

CANADIAN MENNONITE

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FREEDOM

Clawing **OUR** way out of the morass **together**

Stories of truth and reconciliation from
Canada and South Africa

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EDITORIAL

Independent or inter-dependent?

DICK BENNER
EDITOR/PUBLISHER

Robert J. (Jack) Suderman flinches every time I, or anyone representing *Canadian Mennonite*, uses the word “independent” to describe who we are as a publication. The characterization apparently grates on his pastoral instincts to think, even for a passing moment, that we are not an integral part of the “body of Christ” as it is expressed in the institution of Mennonite Church Canada.

For Suderman, the former general secretary of MC Canada, and for the editor/publisher and 12-member board of *Canadian Mennonite*, his instincts are right on. He is absolutely right. And we would have it no other way. In a letter earlier this year, Suderman objected to some of the concepts I articulated in an April 1 editorial, “Whose voice are we?” in which I employed such words as “editorial freedom” and “critique vs. propaganda” and “diversity vs. husbanded control.”

Suderman was referring to a broader discussion in the mid-1990s, when he was on a task force charged with envisioning our ownership structure. “These dichotomous categories do not capture the spirit of the debate at that time,” he recalled.

Not wanting to extend this debate, let me simply say this tension between two major institutions created by Mennonites in Canada is not new. It has surfaced

numerous times during the publication’s 42-year history; indeed, it was a pivotal issue when a board was originally formed in 1971 to carry on the work begun by D.W. Friesen & Sons Publishing Co. of Altona, Man., and its first editor, Frank H. Epp, some 18 years earlier—referred in my Sept. 16 editorial, “A

magazine is born,” the first in this series. As late as the 2004 MC Canada assembly in Winkler, Man., a resolution was brought to the floor that read, in part: “Although we seek to inform and explain that the *Canadian Mennonite* is not the official voice of MC Canada and its area conferences, the frustration persists. Being the majority financial supporter of the news magazine, we believe there should be direct, official ownership of the *Canadian Mennonite* by the member conferences of MC Canada.

“We, the delegates at Assembly 2004, direct the General Board to negotiate with the area conferences and the Canadian Mennonite Publishing Services Board to change the *Canadian Mennonite* from an independent news magazine to a church-owned news magazine, and that negotiations be complete by Dec. 31, 2004.”

The motion was defeated.

While this issue is always right below the surface, the primary preoccupation

of the publication’s founders was to “fill the communications gap” left by the cessation of the Manitoba-based paper, according to the historical account in the Global Anabaptist Mennonite Encyclopedia (GAMEO): “A group of 65 Mennonite leaders in Ontario, led by the late Aaron Klassen, then chair of Mennonite Central Committee Ontario, pledged funds to begin a new paper.

“While the focus [of the reincarnated publication] was on news, articles ranged from devotional material to features on the arts to analysis of social and political issues. Letters from readers provided lively debate.”

Also in the wisdom of the founders, this was to be carried on “at arm’s length” from the official governing bodies that would provide a certain journalistic integrity, the freedom to critique as well as to affirm core Anabaptist beliefs. This was all to be carried out within the hermeneutic fabric of the Mennonite Confession of Faith. And it was to lean towards pushing the edges of our faith, rather than to maintain the status quo. It was, to use an over-worked cliché, to be “prophetic.”

Ralph Lebold, one of those early leaders, recalls that there was an excitement about new expressions of faith, new theological understandings, new paths opening up on our collective faith journey.

Canadian Mennonite is still operating in the glow of that vision. Where the publication’s “control” lies is second in importance. We consider ourselves, with heavy board representation from MC Canada and each of the area churches (formerly called conferences), to be very “inter-dependent,” rather than “independent” from the body.

Next edition

“Where do we go from here?”



PHOTO: ANDREW SUDERMAN, ANISA

ABOUT THE COVER:

This ‘freedom’ graffiti carries significance and irony for South Africans. It is emblazoned on a bridge connecting Soweto to the informal settlement of Kliptown, an area of extreme poverty. Stories of truth and reconciliation from Canada and South Africa begin on page 4.

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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 •

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MELISSA MILLER

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Pope Francis' explosive new interview: **DAVID GIBSON, RELIGION NEWS SERVICE**

The amazing Mennos of Saskatchewan: **STEVE CARPENTER, MENNOMEDIA**

GOD AT WORK IN THE WORLD FEATURE

Clawing OUR way out of the morass together

Stories of truth and reconciliation from Canada and South Africa

BY DEBORAH FROESE

MENNONITE CHURCH CANADA



The TRC is not about assigning blame, according to Steve Heinrichs, MC Canada's director of indigenous relations. 'It's an attempt to encourage settler society to address fractured relationships with host peoples.'

Elmer Courchene introduced himself as an Anishinabe elder whose home is Turtle Island. He carried himself with dignity, but his carefully chosen words reflected the uncertainty within: “I’m 77 years old and, without a word of a lie, I’m still trying to find love.”

When he shared that statement at a healing conference in Winnipeg in June of this year, he was talking about his search for self-identity and belonging. Courchene is an Indian Residential School (IRS) survivor torn from his home and family at the tender age of 7. After 10 years of heart-wrenching trauma in the IRS system, he said, “I wasn’t a human being any more. I was a product.”

Because of his own search for acceptance, he admitted that it was difficult to know how to love his own children and grandchildren.

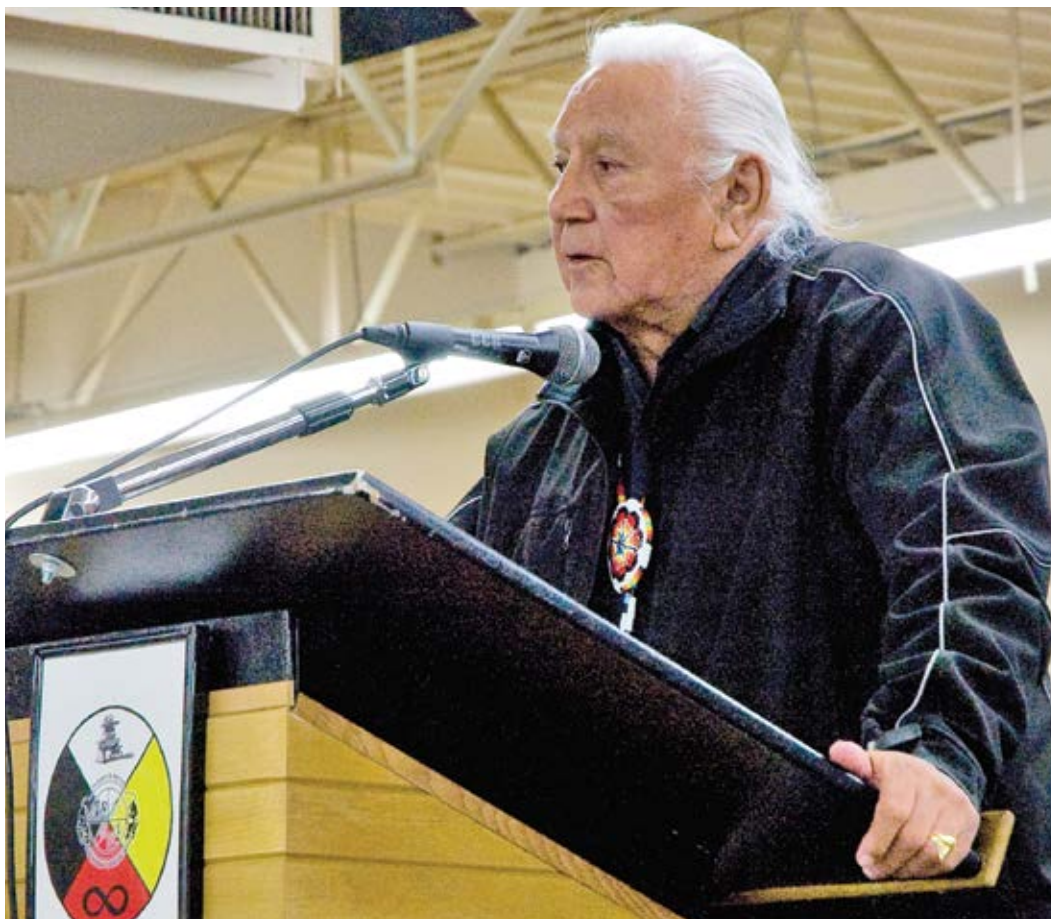
When the Canadian government co-opted the help of institutional churches to “kill the Indian in the child” by removing them from their homes and families, it accomplished more than it bargained for. At best, thousands of innocents lost the emotional and spiritual foundations essential to personhood. At worst, they endured emotional, physical and sexual abuse. As a result of the IRS experience, generations have been shattered.

“The behaviours we learned at these schools are passed to our kids, even if we don’t intend it,” said Nathan McGillivray, a survivor at the healing conference.

Those remarks address truths that settler folks would rather

PHOTO BY DEBORAH FROESE

Elmer Courchene is an Anishinabe elder who carries himself with dignity but offers carefully chosen words that reflect the uncertainty within: 'I'm 77 years old and, without a word of a lie, I'm still trying to find love.'



sweep under the carpet. Let's move on, we say. Canada has treated indigenous people unjustly, but we offered a public apology in 2008. We made reparations through the IRS Settlement Agreement, including financial support for the Truth and Reconciliation Commission (TRC) so that stories about our oppression would become part of the public record. Isn't that enough? Can't they just get over it?

On the surface, it's easy to throw blame back at indigenous communities. Bad news abounds: Misuse of public funding, substance abuse, child neglect and welfare dependency. According to a 2010/2011 Statistics Canada report, the indigenous population is over-represented in the Canadian prison system. But without negating individual responsibility for individual actions, it's important to realize that the circumstances of Canada's first nation people go deeper than media headlines and finger pointing, and further back than the abhorrent IRS experience and broken treaty promises.

It's far too complicated to comprehend at a glance.

Since the 2008 apology, awareness is on the rise among Canadians, including a growing number of Mennonites. However, the web of tyranny is so pervasive, the consequences so entrenched, that it's easier to throw our hands up in despair than to untangle the mess.

The TRC process is intended to expose the truth and provide support for survivors, but Canada's host people say it will not bring closure. So what's next?

A story from South Africa

Mpho Putu has been on the steering committee of the Anabaptist Network in South Africa (ANISA) since its inception. ANISA's objective is to "walk with, support and grow communities of peace, justice and reconciliation within South Africa." In Anabaptism, Putu sees hope and guidance for the country as it recovers from apartheid's ravages. But Putu's vision was not always so clear.

Putu grew up during apartheid in the black-only township of Soweto. Like other townships, Soweto was structured with separateness in mind. White people lived in the central area—in Soweto's case, Johannesburg—while those of other races were each assigned to separate designated areas on the outskirts. They were close enough to provide cheap labour for whites, but far enough away that racial paths would seldom cross beyond the workday.

In an e-mail interview, Putu said life for blacks was "determined by other people, white people in particular, through draconian laws that prevented and denied the black majority their human rights."

Putu was just 13 in June 1976 when the infamous Soweto Uprising captured the world's attention. Already frustrated with an educational system that deliberately disadvantaged blacks, Putu joined thousands of junior-high and high-school students who rebelled when the government changed the language of study from

PHOTO BY ANDREW SUDERMAN



Mpho Putu, foreground, grew up in the midst of apartheid and took part in the 1976 Soweto Uprising as a 13-year-old student. A member of the steering committee of the Anabaptist Network in South Africa (ANiSA) since its inception, Putu sees hope and guidance in Anabaptism for the country as it recovers from apartheid's ravages. He is pictured with Cobus van Wyngaard, an ANiSA steering committee member who says that that, 'although the legalized racism has ended, it continues in various aspects of South African life.'

English to Afrikaans, the language of the oppressor class. For the most part, they marched peacefully, but police reacted swiftly and with force. The first of hundreds to die was a boy about Putu's age.

Then more adults got involved and police violence escalated. "Our freedom did not just come easy. Blood had to flow, and many died," Putu said. "Personally I went through what many young people experienced: got beaten, arrested, tear gassed and treated badly by white Christians who confessed Christ as Lord."

Migrant labour separated generations of fathers from families and local communities, causing widespread emotional,

spiritual and physical damage. In a society that never had the opportunity to develop an economy, poverty and vulnerability persist to this day. Violent crime, HIV and other diseases flourish.

"Even when the country is in its 20th year of democracy," Putu said, "one can see the rampant effect of 300 years of 'colonialization' [sic] and apartheid legacy."

History of legalized oppression

Here in Canada that legacy sounds hauntingly familiar.

Legalized oppression of indigenous people began when church and state operated as one. In the 15th century, Pope Nicholas V instituted the Doctrine of Discovery, giving Christian explorers moral permission to dispossess the original inhabitants of foreign lands. That sense of entitlement was unquestioned by church reformers who came later, and it was imposed on countries around the world by European settlers, including South Africa and Canada.

By 1948, centuries of segregation and even slavery in South Africa evolved into the legal system of apartheid. For almost 50 years, racial division governed everything from housing to public-service access, dramatically favouring the minority settler population.

Andrew Suderman is a Mennonite Church Canada Witness worker in South Africa, and a member of the ANiSA steering committee. In a recent article for MC Canada, he explained that the church determined "the separation of races was not only good, but the desire of God. Although Afrikaners believed they were called to bring God to other races, they viewed those other races as inferior and felt that mixing races would dilute the purity of God's 'chosen' people."

Like apartheid, Canadian legislation infringed upon indigenous people's human right to self-determination, and it's that aspect of history that settler society has trouble grasping. The disturbing details are simply not public knowledge.

The Gradual Civilization Act, an 1857 precursor to the Indian Act, was designed to forcibly assimilate host people into settler society despite its alien worldview. The Gradual Enfranchisement Act followed in 1869, giving the superintendent general of Indian Affairs the right to determine who among host people could own land or were qualified for other benefits. A series of additional legislative measures followed, culminating in the Indian Act.

At various times, the Indian Act prohibited indigenous people from practicing centuries-old ceremonies pertinent to their cultural survival and from hiring lawyers to defend their collective grievances. Although the Act has been updated through the years, it continues to exert paternalistic control over the lives of those with "Indian status" and those who live on reserves, including the ways in which they are allowed to draw an income from their land.

In other words, settler society has legislated equality and opportunity out of indigenous people's grasp.

