

# CANADIAN MENNONITE

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honours  
Nobel  
laureate  
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## EDITORIAL

# A reasoned discussion

DICK BENNER  
EDITOR/PUBLISHER

“Enough already.” I can already hear groans of despair as we, once again, open up the conversation about sexuality in all of its manifestations. In a search of our database, our managing editor, Ross W. Muir, discovered that this publication and its predecessor, the *Mennonite Reporter*, have carried a total of 232 articles on the subject, ranging from sexual abuse, child sex tourism, same and safe sex, to sex offenders, sex change, sexual abstinence, sexual misconduct and sexual boundaries. The list goes on.

Will we ever get enough? And what is the point of again launching into these controversial waters where no one wins, no one seems to change his or her mind, where the two sides accuse the other of unfaithfulness, of being misguided—or wrong—all the while proof-texting the Bible to win the argument?

It is my sense, as one of the denominational gatekeepers, that while wearisome and probably troublesome, as a steward of one of our public forums, we must continue this conversation, albeit with new guidelines, for two reasons:

- First, as Mennonite Church Canada continues its Being a Faithful Church discernment process, the issue of sexuality is one of the primary components. I must clarify, however, that MC Canada officials are hesitant to open this topic up at this time; they did not request, or even encourage, our bringing it to the fore.

- Second, it is time we reframe the debate with new guidelines of discourse, a time to covenant together that we will choose our words carefully, without judgment and rancour, to take a broad and thoughtful look at the subject and not confine it to the flash points of homosexuality and same-sex marriage, to deconstruct the old framework of using inclusion/exclusion of church members as a dividing line within our faith community.

In simple, straightforward terms, we, with Brian McLaren in his new book, *A New Kind of Christianity*, ask the question: “Can we find a way to address human sexuality without fighting about it? . . . Can we move beyond paralyzing polarization into constructive dialogue about the whole range of challenges we face regarding human sexuality?”

McLaren includes sexuality in a line-up of 10 major issues the church has to address if it is to listen to the Spirit moving across denominations and around the world, along with understanding the Bible as narrative and its authority in our lives, violence, a new look at the teachings of Jesus and what the church has done with them, pluralism and eschatology.

None of these issues can be trivialized or swept under the rug simply because we can't agree on them. They are the nerve centre of our faith, the life-blood to our survival as a church. Therefore, we must engage, not dodge.

With this issue, we are attempting to model this new framework for discussion. Keith Graber Miller's feature, “Unwrapping sexuality,” on page 4, provides context, presenting readers with a broad view of the subject, not just the aspects that have tended to bog us down. Keep in mind that this was originally an address to university students who are the members of our faith community most wanting a thoughtful discussion, not a duel of warring factions. We owe them no less.

The first of a three-part series of “Letters to my Sister,” page 12, is a more intimate discussion between accomplished 80-year-old twins who, with their lifetime of experience, find themselves on opposite sides of the homosexual issue, but who respect each other and carry on a thoughtful debate in letters.

We hope this gives clear guidance for those of you who will surely respond with your own reflections. In that regard, let me clearly state what will—and will not—make the letters column or online postings of this publication:

- Only those who add some new insight or information to the subject will be considered. We will not rehash old arguments and well-known talking points used in the old frame of this ongoing conversation, or countenance judgmental language either of individuals or organized groups.

- Resist the temptation to use proof-texting of the biblical narrative to support any of your points. To quote McLaren again: “In a time when religious extremists constantly use sacred texts to justify violence, many of us feel a moral obligation to question the ways the Bible has been used in the past to defend the indefensible and promote the unacceptable.”



## ABOUT THE COVER:

**Leymah Gbowee of Liberia is the first Eastern Mennonite University graduate to win a Nobel Peace Prize in the school's 94-year history. She won for her work in bringing an end to her country's civil war in 2003. See story on page 21.**

PHOTO: MICHAEL ANGELO, WONDERLAND

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**Guiding values:**

*Hebrews 10:23-25 • Accuracy, fairness, balance • Editorial freedom • Seeking and speaking the truth in love • Open hearts and minds in discerning God's will • Covenantal relationships and mutual accountability*

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Goshen College professor murdered at home:

**SHELDON C. GOOD, MENNONITE WEEKLY REVIEW**



*Somewhere between demonization of sex and the 'sexual revolution,' there is a middle way . . . a higher way.*

BY KEITH GRABER MILLER

**A**fter more than two decades of being married, birthing and adopting children, and annually teaching two college sexuality courses, I have come to the not-terribly-startling conclusion that I'm rather fond of sex. I delight in talking about sexuality, engaging sexually with my spouse, reading about sexuality, and walking alongside students as they come to grips with their own sexual identities,

## Unwrapping sexuality

*The full-union, fully vulnerable orgasmic embrace is a moment out of time, embodied and yet transcendent, sacred and sufficiently precious that ideally it should be kept within committed relationships.*

passions and convictions.

I begin here because Christians have only recently emerged from a somewhat anti-sexual period in church history in which the words "sex" and "sin" have been so closely united in Christian thinking that many of the faithful regard them as synonymous.

This sex-negativity has deep roots, origins that begin with several early church scholars who saw humans as divided beings consisting of a spiritual part that was good (the mind or soul) and a physical part (the body) that was bad. Such dualism also went hand in glove with the denigration of women, who were seen as more bodily because they became pregnant, lactated, menstruated, and otherwise needed to be more aware of their bodily nature.

During the Patristic Period and early Middle Ages,

sexuality increasingly was perceived as problematic. This is especially clear in the requirements prescribed for various sins in the late Medieval English penitentials. The penitentials prescribe 10 years of penance for coitus interruptus and lifelong penance for oral sex. But the same guidelines require only seven years of penance for premeditated murder. Hmm—something seems amiss.

Yet our sacred text is filled with stories about sexuality. Occasionally, when people are trying to ban books from public classrooms, someone reminds school officials how much sex is in the Bible: foreplay, adulterous affairs, polygamy, sexy descriptions of lovers' bodies, heterosexual and homosexual rapes, sexual frolicking and concern about sacred temple sex in the surrounding culture.

### ***An intertwining of sexuality and spirituality***

In more than just biblical ways, our spirituality and sexuality are deeply intertwined. Theologically speaking, human sexuality is “most fundamentally the divine invitation to find our destinies not in loneliness but in deep connection,” write James B. Nelson and Sandra P. Longfellow. That yearning for connection is expressed not just genitally, but with our whole selves, with intellectual and emotional passion. We need other people, and are drawn to them, just as we are drawn to God.

For the church, the recent recognition that sexuality and spirituality are intertwined, and that the biblical text is not afraid to talk openly about sexuality, has been life-giving. But while these insights have been a breath of fresh air, sometimes they also have encouraged a certain naiveté or excessive optimism about our sexual selves.

Somewhere between the earlier demonization of sexuality and our current movement towards celebrating something passing itself off as “sexual freedom” must be a healthy balance, a middle way . . . no, a higher way. That higher, redemptive way must be informed by both the positive affirmation of sexuality as God's good gift, on the one hand, and our capacity for the sexual

exploitation of each other, on the other.

Perhaps what we ought to call for, then, is a countercultural way of living, not like the sexually repressive way of previous decades, but one with an open, positive view towards sexuality—and a clear witness against the abuses of this remarkable gift of God. I want to very tentatively propose some of what this redemptive sexual counterculture—a way to both love sexuality and live faithfully—might look like:

#### **1. WE NEED TO TALK OPENLY AND DIRECTLY ABOUT SEXUALITY IN OUR HOMES AND CHURCHES.**

When I speak with teenagers and young adults, I often ask where they learned the most about sexuality. Not surprisingly, churches consistently come in dead last from among various possible sources.

When I speak with high-school youths, I now cart along a list of possible sexual behaviours ranging between holding hands and genital-genital sexual intercourse, and ask them to reflect on the moral significance of them. A common refrain is, “I wish I had seen this list several years ago.”

We know after a couple of decades of “just saying no” and “true love waits” that true love doesn't wait very long. The average chastity pledger delays the onset of genital-genital sexual intercourse by only 18 months. By the time they hit college, less than 40 percent of “true love waiters” are still waiting, and half of those waiting students already have engaged in oral-genital intercourse.

In our churches we need to help younger people and each other say “yes” to some shared bodily interactions. And we need to help each other not only just say no, but understand why “no” or “not yet” are appropriate, life-giving responses to some other options we encounter along our sexual journeys.

#### **2. WE NEED TO RECOGNIZE HOW EMBODIED OUR LIVES ARE, AND WE NEED TO EMBRACE THE FUNDAMENTAL GOODNESS OF THAT EMBODIMENT.**

The fundamental tenet of incarnational Christian faith is that God became flesh and dwelt among us, fully experiencing

the desires, drives and sexual realities that we do. Jesus knew what it was like, in other words, to be subject to the same sexual desires that we are, and he empathizes with those desires.

Unlike painters before them, Renaissance artists frequently depicted the baby Jesus with his genitalia exposed, and occasionally depicted the loincloth-covered adult Jesus in a state of sexual arousal. The apparent point of painting Jesus in this way with his genitalia visible was to evidence that Jesus' chastity was real, and his struggles were similar to ours: It would be no great virtue to be chaste unless one was a vigorous sexual being. It also was intended to indicate that Jesus was born without sin and, even more to the point, without the shame we sometimes feel for our genitalia.

That spirit of shame has led the church through the ages to condemn the practice of “self-pleasuring” as sinful, in line with its overall sex-negative approach. Masturbation is one of the most common sexual experiences across the spectrums of age, culture, partnered and single life situations, and genders. For many of the young people I come across in various religious settings, the church's attitude of strict condemnation does more to alienate them from the church's teaching than it does to deter them from self-gratification.

Finding pleasure in our own God-given bodies can be good, I believe, as long as it is shorn from undue lust. It's not for everyone, and if it draws someone away from God, then for God's sake, don't do it. But we ought to release the stranglehold of guilt formerly associated with the practice of self-pleasuring.

#### **3. TO LOVE SEXUALITY AND LIVE FAITHFULLY, WE NEED TO KEEP IN MIND THE “SEXUALITY BIG PICTURE.”**

Sexuality is, of course, far more than what we do with our genitalia. It's about our full body-selves, about love and connection, attachment and friendship, and relating in its many forms.

My fear is that over the last 30 years most of us in the church have focused too much on homosexuality, distracting ourselves from other pressing sexual realities.

In the church, of course, we hold a range



## On using Scripture to discern sexual issues

*Delegates affirm leadership of BFC 3 process by General Board*

STORY AND PHOTO BY DAN DYCK

Mennonite Church Canada  
WINNIPEG, MAN.

**D**elegates to the 2011 Mennonite Church Canada assembly responded to the Being a Faithful Church (BFC) 3 process with more than 750 recorded comments being turned in from the 800 adults and youths who attended the event.

The BFC process, introduced at the assembly in Saskatoon, Sask., in 2009, is a tool developed to help congregations, area churches and the national church discern matters of faith and practice in response to difficult issues. The process is of particular importance when disagreement makes consensus difficult. BFC 3, in particular, addresses the scope of human sexuality, including homosexuality.

The 750 comments have been categorized along thematic lines. The top two comments demonstrate wide affirmation for the process under the leadership of the General Board, and a commitment to Scripture study. Near the bottom of the list, respondents asked for help to define the criteria needed for weighing Scripture, and a desire to live out the proclamation that the unity of the church is not humanity's doing, but a gift of the Holy



*Naomi Unger, standing, leads a small group discussion on the BFC 3 process at this summer's MC Canada assembly in Waterloo, Ont.*

Spirit.

Delegates cautioned leadership to avoid creating divisions, noting that there are already disagreements between generations and congregations on matters regarding non-heterosexuals.

Later this fall, the General Board will make available a tool for congregations to share how they already use Scripture for discernment on difficult matters. The tool will be made available in preparation for Assembly 2012 in Vancouver, B.C.

MC Canada moderator Andrew Reesor-McDowell said, "All congregations are encouraged to participate in the Being a Faithful Church process. You can expect to deepen your understanding of Scripture, enrich your faith and strengthen your commitment to the one whom we call Lord."

of perspectives on same-sex sexuality. But my sense is that our contemporary problem with sexual vulgarization has very little to do with same-sex sexuality. I'm not convinced that traditional marriage—and even the sacred authority of the biblical text—are unduly endangered by gay and lesbian people loving each other and committing themselves to each other. All people are much more under threat by infidelity, too-early sexual engagement, promiscuity, sexual objectification, sexual exploitation and sexual violence.

#### **4. WE NEED TO BECOME THOUGHTFUL CRITICS OF EXPLOITATIVE SEXUAL IMAGES IN OUR CULTURE.**

One of the biggest cultural changes in the United States over the last 30 years has been the widespread, increasing

acceptance and accessibility of overtly demeaning sexual material: pornography.

Although it seems impossible, in the U.S. we now have more adult sex shops than McDonald's restaurants. Americans now spend around \$13.3 billion a year on adult entertainment, more than we spend attending professional sporting events. With more than 200 million people in the U.S. now hooked up to the Internet, online porn is booming. That's due largely to its anonymity, affordability and accessibility.

We need to commit ourselves to not participating in the pervasive purveyance of pornography. What is wrong about most pornography is not that it shows naked bodies—some of our finest art depicts bodies in the buff—but that the sexuality it depicts is casual, meaningless, often violent and degrading, and

pervasively about unequal power relationships between men and women. Porn chips away at our sexual wholeness.

We also should be aware of the corrosive nature of the "soft-core" exploitation of sexuality in advertising and Hollywood—especially the way women are objectified to sell products or draw viewers. Because it is so pervasive, it's easy to overlook, and tacitly accept, this destructive aspect of our culture.

#### **5. WE CANNOT ASSUME THAT ALL THAT PASSES FOR SEXUAL FREEDOM ACTUALLY IS.**

As a college professor, I sometimes worry about the relatively new phenomenon on university campuses of "hooking up," casual acquaintances engaging in one-time sexual encounters with no

plans to even talk afterwards.

At one university, about 80 percent of both male and female students said they have hooked up, a process they said routinely involved “petting below the waist, oral sex or intercourse.” Such hook-ups usually occurred after consuming alcohol, and, on average, students accumulated about 11 hook-up partners in their college careers.

Some young adults defend this practice by noting that they always practise “safe sex” in their hook-ups. This is perhaps one of the most egregious misnomers of the postmodern period. As ethicists Patricia Beattie Jung and Shannon Jung write, purportedly “safe” sex “does nothing to protect partners from the boredom of mechanical sex; from the hurt, betrayal and jealousy that frequently accompany promiscuity; or from the grief and depression that accompany a broken heart.” There’s no condom for that, no prophylactic strong enough to contain such brokenness.

In I Corinthians 5-7, Paul speaks against incest, sexual perversions and adultery, reminding his hearers that *“the body is not meant for immorality, but for the Lord, and the Lord for the body”* (I Corinthians 6:13). Because in genital interactions, *“the two shall become one flesh,”* Paul condemns joining oneself with a prostitute.

Of all places, a similar view is articulated by one of the characters in Tom Cruise’s film, *Vanilla Sky*. Cruise has a fling with a shapely young woman with whom he is never very serious. She pursues him throughout the film, finally cornering him and declaring, “Don’t you know that when you sleep with someone, your body makes a promise whether you do or not?”

Sex is not dirty and disgusting. If that were so, it wouldn’t make sense to save it for those we love. Instead, I believe with Paul that something significant—something mystical—happens when two bodies come together. The full-union, fully vulnerable orgasmic embrace is a moment out of time, embodied and yet transcendent, sacred and sufficiently precious that ideally it should be kept within committed relationships.

## 6. FINALLY, WE NEED TO RECOGNIZE THAT WHAT WE REALLY YEARN FOR IN LIFE IS INTIMACY, RATHER THAN THE STIMULATION OF GENITAL NERVE ENDINGS.

Genital sexual intercourse is more than such stimulation, of course. And don’t get me wrong: Within appropriate contexts and relationships, I’m all for stimulating genital nerve endings as part of sexual expression. But I’m more concerned about intimacy.

Too often, we have equated “being intimate” with sexual intercourse, but that really empties intimacy of its deepest meaning. If sexual intimacy happens for us at all, to be life-giving it needs to be preceded by emotional, aesthetic, spiritual and intellectual intimacy. And although an intimate relationship might include sexual relating, “sexual intercourse is only one small, nonessential part of true intimacy in a world that often acts as though it is the only thing,” wrote the late physician, Willard Krabill. “We need to be loved, to be understood, to be accepted and to be cared about.

“We need to be taken seriously, to have our thoughts and feelings respected and held in confidence, and to be trusted.” We need to know our companions will be there for us when we really need them. That sort of intimacy can be embraced by young and old, gay and straight, married

and single people.

