

CANADIAN MENNONITE

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Calgary round-up



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EDITORIAL

That new class of seniors

DICK BENNER
EDITOR/PUBLISHER

“One of the many things no one tells you about aging is that it is such a nice change from being young. Being young is beautiful, but being old is comfortable,” was one of the more endearing lines coming out of Assembly 2010 in Calgary, Alta.

There were many good lines coming out of this year’s annual gathering of Mennonite Church Canada delegates, but this one from the ever-gregarious Elsie Rempel in her profile of the “new seniors” topped them all. Insisting on a new “class” of seniors, which includes baby boomers born since World War II, she worked hard at convincing her audience how unfair it is to categorically throw all those over 50 into one big refuse bin of church and society.

“These people [herself included, of course] have lots of life and vitality in them,” she posited, “and shouldn’t be written off just yet as confined to the front porch rocking chair.” They are, in fact, technologically fluent, geographically mobile, theologically informed and “called to accept the challenges of working with God toward intergenerational harmony in our families, church and society.”

She borrowed an image from Robert J. Suderman’s book *God’s People Now!* describing the baby boomer bulge like a pig in a python: “Because of the abnormal size of the pig, it will be possible to

trace its progress as it moves through the long, digestive process of the snake.” Suderman has noted that upwards of 50 percent of MC Canada’s congregations have a senior demographic bulge, a trend that will only increase as Canada’s aging population is projected to grow to 25 percent of the population during the next 20 years.

Since many of these are currently of the “sandwich generation”—caring simultaneously for aging parents and for young adults still at home—they are uniquely qualified to relate to the church’s children and grandchildren with the same patience they show their own grandchildren. And to their own elders. You might say they are on Facebook and in touch with the hospice in the same 24-hour cycle!

To top it off, she claimed that these people are more financially comfortable, having opportunity to plan for retirement and invest profitably towards that goal.

The beauty of the lively assembly session was its juxtaposition with Dave Bergen’s profiling of today’s young adults, those 18- to 30-year-olds often referred to as the millennial generation or Gen Y, or even the “thumb generation” because of how much they use their thumbs to text and communicate.

Not at all like their baby boomer parents, they are the next demographic

bulge to which the North American church should pay attention, as they now outnumber the boomers for the first time and are the “most culturally diverse population ever.”

More like their grandparents than their parents, Bergen said they are “distinctly their own group, are more ‘spiritual’ than ‘religious,’ are consummate communicators and tech-savvy, are likely to quit a high-paying job for a lower-paying one with more ‘meaning,’ are innovators [creative, energetic collaborators] with a ‘can-do’ attitude, and require a lot of reassurance since they’ve grown up feeling special [their parents have told them so].”

The hope is that these two distinct groups—the new seniors and Gen Y—will perceive how much more unites them than divides them, closing the gap between young and old in any given setting. Hopefully, too, it can stop the handwringing about a worrisome exodus of our young adults from the Mennonite faith.

Meet your board member

Doreen Martens of Oakville, Ont., is the newest member of *Canadian Mennonite’s* 12-member board, representing MC Canada. Team

editor for urban affairs for the *Toronto Star*, she is a member of Toronto United Mennonite Church, having served on its worship and missions and service committees, and as editor of its monthly newsletter. Married to Jeff Taylor, they are the parents of two adult children. She can be reached via e-mail at dmartens@pathcom.com or by phone at 905-829.9640.



ABOUT THE COVER:

Quilt artist Bev Patkau, a member of Foothills Mennonite Church, Calgary, Alta., is pictured with a quilt she made of her late father that was part of the Art for Peace exhibit at this year’s Mennonite Church Canada assembly. Assembly coverage begins on page 4.

PHOTO: DEBORAH FROESE, MENNONITE CHURCH CANADA

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Phone: 519-884-3810 Toll-free: 1-800-378-2524 Fax: 519-884-3331

Web site: canadianmennonite.org

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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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Barb Draper, Editorial Assistant, edassist@canadianmennonite.org

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Lisa Jacky, Circulation/Finance, office@canadianmennonite.org

Advertising: **Lisa Metzger**, advert@canadianmennonite.org, toll-free voice mail: 1-800-378-2524 ext. 224

Correspondents:

Rachel Bergen, National Correspondent, ca@canadianmennonite.org, 204-885-

2565 ext. 259; **Amy Dueckman**, B.C. Correspondent, bc@canadianmennonite.org,

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We're being watched: **DAVID DRIEDGER**

RECLAIMING JESUS™

Bible Q & A

BY DEBORAH FROESE

Mennonite Church Canada

*'The deepest expression of gratitude is to dedicate your life, your passion, your gratitude and your gifts to building communities like this.'
(Robert J. Suderman, outgoing Mennonite Church Canada general secretary)*

After leading three study sessions on Colossians 3:15-17, the Bible theme text for Assembly 2010—Reclaiming Jesus: Gladly Wear the Name—retiring general secretary Robert J. Suderman found himself on the “hot seat.” He faced questions from three eager assembly “students” in a session facilitated by David Beltzer, instructor of communications and media at Canadian Mennonite University (CMU), Winnipeg, Man.

First up was Krista Loewen, a peace and conflict transformation studies student at CMU. She was intrigued by Suderman’s reference to the Roman Empire’s “colonization of imaginations” through Pax Romana (“peace obtained by the sword”). Suderman had noted that Christians need to colonize imaginations, too, but with gratitude reflective of biblical peace.

“How can we have a deeper sense of gratitude?” Loewen wondered.

“The deepest expression of gratitude is to dedicate your life, your passion, your gratitude and your gifts to building communities like this,” Suderman responded. He then challenged Loewen to take that message back with her to CMU.

Next at the microphone was Jim Loepp Thiessen, pastor of The Gathering Church in Kitchener, Ont. He described his congregation as “all over the theological grid in their perspectives on peace.” He then referred to Suderman’s comments about the World Religions Summit in Winnipeg in June, where keynote speaker Romeo Dallaire asserted that, because the United Nations chose not to intervene militarily in Rwanda in 1994, genocide took place.

Dallaire’s comment prompted Loepp Thiessen’s question: “What is a practical pacifist Christian response to Rwanda?”

“Close the door before the horses get out of the barn,” Suderman

replied. “Most of the world’s response is to try and catch the horses after they’re out.” He relayed a comment former Cuban president Fidel Castro had once made to him: “If the church in Cuba would have been the church in 1959, the way the church was the church in 1980 in Nicaragua, there never would have been the Cuban Revolution.” In other words, build the church, Suderman said.

But what if the horses are already out of the barn? pressed Loepp Thiessen.

Suderman suggested that the church can still influence outcomes in regions of conflict through peaceful actions, such as advocating and exercising influence in political houses of leadership.

“I think you’ve hit the nail on the head,” Marco Funk, pastor of Gretna Bergthaler Mennonite Church, Man., said in regard to Suderman’s Bible study. “I like the language of letting the Word of Christ ‘dwell.’ I like the language of imperatives and non-negotiables. . . . I love that language, . . . but our context in southern Manitoba is one of landedness. We’re affluent; we love our stuff. We struggle with holistic allegiance. We really want to follow God.”

He invited Suderman to draw from his experiences travelling across Canada to visit Mennonite congregations. “What are we doing to deepen our allegiance? What are we doing to resist the [Roman] empire?”

Suderman replied, “Recently a pastor told us that he gets up in the morning energized and refreshed by the vision for the church in Ephesians and Colossians, and he’s ready to go for the day. He goes to bed realizing that he spent the day in Corinth working with people where [the church] isn’t yet working.” His advice: “Get up in the morning with Ephesus; go to bed at night with Corinth, and be grateful.” ☞

With files from Donita Wiebe-Neufeld, Alberta correspondent for Canadian Mennonite.



Jack Suderman, retiring Mennonite Church Canada general secretary, addresses this year’s annual delegate assembly in Calgary, Alta.

RECLAIMING JESUS: GLADLY WEAR THE NAME

Potentially dangerous travel experience leads to healthy church partnership

BY RACHEL BERGEN
National Correspondent

MENNONITE CHURCH CANADA PHOTO

When Mennonite Church Canada Witness workers Dann and Joji Pantoja spoke at the Mennonite Church Canada assembly in 2007 about the peace and reconciliation work they were doing in the Philippines, who would have guessed that it would have sparked a burgeoning relationship between the couple and Leamington United Mennonite Church, Ont., a relationship that would ultimately send church member Lois Konrad to the southeast Asian nation on a potentially dangerous learning tour.

Leamington United Mennonite “felt the peace and reconciliation work [the Pantojas] are doing in the Philippines fit with what [they] wanted to do,” Konrad said at this year’s MC Canada assembly during a workshop called “Congregations go global.”

She said that going on the learning tour earlier this year helped her and her congregation “learn to appreciate the broader church.” The experience of actively participating in the congregational partnership with the Pantojas gave her “a new perspective on life in general,” she said.

The risk that Konrad faced in the Philippines fortified the relationship



Dann and Joji Pantoja, Mennonite Church Canada Witness workers to the Philippines, hold up a quilt for their Coffee for Peace café in Davao, made by Norm Dyck.

between the church and the Pantojas. “When I told my neighbour I was going to

the Philippines, she told me that she would pray for me diligently,” Konrad said. “When I told my daughter-in-law, who is Filipino, she said, ‘You shouldn’t go there; it’s too dangerous.’”

“It was a life-changing experience, going [on the learning tour],” Konrad said. “When we became partners with the Philippines ministry [in early 2009], I thought, ‘If there’s ever a learning tour I want to go on, that’s the one!’”

Leamington United Mennonite has had three partnerships with MC Canada Witness workers in the past, one of which was with a worker in Korea. Konrad also took a learning tour there in order to better understand the situation and ministry her church was connected to.

Konrad believes that, on the whole, the North American church feels as though it knows everything, but that, in reality, “we

/// Briefly noted

Assemblies will continue to be annual events

At the 2005 assembly in Charlotte, N.C., it was decided that in 2010 the question of the frequency of Mennonite Church Canada assemblies would be addressed. The Support Services Council recommended that “MC Canada continue with assembly meetings on an annual basis” and that the decision “be reviewed every five years.” An amendment brought forward by MC Saskatchewan’s moderator, Renate Klassen, recommended that in alternate years the assembly meetings “focus on study, worship and intergenerational activities.” Klassen suggested that this might inspire more creativity, allow better connections with youths, and hopefully encourage new people to attend. Delegates were assured that there would still be a business component to these assemblies. Ernie Epp from Saskatoon, Sask., said, “I have a feeling that if we go this way we might end up with a stronger church.” Both the amendment and the original recommendation were carried by wide margins.

—BY DONITA WIEBE-NEUFELD

will learn as much, if not more, than what we can teach” through congregational partnerships. Not only will North American congregations glean a great deal from their international partnerships, Norm Dyck, the director of congregational partnerships at MC Canada, believes they facilitate the denomination’s program priorities of “forming a people of God, becoming a global church, and growing leaders for the church.”

The three other panelists that spoke at “Congregations go global” were Randy Klaassen from Bethany Mennonite Church,

Virgil, Ont., that is in a sister church relationship with Pereira Mennonite Church in Colombia; Florence Driedger from Peace Mennonite Church, Regina, Sask., who spoke about her congregation’s relationship with Pat and Rad Houmphan in Laos; and Ruby Harder from Hope Mennonite Church, North Battleford, Sask., who shared stories of Hope’s relationship with Lillian and Norm Nicolson in Burkina Faso.

There are currently 104 active congregational partnerships within MC Canada. ❧

Peace in public is breaking out all over

BY RACHEL BERGEN
National Correspondent

What started out as a small Saskatchewan church’s 2008 resolution to take acts of peace public has become a fairly widespread Canadian campaign with people all over the world getting on board.

It’s called, “Peace in the public square” and it’s breaking out all over: from billboards in Calgary on the Light Rail Transit vehicles to wearing the “Live for Peace” toques at major public events.

“Every province from Ontario to British Columbia has participated in acts of peace,” Mennonite Church Canada communications director Dan Dyck said on July 1 at the assembly in Calgary.

So far, there have been 21 significant acts of peace, with more to come. In Saskatchewan alone, there will be a transit advertisement campaign in Saskatoon by MC Saskatchewan, a “peace” road sign welcoming people to Emmaus Mennonite Church, and a print media project by Osler Mennonite Church, which put forward the resolution in the first place.

Kyleen Ellison, a young adult from Listowel, Ont., suggested that at future assemblies those in attendance should participate in an act of peace together.

The liveforpeace.org website tracks the origins of the people who visit it. According to Dyck, the top 10 countries that visit the

website include Germany, Great Britain, South Africa, Ukraine, South Korea, Pakistan and Romania.

Hot off the presses for the assembly were business-card-sized “Live for Peace” slogans that MC Canada hoped participants would leave on restaurant tables, in bus stops and at various other locations around Calgary, so that those who picked them up might visit the website and learn how they, too, can “live for peace.”

Singer-songwriter Bryan Moyer Suderman wrote a song inspired by acts of peace he found on the website and performed it at the assembly:

‘Peace—in Public!’

(Words and music by Bryan Moyer Suderman, © 2010 SmallTall Music)

I don’t know if you’ve heard—if not,
it falls to me,
To warn you of the latest threat
to our security.
There’s a group of people, once
“the quiet in the land,”
Now they’re speaking out in public,
and getting out of hand.

Refrain (after each verse)

It’s peace—in public—and it’s breaking

out all over.

You’d better watch your back,
keep looking over your shoulder.
You never can be sure, these folks
are only getting bolder.
It’s peace—in public—and it’s breaking
out all over.

Riding on the C-train, you’d think
I’d be okay;
Minding my own business,
in nobody’s way.
I validate my ticket, and headed
for the back
And then I saw a little sign
that stopped me in my tracks.
It said “Imagine life without war.”

Driving down the No. 1 I know what
I will see:
Towns and fields and farmers
keep me company.
But one day in November I thought
I’d call the police;
A great big sign beside the road said,
“To remember is to work for peace.”

It’s not just a sign or two posted here or
there.
It’s 1,000 Acts of Peace, in the public
square.
These crazy people think their message has
been heaven-sent.
They even want a Department of Peace in
our government!

I don’t know how it looks to you,
but it seems to me,
What we’re dealing with, my friends,
is a conspiracy.
We’d better nip this in the bud,
starting here and now,
Or else these people might just turn
our whole world upside down!

