in 2006. Total sales since 1984 have reached \$8.9 million, supporting approximately 3,560 families per year for the past 25 years in Bangladesh, Laos, Peru, India, the Philippines, Kenya and many more developing nations. ☘

The little store that wasn't supposed to succeed first cracked \$1 million in sales in 2006.

PHOTO BY GILBERT DAWSON



Bev Hiebert, Canadian national sales manager for Ten Thousand Villages Canada, celebrates the 25th anniversary of the Crowchild Trail store in Calgary, Alta., with Ted Braun, who helped found the store in 1984.

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GOD AT WORK IN US

Survivor, student, servant

Herman Neff honoured by Bluffton University for a lifetime of service

BY JILL A. DULING

Bluffton University Release
BLUFFTON, OHIO

Herman Neff, a member of Wanner Mennonite Church, Cambridge, Ont., has been honoured with Bluffton University's highest alumni award: the school's Lifetime Service Award. The award, given to someone who has dedicated his or her life to heartfelt service to people, community or church, was presented at Bluffton's annual awards banquet on Oct. 9.

Born into a German Mennonite family, Neff was a child in Adolf Hitler's Germany and drafted into the German army at age 16.

"I was young and carried away like everyone else," he said in an interview. "To this day, I have to explain myself because it's impossible for you—or my own kids and now grandchildren—to understand [how someone could] lose all judgment and . . . follow."

Neff said he was saved twice: once by a head wound and subsequent capture as a U.S. prisoner of war in Italy during World War II, and then by a serendipitous meeting with Harold S. Bender, then dean of Goshen College, Ind.

Part of the first Mennonite groups to join in rebuilding Europe, Bender arranged for Neff and other young Germans to go to school in the U.S., specifically Goshen and Bluffton. Neff chose Bluffton.

"It was such an unusual thing, that there was a German student on campus," Neff said. "Dean Jacob Schultz took me into his home because of the language barrier."

He also lived with university president L. L. Ramseyer's son, Robert, in Ropp Hall.

While taking business classes, Neff realized that he could start a profitable business in Germany producing and selling

potato chips. He had tasted them state-side, but had never seen them back home. After graduation, Neff hitchhiked across the U.S., visiting factories and learning how to make chips by hand.

Neff returned to Germany with a business degree and manufactured chips from an aunt's basement while studying at the University of Munich. Klips Chips were a hit with American soldiers in Germany's American-occupied zone.

In 1951, he travelled to Canada. In Kitchener, Ont., he met Mennonite potato chipper Edward Snyder and was hired to peel potatoes. Neff quickly became Snyder's production manager.

Through a variety of company

transitions, Neff maintained his leadership roles, eventually serving as president of General Foods Canada's Hostess Division and, simultaneously, vice-president of General Foods itself.

When Neff joined Snyder's in 1951, the company had a modest sales distribution and 30 employees. When he retired 26 years later, General Foods had a multi-national reach with 1,800 staff on the payroll.

In 1978, Neff chose to retire to serve the church.

He spent 10 years with Mennonite Central Committee Canada as director of Self-Help Crafts Canada, the precursor to Ten Thousand Villages Canada, establishing its head office in New Hamburg, Ont. Neff travelled the globe, visiting artisans who created the crafts, and made sure that the retail stores had enough volunteers. He also oversaw the building of a storage warehouse. Today, more than 2,000 volunteers work to support the 50 Ten Thousand Villages stores across Canada.

"My hope was to contribute to the work of the church in an effective and meaningful way," Neff said, stressing, "My Mennonite heritage, taken for granted during my youth, has become even more meaningful and precious to me." ❧

PHOTOS COURTESY OF BLUFFTON UNIVERSITY



Herman Neff today



Student photo of Herman Neff

ARTBEAT

Building bridges through travel

TourMagination Release

The title of *Building Bridges*, a book of meditations by Wilmer Martin, is taken from the mission statement of TourMagination, the Christian tour company he leads: "Building bridges among Mennonites, other Christians and faiths around the world."

"On every tour, I give a daily devotional," says Martin, a member of St. Agatha Mennonite Church, Ont. "This book of meditations grew out of the devotionals I have given during TourMagination tours around the world. My hope is that the book will assist in fulfilling our mission."