While Jesus’ primary concerns were not on narrowly defined sex and sexuality, he was committed to the formation of deep, meaningful and intimate relationships. Jesus himself found it essential to surround himself with a group of friends, whom we now call disciples. According to the biblical text, these affirming relationships with men and with women were a fundamental part of who Jesus was, a glimpse into his mission and message.

May we strive for such intimacy in our lives—with others and with God. And from this beginning may we create a faithful, redemptive sexual counterculture. ❧



*Keith Graber Miller, formerly a congregational pastor and campus minister, teaches in the Bible and Religion Department at Goshen (Ind.) College, and is actively involved*

*at Assembly Mennonite Church. He is the author or editor of four books, and has chapters in a dozen other edited collections. While on sabbatical this year, he is working on two books, one on a Mennonite theology of vocation, and one on sexuality and religion.*

## /// For discussion

1. Keith Graber Miller says that until recently the Christian church has been negative towards sexuality and reluctant to talk about it. Is this true of your experience? What are the consequences of not talking openly about sexuality? Do the people in your church still find it difficult to talk openly about sexuality?
2. Do you agree with Miller that infidelity, too-early sexual engagement, promiscuity, sexual objectification, sexual exploitation and sexual violence are more of a threat to our churches than same-sex sexuality? What makes these things so harmful? What has changed in our society that makes them more pervasive?
3. Willard Krabill says that true intimacy is about being loved, understood, accepted and cared about. How are these deep desires related to our sexuality? How much is promiscuity connected to the search for love?
4. How can we work at encouraging healthy sexuality in our congregations? What do we need to teach our children? How can we speak out against a “hooking-up” culture? What would a faithful, redemptive sexual counterculture look like?

## VIEWPOINTS

## /// Readers write

We welcome your comments and publish most letters sent by subscribers intended for publication. This section is largely an 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. Keep letters to 400 words or less and address issues rather than individuals. We do not countenance rancour or animosity. Personal attacks are inappropriate and will not see the light of print. Please send letters to be considered for publication to [letters@canadianmennonite.org](mailto:letters@canadianmennonite.org) or by postal mail or fax, marked "Attn: Readers Write" (our address is on page 3). Letters should include the author's contact information and mailing address. Letters are edited for length, style and adherence to editorial guidelines. Preference will be given to letters from MC Canada congregants.

## ✉ Readers say YES to Jets' logo

FOR THE MOST part, I appreciate the content of *Canadian Mennonite* and how it links me to Mennonites across Canada and the wider Mennonite community worldwide. However, the Oct. 3 issue has prompted me to write a response because of annoyance, and perhaps even some disgust, over the cover page and corresponding content. My first thought upon seeing this issue was, "Seriously? This was what a national church magazine is choosing to focus on?"

I am not an avid hockey fan, so perhaps all the hockey hype of the Jets' return to Winnipeg is lost on me. But the cover smacks of sensationalism and the corresponding articles are not making any kind of strong statement towards . . . well, anything, really.

To be honest, after reading them I think I'm more likely to go out and buy Jets' merchandise than I was before. I don't believe Don Cherry or his opinionated mouth had a whole lot to do with the graphic design of

## FROM OUR LEADERS

## Whose story do we tell?

CONRAD STOESZ

The adage, "those who do not remember their history are doomed to repeat it," acknowledges the benefits of looking back in time. Historical reflection not only keeps us from repeating mistakes, it encourages and guides us towards right ways of living and acting.

Take my son, for example. Regardless of how many times I asked him to hold my hand when we crossed the street, he resisted. Finally, in a moment of frustration, I shared a story from my own childhood about a trip with my family to the ice cream store. As soon as we parked the car, one of my brothers flew out and across the street towards the vendor, ignoring my mother's request to take her hand. Breaks squealed. An oncoming car hit my brother and my brother hit the pavement. He was rushed to the hospital, but thankfully he suffered no serious injury.

Bingo. My son's eyes grew large. That story resonated with him. It enabled him



to accept a life lesson that no amount of instruction on my part could impose.

Just as my son was able to learn and grow by hearing about an event from my past, we need

to learn and grow from stories within our faith community. Hearing about others' experiences can help us avoid mistakes, but it can also help us to repeat some of the "God moments" in our collective lives.

Consider Hebrews 11. The writer seeks to inspire and encourage a persecuted fledgling church. To do this, the author refers to men and women in the "faith hall of fame," people who were not perfect but at one point embodied faith through their actions. Their stories had been told and retold through so many generations that the mere mention of their names—Abraham, Sarah, Moses, David, Gideon, Barak, Samson, Rahab and Jephthah—sparked vivid accounts of faith.

In the next chapter, the author

transitions from historical reflection to the current situation, imploring people to follow in the footsteps of their ancestors: "Therefore, since we are surrounded by such a great cloud of witnesses . . . let us run with perseverance the race marked out for us, fixing our eyes on Jesus . . . he endured the cross, scorning its shame . . . so that you will not grow weary and lose heart."

Stories shared from within our own faith community hold exceptional authority by providing examples of God's continuing work in the world. They connect listeners with faithful living in a new and refreshing way. Where are our congregational historians, our storytellers, our heroes?

What stories will we as the church tell and remember? What are our faith-forming examples of living the Jesus way? Do we share them openly and freely, or do we succumb to the increasing bombardment of stories circulated by popular culture that do not always uphold biblical principles?

Whose stories do we tell to shape our beliefs and our actions?

*Conrad Stoesz is the Mennonite Heritage Centre archivist.*



this jersey.

David Driedger's article made some good points in regards to the logo being a marketable product. When it comes right down to it, the Jets' logo is graphically striking and ties in with several elements of Winnipeg culture—the team's history and the city's history with the RCAF—and is more patriotic than most Canadian teams' symbols. It makes logical sense on many fronts that this choice of logo and symbol is one that was carefully thought out.

The Mennonites I know who are hockey fans will cheer for whichever hockey team they want to for their own personal reasons. Should we care to dissect every symbol on athletic wear today, it might be better to think about the other symbols in sports teams that stereotype the native American populations in North America, or how hockey condones so much violence in the first place.

I am disappointed that hockey was seen as a front-page priority amid some of the much more worthwhile

## FAMILY TIES

# As you wish

MELISSA MILLER

In *The Princess Bride*, a 1987 comedy film, the haughty princess takes great pleasure in giving orders to her farmhand. He readily complies, often with the slightest of smiles on his face—perhaps even a smirk—and the words, “As you wish.” The princess eventually realizes that her servant's accommodation is a declaration of his love for her, a love which she returns. After many adventures, the loving couple share a great and passionate kiss sealing a happily-ever-after-ending.

“As you wish” are the words of an “accommodator.” Conflict-resolution teachers speak of five possible responses to conflict, which vary in terms of accommodating the other person's goals and pursuing one's own goals. People who accommodate put a high priority on the other person's agenda, while simultaneously setting aside their own goals. Sometimes such people are called “harmonizers” because they like peace and happiness.

They may choose this response:

- 1. BECAUSE**, at the time, getting what they want is less important than keeping the relationship calm. They want their relationships to be harmonious, to sing like a well-tuned choir.
- 2. WHEN THEY** don't have strong feelings about the matter under discussion.

**3. WHEN THEY** determine that the other person cares much more strongly about the outcome than they do.

**4. WHEN THEY** feel insufficient power to lobby for their goals or are unwilling to block the other person.

**5. BECAUSE OF** limited time or energy.

All five conflict responses have more or less appropriate times to be employed. Accommodation can be inappropriate or ineffective when it is used habitually and leads to resentment and low self-esteem. (Like the person who walks away from such encounters muttering, “If I just had any backbone, I'd stand up for myself!”)

It is also not useful for harmonizers



*People who accommodate want their relationships to be harmonious, to sing like a well-tuned choir.*

to accommodate when the other person sincerely wants to develop a mutually satisfying solution, but they are not willing to hang in with the process of naming their hopes and interests while listening with equal care to the hopes and interests of their partner.

Each of the five conflict styles can be seen in the life of Jesus. To hear Jesus accommodating, we turn to Mark 7:24-29, which is the story of his conflict and conversation with the Syro-Phoenician woman. The story begins by noting that

Jesus was looking for some time alone, a break from his demanding life of teaching, healing and debating. Instead, he meets a woman who wants him to cast out a demon from her daughter. Jesus initially resists, drawing a line between himself and the woman, who is Gentile, telling her that his work is for the Jews, not “the dogs.” The mother persists, actually taking Jesus' language and flipping it to pursue her cause, saying, “Even the little puppies get crumbs.” For whatever reason, Jesus relents, and moves from initially denying her request to accommodating her, almost saying, “Okay, you win! The demon has left your daughter.”

In the example of the accommodating farmhand, his strategy was quite successful. He not only “kept the peace” with his princess, but he also had the satisfaction

of pleasing her. And he advanced his hopes of securing her heart, and becoming her equal in love. Accommodation has its time and place, but long-term relationships cannot be healthy and balanced when based on the acquiescence of one party to the other.

*Melissa Miller (familyties@mts.net) lives in Winnipeg, Man., where she works as a pastor and counsellor. Her family ties include that of daughter, sister, wife, mother and friend.*

content regarding education in this edition.  
**SHERALYN FRIESEN, WINNIPEG, MAN.**

**FINALLY AN ATTRACTIVE** *Canadian Mennonite*  
 cover! Go, Jets!  
**THOMAS WIEBE, LONDON, ONT.**

**I ENJOY READING** your magazine and find most  
 articles to be excellent. However, I found your cover  
 and first two articles of the Oct. 3 issue criticizing the  
 logo of the Winnipeg Jets to be out of line. This is a  
 National Hockey League team and has every right to

choose its name and logo. Surely you could have found  
 better articles to use, instead of wasting the space.  
 Go, Jets.

**PAUL KLASSEN, HANOVER, ONT.**

### ✉ In praise of Don Cherry

**I HAVE A** different view of Don Cherry than Dan  
 Swartzentruber (“Should Mennos cheer for fighter  
 Jets?”, Oct. 3, page 4).

In October 2010, after 64 very healthy and happy

## GOD, MONEY AND ME

# Navigating through the ‘decision decade’

BY HAROLD PENNER

**A**s people move closer to the  
 magic age of 65 that society has  
 deemed the age of retirement,  
 they may find themselves wondering if  
 they are ready for the transition.

They may question whether they have  
 set aside enough money for retirement  
 and what their expenses may be as they  
 transition into retirement mode. They  
 listen to, and read reports about, the fi-  
 nancial requirements of retirement, listen  
 to stories of those who retired ahead of  
 them, and worry about what their days  
 may be like or how their retirement will  
 compare to the commercials portraying  
 leisure retirement living on a southern  
 beach or golf course.

Some refer to the five  
 years prior to and the five  
 years immediately following  
 retirement as the “decision  
 decade.” They suggest people  
 focus beyond savings rates and invest-  
 ment returns to another factor which  
 may have a greater impact on their ability  
 to enjoy a positive retirement. That fac-  
 tor is the lifestyle adjustments people  
 may make leading up to the golden  
 handshake.



For most Canadians, the five years  
 from age 60 to 65 are typically the years  
 of greatest disposable income. These are  
 the years of highest income combined  
 with paid-off mortgages and their chil-  
 dren having moved out of their homes,  
 allowing them a greater sense of free-  
 dom, both financial and social. They will  
 have the time and money to get out with  
 friends, and to travel or explore other in-  
 terests they would not have participated  
 in earlier. This can be a helpful opportu-  
 nity to test different options to determine  
 what they would like to do with their  
 coming retirement freedom.

*They may question whether they have set aside  
 enough money for retirement and what their expenses  
 may be as they transition into retirement mode.*

However, it is helpful to heed a caution  
 as well. The money they spend in the  
 five years preceding and immediately  
 following retirement is not going towards  
 their retirement savings, which means  
 they will not have it available to produce  
 earnings on which to live. If they are not

careful, they may find they have escalated  
 their lifestyle expenses and reduced the  
 available savings for funding that lifestyle.  
 The result may be a sudden drop in  
 lifestyle shortly after retirement because  
 they have depleted their resources too  
 quickly and the lifestyle they had planned  
 to enjoy is no longer available to them.

Those who speak about the “decision  
 decade” suggest that the more prudent  
 option for pre-retirees is to take a pre-  
 emptive look at their available finances  
 with a view to maintaining the lifestyle  
 they had throughout their lives and  
 budgeting their retirement spending to  
 match their expected lifestyle. If those re-  
 serves are not very high, they may choose  
 to transition to a new work arrange-  
 ment that allows them to retain a smaller  
 income stream while still providing some  
 time for flexible lifestyle choices. With  
 a little planning, retirees can experience  
 faithful joyful living throughout their lives.

*Harold Penner is a stewardship con-  
 sultant at the Winnipeg, Man., office of  
 the Mennonite Foundation of Canada  
 (MFC). For stewardship education and  
 estate and charitable gift planning,  
 contact your nearest MFC office or visit  
 MennoFoundation.ca.*

years, I was diagnosed with Stage 4 colon cancer. At the same time, a hockey teammate of mine approached Don Cherry, who was signing autographs after the finals of the *Battle of the Blades* TV show.

He told Cherry that he had a hockey playing buddy who had just been given the news that his hockey playing days were over. He then autographed a program to be given to me with a very encouraging note.

In early January I received a huge package in the mail from CBC Radio Canada.

Upon opening, I found T-shirts, videos and many pictures. I was overwhelmed. Not only did he send these things, but each one was autographed by him personally with a different encouraging get-well message.

The most important thing he sent was a picture of himself and his dog Blue. On the back were these words: "Dear Art, I have carried this medal for years. I want you to have it. God bless and trust in the Lord." On the medal is an image of an angel about the size of a quarter. I was an emotional wreck after reading that. Many of his other sayings referenced trust in the Lord.

I am not a Toronto Maple Leaf fan and was not a great Cherry fan before this. However, I now listen to his rants from a different point of view. I do not care for his militaristic stance, but as our former associate pastor once said, "We are all zebras. Sometimes we have white stripes, sometimes we have black ones."

We are told that our hearts are the size of our fist. I think Don Cherry's is as big as a basketball.

**ART WIENS, VIRGIL, ONT.**

*The most important thing he sent was a picture of himself and his dog Blue.*

loo, Ont. The Mennonite community played an important role in Freda's life as she offered consummate hospitality wherever she lived. She graduated from Goshen College with a B.A. in German in 1990, after taking courses at seven different colleges and universities, among them Conrad Grebel University College, Waterloo. Her intellectual curiosity never waned and as a versatile reader she enjoyed discussing many topics. She assisted in editing a number of Calvin's books and was editor of *The Redekop Book*, an extensive pictorial genealogy of the Redekop clan. She was also editor for the genealogy in *A Pellman Family History*. In addition to her sons and husband, Freda leaves two grandchildren, Sallie and Katarina. She is survived by six siblings: four brothers—Hubert (and Mildred), and Charles (and Anna Mae) Pellman, Harrisonburg; Richard (and Betty) of Lancaster, Pa; William (and Ruth) of Leola, Pa; and two sisters—Ferne Pellman, Lancaster; and Miriam (and Wilbur) Maust, Waterloo. A sister, Ellen Hartman, preceded her in death. She enjoyed retirement life and was a participating member of Park View Mennonite Church, Harrisonburg, in the last 20 years.

### **Howard Stanley Schmitt**

Oct. 19, 1933 - Sept. 15, 2011

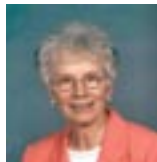


On Sept. 15, 2011, beloved pastor, husband, father, brother, uncle and friend, Howard S. Schmitt, was called home to heaven due to an automobile accident. Born in Waterloo County, Ont., on Oct. 19, 1933, to Delton and Beulah Weber Schmitt, Howard married D. Jean West at Brantford, Ont., on May 20, 1960. Together, they were proud parents of Valerie and husband Gary Jones, Plain City, Ohio, and Jeffrey Schmitt and his partner Michael Petrilli, Cambridge Mass. Surviving are two sisters, Dorothy (Ralph) Shantz, Baden, Ont., and Betty Martin, Bayfield, Ont., and sister-in-law Florence West. Beloved uncle to Kerry, Lori, Jason, David, Murray, Dayle and their spouses and children. Preceded in death by brothers-in-law Bill Martin and Jim West. Howard graduated from Toronto Bible College in 1963, and pastored numerous congregations throughout his over 50-year pastoral ministry. These congregations included: Wanner Mennonite Church, Cambridge, Ont.; Calvary Church, Ayr, Ont.; South Union Mennonite Church, West Liberty, Ohio; Bayshore Mennonite Church, Sarasota Fla.; Sharon Mennonite Church, Plain City, Ohio. Following his retirement in 2004, Howard continued to do what he did best, by serving Oak Grove Mennonite Church in West Liberty as transitional pastor. Most recently, Howard was the part-time pastor at South Union Mennonite Church, West Liberty. A service of celebration occurred on Sept. 24 at South Union Mennonite Church, West Liberty, with interment at South Union Cemetery. The family would appreciate donations to MCC Canada, honouring Pastor Howard.