Not too long ago some leaders
gathered round.
It took a billion dollars to keep them
safe and sound.
At the same time, in Winnipeg,
other leaders gathered, too.
And now there is a ninth
Millennial Goal for me and you
That goal is . . . ❧

RECLAIMING JESUS: GLADLY WEAR THE NAME

Financial trends: Healthy or worrisome?

BY DONITA WIEBE-NEUFELD

Alberta Correspondent

RACHEL BERGEN

National Correspondent

Congregational giving is up, so why are donations to area and national church bodies falling?

The steady increase in Mennonite congregational giving is worth celebrating. “We are one of the few denominations where giving has not dropped, and is slightly ahead of cost-of-living,” MC Canada general secretary Robert J. Suderman told delegates to the national assembly in Calgary, adding, “Other denominations drool over this.”

Conversely, Andrew Reesor-McDowell, moderator of MC Canada’s general board, told the delegate body that giving to the larger church has “long been on a downward trend. We are now preparing program cuts to deal with this.”

This downward trend in giving to national and area churches is worrisome. Decreased support limits outreach ministries and creates difficulties in defending MC Canada’s charitable status. Its capacity

for international ministry in impoverished areas is reduced, and the link between the church and its ministries is diminished. The common identity that undergirds MC Canada is weakened, leading to fragmentation of the church, the leaders said.

After presenting these worries to assembly delegates, Suderman stated, “We ignore the strengthening of our church at our own peril. Our challenge is that the church will need to be strong at all levels as we enter the 21st century with a commitment to engage the world with the reconciling gospel of Jesus Christ.”

Without adequate donations, MC Canada has had to cut funding in its biggest sector—the Witness program—according to Reesor-McDowell. “The Witness program is having to make massive adjustments,” he said.

Because of this, MC Canada has not been

From \$200,000 shortfall to \$430,000 surplus

BY DICK BENNER

Editor/Publisher

Striking a much more optimistic note in reporting Mennonite Church Canada’s finances from a year ago, Randy Wiebe, controlling financial officer, pointed to \$430,811 of excess income over expenses in 2010, rather than the nearly \$200,000 shortfall in 2009.

Much better returns on investments—an average of 11.32 percent—contributed to the surplus, he told delegates at this summer’s assembly in Calgary. He also pointed to under-spending in administration and ministries, some significant bequests and the sale of a church property in Thompson, Man.

Wiebe identified the under-spending areas in the \$5.4 million budget as those in international ministries and administrative expenses in Support Services, which, for the last part of the year, was without a director and other staff.

While corporate and individual contributions of MC Canada were significantly higher, Wiebe noted with some concern that area church giving was lower than projected—down by \$138,000. “This has been a growing trend,” he said, adding that the state of affairs should be addressed by the delegates.

When asked how long the trend has been happening, Wiebe said that in 2004, for instance, total conference giving to MC Canada’s core budget totalled \$3 million, but that this year it is down to \$2.7 million.

As to causes, he said that congregations are spending more on their own budgets and seeing less of their mission as supporting denominational ministries. “Congregations are both increasing the size of their pastoral staffs and seeing more of their mission locally,” he speculated, “which is not a bad thing, but it definitely affects the mission outreach of the denomination.”

“And how do you put a value on the work [general secretary Robert J.] Suderman has done in influencing the goals of the World Religions Summit 2010 recently held in Winnipeg?” Wiebe asked rhetorically, referring to Suderman’s persuading the 80 senior world religious leaders to “stop teaching and justifying violence.” (See story on page 12.)

Delegates passed the new \$5.4 million budget without a question.

An organizational shift will see components of the current Support Services Council and Witness Council—including communications, congregational partnerships, and resource development staff groupings—brought together into a newly formed Church Engagement Council. The shift will bring synergistic staff activities closer together. An eight-member board will give oversight to the newly-formed council headed by Norm Dyck.

able to fill positions that were once held by long-term Witness workers who have returned to Canada. Reesor-McDowell likened these workers to young trees on the verge of bearing fruit. “We risk pulling up these fruit trees. . . . They can’t get nurtured and they won’t bear fruit down the road,” he said.

Reesor-McDowell also thinks that congregations often flock to the more heart-melting, short-term aid projects. While they are important, he said, “MC Canada provides a basis and structure for this. . . . It is something that we cannot do as congregations, but something that the national church can do,” he said, asking delegates, “In light of these trends, what counsel or advice do you have for the general board?”

Respondents came forward from designated table groups as well as the floor. Several speakers encouraged more public sharing of what it is that area and national churches do.

Sharon Dirks from Niagara United Mennonite Church, Niagara-on-the-Lake, Ont., said, “It is good to know that our denomination looks good to other denominations. Share that.”

Daryl Good of Breslau Mennonite Church, Ont., said, “[People] don’t see the work of the national church in their face every day. They see the needs of other countries in the news and their own needs. We need to have church pastors and other leaders providing education to members that is in their face.”

Pastor April Yamasaki of Emmanuel Mennonite Church, Abbotsford, B.C., gently issued a challenge to all present to communicate with their congregations. “We need to communicate the ministries that we are doing together. Delegates have a role in education, too.” ❧

With files from Deborah Froese of Mennonite Church Canada.

Sharing a part of being ‘friends with God’

What the children of the MC Canada assembly took away from an adult-dominated conference

STORY AND PHOTOS BY RACHEL BERGEN
National Correspondent

While their parents listened to budget statements and asset-liability ratios at this year’s Mennonite Church Canada assembly in Calgary, Alta., their children watched a skit and made up their own, created crafts and sang songs with actions—all to learn about friendship with God.

One of the ways that the children learned about friendship with God was through sharing.

According to John Olfert, director of Camp Valaqua in Alberta, this is because “a big part of being a friend is sharing.” This was illustrated through a skit done by the Kids Assembly leaders to show how, when Jesus fed 5,000 people, it was a miracle that was made possible by the sharing of a

couple of hungry people who offered their loaves and fish to Jesus.

Along with sharing with God, the participating children said that they like to share toys and books with their peers, among other things. They demonstrated this in the skits put on by their respective age groups.

“We learned about being kind and sharing,” Mackenzie Miller, a part of the pre-school group, said.

Noah Klassen, who is in Grade 4, said that he learned “how to be a good friend.”

Stephanie Jorritsma of Edmonton, Alta., who co-led the pre-school group, believes that Kids Assembly is an important part of a child’s life. “[Children] are the future

RECLAIMING
JESUSTM



Children both young and older were treated to a variety of activities during this year’s assembly in Calgary, Alta.

church,” she said. “If they aren’t here [at the assembly] now, they won’t understand [the church] later,” she said.

When it came down to it, the best part of the Kids Assembly was “playing games,” pre-schooler Jonah Dyck said, as many others of various age groups echoed his opinion. ❧



Participants take a walking tour through *Art for Peace*, a collection of artistic quilts, at Assembly 2010.

Quilting for art and prayer

BY DEBORAH FROESE
Mennonite Church Canada

For Bev Patkau, quilting is a labour of love, her fabric and thread a form of expression.

Patkau had several quilts on display at the Mennonite Church Canada assembly art exhibit, this year entitled *Art for Peace*. It's an event that she has poured a great deal of energy into by helping Ray Dirks, curator of the Mennonite Heritage Centre Gallery in Winnipeg, Man., acquire and display quilts with a "peace" theme.

The quilt Patkau created specifically for the exhibit may seem to be of simple design, but those who study the careful stitching will discover quotes about peace embedded across the background. In other quilts, Patkau uses contrasting fabrics to create a sense of light and darkness, and symbols such as the dove and the cross.

A member of Foothills Mennonite Church, Calgary, Alta., Patkau uses her artistic gifts to prepare the sanctuary for holidays and special occasions throughout the year. The ability to share her work in this way is important to her; she feels that visual art is not widely accepted as a form of worship. Mennonite churches are often

simply designed, with little visual enhancement, but she believes that art can enhance the worship experience.

"I think it nourishes the soul," she says. "I see it the same as walking through beautiful scenery outdoors, and when we go inside, why do we have to stop seeing beauty?"

She notes that churches work hard to appeal to congregants' auditory senses with music, but often offer little visual appeal. The inclusion of visual art provides another opportunity for worshippers to reflect and draw deeper into a prayerful connection with God, she believes.

Each of the quilts Patkau lovingly stitches are reminders of different episodes of her life. "I think that's what quilting is," she says. "A history of women's lives. We make quilts for the major events in women's lives—deaths, births, weddings—and we chronicle women's history that way."

Quilting as an art form has evolved from the practical craft of sewing covers for warmth. "Maybe that's why we haven't accepted it as an art form," Patkau muses. "[But]

even those traditional old quilts have beauty in them. The women who made them had very little in the way of material belongings, yet they managed to create beauty in their quilts."

Patkau made her first quilt as a gift for her twin sister on her wedding day. "I was hooked," she says. "I haven't stopped quilting since. Probably about 15 years ago I started branching out and not just copying patterns, [and] getting more original. Over the last 10 years I've really started to go into artistic quilts, but I still do traditional quilts."

Although she did not begin quilting until her adult years, Patkau says she has always kept busy with her hands, from crocheting and knitting to sewing and other crafts. "The art has to happen," she says. "I have to create. It's just part of what I have to do. I'm not happy if I'm not creating." ❧



RECLAIMING JESUS: GLADLY WEAR THE NAME

'Reclaim the Name' assembly theme song

BY DEBORAH FROESE
Mennonite Church Canada

When the Worship Committee for Assembly 2010 couldn't find a song that captured the essence of the theme, "Reclaiming Jesus": Gladly Wear the Name," Chad Miller and Doug Klassen teamed up to write one, aptly titled "Reclaim the Name."

Q: What inspired you to write this piece?

Klassen: *If you look through the current music used in our churches, you don't find much under the theme of "Reclaiming Jesus." If you do find something, it is often in a "revivalist," rather than a "missional," vein. Add to that, we are making an effort to use music from Mennonite church writers at this assembly. Further, we wanted a song firmly rooted in Scripture, rather than in emotion or personal experience.*

Miller: *I really think that at least some of the music we sing should be indigenous to our local communities and congregations. I think there's way more songwriting potential and general creativity in our churches than we tap into.*

Q: What were some of the challenges/joys as you wrote?

Klassen: *As we studied the texts for each of the three evening worship services, we looked to the Scripture verses and stories that preceded each of them. If you look at the song's second verse, for example (see sidebar), you will notice references to John 2-6 in the first four lines. The text for [one of the services] is in the second half of that verse. The chorus comes from a scriptural focus on what Jesus means when he says, "whatsoever you ask in my name. . ."*

Miller: *The biggest challenge is to get started. Once we had part of the chorus done, I thought it could work. I think another challenge when writing a theme song is to not make it too preachy or too wordy. I don't know if we succeeded on that front. Doug did a great job at coming up with words that were rich and reflected the theme and that would be singable. He did the bulk of the lyric writing, then we put the music to it and changed some words that were tricky to sing.*

I think another challenge was writing a song that most people could connect with stylistically. We are a very diverse community reflecting many different music genres and preferences. And I suppose ours are reflected in this song to some degree.

Q: What do you hope people will draw from your music?

Klassen: *If we could make the chorus our heartfelt prayer, I would be deeply moved.*

Miller: *I hope that this song may be a way for people to carry their assembly experience with them as they leave, and perhaps be reminded of our joint commitment to "Reclaim the Name."*

Q: Anything else significant about this piece—or the process—that you'd like to share?

Klassen: *It is not an easy process, and, of course, we are hoping that it inspires people. We don't have a "Plan B" if it doesn't!*

Miller: *Maybe there are other cases where collaboration can happen and bring other new creative expressions in the church. I hope that Doug and I can do this*



Miller



Klassen

'Reclaim the Name'

By Doug Klassen and Chad Miller

Ancient voices proclaim your coming
Angels' songs fill up the sky
The Spirit's moving, God is with us
One whose sandals I can't untie

Yet prison bars have cast some shadows
Doubts arise and old fears concern.
"Are you the one who holds the future
or to another should we turn?"

Chorus

We will reclaim the name
We will pray through its strength
Live by its power
We are no longer the same
A people transformed,
called in this hour
We will reclaim,
we will proclaim the Name

Wine at Cana, loaves and fishes
Signs of new creation here
Healing mercies, living water
Salvation comes, God has drawn near

Yet the words are harsh,
most are offended
Should we go to? Avoid this strife?
You are bread that feeds our hunger,
You have the words of eternal life
(Chorus)

Sounds of wind and tongues of fire
Anoint for witness, word and deed
Nations gather, Spirit preaching
Hearts unite, no one in need

But systems fight, resist God moving
Would rather silence than embrace
Prayers for boldness fill God's people
Send us forward with your grace
(Chorus)

again—with others in our church community and beyond. I am very encouraged by a desire from many others to write songs from and for our Mennonite Church Canada community. %

RECLAIMING JESUS: GLADLY WEAR THE NAME

Suderman influences World Religions Summit goal

BY DICK BENNER
Editor/Publisher

In a last-minute appeal to “stop teaching and justifying violence in our faith communities,” Robert J. Suderman, retiring general secretary of Mennonite Church Canada, persuaded senior church leaders gathered in Winnipeg recently for the World Religions Summit 2010, to get his proposal into the language of the eight Millennium Development Goals the group is urging on the world’s political leaders.

Suderman told the story to the delegates gathered for the annual MC Canada assembly in Calgary, Alta. He said he had little hope that his suggestion would be taken seriously, but that after he made his appeal the Armenian Orthodox leader of Iran threw his arms around him and said, “Yes, that is exactly what we must do.” Before he left the podium, two Muslim leaders from Saudi Arabia repeated the same sentiments to him, “Yes, this is exactly what is needed.”

The fuller text of the “Invest in Peace” goal, as suggested by Suderman, stated: “We are aware that there are those who use religion to justify violent acts against others, and thereby offend the true spirit of their faith and the long-standing values of their faith communities. We condemn religiously motivated terrorism and extremism, and commit to stop the teaching and justification of the use of violence between and among our faith communities. Our faith traditions are steeped in the promotion of love for one another and deep respect for all humankind; peace and justice walk hand in hand. Our most inspiring teachings are stories of reconciliation and compassion. We will collaborate to create paths of peaceful and sustainable coexistence.”

Of the 80 senior leaders of aboriginal, Bahá’í, Buddhist, Christian, Hindu, Jewish, Muslim, Shinto and Sikh religious traditions and faith-based organizations from

more than 20 countries, together with 13 youth delegates, Suderman said the only

dissenting vote for his “Invest in Peace” goal was from a “Canadian evangelical.” ❧

PHOTO BY DONITA WIEBE-NEUFELD



Worshippers file by to pick up a coloured stone as a symbolic way to take a piece of Jesus’ name with them as they leave Assembly 2010 in Calgary, Alta, before returning home.

