

CANADIAN MENNONITE

January 25, 2010

Volume 14 Number 2

Bearing the torch

(Olympic preview pg. 16)

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EDITORIAL

Make it long-term giving

DICK BENNER
EDITOR/PUBLISHER

Nothing quite focuses our collective attention like an earthquake that obliterates one of the most impoverished countries in the western hemisphere.

It is now four days after a vicious act of nature levelled much of the small island of Haiti in about 35 seconds, causing millions in damage, killing hundreds of thousands and leaving over 1 million without shelter. With national, international and local media telling the gruesome story non-stop, it seems as if nothing else was important but the giving to, praying for and going, in some cases, to offer some relief to these tortured people.

While overwhelmed with this outpouring of compassion for desperate persons suffering unspeakable pain and grief, I was struck, at the same time, with the shallowness of our responses. With 24-hour cable television and the worldwide reach of the internet, everyone seemed galvanized around a tragedy of epic proportions.

The Canadian government, who just weeks before was politicized over what it perceived was inappropriate “anti-Semitism” of KAIROS, cutting off funds to this ecumenical agency working at justice, poverty and education issues around the globe for 35 years, suddenly became globally compassionate and announced a commitment of \$50 million in matching aid to private aid donations to Haiti (including MCC).

Never mind that \$7.5 million was just denied KAIROS. The dramatic Haitian commitment provided wonderful political cover but hampers the work of a far

more sustained effort of relief.

Denominations, sometimes more worried over institutional turf in their relief work than in meeting human need on the ground, forgot their differences and worked side by side among church relief agencies and with Red Cross and other non-governmental agencies to find bodies, bring emergency medical supplies and personnel, water and food to Haiti.

Praise God for this unanimous show of unity when dramatic need stares us in the face!

But what about a sustained relief effort?

As John Longhurst counsels us (page 22): “Long after the media is gone, the needs in Haiti will remain; relief groups will need your donations in summer, and fall, and even longer. And not just for Haiti, but also for the dozens of other disasters around the world that have received little, or no, media attention.”

In talking with a local newspaper reporter, Rick Cober Bauman, executive director of Mennonite Central Committee, Ontario, made the point that “MCC has worked in Haiti on reforestation and food security issues since the 1950s. Workers with (MCC) helped farmers produce local crops and sell the produce to Haitians to reduce the reliance on food imports.”

Just before the earthquake shook Haiti, I was finishing up the book *Three Cups of Tea*—the riveting story of Greg Mortenson, who grew up in Tanzania the son of Minnesota-based Lutheran missionary parents. I was so impressed with this unusual person building 133 schools

for girls in Afghanistan as an alternative to North America’s military efforts to stop the Taliban, that I was tempted to think our own Mennonite relief efforts there were insufficient and ineffective.

That was until I remembered the conversation over lunch with Allen Sauder, director of the bi-national MEDA (Mennonite Economic Development Associates) operations and the enthusiasm he showed for the micro-financing they are doing primarily with their Women for Women and Through the Garden Gate programs in Afghanistan. Small loans of \$150 (a lot of money in that culture!) are made to women to capitalize their jewelry-making, embroidery and chicken-raising enterprises—an effort made possible by donations by North Americans and that keeps on giving. When paid back, the women are encouraged to make loans to other women.

Mennonites don’t need to be smug or self-righteous about all of this. But we do need to rally around and support our agencies’ relief efforts because they have been at the grindstone for nearly a century in some cases and will be there long after the glare of the TV lights are gone.

Meet your board member

Les Klassen Hamm, of Saskatoon, Sask., represents MC Canada on Canadian Mennonite’s 12-member board.

A member of the Wildwood Mennonite Church, he is self-employed as Bitlink Technology, which provides IT (Information Technology) services to non-profits and small businesses. He formerly served as pastor at Wildwood and at Northdale Mennonite Fellowship in Winnipeg. He and his wife, Eileen, are the parents of two teenage children, Simon and Emily. He can be reached at les@bitlink.ca or by phone at 306-955-2237.



ABOUT THE COVER:

Michael Lee-Poy of Erb St. Mennonite Church, Waterloo, Ont., carries the Olympic torch through Welland, Ont., on Dec. 21. Olympic preview begins on page 16.

PHOTO: THOMAS BROWN, SPECIAL TO CANADIAN MENNONITE

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Mission statement: *Canadian Mennonite (CM)* is a bi-weekly Anabaptist/Mennonite-oriented periodical which seeks to promote covenantal relationships within the church (Hebrews 10:23-25). It provides channels for sharing accurate and fair information, faith profiles, inspirational/educational materials, and news and analyses of issues facing the church. In fulfilling its mission, the primary constituency of *CM* is the people and churches of Mennonite Church Canada and its five related area churches. *CM* also welcomes readers from the broader inter-Mennonite and inter-church scene. Editorial freedom is expressed through seeking and speaking the truth in love and by providing a balance of perspectives in news and commentary. *CM* will be a vehicle through which mutual accountability can be exercised within the community of believers; the paper also encourages its readers to have open hearts and minds in the process of discerning God's will.

Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching (Hebrews 10:23-25, NRSV).

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CMU professor Karl Koop asks what it means for Christians to confess Jesus Christ in a religiously pluralistic world as the first in a three-part series of theological and personal reflections. An accompanying piece by Gayle Gerber Koontz bases her reflection on Confession of Faith in a Mennonite Perspective that "God is greater than any human construct."

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Michael Lee-Poy, of Kitchener, Ont., was chosen to lead the Olympic torch team of 20 fellow family physicians from the Canadian College of Family physicians last month. A member of the Erb Street Mennonite Church in Kitchener, he speaks to how he believes the Olympic spirit and Mennonite peace beliefs are compatible.



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Former MCC executive director John A. Lapp gives tribute to the life and vision of this household name who died of cancer at age 95. Lapp highlights Dyck's less well known ministry as an international diplomat among Mennonites.

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John Longhurst, who spent 20 years in relief and development work with MCC, gives pointers on how best to respond to the vast need for help after Haiti's earthquake. Be careful to whom you give, is one of several tips in rallying to this cause.



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Free-lance writer Ingrid Koss gives an inside spiritual view of this Olympic long-track speed skating medallist who has Mennonite Brethren roots. "Don't let the meekness fool you," Koss concludes.

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Top 5 books of 2009: **PAUL LOEWEN**

Remember events at Turner, Oregon: **GENE STOLTZFUS**

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CONFESSING JESUS CHRIST IN A RELIGIOUSLY PLURALISTIC WORLD: PART I OF III

During the 2008 assembly in Saskatoon, the Faith and Life Committee of Mennonite Church Canada led a discussion around a paper entitled “Confessing Jesus Christ in a religiously pluralistic world.” A full version of the document can be found at mennonitechurch.ca/resourcecentre. This three-part series of theological and personal reflections seeks to further engage us in the task of testifying to Jesus. What can we learn from each other about how to speak about Jesus in our places of work and leisure? The first article, by Karl Koop, a member of the Faith and Life Committee and associate professor of history and theology at Canadian Mennonite University, Winnipeg, is a summary of the Saskatoon document.

God’s work extends

BY KARL KOOP



The letters of Paul and John underscore the importance of accepting the particular revelation in Jesus, including the call to repentance and belief in the resurrection.

What does it mean for Christians to confess Jesus Christ in a religiously pluralistic world? This seems to be an increasingly complex question in the face of globalizing forces that call for greater tolerance and acceptance of those who believe differently than we do. Today we encounter a variety of spiritualities and belief systems among our neighbours, friends and family. Our reactions may range from affirming that only in Jesus Christ is there truth and salvation to accepting and welcoming religious pluralism. What should Christians believe about the place of other religions and belief systems in light of their own core convictions?

Without question, the primary concern in the Bible is to invite people to join in the work of God, first through the revelation to Israel and ultimately through Jesus Christ. The Bible’s particular revelation begins with the call to Abram to leave his country, his kindred and his land in order that God might create through him a special nation (Genesis 12). The revelation story unfolds with the formation of Israel, the gift of the Law, prophetic announcements and apocalyptic visions that are intended to guide the people of God as they worship the one God and strive to do his will.

The New Testament takes the revelation one step further and proclaims the incarnation of the Word to be in the Messiah, Jesus of Nazareth. He is presented as the Saviour and Lord, and as the Way, the Truth and the Life (John 14:5-6). At his name every knee should bow, in heaven and on earth and under the earth. Every tongue should confess that Jesus Christ is Lord (Philippians 2:10-11).

beyond our worldview

The Gospel of Matthew translates this conviction centred in Jesus into a mission impulse that directs the church to make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19). The letters of Paul and John underscore the importance of accepting the particular revelation in Jesus, including the call to repentance and belief in the resurrection. The Book of Revelation, which closes out the New Testament, depicts Jesus as the one who stands victorious against the powers of evil.

Not limited to one story or culture

Yet the Bible also reminds its readers that God is not limited to one story or one culture. God is sovereign, God's reign is universal, and God is at work among all people. God speaks to humans long before there is a special covenant with the chosen family of Abraham. And so, for instance, Adam and Eve walk and talk with Yahweh (Genesis 3), and Enoch is singled out as having a unique walk with God in life and in death (Genesis 5). The righteous Noah, who also walked with God, receives an everlasting covenant

from God, symbolized by the rainbow, extending to *"every living creature of all flesh"* (Genesis 9:12-17).

As the biblical covenant story unfolds, there continues to be a place for knowledge and wisdom that comes outside of Israel. The wisdom literature (Proverbs, Job and Ecclesiastes) is characterized by the absence of references to the particular salvation story of the Exodus and the Sinai covenant. The focus of this wisdom is the common human experience of which Israel has only a share.

Similarly, there is prophetic recognition that God is at work among the nations beyond the covenant with Israel. Here and there we find glimpses of God at work through pagan kings, like the Persian Cyrus who is even referred to as the Lord's anointed (Isaiah 45:1), or like the Babylonian Nebuchadnezzar, who comes to know the sovereign God after a spell of insanity (Daniel 4:30-35).

The single-minded concern in the New Testament is to proclaim that Jesus is the risen Christ through whom God is establishing God's kingdom. Even so, the language to describe the pre-eminence of Jesus is often borrowed from other faith

traditions. Titles like Messiah (Christ), Lord, Saviour, Son of God, Son of man, Wisdom and Word all take shape in a pre-Christian context. Even while these titles and concepts are reworked to become vessels of the Christian gospel, they build upon a wisdom that has been nurtured in other fertile ground.

Beyond our worldview

We can observe from this that God has been—and continues to be—present in the world beyond our own religious, cultural worldview. Holding such a belief does not contradict the core conviction that we have about the uniqueness and the particularity of Jesus Christ; it does bring to light, however, God's universal reach to the ends of the earth. While other religions and spiritualities might appear foreign and strange, and may even offend us, on closer observation they may also offer new and valuable ways of understanding who God is and how God is at work in the world.

Given that God is present in the world beyond what we can sometimes comprehend, it may be that we are called into respectful dialogue with those who

profess a faith and a spiritual way that differs from our own. Like the Apostle Paul, who engaged with the Stoics in the market square (Acts 17:16-34), we should seek common understanding and be slow to condemn. This requires deep humility and a posture of careful listening on our part. A genuine concern for evangelism and mission does not rule out God's presence in a religious faith or spirituality apart from our own.

At the same time, given that God and

God's way is revealed to us most fully through Jesus Christ (Hebrews 1), we should proclaim faithfully and courageously the gospel of God's grace in Christ.

While some of us need to grow in our appreciation and respect for the wisdom from God that may be found outside of our Christian faith, others of us need to take courage to confess and proclaim the truth that has been given to us in Jesus. An appreciation for God's work in the world outside of the church does not

mean we give up our responsibility to share the good news of Jesus Christ. And as Christians committed to peace, we should also have an interest in promoting peace with people of different religious persuasions. In a volatile age, where religious and cultural conflicts may surface easily, we must find ways of living together as neighbours and fostering community among all people. ☸

Speaking prophetically

The Faith and Life Committee invited Gayle Gerber Koontz, professor of theology and ethics at Associated Mennonite Biblical Seminary, Elkhart, Ind., to respond to some questions arising from the Faith and Life presentation at the Saskatoon assembly.

Q: *Not all the beliefs within the spiritualities and religions around us—including within Christianity—are noble and good. Confessing Jesus in a religiously pluralistic time also invites us to speak prophetically. How would you respond to this statement?*

A: Not all religious views and actions are compatible with faith in the God of Jesus Christ described in *Confession of Faith in a Mennonite Perspective*. Convictions expressed in the FLC document, such as “God is sovereign, God’s reign is universal,” “We acknowledge that God is greater than any human construct,” and the Bible calls humans “to repentance in light of God’s coming judgement grounded in the resurrection,” acknowledge the need to be discerning about religious and spiritual beliefs and practices. The document does not support a simple relativism, an “anything goes” approach.

Q: *How might this apply to Christianity as well as to other religions?*

A: Religious convictions and practices are subject to potential distortion, idolatry and harm to others, that is, to sin, just as



are other dimensions of our lives: family, local organizations, economic arrangements, political entities. One Christian example is the “health and wealth” gospel that assumes that faithfulness brings material riches, or that good health is a sign of God’s favour and illness due to lack of faith. Jesus’ reminder to remove the log from our own eye before trying to take a splinter out of another’s is a fitting reminder to us as we consider other religious views.

Q: *When does our desire to be faithful require a prophetic word?*

A: If we say that “God is sovereign, God’s reign is universal,” we should be very cautious about religious or spiritual attitudes or practices that tie the blessing of the

divine to a particular familial, racial/ethnic, denominational or national identity and membership.

Religious views that claim, or more subtly assume, that “God is on the side of my nation, not yours,” or “God prefers my race or religion to yours,” are suspect. The biblical interpretation offered in the FLC document points out that “outsiders” to the Hebrew people and Israel were sometimes instruments of God’s blessing. This would suggest that we should worry about spiritualities and religious views that are secretive, that presume superiority over those not included in their membership, and that are closed to hospitable interaction with outsiders.

There are other affirmations made in the document which suggest further guidelines for when a prophetic word might be appropriate. The text says that the Creator “made the world and all that is in it.” This suggests that Christians would welcome as “pleasing to God” religious or spiritual views and practices that sustain the environment, attend to the value of all creatures, and respectfully live gently on the land, while critically

engaging religious beliefs and practices that are narrowly human-centred or wasteful of God's creation.

The theological affirmations that humanity was created in God's image and that both man and woman will be in dialogue with God suggest that religious beliefs and practices that assume that men have a more direct line of communication with the divine than women do are questionable ones in Christian perspective. A religious understanding related to God's rainbow covenant, also referred to in that section, as well as later references to God's grace through Jesus Christ, implies that those who image the divine primarily as a destroyer—one whose righteous anger may well obliterate the earth—are missing an important dimension of Christian faith.

Another example of a prophetic word comes in the recognition of "God's formation of a particular people." God's saving work included the creation of a righteous/forgiven/witnessing community. Christian salvation is a corporate affair, not simply an individual one. This is a particularly important point to underline for those of us living in cultures where individualism is so much a part of our environment that we hardly recognize it. The communal dimension of Christian faith—integral to its narrative, practices, relationships and mission—implies critical engagement with spiritual attitudes and practices that focus primarily, or solely, on the individual and neglect communal dimensions of religious life.

Q: *Is there also a prophetic word coming out of our commitment to promote peace?*

A: Late in the document one finds the statement, "As Christians committed to peace, we should also have an interest in promoting peace with people of different religious persuasions." This, I suspect, would be one of the more obvious places in the document where Mennonites, as one of the historic peace churches, might identify a basis for a prophetic stance.

I agree that how we deal as religious people with difference and conflict is of central import—at local, ecumenical, national and international levels. Certainly, we should question those who foster

inter-religious violence or scapegoat those with peculiar religious views.