## /// Obituaries

### **Freda Redekop**

July 7, 1930 - Aug. 8, 2011



Freda Pellman Redekop, born in Richfield, Pa., died at her home in Harrisonburg, Va, on Aug. 8, 2011, at the age of 81. Her three sons, William, Benjamin and Frederick, and her husband, Calvin, were with her at her death. Before her marriage, for a time Freda lived in Amsterdam, where she worked with Menno Travel Service, then returned to the U.S. to open an office in Newton, Kan., in the mid-'50s. She learned to know Calvin where he was teaching at Hesston College. After marriage they together lived in a number of locations: Chicago, Ill; Chihauhua, Mexico; Richmond and Goshen, Ind; Chaco, Paraguay; Hillsboro, Kan; and Water-



## VIEWPOINT

# Letters to my sister

*With this issue, we begin a three-part series of back-and-forth letters between two elderly twin sisters, Faith Elaine Linton and Joyce Gladwell, on the topic of homosexuality. Elaine, who is preparing to give a seminar on the subject, begins, to which Joyce responds. Joyce and Elaine were born in 1931 in Jamaica. They were educated at St. Hilda's, an Anglican boarding school for girls. Both studied at the University College, London, England. Joyce and her husband Graham emigrated to Canada in 1969. They are members of Waterloo North Mennonite Church, Waterloo, Ont., and are the parents of Malcolm Gladwell, the best-selling author of such books as *Blink* and *Tipping Point*. Elaine, married to Ivon Linton, returned to Runaway, Jamaica, to teach, and after retirement she had a full lay ministry. She was awarded an honorary doctorate from the Caribbean Graduate School of Theology in 2000. Both Joyce and Elaine have children and grandchildren. Joyce's autobiographical *Brown Face Big Master* was published by InterVarsity Press in 1969 and republished by MacMillan in 2004. Elaine's *What the Preacher Forgot to Tell Me: Identity and Gospel in Jamaica* was published by Castle Quay Books in 2009.*

## Brief introduction of Elaine's argument

When we look at what God has to say about humankind as male and female, we gain a much clearer perspective on the issue of homosexuality. The resounding validation and affirmation of the male-female composition of humankind and of the image of God leaves no room for even the thought of a same-sex union, although that does not mean we neglect the issue or that we ignore those who see things differently from us.

Genesis 2:24-25 tell us, "*Therefore a man leaves his father and his mother and cleaves to his wife and they become one flesh.*" This statement emphasizes the primacy of the marriage relationship, which is the first relationship God created, and which is the most significant compared with every other human relationship.

It is a total union—physical, emotional, intellectual, moral and spiritual—for the Creator assigned the male-female union in order to manifest his image, his likeness in human form (a comprehensive image of God in humans). As such, it becomes the metaphor used in Scripture for the future consummation of the union between Christ Jesus and his bride, the church.

I believe, however, that our neglect of Genesis 1 and 2 is in large measure

responsible for the fact that even within the universal church so many are open to the idea of homosexuality. We have not been sufficiently grounded in the truths so clearly established in these chapters.

### ELAINE, MY DEAR TWIN:

We got the copy of your seminar talk—all 15 pages of it.

It's a pity we live so far apart that we can't get together for a good discussion.

It was amusing as I read your talk I could hear the language of Dr. Martyn Lloyd Jones' sermons, and the Bible readings we listened to in the Inter-Varsity Christian Union. Here we are, almost 80, and we still resonate with the patterns of thinking and speaking that we picked up in our 20s.

I like what you have written. It is an excellent presentation, as I would expect, since you have been working on these ideas for years. However, I must beg you to make one sacrifice: Please leave out your section on homosexuality.

First of all, consider the violence against gays that happens in different parts of the world. Remember the murder of that young gay man we used to know. It would be very unwise to say anything that might feed into that toxic reaction.

Also, in your Christian circles, what

PHOTO BY DICK BENNER



*Joyce Gladwell, left, listens to her twin sister, Elaine Linton, discuss her views on sexuality while Joyce's husband, Graham, looks on.*

you say matters. You cannot afford to appear to reinforce false attitudes and harmful behaviour towards gays. As Graham [Joyce's husband] points out, it would be unwise to take sides at this point in time. Our understanding of homosexuality is a work in progress. It is still something of a mystery; the debate is unresolved. You don't want to speak too soon out of insufficient understanding, and then later have to change your position. Wait for the light.

Our understanding of homosexuality is evolving, just as our thinking about the seven days of creation evolved with Darwin, just as our approach to slavery evolved with Wilberforce, just as the role of women in society and in the church has been changing over the last 40 years. Therefore, remove yourself from this debate in case you do more harm than good. If you are asked for your opinion, bow out, say that you don't know enough about it.

Homosexuality is being studied by researchers in biology on the development of sex and gender in the fetus. No clear conclusions have been reached. The question is: What causes homosexual behaviour to arise in nature?

Some time ago this question was being asked: Is there a gene for homosexuality? That question seems to have been dropped, or perhaps it is still being pursued without clear results. The question then becomes: If it is not located in a gene, does it come about as a congenital condition, as a result of what happens to the fetus during pregnancy or in the birth process?

We do know that all human fetuses

## *Our understanding of homosexuality is evolving, just as our thinking about the seven days of creation evolved with Darwin . . . .*

begin development in the womb as females, and the process of differentiation into males involves a number of small biochemical changes over time. This was explained to me by a friend working in biology. In her lab, they were following up the idea that homosexual preferences may arise when this sequence of changes is cut short, or disrupted, in some way.

You can see how the researchers are thinking. They start with the assumption that homosexual orientation is a given in some people's lives, just as heterosexual attraction comes naturally to others. That's where I start, too.

I came to understand that by listening to the stories of gay persons as I trained to be a marriage and family therapist, and later in counselling sessions with gays. People discover as they are growing up

that they have this sexual preference. The people I talked with didn't choose to be that way. If there are heterosexual people who wake up one morning and decide casually to try the homosexual lifestyle, I haven't met or heard from them. I do know that the opposite happens, that some people who find they have a homosexual preference will conceal it and try to integrate as heterosexuals, to the point of marrying and raising a family. These marriages don't always work, and can be painful for the partners.

For heterosexuals to choose the homosexual lifestyle without a compelling sexual attraction to their own gender, seems to me to be a strange choice to make, especially given the disadvantages and the suffering of gays in society.

Then, just to throw in another

complicating factor, there is the question of whether sexual orientation is distributed across the population on a continuous line from homosexuality to heterosexuality, with people in between the endpoints who are open to both kinds of sexual activity. There you are. This is not a matter for simplistic pronouncements. Enough for now. Our grandchildren will be here any moment.

**LOVE, JOYCE**

**MY DEAR JOYCE:**

Thank you for your frank but affirming letter. I must confess I did not find it easy to accept your suggestion that I omit the paragraph on homosexuality from my presentation. After a struggle, I found grace to recognize that you had valuable information and insights on a subject that is, as you point out, still something of a mystery, and much more complicated than many of us realize. Let's talk some more.

**LOVE, ELAINE**

## /// Milestones

### Births/Adoptions

**Bergen**—Eli Daniel Steinmann (b. Sept. 23, 2011), to Jeremy Bergen and Rebecca Steinmann, Stirling Avenue Mennonite, Kitchener, Ont.

**Bergen**—twins Benjamin and Matthew (b. Sept. 14, 2011), to Stephen and Angeline Bergen, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

**Ellison**—Reese Ann (b. July 22, 2011), to Mike and Kayleen Ellison, Listowel Mennonite, Ont.

**Enns**—twins Gabriel Caiden and Rafael Braiden (b. July 8, 2011), to Alfried and Viola Enns, Springfield Heights Mennonite, Winnipeg, Man.

**Falk**—Rachel Brianna (b. Oct. 8, 2011), to Trevor and Stephanie Falk, Bethany Mennonite, Virgil, Ont.

**Garland**—Hannah Leigh (b. Sept. 24, 2011), to Nathan and Angela Garland, Listowel Mennonite, Ont.

**Janzen**—Elliot Margaret (b. April 28, 2011), to Nathan and Marla Janzen, Zoar Mennonite, Langham, Sask.

**Kehler**—Dayana (b. Aug. 3, 2011), to Reinhold and Louvani Kehler, Springfield Heights Mennonite, Winnipeg, Man.

**Kleinschmidt**—Ella Mary (b. Aug. 15, 2011), to Anna (Friesen) and Paul Kleinschmidt, Waterloo North Mennonite, Waterloo, Ont.

**Kuepfer**—Cameron Edward (b. Aug. 28, 2011), to Jeff and Sandra Kuepfer, Listowel Mennonite, Ont.

**Kumuki**—Shalddi Patrice Ismail (b. Oct. 10, 2011), to Meriem Mohamed and Patrice Kumuki, Ottawa Mennonite, Ont.

**Metzger**—Blaine Gerald (b. Aug. 12, 2011), to Matt and Beth Metzger, Listowel Mennonite, Ont.

**Niessen**—Vanessa Grace (b. June 12, 2011), to Arnold and Gisela Niessen, Springfield Heights Mennonite, Winnipeg, Man.

**Schroeder**—Kyah Heleene (b. Aug. 6, 2011), to Tim and Nicole Schroeder, Springfield Heights Mennonite, Winnipeg, Man.

**Unrau**—Tobias Matteo (b. July 10, 2011), to Tillmann and Annella Unrau, Springfield Heights Mennonite, Winnipeg, Man.

### Baptisms

**Celena Haskins, Joel Kipfer**—Brussels Mennonite, Ont., July 10, 2011.

**Emily Brubaker-Zehr, Laura Martin**—Rockway Mennonite, Kitchener, Ont., June 12, 2011.

**Courtney Giesbrecht, Mathilde Reimer**—Springfield Heights Mennonite, Winnipeg, Man., June 12, 2011.

### Marriages

**Buhler/Dyck**—Henry Buhler and Katie Dyck (First Mennonite, Edmonton, Alta.), in Seven Persons, Alta., Sept. 17, 2011.

**Clemmer/Johnstone**—Sid Clemmer (Listowel Mennonite, Ont.) and Anne Johnstone, at New Beginnings Fellowship, Fort Francis, Ont., Aug. 6.

**Cressman/Ruppel**—Jason Cressman (Listowel Mennonite, Ont.) and Erin Ruppel, Listowel, Ont., Aug. 6, 2011.

**Daum/Lichti**—Melissa Daum and Jason Lichti, at Tavistock Mennonite, Ont., Sept. 10, 2011.

**Freeden/Patkau**—Brenden Freeden and Ashley Patkau (Hanley Mennonite, Sask.), at Mount Royal Mennonite, Saskatoon, Sask., July 30, 2011.

**Goertz/Schmidtke**—Melinda Goertz (Waterloo-Kitchener United Mennonite, Waterloo, Ont.) and Ryan Schmidtke, at Waterloo-Kitchener United Mennonite, Aug. 27, 2011.

**Huberts/O'Connell**—Brian Huberts and Jennifer O'Connell, Listowel Mennonite, Ont., July 16, 2011.

**Janzen/Norquay**—Nancy Janzen and Mike Norquay, Springfield Heights Mennonite, Winnipeg, Man., Sept. 10, 2011.

**Janzen/Richardson**—Adrienne Janzen (Niagara United Mennonite, Niagara-on-the-Lake, Ont.) and Scott Richardson, in a private ceremony, July 10, 2011.

**Menary/Woolner**—Betty Menary and Ian Woolner (Mannheim Mennonite, Petersburg, Ont.), at Mannheim Mennonite, Aug. 27, 2011.

**Thwaites/van der Zalm**—Nelson Thwaites (Niagara United Mennonite, Niagara-on-the-Lake, Ont.) and Jennifer van der Zalm, at Niagara-on-the-Lake, Oct. 1, 2011.

**Tissen/Vis**—Elysia Tissen (Niagara United Mennonite, Niagara-on-the-Lake, Ont.) and Jay Vis, at Niagara-on-the-Lake, Sept. 24, 2011.

### Deaths

**Bergen**—June Susan, 47 (b. June 28, 1964; d. Sept. 19, 2011), First Mennonite, Calgary, Alta.

**Boshart**—Delton, 94 (b. Nov. 19, 1916; d. Oct. 7, 2011), Steinmann Mennonite, Baden, Ont.

**Braun**—Jacob, 87 (d. June 10, 2011), Springfield Heights Mennonite, Winnipeg, Man.

**Buehler**—Melvin, 80 (b. Jan. 31, 1931; d. Aug. 21, 2011), Listowel Mennonite, Ont.

**Doell**—Dora, 89 (b. June 7, 1922; d. Sept. 24, 2011), Winkler Bergthaler Mennonite, Man.

**Dyck**—Helene, 92 (d. July 24, 2011), Springfield Heights Mennonite, Winnipeg, Man.

**Fast**—John, 85 (b. Oct. 24, 1925; d. Sept. 11, 2011), Waterloo-Kitchener United Mennonite, Waterloo, Ont.

**Friesen**—Erna, 91 (d. July 3, 2011), Springfield Heights Mennonite, Winnipeg, Man.

**Hoogmood**—Cornelia Catharina (Corrie), 81 (b. July 26, 1930; d. Sept. 6, 2011), First Mennonite, Kelowna, B.C.

**Lichti**—Nelda (nee Schwartzentruber), 87 (b. Dec. 8, 1923; d. Oct. 8, 2011), Tavistock Mennonite, Ont.

**Pauls**—Adam, 7 (b. Nov. 10, 2003; d. Sept. 9, 2011), Winkler Bergthaler Mennonite, Man.

**Perrault**—Norman, 80 (b. Sept. 28, 1930; d. Aug. 20, 2011), Stirling Avenue Mennonite, Kitchener, Ont.

**Schmidt**—Myrtle (nee Webber), 86 (b. July 15, 1924; d. July 10, 2011), Poole Mennonite, Milverton, Ont.

**Warkentin**—Jeffrey Paul, 32 (b. Oct. 27, 1978; d. Sept. 24, 2011), Springridge Mennonite, Pincher Creek, Alta.

**Canadian Mennonite welcomes Milestones announcements within four months of the event.**

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

### Pontius' Puddle





## LIFE IN THE POSTMODERN SHIFT

# Faith beyond belief

BY TROY WATSON

“So is atheism still working for you?”

I playfully asked my friend Harry, a philosophy professor at the University of Waterloo.

He sat back in his chair with a quizzical look on his face. “It’s funny you should ask that. Trudeau’s funeral really affected me. He was one of my political heroes and it finally struck me how important his faith was to him. I have always struggled to understand how so many of the most brilliant thinkers throughout history were Christian. How can these geniuses with IQs much higher than mine believe this stuff? Lately, . . . I have actually found myself contemplating Christian faith.” He looked down as if he had confessed some dark and shameful secret.

“My problem is all the doctrine.” He scowled a little as he spit the “D” word out of his mouth. “If I were to become a Christian, would I need to believe in things like . . . the ascension of Jesus, for example?”

I took a deep breath and thought about how to respond. This was not a conversation I was expecting. I said, “German theologian Paul Tillich said, ‘Doubt is not the opposite of faith; it is one element of faith.’ Spanish philosopher Miguel de Unamuno said, ‘Faith which does not doubt is dead faith.’ I think doubt and questions are just as important to faith as beliefs are, Harry.”

“So I can just pick and choose which doctrines I believe and which ones I don’t?” he asked sceptically.

“You can pick which beliefs you want to question and struggle with, yes,” I told him. “But that is not the primary decision here. The choice to become a Christian



is a decision to trust God, to trust what the totality of Jesus reveals about God, and to pattern your life after Jesus with the help of the Holy Spirit. This is what the Christian faith is about in a nutshell, to me.”

Harry finished his glass of Irish stout and stood up. “This has been good,” he said. “I still don’t know if I believe in God, but thanks for the

different perspective.”

“Can I throw one more thought at you?” I said before he left. “French philosopher Simone Weil said, ‘If we love God, even though we think he doesn’t exist, God will make his existence manifest.’ I would encourage you to let your

*Harvard theologian Harvey Cox defines faith as a deep-seated confidence and trust, whereas beliefs are more like opinions. He suggests that the church is currently transitioning into a new era where faith and belief will no longer be two different words for the same thing.*

doubt be part of your faith, Harry, not something preventing you from it.”