Ironically, in the late 1970s, while the Indian Act remained a legal document of oppression at home, Canadians expressed horror at apartheid. They joined other nations around the world, implementing economic sanctions against South Africa to pressure the government for reform.

Truth and reconciliation

Both South Africa and Canada established TRCs to publicly acknowledge the vicious legacy of apartheid and IRS, respectively, but the process differs somewhat in each country.

In South Africa, survivors shared their stories and perpetrators of violence were allowed to testify about their role. In exchange, they could request legal amnesty.

Stories told to the Canadian TRC are not considered legal testimony and primarily consist of survivors' accounts. Despite repeated calls from TRC

When the Canadian government co-opted the help of institutional churches to 'kill the Indian in the child' by removing children from their homes and families, it accomplished more than it bargained for.

/// For further reading

On page 20 of this issue, Eastern Canada correspondent Dave Rogalsky reports on a recent Mennonite Central Committee Ontario-sponsored meeting on Mennonite-run Indian Residential Schools in “Mending the sacred hoop.”

See canadianmennonite.org for a web-exclusive sidebar to this story: “*Buffalo Shout, Salmon Cry* contest prompts passionate responses” to the question, “What do you see as the greatest divide between indigenous and settler cultures in Canada?”

PHOTO BY ANDREW SUDERMAN



Even after the fall of apartheid, extreme poverty continues. The informal settlement of Kliptown, South Africa, is predominantly comprised of people living in shacks.

commissioners for perpetrators to come forward, there has been little response from individuals. Involved churches have offered corporate apologies.

The TRC is not about assigning blame, according to Steve Heinrichs, MC Canada’s director of indigenous relations. “It’s an attempt to encourage settler society to address fractured relationships with host peoples.”

In both Canada and South Africa, financial settlements were made to those who matched certain criteria of abuse. But not everyone who was affected met the criteria and financial settlements are not enough, say indigenous leaders.

“Beyond the settlement, the healing process and spiritual reconciliation is paramount,” said Derek Nepinak, Grand Chief of the Assembly of Manitoba Chiefs, at the June healing conference in Winnipeg.

Challenges to healing

Cobus van Wyngaard, an ANiSA steering committee member, shared some of his views about apartheid via e-mail. He said that, although the legalized racism has ended, it continues in various aspects of South African life.

“An obvious example,” the white Afrikaner said, “would be times when I continued to assume that it was ‘natural’ for black and white people to continue to worship separately.” But he also pointed to racism embedded in architecture and community planning. The townships continue to grow as more black people move closer to the city, he said, while gated communities for whites grow, increasing separation.

The economy is also a challenge. Various economic pressures, and perhaps even bribery, affected the outcome of negotiations leading up to apartheid’s demise, van Wyngaard said. Property rights were enshrined in the new constitution without adequately dealing with the history of unjust property distribution. The settlement debate was complex, he said, “and many would say that the global economic situation of the early 1990s left the ANC [African National Congress] with little choice. Choosing a hard-line socialist agenda right after the fall of the U.S.S.R. would have resulted in extreme poverty.”

“Indigenous peoples across Canada continue to face a grave human rights crisis,” according to a December 2012

Amnesty International report citing access to housing, healthcare, education and water as serious issues.

A June 2013 study released by the Canadian Centre for Policy Alternatives reported that poverty among Métis, Inuit and non-status first nation children averages 27 percent, while half of first nation children live below the poverty line. For all other children in the country, the poverty rate sits at about 15 percent.

In a telephone interview, Norman Meade, a Métis elder and the recently retired coordinator of the Mennonite Central Committee Manitoba Aboriginal Neighbours program, said the Indian Act was designed as “an act of coercion that kept them [indigenous people] dependent upon the central government in Ottawa.”

“Some of the leaders say the Indian Act would be better abolished,” Meade added, “but if you’re going to abolish legislation that’s been in place for a long time, you have to have some kind of relationship between the government in Ottawa and first nations’ governments in communities.”

The relationship between the Crown and indigenous communities is complicated by ongoing treaty concerns

regarding compensation to host peoples for settler use of their land and resources. Change, Meade said, must take place through a gradual, defined process that honours the relationship that treaty agreements were meant to establish.

Differing worldviews also create complications. While indigenous people typically consider humans to be one thread in the web of creation for which they assume responsibility, the European/settler view is more apt to see humans as central, holding dominion over the rest of creation. The indigenous perspective places high importance on relationships with creation and other people, while the alternative view tends to place higher priority on economics and development.

A view of transformation

Carl Brook, a white Baptist pastor and the director of the Crusade for Christ organization in South Africa, served in the military during apartheid. He has struggled not only with his role in apartheid, but with his church's theological justification of it. He first began to question his beliefs about apartheid when he couldn't see the Christian vision of an alternative society in the church around him.

In e-mail correspondence, he spoke of his "conversion experience" as the only white student in his year at the Evangelical Bible Seminary in Pietermaritzburg. "Three years in a crucible of learning where community was key led me to profoundly re-evaluate my worldview, my ideas of truth and falsehood."

Brook, an ANiSA pilgrim, said, "It has been remarked that hindsight is an exact science, '20/20' vision. Looking back, it's easy to see the heresy. But we grow up perceiving and accepting what parents, teachers and society consciously and unconsciously want us to see. Apartheid was endorsed by most white South Africans out of blind ignorance and stark fear. Authority structures feed on and reinforce such emotions to entrench hegemony."

Where do we go from here?

Isn't that essentially what happened in Canada?

Mennonites cannot claim total innocence in the history of oppression. Individuals and churches in and beyond MC Canada have been involved with indigenous schools. Like other immigrants, Mennonites benefited from a colonial system that bestowed them with land seized from indigenous peoples. However, as awareness rises, so does Mennonite involvement with the TRC process and other Mennonite-based ministries that are building bridges between settler and host communities.

Those bridges are key to building relationships, and we can't move forward unless we move forward together.

In his book *No Future Without Forgiveness*, Archbishop Desmond Tutu, chair of South Africa's TRC, compares South Africa's struggle to a scene from the 1958 movie, *The Defiant Ones*. Two escaped convicts who are manacled together—one black, the other white—attempt to climb out of a slippery ditch. One makes it to the top, but falls back because he is bound to his mate. They can only climb out together. "So, too, I would say we South Africans will survive and prevail only together, black and white . . . as we strive to claw our way out of the morass that was apartheid racism. . . . God had bound us, manacled together."

A similar approach is also imperative in Canada, according to Heinrichs. "What I hear from indigenous communities is a desire for radical respect that is often connected to traditional spirituality and culture, land justice and redistribution of wealth," he said. "It's going to take a costly, communal effort to cultivate. This is not an indigenous problem. Settlers created the woes in 'Indian country' with policies most Canadians are unaware of. We have to understand that this is a justice issue affecting all of us."

So why can't they just get over it? Because we aren't yet clawing our way out of the morass together. ❧



Deborah Froese is MC Canada's director of news services in Winnipeg.

❧ For discussion

1. Have you ever had an experience where you felt unjustly treated and there didn't seem to be a way to make it right? How did you respond to those feelings of injustice? What happens in the long-term to individuals who struggle with ongoing injustice? How important is it to have past hurts recognized and validated?
2. What are the similarities and differences between South Africa and Canada when it comes to the suffering of, and racism against, their indigenous peoples? Is Canada's reserve system a kind of apartheid? What are some ways that we unconsciously express prejudice against another race or culture? Are our attitudes changing?
3. How effective has the Truth and Reconciliation Commission been in Canada? What are the major challenges facing indigenous communities? How much is the high poverty rate of first nations a result of government policy? What should be Canada's next steps in working towards healing for indigenous families?
4. What role can the church play in supporting indigenous people? What will it mean to "move forward together"? Where do you see hope in the settler/indigenous relationship?

—BY BARB DRAPER

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 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.

✉ Widespread, ongoing abuses not best left alone

THE “MINISTRY IN a very different world” feature article by senior writer Will Braun, July 8, page 4, really caught my attention. I applaud Mennonite Central Committee staff and volunteers who try to serve among our people—in this case in Durango, Mexico—when they see needs.

The response by Royden Loewen (“Boxing up the Old Colony Mennonites,” Aug. 19, page 14) puzzles me. Surely, the Mennonite Studies Department at the University of Winnipeg would not want it said that it believes widespread and ongoing abuses, as reported, are best left alone.

Sara Wenger Shenk’s Viewpoint piece two pages over (“Revisiting the legacy of John Howard Yoder”) speaks to this issue. Reading her reflection on a difficult topic reminds us of the basic teachings in both

(Continued on page 10)

FROM OUR LEADERS

Remembering prayers

ELSIE REMPEL

For many congregations, Sept. 8 launched the beginning of a new Sunday school season and marked Christian Formation Sunday with a focus on “remembering each other in our prayers.”

But Christian faith formation and the act of praying for each other shouldn’t be relegated to a single Sunday celebration; it is a lifelong calling for the entire faith community. This ministry of cultivating and nurturing Christ’s disciples involves our homes, our congregations and our Mennonite schools—for those from pre-school through post-secondary levels. Faith formation also involves each individual’s mysterious, creative dance with God’s Holy Spirit.

There are a number of ways we can remember and bless each other through prayer as we engage in Christian formation throughout the year:



- **CONSIDER OFFERING** regular dedication prayers for Sunday school teachers and students from the “Sunday school teacher dedication litany” (mennonitechurch.ca/tiny/2138).
- **REMEMBER THE** significance of intergenerational relationships in your congregation and pray: “We commit ourselves to being spiritual grandparents and grandchildren in this family of faith. We will help each other find and enjoy our place in God’s big family. We will help each other discover God’s love and truth, and nurture it in our hearts, minds and actions so that God’s blessings can keep on flowing through us and our friendships,” from the 2013 Christian Formation Sunday: Grandparents Day resource (mennonitechurch.ca/tiny/2139).
- **SHARE THESE** words of blessing from a letter to our congregations offered by Karen Martens Zimmerly, Mennonite Church Canada’s denominational minister: “We bless all those who are called to the church’s ministry of faith formation that cultivates

maturing disciples of Jesus Christ. We invite you to take some time to reflect on the significance of ‘Why Mennonite education matters’ and pray for our Mennonite post-secondary schools who are partners with the church.”

• **REMEMBER OUR** Mennonite church schools in your prayers. Learn more about our schools through the brochure, “Mennonite education: Real faith for real life” (mennonitechurch.ca/tiny/2140).

MennoMedia’s Mary Ann Weber offers this prayer of sending in the 2013 Formation Sunday bulletin resource: “As we leave this space, may we remember each other in our prayers, and give thanks for the joy and encouragement we receive from one another. May we be strengthened to share our faith with others as fellow adventurers on the journey with Jesus. May the grace of God lead us in right paths so that we forever love the Lord and observe the Lord’s commandments. May we choose the life the Lord offers us.”

Indeed, let’s remember each other in our prayers!

Elsie Rempel is a Formation consultant with Mennonite Church Canada.

(Continued from page 9)

the Old and New Testaments that the gospel message must be supported by the underlying integrity of those in spiritual leadership.

Do we remain silent and avert our eyes when we know of unacceptable practices inflicted on the defenceless among our own? Can we allow the light to shine into dark places, or must current conditions be allowed to continue indefinitely? I still believe in the power of the gospel to change lives, and while not always popular, Christ-followers are challenged to bring the message of reconciliation to all (II Corinthians 5:19).

DAVE FROESE, ST. MALO, MAN.

✉ Single lauds Amanda Zehr article on singles in the church

I VERY MUCH enjoy reading the Young Voices section of *Canadian Mennonite*, and the article entitled "Encourage single people in the church" by Amanda Zehr really hit the nail on the head, as far as I'm concerned.

I have been fortunate in having friends who are married for whom my single status is not an issue. However, I have had many experiences, particularly in church, where married people don't seem to know how to relate to me, and think I must have no life because I am single. I won't say any more than that, but

GOD, MONEY AND ME

A dream without a plan

SHERRI GROSZ

"A dream without a plan is just a wish," writes Katherine Paterson.

The Contemporary English Version translates Ecclesiastes 3:1-8 this way: "Everything on earth has its own time and its own season. There is a time for birth and death, planting and reaping, for killing and healing, destroying and building, for crying and laughing, weeping and dancing, for throwing stones and gathering stones, embracing and parting. There is a time for finding and losing, keeping and giving, for tearing and sewing, listening and speaking. There is also a time for love and hate, for war and peace."

There is a time for everything, and there were many outdoor activities that were going to be the focus of my time this year: flowerbeds to dig, perennials to divide and mulch to put down. Yet, here it is the end of summer and they are all still on the to-do list. Somehow time got away from me.

I was reminded of how little time was spent in those flowerbeds when I did some weeding a week ago. The flowerbeds were filled with weeds; a few

were nearly knee-high. When I actually stopped to consider, it had been at least four weeks since I had given any attention to those flowerbeds. Reflecting on my weedy flowerbeds and all that hasn't been done this summer, I realized that I have to be intentional.

I had a dream of how my summer would unfold, but what I didn't have was a clear plan for how all of my dreams would be accomplished. Life is sometimes like my summer. We have things we want or need to do, but somehow we just don't get around to making them happen. We have a dream, but we don't have a

they have taken the first steps to turn their dreams into an estate plan. We may also review current assets and lifetime charitable giving to determine how to accomplish their charitable dreams now while they are able to witness the results of the gift.

The best intentions alone don't get things done. God has entrusted both people and things to our care while we are on this earth and has set aside a time for everything. It is God-honouring to ensure that we make plans. If it's time for you to work on charitable or estate plans, MFC is here to help. We love turning dreams into plans and seeing the results when you put your plans into action.



God has entrusted both people and things to our care while we are on this earth and has set aside a time for everything.

plan and we are left with just a wish.

"We should have done this years ago," is a phrase we often hear from clients at Mennonite Foundation of Canada (MFC). The individuals and couples we meet with have often intended to create or update wills and estate plans for years, but somehow it just didn't happen. Now

Sherri Grosz is a stewardship consultant in the Kitchener, Ont., office of Mennonite Foundation of Canada (MFC). For more information on impulsive generosity, stewardship education, and estate and charitable gift planning, contact your nearest MFC office or visit MennoFoundation.ca.

thanks to Zehr for putting it in print for others to see!
THERESA REMPEL, SASKATOON

✉ Many reasons why someone is called 'lesbian' or 'gay'

RE: "NEW EVIDENCE challenges gay choice idea"

letter, Aug. 19, page 11.

