

CANADIAN MAGAZINE MONITE

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'Chalk walkers' issue call for peace

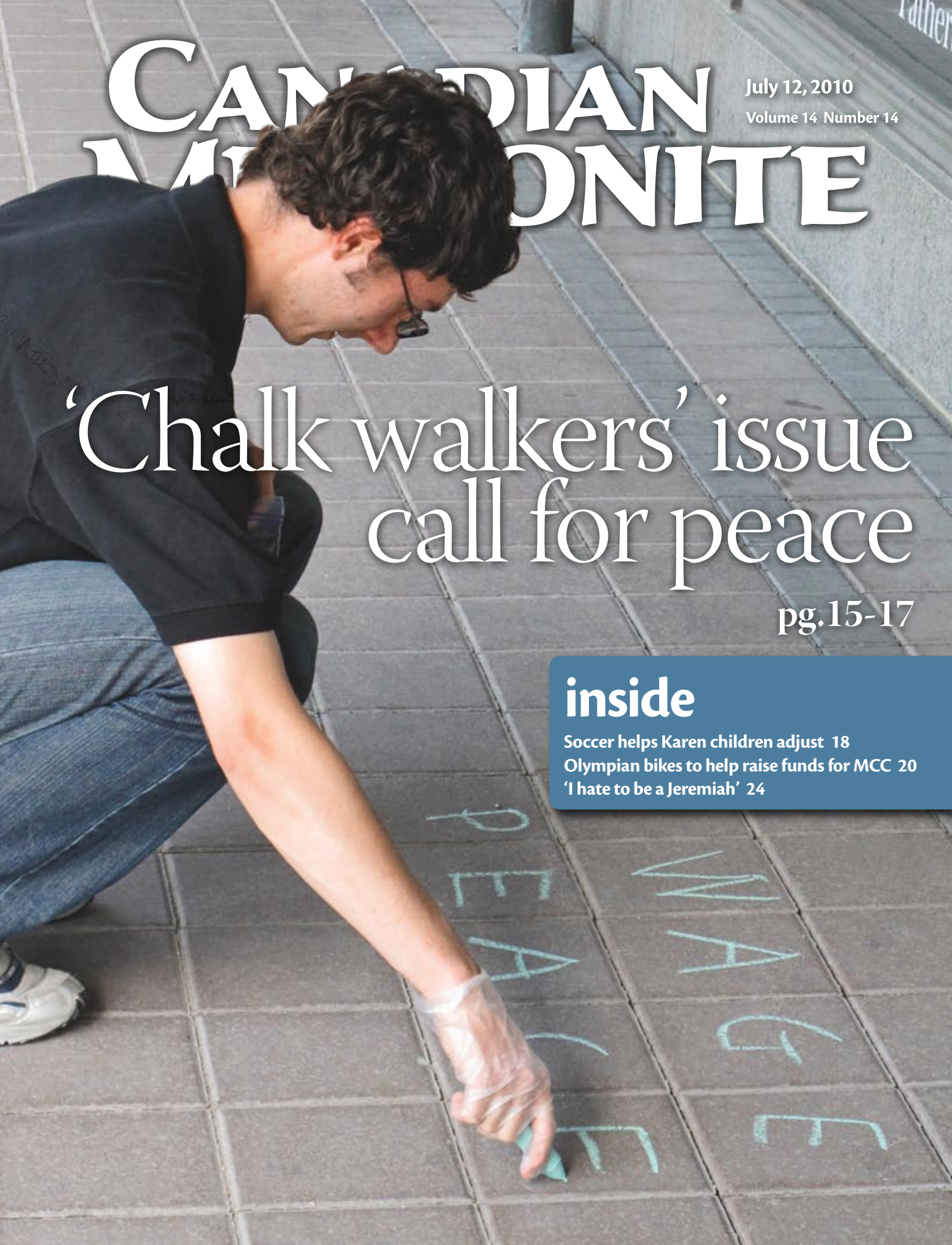
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EDITORIAL

A leader for these times

DICK BENNER
EDITOR/PUBLISHER

Because we are a priesthood and not a hierarchy, this space is sparing in calling special attention to any one of its “priests.” But the occasion of the closing session of Mennonite Church Canada’s assembly, held in Calgary, begs for an indulgence in marking the event of the retirement of Robert J. Suderman.

Suderman is a leader with special gifts, used humbly and effectively during his five-year term as general secretary, and the denomination has been enriched with his willingness to give of himself generously in so many ways. We are past the era when a few gifted leaders who, with charisma and brilliance, led the body of believers with the force of their personalities. Suderman does not fit that archetype, but his style of deliberate and measured statesmanship has earned him a legacy that leaves an indelible mark on MC Canada.