The book connects stories from Martin's early life on a Mennonite farm in Pennsylvania to lessons learned from travelling and leading tours to 70 countries around the world. Part devotional, part memoir, *Building Bridges* (Masthof Press, Morgantown, Pa., 2009) will encourage faithful readers to consider how they live in the world today.

"Reading [these meditations] is like taking a virtual world trip with an experienced traveller who adds his own faith-building

insights," says former Mennonite Central Committee executive Edgar Stoesz.

Short meditations integrate diverse examples from Martin's experience, sharing insights and lessons learned, candidly reflecting on his own life and encouraging the reader to do likewise. The meditations are grouped under the categories of "Struggles and challenges," "Living our faith," "Embracing the world," and "Inspired by the world."

Martin served as a Mennonite pastor for 28 years in Pennsylvania and Ontario before working as the president and CEO of Habitat for Humanity Canada from 1991-2000, building a national program across Canada and developing a national program in Jamaica.



PHOTO BY DAVE ROGALSKY



Henry and Leonora Paetkau, left, and Janet and Wilmer Martin stand in front of a table loaded with memorabilia from visits to Israel/Palestine. On Oct. 23, Martin launched his book *Building Bridges* at Conrad Grebel University College, where Paetkau is president. Paetkau also spoke of both past trips he has made to Israel as a TourMagination guide and one that he and his wife will be making next June.

While he had been involved with TourMagination since 1970, in 2000 he became the first full-time president of the company, dedicating his ministry to expanding its program. He is passionate about building peace and encouraging people to learn to know one another.

Larry Miller, general secretary of Mennonite World Conference, acknowledges Martin's unusual gift "of turning his global encounters into a source of inspiration for our daily lives."

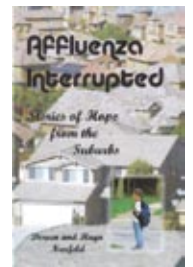
This book will appeal to people of faith, people who enjoy travel and who are interested in building bridges with others of different faiths and cultures. ❧

—TourMagination Release

Affluenza Interrupted launched at Trinity Mennonite

BY DONITA WIEBE-NEUFELD
Alberta Correspondent

Great entertainment from local artists, good eats, stories and an enthusiastic crowd of 80 made the launch of Doreen and Hugo Neufeld's book, *Affluenza Interrupted*, an evening of celebra-



tion and fellowship at Trinity Mennonite Church in Calgary on Oct. 18.

"The response we received from people showed us they could hear their stories in ours. They identified with the stories we told," Hugo said.

Three questions frame the basis for the book of short stories that is a follow-up to Hugo's earlier work, *The North End Lives: A Journey Through Poverty Terrain*:

- What are we learning in the suburbs?
- What are the challenges of living out our faith in the context of self-sufficiency, busyness and the pursuit of "more"?
- Where are the spots of light and hope in a

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society that moves ever more purposefully in the direction of self-serving acquisition, privacy and comfort?


The new book challenges Christians to simple living in response to God's love. The Neufelds hope the book will trigger self-reflection by its readers.

"The themes we touched in these stories are important for Christians and society to grapple with," Doreen said.

Asked what's next for the couple, she answered, "A little bit of dreaming about writing a children's book about a healthy way to look at poverty and wealth in our society."

Hugo added, "We felt very affirmed in our storytelling style at this book launch . . . affirmation to continue our storytelling ministry in schools, churches and various settings."

The Neufelds' books are available from Herald Press. For more information, visit HugoandDoreen.com. ☘



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FOCUS ON MUSIC

VIEWPOINT

The rise of rhythm

BY CHRISTINE LONGHURST

Much of the current discussion about contemporary praise and worship music tends to revolve around its obvious differences from traditional hymnody: different approaches to text, melody, harmony, accompaniment and leadership style. There's no question that the differences between the two styles are significant.

Rarely, though, does the discussion about new worship music styles acknowledge the fundamental shift that has taken place in music over the last half-century: the rise of rhythm.

Music is made up of three primary elements: melody, harmony and rhythm.