This conversation took place more than 10 years ago. I’ve lost touch with Harry, but have had many similar conversations with other people since then. I am astounded at the number of individuals I meet who are compelled by the life and teachings of Jesus, who feel a profound connection with him and want to follow his way of love and peace, but can’t bring themselves to buy into all the Christian doctrine. Many of these people are opting out of church and Christianity because they don’t believe the “right” things.

This has raised two important questions for me:

- Why has Christian faith been reduced to a list of tenets we need to believe in?
- How did believing the “right” things become the measuring stick of authentic Christian faith?

When Jesus talks about Judgment Day in the gospels, he never refers to our beliefs. Instead, he focuses on the kind of life we’ve lived. (Did you judge others? Did you feed the poor?)

In one of his sermons, Tony Campolo humorously quipped, “I seriously doubt if St. Peter is going to be waiting at the Pearly Gates with a clipboard asking us to complete a doctrinal survey before we enter heaven. ‘Okay, virgin birth. Strongly agree? Agree? Unsure? Disagree? Strongly Disagree?’”

Campolo doesn’t discredit the value of beliefs, and neither do I. We just don’t think they define faith. Harvard theologian Harvey Cox defines faith as a deep-seated confidence and trust, whereas beliefs are more like opinions. He suggests that the church is currently transitioning into a new era where faith and belief will

no longer be two different words for the same thing.

Anabaptists have always emphasized faith as a path of practices to be lived out, more than a set of beliefs to be adhered to. This Anabaptist perspective rekindled my faith and I’m sure it will do the same for others. Yet I wonder how much credence we give to the notion that doubt and questioning are as essential to faith as belief. I wonder how many of us still have an expectation that doubts and questions should arrive at the “right” beliefs eventually. ☿

*Troy Watson is pastor of Quest Christian Community, St. Catharines, Ont.*

## GOD AT WORK IN THE CHURCH

# Engaging with new media

By DAVE ROGALSKY

Eastern Canada Correspondent  
WATERLOO, ONT.

**G**oeff Vanderkooy of PeaceWorks Technology Solutions, Waterloo, spoke to a group of mostly pastors and church administrators at a Mennonite Church Eastern Canada-sponsored seminar on social media last month at Conrad Grebel University College.

Also connected by telephone and Internet links to four satellite locations, Vanderkooy, a member of Erb St. Mennonite Church, Waterloo, refused to give specific solutions to congregations or individuals, and instead focused on the broader topics of how social media could be either a help or hindrance to congregations, pastors and individuals. His advice included:

- Youth have given up on e-mail. Contact them through Facebook.
- Professional clergy should have two Facebook accounts: one for their job and another for their personal lives.
- Everything on the Internet is stored somewhere permanently.
- A congregation needs to think about who can access what on its web page. If bulletins or newsletters can be accessed by anyone,

does the congregation have permission to post photos of individuals, or to include information such as the health status of a member or a member's relative in a prayer concern? What would employers or insurance companies do with such information? Vanderkooy suggested churches need to have both a privacy policy and someone who constantly checks out what the congregation is doing, to ensure that the policy is adhered to.

• Like any tool, the Internet has both pluses and minuses. On the plus side, it gets a message out to more people more quickly. On the minus side, it takes time to keep websites, blogs and Facebook pages up to date.

Vanderkooy advised pastors and congregations that they need to act online as they would anywhere else. There are some conversations that should be carried out face to face, rather than through e-mails or Facebook posts, or even over the phone. Since everything online is potentially public, he suggested that anything posted or written should stay positive, as negative items can be quickly disseminated and misunderstood. ❧

## Camrose Fellowship closes

By DONITA WIEBE-NEUFELD

Alberta Correspondent

**I**n a moving service on June 26, Camrose Mennonite Fellowship, Alta., celebrated 32 years of ministry and then gently closed its doors.

The congregation began forming in 1979 when conversations between Camrose Lutheran College professors Murray Lauber and Ed Friesen resulted in regular gatherings of Camrose area Mennonites in the Lauber home. In November 1980, the fellowship of 16 charter members and their children was incorporated as a religious

society and received charitable status. The congregation was granted membership in both the Conference of Mennonites of Alberta and the Northwest Conference of Mennonites. In 2000, the congregation withdrew from the Northwest Conference over disagreements in discipline for congregations, as reported in the April 17, 2000, issue of *Canadian Mennonite*.

The congregation experienced slow but steady growth in the first half of its life. After a leadership crisis in the late 1980s,

a few families left and the growth stalled. A high of 36 members was reached in 1995. Pastor Peter Nickel served the congregation from 1990 until his retirement in 1996, although he continued to minister and officiate at church events, culminating in the baptism of three young people on June 5 of this year. When Erik Meriau, a part-time pastor, retired a few years later, the congregation functioned with reduced programming, relying on a number of guest and lay speakers.

Both sadness and celebration were evident at the closing service.

Ardyth Harder, a young adult from Camrose, said, "It is a loss. It [was] a time to mourn. It's not like we're not going to see each other again [but] we are mourning an institution. All of us cried at one point during the service."

Harder greatly values growing up in the close-knit congregation, and credits its small size for helping her develop leadership skills. "Church was a place where we felt we all had something in common, had something to contribute, and we were all important," she said.

The small number of leaders meant that children and young people were given important roles. "I started worship-leading when I was 12," Harder said.

In a history written for the closing service, Lauber also mentioned the valuable intergenerational exchange. "The thing that has most amazed me about the Camrose Mennonite Fellowship since its founding is the mutual respect and friendship that runs across all ages," Lauber wrote. "Young people have been treated as friends by old folks. On the other hand, seniors like myself have never felt like old fogies in conversations and social interaction with young people."

Although Camrose Mennonite is formally closed, its legacy carries forward in its people as they bring their unique small-group experiences of vibrant faith and community into new worship spaces. The church will continue to strengthen members of the larger Mennonite church through a congregational ministry scholarship set up with Canadian Mennonite University, Winnipeg, Man. ❧

*With files from Arlene Davies-Fuhr.*

# Women discover the 'business of everyday life'

STORY AND PHOTO BY AMY DUECKMAN

B.C. Correspondent  
HOPE, B.C.

**W**omen who attended the annual Mennonite Church B.C. women's fall retreat at Camp Squeah spent the weekend hearing about work, seeing the results of the work of others, and managing to get away from their own work back home.

The themes of "The business of everyday life" and "What makes a woman of honour?" overarched the weekend, with Ann-Michele Ewert of Mennonite Economic Development Associates (MEDA) as keynote speaker. Ewert affirmed that women have always worked but have not always been paid, and have not always been valued for the unpaid work of care in the home and with volunteer organizations. She encouraged women to embrace their work, whatever form it takes.



*Eleonore Isaak, right, tells Mary Goertzen about her home-based cake-decorating business at the MC B.C. women's fall retreat at Camp Squeah.*

"Who do you help through your work?" she asked. "Sometimes we answer 'no one,' but of course we do. Empowering others sometimes doesn't look like we think it does."

In a session on the seemingly ideal "doing it all" woman of Proverbs 31, Ewert talked about the five traits demonstrated by the woman that any woman can strive for: integrity, industriousness, inclusiveness, being influential and having her own identity.

Throughout the weekend, Mennonite women with their own home-based businesses exhibited their wares and talked about finding fulfillment through the work they do.

Belinda Rempel of Vancouver, who designs one-of-a-kind jewellery through Belinda's Creations, said of her products, "It's about someone feeling beautiful. It's about the art. It's not about the money."

Eleonore Isaak of Elly's Studio of Cake Design in Chilliwack takes delight in designing and creating mouth-watering edible creations for special occasions and teaching others the craft she has learned. "This is freedom," Isaak said. "It almost feels sinful that I enjoy it so much. God . . . has given me this gift and love for the art."

Kelly Ens of Abbotsford recently rediscovered her love for photography and now operates Blue Melon Photography. "I love pausing time for people through photographs, catching a laugh, a look, a moment of life," she said.

And in a gesture of generosity, Mennonite women of B.C. were able to help others. Donated silent auction items raised \$813 for a bursary to subsidize future attendees, and a first-ever live auction netted \$868 to help women around the world start a business with loans from MEDA. ❧

## /// Briefly noted

### Corn maze proves popular

The Youth Farm Bible Camp, one of three Mennonite Church Saskatchewan camps, had a successful summer in more ways than one. More than 400 campers passed through the grounds during the camping season, and lots more came through the corn maze for some family fun. The camp has already realized profits of \$30,000 from a three-hectare corn maze, petting zoo and climbing wall. "The petting zoo and corn maze are the big attraction," says Mark Wurtz, camp director, with about 3,500 visitors so far. "We're expecting to hit 5,000 [people] in the next few weeks." A fall supper fundraiser on Oct. 4 also brought in more than \$10,000 for the Bible camp, the only one that hosts special needs adults. Wurtz dreams of being able to give these campers a winter camping experience. Until now, that hasn't been possible, but with the addition of a large used church building now on the property, the camp can begin to move towards making that dream a reality.

—BY KARIN FEHDERAU

PHOTO BY ANNA REHAN



*One of more than 3,500 visitors to Youth Farm Bible Camp's corn maze so far this season.*



## NEW CHURCH STAFF



*Ken Warkentin has been sitting in the executive director's chair of Mennonite Church Manitoba for eight months now. He swivels that chair comfortably from the desk to a table where he invites people into conversation, or to his guitar that is always within arm's reach.*

## 'Different from being a pastor'

*MC Manitoba executive director reflects on the role of leadership*

STORY AND PHOTO BY EVELYN REMPEL PETKAU

Manitoba Correspondent  
WINNIPEG, MAN.

**K**en Warkentin has been sitting in the executive director's chair of Mennonite Church Manitoba for eight months now. He swivels that chair comfortably from the desk to a table where he invites people into conversation, or to his guitar that is always within arm's reach.

"It's very different from being a pastor," says Warkentin, who has served in pastoral roles almost continuously since 1981. "Here, there is more distance from the people. In church, you are much closer to the itchy spots. Here, you are often guessing where the itchy spots are."

The New Directions document, which was prepared by the MC Manitoba board and staff through a discernment process with congregations, and then presented at the 2010 delegate gathering, attracted Warkentin to the position. He took note of

the shifting focus from missions abroad to more local engagement. "We need to find creative ways of making Jesus a very real presence in local communities," he says.

Chiara House is one example of how MC Manitoba is facilitating ministries at a local level. A mission of Little Flowers, a new church plant in one of Winnipeg's inner city neighbourhoods, Chiara House was formerly an apartment building; it is now in the process of being renovated into affordable residences that will provide a supportive Christian environment for people in transition, including new immigrants and refugees, or those struggling with poverty or mental illness. "It is very exciting," says Warkentin of the partnership of business people within MC Manitoba, Little Flowers Church and Eden Health Care Services.

For Warkentin, the central role of leadership is to keep MC Manitoba Christ-centred. "Keeping Jesus as the focal point of the lens, through which we interpret faith, relationships, community and our place in society, is the role of leadership here," he says.

"The challenge in leadership is to stick your neck out and at the same time remain humble," he says. "In certain areas, there is a place for the conference [area church] to give leadership and in other areas that role belongs to the congregation. . . . I back away from giving leadership when it comes to addressing some of the issues like poverty, militarism, consumerism and environmental protection. On those kinds of issues, leadership needs to come at the local level. What is so often lacking is honesty because we are not willing to see the connections between our own lifestyles and the issues."

### /// New appointment

#### Miller named to MennoMedia board

Melissa Miller, pastor of Springstein, Mennonite Church, Man., and a columnist for *Canadian Mennonite*, has been named to the newly formed MennoMedia board



**Miller**

of directors by Mennonite Church Canada's Formation Council. Miller, who holds a master of divinity degree from Associated Mennonite Biblical Seminary and a master of science degree in psychology from the University of Waterloo, Ont., also works part-time as a counsellor at Recovery of Hope in Winnipeg, Man. She has written the Family Ties column for *Canadian Mennonite* for the past nine years. She joins two other Canadians on the board—Joan Pries of Kitchener, Ont., and Dan Jack of Calgary, Alta., treasurer—as the Canadian contingent on the eight-member binational board. Her appointment awaits ratification by MC Canada's General Board in December.

—BY DICK BENNER

## NEW CHURCH STAFF

A real challenge that Warkentin hopes MC Manitoba can help congregations address is keeping youths connected to the church. “I see a lot of young people not finding their spiritual nurture in congregational expression,” he says.

Camping ministry is another area “we are grappling with,” he acknowledges. “Is it sustainable? Are we doing the right things

with it? Is it fulfilling our vision and mission values the way we are running it?”

Warkentin sees exciting possibilities for building connections in his new role. “I love the idea of connecting,” he says. “If I, in this position, can make meaningful connections, particularly in the denominational sense, I would feel I have been faithful.” ❧

## ‘We do that together’

*Introducing MC Alberta’s new area church minister*

STORY AND PHOTO BY DONITA WIEBE-NEUFELD

Alberta Correspondent  
DIDSBURY, ALTA.

Asked about his vision for beginning work as Mennonite Church Alberta’s new area church minister, Dan Graber laughs. “None so far,” he says. “I get asked that question often in interviews. [It’s about] bringing my gifts, biases and competencies, and matching them to what the people want to do. . . . I’m waiting to get to know Alberta. It’s never a personal vision, anyway, in doing church. We do that together.”

Graber officially began in his role on Oct. 1, attending an MC Alberta general council meeting at Bergthal Church near Didsbury. He brings a wealth of pastoral experience to his position.

In the 1980s, the Grabers were church planters in Brazil under the Commission on Overseas Mission of the former General Conference Mennonite Church. From the 1990s till the present, Graber has worked in 10 different congregations as an intentional interim pastor. Working with churches in conflicted situations, Graber says, is “more than resolving the issues; it is working toward church health.”

Passionate about what makes for healthy congregations, Graber emphasizes the key importance of healthy lay leaders. “It’s fascinating to me that we believe in a priesthood of all believers, and put so much emphasis on pastors,” he says, adding, “Long-term success [of a congregation] relies on the spiritual, emotional and relational health of the lay leadership.”

While the support and development of strong pastors is important to Graber, it is clear that his bias is for developing and supporting whole leadership teams in congregations.

The Alberta area church minister is a three-quarter-time position. Currently, Graber also serves quarter-time at Grace Mennonite Church, Regina, Sask., where he shares the pastorate with Rose, his wife.



*Dan Graber, the new MC Alberta area church minister, practises servant leadership, helping with dishes after a general council meeting at Bergthal Church, near Didsbury, on Oct. 1.*

Graber will establish a residence in Calgary while maintaining his home base in Regina. The dual job and residence situation is familiar territory to Graber. “[I] have worked at two churches at a time before. I’m used to it,” he says. “There is a lot that can be done [from] anywhere now.” ❧

### /// Briefly noted

#### **Interim MC Manitoba Camping Ministries director appointed**

WINNIPEG, MAN.—Justin Zacharias has been appointed as director of Mennonite Church Manitoba’s Camping Ministries. This interim half-time position, that began on Aug. 8, will focus on the development of a long-range camping strategy, including a new governance structure. Zacharias will also give oversight to Camps with Meaning (CwM), the ongoing camping ministry of MC Manitoba. He will be commuting from his home in Winkler to the MC Manitoba office in Winnipeg one day a week and will do the rest of his work either at home or at one of the three CwM campsites. He also hopes to be in many MC Manitoba churches on Sunday mornings reporting on camp ministry. Zacharias’s background includes pastoral ministry, mission work, camping ministry and marketing. His education includes biblical studies, commerce and environmental studies. He is passionate about sharing his faith in Jesus, and he sees the camping programs as opportunities for the broader church to share faith, love children and adults, and train leadership. His dedication to MC Manitoba and Camping Ministries has been evident over the years he served on the MC Manitoba board.

—MC Manitoba



**Zacharias**

## NEW CHURCH STAFF

# 'Putting the moccasin where the mouth is'

*MC B.C. hires new indigenous relations coordinator*

BY AMY DUECKMAN

B.C. Correspondent  
ABBOTSFORD, B.C.

**B**rander McDonald of Chilliwack, a member of the Cree First Nation, has begun work three days a week with Mennonite Church B.C. as indigenous relations coordinator.

McDonald is carrying forward the work of Steve Heinrichs, who previously worked with Native Ministries in B.C. This is part of an ongoing effort by MC B.C. to build relationships with aboriginal people and to encourage bridgebuilding as a way of modelling Anabaptist traditions in healing and reconciliation, particularly in the area of the fallout from the residential



McDonald

schools of years past.

"As a Cree First Nations cross-cultural consultant and lay pastor, I am really excited about the opportunity," says McDonald. "To have a denomination interested in hiring a First Nations staff, I knew would send a positive message to our people."

McDonald has worked and lived in the Sto:lo Nation area of the Fraser Valley for 20 years and has worked in the areas of social work, residential school survivors program, youth counselling, therapy, church lay ministry and music ministry.