One of his gifts, so needed in our changing religious culture of the 21st century, is his listening skills. His first self-assigned task, when stepping into the position, was an ambitious one: visiting all 230 congregations making up the “body” of MC Canada. He came away from that experience with a sense of optimism so badly needed for a church in transition, saying all of the persons he met “were good people.” He recorded his conversations in his book *God’s People Now!*, a document that will find its place as a valuable historic record of this era.

Another obvious gift is his teaching skill, most notably his ability to exegete relevant truth from Scripture, always contextualizing it in both its ancient roots and its modern application. In his series at Calgary on “Being a faithful church,” he painstakingly amplified the words of Paul to the Colossians to make his listeners feel as if they were hearing the words for the first time.



“Do you own an ‘amplified version?’” he would ask with a chuckle, as he expanded on the chosen passages with his own Suderman Amplified Version. Beyond the humour of that friendly gesture was an ingenious strategy: inviting his listeners to integrate the wisdom of the text into their own lives and identity as “thankful disciples.”

Again, it was very 21st century, his making the text, with which many of us are familiar, a conversation and an invitation to grow and become, instead of a doctrine or a set of stringent guidelines for righteous living. This was attractive to long-term Christians and new ones alike, especially our young people who some say are less familiar with the Bible than their elders.

From his earlier experience as a missionary in Bogotá, Colombia, he developed a global and ecumenical view of Christianity which encouraged and nurtured the planting of new churches of ethnic minorities in Canadian congregations, most notably on the west and east coasts. This, he noted in his farewell

“state of the union” remarks, gives the denomination hope that we are not a dying church, but a living, growing and dynamic one.”

This quality, this ability to inspire hope and confidence at a time when the church sometimes seems down on itself in so many ways, is a Suderman gift that is needed in this time and place.

Underneath that friendly, self-effacing manner was a lot of courage, however, something just short of *chutzpah*. He is passionate about instilling new awareness of our Anabaptist identity, not only among us standing in that tradition, but insisting on it in the global faith arena.

The evidence of that came through strong and clear just days before his retirement speech at the assembly, when he told the 80 multifaith leaders of World Religious Summit 2010 that “we must stop teaching and justifying violence in our faith communities.” His declarative was so passionate and persuasive that Muslim leaders from the Middle East agreed, saying, “Yes, that is exactly what we must do.”

Suderman came to us for such a time as this. His hermeneutics, his giving us a theological framework and biblically-based language that allows us to talk to each other—rather than walk away from each other—when we disagree, is an enduring gift that may have saved the denomination for years to come.

Upcoming issues

Our next two issues will be published over three-week cycles, not the regular two-week cycles. They will be dated Aug. 2 and Aug. 23.



Suderman

ABOUT THE COVER:

While Toronto was the scene of violent protests during the G20 Summit on June 26 and 27, earlier in the week youths and young adults chose a peaceful ‘chalk walk’ in downtown Winnipeg to get their message across to the international religious leaders who met there for a parallel summit. For stories on the World Religions Summit 2010, see page 15-17.

PHOTO: BYRON REMPEL-BURKHOLDER, MENNONITE PUBLISHING NETWORK

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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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Whether heading to the cottage or taking a 'staycation' this summer, consider making time to read a good book between now and September: *War Peace and Social Conscience*, *Dark Night: A Gift From God*, *The Fugitive*, 1 & 2 *Timothy and Titus* (from the Believers Church Bible Commentary Series), or *The Hidden Thing* (a novel by Dora Dueck).

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Coming Soon

canadianmennonite.org
is getting a complete redesign.

Watch for updates.

CANADIAN
MENNONITE



MCC has 'a place for everyone'

For 90 years, relief agency has shaped Mennonite identity, witnessed to world

BY CELESTE KENNEL-SHANK

For Meetinghouse
AKRON, PA.

'How is it that such a diverse clan as ours supports MCC so strongly, to suspend our fixation on differences to work together?'

*(Herman Bontrager,
MCC Binational board chair)*

There are multiple stories of how Mennonite Central Committee (MCC) began. One tells of Clayton Kratz, a young man who went to Russia, Ukraine and Turkey, to attempt to distribute aid to starving people in 1920, but disappeared and was never found.

Another details how Mennonites worked with the U.S. government to finally deliver relief supplies beginning in 1922.