We may feel right at home in these new musical styles, or they may feel like a foreign language to us.

Some people suggest that the history of western music has seen a gradual shifting of emphasis from one of these elements to another: from the beautiful plain-song melodies of the early Middle Ages through centuries of harmonic exploration and experimentation. These days, many believe that rhythm has become the creative driving force behind most new music. Certainly since the end of World War II, almost all popular music styles have been rhythm-based: rock and roll, pop, country, techno, folk, disco, funk, swing, rap, world beat, and rhythm and blues. In all these styles, rhythm is an essential—and often defining—feature.

There is no doubt that “music with a beat” is now an integral part of the cultural milieu in which we live, and in which our children and grandchildren are growing up.

Music with a beat is now also an integral part of many worship gatherings. So much so that, over the past 30 to 40

years, the increased focus on rhythm has changed the very nature of congregational singing in many churches.

For one thing, melodies are different. Instead of the long melodic phrases of traditional hymnody, melodies in many contemporary songs are often quite fragmented, featuring short repetitive motifs.

As a result, congregational singing has become much more dependent on instrumental accompaniment—especially rhythmic accompaniment. This is one of the fundamental differences between traditional hymns and contemporary worship songs. In traditional hymnody, accompanists tend to simply reinforce

what's already present in the vocal parts. In new worship music, instrumentalists create a whole separate rhythmic and harmonic foundation to support the vocal parts. Indeed, without such a foundation the syncopated and off-beat nature of many contemporary melodies are very difficult to sing.

Is this music “congregational”? Can it be sung well by groups of people, or is it too rhythmically complex? For years, many people—myself included—have suggested that highly syncopated songs are impossible for congregations to sing well. But my experience over the past decade has proven otherwise. I have worshipped in many settings where seemingly unsingable songs have proven to be eminently singable by people for whom syncopation is second nature—people who are immersed in the highly rhythmic music of our culture.

This emphasis on rhythm is not just a passing fad. We know from personal

experience that our musical taste, once formed, usually lasts a lifetime. Tex Sample, former professor of church and society at the Saint Paul School of Theology in Kansas City, Kan., and author of *The Spectacle of Worship in a Wired World*, calls the music we grow up listening to our “soul music.” He suggests that soul music runs “as deep as muscle and bone,” and is integrally bound up in our very being.

It's clear that differences in soul music can create sharp cultural gaps in our society as well as our worshipping communities. Musical languages that resonate deeply with some may not resonate at all with others, or may feel difficult and uninviting. This is especially true when it comes to rhythm-based styles.

We may like the increased emphasis on rhythm in worship music, or we may not. We may feel right at home in these new musical styles, or they may feel like a foreign language to us. The changes in worship music style may well cause anxiety and frustration for some, and even grief over the loss of some familiar worship patterns. But we cannot ignore the fact that a significant shift has taken place. And we need to decide how to respond to that shift.

Contemporary hymnist Brian Wren once observed that, for great numbers of people in our culture, music with a beat is so deeply embedded in their consciousness that it constitutes “the only cultural format in which they are likely to hear, see and experience the good news of Jesus Christ.”

If this is true, then adding some rhythm-based songs to our worship might well be seen as both an opportunity and an obligation. ☞



Christine Longhurst is a sessional instructor at Canadian Mennonite University, Winnipeg, and leads workshops on worship and music. She can be reached at clonghurst@faithmatters.ca.

FOCUS ON MUSIC

A morality play set to music

Corlis composes 'Francesca's Folly' for Michaelmas

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

Michaelmas—the feast of St. Michael the Archangel—is celebrated yearly on Sept. 29.

Just two days before the feast, Chestnut Hall Camerata produced “A Numinous Feast for All Angels” at First United Church in Waterloo. The sanctuary is overshadowed by huge stained glass figures, with the risen Christ in the centre flanked by two archangels.

Readings and songs about angels from across the ages and religions, as well as popular songs by Sarah McLachlan (“Angel”) and Bruce Cockburn (“Waiting for a Miracle”) filled both ends of the three-hour concert and visual experience.