He has acted as a First Nations worldview and cross-cultural facilitator and trainer to various churches, para-church organizations, universities, school districts and non-profit societies.

Among McDonald's goals in this position is to assist MC B.C. develop an understanding of the First Nations worldview, in order to build meaningful, long-term and healthy relationships to indigenous neighbours. He hopes to develop a hub of resources to what is happening in the province with regard to Native Ministries and to encourage others to get involved.

McDonald sees many values common to the First Nations community and the Mennonite tradition, among them shared wealth in family, knowledge and goods; provision and service to others; and the idea of servanthood through Christ.

"This is important work and one which would go far to show our native people that MC B.C. means business when it comes to working out their faith with fear and trembling, and also 'putting the moccasin where the mouth is,'" says McDonald. ❧

## /// New staff

### Church engagement minister hired by national, area churches

KITCHENER, ONT.—Mennonite Church Canada and MC Eastern Canada have jointly appointed Brent Charette as church engagement minister representing both the national and area church bodies. Charette's appointment results from some deep questioning by church leaders: What do we do about declining support of the wider church? They determined that the church simply needs to be more intentional about asking for support. Charette's task will be to ask individuals and families to support their congregation to a greater degree financially, and to encourage an increase in the amount that congregations and individuals give to the wider church. Despite a steady increase in weekly giving from individuals and families to their local congregations, wider church ministries like pastoral training, church planting, and faith formation events for youths and young adults, have experienced declining support. But Charette, with his newly minted title, anticipates that this will change. "The people I have spoken with since I started in September have answered the call," he says. "Quite frankly, they were unaware that the wider church . . . [was] in such need. They are willing to support the church directly with their own cheques, but are also willing to encourage their congregation to give more as well." Charette can be reached at the MC Eastern Canada office by e-mailing [bcharette@mcec.ca](mailto:bcharette@mcec.ca).

—MC Canada/MC Eastern Canada



Charette

## /// New staff search

### CBC looking for new president

ABBOTSFORD, B.C.—Columbia Bible College president Ron Penner has asked the board of directors to initiate the search for a new president for the college. Penner, who is 66, has been with CBC for 14 years, the last five as president. In his letter to the board, he stated that his finish date will remain flexible according to the pace of the succession process. During his tenure as president, Penner oversaw the rebuilding of the administrative team, the implementation of a new integrated college software suite and new website, as well as the construction of a debt-free \$3.5 million men's residence due for completion later this fall. At its September meeting, the board appointed a search committee to begin the process.

—Columbia Bible College



## GOD AT WORK IN THE WORLD

## COVER STORY

# EMU honours Nobel laureate

Eastern Mennonite University  
HARRISONBURG, VA.

**L**eymah Gbowee of Liberia, a recent recipient of the Nobel Peace Prize, was honoured for her devotion to peace and relief of suffering on Oct. 16 at Eastern Mennonite University (EMU).

“From the moment I was announced as one of the core recipients of the Noble Peace Prize, every night and morning I say my prayers [and] I ask, ‘Lord, keep me humble,’” said Gbowee, a 2007 EMU graduate who earned a master’s degree in conflict transformation. “By being humble, I hope to touch more lives and can be an example for the next generation of peacebuilders.”

Gbowee gave talks to public audiences five times over the weekend. She is the first Nobel Prize winner in EMU’s 94-year history. Gbowee led a women’s movement that was instrumental in ending 14 years of civil war in Liberia in 2003. She is co-founder and executive director of Women, Peace and Security Network Africa.

Following the end of the civil war, Gbowee came to EMU in 2004 for four classes in the Summer Peacebuilding Institute (SPI) and then returned to the Center of Justice and Peacebuilding (CJP) in 2005 to participate in a round-table discussion of strategies for trauma awareness and resilience.

In a press conference at the beginning of the weekend, Gbowee credited EMU with helping her to heal from the trauma she had experienced, and with developing an understanding of the roots of violent conflict from a worldwide perspective.

She cofounded Women, Peace and

Security Network Africa with a fellow SPI alumna, Thelma Ekiyor of Nigeria. In her memoir, *Mighty Be Our Powers*, Gbowee discloses additional EMU connections that influenced her work, including CJP professors Hizkias Assefa, John Paul Lederach and Howard Zehr.

At the same ceremony, CMU also honoured the late Glen Lapp, a Mennonite Central Committee volunteer killed in Afghanistan last year with nine others on an international assistance mission team.

Lapp was killed when his team was returning from a difficult mission to bring health care to a rural mountainous region of Afghanistan.

EMU awarded its annual Distinguished Service Award to Lapp, the first time the university has ever given an alumni award posthumously. Lapp’s parents, Marvin and Mary Lapp of Lancaster, Pa., and other family members accepted the award on his behalf. ☞

## Can ‘free’ speech be ‘hate’ speech?

*EFC addresses Supreme Court on what has been called the most important ‘free-speech’ case in two decades*

The Evangelical Fellowship of Canada  
OTTAWA, ONT.

**G**ranted permission to present oral arguments by the Supreme Court of Canada in the Saskatchewan Human Rights Commission v. William Whatcott case, the Evangelical Fellowship of Canada—whose membership includes Mennonite Church Canada—on Oct. 12 argued “that the Canadian Charter of Rights and Freedoms guarantees the right to freedom of religion, conscience and expression to all Canadians, and that the right to debate moral issues, whatever they may be, is foundational to a true and vibrant democracy,” said Don Hutchinson, EFC vice-president and general legal counsel.

In 2001 and 2002, Whatcott distributed flyers to neighbourhoods in Saskatoon and Regina. Vehement in tone and language against homosexuality, the flyers offended some individuals, who filed complaints with the Saskatchewan Human Rights Commission. At the tribunal, the flyers were found to contravene the Saskatchewan Human Rights Code and to promote hatred.

The present case is the result of multiple appeals of that decision, most recently before the Saskatchewan Court of Appeal that found the flyers to be acceptable free

expression. It is that decision that has been appealed to the Supreme Court of Canada by the Saskatchewan Human Rights Commission.

“If the Supreme Court of Canada rules that one cannot act in a non-harmful way in public dialogue, inspired by one’s religious beliefs, then one does not have religious freedom—but only freedom to believe—and what kind of right is that?” wondered Faye Sonier, EFC legal counsel, before the Oct. 12 court date. “The courts have made it clear that religious freedom includes the right to speak about our beliefs, to share our beliefs and to practise our beliefs. This, therefore, includes the right to speak freely about them.”

“While we don’t necessarily condone the language Mr. Whatcott used, we do firmly believe that every Canadian should be, and feel, at liberty to share their beliefs and participate in the democratic process from a faith-inspired perspective,” said Hutchinson. “Canada is a multicultural, multi-faith society. To shut out the expression and beliefs of one perspective is to dictate who can and who cannot participate in peaceful public policy dialogue. It is simply undemocratic.” ☞

# An insight into Insite

BY HENRY NEUFELD

Special to *Canadian Mennonite*

VANCOUVER, B.C.

“I work at Insite, Vancouver’s supervised injection site for IV [intravenous] drug users. It’s where I choose to work as a nurse . . . and as a Christian,” said Meera Bai, a recent theology student at Regent College at a public presentation at the college on Oct. 5.

Regent College theologian John Stackhouse and Bai spoke about the work at Insite, the only clinic in North America that provides a safe place for addicts to inject illegal drugs. Insite provides no drugs; clients bring their own illicit drugs and are provided with clean injection equipment, including syringes, cookers, filters, water and tourniquets. It also provides health care and counselling for addicts.

Stackhouse said that Insite makes a bad situation as good as it can be. “It’s a terrible thing to have, but we have to have it,” he said. “It’s a bad and good thing to do.” Sometimes society has to do bad things to accomplish God’s purposes, said Stackhouse, pointing out that God annihilated whole towns in biblical times. “Killing Christ was an evil thing, but the right thing to do,” he said, since it filled God’s greater purpose of salvation.

Insite opened in Vancouver’s notorious Downtown East Side in 2003 with a special exemption from the Controlled Drugs and Substances Act for scientific and research purposes. The federal government had refused to extend Insite’s exemption under the Act and Insite faced possible closure. However, in a recent unanimous decision, the Supreme Court of Canada ruled that Ottawa’s attempt to close Insite was arbitrary and undermined the health benefits Insite provided. The court said that Insite furthered the goals of promoting public health and safety.

Those at the presentation were told that research shows that when addicts use Insite’s services, it results in a reduction in overdose fatalities and the transmission of blood-borne diseases and infections, and an improvement of public order. Insite has

never had a death due to an overdose. Since the clinic opened, the number of deaths due to overdoses in that area of Vancouver has decreased by 35 percent. In 2010, more than 12,000 people used the facility to inject illegal drugs.

Proponents say the clinic keeps people from transmitting infectious diseases; encourages people to receive healthcare and addiction treatment; and reduces the number of injections taking place on Vancouver’s streets.

Critics, on the other hand, say that it does not solve the drug problem, since many users commit crimes to raise money to buy their illegal drugs. Treatment of addicts is what is needed, they say, rather

than assisting them to use illegal drugs.

Bai acknowledged that she has wondered if it is immoral for her to help addicts inject drugs. “Am I enabling them?” she asked, then answered her own question: “Showing love does not equal enabling people.”

She admitted she looked at Insite’s clients with condescension when she started working there. Then, she said, “I realized I was like them. We are all sinners, we are all addicted to sin. My care for people at Insite was the best I could do as a sinner,” she said, calling the centre “a secular institution where love is redemptive.”

Bai then described an addict wildly trying to jab a needle into his neck. “I had to prove I actually cared,” she said.

She concluded that, “Insite offers not only harm reduction, but the greater gifts of recognition, compassion, stability, safety and hope. It offers love to people not well loved by Canadian society—or by most Canadian churches.” ❧

PHOTO BY DAVE ROGALSKY



**Ten Thousand Villages (TTV) storyteller Doug Dirks, left, visits with TTV CEO Don Epp and Ingrid Heinrichs Pauls, TTV education and media coordinator, at the kick-off of the organization’s 65th anniversary weekend on Sept. 29 at Conrad Grebel University College, Waterloo, Ont. Dirks told stories of producers in India and Bangladesh as part of a national celebration of the 65 years of fair trade since Edna Byler bought Guatemalan handiwork for \$10, sold it for \$100 back home in the U.S., and sent the money back to Guatemala. The event was co-sponsored by Grebel’s Peace And Conflict Studies Department.**

PHOTO COURTESY OF THE CANADIAN FOODGRAINS BANK



*Members of Petitscodiac Mennonite Church, N.B., make apple sauce, which they are selling at local markets to raise funds for the Canadian Foodgrains Bank.*

## Apple sales aid hungry

BY EMILY CAIN

Canadian Foodgrains Bank  
PETITCODIAC, N.B.

**H**ow many apples do you need to make more than 150 litres of apple sauce?

"I'm not sure how many [kilograms] of apples we picked, but it seemed like a lot," says Gordon Driedger, pastor of Petitscodiac Mennonite Church.

Driedger and members of the church picked the apples and made sauce in August to raise money for Canadian Foodgrains Bank. The sauce is being sold at local markets in the province.

"We made the sauce with the August apples—apples that ripen early and tend to be softer than the apples that ripen later in the fall," he says.

Church members will pick apples that ripen later in the fall and use them to make cider—also to be sold in local markets.

The idea for the project originated with David Bunnett, a certified organic farmer. Earlier this year, Bunnett and his wife Sandra rented land to grow hay, not knowing there were about 80 apple trees on the property. After a visit to the church by Alden Crain, who represents the Foodgrains Bank in the province, Bunnett suggested the idea of growing and selling apples. The church enthusiastically agreed to do it.

The project has been a lot of fun, but also a lot of work, says Driedger. But, he adds, "it's a great congregational project.

Everyone could be involved, from older to younger."

## Walking the path

*MC Saskatchewan proactive in efforts to engage First Nation issues, people*

BY KARIN FEHDERAU

Saskatchewan Correspondent

**W**hen Mennonite Church Saskatchewan delegates met for their annual sessions this past March, they were introduced to a new initiative put forward by the area church executive. In order to prepare for the next Truth and Reconciliation session taking place in Saskatchewan in 2012, moderator Renata Klassen suggested that the area church could spend the next year becoming more familiar with, and knowledgeable about, First Nation issues within the province.

Thus began the journey called "Walking the Path to Truth and Reconciliation." To

facilitate this, MC Saskatchewan has been informing its congregations about upcoming events that inform and teach, and those that bring both sides together.

One of these events, the Stony Knoll gathering held on Aug. 23, was a commemoration of the original Treaty 6 signing. The first Stony Knoll event was held in 2006 as a cooperative effort between the Mennonite, Lutheran and Young Chippewyan communities. At that time, representatives from both the Mennonite and Lutheran groups signed a memorandum of understanding to support the Young Chippewyan First Nation's effort to gain compensation for its land that had been taken away from their forebears and given to Mennonite settlers in the late 1800s.

This year, several groups merged together to participate in the event.

"There was an interesting blend of people there," said Leonard Doell, Mennonite Central Committee (MCC) Saskatchewan staff member, who attended along with others from the organization. A group of Young Chippewyan men also came, as did supportive MC Saskatchewan members. A traditional aboriginal feast was served at lunch and a sausage-and-bun Mennonite meal wrapped up the day at supper.

"We need to keep nurturing this conversation. It doesn't happen on its own," said Chief Ben Weenie of the Young Chippewyan First Nation.

Wilmer Froese, a farmer and former pastor of Laird Mennonite Church, situated close by, owns land in the area. He believes there has been a positive start to the process of helping the First Nation community get compensation for the land. "If we respect one another, we can work this thing out," he said.

"Their grievance is with the government," Froese noted. While MC Saskatchewan has agreed to help raise money to aid the process, Froese pointed out that, "you have to get the support of a large part of the community" to make an impact.

For her part, Klassen felt very positive about the day. "First Nations people are very friendly and outgoing," she said. . . . Each one of these [events] is a step in a longer journey." ❧



## GOD AT WORK IN US

# Speaking to people through music

BY DAVE ROGALSKY  
Eastern Canada Correspondent



*"I never had a question. There was never an alternative. I kind of envied the people who had to figure out what they had to do in their careers and lives. Me, it was clear as a bolt of lightning. It was the one thing I knew I had to follow and I was passionate about music. I remember my first passions since before I knew how to explain them, before I went to school."*

Carol Ann Weaver is passionate still, teaching, studying, composing and performing as associate professor of music at Conrad Grebel University College, Waterloo, Ont.

Growing up in Harrisonburg, Va., Weaver began studying piano at age seven. Soon she was writing music and producing musical shows at school. Winning a piano competition as a first-year student at Eastern Mennonite University (EMU), Lancaster, Pa., suggested to her that she needed to go where she would be more challenged.

At Indiana University, Bloomington, perhaps the largest and best music school in world, according to Weaver, she went to learn, saying, "I never thought I'd win a competition there. . . . There were huge opportunities," she says, noting that in a class on Baroque music there was a live orchestra of students playing, instead of music on tape. She completed her bachelor's and master's degrees there.

Weaver taught at EMU for four years, and another four years at Mennonite Brethren Bible College (now part of Canadian Mennonite University), Winnipeg, Man., before returning to Bloomington to complete a doctorate.

She has been teaching music at Grebel since 1985.

Although she has a classical music background, Weaver infuses her compositions with different rhythmic combinations and textures. In the last 10 years, she has been working at music that is "accessible," rather than just "abstract," which requires

a "learned elite" to understand it, she says. She finds it relatively easy to write abstract music, but accessible compositions are more difficult.

Music, she says, "needs to make a difference, speak to people." It is "ultimately a communication," rather than "just [to] make yourself happy." This attitude is influenced by being a performer, she believes.

"What lasts is what touches people," Weaver says, listing architecture, art, music and writing as examples. "I want to be true to that myself."

She has moved into world music for her compositions and performance, especially African, where music is often not thought of as a singular form of expression. "Some languages don't have a word for music discrete from dance, event, performance," she notes. "Like in jazz, pop [and] traditional African music, people begin moving to the beat; each song its own rhythm."

While on sabbatical earlier this year, Weaver spent time in the Kgalagadi (formerly "Kalahari") Transfrontier Park, in western South Africa, her "favourite place in the world." The "desert," she says, "began calling to me in oboes, pizzicato strings, frolicking bassoons, and horns. . . . Melodies would occur to me, which seemed to rise up from the very soil. . . . An orchestra piece was being born."