Women's luncheon provides chance to continue 'a good conversation'

STORY AND PHOTO BY DONITA WIEBE-NEUFELD
Alberta Correspondent

“A good conversation is a process where we give each other the strength to go on, to celebrate together, to be sad together, and to inspire one another,” wrote Catholic theologian and author Henri Nouwen.

“For me, this one sentence says what I value in my women’s group. It’s a value that goes beyond generations,” said Erna Neufeldt, outgoing chair of Mennonite Women Canada, in her address to the group’s annual luncheon during this year’s assembly in Calgary, Alta.

Membership in women’s groups in Mennonite Church Canada has changed dramatically over the last decade, as groups have dwindled and aged. In 2008, Women in Mission—now known as Mennonite Women Canada—initiated a task force to discern its future. Last year, a survey of MC Canada women gathered information on the demographics, involvements and needs of women who either were involved, or might become involved, in a local women’s group.

Two motions aimed at increasing the accessibility and relevancy of the organization resulted from the survey and task force reports:

- The first changed the definition of membership in MW Canada to welcome all women’s groups and individuals from Mennonite congregations, instead of limiting membership to those in provincial organizations.
- The second empowers the executive committee, in consultation with each area church, to appoint area representatives when there is no existing member organization or women’s ministry.

Both motions received unanimous support.

In closing, Neufeldt encouraged women to take the initiative in getting to know their Christian sisters. “Quite possibly there isn’t a women’s group in your congregation,” she



Approximately 50 women gathered for the fellowship lunch hosted by Mennonite Women Canada at this year’s MC Canada assembly in Calgary, Alta.

acknowledged. “If this is the case, why not start one? Our national survey shows 97 percent of respondents placed fellowship as the first reason for joining a women’s group.” ❧

MC CANADA PHOTO



The Canada Day barbecue—complete with ice cream for dessert—was a big hit at Menno Simons Christian School after a full day of ‘assembly.’

RECLAIMING JESUS: GLADLY WEAR THE NAME

Frustrated in doing good?

By DAN DYCK

Mennonite Church Canada

Canada's tax rules—and even a congregation's own bylaws and constitution—can create obstacles for charitable organizations that want to do good, but experience frustration in trying to work by the book. The Canadian Revenue Agency (CRA) states that a Canadian registered charity, regardless of the source of the income, must use these funds for charitable purposes only.

Randy Wiebe, chief financial officer for Mennonite Church Canada, told a workshop at this year's assembly, "A registered charity cannot decide to raise funds and

side-step their books, and not report on certain funds in their annual T-3010 information return. Therefore, if members of your church are passionate about supporting a cause that is beyond Canadian borders—and you do not have the appropriate agreements, controls and reporting mechanisms in place—individuals or group of individuals can only support the cause privately, and not through, or with, the participation of the church, and without receiving a tax deductible donation receipt."

Registered charitable organizations must be able to prove to the CRA "end-use control" of money donated to another organization outside of Canada, and show that the funds the recipient agency received were actually used for whatever purpose the Canadian charity intended.

Approximately 15 participants asked many detailed questions about their own

congregational financial practices:

- Can I give a charitable receipt to someone who paid \$150 for an auctioned pie? (The short answer is yes, according to Wiebe.)
- Do I need to complete a T-4 slip when our congregation pays an honorarium to a speaker? (Wiebe has received contradictory answers from the CRA on this.)

Leaders emphasized the importance of filing CRA's Form T-3010 as required by Canada's tax laws, and not engaging in illegal activities—even unwittingly.

Citing examples, Norm Dyck, executive secretary of the newly created Church Engagement Council, noted that the "consequences of not filing a T-3010 can result in losing your charitable status. It is a much more rigorous process to re-register a charity than it was to obtain its charitable status for the first time."

Wiebe offered himself and his finance staff to help guide church treasurers through complex CRA processes, and point them towards resources available from the Canadian Council of Christian Charities.

"Our overall message," said Dyck, "is that we are here to help you." ❧

/// Briefly noted

Who wants to talk about sex?

Sex talk at church! Who could resist going to a workshop like this? How would your church discern the dilemma of an engaged couple asking the church about their decision to cohabit? What about a young homosexual Christian who wants to contribute to the church and be honest about who he is? Using two fictional cases, Mennonite Church Canada denominational minister Karen Martens-Zimmerly and Rockway Mennonite Church pastor Scott Brubaker-Zehr, Kitchener, Ont., gave participants a chance to "exercise their discernment muscles" and get a taste of what the process might be like applied to issues in their own congregations. While the centrality of Scripture was clear, it was also clear that solid study would need to inform the process. Many participants noted that the contexts of Scripture and contemporary situations were important to understand. Said one participant, "The Scripture gave common ground for discussion." Affirmation was expressed for this chance to "practise" discernment without having to solve issues.

—BY DONITA WIEBE-NEUFELD

RECLAIMING
JESUS™

/// For discussion

1. How involved is your congregation with Mennonite Church Canada? How do you get information about what MC Canada is doing? What would strengthen the connection between MC Canada and your congregation?
2. The congregations of MC Canada increased their total giving in the past year, but sent a smaller percentage of those donations to MC Canada. Is your congregation part of this trend? How concerned are you that congregations are spending more on local missions while international Witness programs need to be cut?
3. This year's assembly included some "home-grown" songs and a display by quilt artists. How well do Mennonites support their artists? Should local songwriters receive more encouragement and exposure?
4. Has your congregation been involved in a "peace in the public square" project? Given that the liveforpeace.org website is visited by people from around the world, what acts of peace would you like to see posted? What acts of peace could you get involved with?
5. Will you be attending the MC Canada assembly next year in Waterloo, Ontario? Why or why not?

Suderman retirement Snapshots

PHOTO BY RYAN ROTH BARTEL



A retirement dinner for outgoing Mennonite Church Canada general secretary Robert J. (Jack) Suderman was held at Ambrose University College in Calgary, Alta., June 28, just prior to the opening of Assembly 2010. With reflections and humour, friends, family and co-workers honoured the Sudermans for their deep commitment to the church. Sons Derek and Bryan, left and right, along with their mother Irene share a Spanish melody.

PHOTO BY RYAN ROTH BARTEL



Suderman, centre, appreciates a warm recollection from one of the many presenters.

PHOTO BY DEBORAH FROESE



Suderman and his wife Irene express their appreciation for the evening.

VIEWPOINTS

/// Readers write

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

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

✉ Knowing our history, warts and all

RE: "FROM TENSION to cooperation," May 31, page 4.

John Friesen's article is a timely reminder of the 150th anniversary of the founding of the Mennonite Brethren Church. It was not a time we can point to with a great deal of pride. Many *Kirchliche* leaders and others were indeed quite mean to those who split away, and the MBs, when it became their turn, responded with equal mean-spiritedness, as can be expected. The reports coming down to us were anything but objective.

It will not be possible to write an objective history of this great divide in the Russian Mennonite story, but I believe it is time to try a little harder. P.M. Friesen's voluminous work, *The Mennonite Brotherhood in Russia (1789-1910)*, is certainly a major source, provided whoever uses it has a disciplined understanding of historical method with an attempt to separate bias from what is real.

Now may not be the time to call for a great repentance, especially since so many of those responsible are now pushing up daisies. But it may be therapeutic to recite the wrongs we did to each other, in order to give our past a decent burial. Or we can talk about it openly as a dark period, in order to dispel that darkness.

We have come a long way in cooperation. Mennonite Central Committee, Mennonite Economic Development Associates and Canadian Mennonite University are just a few examples that have brought us and the next generation together. But we need to know and understand our history, warts and all.

AARON KLASSEN, WATERLOO, ONT.

✉ MB history article 'misses the mark'

RE: "FROM TENSION to cooperation," May 31, page 4.

The article reminds me of a man on the Canadian Prairies who demonstrated perfect marksmanship, hitting the bull's eye with every shot. However, admirers discovered later that he had painted the target circles on the old barn only after he had first fired the shots.

Although I appreciate the article's conclusion, with its acknowledgement of better cooperation among Mennonite groups, the article misses the mark on numerous issues. The article does not deal with real concerns and religious-cultural realities among Mennonites in 1860; instead, it leads us to believe that the issue was simply an inroad of pietism.

You owe us a better telling of the Mennonite Brethren story, because painting a bull's eye around partial and historically unfounded assertions can only mislead readers.

JACK DUECK, WATERLOO, ONT.

✉ General Conference leader regretted rift with MBs

I WANT TO commend *Canadian Mennonite* for carrying stories relating to the Mennonite Brethren sesquicentennial in your May 31 and June 28 issues.

However, given the references to several MB apologies I was surprised by the absence of any reference to the statement made by the General Conference Mennonite Church in 1960 at the time of the MB centennial. At that time, Erland Waltner, then GC president, speaking to the MB conference, said in part:

"During these days of fellowship and prayer and serious study of the Scriptures, we are reminded of our common unbroken heritage for 335 years, from 1525 to 1860. We regret, however, that circumstances and events developed so that a rupture in the brotherhood occurred a century ago.

"We of this generation do not really know the details of the events that led to separation. We are, however, sorry for all feelings, words and deeds expressed by our fathers in an unbrotherly way and in a manner contrary to the spirit of Christ. We are sorry that these events resulted in such an intense break that for a full century two parallel lines of explanation have been advanced as to the historical facts. . . .

"We recognize the need for spiritual renewal that existed within the Mennonite brotherhood in Russia a century ago. . . .

"It is our prayer that for the sake of the gospel of Jesus Christ, for the sake of our children, and on behalf of a more united Mennonite witness within the Christian brotherhood, efforts be made in the spirit of

humility to explore ways in which we could develop closer fellowship in such areas where we live and work side by side. . . .

“We thank God for the way he has used both conferences to proclaim the gospel, and for those common experiences . . . which have enriched our respective fellowships.”

BILL JANZEN, OTTAWA, ONT.

✉ Loneliness leads senior to decrease church giving

OVER THE LAST few months, *Canadian Mennonite* has reported consistent trends in decreased financial support for all of the MC Canada area churches from east to west. In addition, our Canadian conference has now joined the common refrain of shortfalls in financial support (“Financial trends and church health,” May 31, page 12).

I believe an important reason for our support going

FAMILY TIES

Love the one you're with

MELISSA MILLER

On a Friday afternoon in summer, chances are good you'll find me with a few friends outside an ice cream stand, soaking in the pleasures of summer. Probably I'll be licking a cone—something with chocolate and peanut butter if I'm lucky. The conversation will be easy: trips we're planning or returning from; books we're reading; light chatter about work, family and church.

I initiated this ritual to build community. The idea started when I heard of a friend who gathers weekly with her family—whoever can make it—at a pub for cheap drinks and wings. I dearly wish that I could par-

take in my own extended family dinners that happen one Sunday each month. I hear about them from my mother during our weekly phone calls. She and I review who was present, how the kids are growing, what food was enjoyed, and tidbits of family news. Happy as I am to know of the support my family offers each other, I am saddened not to be there myself, as half a continent separates me from them. My mom, perhaps sensing my sadness, often adds in her affectionate, warm voice, “We missed you.” A grace note.



A line from a long-ago song plays in my head: “If you can't be with the one you love, love the one you're with.” Dubious counsel from 1960s rock troubadour Stephen Stills if it's used to justify the forsaking of vows of fidelity and commitment. But if one is unable to participate in family gatherings, the advice could be beneficial. Some of us may be physically far from our families. Others come from families that are too few in numbers to offer support. And some of us come

We need a place to belong, a group that values us, a tribe to claim.

from fractured families; estrangement, ruptures, even abuse, make it impossible to gather for such steady companionship and affection.

We are social beings. One wise preacher reminds us that a “*threefold cord is not easily broken*” (Ecclesiastes 4:12). The threefold cord is a symbol of the benefits of community in our lives. We need a place to belong, a group that values us, a tribe to claim. We need other people.

In North American culture, these basic human needs are often unmet,

as our society becomes increasingly fragmented and individualistic. Work and study opportunities pull people from their original communities. Individuals and families may change homes and geographic locations a number of times in the course of their lives. Each move necessitates a re-knitting of the cords of community. One of the great gifts of the Christian church is the way it can provide a gathering place for people. For those of us unable to gather with family, we can love the ones we're with!

Back to the Friday afternoon “ice cream run,” the preacher in Ecclesiastes has a few more pithy words that might apply. After the famous poem about a time for everything (Ecclesiastes 3:1-8), he offers this advice in verses 12-13: “*There is nothing better for them [the workers who toil]*

than to be happy and enjoy themselves as long as they live. . . . It is God's gift that they should eat and drink and take pleasure.”

Happiness. Enjoyment. God's gift. Eating. Pleasure. That just about sums up a Friday afternoon ice cream cone shared in the company of good family-like friends.

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

elsewhere is that we just don't feel like loving one another in the church—as Jesus told us to do.

My wife and I moved to B.C. 10 years ago and we have no one in the church to hang out with. We have tried several churches, to no avail. I wonder if that is a common denominator in our corporate church life.

Based on my demographics—I am 70 years old—my input to church life is no longer valued in today's

youth-orientated fixation. I thus do not feel any allegiance to a “body politick” which excludes me and I find it hard to financially support any of the above conferences.

I sincerely believe that if the concern of loneliness in the church was addressed, the problems of finances would be a thing of the past.

WALTER QUIRING, ABBOTSFORD, B.C.-

GOD, MONEY AND ME

Usufruct and the church

MIKE STRATHDEE

Think much about use of fruit?

In January, Beryl Jantzi, a U.S. stewardship educator, told a gathering of pastors at Associated Mennonite Biblical Seminary, Elkhart, Ind., that they should spend some time pondering the concept of *usufruct*.

Usufruct is the legal right to use and derive profit from something that belongs to another person, so long as the property is not damaged. The concept dates back to Roman times.

The word doesn't appear in the Bible, but it has great application to a

Christian worldview. Spend some time with it and you will come to realize that there is a really rich vein to be mined. *Usufruct* comes from the Latin expression *usus et fructus*, meaning “using and enjoyment.”

We can also think of “use of fruit.” How do we use the fruits of our life for our enjoyment in ways that honour God and aren't damaging to God's property? We're called to do both—and God's property is everything we have been given.

As we accept God's lordship and

ownership of all, the conduct of our lives becomes pretty relevant to a discussion of the use of fruit.