At the centre of the concert was a new work, “Francesca’s Folly,” with libretto/words by Tara Kathleen Murphy and music by Timothy Corlis; the piece was conducted by Leonard Enns of Conrad Grebel University College. Corlis used rhythms and instrumentation that evoked the medieval era—especially the haunting Norwegian *nyckelharpa* played by Katherine Hill, who also sang the soprano role of Francesca.

In this medieval morality play, Francesca is tempted by Lucifer, the fallen angel; comforted by Raphael, the angel of healing; and finally, to her own surprise, taken to heaven by Michael, angel of the dead (played by Brandon Leis of Kitchener, Ont.). At one point, God is heard voiced by all three angels in harmony. Francesca, whose sin was to love someone other than God too much, in the end had that love accepted by God. ❧



Tara Murphy and Timothy Corlis stand before the risen Christ stained glass at First United Church, Waterloo, Ont., after the performance of their work, 'Francesca's Folly.'

Music brief

Opera star to benefit Manitoba Mennonite schools

World renowned operatic bass Phil Ens returns to his Manitoba roots to perform in a series of gala concerts in conjunction with the fundraising efforts of Mennonite Collegiate Institute (MCI) in



Ens

Gretna and Westgate Mennonite Collegiate in Winnipeg. The concerts will see Ens take the stage with both schools' choirs and will also feature Victor Engbrecht, an MCI grad and tenor. As an MCI grad of 1980, Ens recognizes the important role that music can play in Christian education. “Music played a very important role in my MCI experience. Singing with the chamber choir surrounded by strong, beautiful singers was an honour and highlight for me,” he says. As Ens prepares to take the stage with more than 80 choir students, he identifies the importance of instilling a love of music in young people. “I encourage everyone to reconsider just how important a role music can play in the lives of our youth,” he says. The gala series includes a Feb. 5 concert at Westminster United Church, Winnipeg, at 8 p.m., as well as a 3 p.m. concert at Buhler Hall in Gretna on Feb. 7.

—MCI Release



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FOCUS ON MUSIC

MUSIC REVIEW

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Moglee. Self-produced, 2009. Available at cdbaby.com/cd/Moglee.

REVIEWED BY DAVE ROGALSKY

Daniel Kruger, Moglee vocalist and guitarist, is studying music and political science at the University of Guelph. Kruger and three fellow Rockway Mennonite Collegiate graduates—Eli Winterfeld (drums), Mark Willms (bass) and Matt Burkhart (guitar)—made up the Mennonite reggae band Moglee, whose debut CD *Recess* is filled with themes that, while set in high school and university, translate to the work world as well.

Both the CD and the band's name—Moglee, an alternative spelling of a Rudyard Kipling *Jungle Book* character—refer to the need for play and enjoyment in life.

The tracks “Lay Down” and “Date Book” both call on friends to get out of the pattern of overwork and focus on results, instead of on relationships. Sally, the subject of “Lay Down,” is invited to “lay down and come outside and run,” instead of doing more work. Other themes include the environment (“Plan B”), and pacifism (“The Penny Song” and “Pacifist March”). The music is infectious and toe-tapping, showing a maturity beyond many high school or university bands, while remaining playful.

Kruger's fields of study fit the political music world of reggae perfectly. The rhythmic music, born in the Caribbean and



popularized by the likes of the late Bob Marley, is a potent mix of politics, religion and beat.

Willms and Burkhart recently quit the band, leaving Winterfeld and Kruger—who attend Waterloo North Mennonite Church, Waterloo, Ont., and St. Jacobs Mennonite, respectively—to look for a new bassist and lead guitarist. They plan to continue live concerts and look to record more music. ❧

Dave Rogalsky is the Eastern Canada correspondent for Canadian Mennonite.