Readers should know that not everyone labelled "lesbian" or "gay" chooses to be lesbian or gay. Also, not all people who have had sex with someone of the same sex are gay or lesbian. It is true for many people, but it is not the whole story.

As a teenager I experienced homophobic sexual and
(Continued on page 12)

FAMILY TIES

Wearing our faith

MELISSA MILLER

I'm not usually one to proclaim my loyalties through what I wear. I don't own a sports jersey, and I don't wear a cross, although I'm not judging those who do. So the ribbons currently on my wrist are unusual. They catch my eye at different times during the day, while spreading butter on my morning toast or while driving in the car. And when my hands are energetically engaged in storytelling or reinforcing a verbal point the ribbons start flapping. The ribbons are a reminder; each ribbon bears a Bible reference.

I tied on the first ribbon during a sermon I preached a few weeks ago. The scripture that day was Deuteronomy 6:4-9. I reminded the congregation and myself that God has made us teachers of our children, and then tied on a ribbon in keeping with the instructions in verse 8, to "bind them as a sign on your hand," "them" referring to God's commandments. In my case, "them" refers to one of 13 core verses identified by Mennonite Church Canada as treasured by Mennonite Christians for generations. At my church, we've picked up the accompanying MennoMedia resource, "Dig In: Thirteen Scriptures to Help Us Know the Way," and are digging in to these gems in adult education as well as in worship.

The ribbons bound around my wrist

remind me of the particular scriptures, and of my Christian faith more generally. The sight of them pulls me back into the central messages of these passages:

- **"LOVE THE** Lord your God with all your heart, and with all your soul, and with all your might."
- **"THE WORD** became flesh and lived among us."
- **"IF ANY** want to become my followers, let them deny themselves and take up their cross and follow me."

It's possible, Gentle Reader, that you don't get as excited as I do about such wondrous, powerful words, but hopefully we all can see that they are worth con-



How do we proclaim God's message in a world that is overwhelmingly full of godless messages?

templation and ingestion. This week, I told my congregation that the Bible is like bread. It sustains and nourishes us like dense, wholesome, multi-textured bread, the best bread we can imagine. It is useful for teaching and for correction and for training, as we take it in, chew and mull it over, and make it part of ourselves. Like bread and food that give us energy to live and work and play and struggle, the Bible gives us the means to walk with God in faithfulness and integrity, in love and in trust.

So these ribbons are a little way of connecting me to God and God's Word. Back to the Deuteronomy text, it reminds me of my responsibility to teach younger generations God's ways, and to show them God's words, wrapped around our wrists, written on the doors of our houses, and lived out through our daily actions. How are we teaching our children God's words and God's ways? How are we speaking about them day in and day out, in the little and big moments of our lives? How do we proclaim God's message in a world that is overwhelmingly full of godless messages?

The Bible, with all its complexity and variety, even contradictions, remains one of the clearest, most compelling ways God speaks to us—over centuries, through translations, with many voices, and especially as it bears witness to Jesus

as the clearest expression we have of God. Let's honour the awesome privilege we have of teaching our children God's Word, written in Scripture, living through the risen Christ, and interpreted for us by the Spirit speaking in our diverse, mutually respectful communities of faith.

Melissa Miller (familyties@mymts.net) lives in Winnipeg. She is wrapped in the family ties of daughter, sister, wife, mother, friend and pastor.

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(Continued from page 11)

physical violence, which spoiled my sexual identity. From around that time, gay men repeatedly tried to seduce me until, at age 20, and after much alcohol, I succumbed to a much older male friend who lived in my shared house. I saw this friend once or twice a year for 10 years, which further boxed me into an unwanted identity. The tension this caused contributed to my being diagnosed with a severe mental illness when I was 25.

My severe mental illness diagnosis resulted from a number of other factors in combination, including distance from *Godde* (a term that encompasses both masculine and feminine concepts of the divine), nicotine, alcohol, cannabis, politics, depression and a recent diagnosis of autistic spectrum disorder.

Unhelpfully, the people around me seemed to think I simply needed to be more sexual one way or another. Although I knew I was not gay, I did not see myself as "parent material" either, making relationships with women problematic. Given the difficulties I faced, I now see that problem as my being responsible in a semi-conscious way.

I am now in my mid-40s and stopped using nicotine, alcohol and cannabis a number of years ago. My parents were not Christian and I grew up in a secular world. I only acknowledged *Godde* when I reached rock-bottom.

Finding *Godde* brought me to the Mennonite church, where I met my wife-to-be. Here, we safely got to know and trust each other without the pressure to be too sexual too soon. If, however, my desire to marry and have children had not been supported, I don't know if I could have joined the church.

I, therefore, see clearly the need for this refuge to be opened for other people who want to marry and be faithful for life, regardless of whether they chose their sexual orientation or believe they were born with it.

NAME WITHHELD BY REQUEST

Pontius' Puddle



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LIFE IN THE POSTMODERN SHIFT

Attunement

Part I of a series

TROY WATSON



I was sitting in a room by myself when it occurred to me there were hundreds, probably thousands, of radio signals streaming all around me. In all likelihood, one of my favourite tunes, along with countless other songs, commercials and news updates were all playing right now, in the very room I was sitting in, but I just couldn't hear them.

So I turned on a receiver (aka a radio) and began to turn the dial. As I tuned in to different frequencies, various songs and commercials sounded through the speakers. All these songs and commercials were already being broadcast in the room. The radio didn't create them. I just needed to tune in to them with an appropriate device to hear them.

This wasn't an epiphany moment for me. I already had a basic understand-

station of life. No matter what happens on any given day, they're going to find something to get angry about. It explains why other people are so positive all the time. They're tuned in to the positive broadcasting channel. Some folk are obsessively impatient. Every day they find themselves running into people and situations

that make them impatient. Why? Because that's the frequency they're tuned in to.

The truth is, if you're looking for things to be cynical about, you'll find lots of reasons to be cynical. If you're looking for things to make you feel undermined or underappreciated, you'll find plenty of stuff to make you feel that way each and every day. If you're looking for things to be grateful for, you'll find numerous occasions for gratitude.

This is by no means a new insight. Two

what we receive, what we find and what is opened to us when we encounter life's ups and downs, all depends on what frequency we're tuned in to.

Most of us know people who have lost something or someone important to them and, as a result, they became bitter and angry. We also know people, or at least know of people, who've lost everything and it has made them and their faith stronger. They actually became more joyful. They found more peace and hope in their lives. How is this possible? I believe the primary explanation for this is based on what frequency they are tuned in to.

When something painful or unfair happens to us, we need to ask ourselves: What am I looking for? What am I asking? What door am I going to go knocking on? What am I focused on?

If you're looking for someone to blame and despise, you'll find them. If you're looking for a reason to stop believing in God, you'll find it. If you're looking for reasons to withdraw and think nobody cares about you, you'll find those too.

However, if you look for a deeper sense of community to help you through it, you'll find it. If you look for insight and wisdom, as clichéd as that sounds, you'll

If you're looking for a reason to stop believing in God, you'll find it. . . . If you look for the God who walks with you through the mysteries of life, I believe you'll find this God.

ing of how radio signals work. But I did experience an "aha" moment as I had been reading Proverbs right before this parallel insight came to mind. The author of Proverbs 1 wrote that wisdom is constantly broadcasting her message everywhere, but most of us don't tune in.

It struck me. Human beings are receivers, like radios, and there are a lot of different "stations" or frequencies available to us. But we have to choose which frequency to tune in to. A lot of things made sense in light of this revelation.

It explains why some people are so angry. They are tuned in to the anger

thousand years ago, Jesus said that we find what we're looking for. We get what we ask for. The doors continually being opened to us are the ones we're always knocking on. Jesus isn't talking about the things that happen to us here. The rain falls on the just and the unjust. Suffering and challenges come to everyone, no matter what frequency we're tuned in to. Life throws us all curveballs. The fact that some people get far more intense curveballs thrown at them than others is just another curveball life has thrown at us. Don't try to figure it out.

What Jesus is talking about is that

find it. If you look for the God who walks with you through the mysteries of life, I believe you'll find this God. Perhaps not right away, perhaps not in the ways you used to find God. But as you fine-tune the dial of your consciousness, you'll discover the "divine presence" within you and all around you, like a song that was already playing that you just couldn't hear.

To be continued.

Troy Watson (troy@questcc.ca) is spiritual life director of the Quest Community in St. Catharines, Ont.

VIEWPOINT

Human rights and peace in the home

BY MARY LOU KLASSEN

SPECIAL TO *CANADIAN MENNONITE*

I have become increasingly disturbed by the system of impunity in which Nigerians live . . . daily. Those with means and connections navigate the system. Those without resources try to live below the radar. Blame for the system can be apportioned locally and globally, but very little changes. I was

forced to think about this concretely when asked to give a presentation on “Peace in the home” to an interfaith group of grassroots women who meet monthly here in Jos, where I live.

Margaret Ahmed of Home Makers, a Mennonite Central Committee (MCC) partner, began the group in 2010 after one of the episodes of violence in Jos that contributed to the increased division of Christians and Muslims. Once a month, this diverse group of women gathers to learn a home-based income-generating skill, take in a health or peace talk, and share lunch. Regularly they hold a day of fasting and prayer for peace in Plateau State. What could I, a Canadian woman with economic security and a different culture of marriage and family, have to say to this group of women?

I admire these sisters greatly. They manage households on little or no money; many cannot rely on their husbands. They have some education, but it is not enough to get good-paying jobs. It is they who suffer the most when inter-community violence erupts and they lose their husbands and children. When their homes and businesses are burnt, it is they who must first pick up the pieces and keep their families together.



They struggle each term to find school fees for their children. Sometimes they may experience hunger or inadequate shelter. Sometimes they or their children are abused. Learning from Home Makers how to bake bread for sale or make pomade (body cream) from raw materials that cost \$10 in

the hopes of turning a 40 percent profit is meaningful and empowering!

“Peace in the home.” I did not feel comfortable talking about conflict management skills. I did not want to offer platitudes about harmonious relationships that I perceive can easily reinforce the norms that make grassroots women’s lives difficult.

I decided to frame the talk in terms of justice or fairness, in terms of human rights. After more than 14 years in Africa, it is only this time in Nigeria that I have considered how the concept of human rights concretizes peace and development work.

When I asked the women about their definition of “peace,” they mentioned inter-relational aspects like, “no fighting,” harmonious family dynamics or “no [political] violence.”

When I asked them if they had peace in the home if there was not enough food, they responded with a unanimous “no!”

Was there peace in the home if they had a leaky roof? “No,” again.

What if there were no school fees for their children? “Of course not!” was their reply.

I pointed out that all of these things represent basic rights that all people

have, as defined in such documents as the 1948 Universal Declaration of Human Rights and the 1981 African Charter on Human and People’s Rights. Nigeria has endorsed these documents. They explain that all people have cultural rights and socio-economic rights like enough food and safe shelter, along with the more well-known political rights like the right to vote or freedom of speech.

When I mentioned freedom of speech, the women laughed. Many do not have to go beyond their own doorsteps to know what it is like to be afraid to speak.

Knowing they have human rights does not mean the women must go to court to demand them, an act they could hardly fathom since corruption is rampant. Instead, I hoped our discussion would affirm their goals as women and mothers as they struggle for the peace and well-being of their families and communities. I hoped to make them aware that what they strive for in their homes are globally agreed-upon norms that all deserve, not privileges for the well-off. Rights can be violated, but they cannot be taken away.

I left that presentation feeling dubious. On the one hand, I had learnt how human rights provide a valuable framework for reinforcing human dignity. On the other, I had a sense that they went away wondering how human rights applied to their lives. They need immediate and practical things that make a real difference: how to make a bit of income, how to treat their children’s illnesses or how to manage complex relationships in close quarters.

Perhaps without knowing it, Home Makers is applying human-rights principles. Interestingly, Ahmed reports that, as women learn skills that increase their family income, this translates into greater respect for them from their husbands, elders and the wider community. Maybe human rights start with baking bread and selling skin cream. ❧

Mary Lou Klassen works as a peace studies lecturer in Nigeria with Mennonite Central Committee (MCC). The views expressed do not necessarily represent those of MCC.

COUNTERPOINT

Human rights and peace beyond the home

BY LOWELL EWERT

SPECIAL TO *CANADIAN MENNONITE*

Mary Lou Klassen raises a good point when she asks about the practical value of human rights (*see page left*). For people who live in a country where corruption is rampant, the government is unwilling or unable to protect its people, and the population suffers from a lack of food, clean water, adequate housing and decent jobs, human rights can be seen as being far removed and a luxury only the privileged can debate.

The old adage, "Where you stand determines what you see," provides a useful way to evaluate the importance of human rights. Standing in Jos, Nigeria, and looking at the violence, discrimination, disempowerment and poverty that is all around, one can be forgiven for being sceptical about the value of human rights. This daily reality Klassen has described is raw, and reflects the notion that the powerful always win, and don't appear to be under any obligation to play fairly or by the rules. In a world in which brute power determines who wins and who loses, the poor will always come out on the short end.

When viewed historically, however, the promise and potential of human rights offers a different perspective. Prior to the adoption of the Universal Declaration of Human Rights by the United Nations in 1948, nations had the right to treat people under their control in almost any way they saw fit. People were essentially viewed as the property of their nation of citizenship, chattels that the owner could deal with as desired. "Ownership" was almost absolute, with few limits on how



this "human property" could be managed or disposed of.

The Universal Declaration turned this notion on its head as it declared in its preamble that the "dignity . . . of all members of the human family is the foundation of freedom, justice and peace in the world." All governments were to be held to the same standard of respecting dig-

nity. No longer were people considered to be merely property under international law.

Herman Goering's repugnant defence against the charge of crimes against humanity raised at the Nuremberg War Crimes Tribunal following the Second World War was forever discredited in law. "But that was our right," he said. "We were a sovereign nation and that was strictly our business."

The ripple effect of the impact of recognizing humans as being people, instead of property, has been profound. Something unique was spawned in 1948 that was never anticipated. Today, there are human rights treaties that deal with the rights of children, women, persons with disabilities and religious minorities, as well as a host of civil, political, economic, social and cultural rights. These treaties have established a minimum standard that defines the rights of people no matter where they live, their religion, gender or race.