In Leviticus, God told Moses that people working the land need to leave some of the harvest for the less fortunate: “Now when you reap the harvest of your land, you shall not reap to the very corners of your fields, nor shall you gather the gleanings of your harvest” (Leviticus 19:9).

But the media and culture of our world

But the media and culture of our world encourage us to harvest right to the edge of the field, and often beyond, unfortunately.



encourage us to harvest right to the edge of the field, and often beyond, unfortunately. We live in a country where the average person spends \$1.47 for every \$1 they earn, where a staggering proportion of the trillion-dollar debt Canadians owe was put on credit cards for things that have no lasting temporal, let alone eternal, value.

Leaving anything around the edges, let alone for anyone else's benefit, is a pretty countercultural concept. Part of me really is attracted by the arguments in Richard

Swenson's book *Margin*. Swenson stresses the need to leave space—or margin—in four areas of our lives: finances, physical energy, emotional energy and time. Part of that involves the word “no.” It's also a question of will, of being committed to under-scheduling our lives and budgets, to “[leave] room to respond to the unexpected that God sends our way,” in Swenson's words.

Swenson's book has been around for decades. The cover on the edition I bought a few years back was incredibly compelling. It pictured an expired parking meter, a sad metaphor for how our society often lives.

To live in the heart of God, to experience or grow into a life of “faithful, joyful giving” that we are called to, means that we have to do the hard work of thinking about and working at things that aren't so common: Things like not harvesting

to the edge of the field of our lives, leaving some reserves of time, energy and money so we can respond to God's call in our life; and things like margin and *usufruct*—use of fruit.

Mike Strathdee is a stewardship consultant at the Kitchener, Ont., office of Mennonite Foundation of Canada (MFC). For stewardship education and estate and charitable gift planning, contact your nearest MFC office or visit MennoFoundation.ca.

✉ Being known as 'Mennonite' is sacrilegious

RE: "MENNONITES MUST live up to their name" letter, June 28, page 10.

Jacob J. Unger has given us food for thought: Are Mennonites an ethnic group or do they have a national

origin? I agree with Unger. Menno Simons would not approve of a people named after him. Being an educated priest, it is possible that Simons was aware of Isaiah 65:15: "God will call his true servants by another name." That prophecy was fulfilled at Antioch, where believers were first called "Christians" in Acts 11:26.

Paul wrote to the Corinthians, "What then is

FROM OUR LEADERS

The church we were meant to be

ROBERT J. SUDERMAN

Farewell messages never feel adequate, with so many more challenges to identify, concerns to articulate, gratitude to express, and hopes to inspire.

But one more time, I want to encourage us all to recapture a robust vision of God's all-embracing vocation for the church. God's dream is for a world restored and reconciled to its intended purposes, and the church has a vital role to play in saving humanity from the seeds of destruction we call sin.

This message is not new. God's dream for salvation is embedded in Scripture, with the story of humans created as a functional community of social and responsible beings who will guard the integrity of creation. We see continual efforts, from Genesis to Revelation, to create a covenanted peoplehood. Created communities of 12 were modelled within Israel and by Jesus, with the task of living according to the already-present and the still-coming kingdom of God.

The early church, monastic movements, the Anabaptist vision and missional perspectives all point us to this task. At the heart of this vocation is the compelling vision that the very best gift we can offer to a suffering and sinful world is for the church to be the church—not necessarily church as it has come to

be, but church as it was meant to be. The church and all of the organizations it engenders need to address the gulf between what is real and what was intended.

This seems so obvious: Of course we want the church to be what it was intended to be! But do we really? Or have we given up on "being the church" as the primary strategy, and replaced it with other strategies whose goals seem easier to reach?

We have become adept at engaging in worthwhile efforts without including the compelling vocation assigned to the church. We can communicate passionate evangelistic messages, create compelling resources, and participate in peace and



Where do we look for evidence that conviction for the role of the church is taken seriously?

justice concerns and other good ministries, without ever connecting them with "being the church" as the foundational vocation, and without forming communities of disciples who are equipped to participate in God's dream of restoration.

Where do we look for evidence that conviction for the role of the church is taken seriously? Everything from governance structures and strategic planning, to educational processes, and the focus and passion of the ministry itself, help to identify how we view the function of the

church. Churches can be:

- **Initiators of ministry:** This is a ministry of "our" church.
- **Targets for ministry:** We are here to serve the church.
- **Channels of/Partners in ministry:** We want to work through/partner with the church.
- **Supporters of ministry:** We ask for the support of the church.
- **Inspirations for ministry:** We are a Christian organization.

But the church was designed to be the paradigm for the objectives and priorities we set: a living community of justice, peace, equality, compassion, forgiveness, community development, advocacy, inter-faith engagement, ecological witness, reconciliation, and so on. These are not simply ministries we support, initiate or inspire. Nor are they simply activities we do with, or through, the church. Nor is the church simply a vehicle for services.

Our key offering to the world is a credible, living, visible and real alternative in peacemaking, ecological healing, justice-bearing and equality. The church thus

becomes a sacramental presence: a place where the saving grace of God is proclaimed, offered and experienced. This is an awe-inspiring vocation, compelling enough to make it our very highest priority.

May it be so.

This is Robert J. Suderman's final From Our Leaders column as general secretary of Mennonite Church Canada. He retires this fall, to be replaced by Willard Metzger.

Apollos? What is Paul? Servants through whom you believed” (I Corinthians 3:5). Jesus said in Matthew 23:11, “He who is greatest among you shall be your servant.”

Menno Simons was only a humble servant who would not have wanted his name attached to a movement. It is sacrilegious to be called Mennonites because it exalts man. It is just as sacrilegious to be known as a Mennonite, as it is to be called rabbi, father or master (Matthew 23:8-10).

There are hundreds of denominational churches, but very few are named after their founder. A.B. Simpson was one of the most important Christian workers of his day, but his followers are not called Albertnites; they belong to the Christian and Missionary Alliance, which he founded. And John Smyth is generally considered the founder of the Baptist church in Holland in 1608, but there are no Johnnites.

If we were born in Canada, or obtained Canadian citizenship, and are a follower of Christ, we are Canadians who chose to become Christians—true servants of God. We must seek out the group or denomination that instructs us in the way of the Lord,

is fervent in spirit, and teaches accurately the things concerning Jesus (Acts 18:25).

If Menno Simons was living today, he would suggest we stop referring to ourselves as Mennonites and only be known as Christians with Anabaptist roots. He might also remind us that discipleship and service require total surrender and commitment to “the Way.”
WES EPP, CALGARY, ALTA.

✉ **Editor lauded for ‘consistent outstanding work’**

RE: “LESSONS FROM the Third World” and “I never thought I’d be a landowner,” June 28, pages 2 and 4.

The editor’s report and accompanying editorial on hearing the voices of, observing and respecting the inherent wisdom of leaders within a community of poor landless people in rural Honduras gives me new cause to commend and thank the editor for his consistent outstanding work in bringing us a publication that is well balanced between timely news of interest, thought-provoking and inspiring feature articles by a wide range of talented writers and insightful columnists, and for the extra effort in formulating stimulating and helpful questions about the content.

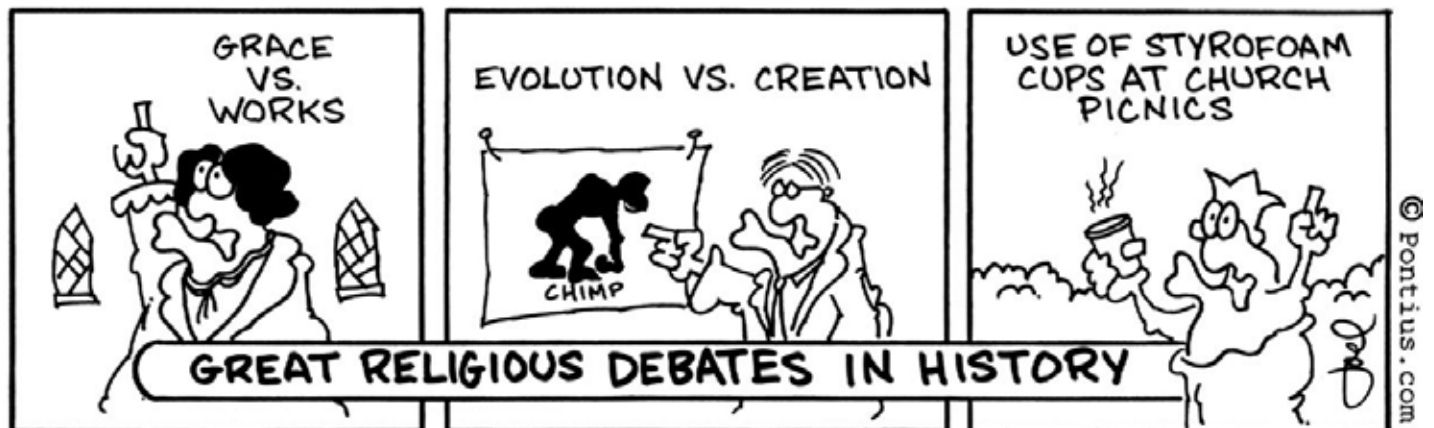
I marvel at the discerning ear Dick Benner demonstrated as he profiled the efforts of these people to build more reasonable housing and a financially sound—and, hopefully, sustainable—life for themselves and their families by relying not only on the assistance of Alberta-based Canadian Peacemakers International (CPI) and its supporters, but on their seeking for technical advice from several sources.

Personal contact and high-quality follow-up reporting like this can—if we pay close attention—help us in the affluent North to become more in touch with the harsh realities of life for the masses who struggle to

/// **Correction**

When speaking at the World Religions Summit in June in Winnipeg, Man., Mennonite Church Canada general secretary Robert J. Suderman was addressing the global religious leaders—not the G8 political leaders—when he called for a commitment to stop the teaching and justification of the use of violence. Incorrect information appeared in the “Suderman proposes a ninth Millennium Development Goal” article, July 12, page 10. *Canadian Mennonite* regrets the error.

 **Pontius’ Puddle**



survive on so few of the resources we take for granted.

The efforts and approach of Dave Hubert and CPI in this endeavour are certainly commendable and offer a worthwhile example to learn from. May God continue

to inspire and sustain the CPI personnel in this venture and the editor in his fine work with this important publication.

DAVE CRESSMAN, WATERLOO, ONT.

/// Milestones

Births/Adoptions

Baechler—Alexander David (b. June 22, 2010), to Steve and Beth Baechler, Wellesley Mennonite, Ont.

Bueckert—Logan Demitri (b. May 25, 2010), to Eddie and Veronica Bueckert, Winkler Berghthaler Mennonite, Man.

Cherry—Malaika Grace (b. July 7, 2010), to Stefan and Pascale Cherry, Village International Mennonite, Ottawa, Ont.

Fehderau—Jeremy Joel (b. June 24, 2010), to Arnie and Karin Fehderau, First Mennonite, Saskatoon, Sask.

Hovius—Daniel Robert (b. July 18, 2010), to Beth and Jake Hovius, East Zorra Mennonite, Tavistock, Ont.

Martin-Root—Ethan Joel (b. April 30, 2010), to Chris and Joelle Martin-Root, Stirling Avenue Mennonite, Kitchener, Ont.

Peters—Nathaniel Bruce (b. June 20, 2010), to Vic (Glenlea Mennonite, Man.) and Kristina Peters.

Watson—Carmen Lynn (b. June 21, 2010), to Calvin and Leanna Watson, Bergthal Mennonite, Didsbury, Alta.

Wilhelm—Brandon Paul (b. May 20, 2010), to Steve and Kimberley Wilhelm, Stirling Avenue Mennonite, Kitchener, Ont.

Baptisms

Chelsea Hyde, Mark Gingerich, Brett Kropf, Kyle Martin, Natasha Martin, Kim Rempel, Nathan Ropp, Braedon Wagler, Dylan Yantzi, Alanna Zehr, Zachary Zehr—East Zorra Mennonite, Tavistock, Ont., May 30, 2010.

Rachel Musselman—Stirling Avenue Mennonite, Kitchener, Ont., May 30, 2010.

Becky Roth—Steinmann Mennonite, Baden, Ont., July 11, 2010.

Benjamin Weber, Sofia Hostetler—Stirling Avenue Mennonite, Kitchener, Ont., June 27, 2010.

Jillian Regier—Zion Mennonite, Swift Current, Sask., June 27, 2010.

Marriages

Carter/Hart—Robert Carter and Jacqueline Hart, Wellesley Mennonite, Ont., July 3, 2010.

Leis/Regehr—Ben Leis (Nutana Park Mennonite, Saskatoon, Sask.) and Marlie Regehr (Rosthern Mennonite, Sask.), at Rosthern Mennonite, July 10, 2010.

Lougheed/Walking—Joshua Lougheed and Lynne Walking, Mennonite Fellowship, Montreal, Que., at Mountainside United, Montreal, April 24, 2010.

Otto/Rabus—Jennifer Otto and Gregory Rabus, Mennonite Fellowship, Montreal, Que., at Christ Church (Anglican), Beaufort, Que., May 22, 2010.

Regier/Thiessen—Jillian Regier and Derek Thiessen, at Zion Mennonite, Swift Current, Sask., July 10, 2010.

Deaths

Braun—Mary, 72 (d. July 11, 2010), Zion Mennonite, Swift Current, Sask.

Burkhardt—Eric, 83 (b. Oct. 29, 1926; d. June 10, 2010), Stirling Avenue Mennonite, Kitchener, Ont.

Friesen—Edwin A., 90 (b. Aug. 13, 1919; d. June 25, 2010), Tiefengrund Rosenort Mennonite, Laird, Sask., in Outlook, Sask.

Gerber—Mildred (nee Erb), 85 (b. Sept. 24, 1924; d. July 6, 2010), Maple View Mennonite, Wellesley, Ont.

Giesbrecht—Cornie, 87 (b. June 18, 1923; d. July 10, 2010), Rosthern Mennonite, Sask.

Heagle—Margaret, 87 (b. Feb. 15, 1923; d. June 24, 2010), Mount Royal Mennonite, Saskatoon, Sask., in Leamington, Ont.

Letkemann—Jake, 80 (b. Feb. 3, 1930; d. July 1, 2010), First Mennonite, Saskatoon, Sask.

Martin—Gladys (nee Koch), 94 (b. Aug. 9, 1915; d. June 20, 2010), St. Jacobs Mennonite, Ont.

McDonald—Dorothy, 81 (d. July 2, 2010), Hunta Mennonite, Ont.