/// Music releases

Christmas with Family and Friends

Louella Klassen Friesen

Louella Klassen Friesen has produced a Christmas CD of 21 songs in partnership with Mennonite Central Committee (MCC) Saskatchewan. The CD includes well-loved Christmas classical repertoire, such as “I Know My Redeemer Liveth” from Handel’s *Messiah* and Gounod’s “Ave Maria.” Arrangements of such favourite carols as “Away in a Manger” and “Silent Night,” and songs like “The Huron Carol” and “Have Yourself a Merry Little Christmas” from the folk and jazz tradition, are also included, along with new material—“Aurora Borealis” and “O Tannen Baum”—written and arranged by pianist Audrey Falk Janzen of Rosthern, Sask. Klassen Friesen’s new CD includes a number of different ensembles, all of which have donated their time and voices to this project. Benefitting from the proceeds of the sale of the CDs is MCC’s Food for All program, which is close to Klassen Friesen’s heart, having lived on a farm for most of her life. “We cannot appreciate enough the fact that we can have access to healthy food on a daily basis,” she says. For more information, or to purchase a CD, call the MCC Saskatchewan office at 306-665-2555.

—MCC Saskatchewan Release

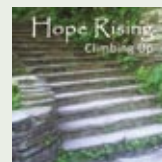


Climbing Up

Hope Rising

While many musicians affect a tough, streetwise familiarity with jail and crime, and use notoriety to promote themselves, Hamilton Mennonite Church musician Rick Pauw turns the concept upside down. His Hope Rising group performs and records to raise money for the restorative justice programs of Mennonite Central Committee (MCC) Ontario. Pauw himself works with ex-prisoners for MCC Ontario in Circles of Support and Accountability, helping to create a safer community. Pauw is a classically trained guitarist/songwriter and the core musician of Hope Rising, which includes area musicians from all walks of life—from refugee to retiree. The group has been performing for about seven years and *Climbing Up* is its third CD of music. All the musicians volunteer their time. They raised funds to record the CD so that the sales can be directed to the work of MCC Ontario. The group enjoys creating music and presents a powerful message of how Christ modelled restorative justice and mercy by bestowing grace to victims, offenders and those suffering loss. To order the CD, or for more information about booking Hope Rising, e-mail Pauw at rickp@mennonitecc.on.ca.

—Hamilton Mennonite Church Release



FOCUS ON MUSIC

Music Release

The Spirit Sings
Conrad Grebel Chapel Choir

The Conrad Grebel Chapel Choir, under the direction of Leonard Enns, celebrated the release of its sixth CD, *The Spirit Sings*, recently. The music in this collection reflects the natural flow of worship: entering the presence God with praise and adoration, supplication and the thirst for the divine, and finally a response in the form of rejoicing, prayer and benediction. Students from all programs at the University of Waterloo sing in the Chapel Choir, participating in worship services at the college, visiting area churches, and giving public concerts. To hear samples from *The Spirit Sings*, or to order a copy, visit grebel.uwaterloo.ca/chapelchoir.

—Conrad Grebel Release



Christmas with Family & Friends
winter songs and carols

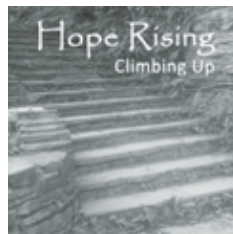
Featuring: Louella Klassen Friesen & Audrey Falk Janzen
And AYUVE, Rachelle, Justin, & Coby Friesen, Matthew Pauls, Pauline Roth and Caroline Klassen

CD Includes: a selection of well loved Christmas Classical and Carol favorites, songs from the folk and jazz tradition, as well as new materials.

All proceeds go to the Mennonite Central Committee "Food for All" project.

Cost \$20.00

CD's available through:
MCC Saskatchewan
600-45th Street W, Saskatoon, SK
(306) 665-2555 sk.mcc.org



YouTube:
HopeRisingHamilton
Email:
rickp@mennonitecc.on.ca

Songwriter Rick Pauw and the musicians of Hope Rising have just released their third CD *Climbing Up*. Let the message of hope speak through mixed voices accompanied by guitar and instruments. Proceeds to benefit the restorative justice work of MCC Ontario. To order within Canada, send \$21.50 to:

Hope Rising
c/o MCC Ontario
50 Kent Avenue
Kitchener ON N2G 3R1



The DaCapo Chamber Choir presents...

NEWWORKS
A Canadian choral composition competition

We are seeking new and engaging a capella works that will challenge the choir and our audiences musically and emotionally.