For some people, MCC started when Peter J. Dyck, who was saved from starvation by that aid, and his wife Elfrieda Klassen Dyck led Russian Mennonite refugees

PHOTOS FROM MCC.ORG WEB GALLERY



In scores of countries and communities around the world, MCC workers have been blessed to be gathered around a bounteous table of sharing, a table prepared by our Lord Jesus Christ, at which all are welcome. Opposite page: Zaire (now the Democratic Republic of Congo), 1993; above: Kenya, 2008.

out of Europe after World War II.

People connected to MCC in countries around the world each have a tale of how they were introduced to the organization.

About 130 people gathered in mid-June at the “Table of Sharing” conference to tell some of the stories from MCC’s first 90 years.

“How is it that such a diverse clan as ours supports MCC so strongly, to suspend our fixation on differences to work together?” asked Herman Bontrager, MCC Binational board chair. “I think it boils down to two things: the biblical imperative to give a cup of cold water in the name of Christ, and, secondly, because there is a place for everyone.”

Conference presenters showed how MCC has shaped Mennonite identity as it has fostered cooperation among Anabaptist groups doing relief, development and peacebuilding, as well as representing Mennonites around the world. They described how MCC has contributed to creating other initiatives and has been at the forefront of work against

racism and sexism, even as it has at times also embodied inequalities.

“There is a lot to repent of, but also a lot to celebrate, as we move forward,” said Elizabeth Soto Albrecht, a former member of the MCC Binational board and one of the first MCC workers in Colombia.

“There’s always justice before peace. That is what MCC has learned from our partners and has implemented in looking at our programs.”

Bringing groups together

MCC receives broad support from Mennonite Church U.S.A. and the Brethren in Christ (BIC) members, reported Donald Kraybill, a sociologist at Elizabethtown College, Pa., from 2006 survey results. In MC U.S.A., 96 percent of respondents strongly supported MCC’s mission. In the BIC, 92 percent did.

By contrast, only 79 percent of MC U.S.A. respondents were satisfied or very satisfied with MCC’s program and emphases. In the BIC, 68 percent of people

responded similarly. The survey did not measure the reasons for respondents’ perceptions.

Despite such support, the groups participating in MCC do not always have consensus on issues of relief and advocacy.

“MCC has never represented all Mennonites,” said John A. Lapp, former executive director of MCC. “At certain times and places MCC can speak with some authority. But I think we should be modest about it and not expect everybody to fall in line.”

Ken Sensenig, MCC East Coast assistant director and liaison to American plain groups, described how the Amish have contributed funds, material goods and other forms of support. Yet they usually are not mentioned in descriptions of the organization and have not had prominent roles, although they are on the East Coast board.

“The marginalization of the Amish voice can easily go unrecognized by institutions such as MCC because they

will not speak up for themselves," he said, adding, "The Amish have demonstrated a willingness to participate as they are welcomed to the MCC table."

The Amish tend to be religiously tolerant, which works well with MCC's approach, Sensenig said. "The Amish can work across some of these divisions within the church because they're secure in their own identity of Amish faith, and they don't feel a need to make others like themselves," he said. "Every MCC entity with an Amish community within 20 miles should have a visible hitching post."

New initiatives

MCC has been involved in creating new entities, including Ten Thousand Villages, one of the world's largest fair trade organizations; the "World Community Cookbooks," with resources for ethical eating; and Christian Peacemaker Teams (CPT), which seeks to reduce violence by sending trained people into conflict zones.

CPT, which formed in the mid-1980s, and MCC have had a relationship that has had tense moments but has also benefited both, said Perry Bush, professor of history at Bluffton University, Ohio. The two organizations have collaborated much while each has sought ways to be prophetic, work for justice as well as peace, and balance long-term relationships with response to crises. "CPT became a very good conversation partner to MCC," Bush said. "CPT, in some ways, has the freedom to push the edge of advocacy in a way that MCC doesn't."

Peacebuilding should remain a priority for MCC, said Johnson Gakumba, Anglican bishop in the diocese of northern Uganda, during a panel giving views of MCC from work on the ground. "There is no development without peace," Gakumba said. "You can build bridges, you can build schools, you can pay school fees, but if tomorrow they are going to be wiped out, you are wasting your time. . . . If men and women can be taught to live in peace, what we build will last."

Zemedkun Baykeda, former director of the Meserete Kristos (Christ is the Foundation) Church Relief and Development Association in Ethiopia, would like to see MCC collaborate more



From the Second World War through the wars in Korea and Vietnam, and up to today's wars in Afghanistan and Iraq, MCC has found different ways to proclaim Jesus' gospel of peace and to testify that war is contrary to the will of God. Above: Washington, D.C., 1969; below: Montreal, Que., 2009.



with Eastern Mennonite Missions. This would model a "more holistic approach" to meeting people's physical and spiritual needs, which many church leaders currently separate, he said.