Regehr—Reg Phillip, 61 (d. July 4, 2010), Tofield Mennonite, Alta.

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

News Update

Check out NEWS UPDATE, the newest feature on *Canadian Mennonite's* website: www.canadianmennonite.org. It highlights important breaking calendar events of the week across the provinces, significant personnel changes and other happenings that are of significance to you, our readers.

THIS PREACHER HAS 22 MINUTES

When it's appropriate to clap

BY ALLAN RUDY-FROESE

In that second after the sermon had ended a teenage boy behind me said, "We should clap; that was an awesome sermon." His mother whispered something like, "We don't normally clap for the sermon."

What the mother said was all too true. We don't normally clap for the preacher, but we do clap in church. There is often applause for children who play the piano, for the guest choir, and for especially good news in sharing time. But after a good sermon, we simply reach for the hymn book.

Our applause—or lack of applause—in worship services can be explained in part by culture. Each culture, be it defined by race, location or denomination, has its own understanding of what is acceptable and what is not acceptable in worship.

My Jamaican, African-American and African-Canadian friends are accustomed not only to clapping for the sermon, but also to calling out to the preacher while he or she is preaching. African-American scholar and preacher Evans E. Crawford, in his study called *The Hum: Call and Response in African American Preaching*, notes that there is a pattern or liturgy of sorts in the verbal responses to the sermon in some African-American settings.

What follows is based on the pattern that Crawford noticed after decades of preaching and teaching in African-American congregations. (P is for preacher, C is for congregation.)

P: The introduction of the sermon might be slow in cadence. The preacher will introduce the biblical text or theme and already begin to talk about a problem



or conflict in the biblical story. For instance, Jonah has been called by God and is going the wrong way. Why would he do that?

C: A comment like "Help her, Lord" means that the preacher is being prayed for. "Make it plain" means that the preacher is getting too intellectual or abstract. "Yes, sir" signifies that the preacher is being heard.

If the preacher may be going on for too long about some minor part of the story, like the kind of boat Jonah boarded, he might hear "Move on now, preacher."

P: After the introduction of the theme and the problem, generally some sin or wound is directly named by the preacher. The preacher may say that Jonah, like us, would rather sleep than listen to God's direction for our life.

C: When sins or wounds are named directly, the response might be, "Don't go there," which actually means "go there." The listener has registered that the preacher has touched something which is "too close to home," a line which is also shouted out to the preacher. A friend of mine said that in this part of the sermon she once heard, "I'm guilty, sheriff, take me to the prison."

P: When the problem has been explored, hints are now given as to what God is going to do. What does God do to rescue Jonah? The captain is on his way to wake up Jonah.

C: When God is approaching Jonah in the character of the captain to call out and wake Jonah, the congregation gets involved in the story as though it is there. Jonah might be directly addressed by congregational members: "Watch out, Jonah, here comes your God!" Comments

may also be closer to home, signifying that the congregation understands the analogy: "Come and wake us up, captain; we are sleeping here!"

P and C: The climax of the African-American sermon is often called the "celebration." Here, the preacher is often speaking in a louder, passionate, poetic and repetitive way, which calls for praise of God. It is sometimes called a "riff." The words of the preacher might be addressed as though from God to Jonah and at the same time to the listeners of the sermon. (Here the responses of the congregation are in parentheses.)

- Awake, o sleeper. I forgive you. You are my own. (Amen, hallelujah.)
- Awake, o sleeper. I have a new adventure for you. My yoke is easy and my burden is light. (Glory hallelujah.)
- Awake o sleeper. I am the anchor. I am the rock which does not move. (Thank you, Jesus. Amen.)

P: When the celebration has subsided to some degree, the preacher slows down with just a few words that close the sermon. Often a hymn is started by the preacher, and the organ and congregation join in. Our Jonah sermon might call for a hymn such as *We Have an Anchor*: "We have an anchor that keeps the soul Steadfast and sure while the billows roll, Fastened to the Rock which cannot move, Grounded firm and deep in the Saviour's love."

C: Finally, if the preacher goes on for too long after the moment of celebration, she might hear, "Bring it down," or, "It's good now." When the gospel has been preached, responded to and sung, the preacher should sit down. Often when the preacher sits down, there is generous applause and hallelujahs, not for the preacher, but for the Saviour who has once again been encountered. ☸

Allan Rudy-Froese can be reached at allanrf@rogers.com. For more on African American preaching styles, visit theafricanamericanpulpit.com.

VIEWPOINT

Major media skewed G20 protest

BY LAURA DYCK

When the major mainstream media tell stories that sensationalize events and spread fear, it becomes an act of peace to counter the dominant narrative by telling the stories that are not being told.

In the case of the G20 Summit held from June 26-27 in Toronto, Ont., the story on the streets—the story of tens of thousands of people raising their voices in harmonious calls for justice—did not make it onto the primetime news. Instead, viewers across the country tuned in to find photos of burning police cars and smashed windows, that planted the fear of dissent in people's minds and seemed to legitimize excessive security spending.

The stories from independent media, though, tell of thousands of people who took time away from their daily lives to come to Toronto to speak out against injustice in their communities, in Canada and in the world. The BP oil spill in the Gulf of Mexico was of particular concern to many people, who carried signs criticizing multinational corporations' disregard for environmental protection and their influence over public policy.

Although the vast majority of demon-

protesters, arresting and detaining hundreds of innocent people, and subjecting them to dehumanizing prison conditions.

Joshua Enns, a Conrad Grebel University College student, was taken by police as he approached a line of police officers to "pass the peace" at a June 27 prayer vigil. The officers hurled insults at him, assuming that he was a member of the Black Bloc simply because he was wearing a black T-shirt that read "Peace." Then they proceeded to search his backpack, in which they found a pocketknife that he uses to cut fruit, resulting in his arrest and his being charged with possession of a concealed weapon.

Enns was held in a police van for five hours before being transported to the detention centre where hundreds of other activists were being detained. There, he was strip-searched and locked in a crowded metal cage, and given only meagre rations of water and sandwiches.

For 19 hours, he endured these awful conditions, and witnessed the dehumanizing treatment of protesters by the police. What he observed was a sharp contrast to the mainstream media's depiction of a city rattled by dangerous

Hiding behind vests, helmets, horses and large guns, the police escalated a peaceful event into a volatile stand-off, and committed many acts of violence themselves over the course of the weekend.

strations were nonviolent and well within Canadians' rights, the police became militant after a group of fewer than 100 people—known as the Black Bloc—committed vandalism along a couple of downtown streets. The police responded by criminalizing the entire group of

protesters and saved by a noble armed police force.

While the police undoubtedly dealt with difficult situations over the course of the weekend, sexual harassment and discrimination by officers based on race, language, clothing and even hairstyle

PHOTO BY LAURA DYCK



A scene from the G20 protest in Toronto, Ont.

should never have occurred. Hiding behind their vests, helmets, horses and large guns, the police escalated a peaceful event into a volatile stand-off, and committed many acts of violence themselves over the course of the weekend.

The community of support that developed among protesters was remarkable, though. At the Convergence Centre, a relaxed space for protesters to gather away from the action, volunteers worked tirelessly day and night to prepare donated food and provide free meals for anyone who wanted them. Others offered a listening ear to anyone who had experienced trauma and needed emotional support. Card tables held piles of literature to help people learn more about the G20 protests, and people gathered around a TV to get the latest news reports.

The protesters at the G20 Summit did not simply talk about peace and justice as a rosy ideal. They lived it out in the face of violent opposition. They walked alongside each other, helped each other up, fed and housed each other, and shared knowledge. They celebrated their diversity and struggled for a common goal: to improve our world and remove structural barriers to world peace, starting with the fence that prevented world leaders from hearing the voices of the world's people calling for peace, justice and equality for all. ❧

Laura Dyck is an international development student at Conrad Grebel University College, Waterloo, Ont., and a community organizer in the Waterloo Region.

GOD AT WORK IN THE CHURCH

South meets North

Latin American aboriginal group visits Canada's First Nations to learn and fellowship

STORY AND PHOTO BY RACHEL BERGEN

National Correspondent
MANITOBA

A year after members of Hollow Water First Nation in central Manitoba travelled to Paraguay for the Mennonite World Conference (MWC) assembly and a subsequent tour of indigenous colonies, two Latin American indigenous representatives came north for a similar visit.

Alina Itucama, from the Wounaan tribe just outside of Panama City, Panama, and

Brigido Loewen, from the Lengua (Enhlet) tribe of Pesempoo in the Paraguayan Chaco, toured central and northern Manitoba aboriginal communities from July 12 to 16.

The tour was led by Edith and Neill von Gunten, Mennonite Church Canada Native Ministry co-directors and former pastors at Riverton Fellowship Circle and

Manigotagan Community Chapel, where they stopped for visits. The tour also included stops at Hollow Water and Cross Lake First Nations.

The two different groups learned that they have a great deal in common, although they may have different ways of connecting to the earth and to the creator.

What stood out for Itucama was that both people groups struggle when it comes to land rights. "Here, there is a struggle with land rights," she noted. "Where I'm from, it's tough to get the land title because the government wants to take it away."

Loewen, like many First Nations people in Canada, struggled with alcohol abuse. He is now sober and spends his time teaching elementary school and recording Christian music in his community.

According to Norman Meade, who works with Mennonite Central Committee Manitoba's Aboriginal Neighbours

The little church that can

STORY AND PHOTO BY RACHEL BERGEN

National Correspondent
RIVERTON, MAN.

Riverton Fellowship Circle, a Mennonite Church Manitoba congregation since 2006, thinks it can.

When it comes to the church's goals to be Christ-centred, welcoming to visitors and a place where everyone is treated equally, it has been successful for the past 14 years, despite many roadblocks.

Two of its most recent visitors agree. Alina Itucama from just outside of Panama City, Panama, and Brigido Loewen from Pesempoo in the Paraguayan Chaco, visited Riverton on their tour of First Nations communities and congregations in Manitoba for five days last month.

The fellowship's logo of a fire and cross inside a circle illustrates its philosophy. It fulfilled its goals when church leader Barb Daniels presented mugs emblazoned with the logo to their visitors. "This cup is filled with our love," she said.

The fellowship of mainly First Nations and Métis congregants began on a strong note 13 years ago. In 1997, 120 volunteers gathered to put up the church building to serve a sparsely populated community in dire need. At its inception, there were 40 to 50 people in attendance on a regular Sunday, all very active in the church.

Now, because many members have moved south



Visitors to Riverton Fellowship Circle receive a mug "full of love." Church leader Barb Daniels, centre, presents church mugs to translator Ed Toews, left, Brigido Loewen of Paraguay, Alina Itucama of Panama and translator Liz Drewnisz.

to Winnipeg or have died, only about 10 to 15 attend Sunday services anymore.

While Daniels concedes the church "was a lot stronger [in the past] than [it is] now," from their recent visitors' point of view, its foundation remains strong.

Despite the significant drop in attendance over the years, the church is still meeting regularly and fulfilling its goals, according to Neill and Edith von Gunten, who were formerly pastors of the church until 2005 and who are now co-directors of MC Canada's Native Ministry. "I think considering all that has happened, they are doing well. They are strong in their faith and spirit, but not strong in numbers," Neill said.

program and is actively involved with the Manigotagan Community Chapel just outside of Hollow Water First Nation, aboriginals from North and Latin America “have a physical connection because of the land, but now we also have a spiritual connection because we have learned about one another.”

Loewen and Itucama were presented with star blankets at their second stop in Manigotagan. Their star blankets symbolize a burgeoning relationship between the two people groups. To the Ojibways at Hollow Water, star blankets are gifts of the highest honour, given only very rarely. ❧



Alina Itucama, left, of the Wounaan tribe just outside of Panama City, Panama, was given a star blanket commemorating the relationship between Latin and North American aboriginal people groups. Also pictured are Neill and Edith von Gunten, MC Canada Native Ministry co-directors.

PERSONAL REFLECTION

Churches need to be more grateful for change

Youth ministry becoming more ‘experiential’

BY KEVIN DERKSEN

Special to *Canadian Mennonite*
WATERLOO, ONT.

One of the tensions I encounter as a pastor with responsibility for youths is that which pulls me between the genuine need for basic instruction in Christian discipleship, and the general ineffectiveness of what, in the past, have been traditional forms of “religious education.”

Sometimes I am tempted to teach an old-

fashioned catechism class just to establish some biblical literacy and cultivate Christian vision and imagination. But I know that when I don’t spend enough time thinking about creative ways of engaging youths, my efforts fall spectacularly flat. What tends to work much better, I have discovered, are “experiential learning encounters” that

allow for reflection on what has been seen, heard, tasted and touched.

Gareth Brandt, a professor at Columbia Bible College, Abbotsford, B.C., who teaches in the areas of youth ministry and spiritual formation, told Mennonite Church Eastern Canada youth pastors in June that this trend is beginning to change in ways churches ought to be grateful for. Youth ministry circles are now characterized by a renewed interest in spiritual formation and even theological reflection, he said.

For Brandt, this is an opportunity afforded—or perhaps demanded—by the shift to a postmodern context that calls the church to undergo not just a surface programmatic paint job, but a full-scale theological renovation. It isn’t a return to classical theology in an authoritarian guise that Brandt calls for, however. Rather, he is interested in a “contextually conditioned theology” that is first radical, dynamic and relational.

It is here that Brandt finds resources in the Anabaptist tradition, which he takes to have a particular relevance to the contemporary context, especially when it comes to youth ministry. Brandt described early Anabaptism as essentially a youth movement, driven by young and passionate believers with a vision for faithful change. And as these young radicals enacted their alternative to a state church too often in pursuit of social dominance, they became for Brandt a profound resource in this current time of cultural pluralism.

Can current youth ministry reclaim an incarnational and communal Christ whose vulnerable entrance into humanity is first a call for relationship and dialogue that penetrates the whole of people’s lives?

Brandt’s suggestion that theological depth need not be sacrificed in the name of attractive programming is good news for me as I continue to work at faith formation among the youths to whom I minister. In fact, what Brandt outlines is really a model for spiritual formation as a lifetime of experiential learning encounters that engage youthful bodies, minds and souls, both individually and together as a relational body. ❧

Kevin Derksen is youth pastor at St. Jacobs Mennonite Church, Ont.

Crossing the ethnic divide

MC Eastern Canada pastors "grow in faith together"

STORY AND PHOTO

BY DAVE ROGALSKY

Eastern Canada Correspondent
ST. JACOBS, ONT.