Prize: \$1,500 and a performance of your piece by the DaCapo Chamber Choir under director Leonard Enns in the 2010/2011 season

Deadline: February 15, 2010

For details and to download an entry form, visit www.dacapochoir.ca/newworks



DaCapo
Chamber Choir

DaCapo Chamber Choir's second recording, **ShadowLand**
~ directed by Leonard Enns

Release date: November 14th, 2009



featuring:

When David Heard by Eric Whitacre
Nocturne by Leonard Enns
Moonset by Jeff Enns

...and more!

"intense"

"adventurous and open-eared"

"mesmerizing and electric"



Available to order at www.dacapochoir.ca

FOCUS ON MUSIC

/// Music Calendar

British Columbia

Dec. 5, 6: Advent Vespers with Abendmusik Choir; Emmanuel Free Reformed Church, Abbotsford, 8 p.m. (5); Knox United Church, Vancouver, 8 p.m. (6). Donations to Menno Simons Centre.

Saskatchewan

Jan. 15-16, 2010: Prairie Winds worship and music retreat, "Encountering the unsung Jesus" at Shekinah Retreat Centre with Marlene Kropf and Ken Nafziger. Contact www.shekinahretreatcentre.org for information.

Manitoba

Nov. 28-29: "What child is this?" Faith and Life Advent concerts; Bethel Mennonite Church, Winnipeg, 7 p.m. (28); Altona Bergthaler Mennonite Church, 3 p.m. (29).

Nov. 29: Winnipeg First Mennonite Church Choir and Westgate Mennonite Collegiate Choir present Vivaldi's *Magnificat* and *Gloria*; First Mennonite Church; 7 p.m.

Dec. 4, 5: Mennonite Festival Chorus performs Haydn's *Creation* with the Winnipeg Symphony Orchestra at the Winnipeg Concert Hall. Call Ray Dalke at 204-3950 for tickets and discount information.

Dec. 7: Westgate Mennonite Collegiate Christmas concert, at Westminster United Church, Winnipeg, 7 p.m.

Dec. 17, 18: Mennonite Collegiate Institute Christmas concert, (17) 7:30 p.m.; (18) 1:30 p.m.

Ontario

Nov. 27: Benjamin Eby Lecture, Conrad Grebel chapel; 7:30 p.m. Keynote speaker: Laura Gray. Topic: "The idea of 'North': Sibelius, Gould and imaginary landscapes."

Dec. 5: Grand Philharmonic Choir presents Handel's Messiah; Centre in the Square, Kitchener; 7:30 p.m.

Dec. 5, 6: Pax Christi Chorale presents "Christmas Splendour" at Grace Church-on-the-Hill, Toronto, 7:30 p.m. (5), 3 p.m. (6).

Dec. 6: Steve Bell performs with the Kitchener-Waterloo Symphony Orchestra, Centre in the Square, 6 p.m. Featuring music from Bell's *Symphony Sessions* CD and new arrangements of songs for Advent and Christmas.

Dec. 12: Pax Christi Chorale and the Gallery Choir of the Church of Saint Mary Magdalene and orchestra present "The Children's Messiah," Church of Saint Mary Magdalene, Toronto; 4 p.m.

Dec. 13: Menno Singers and the Menno Youth Singers present "Christmas: Lessons and Carols," St. Peter's Lutheran Church, Kitchener, 3 p.m. Event includes a release of Menno Singers' new CD, *Cloths*

of Heaven. For more information, visit mennosingers.com.

Jan. 16, 2010: Grand Philharmonic Choir present Elgar's *The Dream of Gerontius*; Centre in the Square, Kitchener; 7:30 p.m.

Feb. 7: Menno Singers presents a gospel hymn sing, Elmira Mennonite Church.

March 6, 2010: Menno Singers present Rachmaninoff's "Vespers," St. Matthew's Lutheran Church, Kitchener, 8 p.m. For more information, visit mennosingers.com.

March 20, 2010: Grand Philharmonic Choir presents "A Springtime Choral Potpourri" with the Grand Philharmonic Chamber Singers; St. George

Hall, Waterloo; 7:30 p.m.

March 25-26, 2010: Bechtel Lectures in Anabaptist-Mennonite Studies; Conrad Grebel Great Hall; 7:30 p.m. each evening. Keynote speaker: James Harder, Bluffton College, Ohio, president. Topic: "Mennonites and development: The impact of the current economic crisis on our communities, countries and churches."