She was told that if she could finish the composition in three weeks, it could be given a "reading"—a rehearsal-like performance—by the KwaZulu Natal Philharmonic Orchestra. She did, and says

PHOTO BY LYLE FRIESEN



*Carol Ann Weaver composes Kgalagadi Calls in Durban, South Africa, this spring.*

the piece was "incredibly well received by the players, the conductor [David Plylar] and the people who had come to listen."

The piece, *Kgalagadi Calls*, "follows a typical day in the desert, beginning with the gradual rising of the sun and calling of the early morning birds," Weaver explains. Later, the Cape turtle doves, transcribed as accurately as possible by Weaver, create a major portion of the music.

"The grief of the mother wildebeest who loses her new-born calf is expressed by a solo oboe, while the precise, careful, brilliant stalking of cheetah brothers Dozy and Leadboy is played by twin bassoons," she says.

And as night settles in, the calming chorus of barking geckos—vaguely resembling the mesmerizing sound of crickets—fills the soundscape, presented by pizzicato strings.

"This desert is never entirely quiet, yet its stillness resonates throughout the piece," Weaver says.

Back in Canada, Weaver is working at a recording of her composition *Paraguay Primeval*, while looking forward to a potential Sounds in the Land III conference in 2013. "I see life as ever changing and not a fixture," she says. "The music can be trusted, the disappointments and challenges of life can be accepted as teaching tools in one's life." ❧

## FOCUS ON BOOKS &amp; RESOURCES

## VIEWPOINT

## A new publishing day

BY RUSS EANES

MENNOMEDIA

From today's news:

- Book sales in the U.S. are down 9 percent.
- Amazon reported that sales of e-books exceeded paper copies in the previous 12 months.
- Apple exceeded all expectations by selling more than nine million tablets.
- Smart phones will soon outsell PCs.

It's a daunting, challenging and scary time to be in the media business today.

Advances in technology have brought additional challenges: information overload, electronic addictions, shortened attention spans. Through social and interactive media, everyone is now in the information and content creation business, and many expect that the content we now consume and create should be free, or nearly so.

Combine all that with a decline in both denominational loyalty and in church attendance, and you might also say it's equally challenging today to be a ministry and agency of a church denomination.

Consider, then, MennoMedia, the newly merged entity created July 1 from Mennonite Publishing Network and Third Way Media. We are facing all of these challenges.

We are a non-profit multimedia company owned by the Mennonite churches in Canada and the U.S. We bring together the experience of more than a century in publishing—from print media to electronic media, including radio and film—in curriculum, periodicals and the Internet.

To some, we are a church ministry; to others, an institutional agency. Our constituents range from conservative to liberal, with worship styles from traditional to contemporary, from folks in plain dress to folks with tattoos and piercings. We represent two distinct, although not

dissimilar, nationalities—Canada and the U.S.—and serve people of various ethnicities and cultural backgrounds.

Whatever the background, for members of Mennonite Church Canada and MC U.S.A., we are your company, your ministry. You own us and we are accountable to you. We serve the church both in its Anabaptist witness and spiritual formation at a time when the need for both is great and the risks of being in both media and ministry are great.

Rather than shrink from the challenges I've mentioned, we at MennoMedia want to embrace them and recognize an even greater and more hopeful opportunity. As Anabaptists and Mennonites, we find ourselves at a unique moment in history, when there is a renewed interest in, and hunger for, the unique values that our tradition brings: peace, community, simplicity and a desire to follow Jesus in the totality of life. We have the opportunity to share these values with our culture and, indeed, with the whole world.

Recently, a church leader encouraged me, and all of us at the new company, to take risks—an encouragement I appreciated because the new organization we have formed via merger is in itself a big risk. When I read the Scriptures and study church history, I find much that is risky, and so I find us in good company. With the support and faith of our two denominations, and with a vision tempered by humility, we shall strive to create a top-notch media ministry/agency that brings an Anabaptist witness to the world.

Combining print, electronic, online, broadcast and digital capabilities, we can now produce content across a whole spectrum of new and emerging platforms. Our goal is for our constituents to see what we produce as being relevant to their life and

faith in their particular context.

I feel privileged to collaborate with others in leading MennoMedia in our new beginning. We are a group of people with passion, experience and vision. We have melded together staff with many years of experience and wisdom, with a new, younger generation full of enthusiasm and fresh energy. We recognize the many challenges of faith, economics and technology in a rapidly changing culture and media environment. May we be responsive and relevant witnesses in our society while creating the resources you need to help you live faithfully.

MennoMedia publishes books through its Herald Press imprint; hosts the online Third Way Café; produces curriculum, periodicals and hymnals through Faith & Life Resources; produces Shaping Family Radio; creates award-winning TV documentaries through Third Way Media; and collaborates with Brethren Press to produce the Gather 'Round curriculum. ✎

*Russ Eanes is the new executive director of MennoMedia.*



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## BOOK REVIEW

# Capitalism under an imperialistic logic

*Imperialist Canada.*

By Todd Gordon. Arbeiter Ring Publishing, 2010.

REVIEWED BY DAVID DRIEDGER

Todd Gordon's *Imperialist Canada* is not theology, nor is it written for or about the church. And while Mennonites are nowhere mentioned within its pages, the content of this book should be of great interest to Canadian Mennonites.

This work is an attempt to demonstrate that Canada operates under an imperialist logic and practice. Popular caricatures of Canada show a peacekeeping nation or a sort of benign moral compass for our southern neighbours at best, or their obedient lackeys at worst, but Gordon argues that these caricatures exist simply because the United States overshadows the role of Canada, not because Canada functions under a qualitatively different structure.

While the era of direct colonial control over nations by Europeans is largely over, Gordon argues that the logic of imperialism that fuelled colonialism remains intact. Citing David McNally, imperialism is described as "a system of global inequalities and domination—embodied in regimes of property, military powers and global institutions—through which wealth is drained from the labour and resources of people in the Global South to the systematic advantage of capital in the North."

Imperialism is framed predominantly as an economic issue and, more specifically, a capitalist issue.

Gordon declares that, "just like the other major capitalist powers, Canadian capital is driven by a logic of expansion." The phrase, "economic growth," is so deeply embedded in our cultural lexicon that we don't stop to think about



its implications. Economic growth means the material accumulation of funds, property and products that are made possible by an imperialistic logic of expansion to create advantages for the wealthy at the cost of the poor. Gordon spends the bulk of his book demonstrating how Canada is directly, and often independently, involved in these sorts

of practices.

First, Gordon looks at the historical trajectory of Canada's relationship to First Nations people, then at Canada's global vision and the implications of the global liberalization of southern economies, often referred to as neo-liberalism. The claim of neo-liberalism is that if smaller, more impoverished economies can come on board as international trading "partners,"

they stand a better chance of improving their domestic quality of life.

But, according to Gordon, the reality is that more affluent nations have opened up isolated or marginalized nations, profiting from extracting their natural resources or exploiting their cheap labour. Gordon cites the expansion of Canadian-based mining companies in South America and Canadian clothing manufacturers in Haiti as examples.

In contrast to public claims by neo-liberal advocates, Gordon cites studies showing that poverty is growing fastest in countries that opened themselves up to wealthy trading partners. These imperial economic practices inevitably bring ecological instability, social unrest and military enforcement.

Gordon covers a complex array of issues related to Canada's domestic and foreign practices. If contemporary capitalism is inherently violent, it needs to be rejected, and the Mennonite church must wrestle with how it responds. A peace theology with any integrity must explore and understand the economic structures that weigh so heavily on so many. *Imperialist Canada* offers itself as an important dialogue partner in that process. ❧

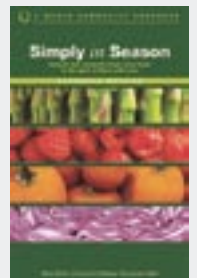
*David Driedger is associate pastor at First Mennonite Church, Winnipeg, Man., and a Canadian Mennonite blogger.*

## /// Briefly noted

### New edition of *Simply in Season* released

Many Mennonites—and others—are buying locally produced foods that are in season and eating more healthily, thanks to a cookbook first published in 2005. The Herald Press book is *Simply in Season*, which has already sold more than 120,000 copies. The book was updated this fall for the third time, incorporating new statistics, notes and sources. "A contemporary, progressive cookbook like this needs to be kept up to date," says Josh Byler, assistant editorial manager at MennoMedia, the publisher of the book, which is part of the World Community Cookbook series. *Simply in Season* is published under the Herald Press imprint, in cooperation with Mennonite Central Committee. The cookbook's authors believe that their recipes, stories and information not only promote good eating, but also honour the environment and local and global producers of food.

—Herald Press





## FOCUS ON BOOKS &amp; RESOURCES

## VIEWPOINT

# The Bible and the billionaire

BY WILL BRAUN

**B**illionaire media titan Rupert Murdoch has made headlines over the phone-hacking scandal that forced him to shut down his British tabloid, *News of the World*. But few people know that News Corp, the company Murdoch heads, also owns Zondervan, the world's leading Bible publisher.

News Corp, which took in \$32.7 billion last year, also owns Fox TV, *The Wall Street Journal*, 20th Century Fox and dozens of other media outlets. It acquired Zondervan in 1988.

Based in Grand Rapids, Mich., Zondervan sells more than 500 versions of the Bible. And although you may not own the Precious Princess Bible, Camo Bible (imagine "Holy Bible" on a camouflage cover), or the Stock Car Racing Bible, you probably have a Zondervan Bible in your house. Mine is a plain old New International Version (NIV).

The NIV remains a top seller; more than 300 million copies have been sold worldwide. That's good news for Murdoch because Zondervan owns the exclusive North American print rights to the NIV. Zondervan also publishes books by Christian authors like Rick Warren, Tim LaHaye, Jim Wallis, Eugene Peterson, Brian McLaren and Shane Claiborne.

What are we to make of the mix of billionaire tycoonery, dingy tabloid dealings and the Holy Word of God? What are we to make of the fact that every time we buy a Zondervan product we fuel a media conglomerate that appears to care more about profit than integrity?

I asked Shane Claiborne. His books, *Jesus for President* (co-written with Chris Haw) and *The Irresistible Revolution*, are No. 3 and No. 4 on Zondervan's top-



seller list. He has long been aware of the Zondervan-Murdoch connection.

I admire Claiborne, partly because he lives out his faith in the "abandoned corners of empire."

His particular corner is the impoverished Kensington neighbourhood of Philadelphia, Pa. Given his relation to "empire," I wanted to know why he chose a News Corp company as his publisher.

"I want to have the broadest readership possible," Claiborne says by phone, "I don't want to be someone who just speaks to the choir." He says smaller publishers have their advantages, but the books he has written for them cost "two or three times" what they would have if Zondervan had published them.

Claiborne says the key is to "protect the integrity of the message." If he is

*Given his relation to 'empire,' I wanted to know why [author Shane Claiborne] chose a News Corp company as his publisher.*

convinced the medium won't change the message, he will work with organizations despite not "[agreeing] with all of their approaches or decisions."

But even if the message is protected, his work helps enrich a rather well-maintained corner of empire. He feels "conflicted" about this. "I don't think that the world exists in 100 percent pure and 100 percent impure options," he says, believing there is good and bad in each of us. "We are called to work on the log in our own eye, and I'm sure as heck trying to work on the compromises that I make so that those are minimal when it comes to integrity."

He makes a good point. Demonizing Rupert Murdoch or Zondervan is not

wise. No translation of the Bible would condone that. Nonetheless, I'm not ready to say, like Maureen Girkin did in 2008, when she was the chief executive officer of Zondervan, that "News Corp is a wonderful media giant."

Nor do I think the Bible should be treated as a business opportunity. We should be able to read about "the least of these" without paying dues to the greatest.

Perhaps Murdoch is just a gifted businessman who enables the distribution of important materials. Perhaps writers like Claiborne are redeeming something in need of redemption, or subverting it. Perhaps I overstate the link between *News of the World* and Zondervan. It's just that I believe there should be no link at all. Bald greed has no place in Bible publishing.

Christianity does not require the help of an unscrupulous media empire. The "good news" will be just fine without News Corp.

Part of me would love to see readers and writers humbly decline any participation in the big Bible business. But a Bible boycott feels odd. My colleague Aiden Enns, who once cut the Zondervan label out of the spine of his Bible in protest, suggests that every time we buy a Zondervan product we should pay a 10

percent tithe or "sin tax" to a charity.

Personally, I don't want a penny of my money going to fuel the News Corp empire. Fortunately for me, the last time I crossed paths with Shane Claiborne he gave me a copy of the most recent Zondervan publication he collaborated on, *Common Prayer: A Liturgy for Ordinary Radicals*. I offered him warm thanks—it's a great book—then said with a smirk, "This way none of my money needs to go to Zondervan." ☞

*Will Braun attends Hope Mennonite Church, Winnipeg, Man. A version of this article first appeared on Braun's 'Holy Moly' blog on the Geez magazine website (geezmagazine.org).*

# Fall 2011 Listing of Books & Resources

## Theology, spirituality

**1,2,3 John, Believers Church Bible Commentary.** J. E. McDermond. Herald Press, 2011, 344 pages.

This is the 24th volume of the Believers Church Bible Commentary series.

**Ecclesial Repentance: The Churches Confront Their Sinful Pasts.** Jeremy M. Bergen. T&T Clark International, New York, N.Y., 2011, 338 pages.

Bergen explores public apologies made by churches in various countries, asking many questions about how and why churches repent. Bergen teaches religious studies at Conrad Grebel University College.



**God's Healing Strategy: An Introduction to the Bible's Main Themes, Revised Edition.**

Ted Grimsrud. Cascadia Publishing House, 2011, 190 pages.

Grimsrud, a professor of theology at Eastern Mennonite University, has revised his overview of the Bible story. He shows how the Old and New Testaments relate to each other, and how God's purpose is about love and healing.

**Overcoming Violence in Asia: The Role of the Church in Seeking Cultures of Peace.**

Donald Eugene Miller, Gerard Guiton and Paulus S. Widjaja. Cascadia Publishing House, 2011, 293 pages.

The essays from this collection are from a conference of Quakers, Mennonites and Church of the Brethren that met in Solo, Indonesia, in 2007, and represent some voices of peace theology from Asia. The conference was part of the Decade to Overcome Violence.

**Setting the Agenda: Meditations for the Organization's Soul.** Edgar Stoesz and Rick

M. Stiffney. Herald Press, 2011, 290 pages.

As well as examining how the boards of faith-based organizations can strengthen their faith dimension, this book provides a variety of meditations that would work well in a boardroom setting.

**To See History Doxologically: History and Holiness in John Howard Yoder's Ecclesiology.** J. Alexander Sider. Wm. B. Eerdmans Publishing, 2011, 237 pages.

This adaptation of the author's doctoral dissertation examines some of the ideas of John Howard Yoder. Sider is assistant professor of religion at Bluffton University.

**Third Way Allegiance: Christian Witness in the Shadow of Religious Empire.** Tripp York. Cascadia Publishing House, 2011, 123 pages.

York asks some hard questions about the practice, politics and worship expressions of Christianity in North America. The 18 short chapters include discussion questions that could be used for an adult education elective or small group study.

## History

**History and Mission in Europe: Continuing the Conversation.** Mary Raber and Peter F. Penner, eds. Neufeld Verlag and Institute of Mennonite Studies, 2011, 420 pages, distributed by Herald Press.

The writers who contributed essays to this collection are friends and colleagues of Walter Sawatzky. The subject matter is primarily Mennonites of the 20th century. A few articles are written in German and Russian, and many deal with the former Soviet Union.



**Side by Side: A Memoir of Parents, Anna Enns and Heinrich M. Epp.** Linda

Epp Sawatzky. Privately published, 2010, 185 pages, hardcover.

This hardcover book with photos and maps tells the story of the Enns and Epp families who emigrated from the Caucasus, Russia, to the Canadian Prairies in 1924. Heinrich was the leading minister at the Lena, Man., and West Abbotsford Mennonite, B.C. churches. They were the parents of Frank H. Epp, first editor of *The Canadian Mennonite*.

## Other Books

**The 'Ideal' Couple: The Shadow Side of a Marriage.** Marilyn J. Minter Wolgemuth and J. Carl Wolgemuth. Dreamseeker Books (Cascadia Publishing House), 2011, 128 pages.

Although the Wolgemuths' lengthy marriage may have appeared ideal, Carl's attraction to men made it difficult and painful. The authors candidly describe the pain and sorrow they dealt with as they struggled to remain faithful to God's call.

**A Large Harmonium.** Sue Sorensen. Coteau Books, Regina, Sask., 2011, 220 pages.

This novel, written by a professor of English at Canadian Mennonite University, is set in Winnipeg, Man. It explores the struggles of modern-day family life from the perspective of a mother who teaches at a university.

**A Life Fully Lived: Loving Hildegard.** Helmut Lemke. Privately published, 2010, 428 pages.

Hildegard and her husband emigrated to Canada in 1955, settling in B.C. Her biography is the story of a professional Mennonite woman who raises her family and explores her self-image in the second half of the 20th century.