I noted, however, that the statement, "as Christians committed to peace," simply appears in the document without the developed theological or biblical basis that prepared the way for other presumably controversial claims the document makes. That raises for me at least two questions:

- Can we articulate for children, new believers and those outside our denomination, why commitment to promoting peace [with people of different religious persuasions] is integral to the Christian gospel?
- And can we offer to others with integrity prophetic words to promote peace with people of different religious persuasions when we often do not promote peace in our own congregations, conferences and inter-denominational relationships?

Q: *Do you have any other more general comments about the document presented by the Faith and Life Committee?*

A: The most central confessions that Jesus "is the one who reveals God to us," makes known God's purposes for humanity, "speaks and acts on behalf of God, is "obedient to God's will," and "guides our view of life and our ethics," because he is "the Way, the Truth and the Life," while crucial, are vague in the document. What did it mean for Jesus to

be "obedient" and what does that imply for us?

This document is not a handbook that can include a full picture of Christian assumptions, but in order to converse about what Christian faithfulness means and when "prophetic words" are needed, a clearer picture of who Jesus was and is, is foundational. Which of the various pictures of Jesus and the risen Christ that the global church over time has held and debated are we talking about? We cannot engage in clear conversation with those of other religious persuasions, prophetically or not, if we are not clear about the substance of our own faith in Christ.

Although I have used the language of "speaking prophetically" and "prophetic word" because the questions were framed this way, I am drawn to a more comprehensive and generous approach, like that of Galatians 5 and Ephesians 5 and elsewhere in our scripture. There, Christians are exhorted to tend the "fruits of the Spirit" and "walk as children of light."

By being "imitators of God" in a holistic sense—not only or primarily in prophetic speech—the "unfruitful works of darkness" are exposed by the light. This kind of witness has Christian substance and integrity, is "slow to condemn," and, as I Peter encourages, can gently and with reverence "account for the hope" that is in us, even in the midst of religious difference, conflict and suffering. ❧

/// For discussion

1. Karl Koop says, "Today we encounter a variety of spiritualities and belief systems among our neighbours, friends and family." Is this true in your experience? What religious discussions have you had with people of other faiths?

2. Koop goes on to say that other religions and spiritualities "may also offer new and valuable ways of understanding who God is and how God is at work in the world." How do you react to this statement? Do you agree with Koop that this attitude does not undermine a concern for evangelism and mission?

3. If we take a posture of humility and careful listening, as Koop suggests, how important is it to critique other faiths? What religious views does Gayle Gerber Koontz say are suspect?

4. As our society becomes ever more pluralistic, how are we being influenced by other faiths? Does tolerance and acceptance of other beliefs diminish what we believe to be true? Is peace possible without tolerance and acceptance?

VIEWPOINTS

/// Readers write

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

Please send letters to be considered for publication to letters@canadianmennonite.org or by postal mail or fax, marked "Attn: Readers Write" (our address is on page 3). Letters should include the author's contact information and mailing address. Letters are edited for length, style and adherence to editorial guidelines.

✉ Originator of MCC peace button identified

AN EXTRA PIECE of information came to us after *Canadian Mennonite* ran the "To remember is to work for peace" story, Nov. 2, page 18. There was an additional person who should have received credit. Bertha Landers, then a pastor in a Waterloo, Ont., area Mennonite church, wrote a letter to Mennonite Central Committee (MCC) Ontario, apparently in late 1988, according to our Peace and Social Concerns Committee minutes of the time, encouraging us to "distribute a peace button during November." We think she was the originator of the idea which became the MCC peace button.

RICK COBER BAUMAN, KITCHENER, ONT.

Rick Cober Bauman is the executive director of MCC Ontario.

✉ Mennonite service emphasis provides balance to Evangelicalism

IN HIS OCT. 19 letter, "Relationship with Jesus—not service projects—the core of Christianity," page 13, Wes Epp shared his concern about the emphasis given in Mennonite curricula to stories of Jesus' life as opposed to those of his redemptive work and a personal relationship with him.

I have always appreciated the way our conference has maintained its emphasis on the life and teachings of Jesus because that seems lacking in other Evangelical churches, and there needs to be a balance. The Anabaptist emphasis on life and service provides that other element within the Christian body.

All churches can't do all things well. Each church has its strengths and particular emphases, and we as Mennonites provide an essential and unique perspective that can balance out the message of Christianity as a whole.

NOREEN JANZEN, STEINBACH, MAN.

✉ Mennonites urged to move away from evangelism

I WAS COMPELLED to write this after reading David Wiebe's letter, "Who needs salvation if you have peace and justice?," Nov. 16, page 8.

It was wonderful to read something so simple and true. Why should we be surprised that many people, both Christian and secular, find peace, justice and respect more compelling than our personal relationship with a god or Christ? The global, and dare I say, personal challenges we face now do not depend on people developing relationships with god(s), but through peace, justice, respect and meaningful existence.

Granted, many people do experience meaning through belief in God, but this is not true for many in secular society, who find profound meaning and connection in a world without a god. Ordained United Church of Canada minister Gretta Vosper puts it quite well in the title of her book: *With or Without God: Why the Way We Live is More Important Than What We Believe*.

I hope the people of the Mennonite church continue to move towards addressing issues of peace and justice—and away from evangelism—regardless of what the leadership of the church may feel is most important.

CHARLIE SMITH, ALLAN, SASK.

✉ Thrift store community must extend beyond store walls

RE: "A COMMUNITY like no other," Nov. 30, page 24. Thank you to Gerald Schwartztruber for his careful characterization of what it means to volunteer/work in a Mennonite Central Committee (MCC) thrift store. He has articulated well what hopefully happens in many thrift stores across Canada. The way he describes his involvement in this ministry reflects what the church is all about.

After reading his thoughtful summary, I did wonder if something was missing. It grows out of his definition of "community." Is his thrift store community made up only of the many volunteers/workers in the store or does it perchance extend into the homes, neighbourhood and streets where the store is located?

Some MCC thrift stores have been deliberately established in low-income areas in our cities. This was

done so the people in these areas would be engaged in our common journey we call life. Unfortunately, some of the warm church-like things the article mentions don't automatically happen with or to the visitors to our stores.

However, when the store becomes an inviting place, a welcoming place filled with warmth and caring, we catch a glimpse of our shared humanity.

In my opinion, it is never good enough to just take money out of a low-income area of town—no matter

how good the deals or how noble our mission—without engaging those people in the essence of who we are: fellow pilgrims, sharers of hope, love and peace.

While we proudly display the banner which proclaims, "Every purchase a gift to the world," maybe in our hearts we could also say, "Every volunteer and every customer, a gift to the local and global community"

RUDY FRIESEN, WINNIPEG

OUTSIDE THE BOX

Cars are for travel, not talking

PHIL WAGLER

Once upon a time we had a talking car. I hated that vehicle. I won't give away the company—it's in enough trouble already—but my hunch is the idea emerged when a few auto nerds had too much punch at a party. It's one thing being trapped with a passenger who won't hush up, but when it's the automobile itself, that can drive you around the bend.

Come to think of it, the idea may have been a stroke of marketing genius. In the late '80s, when music was all about the synthesizer, why not have cars that sounded the same? Perhaps this was simply cultural synthesis in its most logical form. In the age of the technological gimmick, that's precisely what our family car was.

One of the neglected pieces of being the church in this post-Christian age is the way we design things. Over time, churches tend to add new layers and dimensions of structure that only end up frustrating, rather than liberating. In fact, some of our structures and levels of committee bureaucracies, although well intentioned, actually work to hinder being a mission-shaped people, rather than aiding it. Some believe the church should

be structure-free, but I have yet to see a body that worked well without a skeleton.

That, however, is the least of most churches' concerns. Many established congregations are over-endowed structurally. The majority of people-gifts and ministry time is expended in justifying and legitimizing how we "run" the church, as opposed to releasing people-gifts for Christ-centred ministry involvement with the whole of life. We spend a lot of time trying to get a car to talk and very little time just making it drive well.



*A car is meant for transportation;
I don't need it to be my therapist.*

When I finally had the chance—and money—to buy my own vehicle, I determined it would be as simple as possible. It would definitely not talk. A car is meant for transportation; I don't need it to be my therapist.

Similarly, what might happen if we simplified our church structures with mobility and the forward movement of the kingdom of God as our prime values? Volunteers simply want their spiritual and natural gifts to be shared with purpose. To release our people, and thereby

our churches, in this way, may I make some humble suggestions:

- First, ask committees to be leaders in mobilization of gifts and mission, rather than doers of deeds. Such teams should lead the church into effective ministry, not do ministry for the church.
- Second, simplify your bureaucracy as much as possible. Take a hard, honest evaluation of whether you are unnecessarily over-structured and then repent of it, simplify, and move on. Most structure that begins as a good idea is only "good" for so long and then needs to be rethought. That's not bad, it's called being awake to your context and the leading of the Spirit. Even Moses needed to be challenged on this when it came to leading well in a new day (Exodus 18).
- Third, design your structures with God's glory and the good of people in mind. Over time, we can become slaves to our structures. We call that idolatry. We must

design things with biblical wisdom in mind, recognizing that the "right" way to structure is not outlined in Scripture. If our structures do not empower God-glorifying service to people, then they're probably about as helpful, not to mention as frustrating, as a talking car.

Phil Wagler is a pastor of Kingsfield-Zurich Mennonite and Kingsfield-Clinton churches in Huron County, Ont., and author of Kingdom Culture: Growing the Missional Church (phil@kingsfieldcommon.ca).

✉ Two-state solution may achieve Micah's vision of peace

WHILE VISITING CANADA recently, I read with interest the series of editorials and letters in response to allegations that Mennonite Central Committee (MCC) maintains an “anti-Israeli” position with respect to the Israeli-Palestinian conflict.

What particularly caught my attention in this debate

was the comment by Ken Seitz, former MCC representative in Lebanon, that MCC does not see the continued existence of the nation of Israel (“the Jewish state,” he calls it) as an essential part of its vision of peace in the Holy Land (“Walking the talk,” Oct. 5, page 2).

Seitz is implying, I take it, that MCC is not committed to a “two-state solution” that would recognize and protect Israeli sovereignty, while granting Palestinians

NEW ORDER VOICE

The ‘cult of celebrity’ is un-Mennonite

AIDEN ENNS

This week, in my work as a magazine editor, a writer rejected my invitation to write, citing reasons of not wanting to be a “somebody.”

This person, I’ll call her Angel, said she had problems with famous people, how we treat them, and what it does to our community when we elevate some above others. More importantly, Angel said she didn’t want to go about her work of social justice thinking how she could use her interactions with others as inspiring stories for larger audiences.

I promised Angel we would change her name and location to divert attention away from her. Not good enough. She said she was enjoying the freedom of being a “nobody.” And she felt she was where God wanted her to be.

This makes me think about my own “somebody-ness.” Why don’t I fret more about writing this regular column for thousands of readers? Am I in denial about being a “somebody”?

Part of the answer has to do with the nebulous notion of divining calling. Perhaps Angel is called less to be a writer and more to be a hands-on community worker.

I seem to be called to communicate an alternate vision of the world. This has led

me to co-write this column for *Canadian Mennonite* and to edit a magazine with the tagline, “Holy mischief in an age of fast faith.”

In some people’s eyes this makes me a “somebody.” I blame this upon our culture’s desperate need to create heroes, celebrities, saints, experts, pundits, geniuses, superstars . . . you get the picture. This wide acceptance of the “cult of celebrity” is highly problematic and un-Mennonite.

When ordinary life isn’t good enough, we need something extraordinary. This is a primal sin of the capitalist mindset; it creates dissatisfaction with what is, and a perverse desire for more.

Our culture thrives on the elevation of a few above the others. These are the dominant actors in what Guy



When ordinary life isn't good enough, we need something extraordinary.

Debord called the “society of the spectacle.” In a culture saturated with material goods, only that which is new and spectacular is worthy of fresh attention and allegiance (this includes stories from pulpits and television networks alike). Some people become spectacular, the rest banal.

As Mennonites, we know that each member of the community is valued: the preacher and teacher sit next to the cook and the caregiver, and they discern together. At best, we listen to and elevate the needs of the weaker brother or sister. This is profoundly countercultural and why I’m keen on being Mennonite.

But in our communities (in church circles and beyond) we still fall prey to the cult of celebrity and give inordinate attention and power to some over others. This is the time for caring confrontation. And the confrontation needs to be directed more to the community than the individual. Why do we as a people elevate the rich over the poor, the eloquent over the plain-speakers, the dramatic over the humble?

Still, as a person with more power than some—not only do I have knowledge, language and other markers of privilege, I’m also a writer and editor in a culture obsessed with media—I have to ask, What am I doing with my power? Am I neglecting it or abusing it? Or prefer-

ably, am I sharing it or unmasking it? The answer lies within our communities and I hope I have the ears to hear it.

Aiden Enns is a member of Hope Mennonite Church in Winnipeg. He is also the editor of Geez magazine and can be reached at aiden@geezmagazine.org.

a sovereign state of their own. Presumably, this is because MCC sees Israeli sovereignty itself—more than “the dividing wall” it is building—as the main obstacle to reconciliation between the hostile parties.

Let us set aside claims concerning Israel’s supposed divine right to stand beyond criticism in its dealings with its residents and neighbours, and deal only with recent history, and stipulate the well-established facts

that Israel has caused considerable suffering for the Palestinian people in the last 60 years.

Disregarding the equally well-known violence waged against Israel from the Palestinian side, let us ask whether such a history is sufficient to justify calling into question, as MCC apparently does (as per Seitz’s comment), Israel’s right to exist as a sovereign nation under international law within internationally

YOUNG PROPHETS

MCC: A ‘faithful’ advocate

BY EMILY LOEWEN

The chance to spend six weeks in New York is an opportunity that almost any university student would jump at. Perhaps fewer would be excited to spend that time working and learning about international issues. However, that is what I had the occasion to do last summer as I interned at the Mennonite Central Committee (MCC) United Nations liaison office.

One of the most valuable lessons I took away from my internship is the need for faith, humanitarian assistance and political advocacy to work together to bring about change in our world.

As Christians, we are called to share the resources we have been given. I John 3:17 asks, “How does God’s love abide in anyone who has the world’s goods and sees a brother or sister in need and yet refuses [to] help?”

An important aspect of working towards a more equitable society is questioning structures that lead to injustice. Without addressing corrupt governments, our aid and trade systems, or the abuses of groups in armed conflict, many will continue to need assistance. While providing relief is good, solving or preventing—when possible—the causes of need is better.

Many argue that addressing political injustice is important, but not a job for the church. However, Hellen Grace Akwii-Wangusa, a representative of

the Global Anglican Church at the UN, whom I met in New York, maintains that the church brings special authority to political discussions and that political actors turn to the church for moral guidance.

In the past, the church has been able to introduce biblical concepts of justice into international politics. During the Jubilee 2000 campaign, an international ecumenical movement that pressured richer countries to forgive the debt of poorer ones, Akwii-Wangusa was able to provide leadership. The campaign brought the concept of “jubilee” into international finance and influenced the creation of a World Bank process to help alleviate the debt-burden of poorer countries. She was emphatic that, even though political institutions are not always listening, it is important for the church to keep talking and working to pull politics in a more just direction. Not to do so would be to fail those who look to the church to stand for justice.

MCC does this kind of work with advocacy programs in Ottawa, Washington and at the United Nations in New York. Besides providing food aid, agricultural development and increased access to water, the organization also advocates for more just food and agricultural systems.

The non-governmental organization Working Group on Food and Hunger, an



PHOTO BY DOUG HOSTETTER

Emily Loewen relaxes on the balcony of the United Nations Church Centre; the UN building can be seen in the background.