"That dichotomy between the development program and spiritual program is increasing," Baykeda said. ☸

Meetinghouse is an association of Mennonite and Brethren in Christ publications. Celeste Kennel-Shank is assistant editor of Mennonite Weekly Review, a Meetinghouse member publication.



Every year MCC ships millions of dollars worth of canned meat, relief kits, comforters, school kits and other forms of material aid, all in the name of Christ. Above: Pennsylvania, 1950; below: Saskatchewan, 2007.



Over the past decades thousands of women and men have served with MCC at home and abroad through a variety of programs. Above: Kenya, 1967; below: Zambia, 2007.



Since its inception, MCC has served as a means of inter-Mennonite support, beginning with relief aid, including tractors, sent by Mennonites in Canada and the U.S. to fellow believers in what had become the Soviet Union in the early 1920s (above left). Today MCC partners with Mennonite and other Anabaptist churches in dozens of countries, including Ethiopia, the Democratic Republic of Congo, Bolivia (above right), Mexico, Indonesia and India.

MCC plans for global change

Leaders aim to include diverse groups

STORY AND PHOTO BY CELESTE KENNEL-SHANK

For Meetinghouse
AKRON, PA.

Mennonite Central Committee (MCC) is changing how it does its work, but not the work itself.

That's how Arli Klassen, MCC Binational executive director, described MCC's process of streamlining and shifting areas of responsibility among its member organizations. Klassen shared the current models for those changes—which she said are set in “gelatine”—at the June 11-12 meeting of MCC's binational delegate body. “If there's enough heat, they can melt, and we can re-form them,” she said.

Beginning in January, a joint board team—with representatives from the MCC U.S., Canada and binational boards—has been providing overall leadership to design and transition teams that are proposing changes for the New Wineskins process. They are basing their ideas on MCC's New Wine consultations, which involved more than 2,000 people from 50 countries and finished in June 2009.

One of the ideas is to shift much of the binational organization's work to MCC U.S. and MCC Canada. MCC would create a council to coordinate strategic planning, and decide which proportion of funds different continents and programs would receive. It would receive authority from its member agencies.

The joint board team is proposing that MCC Canada and MCC U.S. operate the international program together.

The teams are receiving feedback and will seek full approval in 2011 from all of

the boards for proposed changes. MCC expects most major changes to happen in 2012.

The meaning of global

Proposals suggest the council's board be composed of three people each from MCC Canada, MCC U.S. and Mennonite World Conference (MWC), as well as two members-at-large.

In the midst of these changes, MCC is looking at what it means to be global beyond the fact that it works in 60 countries. MCC is one of 30 service agencies participating in the Global Anabaptist Service Consultation from Aug. 6-9 in Addis Ababa, Ethiopia. The event will explore the level of interest in developing a global service forum, network or other entity of MWC member churches and related groups.

Larry Miller, MWC general secretary, identified some of the questions the consultation may address. “Should other Mennonite churches around the world join MCC?” Miller asked. “Or should MCC in North America and the other churches do something new together?”

Pakisa Tshimika, MWC global church advocate, who is coordinating the consultation, said that no single entity is asking others to join it, but that the consultation will be a chance for MCC to have more global input into how it is governed.

“It has nothing to do with MCC and

everything to do with MCC,” Tshimika said of the consultation. “MCC is on a journey of how they listen to the rest of the world, but it's becoming more than just listening.”

Lloyd Miller of Goshen, Ind., a delegate body member, hopes the new MCC system would be welcoming to MCC organizations outside of North America that might wish to join. “We will fulfill our mandate when MCCs around the world are equally involved in decision-making,” he said.

Anabaptists from around the world have been increasingly participating in funding MCC's work: MCC had a considerable increase in the past year in donations from countries outside Canada and the United States without fundraising for that money. For example, a total of \$1,300 for work in Haiti came from 14 Brethren in Christ congregations in Zimbabwe.

Worldwide donations for MCC's response to the Jan. 12 earthquake in Haiti have reached nearly \$14 million, making it MCC's largest response in one nation.

A link to denominations

In planning for change, MCC is also looking at its connection to denominations in North America.

Mennonite Church U.S.A. has stated that it wants to be able to appoint members directly to the council board.

One of the ideas is to shift much of the binational organization's work to MCC U.S. and MCC Canada.