Why should these treaties matter to people whose daily reality is the violation of their rights and the seeming impunity of those who oppress them? Rights matter because they shift the conversation beyond a nation's borders. Syria,

Korea, Congo or Canada can no longer claim that they have the absolute right to act towards their citizens in any way they choose. Any government can now legitimately complain about how another state treats those under its control.

Human rights are everyone's business. It is no longer political interference in the internal affairs of a nation for civil society organizations like human rights groups, or Mennonite Central Committee, for that matter, to critique an abusive government's human rights record. The stories Klassen is telling are proof that human rights matter even when violated. Rights name the injustice experienced by victims of abusive governments, and give voice to the voiceless and the powerless.

This realization may be little comfort to those who suffer from political violence, a leaky roof or not enough food in the house. But let's remember that the fact that we are having this conversation about the difficult situation Klassen describes is witness to the fact that the human-rights system is working, albeit maybe not very well. This small accomplishment would not have been possible 60 years ago.

Rights provide a common globally accepted language for us to talk, argue, debate and advocate on behalf of the oppressed and marginalized. It gives an opportunity to those of us who can, to remind political powers that everyone is a person and entitled to dignity. When we press governments to live up to their rights obligations, and refuse to allow them to hide their abuse behind a smoke-screen of hypocrisy, it makes it easier for people everywhere to work for peace within their own homes. Let's not give up on an imperfect human-rights system that makes this opportunity for peace more possible. ☸

Lowell Ewert is director of peace and conflict studies at Conrad Grebel University College, Waterloo, Ont.

VIEWPOINT

In conversation with an atheist

STORY AND PHOTO BY WILL BRAUN

SENIOR WRITER

Norm Goertzen recalls falling silent for 20 seconds, his coffee cooling. His atheist friend, whom he had been trying to convert for some time, waited. It would be a critical moment in an ongoing conversation between the two thoughtful 18-year-olds.

At the end of the pause, Goertzen said, “You know, you’re right. I think I was wrong.”

With that, he went from being a devout Mennonite-raised, Billy Graham-converted Christian to a devout atheist. He realized, as he puts it, that he was hanging on to beliefs that were not based on sound evidence. He had to admit that his friend’s viewpoint made more sense than his. It was a matter of “intellectual honesty.”

The Winnipeg entrepreneur, inventor

(visit www.MagicIglooMaker.com) and former math professor hasn’t turned back.

I met Goertzen at the Morden Corn and Apple Festival last month. While the rest of my family stood in line for the Ferris wheel, I set out for the booth of the Humanists, Atheists and Agnostics

of Manitoba (HAAM). Their public outreach foray into Manitoba’s Bible Belt had generated some media attention and piqued my curiosity.

When I found them, Goertzen was chatting with a delightful older couple who were beaming at the chance to

chat openly with other atheists. None of them seemed to mind a curious local Mennonite joining in. They didn’t jump on me when I declared my belief in God.

While the atheist banner has been flown most prominently in the past decade or so by provocateurs Richard Dawkins, who wrote *The God Delusion*, and the late Christopher Hitchens, who wrote *God is Not Great: How Religion Poisons Everything*, Goertzen’s tone is different.

“I have no interest in being confrontational,” he said. And he wasn’t.

Why then did they come to Morden? Goertzen knows what it’s like to be a non-Christian in a Christian world. “I was alone,” he said of his early atheist years. He would have appreciated someone to talk to. That sort of “moral

He had to admit that his friend's viewpoint made more sense than his. It was a matter of 'intellectual honesty.'

support” is part of what HAAM tries to provide.

Goertzen said he met a number of atheists at the fair who said they could never “come out” to their families, but wanted to connect with others of like mind. He also said several people snuck HAAM contact cards, as if they didn’t want the people with them to notice.

For Goertzen—who is a member of HAAM, but does not officially speak for the group—the other purpose of being at the festival was to make atheists visible. He got the impression that some people who visited the booth had never encountered an atheist before, that they had little sense of atheists as regular fellow human beings.

He said some people were obviously deeply offended that HAAM was at the festival, glaring at them or getting emotional in stating their opposition, but for the most part people were respectful.

The group’s next outreach effort involves ads on 10 Winnipeg buses for parts of September and October. The ads read, “Don’t believe in God? You are not alone.” HAAM president Donna Harris said via e-mail that the ads are intended to let “non-believers who may be feeling



Former Mennonite Norm Goertzen stands beside Donna Harris, president of the Humanists, Atheists and Agnostics of Manitoba, at the organization’s booth at the recent Morden Corn and Apple Festival.

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How do we feel about espoused non-believers? What is our vision for our increasingly pluralistic society? Are we still in the business of converting people so they won't go to hell?

isolated" know that "there is a local community where they can feel safe and supported."

An overt atheist presence in society raises some interesting and awkward questions. How do we feel about espoused non-believers? What is our vision for our increasingly pluralistic society? Are we still in the business of converting people so they won't go to hell?

A Mennonite elder taught me that if I am grounded in my own identity, I can hang onto my beliefs and identity with one hand while reaching out with the other.

In an increasingly divisive world, I think it is vital to seek the acquaintance of people with differing views, to understand them and connect with the humanity in them. That's how peace happens.

That's how we learn about ourselves and others. That's how we mature as human beings.

That is why I chose the HAAM booth over the Ferris wheel besides the fact it was much cheaper.

As for conversion, let's be honest: Some Mennonites believe staunchly in heaven, hell and the Four Spiritual Laws. Others don't. Many of our churches do little to convert people in the traditional way. My sense is that people in the latter group—you can guess where I land—are very hesitant to state their beliefs about conversion openly. But maybe greater honesty on this point would be healthy. ☘

/// Milestones

Births/Adoptions

Brenneman—Brysen David (b. July 24, 2013), to Jeremy and Bev Brenneman, Poole Mennonite, Milverton, Ont.

Den Tempel—Kase Darryl (b. July 10, 2013), to David and Lauren Den Tempel, Poole Mennonite, Milverton, Ont.

Dick—James Nicholas (b. Aug. 25, 2013), to Stephen and Louise Dick, Bethany Mennonite, Virgil, Ont.

Freeman—Chloe-Jordan Magdalena (b. June 28, 2013), to Jared and Sarah Freeman, First Mennonite, Kitchener, Ont.

Jarrett—twins Aija and Leila (b. Aug. 14, 2013), to Matt Jarrett and Agnese Vilde, Zion Mennonite, Swift Current, Sask.

VanHouwelingen—Jordan Rae (b. Aug. 28, 2013), to Dustin and Jodi VanHouwelingen, Wellesley Mennonite, Ont.

Weaver—Naomi Catherine (b. Aug. 15), to Trisha and Andrew Weaver, Bethany Mennonite, Virgil, Ont.

Wiebe—Daisy Jude (b. Aug. 19, 2013), to Stephan and Kalyen Wiebe (Zion Mennonite, Swift Current, Sask.), in Calgary.

Yantzi—Liam John (b. July 5, 2013), to Jason and Jenni Yantzi, Poole Mennonite, Milverton, Ont.

Baptisms

Anthony Sarino, Hannah Taylor, Hannah Ramer, Ethan Pathmanathan—Wideman Mennonite, Markham, Ont., Aug. 25, 2013.

Esther Derksen—Zion Mennonite, Swift Current, Sask., Aug. 25, 2013.

Marriages

Boutari/Schwartzentruber—Stephanie Boutari and Adam Schwartzentruber, Wellesley Mennonite, Ont., in Kitchener, Ont., Aug. 3, 2013.

Derksen/Peters—Lisa Derksen and Jason Peters (Blumenort Mennonite, Rosetown, Man.), at Pine Ridge Hollow, Man., July 28, 2013.

Dyck/Falk—Carey Dyck (Blumenort Mennonite, Rosetown, Man.) and Jennifer Falk, at Blumenort Mennonite, June 22, 2013.

Eby/Jantzi—Colin Eby and Rachel Jantzi, St. Agatha Mennonite, Ont., Aug. 24, 2013.

Epp/Siemens—Elizabeth Epp (Hoffnungsfelder Mennonite, Glenbush, Sask.) and John Siemens, in Glenbush, July 18, 2013.

Furtney/Jones—Brent Furtney and Jana-Lee Jones, Avon Mennonite, Stratford, Ont., Aug. 31, 2013.

Giebrecht/Mulko—Chris Giebrecht (Blumenort Mennonite, Rosetown, Man.) and Yvonne Mulko, in Winkler, Man., Aug. 17, 2013.

Haryung/Lindsay—Doug Haryung (Hoffnungsfelder Mennonite, Rabbit Lake, Sask.) and Peggy Lindsay, in Rabbit Lake, Aug. 17, 2013.

Wiebe/Zacharias—Matthew Wiebe and Lisa Zacharias (Blumenort Mennonite, Rosetown, Man.), in Reinland, Man., Aug. 9, 2013.

Deaths

Brown—Arletha, 92 (d. July 2, 2013), St. Agatha Mennonite, Ont.

Burkholder—Elmer, 90 (b. Feb. 26, 1923; d. July 9, 2013), Wideman Mennonite, Markham, Ont.

Driedger—Mary, 76 (b. Oct. 7, 1936; d. Aug. 5, 2013), Elim Mennonite, Grunthal, Man.

Dueck—Henry H., 91 (b. Nov. 17, 1921; d. Feb. 10, 2013), St. Catharines United Mennonite, Ont.

Dyck—Ella, 79 (b. July 27, 1933; d. June 13, 2013), Springstein Mennonite, Man.

Dyck—Gerald Edward, 58 (b. July 7, 1955; d. July 24, 2013), Springstein Mennonite, Man.

Fransen—Edgar H., 58 (b. Aug. 10, 1954; d. July 10, 2013), St. Catharines United Mennonite, Ont.

Harder—Wendy D., 58 (b. Feb. 14, 1955; d. July 7, 2013), St. Catharines United Mennonite, Ont.

Gerber—Debra (nee Brodrecht), 54 (b. Sept. 6, 1958; d. Aug. 14, 2013), First Mennonite, Kitchener, Ont.

Gingerich—Viola, 92 (d. Aug. 22, 2013), St. Agatha Mennonite, Ont.

Janzen—Margaret, 88 (b. Sept. 1, 1924; d. April 1, 2013), Hoffnungsfelder Mennonite, Glenbush, Sask., in Osoyoos, B.C.

Kuhn—Milton Frederick, 87 (b. Oct. 5, 1925; d. Aug. 30, 2013), Erb Street Mennonite, Waterloo, Ont.

Lepp—Alma, 84 (b. Jan. 20, 1929; d. May 27, 2013), St. Catharines United Mennonite, Ont.

Neufeld—Frieda, 89 (b. Sept. 11, 1923; d. Sept. 1, 2013), St. Catharines United Mennonite, Ont.

Penner—Paul, 49 (b. April 25, 1963; d. March 20, 2013), St. Catharines United Mennonite, Ont.

Sellge—Rudolf, 91 (b. July 2, 1922; d. Aug. 24, 2013), Elim Mennonite, Grunthal, Man.

Steingart—Frank G., 86 (b. Jan. 31, 1927; d. May 22, 2013), St. Catharines United Mennonite, Ont.

Toews—Bernhard, 82 (b. Oct. 4, 1930; d. Aug. 6, 2013), Hoffnungsfelder Mennonite, Mayfair, Sask.

Wall—Kay, 84 (b. Feb. 10, 1929; d. Aug. 31, 2013), St. Catharines United Mennonite, Ont.

Wieler—Maria, 97 (b. Sept. 3, 1915; d. May 20, 2013), St. Catharines United Mennonite, Ont.

Wiens—Mary, 87 (b. March 29, 1926; d. April 5, 2013), St. Catharines United Mennonite, Ont.

Canadian Mennonite welcomes Milestones announcements within four months of the event. Please send Milestones announcements by e-mail to milestones@canadianmennonite.org.

GOD AT WORK IN THE WORLD

'The hands and feet of Jesus in a broken world'

More than a thousand volunteers help make 2013 MCC Festival a philanthropic success

STORY AND PHOTOS BY ANGELIKA DAWSON
Mennonite Central Committee B.C.
ABBOTSFORD, B.C.

It was a fun-filled, exciting weekend at the annual Mennonite Central Committee (MCC) Festival for World Relief held at the Abbotsford Tradex on Sept. 6 and 7. The annual event raised more than a half-million dollars to support MCC's relief, development and peace work in more than 60 countries around the world.

Relief Sale coordinator Dora Hoepfner was encouraged by the thousands of people who attended. The atmosphere was one of giving and generosity. "On Friday night, a gentleman bought a tool at the garage sale area," she said, adding, "He returned on Saturday and told us that he'd researched the item and felt that he'd under-paid, so he contributed another \$300."

But for Hoepfner, the stat that moved her the most was the number of volunteers participating. "We had 1,180 volunteers sign in at the Festival and they were from 75 different churches, including quite a few



Jennifer Forbes is the first female auctioneer in the history of the MCC Festival. She is pictured auctioning the loaf of bread, which sold for a cumulative total of \$172,250 from a number of bidders. Volunteer Tim Kroeker holds the bread.

non-Mennonite churches," she said. "That literally moved me to tears, as I realized anew what a fantastic 'coming together' this is, being the hands and feet of Jesus in



Elizabeth Wiens tries out her new hula hoop that she got at the children's auction at the MCC Festival. The auction allowed kids and their parents to bid on kid-friendly items and brought in \$1,876.

a broken world!"

One of the more poignant moments of the Festival came on Sept. 7 at the live auction as the late auctioneer Clyde Dougans was remembered; he had been a fixture for decades at the MCC Festival for 35 years and his wife Joy said this was his favourite auction event. The auctioneers presented Joy and his daughter Jennifer Forbes with a gift.

Forbes also participated as an auctioneer over the weekend and became the first female auctioneer in the history of the MCC Festival.

It will take time to tally up all the donations, but the initial count indicates that the 2013 MCC Festival for World Relief has raised more than \$600,000 to help people in need all around the world. ☸

By the numbers

Mennonite Central Committee B.C.

- **THE LIVE** auction, which included a 26-metre sailboat that sold for \$23,000 and a 1980 single-owner Mercedes Benz car that sold for \$5,500, brought in nearly \$75,000.
- **THE QUILT** auction's 30 quilts raised more than \$30,000, with the most expensive quilt going for \$3,500.
- **THOUSANDS OF** pennies and other coins were donated to the Penny Power project and are still being counted. The donations for Penny Power are matched

4:1 by the federal government through MCC's account with the Canadian Foodgrains Bank and will support farmers in Burundi.