MCC partner organization, is advocating for a global food system which guarantees secure and equitable access by all people to adequate and nutritious food that is produced in ways that are environmentally, socially, and economically sustainable. By creating awareness of food security issues alongside providing material relief, MCC is helping to end food insecurity both now and in the future.

This internship was an amazing opportunity for me to learn about the world and the work of both MCC and the UN. I was able to see first-hand the process of bringing the Mennonite voice to an international audience. Whether efforts to work for justice bear fruit over time, continuing this work is vital in the hope that, by combining advocacy with assistance in the name of Christ, good change can come to our world.

Emily Loewen is a graduate of Canadian Mennonite University and a member of Langley Mennonite Fellowship, B.C. When in Winnipeg, she attends Bethel Mennonite Church.

recognized borders.

If it does, then it is the height of hypocrisy for such a view to be held by European descendants living in North America. The history of Israel's wrongs against the Palestinian people is paralleled by the history of violence, oppression and mistreatment committed by the governments of both Canada and the U.S. against the indigenous populations of their respective countries.

Would MCC even think, much less state out loud, that the sovereignty and existence of these two nations be called into question as an essential part of seeking peace with justice for the indigenous populations of North America? Of course not.

So why do so regarding Israel? Seitz says that MCC seeks "justice for all, Palestinians and Israelis alike." Yet, it makes no more sense to think that the loss of home, land and citizenship for Israelis can possibly be part of a just peace with the Palestinians any more than to think that security for the state of Israel can be sustained on the denial of home, land and citizenship to Palestinians.

An Israeli state and a Palestinian state—co-existing side-by-side in mutual security, engaging in mutually beneficial exchange—seems to me a possible and promising way of achieving the prophet Micah's vision of peace: everyone sitting under his own vine and fig tree, and no one afraid.

DARRIN W. SNYDER BELOUSEK, RALEIGH, N.C.

✉ To become a 'true democracy' Jews must 'get over' the Holocaust

RE: JESUS' ADVENT changed everything," Nov. 30, page 13.

I like the content of Jack Dueck's story very much and I agree with the perspective provided.

/// Corrections

- When Christian Peacemaker Teams (CPT) delegations accompany Palestinian school children to and from their homes, they walk alongside them, neither in front of nor behind them, in order to give the children the freedom to decide if they will turn back or proceed to their destination. Incorrect information appeared in the 'Jesus is calling your name' article (Dec. 21, page 15) about CPTer Barbara Martens report to the MC Eastern Canada women's Fall Enrichment Day event.
- The Colombian congregation, Comunidad Cristiano de Monte Santo, is a sister church with Altona Bergthaler Mennonite Church, Man. Incorrect information appeared in the "Hockey binds Colombian, Canadian congregations" article, Nov. 30, page 20.
Canadian Mennonite regrets the errors.

I will say, however, that the final remarks of the Jew is correct for the most part, except for the sad comment that the one-state solution will not come to be. Fact of the matter is, a two-state solution will never be a viable solution either.

If Israel is going to exemplify the qualities of a true democracy, it will need to embrace diversity within its population. The 1.5 million Palestinians on the West Bank and in Gaza are actually living in a prison state, exemplified by the restricted mobility of its citizens and the badly destroyed infrastructure.

Furthermore, the Palestinians within Israel have limited citizenship rights. The settlements on the West Bank on "occupied territories" are judged to be illegal by the international community. The Israeli governments over the years have repeatedly ignored every UN resolution against it, except the first one that recognized Israel as a state. The wall Israel has built will never last and is an embarrassment in every way.

The solution will be very difficult to be sure. I will offer a Christian faith answer. It will require a divine miracle.

The Palestinians will need to accept the fact that their land was stolen, just as Canadian aboriginals had to also accept this fact about the European invasion. "Right of return" must be available for both groups. Jews will need to get over the horrors of the Holocaust and urge Israel to become a true democracy that values diversity. Both groups will need to forgive centuries of discrimination and persecution by Christians.

PETER PETERS, WINNIPEG

✉ A case of Mennonite snobbery

OVER THE PAST two months, I have had the opportunity to work for World Vision's mall fundraising campaign. I took this job after returning to Canada from a trip to Guatemala and the feeling that I needed to somehow integrate my experience down there with my life in Canada.

In my conversations I got to talk to all kinds of people about different living conditions around the world; about how blessed we are here; about the importance of sharing what we have, especially in the spirit of Christmas; and about the opportunity and responsibility we each have to make the world a better place.

I have heard from Mennonites, either directly or through comments made to my family members, that I am working for "the competition" or "the wrong people."

I am a strong Mennonite Central Committee supporter and tend to support Mennonite organizations before others. But the fact of the matter is, there is a lot of need in the world, and I believe that anyone who is trying to make a difference deserves our respect.

I have no desire to use this letter to either advocate for or against any non-profit organization. What I hope people would see is that Mennonites are not the only ones who are able to help in the world. What made my job meaningful was not necessarily selling anyone on World Vision's programs, but the opportunity to open people's hearts.

I want to emphasize here, just as I do in the mall, that the world will be as we make it. So will we encourage the division of "us" and "them" in the world? Or will we encourage looking beyond ourselves, caring for all of God's children and embracing an attitude of generosity?

AMY PETERS, HANLEY, SASK.

/// Milestones

Births/Adoptions

Bauman—Selema Caroline (b. Dec. 21, 2009), to Nicholas and Becky Bauman, Waterloo North Mennonite, Waterloo, Ont.

Carriere—Calix Jonathan (b. Oct. 14, 2009), to Brigitte Funk and Tim Carriere, North Kildonan Mennonite, Winnipeg.

Cook—lah (b. Oct. 5, 2009), to Jessica Rivers and Ryan Cook, Nith Valley Mennonite, New Hamburg, Ont.

Cressman—Harrison Edward (b. Nov. 30, 2009), to Jesse and Steph Cressman, Nith Valley Mennonite, New Hamburg, Ont.

Duncan—Emma Ellinora Alvina (b. Nov. 27, 2009), to Chris and Katrina Duncan, Sterling Mennonite, Winnipeg.

Dyck—AJ Esaias (b. Aug. 27, 2009), to Jeff and Tricia Dyck, Plum Coulee Bergthaler Mennonite, Man.

Ens—Maria Semilla (b. Dec. 2, 2009), to Jessie and Nadine Ens, Eigenheim Mennonite, Rosthern, Sask.

Gascho—Adella Jean (b. Dec. 26, 2009), to Matt and Crystal Gascho, Zurich Mennonite, Ont.

Giesbrecht—Mason Liam (b. Dec. 6, 2009), to Stefan and Helma Giesbrecht, Springfield Heights Mennonite, Winnipeg.

Giesbrecht—Phoebe Mary Elizabeth (b. Dec. 1, 2009), to Trent and Natalie Giesbrecht, North Kildonan Mennonite, Winnipeg.

Giesbrecht—Tori Addison (b. Nov. 4, 2009), to Warren and Jodi Giesbrecht, Plum Coulee Bergthaler Mennonite, Man.

Gingerich—Avery Maude (b. Jan. 4, 2010), to Ben and Bri Gingerich, Zurich Mennonite, Ont.

Hesch—Riley Alexander (b. Dec. 21, 2009), to Kerri and Wayne Hesch, Erb Street Mennonite, Waterloo, Ont.

Klassen—Jude Peter (b. Jan. 1, 2010), to Joel and Erin Klassen, Morden Mennonite, Man.

Konrad Henderson—Finn MacCallum (b. Dec. 3, 2009), to Melanie Konrad and James Henderson, Leamington United Mennonite, Ont.

Lubbers—Alexander Henry, Darren Matthew and Mark

Joseph (b. Dec. 24, 2009), to Eric and Kelly Lubbers, Zurich Mennonite, Ont.

Pries—Marion Joel (b. Sept. 29, 2009), to Elvis and Dagny Pries, North Kildonan Mennonite, Winnipeg.

Redekop—Mila Laura Frances (b. Oct. 27, 2009), to Celia Bollenbach and Chris Redekop, North Kildonan Mennonite, Winnipeg.

Schroeder Kipfer—Daniel Paul (b. Nov. 23, 2009), to Bryan and Anita Schroeder Kipfer, St. Jacobs Mennonite, Ont.

Schroeder Kunkel—Asher Theodore Laron (b. Sept. 24, 2009), to Tamara Schroeder and Jeremy Kunkel, Sterling Mennonite, Winnipeg.

Siemens—Delaney Dawn (b. Dec. 4, 2009), to Werner and Jennifer Siemens, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Siemens—Wyatt Logan (b. July 11, 2009), to Kenny and Sheri Siemens, Plum Coulee Bergthaler Mennonite, Man.

Stoesz—Vito Alexander (b. Aug. 20, 2009), to Rose Meyer and Terry Stoesz, Hope Mennonite, Winnipeg.

Thiessen—Heidi Maria (b. July 29, 2009), to Art and Maria Thiessen, Plum Coulee Bergthaler Mennonite, Man.

Thiessen Unger—Matea Marie (b. Oct. 10, 2009), to Jeff Thiessen and Vivian Unger, Hope Mennonite, Winnipeg.

Wall—Eli Blatz (b. Nov. 28, 2009), to Dave and Maria Wall, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Wiebe—Monique Johanna (b. Dec. 16, 2009), to Ronald and Sophie Wiebe, Springfield Heights Mennonite, Winnipeg.

Baptisms

Jonathan Klassen—Home Street Mennonite, Winnipeg, Nov. 15, 2009.

Raya Cornelsen—Hope Mennonite, Winnipeg, Nov. 29, 2009.

Kristen Kirkland—Nith Valley Mennonite, New Hamburg, Ont., Nov. 22, 2009.

Marriages

Cressman/Peters—Amanda Cressman and Bryan Peters, Nith Valley Mennonite, New Hamburg, Ont., Oct. 30, 2009.

Dalman/Enns—Aaron Dalman and Beth Enns (Rosthern Mennonite, Sask.), at Rosthern Mennonite, Dec. 28, 2009.

Friesen/Neufeld—Eric Friesen (Altona Bergthaler Mennonite, Man.) and Janice Neufeld, at Evangelical Mennonite Mission, Altona, Oct. 3, 2009.

Legault/Siemens—Kyle Legault and Amanda Siemens, Plum Coulee Bergthaler Mennonite, Man., Oct. 3, 2009.

Nickel/Voth—Carmelle Nickel and Brian Voth (Altona Bergthaler Mennonite, Man.), in Winnipeg, Nov. 7, 2009.

Schachowskoj/Wasylowich—Jana Schachowskoj (Niagara United Mennonite, Niagara-on-the-Lake, Ont.) and Nathan Wasylowich, at the Hernder Estate Winery, St. Catharines, Ont., Dec. 5, 2009.

Deaths

Braun—Katie, 88 (b. Feb. 20, 1921; d. Dec. 6, 2009), Sterling Mennonite Fellowship, Winnipeg.

Chiarello—Ralph, 49 (b. Dec. 10, 1960; d. Dec. 26, 2009), Crosshill Mennonite, Ont.

Dyck—Dorothy (nee Kropp), 76 (b. Nov. 3, 1932; d. Oct. 31, 2009), former member of First Mennonite, Burns Lake, B.C.; a member of Olivet Church, Abbotsford, B.C., at the time of her death.

Dyck—Lena (nee Friesen), 92 (b. Jan. 31, 1917; d. Dec. 27, 2009), Sargent Avenue Mennonite, Winnipeg.

Dyck—Isaac, 73 (d. Dec. 1, 2009), Leamington United Mennonite, Ont.

Friesen—Dave, 96 (d. Dec. 2, 2009), Plum Coulee Bergthaler Mennonite, Man.

Epp—Ben, 92 (b. Dec. 28, 1916; d. Dec. 11, 2009), Zoar Mennonite, Langham, Sask.

Funk—Morgan Lorilei, 2 (b. Nov. 17, 2007; d. Nov. 29, 2009), North Kildonan Mennonite, Winnipeg.

Gossen—Margaret, 83 (b. Aug. 8, 1926; d. Dec. 18, 2009), Waterloo-Kitchener United Mennonite, Waterloo, Ont.

Herboth—Anna (nee Wiens), 95 (b. Feb. 14, 1914; d. Oct. 21, 2009), North Kildonan Mennonite, Winnipeg.

Hirschfeld—Friedrich (Fred), 82 (b. April 15, 1927; d. Dec. 7, 2009), North Kildonan Mennonite, Winnipeg.

Loewen—Justina, 92 (b. March 14, 1917; d. Dec. 7, 2009), Bergthal Mennonite, Didsbury, Alta.

Miller—David, 72 (d. March 12, 2009), Sterling Mennonite, Winnipeg.

Penner—Helen, 97 (d. Dec. 23, 2009), Plum Coulee Bergthaler Mennonite, Man.

Penner—Mary (nee Braun), 95 (d. Nov. 23, 2009), Leamington United Mennonite, Ont.

Roth—Anne (nee Adrian), 86 (b. March 26, 1923; d. Nov. 14, 2009), Rosthern Mennonite, Sask.

Sawatzky—John H., 86 (b. May 28, 1923; d. Nov. 27, 2009), Winkler Bergthaler Mennonite, Man., in Okotoks, Alta.

Sawatzky—Tina, 87 (d. Nov. 6, 2009), Springfield Heights Mennonite, Winnipeg.

Snyder—Grant, 57 (b. Sept. 28, 1952; d. Nov. 26, 2009), St. Jacobs Mennonite, Ont.

Stucky—Gloria (nee Neudorf), 60 (b. June 16, 1949; d. Nov. 27, 2009), Rosthern Mennonite, Sask.

Taves—Anna (nee Duerksen), 94 (d. Dec. 20, 2009), Leamington United Mennonite, Ont.

Tiessen—Jessie, 74 (b. Oct. 29, 1935; d. Nov. 13, 2009), Morden Mennonite, Man.

Vermeulen—Richard, 74 (b. Aug. 31, 1935; d. Dec. 12, 2009), Zurich Mennonite, Ont.

Warkentin—Hilda (nee Janzen), 64 (b. June 19, 1945; d. Nov. 26, 2009), Bethany Mennonite, Virgil, Ont.

Yantzi—Lester, 80 (d. Nov. 7, 2009), Tavistock Mennonite, Ont.

Canadian Mennonite welcomes Milestones

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

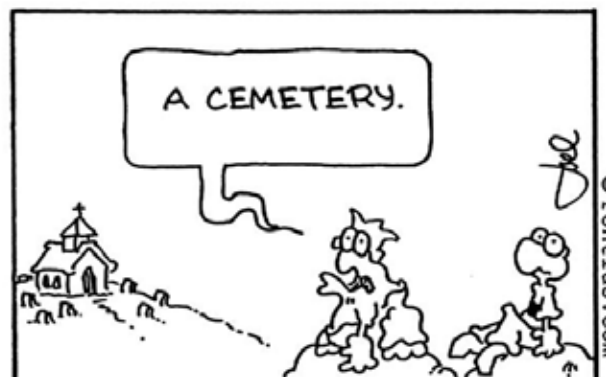
/// **Obituary**

Lena Dyck

Jan. 31, 1917 - Dec. 27, 2009

Lena Dyck (nee Friesen), 92, of Winnipeg, passed away Dec. 27, 2009, at Bethania Personal Care Home. She leaves to mourn her children Helga Rempel (Gerhard), Anneliese Neudorf (Peter), Helene Foth (Walter), Margarete Hassenrueck (Ted), Gerhard Dyck (Trudy), Erich Dyck (Mary), Peter Dyck (Lucy), Dorothea Lavineway (Jack), Neil Dyck (Donna), and their families, and two sisters in Germany. She was predeceased by her parents, husbands, four siblings, one daughter, one granddaughter, and two great grandchildren. The funeral service was held on Jan. 2, 2010, at Sargent Avenue Mennonite Church, 926 Garfield, Winnipeg, with interment at Springstein Cemetery.