April 2, 2010: Grand Philharmonic Choir presents Bach's *Mass in B Minor*; Centre in the Square, Kitchener; 7:30 p.m.

April 18: Menno Singers presents an a cappella hymn sing at Mannheim Mennonite Church, Petersburg.

Westgate Mennonite Collegiate and Mennonite Collegiate Institute

Gala Concert 2010

Friday, February 5, 2010
8 p.m. at Westminster United Church, Winnipeg

Sunday, February 7, 2010
3 p.m. at Buhler Hall, Grætna

Featuring **Phillip Ens**
world-renowned operatic bass

With special guests
Victor Engbrecht
Mennonite Collegiate Institute Chamber Choir
Westgate Mennonite Collegiate Concert Choir

For more information please contact:
MCI – 1-877-624-2583 / www.mciblues.net
Westgate – 204-775-7111 / www.westgatemennonite.ca

Drei weisse Birken by Alexus

Calendar

British Columbia

Until Jan. 3, 2010: "A Common Thread: Textiles from Sto:lo First Nation, South Asian and Mennonite Communities" exhibition at the Reach Gallery, Abbotsford.

Saskatchewan

Feb. 12-13, 2010: MDS all unit meeting and gathering. Focus is on MDS's 60th anniversary through stories and worship. Visit mds.mennonite.net to register after Nov. 15, or call 1-866-261-1274. Daytime meetings at Warman Berghthaler Mennonite Church; banquet and program at Valley Christian Academy, Osler (12).

Manitoba

Dec. 3-5: Westgate Mennonite Collegiate senior high drama.

Dec. 13: Join MCC Manitoba at Sam's Place, 159 Henderson Hwy, Winnipeg, for presentation and discussion "Christmas around the World."

Jan. 15-17, 2010: MMYO senior youth retreat at Camp Koinonia.

Until Jan. 16, 2010: "Congregational

Fantasies" art exhibit by Ruth Maendel is on display at the Mennonite Heritage Gallery, Winnipeg.

Jan. 22-24, 2010: MMYO junior youth retreat at Camp Moose Lake.

Ontario

Nov. 21: Fairview Mennonite Home, Cambridge, annual handicraft sale, 9 a.m. to 2 p.m. Featuring holiday items, woodworking, plants, Santa's Sweet Shop, stocking stuffers, baking, preserves, used books and more. For more information, call 519-653-5719.

Nov. 24: Hidden Acres Mennonite Camp annual meeting, at the camp, 7:30 p.m. For more information, call 519-625-8602.

Nov. 27: Benjamin Eby Lecture, Conrad Grebel chapel; 7:30 p.m. Keynote speaker: Laura Gray. Topic: "The idea of 'North': Sibelius, Gould and imaginary landscapes."

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.

Employment Opportunities



Rosthern Junior College invites applications for:

RESIDENCE STAFF - full-time position for residence staff in boys' dormitory beginning Jan. 3, 2010. (For complete job description, please visit www.rjc.sk.ca)

Qualified applicants should forward resumes to:

c/o Principal
Rosthern Junior College
Box 5020
Rosthern, SK S0K 3R0

Fax: 306-232-5250 E-mail: administration@rjc.sk.ca
Website: www.rjc.sk.ca

Closing Date: December 7, 2009.



MCC BRITISH COLUMBIA HAS THE FOLLOWING OPENINGS:

MATERIAL RESOURCES COORDINATOR, Abbotsford, B.C. The Material Resources Coordinator manages and handles material resources at our warehouse, relates to our constituency and provides volunteer education. This is a full-time salaried position with benefits, requiring some evenings and Saturdays.

THRIFT SHOP MANAGER, Vancouver, B.C. The Thrift Shop Manager keeps the shop running smoothly, assists customers, trains volunteers and engages the local constituency. This is a full-time salaried position with benefits, requiring some evenings and Saturdays.

For a complete job posting, please visit: mcc.org/bc/serve or contact Marie Reimer at 604-850-6639 or toll free at 1-888-622-6337, or e-mail hrdirector@mccbc.com.