- **19,200 VERENEKI** were served, 771 kilograms of farmer's sausage were consumed, 140 large pizzas were eaten and more than 3,600 kilograms of fresh produce and grains from the Okanagan were sold.
- **THE BREAD** of Life—a symbolic loaf of bread that is auctioned off each year—brought in \$172,250 from a number of bidders.
- **THOSE WHO** didn't find anything to buy or bid on simply gave, donating more than \$92,000 to MCC's work.

Mending the sacred hoop

MCC Ontario sponsors meeting on Mennonite-run Indian Residential Schools

STORY AND PHOTOS BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

The “sacred hoop” is the circle of nations. While it originally referred to indigenous nations in North America, the hoop has been broadened to include settler nations with whom the indigenous people groups now share the land.

Lyndsay Mollins Koene, coordinator and northern regional representative of the Mennonite Central Committee (MCC) Ontario Aboriginal Neighbours Program from Timmins, Ont., led a “Mending the sacred hoop” weekend (Sept. 14 to 15) that focused on three Mennonite-run Indian Residential Schools (IRS).

One of the most powerful moments of the weekend came as Merle Nisly shared both his story and his apologies. Nisly described himself as a “naïve young” worker at Poplar Hill Development School in northwestern Ontario, and later an administrator in both the Northern Light Gospel Mission, which ran the school, and in Living Hope Ministries, its successor organization in Red Lake, Ont.

He said his naivety included a complete lack of knowledge of how the school fit into the Canadian government’s policy of assimilation. Indigenous children



Andrew Wesley, left, a residential school survivor, and Merle Nisly, a worker at the Mennonite-run Poplar Hill Development School in northwestern Ontario, embrace at ‘Healing the sacred hoop,’ a two-day Mennonite Central Committee Ontario event in mid-September that focused on Indian Residential Schools run by Mennonites.

were to become productive members of Canadian society, albeit as service workers, assimilated into the culture while leaving behind their age-old cultures, languages and spirituality. While Nisly said he personally learned to communicate in the

local indigenous language and remembered no overt abuse, he still spoke as one deeply wounded by the knowledge of his participation.

As part of his presentation, he offered six apologies that Living Hope Ministries has offered, continues to offer and continues to sharpen:

- **FOR THE TIMES** when we physically inflicted pain, or added to the pain of your soul by our actions, we are sorry.
- **FOR THE TIMES** when we underestimated or ignored the impact on you of your separation from your family, we are sorry.
- **FOR THE TIMES** when our ignorance or negligence caused you to suffer additional emotional and physical pain at the hands of other students, we are sorry.
- **FOR THE TIMES** when school personnel were not properly screened, and when personnel were not adequately trained to relate to you in culturally appropriate ways, we are sorry.
- **FOR THE TIMES** that we acted as though we were culturally superior to you, we are sorry.
- **FOR THE WAYS** in which we cooperated with the national plan to force your assimilation into Canadian society, we are sorry.

When he finished to the applause of both indigenous and settler participants, Andrew Wesley, an Anglican priest and indigenous elder of the Nishnawbe Aski Nation from Toronto, himself a survivor and a descendant of survivors of the IRS system, spontaneously rose and went to the microphone. He said that, as an elder, sometimes one stands alone and does things about which others might be critical, but he wanted to offer Nisly forgiveness, shake his hand and hug him. He did all three, to another round of applause.

Attending the weekend were interested Mennonites from southern Ontario, indigenous survivors and leaders, and MCC Ontario board members and workers. They participated in sharing circles, passing both the microphone and the “talking stick”; and a blanket exercise to viscerally show what happened to the indigenous residents of North America as the settlers arrived. Time over meals allowed for more



Kitchener’ Nish Singers—from left to right: Bonnie Misquatis, Marilyn Sutherland and Heather Mujoury—drummed and sang at ‘Healing the sacred hoop,’ a two-day Mennonite Central Committee Ontario event in mid-September that focused on Indian Residential Schools run by Mennonites.

sharing and storytelling.

Ray and Anna Steinmann of Hillcrest Mennonite Church, New Hamburg, Ont., shared their story of teaching at Poplar Hill from 1964-65. They said they went to help and to serve God by educating the children, many of whom they have stayed in touch with over the years, celebrating their victories and grieving their losses. Years later, when they discovered that the explicit purpose of the schools was to take away the children's culture, they said they were aghast.

Esther Wesley, coordinator of the Anglican Fund for Healing and

Reconciliation, responded to them, "If you taught or worked in a residential school and did no wrong and did your best, be proud" of what you did.

This was the overwhelming message from both Wesleys and other indigenous participants. Many teachers and staff did their best for the children and meant no harm. Often they achieved those goals, even though there were others who went to harm and did evil. Nonetheless, all participated in the goals of assimilation, tearing children away from parents for 10 or more months a year, taking away their chances to learn to parent, and, in turn,

setting the children up to have their own children taken away and adopted in the 1950s and '60s.

In the closing circle, Lucie Iserhoff of the Timmins MCC Northern Ontario office, shared passionately as a Christian, noting that many who attended the residential schools run by churches of Jesus Christ now find themselves uninterested in Christianity or the gospel. Instead of looking down on them, she pleaded that they be given space to make their own decisions and to have time to process what happened to them. ☸

Morris Relief Sale will continue despite disappointing numbers

STORY AND PHOTO BY EVELYN REMPEL PETKAU

Manitoba Correspondent

MORRIS, MAN.

Despite the bright sunshine and warm weather for this year's Mennonite Central Committee Manitoba Relief Sale in Morris, the crowds continued to decline again this year.

"There definitely is a decline in sales every year," said George Klassen of Winkler, who chaired the planning committee for this fundraising event and who has been involved with the sale for the past 12 years.

About a thousand cars were ushered into the parking lot and more than 1,500 people came through the four meal stations, where eight cauldrons, each holding between 60 and 70 litres of cabbage borscht were served, along with other foods.

Volunteers were also down this year, to between 300 and 400 people.

"We were short of volunteers this year," Klassen said. "We could have used a lot more, especially for help with the parking." By the end of the day, only a few directors were left to do the cleaning up, he said.

Final figures for the proceeds are not yet in, but Klassen estimated that income will be down by about \$20,000—25 percent—from last year, which netted about \$81,000 for MCC programs. "It is disappointing,"

he said. "We did not have really big items for sale this year and we changed some of the advertising," he said of possible reasons for the decline.

On the positive side, produce and meat

sales were substantially higher, and any leftover food was sold to a long line of eager buyers.

"No food was wasted," Klassen said.

Despite the continuing downturn, Klassen is not discouraged. "We are definitely continuing," he said, adding, "We have some ideas floating around already for next year," that organizers hope will get more young people out, grow the crowds, offer a greater variety of food, find more saleable items and improve advertising. "We want to work smarter, not harder," he concluded. ☸



The youth group from Carman Mennonite Church volunteered at one of the food stations at this year's Mennonite Central Committee Manitoba Relief Sale in Morris on Sept. 14. Pastors Bob Pauls, left, and Karen Schellenberg, right, clear trays while Francesco Croci and Kara Warburton look on.

God at work
in the World

Snapshots

PHOTOS BY DAVE ROGALSKY



Undeterred by the rain, Mennonite Central Committee (MCC) Ontario volunteers raised an old style 'barn' behind the new building at 50 Kent Avenue in Kitchener on Sept. 7. Built to house garbage and recycling facilities, as well as providing secure storage for bicycles, the building went from foundation to roofing and siding in one day. Under the building is a 45,000-litre tank to hold rainwater for outdoor use as well as to flush toilets and urinals throughout the building.



MCC Ontario executive director Rick Cober Bauman, centre, leans into the barn-raising efforts at 50 Kent.

TEN THOUSAND VILLAGES PHOTO



The Ten Thousand Villages (TTV) Festival Sale in Miramichi, N.B., celebrated its 25th anniversary with cake at St. Andrew's Anglican Church on Sept. 6. Linda Bunnett, left, of Petitcodiac Mennonite Church, N.B., which oversees and operates the TTV Atlantic Festival Sales Program, and Olive Trevors show off the anniversary cake before it was devoured. Bunnett, a TTV staffer, says she is 'still amazed at the thousands of volunteers throughout Atlantic Canada that help organize, set up and run the Festival Sale that comes to their community each year!' The 40 Festival Sales each year are hosted by Anglican, United, Catholic, Baptist and Presbyterian churches, some inter-denominational groups, four universities, one Mennonite group and one Mennonite Brethren Church.

GOD AT WORK IN THE CHURCH

Black Creek joins MC Canada . . . again

Congregation re-covenants with national church

BY AMY DUECKMAN

B.C. Correspondent
BLACK CREEK, B.C.

When United Mennonite Church of Black Creek joined the Mennonite Church Canada family at a worship service on July 7, it was more than a welcome. It was a welcome back.

United Mennonite, which turned 76 years old this year, is one of the oldest MC B.C. congregations in the province. From the start, it had been part of the national body, first the Conference of Mennonites in Canada and later MC Canada.

But things changed a decade ago, when some MC Canada churches questioned the national church's commitment to the *Confession of Faith in a Mennonite Perspective*. United Mennonite eventually withdrew from the national denomination while still retaining membership in MC B.C.

Gordon Carter will soon complete a three-year term as interim pastor. During his tenure, Carter initiated a review of the congregation's earlier decision to leave.

"My experience with Mennonite Church Canada has always been very positive," Carter told *Canadian Mennonite*, saying that in his conversations within the church and at the provincial and national levels, "I came to understand it was really a misunderstanding and I encouraged our church council to take the issue back to the congregation."

Carter says his hope was to have United Mennonite rejoin MC Canada before its new pastor comes early in the new year. After Carter and the church council presented the matter at a recent congregational meeting, the membership voted to rejoin MC Canada.

On July 7, MC Canada executive director Willard Metzger participated in a covenanting service at United Mennonite,

welcoming the congregation back into the fold. Also present were MC B.C. executive minister Garry Janzen and his wife Diane.

Carter says that, even though United

'My experience with Mennonite Church Canada has always been very positive.'

(Pastor Gordon Carter)

Mennonite was not officially part of MC Canada for some years, the national church had always been open to supporting the congregation in whatever way it could.

"Our church is very much a Mennonite church," Carter says. "We would like to be active participants in Mennonite Church Canada, as we know our national church does wonderful work." ❧

PHOTO BY SHAWNA SWANSON



Pastor Gordon Carter of United Mennonite Church, Black Creek, B.C., is flanked by Garry Janzen, executive minister of Mennonite Church B.C., left, and Willard Metzger, executive director of MC Canada, during a July 7 service that involved the congregation rejoining the national church.

MENNONITE HERITAGE TOURS

Affiliated with the California Mennonite Historical Society

SEEING POLAND THROUGH MENNONITE EYES

June 14 - 25, 2014

Tour Leader: Alan Peters

THE MENNONITE STORY IN UKRAINE

June 30 - July 11, 2014

Tour leaders: Paul Toews and Olga Shmakina

THE MENNONITE PAST AND PRESENT IN NETHERLANDS AND BELGIUM

July 21 - August 1, 2014

Tour Leader: Paul Toews

www.calmenno.org
ptoews2000@yahoo.com
lnptrs@comcast.net





Jill Olfert, Zac Schellenberg, Curtis Wiens and Clay Buhler lead a sing-along at Saskatoon's Mount Royal Mennonite Church's 50th-anniversary celebrations on Aug. 24 and 25.

'Remembering in hope'

Mount Royal Mennonite celebrates a half-century of ministry and mission

STORY AND PHOTO BY JESSICA BUHLER

Special to *Canadian Mennonite*

SASKATOON

“A church is not a building, but we have been entrusted with this sacred space contained in bricks, mortar and glass. A church is not a building, but within these walls we create community. We worship, play soccer and basketball, eat, pray and love. And as we leave, the service entrance becomes the doorway to ventures new.”

With these words, Garth Ewert Fisher, current pastor at Mount Royal Mennonite Church, Saskatoon, reflected on 50 years of music that inspired and enriched worship, a faith rooted in Anabaptist theology, and the church as both a building and a community.

On June 17, 1962, Reverend P.G. Sawatzky lifted the first shovelful of dirt at the official sod-turning; on Feb. 10, 1963, the first worship service was held in the new building. Now, 50 years later, the church continues to thrive and grow.

In conjunction with the anniversary theme, “Remembering in hope,” the Aug. 25 morning worship consisted of charter members looking back at the vision and work in the 1960s, elder members leading singing of their favourite hymns and a children's story that emphasized the power of God's love throughout history despite changes that occur.

Gary Martens, pastor at Mount Royal from 1987-2001, delivered a sermon reflecting on the past, yet planning for the future.

Martens invited congregants to remember and celebrate ideas that tie the past and the future together. He asked the congregation to take pride in the success of the church, and to encourage each other to read the Bible, discuss difficult issues and witness God at work, suggesting that everyone is “faithfully struggling to follow

a faithful God.”

He also complimented the church on its now global nature, saying that it had become larger than itself through the understanding of issues beyond its familiar walls. And he pointed to the inclusive nature of the congregation, with its ability to move beyond its comfort zone to reach out to others in the community.

“Each one of us is a piece of the picture of God's faithfulness,” concluded Martens, stating that the final part in remembering the life of a church is experiencing the grace of God.

To conclude the “memor-ious” event, congregants past and present sang the dedication anthem, “Praise God From Whom all Blessings Flow,” followed by faspas, a continuous photo slideshow and socializing with church family and friends. ❧

/// Briefly noted

Mennonites and Lutherans continue reconciliation journey

GOSHEN, IND.—A six-member task force appointed by the Mennonite World Conference (MWC) Faith and Life Commission met at Goshen College with counterparts from the Lutheran World Federation (LWF) in July to review progress globally on the commitments that the two global communions made to each other in a service of reconciliation in Stuttgart, Germany, three years ago. The two task forces noted especially the many local services of reconciliation held by Mennonite and Lutheran congregations around the world, a study guide produced by Mennonite Church Canada, and numerous examples of cooperation in service projects. The MWC task force also recommended that several MWC national churches pursue conversations on Christian peacemaking with their Lutheran counterparts, recognizing that local contexts differ widely on this theme.