 **Pontius' Puddle**



MENNONITE WOMEN CANADA —A place to belong—

WOMEN WALKING
TOGETHER IN FAITH

Preparing the ground for a 'new season' in B.C.

STORY AND PHOTO BY WALTRUDE GORTZEN

"Sow for yourselves righteousness; reap steadfast love; break up your fallow ground, for it is the time to seek the Lord; that he may come and rain righteousness upon you." Hosea 10:12 (English Standard Version)

When British Columbia Women in Mission folded in July 2007 after 69 years of faithful service—due to a lack of volunteers to run the ministry—many of our older women went through a period of mourning for what we used to have and used to be.

The year following our demise, a few of us started questioning the future of women's ministry in B.C., wondering especially how we could engage the younger generations in order to become an active arm within Mennonite Church B.C. once again.



As I thought about these things in preparation for writing this article, the text from Hosea about "breaking up fallow ground" came to mind, along with some steps on how to prepare the soil for sowing a new lawn, gleaned from an Internet gardening article found at gardenaction.co.uk.

Somehow, these steps, together with the Scripture reference, seemed to fit what this new group of concerned women has done so far in terms of preparing the ground for a new season for women's ministry in B.C.

The article emphasized the importance of clearing out, levelling, digging over and breaking down the soil in preparation for lying fallow, and, finally, sowing the site. We, too, did these things in a variety of ways as follows:

- We **cleared** out the old by closing our accounts and dispersing our funds, keeping only the retreat committee account.
- We **levelled** the field of past activities and obligations, although we kept the annual Inspirational Day and retreat weekend at Camp Squeah.
- We **dig** over the site within MC B.C. by finding a few women with renewed interest and new ideas for women's ministry who were willing to put their hands to the plough by surveying women about their present activities and their desire to connect with Mennonite

Women Canada, MC B.C. and with each other. The results showed that a desire to connect and to serve locally is very strong with some churches and less so in others.

- We **broke** down the soil by putting out a second and a third survey, combined with many conversations with women from most of our MC B.C. churches. This showed us that there is still much work to be done, especially in relation to being more inviting and welcoming of our many ethnic sisters in Christ.

- We let the field lie **fallow** since our demise, with the hope that during this dormant period the few "negative voices" amongst us might reconsider their thinking and help seed the new "lawn."

- And as our final preparation of the site before **sowing**, we are presently working on a proposal to MC B.C. for a new women's ministry in our province with a special emphasis on attracting younger women, recognizing that they lead very active lives as they juggle careers, families and church commitments. Still, we are hopeful that these gifted and talented women will see the benefits of connecting and serving the larger church in new ways. And we fervently invite the older generation—those formerly active in B.C. Women in Mission—to be our base of prayer and encouragement while still also participating in the "new season" which is yet to come.

My prayer is that the Lord will bless our renewed efforts and that, as the women in our MC B.C. congregations search their hearts for future direction, many will be willing to "plough the land and find new crops to harvest," so that our fallow ground will become rich once again. May God's righteousness rain upon us and may our harvests be plentiful, glorifying the Lord "across the street and around the world!" ☞



Waltrude Gortzen is the MC B.C. women's ministry leader. A very new member at Emmanuel Mennonite Church, having moved to Abbotsford in 2007, she was previously a member at Sherbrooke Mennonite Church in Vancouver for 36 years.

OLYMPIC PREVIEW

GOD AT WORK IN US

Bearing the torch

Michael Lee-Poy believes Olympic spirit, Mennonite peace beliefs are compatible

BY DAVE ROGALSKY
Eastern Canada Correspondent

The smile on his face says it all. Michael Lee-Poy was in his glory carrying the Olympic torch.

Part of the Canadian College of Family Physicians torch team, Lee-Poy, a member at Erb St. Mennonite Church, Waterloo, Ont., carried the torch 50 metres as part of the kilometre allotted to the college. Twenty family physicians from across Canada were chosen to take part in the run on Dec. 21 in Welland, Ont.

As Lee-Poy puts it, carrying the torch makes one “part of something larger, working together, [being] one big community in the world, a small part of something larger. There is a powerful feeling to be part of that.”

This also fits into his theology as a Mennonite. While he was aware of protests against the Olympics and their costs—while people are still homeless and hungry in Canada—he sees the Olympics

as the “world coming together, contra war, uniting for a brief moment in time. It’s more than just athletics,” he says.

His attitude goes to the heart of the Olympic charter of bringing the world together in peaceful competition.

Lee-Poy is a member of the Centre for Family Medicine Health Team in Kitchener-Waterloo. The centre’s approach to health care is health promotion, preventative care, screening, healthy lifestyles and living, and a team approach with physicians, pharmacists and practitioners working together to promote health and not only fight illness.

He was excited that the Vancouver Olympic Committee invited the college team to the podium at the beginning of the run as an important example of the Olympics’ goal of health through sports. Lee-Poy says sports teams are his favourite athletic outlet, “for the social interaction,”



Michael Lee-Poy with the Olympic torch.

although he walks to work and has taken up running again as a direct result of the Olympic run.

At Erb St. Mennonite, he serves on the Christian Formation Ministry Committee. ☿



Michael Lee-Poy of Erb St. Mennonite Church, Waterloo, Ont., centre, carries the Olympic torch through Welland, Ont., on Dec. 21, as part of the Canadian College of Family Physicians team.

PHOTOS BY THOMAS BROWN

OLYMPIC PREVIEW

Cindy Klassen: Heart of gold

Olympic long-track speed skating medalist will represent Canada at Vancouver Games

BY INGRID KOSS

In January 2006, I spoke with a remarkable young woman who had grown up in my neighbourhood and church. As we chatted on the phone, I was particularly struck by her gentleness, humility about her accomplishments and goals, genuine kindness toward others and complete lack of antagonistic ambition.

She quoted Psalm 16:8: *"I keep my eyes always on the Lord. With him at my right hand, I will not be shaken."* I could see that the words she spoke about putting God first in her life and then trusting him with everything were not just church-speak; they genuinely came from the core of her being. "I don't have to worry about anything because it's all in God's hands," she explained.

I made the mistake of assuming that a person so meek could only achieve so much.

A few weeks later, I, along with the rest of Canada, found myself cheering and leaping, laughing and crying in front of the TV screen as this remarkable young woman won medal after medal in speed skating—a gold, two silver and two bronze—at the Turin Winter Olympics. When I watched her cross the finish line ahead of Germany's Anni Friesinger to win the gold medal in the 1500-metre race, I screamed until I fainted.

Once I recovered, and the cat came out from under the bed, I remembered this young woman had also mentioned, "Well, I guess I am pretty competitive."

Giving God her best

Cindy Klassen, whose name and face achieved instant international recognition, proved just how much a person so meek can achieve. She went on from Turin, Italy, to win the World Cup title in the 3000m and to become the World Allround Champion with gold medals in all four distances. Not

surprisingly, she won the 2006 Lou Marsh Award as Canadian Athlete of the Year.

How has all this fame affected the person beneath? Klassen still loves what she is doing. "I'm so grateful I'm allowed to be an athlete as a career," she says. And she still gives it all into God's hands. "I'm always thinking that I'm doing this for God. Then it makes it very meaningful. I can't give God any less than my best."

Klassen's choice to put God first and give him the glory in times of achievement has been hard-won through times of difficulty. In 2003, just as her career was gaining momentum, a serious injury threatened to end it all. With unexpected time on her hands, she immersed herself in the Word of God. Klassen came out of that lull stronger than ever. She stormed back into international competition, winning titles and breaking records all the way to the podium at Turin and beyond.

But in February 2008, Klassen abruptly left competition in Europe and rushed home to Winnipeg, where her sister Lisa had skidded off a bridge in her SUV and plummeted 15 metres to break through the ice of the Red River below.

"The church surrounded us with prayer," Cindy remembers.

The family waited at the hospital day and night while Lisa fought to survive. Lisa not only survived, she made a complete recovery.

"It's really neat," Klassen says about how open people are to listen when she talks about her faith. "Especially with Lisa's accident . . . the miracle of answered prayer was the story."

Klassen is again recovering from surgery and trusting God with her future. "My goal is just to make it to the Olympics—just because I had knee surgery last year." She wants to skate in front of a home crowd,

PHOTO BY MCSMIT (CREATIVE COMMONS LICENCE)



Cindy Klassen races at the 2007 World Championship Allround Competition in Heerenveen, The Netherlands.

saying, "To be part of the Olympics in Canada would be an honour."

Together with the bronze medal she won in the 2002 Winter Olympics in the 3000m, Klassen has won more Olympic medals than any other Canadian athlete, male or female, in any sport.

With this kind of record behind her, how does she deal with the expectations Canadians have of her at the upcoming Vancouver Olympics?

"I love the sport," she says. "I know that when I'm going out and enjoying it, then the pressure to succeed doesn't even exist. I'm having so much fun that I don't worry about outside pressure."

As she has all along, Klassen trusts God completely with her future: "If I give it my all, then the outcome is in God's hands."

Don't let the meekness fool you. ❧

Ingrid Koss is a Winnipeg-based freelance writer. Originally published in the Mennonite Brethren Herald. Reprinted by permission of the author. (After this article was written, Klassen competed in the Canadian Olympic speed skating trials in Calgary, where she earned spots in the individual 1500m, 3000m and 5000m events. She has also been honoured with her own coin, part of the Royal Canadian Mint's Olympic coin series.)



OBITUARY

Peter J. Dyck leaves legacy of service

DEC. 4, 1914 – JAN. 4, 2010

BY LINDA ESPENSHADE AND ED NYCE

MENNONITE CENTRAL COMMITTEE RELEASE AND PHOTO

Peter J. Dyck—storyteller, Mennonite pastor, author and lifelong servant to people in need around the world—died of cancer on Jan. 4. He was 95 years old.

Dyck, who lived in Scottsdale, Pa., is well known in Mennonite, Brethren in Christ and Amish communities throughout Canada, Europe, Paraguay and the United States, especially for his work with Mennonite Russian refugees and with Mennonite Central Committee (MCC).

Arli Klassen, executive director of MCC, says Dyck was very effective, not only in his ability to bring hope to many affected by World War II, but in influencing hundreds of MCC volunteers to learn new languages, skills and world-views. “Peter’s capacity as a storyteller, as a leader and as a grandfather has always impressed me,” she says. “I pray that MCC will continue to be blessed with leaders who have the ingenuity, initiative and inspiration that Peter has modelled for us all.”

Born in Lysanderh h, Am Trakt, Russia, on Dec. 4, 1914, Dyck was a child when the Russian Revolution ushered in the start of the Soviet Union. At the age of six, he almost died of typhoid and hunger that accompanied the Russian famine of 1921.

Dyck and his family were rescued by food shipments sent from Mennonites in Canada and the United States, a kindness he would not forget. Six years later, his family, including eight siblings, fled Russia and settled in Saskatchewan.

Dyck attended the University of Saskatchewan and Bethel College, North



Elfrieda and Peter Dyck stand together at Bremerhaven, Germany, in 1948, preparing to escort the Volendam group of refugees. Bremerhaven was the port from which the ships departed.

Newton, Kan., and graduated from Goshen College, Ind., with a bachelor’s degree in English in 1952, among other institutions.

During World War II, he served with MCC in England. Motivating his decision to work with MCC was his memory of the food aid he had received as a child. The food had come through a newly formed MCC.

“I knew these were people that do good,” Dyck told author Robert Kreider, editor of *Interviews with Peter J. Dyck and Elfrieda Dyck*. “They fed our family. They fed our community. Now they are asking me to go and do something like that for others? To me, it would almost have seemed immoral not to say yes.”

His decision to go was fortuitous not only for MCC but also for Dyck. In 1944,

he married Elfrieda Klassen, a nurse who also was serving with MCC in England. She, too, was a Russian refugee who had moved to Canada.

In 1946, the Dycks set up refugee camps in Germany for thousands of Mennonites who had fled the Soviet Union. Over time, they led 5,500 Mennonites by boat to South America, mostly Paraguay. This experience provided content for Dyck’s stories and was the basis of the book, *Up From the Rubble*, that he co-authored with his wife.

Dyck also recorded MCC’s work in Europe and Paraguay with 8mm and 16mm movie cameras. He used the movie as he travelled around Canada and the United States in the late 1940s, educating people about the plight of the European refugees.

“Peter was a key voice in helping MCC supporters in Canada and the United States be aware of need in the world,” says Herman Bontrager, chair of the MCC board of directors.

From 1950-57, Dyck served as pastor of the Eden Mennonite Church in Moundridge, Kan. The Dycks returned to Germany with their two daughters, Ruth and Rebecca, to direct the MCC program there and in North Africa for the next 10 years.

He then moved into an administrative position with MCC in Akron, Pa., where he was responsible for East-West relations in the midst of the Cold War.

For two decades after his “retirement” from MCC in 1981, Dyck travelled to speak at churches, schools and retreats.

He authored five more books, including three for children: *The Great Shalom*, *Shalom at Last* and *Storytime Jamboree*; a collection of his stories, *Leap of Faith*; and a meditation on growing old gracefully, *Getting Home Before Dark*. His spellbinding storytelling was captured on three videos produced by Menno-Hof in Shipshewana, Ind.

Dyck believed that credit for his efforts should be directed toward God, not him, though. “It is gratifying and also humbling to think that (God’s) purposes are accomplished through ordinary people,” he told Kreider. ❧

TRIBUTE

Ambassador between West and East

BY JOHN A. LAPP

SPECIAL TO CANADIAN MENNONITE

Peter Dyck was a household name for Mennonites, Brethren in Christ and Amish in North America, Western Europe and Paraguay from the 1940s-80s. As a teenager, I first heard him report on his and his wife Elfrieda's work with refugees and their resettlement. I was a colleague of his from 1969-90s. At our last conversation on Dec. 29, his first words were, "I want so much to be with the Lord." This desire was granted him six days later.

In the early 1950s, European Mennonites asked Mennonite Central Committee (MCC) Europe director C.F. Klassen to represent it as an ambassador to the North American MCC constituency, an early recognition that working "in the name of Christ" includes a reciprocal dimension. In 1957, after a period of study and pastoring at Eden Mennonite Church in Kansas, the Dycks returned to Europe, he as MCC European director, where he picked up the portfolio labelled "church ambassador."

I want to recall this part of Dyck's career, which is less well known than his ministry as a relief worker. Already in their reporting as relief workers, the Dycks emphasized the church relations of refugees. For them, relief work was a church-to-church activity. Whether based in Frankfurt, Germany, or Akron, Pa., Dyck inspired listeners about this work of the church. He represented and embodied the larger church across conferences, and regional, ethnic and doctrinal boundaries. He spoke in hundreds of congregations and conferences over a 50-year span. Without a doubt, the Dycks were the most public inter-Mennonite personalities of the 20th century.

For Dyck, being church ambassador meant nurturing connections with churches wherever MCC worked. He represented



This recent photograph of the late Peter J. Dyck, 1914-2010, was provided courtesy of his daughter, Rebecca Dyck.

Mennonites in Eirene, a European peace service agency, assisting it to create development programs in Algeria and Morocco. This project also connected him to the relief and development programs of the World Council of Churches.

One extra-ordinary set of connections for Dyck was with the Greek Orthodox Church. Pax volunteers in Macedonia made the first connection and then under Dyck's leadership MCC entered Crete, working with the local bishop. Part of Dyck's genius was to ensure the Orthodox that his and MCC's interests were fraternal, not as proselytizers

His most substantial and unique role as church ambassador was to be a bridge-builder during the Cold War. Dyck represented European and North American Mennonites in conversations that gave rise to the Christian Peace Conference centred in Prague.