There are two issues with the idea of denominations appointing representatives to the board directly, Klassen said:

- First, the new MCC system needs to have accountability among the boards, which is why transition planners are suggesting that the MCC Canada and MCC U.S. boards would each appoint three members.
- Second, those six seats don't accommodate the 14 Mennonite and Brethren in Christ denominations currently on the U.S., Canada and binational boards, let alone the higher number of denominations that participate at some level in MCC's regional and provincial work.

"We are serving in the name of Christ as an arm of the church," Klassen said. "We want to continue to remain connected to as many of the diverse Mennonite groups as we can."

Theological diversity

Theological diversity among those denominations has raised concerns for some. As the MCC delegate body met on June 12, members of Sommerfeld Mennonite Church of Manitoba were holding an informational meeting about their participation in MCC. Members of the group have expressed concerns to MCC in recent months about theological issues.

"They relate specifically to MCC's interfaith bridgebuilding and the perceived implications of that," said Don Peters, MCC Canada executive director. "The question, 'Is Jesus the only way?' is one they would express."

MCC's theology is the theology of the churches participating in it, Peters said. MCC adopted MWC's "Shared Convictions" as its faith statement. "It doesn't answer the question, 'Is Jesus the only way?'" Peters said. "What it does say is, Jesus is Lord. Jesus is Saviour. Jesus is reconciler. And we, as Christians, are agents of the reconciler and agents of reconciliation as we witness to Jesus." ❧

Meetinghouse is an association of Mennonite and Brethren in Christ publications. Celeste Kennel-Shank is assistant editor of Mennonite Weekly Review, a Meetinghouse member publication.



Carole Phillips and Len Block of the Mennonite Central Committee delegate body, and Johnson Gakumba, an Anglican bishop in Uganda, sing "To God Be the Glory" at MCC's delegate meeting on June 12 in Akron, Pa.

'We are serving in the name of Christ as an arm of the church. We want to continue to remain connected to as many of the diverse Mennonite groups as we can.'
(Arli Klassen, MCC Binational executive director)

/// For discussion

1. How much does your congregation support Mennonite Central Committee (MCC)? Has this changed over the years? What MCC projects have you participated in? How satisfied are the people of your congregation with the mission and program emphases of MCC?
2. The various Mennonite churches that support MCC are theologically diverse. Why do you think we have been able to work together in spite of our differences for so many years? Which MCC programs do conservative Mennonites support? How much has an emphasis on relief work acted as a unifying force?
3. Zemedkun Baykeda from Ethiopia would like MCC to work at meeting spiritual, as well as physical, needs, while others are talking about a stronger relationship between MCC and Mennonite World Conference. What are the advantages and disadvantages of more emphasis on serving spiritual needs? What might a global organization look like?
4. What are your hopes and fears for MCC in the future? Many donations from Haiti came from outside of Mennonite congregations. If this is a trend, how might that change MCC? If the goal is to grow capacity in less-developed countries, should MCC continue to collect and ship material aid, such as relief kits? Who should ultimately decide what the goals and mandate of MCC should be?

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.

✉ Environmental concern not new to the Mennonite church

THANKS TO DICK Benner for his provocative May 17 editorial, "Is our green green enough?" page 2, lamenting a lack of leadership and action within the Mennonite church with respect to creation care.

In fact, environmental concerns have been part of the church's mandate for 30 years, starting with a resolution on conserving fossil fuels way back in 1977.

For the past two decades, the church has sponsored an environmental task force, or its more recent version, Mennonite Creation Care Network, to promote faithful action (mennocreationcare.org). Books have been written and dozens of workshops have been held across the U.S. and Canada; as well, there have been bring-your-own-mug campaigns, environmental guidelines for conference planners, and online "non-fereces" to replace face-to-face meetings.

The list is long. That is not to say that we are satisfied. Has enough been done? We agree not. Each of us must continue to turn words into deeds for creation care.

The church should be a prophetic voice in society on

such problems, rather than a reluctant follower. So we would like to add to Benner's challenge: "Let your light shine." Share what you are already doing or plan to do.

If your congregation has done an energy audit, or hosts a community garden, or is taking steps to reduce paper, or had a creation care Sunday school class, we want to know about it. Sign your congregation up for the 100 Shades of Green campaign at our website, and let *Canadian Mennonite* know about what you are doing to reduce your ecological footprint.

**JOANNE MOYER AND DAVID NEUFELD,
WINNIPEG, MAN.**

Joanne Moyer and David Neufeld are Canadian members of Mennonite Creation Care Network.