Mennonite Church Canada's 2008 International Mennonite Pastors Coming Together (IMPaCT) program had so many positive outcomes in MC Eastern Canada that regional minister Maurice Martin and others wondered how to continue the momentum.

Out of their imaginations was born Growing in Faith Together (GiFT), which pairs German, Amish and Swiss Mennonite pastors with pastors from new ethnic congregations (Korean, Chin, Lao, Hmong and Chinese) in a year-long program of retreats, which are focusing on phrases from the Lord's Prayer.

On June 6, the group met at RiverSong, a retreat centre near St. Jacobs, where members spent time on the phrase, "our daily



Ly Vang, youth elder from First Hmong Mennonite Church, Kitchener, Ont., and her Growing in Faith Together partner, Kara Carter, former youth pastor at Poole Mennonite Church, near Milverton, Ont., share in preparation for their Bible study on June 6.

bread."

Ly Vang, youth elder from First Hmong Mennonite Church, Kitchener, and her GiFT partner, Kara Carter, former youth pastor at Poole Mennonite Church, near Milverton, Ont., who is currently finishing a master of divinity degree at Waterloo Lutheran Seminary, Waterloo, led a Bible study on I Corinthians 3, about wisdom

and maturity in the church and how pastors work towards that in their congregations. One area of discussion was how to preach to both the mature, who need "solid food," and the young in faith, who need "milk."

A lively discussion of Reinhold Niebuhr's book *Christ and Culture* followed, as participants talked about how the church and world interact or are interrelated.

Jehu Lian, pastor of Chin Christian Church, Kitchener, noted that, compared to Buddhist Burma, from where the Chin come, Canada is a Christian country.

Ly Vang said that among Christians in Laos this is a relevant question. Can Christians take part in the spring festival, part of Lao culture, or should they abstain? Different Christians and groups have differing opinions, she said, offering her own opinion: "You need to recognize your faith, but take part to show Christian culture; respect, but ask for respect in return." She said she actually feels more pressure to not express her faith here in Canada than in Laos.

Brian Bauman, MC Eastern Canada missions minister, noted that Christians need to "engage in culture as a follower of Christ, not just separate."

Several more day retreats are planned for the fall and winter. ❧

/// Briefly Noted

Klassen endowment fund reaches \$100,000 goal

At this year's reunion of the David D. and Susan H. Klassen family in Pinawa, Man., Canadian Mennonite University (CMU) president Gerald Gerbrandt joined the gathering of more than 140 people to announce that the David and Susan Klassen Endowment Fund had reached its goal of \$100,000. "Our parents," said Erdman Klassen, son of the late D.D. and Susan Klassen, "were deprived in their youth of educational opportunities. Our late father frequently mentioned this as a real handicap, as he was called to be pastor, and as he took on board positions at the MCI [Mennonite Collegiate Institute] at Gretna and at [Canadian Mennonite Bible College, now CMU] in its formative years." In his formal will drafted in 1975, Erdman's father cited the church-related schools as an equal beneficiary to the 15 children in the family. "In 1990, some members of our family decided that a fitting memorial to our parents' memory would be to set up this endowment fund, dedicated to Christian education," said Erdman. The fund, administered by CMU, is to stimulate interest in training church leadership, Mennonite history, peace training, biblical studies, farming as a church witness, and women in ministry. So far, more than a dozen CMU students have been assisted through the fund.

—BY EVELYN REMPEL PETKAU

'The Lord has done great things for us'

Toronto Chinese Mennonite Church celebrates 30th anniversary

BY JOANNA REESOR-MCDOWELL

Special to *Canadian Mennonite*
TORONTO, ONT.

When Winfred Soong, the retired founding pastor of Toronto Chinese Mennonite Church, reviews the ups and downs over the congregation's 30-year history, he quotes Psalm 126: *"The Lord has done great things for us, and we are filled with joy."*

One of the wonders that he says was beyond the congregants' dreams—and even beyond what they prayed for—was the purchase in 2000 of a brick and stone church building on Woodbine Ave. from Rogers Memorial Presbyterian Church. The building is now serving more than 150 members, including children, with worship services in Cantonese, Mandarin and English. In addition, more than 100 people are served through the church's outreach programs such as English as a second language classes and a day program for seniors.

All three worshipping groups and guests met together to celebrate the 30th

anniversary on June 27, with 250 people in attendance. Brian Bauman, missions minister, brought greetings from Mennonite Church Eastern Canada. A special offering was taken that will be designated towards replacing the church's roof.

Toronto Chinese Mennonite is led by a pastoral team, with Jameson Sung acting as senior pastor and leading the Cantonese group, Brian Quan leading the English group and Frank Liao leading the Mandarin group.

Soong says that it was satisfying for him to see Quan called last year to lead the English congregation. Quan was a young child in the church's very first Sunday school program 30 years ago and spent his formative years in the church. In the past, it has been challenging to find stable leadership for the English group, which is composed primarily of second-generation Canadians in their 30s and teenagers from

the more recently immigrated Mandarin-speaking families.

Sung says that the leadership team has spent considerable time searching for direction. Changes include the transition of members from being recent immigrants to being settled in Canada, and demographic shifts in the population to the suburbs.

In 1990, the church initiated an outreach in Markham, an area with many new immigrants from Asia on the edge of Toronto. These efforts resulted in the creation of Markham Chinese Mennonite Church.

Toronto Chinese Mennonite was begun in 1979 by the Conference of Mennonites in Canada (now part of MC Canada) and grew out of the ministry of Vancouver Chinese Mennonite Church, B.C. Danforth Mennonite Church in Toronto supported the emerging congregation by sharing its church facilities for almost 10 years.

When space was no longer available there, Toronto Chinese Mennonite shared facilities with Rogers Memorial Presbyterian Church until the closure of that congregation.

Presbyterian minister Carol Loudon attended the celebration. "I felt very reassured that indeed the building continues to be used to spread the gospel of Jesus Christ in that area of the city," she said. ❧

❧ Briefly noted

Associate pastor joins Sherbrooke

VANCOUVER, B.C.—Tim Froese began as associate pastor at Sherbrooke Mennonite Church, Vancouver, on Aug. 1. Froese received his B.A. in biblical studies from Columbia Bible College, Abbotsford, B.C., in 2001, and graduated from Associated Mennonite Biblical Seminary, Elkhart, Ind., this past spring with a master of divinity degree. Previously, he served in youth ministry at Kennedy Heights Mennonite Brethren Church in Delta, B.C., and for five years at Emmanuel Mennonite Church, Abbotsford. Froese will join senior pastor James Wittenberg on staff at Sherbrooke.

—BY AMY DUECKMAN

PHOTO BY MEI LAM



Children from Toronto Chinese Mennonite Church's Gideon Fellowship fill up a time capsule during the congregation's 30th anniversary service in June. The girls were chosen to participate because they had the highest attendance record, and the boy was chosen because he had memorized the most Bible verses. They all wrote something to put inside the time capsule, along with other items from the anniversary celebration. The time capsule will be opened on the congregation's 50th anniversary in 2030.

Goshen College launches 'green desktop' initiative

Goshen College Release
GOSHEN, IND.

When Goshen College students return to classes this fall, their desktop computing experience will be very "green." This summer, the college launched a "green desktop" initiative as part of Goshen's zero carbon footprint goals by ordering 400 energy-efficient Apple Mac Minis to replace every campus personal computer (PC).

"The Minis . . . consume as little as one-eighth power of the PCs they are replacing," said Michael Sherer, director of the college's information technology services.

Facilities manager and sustainability coordinator Glenn Gilbert estimates that the upgrade will save the college \$8,000 per year in electricity and cooling costs. The computers that are being replaced will be

sold or recycled.

The "green desktop" initiative is not an isolated move towards sustainability. Goshen College has long been a leader in sustainability, energy management and green facilities management, with achievements that include:

- Reducing campus energy consumption to levels seen in 1991, despite a 61 percent increase in campus building space.
- Building the first Leadership in Energy and Environmental Design platinum-certified academic building in Indiana (Merry Lea Environmental Learning Center's Rieth Village).
- Building energy-efficient senior student apartments in 2005 and 2008.
- Using a wind turbine and photovoltaic

GOSHEN COLLEGE PHOTO BY JODI H. BEYELER



Michael Sherer, Goshen College's director of information technology services, and Dan Stutzman, senior desktop architecture specialist, use new energy-efficient Mac Minis in the college's computer lab.

array to generate one-third of the electricity for Merry Lea's Rieth Village.

- Being a charter signatory of the American College and University Presidents Climate Commitment.
- Converting waste vegetable oil from the school dining hall into biodiesel to operate the campus back-up generator. ♫



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GOD AT WORK IN THE WORLD

Clothing gifts from one immigrant family to another

BY AMY DUECKMAN

B.C. Correspondent
ABBOTSFORD, B.C.

Bags of clothing from Vietnamese immigrants in Abbotsford have found their way to help clothe Karen refugees in Surrey, thanks to a cooperative effort between church groups.

David and Sharon Luu, who immigrated to Canada from Vietnam in the 1990s, have been active in supporting the young Abbotsford Vietnamese Fellowship congregation. As the parents of four girls, the Luus approached Sue Kehler of Emmanuel Mennonite Church about what to do with their daughters' outgrown clothing. Kehler knew of the ministry to Karen refugees from Burma through Living Hope Christian Fellowship of Surrey, and

contacted Gertrude Vogt of that congregation, who received eight bags of clothing from the Luus to give to the Karen immigrants.

The clothing was a welcome gift to the Karen people, says Vogt. As refugee settlers in Canada, the Karen get a small allowance for food and basic needs, but those needs often go beyond what the government can supply. "We [the church] are a bridge for refugees to church and other agencies," says Vogt. "We try to pick up what other agencies don't do."

"I get calls from many churches asking what we need," says Vogt. "This year, we had 12 [Karen] babies born. We distributed

clothing and this was an open door to homes where we invited the families to come to church if not already involved."

Vogt explains that, while many of the younger Karen are working, the middle-aged and seniors have more difficulty learning English and thus finding jobs, so they cannot easily afford needs such as clothing.

At the moment, the Living Hope group is in particular need of bunk beds, rather than clothing. Large families sharing small houses can make particular use of bunk beds, she notes. ❧

/// Briefly noted

Churches need to be open to mental health issues

VINELAND, ONT.—Those attending the "Walking in hope: Spirituality and mental health" seminar given by Dr. John Toews at Vineland United Mennonite Church on June 10 were treated to a talk from the spry senior filled with vibrant hand gestures, personal anecdotes and often self-deprecating jokes. A published and decorated psychiatry professor, now retired from the University of Calgary, Alta., Toews is a member of many voluntary boards. In answer to the question, "What can the church do for people who suffer?" he said that they need to be open to discussions about mental illness. And when people fear that a loved one is suffering from mental illness, he said they should simply "listen. We can listen and we can love," noting that "in the toughest, darkest times, in subtle ways, God speaks." Dawn Penner, who works with Toews as a co-worker for Healing Streams, the event's sponsor, was responsible for bringing him to town. Ester Funk, Vineland United Mennonite's office administrator, was also present; she has been the facilitator of the church's "Living Room" since it began this January as a bi-weekly meeting place to discuss mental illness.

—STORY BY ANDREA EPP

MCC PHOTO BY ALISON RALPH



Thirteen participants of Summerbridge, the summer service program of Mennonite Central Committee (MCC), met in Winnipeg, Man., for a three-day conference in June to share information about themselves, their churches and their summer projects. Summerbridge, supported by MCC Canada, provincial MCCs and sponsoring churches, enables young people to support church ministries in their home communities. The 2010 participants are, from left to right, front row: Ingrid Figueroa, Que.; Nadia Marcoux, Que.; Marisol Nacho, B.C.; Esther (Wing Yan) Lai, B.C., and Joël Kitata, Que.; and back row: Joel Francis, N.S.; Dimitri Faludy, Ont.; Adam Greeley, N.S.; Felipe Gonzalia, Ont.; Mathieu Bonneville, Que.; Estuardo Andres Figueroa, Man.; Isaac (Ho Sum) Lai, B.C.; and Jérémie Cantin, Que.

YELLA REFLECTIONS

GOD AT WORK IN US

'Let's go' to an amazing place

BY KATIE ERB

Special to *Canadian Mennonite*

For three weeks this past May, I participated in a joint Mennonite Central Committee/Mennonite Church Eastern Canada learning tour for young adults to Israel/Palestine. Called Yella, the program means "let's go" in Hebrew and Arabic.

Although I had a limited knowledge of the Middle East's religious and political significance, I knew that going and experiencing the Holy Land first hand would help me to understand its complexities. My reading prior to the trip taught me that the region is filled with thousands of years of history, political turmoil and religious strife that even so-called experts have a tough time grasping. Travelling in the

region and experiencing these issues up close and personal gave me a new perspective from which to view and understand its important questions.

I expected to be fearful of the social and political tension between the diverse peoples of the region and the violence that all too often comes as a consequence. The perception of the Middle East is that it is a scary place and that travellers should visit with extreme caution. It is hard to ignore the news stories about suicide bombings, air strikes and violent protests; and before the trip it was definitely in the back of my mind.

However, the experiences I had proved this expectation wrong. Yes, there is violence, but typically this occurs in the same areas, leaving much of country safe for travellers. Even the day spent in Hebron, which was the tensest situation we encountered, I never feared for my life. Some of the best experiences I had were in the West Bank staying with a Palestinian host family, walking the streets of Arab neighbourhoods and hiking the Jesus' Trail in the countryside.

I learned and experienced much more than I anticipated. There are three main thoughts I took away from the trip:

- This was not a vacation. Vacationing is a time when you relax, sleep in, eat well and shut yourself off from the rest of the world. Travelling—which we did—is an adventure, going places to learn, experience new things and meet new people.
- Religion is not always used for positive purposes. The extremes on all sides of the conflict use religion to advance their political agendas at the expense of other people and at the expense of the teachings in the Torah, the Bible and the Qur'an.
- The negative things we hear on the news about Israel/Palestine are committed by a small fraction of the population. Not every Palestinian supports Hamas and not every Jew is a "settler." We met amazing people everyday who want nothing more than to have a peaceful end to the conflict.

This was one of the most remarkable experiences I've had, and I would strongly encourage others, young and old, to travel to Israel/Palestine. It is truly an amazing place. ☘

PHOTOS COURTESY OF KATIE ERB



Katie Erb poses on the Temple Mount at the Dome of the Rock in the Old City of Jerusalem.



Perched on the Mount of Olives, Katie Erb overlooks the Old City of Jerusalem.