Being born in Russia on Dec. 4, 1914, and as MCC director, he was acutely conscious of the difficult situation of Mennonites in the Soviet Union during the early 1950s. MCC began a large data file,

collecting the names of Mennonites out of contact in the Soviet Union. Immediately on his return to Europe in 1957, he began negotiations for travelling there.

In 1976, I accompanied him on a visit to Moscow, Tashkent, Almay Atay, Odessa and Kiev. Along with J.M. Klassen, LaVerna Klippenstein and Henry Wiebe, we spoke at two or three congregations per stop and visited with numerous pastoral groups and government officials. On this journey I saw him at his best: powerful German preacher; forceful advocate and negotiator; the warm friend of oppressed people.

The crowning activity of Dyck's work as church ambassador was his leadership in negotiating the translation of the *Barclay New Testament Commentaries* into Russian. Along with others, he had long worked to make the Bible more available in this Marxist society.

At the time, there was a sense that pastors, in particular, needed Bible study helps. This required negotiation with the All Union Council of Evangelical Christians/Baptists as to what would be most helpful. The Baptist World Alliance was a partner with MCC in this effort, but Dyck, assisted by Walter Sawatsky (who later became MCC European director), was the driving force. The All Union Council leaders, after considering several options, decided Barclay was best for them.

Then there were negotiations with the English publishers, securing translators and critical reviewers of the language, and arranging for printing and then shipping. The 16 volumes were finally completed between 1980-87. Five thousand sets were sent to the Soviet Union and distributed among several Baptist groups, Evangelical Christians, Mennonites, Pentecostals and Seventh Day Adventists, along with a small number for Russian Orthodox seminaries.

This pioneering role as international church diplomat among Mennonites and beyond formed part of Peter Dyck's significant contributions to the world Mennonite communion. ❧

John A. Lapp is Executive Secretary Emeritus of MCC and co-editor of the Global Mennonite History Project for Mennonite World Conference.

GOD AT WORK IN THE CHURCH

'Racing for Last Place' at Youth Impact retreat

STORY AND PHOTOS BY J.D. DUECKMAN

Special to *Canadian Mennonite*
HOPE, B.C.

Mid-November in the Fraser Valley means something significant to Mennonite youth groups: the annual Impact youth retreat at Camp Squeah. Nearly a dozen youth groups from Vancouver to Chilliwack drove out for the weekend to learn about "Racing for Last Place" as well as some new perspectives a well-known parable.

The speaker for the weekend was Ron



The Rabbit (a.k.a. Dave Northey, a Langley Mennonite Fellowship youth leader), takes a break from the Amazing Race game at the 2009 MC B.C. Impact youth retreat at Camp Squeah to shoot a few arrows on the archery range.

Friesen, a very down-to-earth local man who explored different aspects of the story of the Prodigal Son, the wayward young man who left his father and squandered what he had. Friesen noted, though, that the older brother was also lost, but in a different way, because he didn't have a right relationship with his father, who, he pointed out, had his unceasing love for both of his sons.

Friesen's final talk on Sunday was based on some of Paul's writings, where he talked about runners who compete for a temporary prize. He explained that, back then, runners were called out from the crowd, and he used that example as a challenge: Who will participate and who will just watch? He then added that people struggle when they race because they try to do it alone, so people need to work together, in order to finish the best way possible.

The talks touched a lot of the youths and gave them a lot to think about. According to Leyland Warkentin of Bethel Mennonite Church, "Ron really related to us, and he changed the way I looked at things like spirituality." ❧

New map updates world's Anabaptists

BY FERNE BURKHARDT
Mennonite World Conference Release

A new Mennonite World Conference (MWC) map shows that Mennonite, Brethren in Christ and related national conferences can now be found in 80 countries around the world. Baptized membership has climbed to slightly more than 1.6 million.

According to new figures, global Anabaptists by continent total:

1. Africa: 592,106;
2. North America: 523,969;
3. Asia: 265,447;
4. Latin America: 169,864; and
5. Europe: 64,740; making a grand total of 1,616,126.

Africa, the top continental region since 2003, continues to have the highest percentage of all global baptized members with just under 37 percent. Despite it being the birthplace of Anabaptism, Europe now accounts for only 4 percent of members.

The six countries with the highest numbers of baptized members are the same as in 2006, but the order again has changed. Ethiopia, with 172,306 members, has moved into third place, ahead of both India (156,922 members) and Canada (136,866 members). The U.S. still ranks in first place (387,103 members) and the Democratic Republic of Congo is second (220,444 members). Indonesia (88,458 members) ranks sixth.

All six countries show increases from 2006. Ranking by increases in membership in 2009 has also shifted. Ethiopia had the largest increase, growing by 41,575 members. In second place is the U.S., with 18,823 new members; this increase is due almost entirely to the 15,999 new members recorded in Old and New Order Amish communities. Indonesia, increasing by 15,834 new members, ranks third; India, with 10,827 new members, rank fourth and fifth. The Congo drops to sixth place, with an increase of 4,176 members.

Meserete Kristos Church in Ethiopia, with 172,299 members, is still the largest national conference globally, having surpassed MC USA in 2005.

Copies of the new map will be available for purchase from the Kitchener, Ont., MWC offices. It will also be posted on the MWC website (mwc-cmm.org).

A new World Directory with the latest global numbers and addresses is being finalized and is expected to be released before the end of 2009. Not all churches included in the World Directory are MWC members. Churches are included in the directory if they are rooted in the Anabaptist-Mennonite stream of church history or have direct fellowship with churches that are so rooted. ❧

Membership by continent		Leading countries	
Africa	592,106 + 12 percent	United States	387,103
North America	523,969 + 5 percent	Congo	220,444
Asia	265,447 + 10 percent	Ethiopia	172,306
Latin America	169,864 + 9 percent	India	156,922
Europe	64,740 + 2 percent	Canada	136,866
	Percentages indicate change since 2006	Indonesia	88,458

Piecing the Mennonite puzzle together one DNA at a time

BY ANDREA EPP

Special to *Canadian Mennonite*
VINELAND, ONT.

On a November morning, 50 curious people gathered in the basement of Vineland United Mennonite Church, Ont., to hear Glenn Penner discuss one of his passions: the Mennonite DNA Project.

Penner, a chemistry professor at the University of Guelph, Ont., and Tim Janzen, a physician in Portland, Ore., head up the endeavour that, Penner said, is “exclusively for people of Low-German Mennonite background.”

During the talk Penner explained that the project aims to determine the number of common male ancestors for each Mennonite surname, the number of female Mennonite common ancestors, and the deep ancestry for each. “DNA testing can

provide answers to questions we never dreamt of asking 10 years ago . . . because documentation has either been destroyed or never existed,” he said.

He noted that “DNA will not tell you the names of your ancestors [but] it will tell you if we are descended from the same man. We don’t get names or dates. We don’t get exact relationships.”

He stressed the significance of family trees, noting Matthew’s genealogy of Jesus, saying, “Who we are and where we came from are very important.”

According to Penner, many of the Low-German Mennonite family names are lost, that what were at one point more than 700 surnames are now less than 250.

Janzen added that the “results that have come in from the testing done thus far give fascinating insight into the geographic origin of various Mennonite surnames.”

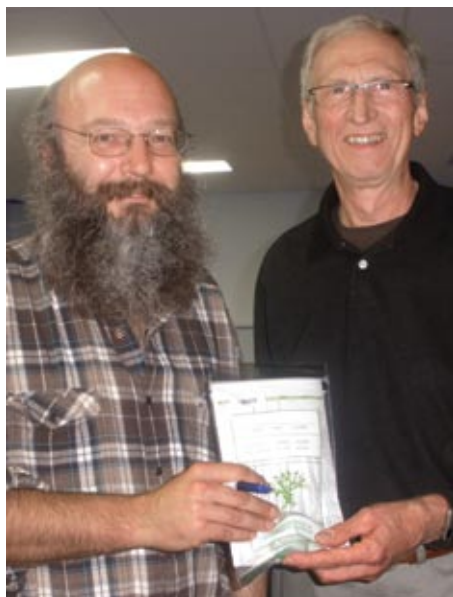
Although Mennonites from Canada to Paraguay have participated in the study, there are still surnames with no DNA sample.

“We need more people to get involved,” Penner urged his listeners.

To obtain a DNA kit, e-mail gpenner@uoguelph.ca or tjanzen@comcast.net, or visit mennonitedna.com for more information. %

Andrea Epp is a freelance writer living in Niagara-on-the-Lake, Ont.

PHOTO BY ANDREA EPP



Glenn Penner, left, hands Rudy Thiessen, chair of the Vineland (Ont.) United Mennonite Church council, a DNA sample kit.



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'Oh God, no, not Haiti'

BY JOHN LONGHURST

My first thought, upon hearing about the terrible earthquake in Haiti was: "Oh God, no—not Haiti!" That's the last thing that desperately poor country needs. My thoughts also turned to Haitian friends, people I learned to know when I was involved in international development efforts in that country. I wondered where they were, and if they were alive.

My second thought was about what I could do; over supper on Wednesday evening our family agreed together on what we could all give to help.

My thoughts then drifted back four years to the 2004 Asian tsunami, and to a series of articles I wrote for my local newspaper about the response to that disaster. A review indicated that what was said back then about the best ways to help people in need, and to understand the relief process, was still applicable today.

First, if you want to help, send cash. That is the best and most useful gift that relief agencies can receive. There may come a time when blankets, clothing and other material aid are needed, but not now. They won't know exactly what they will need—or the best way for them to help—until they've had some time to do a proper assessment. Plus, cash can get there immediately; clothing will take weeks or months to arrive.

Second, be careful to whom you give. Unfortunately, disasters not only bring out the best in people—they also bring out the worst in some charitable organizations. Disasters can attract aid groups like moths to a flame; they want to be where the money is going. Groups that have never been in Haiti will suddenly launch appeals, even though they have no experience in the country. Worse, new groups with no international relief experience at all will spring up, asking for your money. If you want to be sure your donation achieves maximum benefit, give to an established aid group that was working in Haiti before the earthquake.

Third, don't even think of getting on a plane to Haiti. It doesn't matter if you swing a mean hammer, or know a thing or two about plumbing. The last thing a country with millions of homeless people needs is more homeless people—particularly homeless people who don't speak the language, and who don't know where to begin to help. The time may come when volunteers are needed, but not now.

Fourth, be patient. The response will seem painfully slow, even though the needs are so plain to see. Why aren't relief groups moving quicker? Relief work, when done well and done right, requires careful planning. There's no point in two groups ending up in the same town or neighbourhood while other areas of the country or city go without, or in providing the wrong kind of assistance. Complicating everything is the massive damage in Haiti; doing good relief work is challenging in the best of circumstances, and this is the worst possible situation.

Fifth, be prepared for things to go wrong. All aid groups know that things won't turn out exactly as planned. Some aid will go missing. Some will be stolen. Some will end up for sale in the local market. It's normal, and they expect it. The other thing they expect are media reports about lost, stolen or missing aid; as sure as night follows day, reports about misappropriated donations will make the news some days or weeks down the road. When that happens, remember that for every story about missing aid, there are thousands of unreported stories of aid that ended up exactly where needed most at exactly the right time. If anything, it's a miracle that things go as well as they do, considering how difficult and challenging things are in that country.

Finally, don't let this be your first and last donation for international relief and development this year. Long after the media is gone, the needs in Haiti will remain; relief groups will need your donations in summer, and fall, and even longer. And not just for Haiti, but also for the dozens of other disasters around the world that have received little, or no, media attention. Relief Web, an organization that keeps tabs on needs around the world, indicates that there are at least 13 other disasters in the

world today; relief groups need your gifts to help those people, too.

But it all starts with a gift; make your donation today.

John Longhurst spent 20 years in relief and development work with Mennonite Central Committee and Mennonite Economic Development Associates.

Young Adults serve the church abroad

BY DEBORAH FROESE

Mennonite Church Canada Release

Six young adults have each made a one-year commitment to serve the church abroad with Mennonite Church Canada.

Four are serving as interns with Radical Journey, a program of Mennonite Mission Network (MMN) in partnership with MC Canada Witness, while two others are Witness associates with Connexus, a language institute associated with the Korea Anabaptist Center in Seoul, South Korea.

Three young adults are in Pietermaritzburg, South Africa, to assist with the community ministry of local church partner Breakthru Church International and MMN's Phil and Christine Lindell Detweiler. They include Kyle Berg of Emmanuel Mennonite Church, Winkler, Man.; Tim Wenger of River of Life Fellowship, Baden, Ont.; and Gabriella Wiebe of Ebenezer Mennonite, Abbotsford, B.C. The "radical journey" of Ruth Weber of Listowel Mennonite, Ont., has taken her to Asunción, Paraguay, where she is engaging with a variety of communities in partnership with the Conferencia Evangelica Menonita



Berg



Wenger



Wiebe



Weber

del Paraguay, Mennonite Spanish conference there. Radical Journey participants will be in their respective locations until Aug. 31, 2010.

Sarah Quartel of Grant Memorial Baptist Church, Winnipeg; and Sheri Martens of Meadow Brook Fellowship, a Mennonite Brethren congregation in Leamington, Ont., are teaching English at Connexus until Sept. 31 and May 31, 2010, respectively. ❧



Martens



Quartel

❧ Briefly noted

Rockway students use electronic communication selectively

KITCHENER, ONT.—If four Grade 12 students at Rockway Mennonite Collegiate are any indication, teens in Mennonite circles are using electronic communication hardware and software—Facebook, e-mail, Twitter, cell phones and Skype—responsibly. At the school's annual pastors' breakfast on Nov. 5, students Leanna Wigboldus, Michelle Bienkowski, Laura Wismer and Laura Burnett shared about their communication habits, and answered questions from the pastors. In response to Ellie Huber, pastor at Shantz Mennonite Church near Baden, Burnett noted that she uses the privacy settings on Facebook to limit who can see her page or post to it, making Facebook much safer to use. She and the others noted that they limit their access to distractions while studying, and that different kinds of messages needed different kinds of interactions, some requiring phone calls or face-to-face meetings. Mike Wiebe, pastor of Milverton Mennonite Fellowship, remarked that electronic communication means are "tools to help us communicate," and that "we are created by God to communicate face to face." The students noted, though, that devices like cell phones make it easier for them to communicate with their parents, and to be kept safe.

—BY DAVE ROGALSKY

❧ Briefly noted

Youth leaders take Bible literacy course

Over the last weekend of October, a carload of youth workers from Saskatchewan drove 26 hours to Hesston College, Kan., to attend a Bible conference. The Bible literacy course, normally mandatory for students at the college, was condensed into three days and opened to the public. Anna Rehan, Mennonite Church Saskatchewan youth minister, first heard about the conference during the MC Canada youth assembly in Caronport, Sask., this past summer. Youth pastors from Regina and Saskatoon, plus a teacher from Rosthern Junior College, joined her. Rehan explained how the Bible story was presented using a timeline. "It gives the whole Bible account, how it fits together and how we fit into that," she said. "We usually hear bits and pieces because we skip over the parts that are hard to understand; we don't know how it all fits together." Nutana Park youth pastor Wendy Harder said it was worth the drive. "It has already impacted me in how I lead," acknowledged Harder. "I'm looking deeper for answers." She spoke about "crossing over the hermeneutical bridge," explaining it as gleaning truths from the Bible stories and then making those truths applicable to people's lives today.