✉ Dealing with 'wounded memories'

THE ARTICLE, "FROM tension to cooperation" by John J. Friesen, May 31, page 4, raises a number of concerns. The assessment of 150 years of Mennonite Brethren history and the relationship to Mennonite Church Canada or the General Conference Mennonite Church appears selective and biased, despite the more positive note regarding cooperation at the end of the article.

First, the article places a very distinctive interpretation on the origin of the movement. It states that the early MB members "did not want to celebrate communion with those who had not experienced personal Pietist renewal and conversion." It also states that the MB Church was formed "because of the desire of those influenced by Lutheran and Baptist pietism to form a church that would include only like-minded people."

A reading of the early documents clearly indicates that the main concern of the brethren was the worldliness of some of their fellow Mennonites, a lack of church discipline, and the fact that the Mennonite community had become a society in which church and state were indistinguishable.

The reason for the tension between the two groups, according to the article, was MB separatism and proselytizing, which seems to be another way of stating the obvious—that other Mennonites did not approve of, and were threatened by the formation of, the new church.

There is no reference to the treatment that many early Mennonite Brethren were subjected to by some fellow Mennonites, including imprisonment, not recognizing marriages, etc. At least by implication, the MBs were totally to blame for the tensions that existed.

There is also no reference to the efforts that were made to prevent MBs from securing government recognition. While in later decades there were many positive relationships between the groups in Russia, there



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were also times even as late as the period before World War I when individuals in the Mennonite church put forth strong efforts to discredit MBs.

MB proselytization is identified as the major problem in North America. No doubt this was very irritating and brought with it legitimate charges of spiritual pride. While the “missioners,” as Friesen calls them, may have been over-zealous, in their opinion they were not simply “stealing sheep,” but were inviting

individuals to commitment. The issue then becomes whether or not those who joined the MBs had been committed believers, and that is an issue that should be open for dialogue.

I have personally appreciated working with colleagues and friends in the Mennonite church and support more efforts by my own denomination towards that end. I am also willing to acknowledge that MBs have been guilty of spiritual pride and have

OUTSIDE THE BOX

From ‘Imagine’ to ‘Material Girl’

PHIL WAGLER

As a fledgling whipper-snapper the great inherent threat to my young soul was said to be the subliminal messages being “backmasked” into music that would hoodwink me into becoming morally reprobate, or, worse, a Montreal Canadiens fan. Determined, and thoroughly misguided, religious groups fought to have backmasking on vinyl records banned forever.

Why, pray tell, do we hop happily down such rabbit trails to nowhere? Feverishly focused on what wasn’t there, we missed what actually was. Each generation’s anthems reveal a lot about its soul and map cavernous cultural expanses that are far from subliminal.

Let’s begin with John Lennon. The ex-Beatle released “Imagine” in 1971. I wasn’t born yet, but even I can discern the clear message of this boomer hymn: “Imagine there’s no countries / It isn’t hard to do / Nothing to kill or die for / And no religion too / Imagine all the people / Living life in peace.”

Imagine a world where the eternal and anything worth dying for is rejected, where today alone matters. Lennon was nobly challenging the imperialism and pie-in-the-sweet-by-and-by faith he believed led to wars and rumours of wars.

His mantra sounds eerily similar to the utopian dreams of some Christians who believe peace is the Babel-construct of our imagination, rather than the over-coming victory of the Prince of Peace. It’s a moving secular ballad that produced exactly what it imagined: a generation casting aside the eternal and any grand purpose for the self-imprisonment of the here and now.

Fast forward 15 years and a new singer found her voice. Following Lennon’s logic—though likely not to his liking—an upstart named Madonna declared: “You know that we are living in a material

hope of the gospel, they plugged their ears and missed the Acts 17 moment to answer the poets of the day with the prose of God’s story.

We went silent—or judgmental—and now wonder why boomers can’t imagine a church that doesn’t bend over backwards to satisfy their imaginations and why twenty- and thirty-somethings are being choked out by the concerns of a purely material world!

Now emerges a new cohort of poets. One of today’s top bands, Hedley, has uncovered its own generation’s shame. They scream: “All the sole survivors / Still stranded on the island / Lying through their teeth for money / So everybody dance, everybody sing! / If you wanna go far, if you wanna be a star / Yeah we can swing it, Cha-ching!”

Daily splashed before us on TV or YouTube is a generation ready to not only imagine, but literally do anything for, mere minutes of fame and any prize a



A world without the eternal suddenly fills with narrow materialists setting their sights . . . on the paradise of the mall.

world / And I am a material girl!”