## FOCUS ON BOOKS &amp; RESOURCES

**Meditations by Peter B. and his daughter L. Marie.** L. Marie Enns, ed. Guardian Books, Belleville, Ont., 2010, 550 pages.

Many of these meditations were written by Peter B. Friesen and published in a weekly column in Meadow Lake, Sask. These short devotionals reflect on special days and seasons, and various aspects of Christian life.

**Mennonite Girl.** Mary Ediger. Bryler Publications Inc., Chester, N.S., 2011, 262 pages.

Using creative non-fiction, the story of the early years of Welcome Inn in Hamilton, Ont., is told from the perspective of a child. Ediger's family moved from rural Oklahoma to Hamilton in 1966 to establish a Mennonite mission in the city.

**Mennonite Girls Can Cook.** Lovella Schellenberg, Anneliese Friesen, Judy Wiebe, Betty Reimer, Bev Klassen, Charlotte Penner, Ellen Bayles, Julie Klassen, Kathy McLellan, Marg Bartel. Herald Press, 2011, 208 pages.

The recipes in this hardcover collection come with many colour illustrations and some have step-by-step photos to enhance the instructions. Many of the recipes reflect the contributors' Russian Mennonite heritage.

**A Table of Sharing: Mennonite Central Committee and the Expanding Networks of Mennonite Identity.** Alain Epp Weaver, ed. Cascadia Publishing House and Herald Press, 2011, 435 pages.

The variety of essays in this collection explore many aspects of Mennonite Central Committee, including its history, its relationship with Mennonite World Conference and its broad grassroots support, as well as questions raised through the New Wineskins consultation. Several writers are Canadian.

**Teatime in Mogadishu: My Journey as a Peace Ambassador in the World of Islam.** Ahmed Ali Haili, as told to David W. Shenk. Herald Press,

2011, 140 pages.

Born and raised as a Muslim in Somalia, Haili became a Christian and studied at Mennonite schools in the U.S. He returned to Somalia in the 1980s and spent many years there and in Kenya working at peacemaking.



**This Crowded Night and Other Stories.**

Elrena Evans. Dreamseeker Books (Cascadia Publishing House), 2011, 222 pages.

The short stories in this collection are set in Bible times and are told from the perspective of women. Familiar stories from the New Testament have been given a creative twist.

## Resources

**After We're Gone: A Christian Perspective on Estate and Life Planning for Families that Include a Dependent Member with a Disability.** Duane Ruth-Heffebower. Mennonite Publishing Network, 2011, 80 pages.

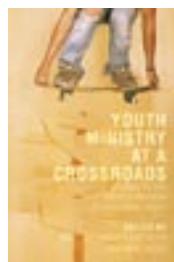


**Supportive Care in the Congregation: Providing a Congregational Network of Care for Persons with Significant Disabilities.** Dean Preheim-Bartel, Aldred Neufeldt, Paul Leichty and Christine Guth. Mennonite Publishing Network, 2011, 120 pages.

**Wonderfully Made: Women, Faith and Self-Care.** Terri J. Plank Brennehan. Faith & Life Resources, 2011, 71 pages.

The 13 short chapters of this booklet are designed to be used by women's groups or individuals as meditations or Bible studies. Women are encouraged to reflect on how to care for themselves so that they can also care for others.

**Youth Ministry at a Crossroads: Tending to the Faith Formation of Mennonite Youth.** Andy Brubacher Kaethler and Bob Yoder, eds. Herald Press and the Institute of Mennonite Studies, 2011, 155 pages.



The essays in this collection provide insight into the challenges of ministering to today's youth. They probe deep questions about how to help youth develop a personal, sincere and meaningful faith.

—Compiled by Barb Draper,  
Books & Resources Editor

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## BOOK REVIEW

# Join God in God's mission

*Worship & Mission After Christendom.*

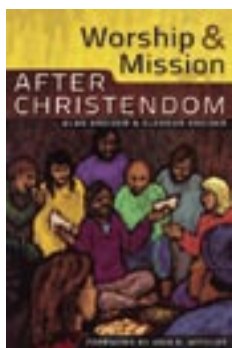
By Allan and Eleanor Kreider. Herald Press, 2011.

REVIEWED BY DAVE ROGALSKY

In *Worship & Mission After Christendom*, Allan and Eleanor Kreider paint the picture of what society is becoming now that Christendom is collapsing.

Stuart Murray, in the forward to a series on post-Christendom (of which the Kreiders' book is a part), states, "Christendom was a historical era, a geographical region, a political arrangement, a sacral culture and an ideology."

Most historians and sociologists agree that Christendom began with the Roman Emperor Constantine I's decision to legalize Christianity in 312. It was set on a trajectory of dominance by Emperor



Theodosius I's edict making Christianity the only legal religion in the fourth century, and it became a seamless socio-religious monolith when the sixth-century Emperor Justinian I's edict made baptism mandatory in the Roman empire.

This monolith exerted almost complete control in the West until the 20th century,

when the continuance of wars among so-called Christian nations raised doubts in the minds of many about the value of such a political-religious partnership. As the Kreiders ably point out, since then church attendance and membership have plummeted, knowledge of the Christian

story or meta-narrative has decreased precipitously, and the influence of the church in society has shrunk.

During most of the Christendom period, mission was seen as unnecessary—as all within the empire were Christians—so the church focused on worship and pastoral care. What missions there were focused not on the West, but on the non-Christian countries in the global South and East.

But now, with much of western society no longer Christian, the church's task has returned to a needed balance between mission and worship, according to the Kreiders. After Christendom, the church needs to worship together, remembering the "big story" of God at work in the Bible and Christian history, and telling the many little stories of God at work in the daily and weekly lives of Christians. Christians need to gather to encourage each other with the hope that God is at work and has a goal for the created order, including humanity: the reconciliation of all things.

Remembering this, and knowing that God has always been self-limiting, working through and with human beings, Christians join God in the mission God is carrying out. This mission is the content of their worship. This worship, whose purpose is not evangelism, reconnects Christians to this mission on both grand and intimate scales.

With the mindset of being part of God's mission, Christians incarnate God's hope in their many cultures, all the while living as God's agents of reconciliation, and as pilgrims hoping for God's kingdom.

Filled with practical ideas for preaching, testimony, liturgy, rituals and engagement with their communities and culture, *Worship & Mission After Christendom* offers Christians a tool kit to pull out to use in their corner of post-Christendom to worship the God who desires the reconciliation of all things and invite others into spaces to worship in outsider-friendly ways. In this way, non-Christians can find themselves in a safe place where they can ask Christians about God and God's story. ❧

## /// Briefly noted

### Porcupine's missing quills teach life lesson

A picture book about a porcupine who learns how to deal with losing her precious quills is the latest release from Herald Press. The 40-page book by author and illustrator Aaron Ratzlaff of central Kansas is titled simply *Quills*. Porcupine is sad and embarrassed when her quills start to fall out. She believes no one can love a porcupine without quills. Then her friend Giraffe stops by with a special gift and a message of acceptance. The book was inspired by Ratzlaff's wife Audrey, who suffers from alopecia areata, an auto-immune disorder that causes hair loss. "Many circumstances leave us feeling alone, embarrassed and unlovable," says Ratzlaff. "Thankfully, God gives us friends and family who love us unconditionally, whether we are bald, hairy or in between." Ratzlaff's first illustrating job was for *With*, the former Mennonite youth magazine. After graduating from Bethany College, Lindsborg, Kan., Ratzlaff worked at a public library, where, surrounded by children's literature, he began to apply his talent to picture books. T



—Herald Press

Dave Rogalsky is the Eastern Canada correspondent for Canadian Mennonite.

## BOOK REVIEW

# Nothing good comes of violence

*Captivity: 118 Days in Iraq and the Struggle for a World Without War.*

By James Loney. Knopf Canada.

REVIEWED BY WILL BRAUN

After a meeting at the Umm al-Qura mosque, which is ringed by four minarets shaped like Scud missiles, James Loney and his three Christian Peacemaker Teams (CPT) colleagues were driving along a lonely Baghdad road back to their apartment when a white sedan stopped their van. Four kidnappers with AK-47 rifles rushed out.

In the next months, execution deadlines and occasional video clips of the hostages, which aired on the Al Jazeera network and around the globe, were the only glimpses the world got behind the grainy veil to see where the captives lived. Loney's book *Captivity* lifts that veil.

In the fall of 2005, Loney left his Toronto, Ont., home for Iraq, risking his life again—he had previously served with CPT in Iraq and elsewhere—and ultimately enduring 118 days of hunger, terror and tedium in a quest to be a Christian presence in violence-torn Iraq.

But *Captivity* is not about heroic courage or the triumph of good over evil. It is a journey into the “belly of paradox,” to use a Daniel Berrigan phrase that starts the book. Loney's story is one of paradox upon contradiction upon irony, one in which good and evil perform a disturbing, often surprising, dance.

On Day 1, one of the captors shows the hostages a picture of his four small children shot by American soldiers at a checkpoint. “I see their face every night,” Loney says with anguish. “I can't sleep.” The captives learn the children's names and express sympathy. The enemy, it turns out, is also a victim.

The enemy is even an interfaith envoy. At Christmas, the *mujahedeen* (Muslim freedom fighters engaged in jihad) captor brings the CPTers “cake for happy

birthday Jesus.”

But captivity was no interfaith tea party. “Each minute was a lash,” Loney writes of the grim ordeal. He recounts hearing sounds of torture from elsewhere in the house where they were held. And during one videotaping session, a four-year-old boy—the son of a captor—picks up a loaded, unattended pistol and, with a cold smile, pretends to shoot the hostages. When the captors notice, they laugh and fawn over the boy.

“Junior” regularly asks Loney for back massages. This brings out the best and worst in Loney, who recounts looking

down at his kidnapper's neck. “It would be so easy,” he writes. “I chase these thoughts away . . . breathe deeply and surround Junior with God's light.”

Loney writes not only about his consuming rage towards the kidnappers, but also his regular irritation with his fellow captives, who were handcuffed together nearly 24 hours a day.

The ultimate paradox is that three of the pacifist hostages were freed by British commandos. American Tom Fox, who had been separated from the others earlier, was murdered before the rescue.

Not only was Loney “freed by the very institution he condemned,” but those first sweet moments of freedom were



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tainted by the sight of one of his ex-captors cuffed and blindfolded, as he had been. Rather than true liberation, all that occurred was a reversal of roles. That's Loney's point: Nothing good comes of violence. War is a shell game of shifting hatreds, enmities and justifications. Liberation requires not the courage to fight evil, but to enter the belly of paradox, where humility and shared humanity can bring reconciliation. ❧

*A version of this review first appeared in the United Church Observer.*

### ❧ Briefly noted

#### **More-With-Less Cookbook updated**

Thousands of Mennonites have grown up with the tasty recipes and progressive ideas of the *More-With-Less Cookbook*. Thousands more beyond Mennonite circles bought the book as well, lead-



ing to the startling phenomenon of those who became Mennonite because of a cookbook. First published by Herald Press in 1976, *More-With-Less*, is now second on the list of all-time best-sellers for Herald Press, with some 740,000 copies sold. This summer, Herald Press released its third edition of the book. The introductory chapters by the late author, Doris Janzen Longacre, have been edited and revised for today's cooks. Statistics and nutritional information have been updated to reflect current American and Canadian eating habits, health issues and diet guidelines. But the message of the book has changed little from the one that Longacre promoted 35 years ago. In many ways, she was ahead of her time in advocating for people to eat more whole grains, vegetables and fruit, with less meat, saturated fat and sugars.

—Herald Press

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## Students advocate for the sexually marginalized

STORY BY RACHEL BERGEN

National Correspondent

PHOTO COURTESY OF BEN BORNE



*Craig Friesen, Krista Loewen and Ben Borne began CMU Safe Space as a place for gay and straight CMU students to learn, dialogue and educate others.*

**L**ife is difficult, especially for those who don't fit in with the norm or who are considered minorities.

The lesbian, gay, bisexual, transgendered, queer (LGBTQ) community is struggling with being misunderstood, often times by Christians. Therefore, some students from the Mennonite community have taken it upon themselves to provide support and care for LGBTQ individuals through gay-straight alliances or discussion groups. These groups don't necessarily reflect the current theology or beliefs of the institutions, although they do reflect a need for understanding and support.

For Rebekah Enns, a Grade 11 stu-

dent at Westgate Mennonite Collegiate, Winnipeg, Man., who recently came out as a lesbian, being a member of Winnipeg's Bethel Mennonite Church and a member of the LGBTQ community allows her to understand both sides of the situation. She recently established an alliance that was to begin taking place near the end of October. The reason, she says, is to help people realize that LGBTQ issues aren't "out there and scary, but real."

Enns's student-run alliance has approximately 10 people planning on attending the once-a-month meetings that will take place over lunch hour. It will be very open, with people able to come and go as they please to contribute to the discussion. The

alliance will discuss homophobia, sexuality in the church and what people have noticed about sexuality in school, Enns says.

Canadian Mennonite University (CMU) students Ben Borne, Krista Loewen and Craig Friesen established a sexuality dialogue group last year to fulfill the need for on-campus support and discussion. CMU Safe Space is a place for gay and straight CMU students to learn, dialogue and educate others. Friesen and Borne also work with a group of LGBTQ students who need private, anonymous support as they struggle with questions of sexuality.

"It's important for young adults to talk about sexuality, to ask questions and to

*Canadian Mennonite University (CMU) students Ben Borne, Krista Loewen and Craig Friesen established a sexuality dialogue group last year to fulfill the need for on-campus support and discussion.*

explore the possible answers together," Borne says. "This will help them prepare themselves for the long road ahead."

In this way, he says that young adults will be better informed about issues of sexuality, they will get to know themselves better, and they will hopefully see facets of God that have not yet been discovered.

Because both Borne and Enns attend faith-based educational institutes, they believe that it is important to address issues of sexuality and faith.

"Especially because [my school] is in the faith community, I find it very important to have people accept one another," Enns says.

Borne has noticed an increase in interest

and support for CMU Safe Space on campus. “We have a 40-person e-mail mailing list, and it’s still growing,” he says.

So far, neither Enns’s alliance nor CMU Safe Space have experienced very much opposition.

“I haven’t really had any [negative feedback] yet,” Borne says. “Only one person in the past shared that they were uncomfortable with CMU Safe Space being announced over CMU e-mail.”

For Enns, fellow students that she has spoken to have been supportive, although she hasn’t widely discussed the alliance she is organizing. “I’m expecting that there will be negative feedback,” she says, “but I’ve got high hopes for the group.” Enns’s real hope is that her school will not seem like a scary place for those who are “in the closet” sexually but who want to come out.

Across the border, gay-straight alliances and discussion groups are active in Mennonite schools as well.

According to a Goshen (Ind.) College

community website, they “celebrate the many ways in which Goshen College is becoming a place where students can be open about their sexual identity and affirmed for who they are.” However, they lament that this is not extended to college faculty.

This is why some Goshen College alumni and students established Open Letter this spring. Open Letter is an online petition that asks Goshen to consider hiring openly LGBTQ faculty who are in committed relationships, and to allow them to be open about their sexual identity, thereby becoming role models for LGBTQ students. Open Letter currently has 273 student signatures and 99 alumni signatures. It also has faculty and staff support.

“We wish for Goshen College to become a place that actively seeks the contributions of openly gay [LGBTQ] faculty, accepting them as valued and integral parts of this diverse community of passionate learners,” the letter says. ❧

## Young Mennonites ride for refuge

*Across the country youths and young adults cycle to raise money for MCC programming*

STORY AND PHOTOS BY EMILY LOEWEN

Young Voices Editor  
MARKHAM, ONT.

The grey sky has the look of impending rain, and 50-kilometre-per-hour winds whip around the Markham (Ont.) Mission Church parking lot. Instead of sleeping at 9 a.m. on a Saturday morning—or at least playing video games in pyjamas—seven youths mount their bicycles on Oct. 15 and prepare to cycle 25 km in support of refugees and others seeking shelter.

As part of Toronto United Mennonite Church’s team in the Ride for Refuge, Magdalene Klassen, Alexandra Neufeldt, Jerrom Ogen Rwtot, Derek Schmucker, Isaac Thiessen, Madeleine Wichert and Sylvie Wichert contributed to the team’s fund-raising—more than \$3,800 in total. Of that,

70 percent will go to Mennonite Central Committee (MCC) Ontario programs.

Organized by International Teams Canada and Blue Sea Philanthropy, the Ride for Refuge includes events across Canada and the U.S. The ride raises funds to support refugees, people who are homeless or victims of human trafficking, among others, and allows partner agencies like MCC to raise funds for their own programs. In Ontario, the money will support MCC programs for Low German newcomers, restorative justice and refugee sponsorship, among others, MCC Ontario program director Wendy Adema wrote in an e-mail.