—BY KARIN FEHDERAU

Saskatchewan women's retreat features international flavour

The Saskatchewan women's retreat held at Shekinah Retreat Centre on Oct. 16-17 had an international flavour, as about 70 women came to hear about "God's church at work in the world." Participants were invited to come dressed in international costumes and there was an array of colourful fashions from a dozen different countries where women had worked or visited. On the first evening, two women pastors from Chile and Colombia—who were visiting Canada under the International Mennonite Pastors Coming Together (IMPACT) program—shared from their experiences. Because women pastors have a tough time in ministry, these women were grateful to meet other female pastors at IMPACT. The next morning, Barb Froese, co-pastor at Rosthern Mennonite Church, described a two-week trip to China, where God's Spirit is at work. Erna Funk, co-pastor at Waldheim Mennonite, shared her enthusiasm for the worship experiences at Mennonite World Conference in Paraguay in July, while Hilda Epp described the testimonies of three bold women from Mexico, Colombia and a Native American theologian, who are proclaiming unity and justice. The retreat closed with a communion celebration and the challenge to return home and share the love of Christ.

—BY ESTHER PATKAU

Saskatchewan donors increase giving to area church

MC Saskatchewan has reached its year-end and the news is encouraging. Last February, during the annual delegate sessions in Drake, finance chair Armin Krahn raised some concerns during his budget report about an unsettling trend he had noticed. Although the conference was meeting its financial obligations, Krahn knew that giving had decreased and, to compensate, the conference was using up reserves and bequests. After hearing delegates' comments and seeing the stark reality of the giving patterns, he knew something had to change. "It sparked the realization that we couldn't continue [that way]," he acknowledged. The council decided to ask each congregation to increase their giving by 4 percent. "Most did that," Krahn said, although not all were able to. Following that, an appeal letter was sent to individuals who had made donations to the area church over the last two years. "The response was fantastic," said Krahn, noting that, in total, individuals contributed \$20,000 more than they had the previous year. "The trend is going away from churches supporting the conference [to] more individuals supporting it," he said. The increase in giving, along with the sale of some conference land, was enough to end the year on a positive fiscal note.

—BY KARIN FEHDERAU

Church Snapshots

PHOTO BY DOUG BOYES

CONRAD GREBEL UNIVERSITY COLLEGE PHOTO



Mark and Allison Brubacher are the Brubacher House Museum's newest hosts. Both earned history degrees from Wilfrid Laurier University, Waterloo, Ont. Besides their duties at Brubacher House, a farmhouse museum that serves to educate and interpret the Pennsylvania German Mennonite way of life in Waterloo, Mark is a teacher working with young offenders who are trying to transition back into the school system and Allison is teaching French at Rockway Mennonite Collegiate, Kitchener.



On behalf of Mennonite Church Canada, Gordon Janzen, Mennonite Church Canada's mission partnership facilitator for Asia and the Middle East, left, presents Sunny and Hun Lee with a peace lamp for the Onnuri Community Church in South Korea that encouraged them to come to Canada 13 years ago to nurture Korean congregations in this country. Over the years, Hun planted Anabaptist Korean fellowships in Winnipeg; London, Ont.; Vancouver, B.C.; and Calgary, Alta..The Lees are returning to South Korea as MC Canada mission associates, where Hun will take on a key leadership role at the Onnuri church and Sunny plans to take part in a program for Asian refugees, including those from North Korea. The commissioning service took place at Trinity Mennonite Church, Calgary, on Nov. 29.

NIAGARA UNITED MENNONITE CHURCH PHOTO



The choir at Niagara United Mennonite Church, Niagara-on-the-Lake, Ont., with members from 15 to 70, performed its annual Candlelight Concert twice on Dec. 20.

GOD AT WORK IN THE WORLD

'Quiet in the land' no longer

Calgary churches take their peace message to the streets and buses

BY DONITA WIEBE-NEUFELD

Alberta Correspondent
CALGARY

Six Calgary area Mennonite churches are not quiet any more about their position on peace. In the days leading up to Christmas, bold messages on city billboards and posters urged viewers to “give their conscience a workout” and “imagine life without war,” and invited visits to liveforpeace.org. The eye-catching signs attracted local TV and radio coverage, putting the Mennonite church voice for peace into the public square.

Inspired by the Peace in the Public Square initiative approved by Mennonite Church Canada delegates at the 2009 assembly in Saskatoon, the Calgary campaign—undertaken by Calgary First Mennonite, Trinity, Foothills, Calgary Chinese Mennonite and Bergthal Mennonite—was spearheaded by Mennonite Church Alberta chair Walter Wiebe, who visited local churches to explain the idea and gather support. The purpose of the campaign, he explains, is to encourage MC Alberta people to become more public about sharing their distinctive beliefs, to make Calgarians aware of the Mennonite church in Calgary and to expose them to one unique facet of its beliefs.

Jason Besserer, pastor of the English congregation at Calgary's Vietnamese Mennonite Church, says of Wiebe's visit, “He gave one of the best peace talks, theologically solid, that I've ever heard. It was excellent and I think it was very well received by our church.” Congregational secretaries received briefings from Mennonite Church Canada to help them field questions from the general public and the media.

Besserer's congregation is firmly behind the campaign and he is also confident in



the ability of his church members to communicate the peace message. “You could ask any one of them, above the age of 18, and they'd probably be able to articulate at least that we would stand as a church for actively promoting peace. . . . We talk about [peace] a lot,” he says.

Erwin Wiens, pastor of Trinity Mennonite Church, says, “It is important for our congregation to recognize they are part of putting the message out there and being public about it.”

Patrick Eldridge attends Calgary First Mennonite Church. “As soon as I heard, I was very pleased, very impressed with that,” he enthuses. “It really is a worthwhile message. As somebody who works in advertising, I know how effective it can be just to put a message out there.

“We need to start getting our message out there and hopefully start attracting some attention to get people interested in learning where that message comes from and what [the church is] about,” he adds.

Eldridge did some personal campaigning as well, wearing one of a number of toques that Mennonite Church Alberta



had emblazoned with the “live for peace” message. Several of his co-workers asked about it and followed up by checking the campaign's website (LiveForPeace.org).

MC Alberta conference pastor Jim Shantz supports this effort to go public

with the peace message. "It was very much in keeping with a growing feeling that we need to be more proclamatory and bold in getting out the gospel of peace message," he says. "I think that was a great way to get the attention of people."

Can the average church member articulate the Mennonite peace position, though?

"That's a good question," Shantz admits. "I guess I would say we've got some ways to go there. I think a lot of responsibility for that, though, rests on us who are leaders, to get a strong proclamatory message out there." ❧

With files from MC Canada.

❧ Briefly noted

Old Colony carpenters aid in construction of low-income housing units

If all goes well, four low-income families will be able to move into two semi-detached homes in rural Wellesley, just outside of Waterloo, by the beginning of February. MennoHomes, a Waterloo Region low-income housing builder and landlord, built the units for large low-income families with the support of carpenters from Old Colony Mennonite Churches from Drayton, Aylmer, Crosshill and Niagara, who came for a five-day "barn-raising blitz" this fall. Many of the low-income families in rural Waterloo are Old Colony Mennonites, but the builders were aware that the homes would go to the most needy, not necessarily Mennonite, families. Mennonite Aid Exchange, Mennonite Foundation and Mennonite Savings and Credit Union were involved, as were all three levels of government. The Region of Waterloo waived a nearly \$9,000 per-unit development charge. Besides mortgages of \$45,000 per unit, held by Mennonite Foundation, MennoHomes is raising \$66,000 per unit, part of which is counted in the contribution of volunteer labour. MennoHomes will own the buildings, and be landlord. Further properties are being negotiated in Elmira.

—BY DAVE ROGALSKY

Shared statements a major step as MCC reshapes its future

All 12 boards are now unified in support of a shared vision for the organization

BY GLADYS TERICHOW

Mennonite Central Committee Release

It was a historic moment when the delegate body at Mennonite Central Committee (MCC) Canada's annual meeting held in Winnipeg in November endorsed seven foundational statements to guide the work of MCC, the final of the 12 MCC entities in North America to do so.

Arli Klassen, executive director of MCC binational (Canada and the U.S.), said the statements represent the first time these 12 entities have expressed a shared vision. "It is a sense of coming together in unity and affirmation of what God calls us to do," she said. "The statements bring new clarity that will inspire MCC's work in the name of Christ. That is powerful, very powerful."

The statements, also referred to as the "new wine," were developed through a re-visioning and restructuring process called New Wine/New Wineskins: Reshaping MCC for the 21st Century. They articulate MCC's identity, purpose, vision, priorities, approaches, values and convictions. The recommendations for the "new wineskins"—a new structure for MCC—are still in the development stages.

One of the core statements is MCC's purpose: "MCC endeavours to share God's love and compassion for all in the name of Christ by responding to basic human needs and working for peace and justice."

"This is the statement that people should memorize," said Klassen. "This is what we believe God has called MCC to do in its history and in the future. Now we have found shared words to express it."

Klassen points to two key elements of the purpose statement:

- The motivation for MCC's mission is to share God's love and compassion for all in the name of Christ, and
- MCC intentionally works both to meet basic needs and for peace and justice.

She notes that for the first time the words "in the name of Christ," which have expressed MCC's Christian witness for decades, are incorporated in its foundational statements.

MCC priorities identified through the New Wine/New Wineskins process are justice and peacebuilding, disaster relief and sustainable community development. The new statements, explained Klassen, both reflect MCC's historic commitment to relief, development and peace and clearly state that peace cannot be built without addressing injustice.

MCC does its work in partnership with churches and other partner agencies and builds bridges to connect people and ideas across cultural, political and economic divides. "We don't do our work just by giving out financial grants; we work at building relationships," Klassen said.

MCC's identity as a worldwide ministry of Anabaptist churches is strengthened through including in the statements the "Shared Convictions" of global Anabaptists as adopted by the Mennonite World Conference General Council in March 2006.

This is the first time MCC has had a statement of faith, Klassen said, noting that it has always drawn theology from the churches to which it is accountable. Many churches, she said, expressed strong affirmation for MCC, including these shared Christian faith convictions in its foundational statements.

"There were points of despair or frustration in this re-visioning process, but there also was always a sense of commitment to listen to God through the voices of the faith community. I believe the Holy Spirit has been at work, leading MCC," Klassen said. ❧

Northeast Asian teens come together to discuss prejudices

By Eric Eberly and Linda Espenshade

MENNONITE CENTRAL COMMITTEE RELEASE

Chengdu, China

The road to peace is seldom easy. Eighteen teenagers from China, Japan and South Korea discovered this truth through their experiences with the first northeast Asian peace camp sponsored by Mennonite Central Committee (MCC).

The teens came together to address grievances and prejudices long held by people of their countries. Counsellors from MCC and other peace-promoting organizations were there to guide the process.

Cultural and historical differences between the three countries can be pronounced, said Leah Wang, director of Peace in China and host of the camp.

Young people pick up on the fears and resentments of their elders who suffered through World War II, said Park Yoon Seo, a staff member for Korean Anabaptist

Center. During the war, Japan and China fought each other, and afterward Korea was taken from Japanese control and divided.

Zhang Lin, 17, from China, admitted she hesitated to come to the camp because people from Japan would be there. “Before this [camp], we always thought cruel things—how Japanese soldiers hurt our Chinese people.

“When I first saw the smiling face of Japanese students, I was shocked,” he said. “They were not as cruel and bad as we thought.”

The camp gave the teens many opportunities to interact as they did team-building and confidence-building exercises like rappelling, crossing chain bridges and swinging on a rope to teammates waiting to catch them. Afternoon peacebuilding sessions sought to define stereotyping and racism, and also invited students to imagine ways to avoid them. Chinese campers shed tears as a Japanese girl read a poem recounting the horrors of the atomic bomb dropped on Hiroshima, her hometown. ❧

‘Our brand of peacemaking’

MEDA convention explores new frontiers to help the needy

BY WALLY KROEKER

Mennonite Economic Development Associates Release
SAN JOSE, CALIF.

Efforts to help poor women in some of the world’s most volatile areas are like a Mennonite counterinsurgency force with a peace dividend of its own, according to

Helen Loftin, who directs Pakistan projects for Mennonite Economic Development Associates (MEDA).

“Though the intent of counterinsurgency sounds very ‘Rambo’ and un-Mennonite, I would argue that this is what our work does,” she told 320 participants at MEDA’s annual Business as a Calling convention, held from Nov. 5-8 in San Jose. “This is peacebuilding. How are we doing it? By strengthening economic opportunities for women.”

Loftin said there was a growing recognition that focusing on women and girls was an effective way to reduce both poverty and extremism. The spin-offs of women’s empowerment are more income, family stability and community strength, which help counter destabilizing influences, she said, adding that MEDA could look at these programs as a new frontier “to showcase our brand of peacemaking.”

GMFs touted as way to feed the poor

Len Penner, president of the agri-business Cargill Canada, told the crowd that the world had plenty of food, but because of costs and uneven distribution 16,000 children die every day from hunger-related causes.



Penner

“As followers of Jesus who are taught to love God and love our neighbour, do we see the malnourished today or the growing populations of tomorrow as our neighbour? Tackling this challenge is not an option, it is a must,” Penner said.

In his view, part of the solution is “to use all the tools in the tool box” to ramp up global food production, including the use of controversial genetically modified foods (GMFs). Penner cited lively debates between western environmental lobbies that have persuaded African governments to ban genetically engineered crops, and others who see biotechnology as key to feeding a burgeoning population.

High-tech not helping the poor

Under the theme, “New frontiers: New solutions,” the gathering was held in the heart of California’s Silicon Valley, the reputed ground zero of innovation. In keeping with that theme, MEDA chose as its

MCC PHOTO BY ROD SUDERMAN



Teens living in China, Japan, and Korea build group cohesiveness at the first northeast Asia peace camp through this exercise of joining hands and then untangling themselves.

opening speaker Stephen Kreider Yoder, who, as San Francisco bureau chief of the *Wall Street Journal*, is an authority on high-tech developments in the region.

He said Silicon Valley is one of the country's "most concentrated spots of green technology," with billions being raised every year by idealistic companies. Despite that idealism, however, little is being done to adapt new technologies to benefit the needy, Yoder said. "Capitalism isn't so good at closing these gaps," Yoder said.

2.8 million families served

MEDA president Allan Sauder reported to members that, despite a difficult economic year, the organization ended 2009 in the black, as a drop in contributions had been made up by increased revenue from grants and contracts. "Most gratifying, we were able to help almost 2.8 million families to live healthier, happier lives through 120 partners in 44 countries," Sauder said. That figure is 156,000 more than last year.

Membership revocation avoided

With the help of Mennonite mediators, MEDA reached an agreement with one of its members, attorney Bruce Leichty, not to distribute his Holocaust-revisionist literature at MEDA conventions, rather than bring the revocation of his membership to a vote. The announcement was made a day before a special meeting was scheduled to consider removing Leichty on the grounds that his "participation as a member of MEDA has been, in part, an attempt to use MEDA as a conduit to disseminate information propagated and supported by his organization, Good Information Advocates." Leichty, from Clovis, Calif., is best known in Mennonite circles for his defence of Ernst Zundel, a self-professed pacifist and an accused Holocaust denier (who published the controversial pamphlet, "Did Six Million Really Die?" in 1980). Zundel is now serving a five-year sentence in Germany, where he was tried on charges of denying the Holocaust and inciting hatred. Prior to that, Zundel was confined for two years in Ontario before being deported by the Canadian government to Germany as a "national security risk." ✎
—With files from Canadian Mennonite staff



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/// Briefly Noted

Prayer and lament service set for Bolivian victims

WINNIPEG – An inter-Mennonite group of volunteers will sponsor a special “prayer and lament” service for the women and girls who have been victims of sexual assaults and abuse in Manitoba Colony, Bolivia. The service will be held Sunday, February 7 at 7 p.m. at Morrow Gospel Church, 755 St. Anne’s Road, Winnipeg. The service is open to all and has been planned as a result of concern over shocking reports in world-wide media in recent months of Mennonite men raping colony women. Unverified reports state the rapes occurred over a period of several years and weren’t confined to Manitoba Colony, located some 140 kilometres northeast of Santa Cruz. Confusion reigns over the matter in part because while colony men have been jailed in the matter, the men reportedly later denied they had been involved, stating they had been tortured or threatened with torture, to confess. New information is difficult to confirm.