—Mennonite World Conference

FOCUS ON EDUCATION

VIEWPOINT

A vital escort service for our young adults

BY BETTI ERB

SPECIAL TO CANADIAN MENNONITE

As a supply teacher with the Waterloo Region District School Board, I find our high schools exceptional communities of discourse. I enjoy young adults navigating the critical years towards adulthood, at the peak of their inquisitiveness and energy for living. I like their smiles. I call them “social chocolate.”

A secondary school teacher contributor wrote recently in the *Rejoice* devotional: “I watch students come into my room. They come in bunches or alone. They come in laughing, listening to music, texting. They are dressed to fit in or to test limits. Each one carries a story. Each one carries a secret wound, a quirky talent perhaps unknown to anyone else in the room. A nagging question, a personal tragedy already in their young lives. They shuffle and clamour. Each day requires a kind of personal conversion on my part.” I like that: a decision, each day, to live gently and relate redemptively to students.

I am concerned about some things I am seeing:

- **TECHNOLOGY IS** making clear that there is no such thing any more as a private experience. Tech guru Linda Stone has named our culture one of “continuous partial attention.” We are in the midst of a major cultural shift, a dramatically altered notion of privacy. Many young adults seem to be watching their lives parade past on a Blackberry smart phone. Students browse, gaze, walk with iPods and cell phones. They are bit players in a pseudo cyber-intimacy of shared



photographs and profiles.

Everyone, it seems, has become a performer. People tell all the details of their private lives, sometimes deliberately to be infamous. Too much information! People’s doings have become public archives. There seems to be little value assigned

to thinking through one’s own responses. Writers are calling our world a peep or striptease culture, in which a desire to watch others—and be watched—drives all that we do.

Like never before, the world is squeezing young adults into its mould. We live in a breezy “anyone can be a celebrity”

I am keenly aware of the degree to which caring adults provide an anchor against the hopelessness and despair so pervasive in our larger culture beyond our gates.

culture. Young adults are eager to strut on the catwalks of fame. Yet there is little focus on inner beauty. Some young adults cave in to the pressure to turn themselves into a sexual commodity. It’s a challenge to encourage young adults to honour the bodies they are in. Some are already taking a wrong exit. I look at teenagers, at young women in particular, and feel pre-emptively sad about the trag-ic stains that will appear on the smooth pages of their life stories.

- **OURS IS** a coarse culture. There is a disappearance of any kind of modesty. Our culture has been called the “F-Off Society,” and high schools are part of this new social swagger. How can young

adults resist? A fish can hardly say no to the water in which it swims. The late Jane Jacobs, an internationally known urban studies guru, prophesied that our culture is entering a dark age leading to an abyss of forgetfulness. Why do we prefer veneer over depth?

- **I MOURN** the loss of innocence and mystery. There is hardly any such thing as childhood any more.

There are, thank goodness, many remarkable, life-giving encounters. Teachers influence for good. An off-the-cuff remark, a light-hearted exchange that we think little of, yet it makes an impact. We must use that power wisely. I am keenly aware of the degree to which caring adults provide an anchor against the hopelessness and despair so pervasive in our larger culture beyond our gates.

As Christians, it is our job to look for situations of hope. The late writer Henri Nouwen said that hope is not a label we paste on top of unhappy situations, for pain’s wounds mark all of us. We are called, he said, to recognize the work of God within ourselves, and then put our

own faith and doubts, our own hopes and dark experiences at the disposal of others looking to find a way out of confusion.

I end with a metaphor from the Second World War. We all know about the warships that protected cargo ships from being torpedoed by German U-boats. Do we in the church provide the same type of protection for our young adults? All people of faith can be part of this vital escort service. How are you assisting some young adult to find safe footing on the shores of adulthood? ❧

Betti Erb is a former associate editor of Canadian Mennonite and a full-time supply teacher for the Waterloo Region District School Board.

Welcome to AlgaeTown

Science project explores the future of biofuel, turns to crowdfunding for support

Story and Photos/Graphic by Goshen College
GOSHEN, IND.

The glowing green tanks on the second floor of the Goshen College Science Hall look like something from a sci-fi movie.

It seems fitting, as the clear plastic tanks called photo-bioreactors, could be the future of how biofuel is produced. The three tanks, each with large fluorescent lights strapped to the outside to encourage photosynthesis, are alive with 700 litres of green algae-filled water.

The project, known as AlgaeTown, was conceptualized four years ago by Stan Grove, professor emeritus of biology, and Dave Slagel, the chief executive officer of Formco Inc. in Elkhart, Ind. It was an effort to find an easy and efficient way to produce algae, which can be harvested for use in biofuels, pharmaceuticals and even food.

For years, algae has been rumoured to be the fix for many global energy problems.

“Society is looking at biomass of all kinds as sources of fuel or food,” Grove says. “What we need is to have tonnes of algae so that companies can extract the oils and make biofuels or biodiesel.”

The problem is that no one has been able to effectively grow and harvest a large enough biomass of algae for it to compete with other crops. Companies and universities have tried filters and centrifuges, but these often require more energy to operate than the algae produces.

But the AlgaeTown team believes it is getting closer to a solution.

“The harvest method that we are using, as far as we know, no one else had ever



Dried algae that was grown by the AlgaeTown team. The dried algae contains oils and other materials that can be extracted for biofuels, pharmaceuticals and even food products.

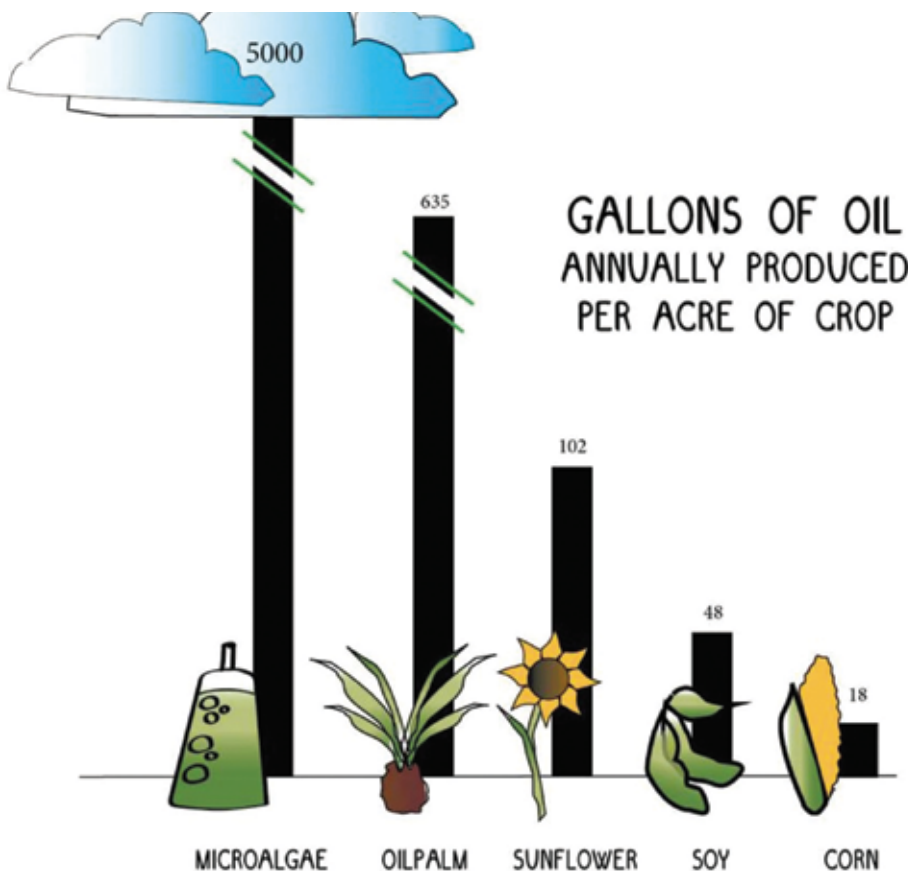
done things quite like this,” Slagel says. “The filters that we’re using are actually a fairly advanced extrusion technique. We have growth going on and harvest going on at the same time.”

The algae is harvested by hand by carefully removing a collection of polypropylene mats that the algae adheres to. This method consumes no energy and has resulted in harvests that are 30 times more concentrated than the algae circulating in the tanks. The team believes that this method can alleviate one of the major hurdles to profitable commercial algae production.

Another problem is funding. Until now, the Goshen College science department and Formco Inc. have supported the project financially. Now that they have met with some success, the team is looking for more funding to help with the increasing costs of testing and development. They have applied for grants, but they are also turning to the public for support.

A crowd-based funding contest in *Popular Science Magazine* earlier this year got the attention of Aaron Kauffman, a senior molecular biology/biochemistry major from Goshen. With the help of Natasha Weisenbeck, a senior public relations major from Clifton, Ill., and the rest of the AlgaeTown team, they submitted their proposal to raise money through crowdfunding.

They weren’t among the 24 finalists, but that didn’t discourage the team. With



FOCUS ON EDUCATION



Freshly harvested algae sits on a cleaning table awaiting the drying process.

a plan already in place, they launched a month-long campaign in September to raise \$18,700.

The money that is raised will go toward equipment, supplies and student work-study time. The hope is that with more dedicated equipment and students able to work on this project, the AlgaeTown team will come up with a commercially viable process for growing and harvesting algae. From there, the possibilities flourish.


“Once you commercialize the production of algae, there are many other applications than biofuel,” Slagel said. “There

are medical applications for algae and food applications for algae. You have all these other applications that will need to be explored.”


Current biofuels, such as ethanol, are made from corn and other crops. With algae, it’s the same idea as growing corn or soybeans, except that growing algae consumes fewer resources and less energy while producing much higher yields than field crops. Studies show that some strains of algae can convert up to 60 percent of their biomass into oil, while that number is less than 10 percent for corn. ❧



Aaron Kauffman, a senior at Goshen College, left, and Stan Grove, professor emeritus of biology at the college, remove a polypropylene mat that is used to harvest algae grown in the photo-bioreactor.




Conrad Grebel University College



“I love how, year after year, the attitude and excitement of our Grebel community continues to be shared by students, staff, and faculty.”

*Gibo Shim
2nd Year Kinesiology
Sherbrooke Mennonite Church
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New school year off to a resounding start at CMU

BY EVELYN REMPEL PETKAU

Manitoba Correspondent

Increased enrollment, new courses, new program initiatives, and a massive building project come together to bring a palpable excitement in the halls, classrooms and offices of Canadian Mennonite University (CMU) in Winnipeg.

Registrations are continuing to be processed, but preliminary enrolment figures for the fall semester indicate that enrolment is up by 2.5 percent from last year and registrations for the graduate program have jumped by 15 percent. Overall, enrolment stands at 621.

"We have waiting lists for introductory biblical and theological studies courses, something we've not run into before," says Kevin Kilbrei, director of communications and marketing. "This may be because of

timetabling, but it has been interesting nonetheless."

Among the slate of new courses this year are a few that come in response to student feedback. Aboriginal Psychology, Business in the European Union and a Business in Europe Study Tour are being introduced this year for the first time. Next spring, two new intensive courses will be offered: Continuity and Change in Anabaptism and Practices, and Practices, Rituals and Christian Imagination.

Two new programs have been introduced this year that open the doors of academia a little wider to those with an interest in learning. A very flexible 24-credit-hour certificate program is being offered for students of any age who would like to

focus on a single theme, such as happiness or justice; a particular field of study, such as the Bible, theology, English or mathematics; or an array of interesting courses.

Some interesting sessional instructors have been invited in this year. Paula Havixbeck, city councillor for CMU's constituency, will be teaching public relations. Hal Wallbridge, head of clinical psychology at St. Boniface Hospital, is teaching psychology of personality; and Rachel Baerg, who works at the Winnipeg Art Gallery and was very involved in the recent 100 Masters Exhibit, is teaching the History of Art and Culture.

Cause for "a significant and excited buzz" at CMU is the new Face2Face series, says Kilbrei. The series of conversations with CMU faculty are open to all, and designed "to engage the community on a wide variety of current events and issues that affect Winnipeg and our world," he says.

Adding to the excitement of the year is CMU's building project. "Over \$10 million of the \$14 million has already been raised," says Kilbrei. ☺



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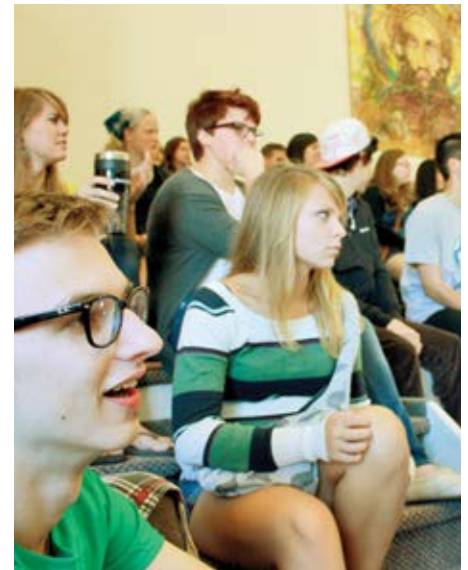
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CANADIAN MENNONITE UNIVERSITY PHOTO



Preliminary fall enrolment numbers show a 2.5 percent increase in students registered for classes at Canadian Mennonite University's Shaftesbury campus and in its Outtatown program, compared to last year. Overall, 621 students have registered, with graduate program registrations increasing significantly by 15 percent.

FOCUS ON EDUCATION

CMU recognizes distinguished alumni with 2013 Blazer Awards

Canadian Mennonite University

A public policy expert, a man working at building relationships between first nations people and Mennonites, two international development workers living in West Africa, and a pastor who donated one of her kidneys are the recipients of the 2013 Canadian Mennonite University Blazer Distinguished Alumni Awards:

• **JOHN SIEBERT** attended Mennonite Brethren Bible College from 1977-79 and has worked on public policy issues for the past 30 years. He is currently the executive director of Project Ploughshares, a Waterloo, Ont., non-governmental organization that works with churches, governments and civil society in Canada and abroad, to advance policies and actions to prevent war and armed violence, and build peace.



• **HISTORICAL RESEARCH** and writing have been strong interests throughout Leonard Doell's life. Since attending Canadian Mennonite Bible College (CMBC) in the late '70s, he has written extensively about Mennonite and first nations history. Doell works as the Aboriginal Neighbours Program coordinator for Mennonite Central Committee (MCC) Saskatchewan, where he helps build relationships between Mennonites and first nations peoples.