*Emily Dueck, left, visits with Sylvie and Madeleine Wichert before the ride begins.*





*Isaac Thiessen and Alexandra Neufeldt wait in the parking lot for the ride to start.*

For 27-year-old Emily Dueck, raising money for MCC motivated her to join her church's team. Dueck works with Lazarus Rising, an MCC Ontario program that responds to homelessness and marginalization in Toronto, and she wanted to help raise money for that work. Dueck feels that

Klassen. Wichert had straightforward reasons for riding: "Because I like biking, because it was a youth event and because it's a good cause."

The youths and young adults from the Toronto church were only a handful of the young people participating in rides across

*'I thought, well refugees don't get to choose when they're coming, so why should I get to choose the conditions I'm biking in.'*

*(Tracy Andrews)*

getting young people involved in activities like the Ride for Refuge is important. "We need young people to care about the world and larger issues," she said.

Encouraging youths to care about broader issues is one reason Jonathan Slater, pastor of youth ministries at Toronto United Mennonite, helped them to get their bikes to Markham. Events like this demonstrate that "participating in fundraising is part of what people who are in the church, and who are followers of Christ, do," Slater said.

In Ontario, MCC far surpassed its goal of raising \$25,000, bringing in more than \$41,000 through the Ride for Refuge.

Slater also wanted the youths to take part in an event that helped build relationships with adults in the church and, of course, have fun, although he mused that "the youth would have preferred an afternoon . . . start time."

Even with the chilly weather and the early morning schedule, fun was a big draw, according to 17-year-old Madeleine Wichert and 16-year-old Magdalene

the country, however. Michael Wiens, 23, rode in the Leamington, Ont., event on Sept. 24. Despite a broken chain, which left him riding the whole 29 km in one gear, Wiens found it relaxing. "Just being in the midst of God's creation was a big highlight," he said.

For Kaytee Edwards, who organized a team in the Saskatoon, Sask., ride, events like this help young people learn more about MCC. Although her team only had one youth attend, Edwards, 26, noticed that there were lots of other young people at the event, and she hopes to draw out more next year.

Riding in cold, windy weather also serves as a reminder of the struggles refugees and homeless people face. That thought helped motivate Tracy Andrews, 26, of Listowel Mennonite Church, Ont. "I know this sounds cheesy," said Andrews, who rode in the Waterloo ride, "but lots of times I thought, well refugees don't get to choose when they're coming, so why should I get to choose the conditions I'm biking in." ❧



*The Ride for Refuge team from Toronto United Mennonite Church meets in Markham, Ont., before the ride.*

## VIEWPOINT

# A basis of hope

BY MARIA KRAUSE

MENNONITE CENTRAL COMMITTEE OTTAWA

Attending lectures—like the one delivered by Douglas Roche on “A future without nuclear weapons” at the University of Ottawa—helps make interns like myself at the Mennonite Central Committee (MCC) Ottawa Office more effective advocates for peace and justice within the political realm and with the general public.

Roche, a former member of parliament and senator, has spent a large part of his public career working on issues of peace and human security, acting both as the Canadian ambassador for disarmament and the chair of the UN’s Disarmament Committee in 1988.

He began his lecture by describing some of the effects of nuclear weapons, citing the horrific destruction of Hiroshima and Nagasaki, Japan, at the end of World War II. He described how radiation produced by the maintenance and use of these weapons hurts future generations and contributes to climate change, which, in turn, causes and intensifies conflict over scarce resources.

In addition to these environmental and human costs, Roche noted the exorbitant monetary costs of nuclear weapons. He said that the world spends more than \$1 trillion every decade on nuclear weapons creation, maintenance and security. He compared this with the relatively meagre \$15 billion spent by the UN on all of its humanitarian operations.

This large discrepancy raises questions over what the global human security agenda is and where its priorities lie. It suggests that, while advocates claim nuclear weapons are essential for human stability and security, the motivations are, instead, based on profit, according to Roche.

In his case against nuclear weapons, Roche also mentioned their illegality. He pointed out that they have been declared illegal by the highest court in the world,

the International Court of Justice. In 1996, Judge Christopher Weeramantry, who was at that time vice-president of the court, stated: “The use or threat of use of nuclear weapons is illegal in any circumstances whatsoever.”

The court has declared it an obligation of all states to conclude negotiations on nuclear weapons and a global non-proliferation treaty, a call that was recently echoed by Ban Ki-Moon, the UN secretary general.

The treaty states that signatories must do everything in their power to prevent the spread and use of nuclear weapons. But further treaty negotiations have been successfully blocked by the U.S. and Russia, both of which hold permanent seats on the Security Council. The reasons being given by these states are that nuclear weapons offer an “extended deterrence” to future wars, and that the world is not ready for negotiations around nuclear disarmament.

However, two-thirds of all states are calling for such negotiations. Canada joined this majority last year. Its resolution came in the wake of a letter Parliament received from 536 officers of the Order of Canada, including Roche, calling for the government to take a lead role in these negotiations.

So, while the U.S. and Russia continue to drag their heels on treaty negotiations, Roche remains cautiously optimistic. He points to the increasing number of states each year that are voting in favour of nuclear negotiations, and to a new generation of youths that is rejecting the arguments made in favour of nuclear weapons. “The tide is turning,” says Roche. “There is a new social movement” that is calling for nuclear disarmament, and this new movement forms a “basis of hope” for the future. ✎



## Calendar

### British Columbia

**Dec. 3,4:** Advent vespers with Adendmusik Choir; (3) Emmanuel Free Reformed Church, Abbotsford; (4) Knox United Church, Vancouver. Both events at 8 p.m. Offering for Menno Simons Centre.

### Saskatchewan

**Nov. 19:** RJC corporation meeting, and fundraising and appreciation banquet.

**Nov. 20,21:** RJC Christmas musical review and theatre presentation.

**Dec. 11:** RJC choir concert at Knox United Church, Saskatoon, at 7:30 p.m.

**Dec. 17:** Buncha' Guys Christmas

concert, at 7:30 p.m.

**Dec. 18:** RJC choir Christmas concert, at RJC, at 2:30 p.m.

### Manitoba

**Nov. 17:** Westgate Mennonite Collegiate Evening of the Arts, at Westgate, Winnipeg, at 7 p.m.

**Nov. 26-27:** Christmas at CMU, featuring choirs, instrumental ensembles and storytellers.

**Nov. 27:** Winnipeg First Mennonite Church Choir presents Beethoven's *Mass in C Major*, at the church, at 7 p.m.

**Nov. 28:** Westgate Mennonite Collegiate annual general meeting, at Westgate, Winnipeg, at 7 p.m.

**Dec. 1-3:** Senior high drama at

Westgate Mennonite Collegiate, Winnipeg.

**Dec. 5:** Westgate Mennonite Collegiate Christmas concert, at Westminster United Church, Winnipeg, at 7 p.m.

**Dec. 10,11:** Faith and Life Choirs present their Christmas concerts; (10) at Springfield Heights Mennonite Church, Winnipeg, at 7 p.m.; (11) at Grace Mennonite Church, Steinbach, at 3 p.m.

### Ontario

**Nov. 6:** Opening of a show of paintings and drawings by Annemarie Rogalsky of Wilmot Mennonite Church, New Hamburg, at the Kuntz Gallery in the Erb and Good Funeral Home, Waterloo; from 4 to 6 p.m. The show will continue until Jan. 6.

**Nov. 6:** MC Eastern Canada and Rockway Mennonite Collegiate present Make a Difference Day (formerly Junior Youth Breakaway), at Rockway, Kitchener, 9:30 a.m. to 3:30 p.m.

**Nov. 12:** MCC Ontario annual conference, at Knox Presbyterian Church, Toronto, Ont.

**Nov. 13:** Menno Singers is leading a hymn sing at Elmira Mennonite Church, at 7 p.m. Song leader: Mark Diller-Harder.

**Nov. 15-19:** Ten Thousand Villages sale at the Old Town Hall, Aylmer; (15,16) 11 a.m. to 5 p.m.; (17-18) 11 a.m. to 7 p.m.; (19) 10 a.m. to 2 p.m. For more information, call 519-765-3020.

**Nov. 18:** Spirituality and aging lecture at Conrad Grebel University College, Waterloo. Speaker: Dr. Steven Sandage.

Topic: "The role of forgiveness in psychological and spiritual well-being in late life." For more information, or to register, e-mail infocguc@uwaterloo.ca.

**Nov. 19:** Christmas bazaar and bake sale at Nithview Community, New Hamburg, from 2 to 4 p.m. Sponsored by the Nithview Auxiliary.

**Nov. 19, 20:** The Soli Deo Singers, under the direction of Paul Dueck and Nancy Dyck, celebrates its 10th anniversary with a fall concert, "Joy for the Journey." (19) Faith Mennonite Church, Leamington, at 8 p.m.; (20) UMEI, Leamington, at 3 p.m. For more information, call 519-326-7448.

**Nov. 19:** Handicraft sale at Fairview Centre, Cambridge, from 9 a.m. to 2 p.m. Featuring Santa's Sweet Shop, fresh baking, tea room, jams and jellies, and a used book sale. For more information, call 519-653-5719.

**Nov. 21:** MennoHomes' 10th anniversary celebration and annual general meeting, at Elmira Mennonite Church, at 7:30 p.m. Celebrate 10 years, 100 units and \$10 million of affordable housing.

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

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### Employment Opportunities



#### CURRICULUM WRITERS

The Gather 'Round curriculum, produced by **MennoMedia and Brethren Press**, is accepting applications to write for Preschool, Primary, Middler, Multi-age, Junior Youth or Youth age groups for 2013-14. Writers produce well-written, age-appropriate and engaging material for teacher's guides, student books and resource packs. All writers will attend an orientation March 19-23, 2012, in Chicago, Ill. See Job Opportunities at [www.gatherround.org](http://www.gatherround.org). Application deadline: Jan. 9, 2012.

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**VIETNAMESE CHURCH PLANTER**

A group of Vietnamese Mennonites in Saskatoon is seeking a Vietnamese pastor to plant a church in this city. Qualified applicants will demonstrate a passion for Jesus Christ and a desire to reach out to the Vietnamese community with the Gospel. Fluency in both written and spoken Vietnamese and English is required. This is a full-time position starting in January 2012.

More information and a detailed job description can be obtained from: Pleasant Hill Mennonite Church, 111 Witney Ave. North Saskatoon, SK S7L 3M1 or 306-382-6585. Direct resumes and inquiries to Pastor Chau Dang at chau\_donna@yahoo.com.

**ASSOCIATE PASTOR  
PEACE MENNONITE CHURCH  
RICHMOND, BC**

Peace Mennonite Church invites applications for the full-time position of **Associate Pastor**.

This position places major focus on youth ministry and family ministries, along with a minor focus on general congregational ministry.

Applicants should have a relevant degree in Christian ministry, an understanding of contemporary Anabaptist theology, and an interest and ability to relate to young people.

Please send resumes either by mail to: The Search Committee, Peace Mennonite Church, 11571 Daniels Rd., Richmond, BC V6X 1M7, or by e-mail to [office@peacemennonite.ca](mailto:office@peacemennonite.ca).

**PASTORAL OPPORTUNITIES  
OPORTUNIDADES PASTORALES****First Mennonite Church / Primera Iglesia Menonita  
Kitchener, Ont.**

In 2013, our multicultural congregation will celebrate 200 years of witness in our community. We currently offer weekly services in English on Sunday morning and in Spanish on Saturday evening. Following the past two years of spiritual reflection and discussion, our 284 members are looking forward to the future with renewed focus and enthusiasm for God's leading. We anticipate a **three-person pastoral team (2.5 FTE)**, committed to an Anabaptist theology and practice, will guide us in the coming years in the following roles:

- Lead pastor (1 FTE)
- Hispanic ministry pastor (.75 FTE, bilingual in Spanish & English)
- Worship planning and music pastor (.5 FTE for Sunday service)
- Youth ministry (.25 FTE)

We invite applications for these roles and are open to various combinations of gifts. To explore these opportunities further, additional information and detailed job descriptions for each position can be found at <http://www.firstmennonitekitchener.ca>.

Inquiries and letters of intent may be sent to the **Pastoral Search Committee** at [pastoralsearch@firstmennonitekitchener.ca](mailto:pastoralsearch@firstmennonitekitchener.ca).

Interested candidates will be processed through:  
**Mennonite Church Eastern Canada**

4489 King St. E.  
Kitchener, ON N2P 2G2  
Tel: 519.650.3806/800.206.9356  
Fax: 519.650.3947  
E-mail: [mbechtel@mcec.ca](mailto:mbechtel@mcec.ca)

The Search Committee will begin reviewing applications in January 2012. / El Comité de Búsqueda iniciará la revisión de las solicitudes a partir de enero del 2012.

**CAREER OPPORTUNITY**

**Conflict Resolution**  
at Menno Simons College  
Full Time | Tenure-Track

**Social Sciences**  
at Canadian Mennonite University  
Full Time | Tenure-Track

*Review of applications will begin December 15, 2011 and will continue until the position is filled. Rank will commensurate with qualifications and experience.*

[www.cmu.ca/employment.html](http://www.cmu.ca/employment.html)  
204.487.3300  
[hrdirector@cmu.ca](mailto:hrdirector@cmu.ca)

**ACCOUNTANT**

Mennonite Central Committee (MCC) is a church-based relief, development and peace organization with international and local programs that seeks to demonstrate God's love by serving among people suffering from poverty, conflict and natural disasters. MCC B.C. has approximately 100 workers, over 2,000 volunteers and an operating budget of approximately \$10 million. The Finance and Business Manager for MCC B.C. reports to the Executive Director and is responsible for planning, organizing, reporting and directing all accounting functions, including the supervision of accounting staff and ensuring compliance with MCC policies, government regulations and generally accepted accounting principles. This position is also responsible for administrative functions, including the management of office equipment, information systems, buildings, insurance and administrative staff. This is a full-time position based in Abbotsford.

MCC workers share a personal commitment to Christian faith, active church participation and nonviolent peacemaking. Other qualifications for this position include: support for the mission of MCC, familiarity with MCC and our supporting churches, certification in a professional accounting association preferred, 5 years of related experience in a management role, knowledge and experience related to the not-for-profit charitable sector, proficiency working with computer systems and accounting software, experience with policy development, ability to work effectively in a collaborative team environment, and strong inter-personal and administrative skills.


Please send a cover letter and resume to:  
Attention: Marie Reimer, HR Director (confidential)  
MCC BC, Box 2038, 31414 Marshall Rd., Abbotsford, BC V2T 3T8  
Or by fax: 1-604-850-8734 or by e-mail: [hrdirector@mccbc.com](mailto:hrdirector@mccbc.com)

Interviews will continue until a qualified candidate is found. Check [www.mcc.org/bc](http://www.mcc.org/bc) for more information on MCC and a detailed job posting on this and other positions.

**Upcoming Advertising Dates**

Issue Date	Ads Due
Nov. 28	Nov. 15

*Focus on Mission & Service*

An aerial photograph capturing a massive agricultural operation. A long, winding line of combine harvesters is seen working across a vast, rectangular field, kicking up a significant amount of dust. The field is divided into sections by a network of roads and tracks. In the foreground, a farmstead is visible, featuring several large white barns, silos, and a smaller house. The surrounding landscape includes green fields and distant trees under a clear sky.

# Harvest of Hunger

*Thousands of people flocked to the Tollenaar farm between Listowel and Monkton, Ont., on Oct. 5 to take part in the Harvest for Hunger. The goal of the day was to set a world record for the fastest time to harvest 65 hectares of soybeans and to raise \$200,000 for the Canadian Foodgrains Bank. The five farmers—Richard Van Donkersgoed, Peter Rastorfer, Mike Koetsier, Randy Drenth and John Tollenaar—more than realized their goal, as the final tally totalled a quarter-million dollars. One-hundred-and-twenty combines started rolling at exactly 1:30 p.m., stirring up dust and excitement among the crowd gathered to watch; 11 minutes 43 seconds later, it was all over. The five organizers continually made sure the event circled back to their motivation for it, which was rooted in Exodus 23:16: “Celebrate the Festival of Harvest with the first fruits of the crops you sow in your field.” Many of the first bags of soybeans were auctioned for \$1,000 each and donated back, raising an additional \$15,000. Local buyers and processors bought the remainder of the crop, some of which will travel as far as Japan for processing. “It’s a celebration of all the great things we’ve been given in the area,” said Drenth, who chaired the organizing committee. “We’re trying to do something to help those who don’t have what we have.”*

PHOTO BY COUNTRY AERIAL PHOTOGRAPHY