/// Briefly noted

CMU Ontario student awarded 2009 Schmidt Memorial Award

BADEN, ONT.—Scott Kennel, a graduating student from Waterloo-Oxford District Secondary School near Baden, Ont., is this year’s recipient of the Harold J. Schmidt Memorial Award. The annual award of \$500 is given to a graduating high school student who is actively engaged in an Anabaptist church community, has a sound scholastic record and provides a documented history of active service in the church, the community and school. Kennel met all the criteria and is currently attending Canadian Mennonite University in Winnipeg.

—MAX Canada Release

/// Briefly noted

Cyclists come through again for Eden Foundation

Seventy-five riders raised more than \$50,000 for Manitoba’s Eden Foundation and the programs of Eden Health Care Services last fall, \$8,000 more than in 2008. The route took riders along the Pembina Escarpment west and south of Morden. After the race, prizes were handed out to each of the participants. The first three prize-winners were John Janzen, who raised the most money, Avery Brillinger and Carol Ann Braun; they were each awarded a mountain bike donated by local bike shops from Altona, Winkler and Morden. All participants walked away with a prize. Cyclists came from as far away as Ontario, Saskatchewan and the United States. Eden event organizer Linda Driedger notes that participants should mark their calendars for the 2010 ride that will begin again at Morden’s Colert Beach on Sept. 11.

—Eden Foundation Release

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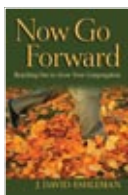
Veteran pastor passionate about church growth

For *Now Go Forward* author David Eshleman, main purpose of church is mission

BY JOHN LONGHURST

Mennonite Publishing Network Release
WATERLOO, ONT., AND SCOTTDALÉ, PA.

For almost 50 years, David Eshleman has had a passion to help churches reach out and share Christ. He's done it as a pastor, including serving at Capital Christian Fellowship in Washington, D.C. During his time there, from 1994-2006, the church grew from 45 people to more than 400.



Now he is sharing his passion for outreach as author of *Now Go Forward: Reaching Out To Grow Your Congregation* (Herald Press).

"For me, the main purpose of the church is mission—abroad and at home," says Eshleman, a member of the Lititz Mennonite Church, Pa. "Our focus needs to be outwards, towards people outside the walls of our churches."

Many Christians would agree. If that's the case, why are so many churches in decline?

Eshleman identifies a couple of reasons. First, he says, too many Christians have adopted a "show, but don't tell" approach to sharing faith. "We need to help people in practical ways," he states. "Like Jesus, we also have to use words. We have to talk about it."

Another impediment to outreach is that many Christians see mission as something that happens far away, he says. "We don't have any trouble supporting mission in other countries, but we somehow think we don't need to do mission at home," he says. "Jesus came for the whole world, including right where we live. We need to see our next-door neighbours as people who need Jesus, too."

'Does it look to you like we are a religious nation? So many people need healing. They need to have their lives, families and marriages restored.'
(David Eshleman)

Eshleman acknowledges that not all people are comfortable speaking about their faith. "We all have different gifts, and not everyone has the gift of proclaiming the gospel," he says, adding, though that "we are all called to be witnesses."

At the same time, he goes on to say, the church is sometimes slow to recognize when some people are called to be evangelists. "We appoint and bless people to be ushers, librarians, deacons, moderators and many other important ministries in the church," he says. "But some people are also called to evangelize. We should also be alert to those who have this gift and appoint them to this important work."

Then there's the question of whether it's still necessary to share the gospel. Is there anyone who hasn't heard about Jesus?

"Just watch the news," says Eshleman. "Does it look to you like we are a religious nation? So many people need healing. They need to have their lives, families and marriages restored."

What it all boils down to for Eshleman is sharing Jesus, whenever and wherever possible. "I want to help Christians see that the main purpose of the church is to extend

/// Briefly noted

Mennonite Publishing Network offers *Rejoice!* online

For many Mennonite Church members, the kitchen table and *Rejoice!*, the daily devotional from Mennonite Publishing Network (MPN), go together. But an experi-



ment conducted over the past two years shows that a growing number of people are doing their devotions online. Site statistics show that the meditations, which were made available for free on the Mennonite Church Canada and MC USA websites, were being viewed about 6,000 times a month this past fall. Circulation of the paper version is about 13,000. To serve this growing demand, MPN has decided to offer the full version of the devotional online for \$5.21 per quarter, a savings of \$2.26 over the paper version. The full online version includes the meditations, prayer requests and other inspirational stories and poems. Some people who were using the free version might be surprised to find that they now need to pay for the online devotional, acknowledges *Rejoice!* editor Byron Rempel-Burkholder. "We hope they understand that if they want to have a high-quality devotional from an Anabaptist perspective, we need to cover the cost of good writing, editing and design," he says. For more information, or to order *Rejoice!* online, visit www.mpn.net/rejoice. The printed version will continue to be offered.

—Mennonite Publishing Network Release

God's kingdom on earth," he says. "Mission is not a separate department of the church; it is the driving force of the church. When we leave the building, we engage the culture with the love and passion of our Lord." ///

OBITUARY

Lifelong contributions to a cherished mother tongue

BY CHRIS COX

Special to *Canadian Mennonite*

The late Reuben Epp made lifelong contributions to the literature and scholarship of *Plautdietsch* (Mennonite Low German), his cherished mother tongue.

Epp's first popular publication, *Plautdietsche Schreftsteckja* (Low German Writings), appeared in 1972, a small book ranging from humorous fiction and short drama to translations of English song and verse. *Plautdietsche Schreftsteckja* found widespread acceptance in Low German-speaking communities not only in Canada but also around the globe. Selections from the book have been performed publicly on at least four continents and remain a mainstay of Mennonite Low German theatre.

It has been rumoured that pieces from the book were re-issued among Mennonites in Siberia in the 1970s, having been transliterated into Cyrillic characters for *Plautdietsch*-speaking audiences behind the Iron Curtain. The release of recorded selections on LP (and later on cassette and CD) extended the accessibility of Epp's writing to those who found Low German challenging to read.

After his retirement in 1985, Epp returned to questions about the linguistic history of this language, both within the story of Russian Mennonites and, in a larger, northern European context, questions which first occurred to him when he was asked in high school to translate excerpts of Chaucer into colloquial English. When the teacher asked him why the work had seemingly come so easily to him, when many other students had struggled with the assignment, Epp noticed that he could see in Chaucer's language parts of Low German and of English, and had intuitively drawn on his knowledge of both languages in translation.

Epp's 1993 volume, *The Story of Low*

German and Plautdietsch, summarized his research on the history of the Low German language. His interest in how to represent Low German in writing culminated in his 1996 publication, *The Spelling of Low German and Plautdietsch*.

Epp cultivated friendships with Low German authors and scholars from diverse backgrounds, and his support for academics was formally recognized in 2001 by the *Oldenburger Spieker*, a Low German literary and cultural society in northern Germany. His Low German publications were timely, coinciding with the gradual re-emergence of *Plautdietsch* as a language of written expression in Canada.

Having spent most of adult life outside

of the Russian Mennonite community in which he was raised, Epp was perhaps more keenly attuned to the music of his mother tongue, to the poetry in form of that *aulascheenste Sproak* (most beautiful of all languages), as he once described it. His contributions to the appreciation of Low German literature and history were substantial; in writing about the development of Mennonite *Plautdietsch*, Reuben Epp ultimately became an important part of it.

Born in Langham, Sask., in 1920, Epp worked as a teacher and administrator until his retirement in 1985. He passed away on June 20, 2009, in Kelowna, B.C. ☿

BOOK REVIEW

No sugarcoating the kingdom

Kingdom Culture: Growing the Missional Church

Phil M. Wagler. Word Alive Press, 2009, 157 pages.

REVIEWED BY DENNIS FUNK

Phil Wagler does not sugarcoat or idealize the trendy words "missional" and "kingdom" in his book, *Kingdom Culture*.

As an avid reader of church ministry books, especially those that have an outward, God-in-mission perspective, I found that *Kingdom Culture* gave me an excellent practical theology of what it means to be the church with a mission from God. At the same time, it didn't seem like I was reading a theology book, as Wagler, pastor of the Kingsfield Mennonite congregations in Zurich and Clinton, Ont., and Canadian Mennonite columnist of *Outside the Box*, gives excellent word pictures and stories that illustrate the kingdom culture that the church should be living and producing with followers of Jesus.

The book is divided into four main declarations of missional culture, each ably backed by sound orthodox doctrine. They are:

- No one gets left behind;
 - Our leaders lead;
 - I am a disciple of Jesus and I contribute;
- and

- We exist for the world our Lord came to save.

As Wagler says in his introduction, the church must be mindful not to overemphasize church practice over the soundness of God's truth. And yet he emphasizes that the church must live and practise the ethos of God's kingdom. Another very helpful component of the book is the "toolbox" at the end of each of the four sections—ideas for action that have helped the people at his church understand and grow. Many of these can be adapted to the reader's own situation.

While Wagler's ministry context may be rural, small-town Ontario, there are very few instances where his writing doesn't also apply to urban Canadian churches and communities. This is a timely book for Canadian churches of all stripes and sizes, urban and rural, especially for those who want to make a kingdom impact in their community. ☿

Dennis Funk is director of ministry resources at The Navigators of Canada.

MC Canada members honoured with CMU Alumni Blazer Awards

Canadian Mennonite University Release
WINNIPEG

William (Bill) Kruger of Saskatoon, Sask., and Kim Thiessen of Calgary, Alta., are two of this year's Canadian Mennonite University (CMU) Alumni Blazer Award winners. Both are graduates of Canadian Mennonite Bible College (CMBC), one of CMU's three founding colleges.

William (Bill) Kruger, a 1955 grad, dedicated his career to serving Mennonite schools from 1955 to the present, and leading in congregations and church institutions, while serving as a minister of music and youth and as a pastor in Saskatoon; Newton, Kan.; Elkhart, Ind.; Osler, Alta.; Calgary; and Swift Current, Sask.



Kruger

During these years, Kruger was consistently involved in youth camps; chaired commissions of education, faith and life; supported Mennonite publishing and educational institutions; and committed himself to involvement and leadership on provincial, national and binational boards of the denomination.

Today, Kruger, together with his wife Helen, both of whom are well into their retirement years, continue to serve as co-pastors at Mount Royal Mennonite Church, Saskatoon.

He graduated from high school at Rosthern Junior College, Sask., earned degrees in Christian education, arts and divinity at Canadian Mennonite Bible College, Bethel College in Kansas, and at Mennonite Biblical Seminary in Elkhart, and completed a doctor of ministry degree through the Toronto School of Theology in 1984.

Kruger's commitment to the church through its schools is noteworthy. For 30 years, he worked and served as a teacher, principal and superintendent in Canadian Mennonite high schools. He taught and was principal at Rosthern Junior College (1961-66), and subsequently served as principal at both Westgate Mennonite Collegiate, Winnipeg (1966-72), and Rockway Mennonite Collegiate, Kitchener (1972-91).

It is Kruger's deep conviction that the church and its schools are essential to the present and the future work in God's kingdom, and his volunteerism and passion for education has benefited not only his church community, but the broader communities where he and his family made their home.

Thiessen, who studied at CMBC from 1985-87, is a talented singer and committed peace and justice worker. Her studies at CMBC coincided with her marriage to Byron Thiessen. During the early years of marriage



Thiessen

and careers, the Thiessens served as residence coordinators at Swift Current Bible Institute and as summer camp directors at Camp Elim in southern Saskatchewan, while raising two young children.

In the late 1990s through to 2004, Thiessen's career increasingly focused on involvement with Mennonite Central Committee (MCC) Alberta, serving as a family support worker in such programs as prison visitation, refugee sponsorship, Aboriginal Neighbours and women's concerns.

In 2005, Thiessen and colleagues

developed a powerful peace initiative for youths, a series of workshops called "Peaceful Action in Conflict" that has been highly utilized by church youth groups, schools, retreats and four international conferences for young adults from around the world. More recently, her work has included development of an activity-based peace curriculum for Alberta Christian and public junior and senior high school students, called "At Each Small Turn . . . Choose Peace," encouraging students to get involved in the world around them.

Thiessen, a member of Foothills Mennonite Church in Calgary, is widely known and recognized for her vocal performances. In 2003, she teamed up with producer and performer Darryl Neustaedter Barg to record the *To Such as These* CD to help raise funds for the MCC Generations at Risk program relating to HIV/AIDS. This fall, Thiessen and Neustaedter Barg, and Joseph Kiranto from Najile, Kenya, recording a fourth CD in this series, this time accompanied by several Kenyan church and community choirs.

Thiessen and friends have performed at more than 45 events and concerts to raise the profile of Generations at Risk. To date, sales of more than 38,000 copies of their CDs have raised in excess of \$650,000 to provide aid in more than 30 countries.

Also receiving Blazer Awards at this year's CMU homecoming were Mennonite Brethren Bible College alumni William Fast (1955-56) and Trudy Schroeder (1977-80).

✻

FOCUS ON POST-SECONDARY EDUCATION

AMBS provides new experiences for Ontario couple

STORY AND PHOTO BY MARY E. KLASSEN

Associated Mennonite Biblical Seminary
Release
ELKHART, IND.

When Muriel and David Bechtel spent time at Associated Mennonite Biblical Seminary (AMBS) last fall, they both did something new. Muriel, area church minister for Mennonite Church Eastern Canada, came to AMBS for a sabbatical, while David worked as a volunteer.

"I wanted to practise new ways of being mindful, taking little sabbaths during the day," Muriel says. One step she took was to stop work in the mid-afternoon to think prayerfully about what she would leave for the next day. Her habit had been to work all through the day and then to take work home for the evening. To reinforce this new practice, she even set her mobile phone to signal a "sacred pause" at 3 p.m., so she could give more care to ending her work for the day.

"This is a life change," she says. "Learning new habits at my age isn't easy when you've been doing things a certain way all your life."

Muriel focused her study on discerning God's call. "We talk about creating a 'culture of call' in the church, but we don't really know what that means," she says. "We may say to someone, 'You would make a good pastor,' or, 'You should go to seminary,' but don't help the person discern what the Spirit is saying. What is the inner call?"

David's new experiences involved the assignments he did as a volunteer at AMBS. He helped with potting new plants for the dining hall, "which I never do," he admits. He also catalogued the book collection of Andy Brubacher Kaethler, AMBS instructor and director of !Explore: A Theological Program for High School Youth. For another professor he copied recordings from vinyl albums to CDs. Added to the variety was laundering tablecloths for the seminary's dining hall and doing web-based



Muriel Bechtel, right, area church minister for Mennonite Church Eastern Canada, spent sabbatical time at Associated Mennonite Biblical Seminary last fall, while her husband, David, a retired business administrator, served as a volunteer.

research and other computer-based tasks. Some of these assignments fit well with David's background in business administration. After closing his own construction business, he changed careers several times, working in seniors housing and financial planning. His work has been primarily in the area of business administration and finance. In his retirement, he continues to do accounting for several not-for-profit

church-related organizations and projects.

Muriel's sabbatical at AMBS was funded by the Engaging Pastors program of AMBS that aims to bring pastors and faculty together for sustained conversation and collaboration. David's work was part of the seminary's volunteer program that welcomes both long- and short-term volunteers to assist with many different kinds of work. ❧

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FOCUS ON POST-SECONDARY EDUCATION

Money in your midst

BY ANDREA YKEMA
Columbia Bible College Release

Being left-handed can get you a \$1,000 scholarship. Attending your high school prom dressed in duct tape can get you \$3,000. And if confectionary technology is up your alley, there's \$5,000 waiting for you from the American Association of Candy Technologists.