• **ROBIN AND ZACHARY** Heppner Entz earned degrees from CMU. They have spent the past six years with World Renew working in the West African nation of Mali as community development consultants advocating on behalf of the Fulani communities as they seek to retain ownership of their communal lands.



• **WITH A Ph.D.** in systematic theology, Carol Penner has taught courses at Conrad Grebel University College, enjoys freelance writing, maintains a blog of worship resources, and has worked as a pastor for the past 13 years, presently at The First Mennonite Church, Vineland, Ont. Last year, Penner, who graduated from CMBC in 1981, donated one of her kidneys to a stranger after watching the process that her husband went through when he was diagnosed with kidney cancer in 2008 and



had his diseased kidney removed.

This year's Blazer Distinguished Community Service Award goes to four women who started the first MCC Thrift Shop. In 1972, Selma Loewen, Sara Stoesz, Susan Giesbrecht and Linie Friesen started a thrift shop in Altona, Man., to raise funds for MCC's work overseas. It was the beginning of a network that has grown to more than 100 shops across North America that has generated contributions totalling \$167 million for the work of MCC.

"The vision, initiative, and level of commitment these four women displayed is remarkable," says CMU president Cheryl Pauls. "They had the imagination to create a project that was able to create good in multiple ways."

The awards were to be handed out on Sept. 27 at CMU's fall festival. ☺



Blazer Distinguished Community Service Award winners: Selma Loewen, Sara Stoesz, Susan Giesbrecht and Linie Friesen.



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Each year at Grebel's commencement service, students, faculty and staff participate in an 'Act of Community' to symbolize the beginning of a new year together. This year, in honour of Grebel's 50th anniversary, students pieced together a glass mosaic in the shape of the chapel's stained-glass windows. This mosaic was glued onto a wooden box made from fallen Grebel trees, and the box will contain letters from the students in the form of a time capsule.

Grebel builds on 50 Years of people, programs

Conrad Grebel University College
WATERLOO, ONT.

This school year marks Conrad Grebel University College's 50th anniversary! As Grebel welcomed new students from coast to coast into residence and resumed teaching a variety of liberal arts courses at the University of Waterloo, the college community reflected on what has sustained it in its first 50 years and what could be done to ensure another strong 50 years.

"This may sound like an enormously complicated and deep subject," remarked president Susan Schultz Huxman in her annual commencement address, "but actually it's profoundly simple: I maintain that building a healthy Grebel community for the next 50 years means that we pay attention to concrete blocks and quilt blocks. At a most basic level, you can't build a successful college without bricks and mortar."

"What I didn't know when I started university, was how positive of an impact my decision to come to Grebel would have on molding my life," said Jonathan Cullar, student council president. "It is the people that make up Grebel and they have been an encouraging, challenging, supportive and loving community, the catalyst to inspire me to be the best that I can be and to reach for high goals."

Again this year, Grebel's residence is filled to capacity.

"We're thrilled with the mix of students we have in residence and are actually pleasantly overwhelmed with the increased

'What I didn't know when I started university, was how positive of an impact my decision to come to Grebel would have on molding my life.'
(Jonathan Cullar, student)

FOCUS ON EDUCATION

PHOTOS BY JENNIFER KONKLE

number of students who live off campus, but want to connect with our residential program,” said Mary Brubaker-Zehr, director of student services. Grebel has beds for 174 students on campus, and currently has an additional 99 students who live off campus but enjoy having a home base at Grebel for their studies at the University of Waterloo.

Last year, Grebel’s peace and conflict studies program began offering a master’s degree. The enrolment target of 32 students for the second cohort in Fall 2013 was reached, and the master in theological studies also has 32 students enrolled this fall.

“With over 60 students, we are creating a strong graduate student culture at Grebel,” said Jim Pankratz, the college’s dean. “Having 25 new grad students at orientation activities generated an energizing dynamic. Seeing the students from both graduate programs interacting with each other fulfills our vision of creating inter-disciplinary programs.” ☞



A joyful greeting from Grebel’s upper-year students welcomes new students into the residence on ‘Move-in Day’

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Providing a 'Christ-centred foundation'

Columbia Bible College
ABBOTSFORD, B.C.

Columbia Bible College launched its 78th academic year, welcoming 419 students onto campus.

The first week was full of community-building activities, including the annual Columbia Orientation Week (COW) Challenge, in which students competed in ice-cream-eating contests, a milky slip 'n' slide and other dairy-infused challenges.

To kick off the year, new students participated in the annual retreat at Camp Luther

in Hatzic, B.C. The overnight retreat focused on living a life of ministry in service to church and community, with messages from faculty members Kara Bergstrom and Ron Friesen.

With a commitment to quality Christian higher-education from an Anabaptist perspective, Columbia continues to look toward the future and discern how best to serve and equip the next generation.

"Discipleship, service and leadership are

the building blocks that make up our mission statement," says president Bryan Born. "With a Christ-centred foundation, our mission gives us purpose and vision to do what we do: equip students to go out and make a difference in the world."

In an effort to provide effective ministry preparation, Columbia continues to build on existing courses, and to offer new and innovative programs.

This fall, Columbia's newest program, Praxis, launched its inaugural year. Praxis is an eight-month certificate program with an emphasis on faith and mission in an urban context. Directed by David Warkentin, the group will explore what it means to shape culture effectively through a variety of urban experiences, including a trip to New York City in the spring.

The term "praxis," meaning "to put into practice," encapsulates the goal of the program: Faith into action. The focus for students will be on developing a healthy Christian response to the issues facing large urban centres today, with an emphasis on discipleship and personal transformation.

'With a Christ-centred foundation, our mission gives us purpose and vision to do what we do: equip students to go out and make a difference in the world.'
(Bryan Born)

Coming up is a new pilot program in servant-leadership projected for launch in 2015, as well as a proposed expansion of online studies.

Regardless of the specific program—and whether in the classroom, on a mission trip, in a service practicum or in community on campus—the students are challenged to realize that they are each created for relationships that matter; relationships that encourage, edify and empower people to experience life as God intended. ☞



Kevin Sherk, a second-year youth-work student, follows the red rubber ball (top left corner) during a game of Octasquash at Columbia Bible College's first-year retreat.

FOCUS ON EDUCATION

Seminary alumni recognized for ministries of peace

BY MARY E. KLASSEN

Anabaptist Mennonite Biblical Seminary
ELKHART, IND.

Kathy Bergen, recently of Ramallah in Israel/Palestine, and Marty Troyer, a pastor in Houston, Tex., share a breadth of ministries related to peace as Anabaptist Mennonite Biblical Seminary (AMBS) honours them with this year's Alumni Ministry and Service Recognition.



Kathy Bergen



Marty Troyer

Bergen's 30 years of ministry have been in and for Israel/Palestine. Just after she graduated from AMBS in 1982 with a master of divinity degree, she went with Millard Lind, then professor of Old Testament, and other students to Jerusalem for a semester. While there, she accepted an assignment with Mennonite Central Committee that involved her for eight years in local Palestinian Christian and Muslim communities and the Israeli peace movement.

Then Bergen moved to Geneva, Switzerland, and directed the International Coordinating Committee for NGOs on the Question of Palestine. From 1991-2006, she was based in Philadelphia, Pa., working as national coordinator of the Middle East Program of the Peacebuilding Unit for the American Friends Service Committee.

From 2006 until this summer, Bergen worked with the Friends International Center in Ramallah to develop a program with the Ramallah Friends Meeting.

She has written and published many articles and contributed to several books. She is coauthor, with David Neuhaus, of the book *Justice and the Intifada* (Friendship Press, 1991).

Bergen has ended her work in Ramallah and moved to Ontario this summer.

Troyer has been pastor of Houston Mennonite Church: The Church

of the Sermon on the Mount since he earned a master of divinity degree in 2008. His ministries of peacebuilding and writing began already when he was a student at Wheaton College

and continued when he served in two congregations: Lebanon (Ore.) Mennonite Church and Hesston (Kan.) Mennonite Church.

At Houston Mennonite, Troyer is involved in a local missional faith-formation community called FaithWalking, and he is now a trained group facilitator. He also

carries on a writing ministry, including the launch two years ago of "The Peace Pastor" blog for *The Houston Chronicle* (blog.chron.com/thepeacepastor/).

However, Troyer emphasizes, the story is not in what is written or the number of readers (one post garnered 17,000 views), but in the face-to-face relationships the blog has fostered. He explains that these relationships are multi-faith and ecumenical, connecting evangelical Christians with justice groups.

Troyer works closely with the Fe y Justicia Center, addressing issues of wage theft and labour rights, and with the Texas Coalition to Abolish the Death Penalty. He is also on the board of Healing the Brokenness, a lecture-based program seeking to bring local practitioners together to enhance a shared vision for overcoming racial, economic and systemic brokenness in the community.

The two graduates will be honoured in October as they each visit AMBS to share stories of their ministries and what sustains them for the work they do. ❧

At Houston Mennonite, Troyer is involved in a local missional faith formation community called FaithWalking, and he is now a trained group facilitator.

❧ Briefly noted

MCI enrolment up

GRETNA, MAN.—At the start of September, Mennonite Collegiate Institute (MCI) eagerly welcomed 142 students for the 2013-14 school year, representing an 8 percent increase from the previous school year and the highest enrolment in three years. In its second year, the combined Grade 7/8 class increased by more than 50 percent, from 13 to 20 students. Over the years, enrolment has been an ever-present concern for MCI administration. "When we see families continuing to entrust their kids to us for their education and for their care, it's humbling and it's exciting," says vice-principal Cheryl Braun, adding, "Increased numbers means increased diversity, which we are thrilled about." Principal Darryl Loewen sees great promise for the future of MCI. "We are so pleased about the high enrolment, particularly given that much of the increase is seen at the younger grades," he says. "Given our high rate of re-enrolment, this suggests a sustainable trend for the future." Since 1989, MCI has been offering education grounded in Anabaptist Christian values in small classroom settings with a focus on community and faith integrated into academic and co-curricular activities. —Mennonite Collegiate Institute

PHOTOS BY STEFAN DYCK/MCC SALT



'Learning to cross the street on my way to the Durbar Square in Patan has been more difficult than I would have thought.'

PHOTO ESSAY

Crossing the street, crossing the divide

Reflections and photos of a SALTER's life in Nepal

BY RACHEL BERGEN

Young Voices Co-editor

Crossing the street in a big Canadian city like Calgary isn't very remarkable, but it's a different story on the busy streets of Kathmandu.

Stefan Dyck, 25, from Okotoks, Alta., learned this first-hand after moving to Nepal in August to begin a one-year term

with the Mennonite Central Committee (MCC) Serving and Learning Together program.

"Getting off the plane, the first thing I thought was, 'Oh my goodness, I'm going to get run over by a car,'" he says with a laugh.



John and Lynn Williamson, Mennonite Central Committee country representatives for India, Nepal and Afghanistan, look out over the Kathmandu Valley after a mid-day hike to the small town of Chobar. Small talk is made with a shop owner over a hot cup of milk tea.

As it turns out, communicating with Nepali traffic is another language Dyck must learn. “Honking is like a form of communication here,” he says. “You always know who’s coming around the corner.”

His first few weeks in Nepal have been a whirlwind of learning to speak Nepali and write Sanskrit, as well as safely navigating the busy city and exploring the hilly countryside with newfound friends.

There are many things about the culture and people of Nepal that are new and different to Dyck, but some of the issues facing Christian churches there are similar to what Canadian Mennonite churches are facing. One Saturday, Dyck and John and Lynn Williamson, the MCC India, Nepal
(Continued on page 36)



Young Hindu women crowd the street dressed in beautiful arrays of red and green as they celebrate Teej, a festival that focuses on prayer for one’s spouse and involves fasting, feasting and dancing.



Fellow SALTER Malcolm McDermond relaxes in some much-needed shade while looking out over rice fields in the Kathmandu Valley.



A monkey plays with a scarf that it just stole from a young woman on her way to the Pashupatinath Temple. After some worried looks and laughs, she was able to retrieve it.

(Continued from page 35)

and Afghanistan country representatives, attended a Nepali Christian church service and spoke to some members afterwards.

“I was talking about what some of my experiences of church have been back home,” he says. “We were talking about the younger generation leaving church and coming back when they have kids.”

For the time being, Dyck is focused on learning the language, but the bulk of his time in Nepal will be spent outside of Kathmandu in the province of Okhaldunga working as a monitor and advisor for food security and agricultural projects with Group of Helping Hands, a network of

community-based organizations doing rural development whose Nepali acronym is SAHAS.

“I really value the relationships I’ve made [in Kathmandu] and the relationships I will make,” says Dyck, who majored in international development studies at Canadian Mennonite University, Winnipeg, graduating in 2011. Since then, he travelled throughout Latin America, volunteered with the Canadian Red Cross during its Alberta flood relief efforts earlier this year, and did construction work. ☘

For more photos from Nepal, visit youngvoices.canadianmennonite.org.

A hard-scrabble life

Young woman who lives on the streets of Winnipeg believes the voices of inner-city youth need to be heard

BY CARTER BROOKS

At first glance, Shane Claiborne and Arika Fraser would seem to have little in common.

Claiborne is from Tennessee, is a popular

author and is in demand as a speaker in Christian circles.

Arika lives in inner-city Winnipeg and sleeps under parked cars on nights when

VOICE
of the voiceless

there is no better option.

What they have in common is poverty.

Claiborne's experience with service to the poor is famously recounted in his book *The Irresistible Revolution: Living as an Ordinary Radical*. He spent 10 weeks living in the slums of Calcutta with Mother Teresa. He made his own clothing and carried no possessions with him during that time. He has since become a Christian activist, a leading figure in the New Monasticism movement, and a founding member of The Simple Way in Philadelphia, Pa.

In a telephone interview, Claiborne says he re-learned the concept of true love from Mother Teresa, how she based all of her decisions on love and love alone. Proverbs 31:8 instructs us: "*Speak out on behalf of the voiceless, and for the rights of all who are vulnerable.*" Those living in the poorest areas of Calcutta can easily be classified as voiceless, but Claiborne challenges us to know someone at a deeper level before we write them off.

"We think it is our job to stand up in

"It doesn't bother us, really," she says. "I've learned how to tune out the noise and shivering"

"My momma died when I was born, and [my] brother is all I have left," Arika says. "We live on the streets, but no one seems to care." She says that she and her brother encounter judgment and ridicule every day.