YELLA REFLECTIONS

PHOTO COURTESY OF KATIE PENNER



Katie Penner of Vineland, Ont., stands among the art and graffiti found along the security wall between Israel and Palestine.

Through the wall into Jesus' world

BY KATIE PENNER

Special to *Canadian Mennonite*

My first reaction to seeing the wall that separates Israel and Palestine was the enormity of it. This isn't any little chain-link fence that marks a property line. It's an enormous eight-metre-tall concrete wall that has a security tower every kilometre or so. There are gates in the wall, but these are few and far between, and use of these gates is extremely restricted to those who are not tourists like we were.

Decorating sides of the wall are beautiful and meaningful murals/messages. They are done by graffiti artists, both foreigners and local citizens. The theme that runs throughout every picture is the desire for peace in Israel/Palestine. I thought it was really interesting how something as awful and painful as this wall can be, can, at the same time, be so beautiful and tell so much truth.

This was only one of the many surprises that I encountered along the trip.

Another thing that I got from my Yella adventure was a new understanding of the Bible and Jesus' life. During our four-day trek along the Jesus' Trail, the parable of the Good Samaritan really came alive for us when we hiked from Jerusalem to Jericho through the desert, where we saw how harsh the land really is and how helpless you would be if stranded.

I'll admit to not knowing a lot about the situation in Israel/Palestine before my Yella trip, but now I am so much more interested in learning more and keeping in touch with the people we talked to and stayed with. After going, you can't help but be passionate about the country and all of its problems. ✎

There are gates in the wall, but these are few and far between

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BY DAVE ROGALSKY

Eastern Canada Correspondent

Lloyd and Erla Koch are still members of Brussels Mennonite Fellowship, Ont., the last place they lived that had a local Mennonite presence.

For the past 10 years, though, they have lived at Pembroke, in eastern Ontario, where Lloyd worked as the chief executive officer (CEO) of Pembroke Regional Hospital and Erla taught elementary school and worked as a teacher of the blind. At first they would often drive the two hours to Ottawa Mennonite Church, but eventually settled on worshipping with the local United Church congregation.

In 2006, the Kochs both retired and took a five-week exploratory trip to Tanzania, East Africa. There, they looked at the work of Mennonite Central Committee, Mennonite Economic Development Associates and other organizations. But with family, including grandchildren, back in Canada, the idea of a one- or two-year commitment did not fit them.

The Canada-Africa Community Health Alliance, an Ottawa based non-religious charity, had a history of working in the area with various hospitals. When the Roman Catholic sister who was CEO of the hospital in Kilema, Tanzania, wanted a year off to go to the Netherlands to complete a master of public health degree, she wondered if Lloyd could take her place as interim. He offered her three months and found two other retired Canadian hospital CEOs for three-month stints.

In the fall of 2008, they had the chance to go to Shirati to visit the Tanzanian Mennonite Church work there. The hospital in Shirati was founded by the Eastern Mennonite Mission Board in 1934 and is still run by the Tanzanian Mennonite Church. The leaders there expressed an interest in Lloyd coming to develop a

strategic plan for the hospital and to help put the hospital's finances on more solid ground administratively.

Going under the health alliance in 2009, the Kochs sent ahead a 13-metre-long sea container of medical equipment and computers that the hospital staff had requested, including operating room, lab and ultrasound equipment.

Erla was asked to teach English to staff members at the hospital and the Tanzanian Mennonite Church office, but she also ended up teaching English to secondary students and their teachers.

This fall, they are returning to lead two health alliance teams, one to work on maintenance, equipment, computer training and infrastructure in the Shirati hospital, including creating a computer network now that the hospital is on the Internet.

The other team, composed of doctors,

nurses, pharmacists, optometrists and support staff, will hold outreach day clinics in villages around Shirati, seeing upwards of 500 patients a day; they will leave records of the tests they performed, diagnoses and free medications for distribution with local doctors. Shirati medical and nursing staff will work alongside the Canadian volunteers during the two-week mission.

Both of these teams and the medical supplies they are bringing along were requested by the local health administration.

The Kochs are currently recruiting team members for the fall trip. Team members raise or donate enough money for the health alliance to fully cover the mission costs, so as not to burden the local hospital or churches, and to pay for the equipment and medical supplies they bring along (around \$4,500 per person).

One of Erla's projects for the trip is to try to provide 200 Swahili Children's Bibles, produced and purchased in Tanzania, for the local congregations.

The Kochs have found this experience to be extremely rewarding. Anyone interested in having such an experience can e-mail them at lekoch@hotmail.com. ❧



Erla Koch



Lloyd Koch, standing centre, presents his strategic plan to the board of Shirati Hospital in the fall of 2009.

PHOTO BY ERLA KOCH

OBITUARY

Last bishop 'worked himself out of a job'

Ephraim Gingerich

Oct. 11, 1917 – June 18, 2010

BY DAVE ROGALSKY

Eastern Canada Correspondent

Born in the depths of World War I, Ephraim Gingerich saw much change in the church and world in his nearly 93 years.

He served as pastor, bishop and in leadership positions in the Ontario Amish Mennonite Conference, which became the Western Ontario Mennonite Conference in 1963 and later became part of Mennonite Church Eastern Canada in 1988.

Gingerich was ordained as the assistant pastor of Blake Mennonite Church, near Zurich Ont., on Aug. 5, 1946, and as bishop in 1952. At his death he was the last living bishop in MC Eastern Canada.

On Oct. 6, 1948, Gingerich married Elsie Martin, whom he met at the Ontario Mennonite Bible School, a winter training institution for lay and clergy. From 1949-51 he continued to study at Junior Bible College at Eastern Mennonite College (now Eastern Mennonite University, Harrisonburg, Va.).

Together, the Gingerichs served the Blake and Zurich congregations until retirement in 1970. He then served as interim pastor at the Steinmann, Cassel, Hanover, Dungannon, Nairn and Mapleview Mennonite churches.

His four daughters remember that "the spiritual dimension was always as important to Dad as the physical, and throughout his life he balanced ministering and farming. . . . Dad and Mom lived and worked together on the family farm for 60 years. Dad had a love of, and a respect for, nature and the land. . . . His horses and the orchard were his relaxation. We have memories of Dad singing on the tractor, of him hitching up the horse and buggy and taking everyone for rides. Dad was a gentle, kind



Gingerich

and generous man, always willing to help those less fortunate or in need of any kind."

While he was at Cassel Mennonite Church, Gingerich encouraged Glenn Zehr, then a farmer and an elder at the church, to consider pastoral ministry. Zehr

was soon called by Riverdale Mennonite Church, west of Waterloo, and remained there for 18 years.

Herb Schultz, a retired pastor and conference minister, gave a eulogy at the funeral, remembering that Gingerich had been instrumental in his own call to ministry. "When I was 17 years old, Ephraim wanted to have a chat with me," Schultz said. "He encouraged me as a young person wanting to follow Jesus. He also named several gifts and abilities that he thought I possessed, and encouraged me to consider further education as a way to sharpen my skills and develop new ones. Then he inquired, 'Has it ever occurred to you that God may be calling you to prepare for some form of church ministry?'"

Remembering Gingerich as one who worked for more stable financial support for pastors, Schultz said his mentor also "advocated a decentralization of power from the hands of the bishops, and voluntarily passed on these rights and privileges to all pastoral leaders. He really worked himself out of a job!" ❧

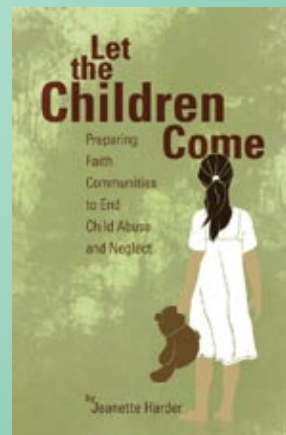


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ARTBEAT

Listen to the 'wild goose'

UK's Anabaptist-influenced arts festival coming to North America

BY VIC THIESSEN
Mennonite Church Canada

U2, Bruce Cockburn, the Emerging Church Movement and Mennonites share one thing in common: each has been present, active and influential at the Greenbelt Christian Arts Festival. Established in 1974, it presently draws more than 20,000 people each year to the Cheltenham Racecourse in western England.

Soon, it will cross the ocean. In 2011, the family-friendly Greenbelt—under the name Wild Goose Festival—is being planned for North America.

The first Wild Goose Festival will tentatively take place near Kansas City, Kan., next summer. The festival is meant to be North American and will probably move to different locations each year, including Canada. Wild Goose will feature speakers like Ched Myers, Jim Wallis, John Bell, Brian McLaren and Shane Claiborne, and have major involvement from the African-American and aboriginal North American communities.

Wild Goose's draft mission statement



Plans are underway for a version of the family friendly Greenbelt Christian Arts Festival to come to North America in 2011 under the name "Wild Goose Festival."

focuses on inclusivity and on the development of a radical community of grace, joy and peace, which will seek to change lives and bring God's healing and hope to the world. Some of the festival's ideas and language are used in the North American Mennonite church's "Vision: Healing and hope" statement.

In its early years, Greenbelt had a strong evangelical flavour, both in music and talks, but one voice in particular pushed the social action agenda that became a key component of Greenbelt's character. That voice belonged to Graham Cray, Greenbelt's first chair, who was a regular visitor at the London (England) Mennonite Centre in the 1970s and '80s, and a close friend of Alan and Eleanor Kreider, the centre's

directors at the time. With Cray's encouragement, early speakers at Greenbelt included Ron Sider, Jim Wallis, Tom Sine and the Kreiders.

Musicians like Cliff Richard, Larry Norman, Graham Kendrick, Garth Hewitt, Sheila Walsh and Canada's own Bruce Cockburn helped Greenbelt to witness phenomenal growth during its first 15 years. In 1981, a relatively unknown rock band from Dublin, Ireland, informed the Greenbelt organizers that "God told us to play at Greenbelt." Thanks to Cray, U2 performed a 20-minute set.

Greenbelt's mission is to "re-imagine the church as an infectious global conspiracy, working for God's peace, healing and friendship in previously unimagined ways."

Rowan Williams, the Archbishop of Canterbury, describes Greenbelt as "an increasingly important gathering for those finding it impossible to animate their faith journeys inside conventional church settings."

And Cockburn has said it was "the closest thing I've got to a church. There is a sense of community built around a worshipful intent and a shared understanding of the need to question in the context of faith." ❧

Vic Thiessen was director of the London Mennonite Centre from 2002-09. He is now the executive secretary of support services for Mennonite Church Canada.

/// Briefly noted

Kingdom Culture wins honourable mention at The Word Guild awards

Kingdom Culture: Growing the Missional Church (Word Alive Press) by Outside the Box columnist Phil Wagler received one of three honourable mentions for the Grace Irwin Award for "book of the year," a new prize at The Word Guild's Canadian Christian Writing Awards ceremony held on June 16. His book had been shortlisted in the "Books: Apologetics" category, making it eligible for the Grace Irwin Award, which was won by Mags Storey of Newmarket, Ont., for her novel *If You Only Knew* (Kregel Publishing). "Since I didn't win my own category, it took me completely off guard," Wagler said of his honourable mention.

—ROSS W. MUIR

FILM REVIEW

Becoming a better follower of Jesus

Lord Save Us From Your Followers.

Written, directed and produced by Dan Merchant. Lightning Strikes Entertainment, 2009.

Rated PG-13. DVD available at lordsaveusthemovie.com.

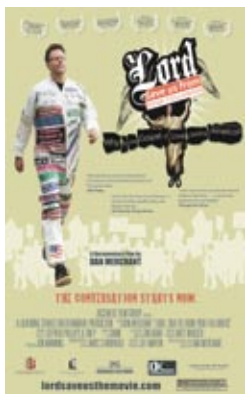
REVIEWED BY VIC THIESSEN

If you are looking for a film to engage your church in a discussion about what it means to be a Christian in the 21st century, try watching *Lord Save Us From Your Followers*. Both funny and profound, the documentary will appeal to a wide Evangelical audience all the while seriously challenging the same audience.

Lord Save Us from Your Followers is an award-winning documentary about the current state of Christianity in the U.S.; although focused south of the border, Canadians will find much to think about and reflect on.

Its subtitle—"Why is the gospel of love dividing America?"—gives viewers a clue to both the film's direction and its ultimate goal. Because the U.S. has such a large evangelical Christian population, the majority of whom are viewed as part of the Christian Right, Christianity plays a central, and divisive, role in U.S. politics and lifestyle issues. The culture wars in the U.S. have generated much hatred towards Christians and much misunderstanding about Christianity.

Dan Merchant sets out to correct these misunderstandings while challenging the kinds of attitudes that produce them. Using lots of humour, interviews with Evangelical leaders like Tony Campolo and stock film footage of U2's Bono, Rick Warren, Barack Obama and even Jon Stewart, Merchant explores the truth behind the way Christians are perceived in the U.S. and what needs to be done to change that perception. These exposed truths will find some resonance in the heavily U.S.-Evangelical influences



in churches in Canada.

At the heart of his film is a plea for open and honest encounters between Evangelical Christians and others. Merchant seems to be suggesting that the first step in ending the culture wars is for people to learn to simply talk and listen to each other, and begin to see the common humanity in the other.

Lord Save Us From Your Followers is a very well-made low-budget

documentary. Technically, the film is well-structured and easy to enjoy, but at times it seems to lose its focus.

And while it challenges Christians to truly love their neighbours, it never enters the larger realm of structural change, like the kind of change needed in our economic structures if we are ever to halt the global trend of the rich getting richer and the poor getting poorer. The film touches on themes like consumerism, the environment and peace, but only in a brief superficial way. And while Merchant uses diverse voices, almost all of them are male.

Nevertheless, I would recommend it without the slightest reservation to all members of Mennonite Church Canada. It is funny yet moving, balanced yet provocative, and entertaining yet highly discussable. Watch it, talk about it and think about how it may help you to be a better follower of Jesus in today's world.

Vic Thiessen is executive secretary of support services for Mennonite Church Canada. He regularly reviews films for Canadian Mennonite.



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/// Briefly noted

From Radical Reformation to global Anabaptism

Through Fire and Water: An Overview of Mennonite History (Herald Press, 2010) presents the Mennonite faith story within the sweep of church history. Originally written by Harry Loewen and Steven M. Nolt, and revised by Nolt, the book uses stories of men and women, peasants and pastors, heroes and rascals, to trace the Radical Reformation from 16th-century Europe to today's global Anabaptist family. Written in an accessible and nonacademic style, this revised edition updates the story and incorporates new historical research and discoveries. The writers of this book want to tell the Mennonite story sympathetically, yet also critically. This story includes both the good and the bad, stories that may inspire readers and stories that may disappoint them. The writers do not think that the Anabaptist witness has been flawless, but they do hope that this book will lead readers to appreciate the Anabaptist witness and to strengthen their own faith and commitment. To encourage discussion, the book includes essays on five topics important to Anabaptists through the centuries: the church, following Jesus in daily life, nonviolence and peacemaking, the relationship between church and state, and outreach.