Scratching up the financing necessary to attend college tends to be overwhelmingly challenging. Chances that you've saved up tens of thousands of dollars in your piggy bank are slim. The likelihood that a well-endowed stranger has written you into their will is also quite slim. Most of us have to combine a motley collection of savings, loans from parents and governments, part-time work, scholarships and bursaries in order to make our way through four years of post-secondary education.

Admittedly, scholarships and bursaries are the most attractive option. There is no money to be paid back—and obviously no lingering interest—and no money out of our own pockets. However, there are other sacrifices that must be made in the search for this free money. Those sacrifices include—but are not limited to—time, energy, creativity and, sometimes, dignity (duct tape at your prom, anyone?).

People do not part with a thousand bucks easily. Expect to work hard to catch the eye of those who are offering scholarships. Before you begin searching, prepare to dedicate yourself to the hunt. Some students have found it very beneficial to spend a summer applying for scholarships full-time, rather than working their regular job at McDonald's or Seven Eleven. That kind of dedication will afford you the opportunity to dig deep into the different places where scholarships can be found:

• **Scholarship search engines:** Websites like StudentAwards.com and FastWeb Canada offer convenient, centralized places from which to search for appropriate scholarships. Many scholarships found on these types of search engines offer

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Don't forget to look on the website of the school you plan to attend.

around \$1,000 for writing an essay about a classic piece of literature. Others require a piece of multi-media art to be submitted. Still others are looking for original poetry or high school grade point averages.

• **Corporate scholarships:** Sometimes, corporate scholarships are not listed in scholarship search engines. These scholarships are offered by companies like Pepsi or Apple, and can be found by digging around on the company's website.

• **Educational institution scholarships:** Don't forget to look on the website of the school you plan to attend. Currently, Columbia Bible College has six different new-student scholarships/bursaries distributed to 54 new students, and 41 continuing student scholarships/bursaries available to about 70 students. Many students miss the advertisements for new-student offers in the giant shuffle of application paperwork. Being aware of the opportunities found at your own educational institution can be an easy way to access financial aid.

Don't let finances deter you from pursuing the education you really want. After all, if there's a scholarship out there for being left-handed or wearing a duct tape dress, there's probably a scholarship for you!

And check out financialaidfinder.com and follow the "student scholarship search" link at the top of the page to see more wild scholarships for average students! ☼

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News Update

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

FOCUS ON POST-SECONDARY EDUCATION

Higher education offers the freedom to choose

By JUDY MULLET

Eastern Mennonite University Release

I recently asked a class of sophomore students at Eastern Mennonite University (EMU), where I teach, to discuss the academic difference between their high school experience and their first year as university

students. Four themes emerged from our conversation:

1. In college, you are not in class every moment of the day, so it seems that you have more free time. Expect to feel little external

pressure to structure your day. However, as one student noted, "You have tons of time, but also tons of responsibility." Studying is not optional. Without regularly planned study times throughout the day, a student can quickly fall behind. One student commented, "If I could do it again, I'd make more lists." Many professors ascribe to the "two for one" theory of studying: you need to study at least two hours for every hour you spend in class.

2. College coursework is generally more cognitively demanding. The reading load is heavy and you need to take more time to understand what you read.

3. You may have fewer assignments and tests in college, but each one is critically important.

4. You're paying for a college education and that changes the motivational structure. You aren't "tracked down" if you miss classes, but choosing to attend class maximizes your educational experience.

From my experience as a professor, I believe that academic success depends on the variety and depth of the content you choose to think about, and also how you approach the learning experience. As one sage put it, "If you continue to think the way that you think, you'll continue to get what you are currently experiencing. Is that enough?"

To that, I would add these expectations:

1. Because you live and breathe in a busy social community, sleep is precious. Researchers tell us that sleep is a prime contributor to the level and quality of learning. Don't rob "Peter to pay Paul" by reducing sleep time to study or socialize.

2. Expect a minimum of 250 pages of reading in a given week. Don't expect to pass merely by listening in class. You're being taught the structure and content of a discipline, and thus reading what experts write facilitates a larger understanding.

3. Remember the "rule of firsts." Your first



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EMU PHOTO



Professor Judy Mullet, right, interacts with a student at Eastern Mennonite University, Harrisonburg, Va.

assignment sets the standard for your own expectations and shapes the critical first impression made on each professor. Do your first assignments with the greatest care and you will maximize your capacity within the academic journey, both in terms of self-expectations, and from faculty. Also, sit close to the front of the classroom and

FOCUS ON POST-SECONDARY EDUCATION

/// Briefly noted

CBC academic dean resigns

ABBOTSFORD, B.C.—Virginia Hooper, Columbia Bible College’s academic dean for the past two years, has resigned; she concluded her work at the end of December. “Virginia brought particular vision to the areas of student learning communities, online learning and developing partnerships with other schools,” says CBC president Ron Penner. Hooper will be seeking part-time employment opportunities in the Lower Mainland of B.C.

—Columbia Bible College Release

contribute to each class discussion during the first week.

4. College is an opportunity to start over. You can be the kind of student you choose to be. Set the tone early in your first semester.

5. Learn to discern the important, the meaningful within your calling. Your college community is no longer one that shares a common geographical background, as students come from other cultures and backgrounds. Listen for the surprises as you learn from them in addition

to your professors. Learn to learn through conversation.

And finally, college is living, not just preparation for living. Experiencing the richness of a Christian education for and by community can help you find your calling and live that calling along the way. You can now go everywhere. ☼

Judy Mullet is professor of psychology and education and director of honours program at Eastern Mennonite University, Harrisonburg, Va.

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Calendar

British Columbia

Feb. 12, 13: MCC B.C. fundraising banquets—(12) Sardis Community Church, Chilliwack, 6:30 p.m.; (13) Bethel Mennonite Church, Langley. Featured speakers Phil Schafran, MCC B.C. resource development director (12) or Wayne Bremner, MCC B.C. executive director (13). Music by the Watchmen 4 Male Quartet.

March 20: Communitas Supportive Care Society presents "Mission and ministry: The next generation" conference, at Seven Oaks Alliance Church, Abbotsford. Keynote speakers: Tom and Christine Sine. Registration closes March 1. For more information, e-mail office@CommunitasCare.com.

March 27, 28: Lenten Vespers with the Abendmusik Choir; (27) Emmanuel Reformed Church, Abbotsford; (28) Knox United Church, Vancouver. Both concerts at 8 p.m.

April 9: MC B.C. Leaders, Elders and Deacons (LEAD) conference.

April 10: MC B.C. annual meeting, at Eden Mennonite Church, Chilliwack.

April 17-18: Camp Squeah paddle-a-thon.

Alberta

Feb. 20: Book launch of *Affluenza Interrupted: Stories of Hope from the Suburbs* by Doreen and Hugo Neufeld; 7 p.m., at Holyrood Mennonite Church, Edmonton. Program includes storytelling by the authors, folk singer Tim Chesterton, and "Arrogant Worms" songs by Darian and Tim Wiebe-Neufeld. For more information, call 780-466-3277.

Saskatchewan

Feb. 12-13: MDS all unit meeting and gathering. Focus is on MDS's

60th anniversary through stories and worship. Visit mds.mennonite.net to register after Nov. 15, or call 1-866-261-1274. Daytime meetings at Warman Bergthaler Mennonite Church; banquet and program at Valley Christian Academy, Osler (12).

Feb. 26-27: MC Saskatchewan annual delegate sessions at Messiah Lutheran Church, Prince Albert.

April 18: Carrot River Mennonite Church celebrates 50 years in Carrot River. Worship service begins at 10:30 a.m., followed by a full day of events. For more information, or registration forms, e-mail crmcc@sasktel.net or debbergen@sasktel.net.

Manitoba

Feb. 6: Nurturing Healthy Sexuality Conference, CMU, Winnipeg; registration begins at 8:30 a.m. Register online at abuse.mcc.org. Sponsored in part by MCC.

Feb. 7: Inter-Mennonite service of prayer and lament for the victims of sexual assault at the Manitoba Colony and others in Bolivia; at Morrow Gospel Chapel, Winnipeg, at 7 p.m. Free-will offering to help construct a new women's shelter in Pailon, Bolivia. For more information, call Abe Warkentin at 204-326-4367.

Feb. 12-14, 2010: Young adult retreat at Camp Koinonia.

Feb. 15-17: Winter retreat for adults with disabilities at Camp Koinonia.

Feb. 17, Feb. 26, March 26: Campus visit days/open house at CMU. RSVP toll-free at 1-877-231-4570.

Feb. 19-20: MC Manitoba annual delegate meeting, Douglas Mennonite Church, Winnipeg.

March 14: Mennonite Community Orchestra and CMU choirs present Haydn's *Mass in Time of War*; 7 p.m., Loewen Athletic Centre.

March 21: Southern Manitoba CMU fundraiser featuring CMU Chamber Choir and Men's Chorus; 3 p.m., Winkler.

March 25: Verna Mae Janzen Vocal Competition, at CMU Laudamus Auditorium, 7:30 p.m.

Ontario

Feb. 3: MC Eastern Canada and the Mennonite Spiritual Directors of Eastern Canada present "A day of quiet prayer," Erb Street Mennonite Church, Waterloo, 9 a.m. to 3 p.m. For more information, call 519-880-9684 or e-mail mennospiritdire@gmail.com.

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

Feb. 15: Family Day at Hidden Acres Mennonite Camp, New Hamburg. Spend a day together as a family participating in indoor and outdoor activities. For more information, e-mail info@hiddenacres.ca.

Feb. 19: 29th annual heifer sale put on by Ontario Mennonite Relief Sale Inc.; at Carson Auction Facilities, Listowel, beginning at 11 a.m. All sale proceeds to MCC.

March 5-6: Engaged workshop for all engaged or newly married couples, Riverdale Mennonite Church, Millbank. For more information, e-mail denise_bender@yahoo.com.

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

mennosingers.com.

March 15, 16: Grandparent/Grandchild Days at Hidden Acres Mennonite Camp, New Hamburg. One-day retreats for grandparents and their grandchildren in grades 1 to 6. Play, learn and worship together during March break. Theme: "Adventures in prayer." Resource person: Elsie Rempel, MC Canada's director of Christian nurture. For more information, e-mail info@hiddenacres.ca.

March 20: Grand Philharmonic Choir presents "A Springtime Choral Potpourri" with the Grand Philharmonic Chamber Singers; St. George Hall, Waterloo; 7:30 p.m.

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

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

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

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.

Classifieds

Announcement

The Salem Mennonite Congregation near Tofield Alberta is planning a **100th Anniversary Celebration**, July 24 & 25, 2010. Come and join us for a time of fellowship, inspiration, and challenge. We will be reviewing how God has blessed us in the past, as we envision what the Lord will call us to in the future. For more details you may contact Joe & Elaine Kauffman at Box 212 Tofield Alberta Canada T0B 4J0 or by e-mail at Jolane72@gmail.com.

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Employment Opportunities

LEAD PASTOR

Altona Mennonite Church (AMC), located 100 km southwest of Winnipeg, Man., invites applications for a full-time Pastor starting September 2010. AMC is a progressive and caring congregation of 100, in a rural community of approximately 4,000. The candidate to be considered needs to be committed to Mennonite Anabaptism, educated in a conference school, and have gifts as a preacher, spiritual leader, teacher, and in pastoral care.

Please see our website - www.altonamennonitechurch.ca - for contact information. Direct resumes to:

Altona Mennonite Church
c/o The Pastoral Search Committee
Box 1237
Altona, MB R0G 0B0

FULL-TIME LEAD PASTOR

Trinity Mennonite Church is located in the rolling foothills of the Rocky Mountains between Calgary and Okotoks, Alta. We are a growing congregation with an active membership of about 100, with diverse ages, occupations and cultural backgrounds. We are actively involved with MC Canada and MC Alberta.

We seek a pastor who will provide strong leadership and focus on the vision, mission and values defined by our congregation, working together with our members and participants to foster a faith community that is open and welcoming to new participants, and is founded upon the Anabaptist understanding of the Christian faith. Proposed start date on or about July 1, 2010.

Please apply in confidence to: Rob.Doerksen@shaw.ca or Rob Doerksen, Trinity Mennonite Church, RR 1, Site 17, Box 21, DeWinton, AB, Canada T0L 0X0. <http://trinity.mennonitechurch.ab.ca/>

RESIDENCE COORDINATOR/ADMINISTRATOR NEEDED STARTING SUMMER 2010

The **Menno Simons Centre** is a residence for 22 Christian students attending the University of British Columbia and Regent College. The Centre is seeking to employ a married couple, who collectively would be expected to work the equivalent of one individual working three-quarters time. The position of Residence Coordinators is for a minimum of two years. The couple, both of whom are important to the Centre's community and student life, would live in the one-bedroom suite in the residence. Preference will be given to applicants who have attended university and are familiar with the Anabaptist tradition (e.g., Mennonite, Baptist). The couple is expected to participate in Point Grey Inter-Mennonite Fellowship, which meets at the Centre. The coordinators oversee the room bookings, correspondence, deposits and cheques, building maintenance, Residence Assistants, and weekly community meal. The coordinators are guided by the Menno Simons Centre Committee, which is responsible to the Board of Directors of the Pacific Centre for Discipleship. This position will be available starting July 1, 2010, but must begin no later than Sept. 1. Letters of application and résumés may be sent electronically to rc2010@mennosimonscentre.com, or mailed to The Menno Simons Centre, 4000 West 11th Ave., Vancouver, BC, Canada V6R 2L3. For more information about the position, visit www.mennosimonscentre.com/rc or contact Jodie or Wes Smith, Residence Coordinators (604-224-5202) for a tour of the Centre. Applications will be reviewed until the position is filled; however, please provide application before Feb. 28, 2010.

PASTOR FOR FAMILY MINISTRIES

A diverse Southern Alberta Mennonite fellowship of 300 is looking to add to our leadership team. The prospective candidate will be asked to demonstrate their expertise in leading worship, mentoring young adults, directing family-based outreach programs, and walking with fellow church members in their daily lives. The candidate will be expected to contribute to existing church programs and help develop strategies for local ministries.

Please reply to Peter Janzen at **Coaldale Mennonite Church** by e-mail: cmchurch@telusplanet.net or fax: 403-345-5303.



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Ten Thousand Villages Canada is the largest retailer of unique, fairly traded products from around the world, with 50 locations across the country. We are starting our search for a new Chief Executive Officer (CEO) to help carry forward our mission to provide vital, fair income to artisans in developing countries.

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Ten Thousand Villages Canada is a non-profit program of Mennonite Central Committee (MCC) and accordingly, individuals considering employment should be able to exhibit a commitment to MCC's Core Values. This position is based out of New Hamburg, Ont., Canada.

To obtain a detailed description of this role and to submit an application via a cover letter and updated resume (in Word '97-2003 format), please contact: Ilda da Silva Storie via e-mail at ildadasilvastorie@mennonitecc.ca. Interviews are planned to be held between March - April 2010.

<http://www.tenthousandvillages.ca>

Upcoming Advertising Dates

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MC CANADA PHOTO BY DAN DYCK



Janet Plenert and Dave Bergen, Mennonite Church Canada staff, model the latest in peaceful winter fashion. A limited quantity of the LiveForPeace toques are available to anyone planning to commit an act of peace by wearing the toque in public, and then reflect on the experience and any reactions they received under the 1,000 Acts of Peace blog topic at liveforpeace.org. One free per person. Get a second one for \$5 to give away as another act of peace! Order your toques online at mennonitechurch.ca/tiny/1234, or by phone toll-free at 1-866-888-6785, while supplies last.