Arika has deep scars running across her forearms.

"Yes, I used to cut," she admits candidly. "[It was the] only way I [could] deal with things sometimes."

When informed of Shane Claiborne and his work as an advocate for poor people, Arika says, "I'm really happy that someone is actually doing what we do and getting to speak out for us. This makes me happy. I want out, and want to talk, but [they] don't like to listen."

When she isn't begging for money or searching for leftover food in the streets, Arika can be found once a week visiting her mother's tombstone. "I do it to stay connected," she says. "I'm a person too. I



Carter Brooks

'We live on the streets, but no one seems to care.'
(Arika Fraser, Winnipeg street youth)

their place, rather than standing with them and helping them project their own voice," he says. "They are struggling, they have wants and desires too, but more importantly, they have needs. Shelter, clothing, food and water, that is what it comes down to."

According to Statistics Canada, about one in 10 Canadians live in poverty. Statistics show that 882,000 Canadians used food banks monthly in 2012, with 38 percent of those helped being children.

Fifteen-year-old Arika can occasionally be found at Agape Table, a soup kitchen in Winnipeg. She believes it is important for the voices of inner-city youth to be heard.

Arika and her older brother Jordin have lived in the hard-scrabble neighbourhood of Winnipeg's North End for the past three years. Through intensely hot summers and chilling winters, Arika and Jordin have spent nights in bus shelters and dumpsters, under trees and occasionally under parked cars.

have feelings. I miss momma."

Claiborne believes we are called to do what God did through Jesus, by standing with people like Arika. As Mother Teresa often said, "Calcuttas are everywhere. We just need to have eyes to see." ❧

The Voice of the Voiceless articles were written for Canadian Mennonite University's Journalism: Practices and Principles course during the Winter 2013 semester. Teacher Carl DeGurse is vice-chair of Canadian Mennonite's board of directors and assistant city editor of the Winnipeg Free Press.

CANADIAN MENNONITE



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Calendar

British Columbia

Oct. 17, 23: Mennonite Church B.C. dessert fundraising evenings; (17) Level Ground Mennonite Church, Abbotsford, and Eden Mennonite Church, Chilliwack; (23) Peace Mennonite Church, Richmond.

Oct. 18-20: MC B.C. women's retreat at Camp Squeah, Hope.

Oct. 26: Columbia Bible College annual fundraising dinner. For more information, development.events@columbiabc.edu.

Nov. 2: Mennonite Church B.C. special delegate session, at Langley Mennonite Fellowship.

Saskatchewan

Oct. 18-19: Saskatchewan Women in Mission annual retreat at Shekinah Retreat Centre. Theme: "I heard her voice: Courageous women of the Bible."

Oct. 21: RJC kielke and sausage supper fundraiser, at Bethany Manor, Saskatoon.

Nov. 16: RJC corporation meeting and fundraising banquet.

Oct. 26: MC Saskatchewan Equipping Day, at Rosthern Mennonite Church.

Nov. 16: Mennonite Disaster Service Saskatchewan fundraising dinner and information evening, at Cornerstone Mennonite Church, Saskatoon, at 6 p.m.

Dec. 15: RJC choir concert, at Knox United Church, Saskatoon.

Dec. 20: RJC Christmas concert, at RJC, 7 p.m.

Manitoba

Oct. 18-20: Peace-It-Together (PIT) at CMU, featuring Shane Claiborne on the theme "Pursue peace, seek justice." For more information, visit cmu.ca/pit.

Oct. 18-20: Scrapbookers retreat at Camp Moose Lake. For more information, e-mail camps@mennochurch.mb.ca.

Oct. 19,26,27: Camps with Meaning celebration banquets: (19) Emmanuel Mennonite Church, Winkler, 5:30 p.m.; (26) Camp Koinonia, Boissevain, 6 p.m.; (27) Douglas Mennonite Church, Winnipeg, 5 p.m. For more information,

call 204-895-2267 or e-mail camps@mennochurch.mb.ca.

Oct. 22-23: CMU presents the JJ Thiessen Lectures with Travis Kroeker.

For more information, visit cmu.ca/publiclectures.html#jjt.

Oct. 24: IDS Esau Public Lecture Series, with Shirley Thompson, at Menno Simons College, Winnipeg. For more information, visit mscollege.ca/esau.

Oct. 26: CMU hosts Bachtobefest. For more information, visit cmu.ca/programs/music.html.

Oct. 30: CMU Face 2 Face | On Campus. Topic: "When cheap is costly: Sweatshops and the clothes I buy."

For more information, visit cmu.ca/face2face.

Nov. 1: MCI soup and pie fundraiser and fall concert, Gretna. For more information, visit mciblues.net.

Nov. 2: New Songs for Worship workshop, in the CMU Chapel, Winnipeg, from 9:30 a.m. to 12:15 p.m., led by CMU prof Christine Longhurst. For more information, or to register, call 204-487-3300 or e-mail clonghurst@cmu.ca.

Nov. 15: CMU dessert fundraising evening, in Steinbach. For more information, visit cmu.ca/events.html.

Nov. 17: Mennonite Community Orchestra concert at CMU. For more information, visit cmu.ca/programs/music.html.

Nov. 19: Westgate Mennonite Collegiate's Evening of the Arts, at the school, at 7 p.m.

Nov. 21: IDS Esau Public Lecture Series, with Patricia Allen, at Menno Simons College. For more information, visit mscollege.ca/esau.

Nov. 22,23: Canadian Foodgrains Bank presents "Singin' in the Grain," a musical grow project fundraising concert: (22) Springfield Heights Mennonite Church, Winnipeg, at 7:30 p.m.; (23) Emmanuel Mennonite Church, Winkler. With the MCI Chamber Choir and the CMU Women's Chamber Choir.

Nov. 28: CMU Face 2 Face | On Campus. Topic: "On being good neighbours: Urban reserves in Winnipeg." For more information, visit cmu.ca/face2face.

Nov. 25: Westgate Mennonite Collegiate annual general meeting, at the school, at 7 p.m.

Nov. 28-30: Cottonwood Community Drama presents *Parfumerie*, a dramatic

comedy by Miklos Laszlo, in MCI's Buhler Hall, Gretna, at 7:30 p.m. each evening. For more information or tickets, call MCI at 204-327-5891.

Nov. 30: Christmas@CMU, at 2 and 7 p.m. For more information, visit cmu.ca/Christmas.html.

Dec. 5-7: Westgate Mennonite Collegiate presents its senior-high drama.

Dec. 9: Westgate Mennonite Collegiate Christmas concert at Westminster United Church, Winnipeg, at 7 p.m.

Dec. 19-20: Christmas concerts featuring MCI choirs in Buhler Hall. For more information, visit mciblues.net.

Ontario

Oct. 10: "Death: Planning for end of life care" event at Nithview Auditorium, New Hamburg, 7 p.m. Speakers: Judy Nairn and Cathy Joy.

Oct. 10: Benjamin Eby Lecture with Susan Schultz Huxman, in the Conrad Grebel University College Chapel, 7:30 p.m. Topic: "'Speaking truth to power': Profiles in Rhetorical courage for church and society."

Oct. 11: New Hamburg area churches host Theatre of the Beat's *Forgiven/Forgotten* play at Steinmann Mennonite Church, Baden, at 8 p.m. For more information, contact Hillcrest Mennonite Church at 519-662-1577 or hillcrest@golden.net.

Oct. 16: "The multi-staff team: Developing healthy practices": an MC Eastern Canada workshop at Erb Street Mennonite Church, Waterloo.

Oct. 17-19: Peace and Justice Studies Association annual conference, at Wilfrid Laurier University, Waterloo. For more information, or to register, e-mail info@peacejusticestudies.org.

Oct. 17-19: Ten Thousand Villages festival sale at Hamilton Mennonite Church; (17, 18) 10 a.m. to 8 p.m., (19) 9 a.m. to 4 p.m. Enjoy homemade soup and dessert in the Villages Café.

Oct. 19: Peace and Justice Studies Association concert, featuring Benjamin Britten's *War Requiem*, at Centre in the Square, Kitchener, 7:30 p.m. Centre in the Square, Kitchener. To book tickets, visit grandphilchoir.com/event/war-requiem.

Oct. 19: Mennonite Historical Society of Ontario meets at Rouge Valley Mennonite Church, Markham, with

George Reesor and Lorne Smith presenting "The role of the shoebox historian," at 1 p.m., followed by a visit to the old Reesor church and cemetery. A bus will leave Waterloo Region at 10 a.m. For information, contact Sam Steiner at 519-884-1040.

Oct. 20: 10th annual Gospel Vespers at the Detweiler Meetinghouse, Roseville, with a focus on *Life Songs II*. Leader: Bob Shantz. For more information, call Will Stoltz at 519-696-2805.

Oct. 25-27: Marriage Encounter weekend at Jericho House, Port Colborne. For more information, visit marriageencounterrec.com or call Marjorie Roth at 519-669-8667.

Oct. 30: "Healthy pastoral relationships: Caring for self and others": an MC Eastern Canada workshop at Hamilton Mennonite Church.

Oct. 30: MennoHomes' benefit concert at Calvary United Church, St. Jacobs, at 7:30 p.m., featuring Jim and Jean Strathdee, internationally honoured hymn and song writers, worship leaders and concert artists.

Oct. 26: Menno Singers presents "Explorations: Concert No. 1—West," with Willem Moonenbeek on saxophone, at St. Jacobs Mennonite Church, at 7:30 p.m.

Nov. 3: MC Eastern Canada's "Junior Youth Make a Difference Day" at Rockway Mennonite Collegiate, Kitchener.

Nov. 4: "Keep your fork: The best is yet to come," a dinner celebrating the 70th anniversary of Fairview Mennonite Home and the 50th anniversary of Parkwood Mennonite Home, at Bingeman Park, Kitchener, at 6:30 p.m. Keynote speaker: Michael "Pinball" Clemons. Live and silent auctions. For tickets, call 519-653-5719 x367. Proceeds for the renovation of the Fairview kitchen.

Nov. 6,13: MC Eastern Canada's "Tackling tough texts: Violence and vengeance": a two-session preaching seminar with bag lunch forum at Conrad Grebel University College, Waterloo.

Nov. 9: MCC Ontario fall conference, "Sharing God's love and compassion," with guest Sarah Adams, MCC representative for Syria and Lebanon.

Nov. 16: Handicraft sale at Fairview Mennonite Home, Cambridge, from 9 a.m. to 2 p.m. Featuring Santa's Sweet

Shop, fresh baking, tea room, crafts, preserves and used books. For more information, visit www.fairviewmh.com or call 519-653-5719.

Nov. 17: Senior youth event hosted by Conrad Grebel University College, Waterloo, 3 p.m. For more information, contact Rebecca Gibbins at rsgibbin@uwaterloo.ca.

Nov. 23: Nithview Christmas tea and bake sale, at Nithview Community, New Hamburg, 2 to 4 p.m.

Nov. 26: Hidden Acres Mennonite Camp annual meeting, at the camp. Dinner at 6:15 p.m.; meeting at 7:30 p.m. RSVP for dinner to 519-625-8602.

Nov. 28: Conrad Grebel University College and TourMagination present the book launch of John Ruth's *Branch: A Memoir With Pictures*, in the Conrad Grebel University College Chapel, Waterloo, 7 p.m.

Nov. 29-30: 22nd annual Spirit of Christmas music and craft show at Nairn Mennonite Church, Ailsa Craig, featuring live music, Ten Thousand Villages, craft sale, tea room and more: (29) 6 to 9 p.m.; (30) 10 a.m. to 4 p.m. For more information, call 519-232-4720.

Nov. 30: University of Waterloo Choirs present "A Celebration in Song," at St.

Peter's Lutheran Church, Kitchener, 8 p.m. Includes world premiere of a commissioned piece composed by Timothy Corlis, UW class of '98.

Nov. 30, Dec. 1: Pax Christi Chorale presents "A Frosty Christmas Eve," featuring Finzi's 'In Terra Pax' and Willan's 'Mystery of Bethlehem,' at Grace Church-on-the-Hill, Toronto; (30) 7:30 p.m.; (1) 3 p.m.). For tickets, call 416-491-8542 or e-mail boxoffice@paxchristichorale.org.

Dec. 1: Acoustic Advent carols at the Detweiler Meetinghouse, Roseville, 2:30 p.m. Featuring the PMS Singers and No Discernible Key. Leader: Fred Martin. For more information, call Will Stoltz at 519-696-2805.

Dec. 8: Menno Singers presents "Explorations: Concert No. 2—North," with the Inter-Mennonite Children's Choir and the Menno Youth Singers, at St. Peter's Lutheran Church, Kitchener, at 3 p.m.

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.

Travel

Visit Europe the Mennonite Way with Mennonite Heritage Tours! Small group Hotel Tours focusing on Mennonite/ Anabaptist heritage in Holland, Belgium, Germany, Switzerland, Poland and Ukraine. www.mennonite-heritagetours.eu

Vacation Rental

Near Glacier National Park in Kalispell, Montana. Mountain setting. 2 bedroom kitchen and bath. mtgetaway@centurytel.net or 406-755-3920

Employment Opportunities



Bethel Mennonite Church in Winnipeg, is inviting applications for a FULL TIME LEAD PASTOR to commence in summer 2014.

We are seeking a person with a strong Anabaptist theology as well as ability to engage the congregation through worship and preaching. This person will have strong administrative skills and the ability to work with and lead a multi-member pastoral team. Our desire is that the successful candidate, along with the pastoral team, enable and nurture the gifts of the congregation in order to enhance the overall mission of the church. Pastoral experience, along with a Masters of Divinity or equivalent is preferred.

Please send resumes to hhpeters@shaw.ca or contact Hugo or Jake Peters at 204-256-9545 or 204-889-5094. For additional information about Bethel Mennonite church go to: <http://bethelmennonite.ca>.



Psychology Faculty Position

Canadian Mennonite University invites applications and/or nominations for the tenure track position in Psychology.

Applications will be reviewed starting **October 31** until the position is filled.

A full position profile and other details can be found at www.cmu.ca/employment.html

Applications and/or nominations should be addressed to:
Director of Human Resources, hrdirector@cmu.ca
Canadian Mennonite University
500 Shaftesbury Blvd.
Winnipeg, MB R3P 2N2 Canada | www.cmu.ca

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