A world without the eternal suddenly fills with narrow materialists setting their sights not on Lennon’s utopia, but on the paradise of the mall. Milk this world for all its worth, and thanks be to John, who justified our imagination!

A not-so-subliminal cultural rhythm was being danced to, yet it was at this very point many Christians were scurrying about flummoxed over backmasking! Instead of engaging the empty doctrines of the day with the present and future

material world has to offer. Cha-ching!

Hedley is sarcastically prophetic. They call out the hopelessness and shallowness they see among their own, but offer no solution. How will those who know the hope of the Eternal One do more than merely imagine a response?

Phil Wagler wrestles with the real and imagined cultural challenges of being God’s people as a pastor in Huron County, Ont. He is author of Kingdom Culture and can be reached at phil@kingsfieldcommon.ca.

often adopted aspects of American fundamentalism and evangelicalism that have not been in keeping with the gospel, and have often not been very cooperative. But I do hope for a different approach in dealing with wounded memories.

ABE DUECK, WINNIPEG, MAN.

Abe Dueck is a member of the Mennonite Brethren Historical Commission.

✉ MCC urged to do 'far more with far less'

RE: "HOW GREEN is my MCC?" May 17, page 4.
I read with interest Mennonite Central Committee

(MCC) creation care coordinator Daryl Kropf's statement that "it's pretty hard to build relationships without talking to people [face to face]."

I wonder what the apostle Paul would say to us on that subject, or our forefathers and foremothers, for whom speaking face to face often was not an option due to separation caused by persecution, famine and other disasters.

It is very sad that, with all the technology to enhance communication in this era, we have lost the art and science of written communication. I challenge MCC to do far more with far less resources. It can be done if there is the will and creativity.

DOROTHY ADRIAN, WINNIPEG, MAN.

FROM OUR LEADERS

Asking the right questions

DARRYL NEUSTAEDTER BARG

I spend a lot of time pondering leadership these days. I see the word everywhere. I suspect I could take a course on leadership every weekend of the year in our city. Despite all this energy on building leaders, I hear more negatives than positives summed up by this recurring phrase, "We just need leadership," as if this will solve all that's ailing the church and the world.

Call me a cynical Gen-Xer, but I don't believe we want real leaders. At most, we want someone to lead us where we want to go. We're more educated, opinionated, over-informed and, most importantly, individualistic, than ever before. We've developed all kinds of subtle ways of saying, "My way or the highway."

Our world is changing at a breakneck pace and we're trying to find our place as individuals, and, more importantly, as the church. Has most of our denomination noted by now that we're a shrinking lot, and that the way we've done it may have been good once but it may not be working as well now? If they have, why does

it seem that so many are not prepared to change to meet the challenge?

Every time I see new young people enter leadership in one of our congregations, I pray that they won't get passively-aggressively eaten alive. I was once called to task by a leader in my congregation for not stepping into leadership. I responded that I wasn't prepared to help guide a ship



Call me a cynical Gen-Xer, but I don't believe we want real leaders.

where I had to defend every new direction to the row of retired captains who were hoping to sail comfortably into that good night.

So I'm ironically aware that this column is called "From Our Leaders." By now you've likely noted my ambivalence towards the matter—oddly interested, but not really keen to put my neck on the chopping block we've created. You may be thinking, "He's no leader. Is he scared? Where's his faith? Does he respect any leaders at all?"

Well, actually there are leaders I respect and leadership qualities I'm trying to emulate. There's one leader I've read about who often answered accusations with a question. When accused of healing on the sabbath, he asked, "*If one of you has a child or an ox that has fallen into a well, will you not immediately pull it out on a sabbath day? And they could not reply to this* (Luke 14:5-6, NRSV).

Further, I think some of the main attributes of leaders are changing. I've met people I trust as leaders, who, on reflection, display certain characteristics:

- People whose decisions reflect the interests of the lowly and not just the powerful;

- People who admit mistakes;
- People who say, "I don't know," when they don't; and
- People who ask hard questions.

So, if you ask me what leadership looks like for the future, I'll be happy to talk. If you tell me, "Just lead," or, "We just need leadership," I pray God will give me the right question for you.

Darryl Neustaedter Barg is Mennonite Church Manitoba's assistant director of media ministries.

/// Milestones

Births/Adoptions

Bellous—Susannah Joy (b. April 8, 2010), to Andrew and Monica (nee Martin) Bellous, Bloomingdale Mennonite, Ont.

Birrell—William (b. June 8, 2010), to Chris and Katherine Birrell, Ottawa Mennonite, Ont.