—Herald Press Release



/// Calendar

British Columbia

Sept. 10-11: MCC B.C. Festival and Relief Sale at the Tradex, Abbotsford. For more information, call 604-850-6639 or 1-888-622-6337.

Sept. 11: Pedalling for Hope fundraiser for MCC's sand dam projects in Kenya.

Saskatchewan

Aug. 15: MC Saskatchewan Day in the Park, Scott Park, Saskatoon, 10:30 a.m. worship service followed by potluck lunch and activities.

Aug. 23-27: Natural building school at Shekinah Retreat Centre.

Aug. 28-29: Laird Mennonite Church celebrates its 100th anniversary.

Sept. 17-19: Junior youth retreat at Shekinah Retreat Centre.

Oct. 23: Equipping Day, Osler Mennonite Church.

Manitoba

Aug. 24: Westgate Mennonite Collegiate fundraising golf tournament, at Bridges Golf Club, Winnipeg.

Until Sept. 18: "In the Spirit of Humanity" art exhibit at Mennonite Heritage Centre Gallery, Winnipeg; featuring the art of Ray Dirks, gallery curator, Manju Lodha, Isam Aboud, and M.K. Sharma of Jaipur, India. For more information, e-mail rdirks@mennonitechurch.ca

Oct. 2: Westgate Mennonite Collegiate fundraising cyclathon.

Nov. 1: Westgate Mennonite Collegiate annual general meeting, at Westgate, 7 p.m.

Oct. 15-17: Manitoba Mennonite and Brethren Marriage Encounter weekend, in Winnipeg. For more information, visit marriageencounter.org. To apply, call Peter and Rose Dick at 204-757-4705 or e-mail mmmme@mts.net.

Nov. 18: Evening of the Arts at Westgate Mennonite Collegiate, at 7 p.m.

Dec. 6: Westgate Mennonite Collegiate Christmas concert, at Westminster United Church, Winnipeg, at 7 p.m.

Ontario

Aug. 8: First Annual Sing the Journey/Sing the Story hymn sing, at the Detweiler Meetinghouse, at 7 p.m. Song leader: Mark Diller Harder. For more information, call Sam Steiner at 519-884-1040.

Aug. 8: Service of remembrance and celebration of the life of Roy Koch, a former Ontario pastor, bishop and teacher, who died in Elkhart, Ind., on June 12; at St. Jacobs Mennonite Church, at 3:30 p.m.

Sept. 10-12: Annual "Building Community" retreat for people with disabilities and their supporters at Hidden Acres Mennonite Camp, New Hamburg. Theme: "Looking on the bright side." Speaker: Susan Minns. For more information, or to register, e-mail professor_flatbread@yahoo.ca.

Sept. 11: Annual Corn Festival at Wanner Mennonite Church, Cambridge; starts at 5:30 p.m. Meal includes local corn, sausage/hot dog, beverage

and dessert. Followed by a campfire.

Until Nov. 10: "Willow, Ash and Rye: Traditional Basketry Revisited" exhibit, at Joseph Schneider Haus museum, Kitchener, featuring the work of folk artist-in-residence Wendy Durfey. For more information, call Susan Burke at 519-742-7752.

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.

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Travel with a purpose!

/// Classifieds

For Rent

Apartment for rent: 1 BR single occupancy in house near University of Waterloo, Ont. Quiet Beechwood neighbourhood. Furnished. Available Sept. 1. Phone 519-885-4408 or e-mail jhedrick@uwaterloo.ca.

Toronto apartment for rent: 1 bedroom plus den. Top floor of house with spacious open concept living/dining room and kitchen area. Cathedral ceiling with skylights. Balconies at both front and back. East end in Queen and Coxwell area. Available immediately. Phone at 416-461-8637.

Advertising Information

Contact *Canadian Mennonite*
Ad Representative
Lisa Metzger
1-800-378-2524 x.224
519-664-2780
advert@canadianmennonite.org

Reunion

Christian/Veronica Steinman(n) Reunion on Sunday, Oct. 17, 2010, at Shakespeare Optimist Hall, Shakespeare, Ont. Potluck at 1 p.m. (Refreshments provided, bring plates/cutlery/cups, memorabilia welcome).

Travel

TRAVEL: Visit Europe the Mennonite Way! See website for the 2011 Hotel and Youth Hostel Heritage Tours, including Holland, Germany, Poland, France and Switzerland. www.mennoniteheritagetours.eu.

Scholarship

ABNER MARTIN MUSIC SCHOLARSHIP

This annual scholarship is awarded by the Menno Singers to a student who is affiliated with Mennonite Church Eastern Canada and is, or will be, in a full-time program of music study, graduate or undergraduate, during 2010-11.

Applications must be mailed by Sept. 15, 2010. For application documents or further information, contact:

Lewis Brubacher, 16 Euclid Avenue, Waterloo, ON N2L 6L9; phone: 519-884-3072; e-mail: lbrubacher@sympatico.ca.

Employment Opportunities

TENANT RESOURCE HEALTH/SPIRITUAL CARE COORDINATOR

Bethel Place is a 140-unit independent, subsidized living seniors home, in Winnipeg, Man., with on-site support services. We are seeking to fill a half-time position in the coordination of advocacy and programming of health and spiritual care services, in keeping with the mission and values of Bethel Place. A healthcare background and/or chaplaincy experience with seniors preferred. We offer a challenging team-oriented work environment. Salary plus benefit package included. Reply in confidence no later than Aug. 18, 2010.

Attention – Bethel Place, Administrator.
Fax: 204-284-3763; E-mail: bethel.place@shawcable.com.
Only candidates selected for interviews will be contacted.



**MATERIAL RESOURCES WAREHOUSE/
PHYSICAL RESOURCES COORDINATOR**

MCC seeks someone who will be responsible for working with and coordinating the activities of volunteers in the warehouse, as well as the shipping of material resources; managing the promotion, collection and processing of all material resources donations in Ontario. This person is also responsible for the maintenance of the building and grounds at 50 Kent Avenue, Kitchener, as well as maintenance of MCCO vehicles.

This full-time, salaried position is available beginning in September 2010.

Please send cover letter and resume to: Cath Woolner, Human Resources Coordinator, MCC Ontario, at cathw@mennonitecc.on.ca by Aug. 13. For complete job description, see mcc.org/serve/positions.



*Associated
Mennonite
Biblical
Seminary*

**FULL-TIME FACULTY POSITION
OLD TESTAMENT/HEBREW BIBLE**

Associated Mennonite Biblical Seminary is seeking a full-time teaching faculty member in **Old Testament/Hebrew Bible**, to begin July 2011. Responsibilities include teaching Hebrew language and exegesis of the Old Testament; use of several modes of instruction, including online; advising students; and contributing through research, worship, and community and constituency assignments. Candidates must have a Ph.D. or equivalent degree in Old Testament/Hebrew Bible, passion for the church and the place of biblical studies in the church, and strong communication abilities; teaching experience and international or cross-cultural experience preferred. More information available at www.ambs.edu/employment.

By Sept. 1, send letter of application, CV, and list of references to Rebecca Slough, Academic Dean, 3003 Benham Avenue, Elkhart, IN 46517, or rslough@ambs.edu.



Winnipeg Mennonite Seniors Care Inc.

WMSCI, a faith-based organization that provides a spectrum of service in a continuum of care for seniors, is seeking an

EXECUTIVE DIRECTOR

Reporting to the Board, the Executive Director is responsible for all departments and services for our residents in our Assisted Living and Life Lease facilities. The successful candidate will be a caring and committed person with: experience or knowledge related to seniors, a working knowledge of finances, supervisory skills, and an overall understanding of present and future needs of seniors in group living. A background in the social services field and/or social work would be beneficial.

If you are excited about being part of a caring, close-knit team of service providers in faith-based facilities and have energy and vision, please forward your resume and cover letter to: **Bert Friesen, Board Chair, at 475 Lindenwood Dr., Winnipeg, MB R3P 2P3, or by e-mail to albertfriesen@compuserve.com.**

CAREGIVERS FOR SPECIAL NEEDS CHILD

Seeking RN and LPN caregivers for 21-month-old child in Rosthern, Sask. Routine includes g-tube feeds and care, oxygen therapy, PT/OT exercises. Flexible hours, possible night shifts, live-in negotiable. Start by Sept. 8. Current CPR required. Send resume and references to Marianne Friesen, c/o Box 313, Rosthern, SK S0K 3R0, or call 306-232-3530.



Associated
Mennonite
Biblical
Seminary

**FULL-TIME FACULTY POSITION
PREACHING AND COMMUNICATION**

Associated Mennonite Biblical Seminary is seeking a full-time teaching faculty member in **preaching and communication** with additional competence in another area of practical theology, biblical studies or theology, to begin July 2011. Responsibilities include teaching; use of several modes of instruction, including online; advising students; and contributing through research, worship, and community and constituency assignments. Candidates must have a terminal degree (Ph.D. preferred, or D.Min.) in preaching and communication, experience preaching in a variety of contexts, teaching and/or ministerial experience, passion for the church, and strong communication abilities; pastoral, cross-cultural or international ministry experience a plus. More information available at www.amb.edu/employment.

By Sept. 30, send letter of application, CV, and list of references to Rebecca Slough, Academic Dean, 3003 Benham Avenue, Elkhart, IN 46517, or electronically to rslough@amb.edu.



Mennonite Church
Eastern
Canada

**CONGREGATIONAL MINISTRIES
ASSISTANT**

MCEC invites applications for a three-quarter time position (28 hours/week) with attractive benefits, beginning Sept. 2010. The applicant will be committed to realizing MCEC's mission of extending the peace of Jesus Christ: making disciples, growing congregations, forming leaders.

Within the context of a larger Administrative Team, this person will provide administrative support to the Congregational Ministries Minister and supplemental support for Executive Operations.

The ideal candidate will:

- Demonstrate ability to work in a team setting
- Demonstrate ability to lead project-specific volunteer teams
- Be creative and resourceful
- Have excellent communication and organizational skills
- Possess strong relational skills, being sensitive to MCEC's cultural and theological diversity
- Be proficient working in the Microsoft Office suite of programs
- Hold membership in, and be accountable to, an MCEC congregation
- Facility in the French language an asset

Applications (with resume and references), inquiries or nominations by Aug. 16, 2010, to:

David T. Martin, Executive Minister
Mennonite Church Eastern Canada
4489 King St. E., Kitchener, ON N2P 2G2
Phone: 519-650-3806 ext. 113 or 1-800-206-9356
E-mail: dmartin@mcec.ca • Job description: www.mcec.ca

PASTOR

Tofield Mennonite Church is searching for a pastor who is fearless and passionate for God, and is gifted in the areas of community outreach, preaching and teaching. We are an Anabaptist congregation of about 70 members in a growing town of about 2,000 people, with many acreage and farm families living in the surrounding area. Edmonton is only about 45 km northwest of us. Blessed with a newer sanctuary and fellowship hall, we look forward to working together with a pastor who has an outgoing personality and is eager to help our church bring Jesus to our community. The opportunity is great. Is God calling you?

Please direct resumes to:

B. Goerzen, Search Contact, Box 443, Tofield, AB T0B 4J0
or e-mail: bgoerzen@hotmail.com



Conrad Grebel
University College

PRESIDENT FOR CONRAD GREBEL UNIVERSITY COLLEGE

The Board of Governors of Conrad Grebel University College invites applications and/or nominations for the position of President, expected to be effective **July 1, 2011**.

Conrad Grebel University College is a liberal arts college founded by the Mennonite Church, affiliated with the University of Waterloo, and grounded by its Christian identity and Anabaptist/Mennonite heritage.

The ideal candidate will have demonstrated ability for engaging various communities in fostering:

- the College values and mission — to seek wisdom, nurture faith, and pursue justice and peace in service to church and society;
- its programs, which embrace undergraduate courses in Arts including the University of Waterloo Music and Peace & Conflict Studies programs, a graduate Theological Studies program, and an exceptional undergraduate residence and student life program. The resources of the College Library and Archives support these programs.

The College is committed to employment equity. Preference will be given to candidates who stand within the Anabaptist/Mennonite tradition and have earned a doctorate.

All inquiries will be kept in strict confidence. Applications and resumes should be received by **November 1, 2010** and be addressed to:

The Chair
Presidential Search Committee
Conrad Grebel University College
140 Westmount Road N.
Waterloo, ON, N2L 3G6, CANADA
Or sent by e-mail to: grebelsearch@uwaterloo.ca
Profile and other details are found at
http://www.grebel.uwaterloo.ca/contact/presidential_search.shtml

Upcoming Advertising Dates

Issue Date	Ads Due
Sept. 6	Aug. 24
Sept. 20	Sept. 7
Oct. 4	Sept. 21

Focus on Education

U.S.A. Snapshots

EMU PHOTO BY LINDSEY KOLB



Eastern Mennonite University (EMU), Harrisonburg, Va., dedicates a peace pole on campus in a ceremony held on June 17 as a symbol of its core values and commitment to diversity. The three-metre-high handcrafted pole with six flat sides proclaims the prayer, “May peace prevail on Earth,” in 18 languages. Vera Giantari from Indonesia, one of the students in EMU’s Summer Peacebuilding Institute, reads the words in her language before the panel is attached to the peace pole. Looking on is campus pastor Brian Burkholder.

MENNONITE CHURCH U.S.A. PHOTO



On June 15, approximately 200 people gather on the Associated Mennonite Biblical Seminary (AMBS) campus in Elkhart, Ind., to bless the ground that is to be the site for Mennonite Church U.S.A.’s new office building. The \$7.2 million energy-efficient structure, which will be located adjacent to the campus, will house offices for staff of MC U.S.A. executive leadership, Mennonite Education Agency, Mennonite Mission Network (MMN) and other organizations. Pictured from left: Wilbur Bontrager, vice-chair of the “Joining together, Investing in hope” capital campaign; Peter Graber, director of development for MMN; and Cora Brown, pastor of Church Without Walls and director of Emerge Ministries in Elkhart, ceremonially plant and water a bush at the ground-blessing ceremony.