Classifieds

Special Offers

Jesus Matters is a great book for Sunday school classes and small groups! Order five or more from Mennonite Publishing Network and get 20% off. Go to www.mpn.net/offer.

Cook Local, Eat Fresh, Live Simply in Season. Check out the new expanded edition of this best-selling book from Mennonite Publishing Network at www.mpn.net/offer.

Announcement

Parent Support Group: Announcing a bimonthly support group for Mennonite parents of gay, lesbian, bisexual and transgendered (GLBT) persons in Southwestern Ontario. We provide confidential support, fellowship, resources and opportunities for dialogue in the Spirit of Christ. For more information please contact the following: rvfast@rogers.com, pmsnyderangel@rogers.com, or Roy and Mary Gascho, 519-742-1850.

For Rent

Saskatoon Condo for rent, clean and bright at Sierras of Erindale. Available Jan-Mar 2010, great location, underground parking, \$1150/month - phone (306) 955-7230.

Winnipeg House Suite Rental in Wolesley available 01/01/2010, close to bus routes, some shared spaces with family in rest of house. Call Monica or Colin Bock at 779-3753.

Reunion

PATKAU*PAETKAU
PETKAU***PAETHKEAU
Attention All Descendants of Jacob Paethkau, born 1714.** A reunion of the seven branches from Jacob Paethkau is being planned for Aug. 13-15, 2010, in Rosthern, Sask. For more information: ark@xplornet.com or Alice Krahn, Comp 161, RR #2, Site 203, Saskatoon, SK S7K 3J5.

FOOD SERVICE MANAGER

A ministry of Mennonite Church British Columbia, located near Hope, B.C., **Camp Squeah** is welcoming applications for the position of full-time **Food Service Manager**.

The Food Service Manager, a mature Christian, will be an experienced FoodSafe team leader dedicated to the mission, vision, strategic outcomes and values of Camp Squeah. A self-starter, motivated, organized and capable of creating a positive sense of belonging and contribution to the Squeah kitchen team, the Food Service Manager must be guest-group focused and an excellent role model to all. Responsibilities include, but are not limited to, the management of Camp Squeah's food service program in accordance with FOODSAFE policies and procedures, providing leadership, support and guidance to ensure that food quality standards, inventory levels, food safety guidelines and customer service expectations are met. For more information, including a detailed job description, visit www.squeah.com.

Please submit application/resume stating qualifications, experience and statement of faith, to: Rob Tiessen, Camp Squeah, #4-27915 TransCanada Hwy, Hope, BC VOX 1L0, or e-mail: rob@squeah.com.

Processing of applications begins immediately.

Church Snapshots

PHOTO COURTESY OF RUDY THIESSEN



It was a day of celebration at Vineland United Mennonite Church, Ont., on Sept. 13, when Pastor Ross Penner, kneeling, was ordained by Renee Sauder, second from right, on behalf of Mennonite Church Eastern Canada. Penner and his wife Dawn were also received into membership at Vineland by church board chair Rudy Thiessen that day. Penner recently served at West Hills Mennonite Fellowship, New Hamburg, Ont., and Glencairn Mennonite Brethren Church, Kitchener, Ont.

PHOTO BY KARIN FEHDERAU



As part of a recent retreat, First Mennonite Church, Saskatoon, Sask., visited Stoney Knoll during a Mennonite Central Committee (MCC)-themed weekend. Leonard Doell, right, a staff person of the MCC Aboriginal Neighbours Program, told the story about the area surrounding Stoney Knoll that was originally given to the Young Chippewyan First Nation as part of a treaty, and which was later taken away by the Canadian government and given to Mennonite and Lutheran settlers who needed more farmland. As part of the first nation's ongoing struggle to get compensation for that land, a genealogist has been hired to track down the descendents of the original tribal members. Recent developments include a documentary being produced with the help of MCC, that tells the story of the Young Chippewyan tribe. Erwin Patkau, left, holds the 2006 memo of understanding in which Chippewyan band members promised to respect the current owners' right to the land, while the Mennonites and Lutherans promised to support efforts to have the government compensate the Chippewyans for the loss of their land.