Lewis-Fretz—twins Adrian and Elliot (b. May 12, 2010), to Patrick Lewis and Beverley Fretz, Bloomingdale Mennonite, Ont.

Satzwatzky—Sasha Garnet Forshaw (b. April 27, 2010), to Tara Forshaw and Gord Sawatzky, Hope Mennonite, Winnipeg, Man.

Squire—Ruby Grace (b. June 21, 2010), to Jeff and Kim Squire, Kingsfield-Clinton, Ont.

Baptisms

Ethan Heidebrecht—Bergthal Mennonite, Didsbury, Alta., June 13, 2010.

Harley Dyck, Kristen Falk, Tyler Falk, Markus Fehr, Shawn Franz, Abe Giesbrecht, Tyler Loewen, Kaitlyn Rempel, Rachel Peters, Shanley Peters—Blumenort Mennonite, Gretna, Man., May 30, 2010.

Adam Driedger, Josh Martin, Dawn Close-Martin, Micayla Shantz, Melissa Schiedel, Sara Driedger—Community Mennonite, Drayton, Ont., June 13, 2010.

Erin Rose Thorleifson, Greg Loeppky, Margaret Loeppky, Cory Heide, Troy Klassen, Reed Peters, Kersti-Jade Bergman, Brendan Klassen, Jaelyn Klassen, Helen Letkeman, Rose Blatz—Morden Mennonite, Man., May 30, 2010.

Curtis Wiens, Jordan Wiens—Herschel Ebenfeld Mennonite, Sask., May 23, 2010.

Josh Willms, Sean Froese—Niagara United Mennonite, Niagara-on-the-Lake, Ont., June 13, 2010.

Amie Jeffrey—Riverdale Mennonite, Millbank, Ont., June 20, 2010.

Shannon Finn, Derek Lebold, Travis Nafziger, Kelsey Roes—Wellesley Mennonite, Ont., June 20, 2010.

Marriages

Bator/Decaire—Homer Bator and Linda Decaire, Herschel Ebenfeld Mennonite, Sask., April 17, 2010.

Falk/Stoeklin—Nathan Falk (Blumenort Mennonite, Rosetown, Man.) and Sarah Stoeklin (nee Bond), at Pioneer Centre, Altona, Man., March 27, 2010.

Falk/Thiessen—Curt Falk and Stephanie Thiessen, Blumenort Mennonite, Rosetown, Man., at Winkler Mennonite, Man., May 7, 2010.

Fehr/Letkeman—Stephanie Fehr and Phil Letkeman, Blumenort Mennonite, Gretna, Man., in Morden, Man., June 18, 2010.

Gingerich/Zielman—Krystle Gingerich and Gerard Zielman, Kingsfield-Zurich, Ont., June 26, 2010.

McBride/Van Den Tempel—Lauren Meredith McBride and David George Van Den Tempel, at Poole Mennonite, Ont., May 1, 2010.

Muehling/Schellenberg—Jonathan Muehling and Melanie Schellenberg (Portage Mennonite, Portage la Prairie, Man.), in Winnipeg, Man., June 5, 2010.

Deaths

Dykstra—Corrie, 81 (b. April 1, 1929; d. June 9, 2010), Brussels Mennonite, Ont.

Gingerich—Ephraim, 92 (b. Oct. 11, 1917; d. June 18, 2010), Kingsfield-Zurich, Ont.

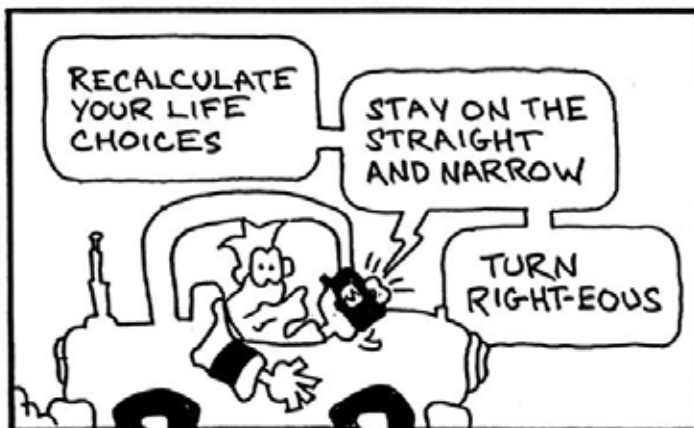
Goodrich—(Mary) Alma (nee Bechtel), 89 (b. Dec. 3, 1920; d. June 11, 2010), Wanner Mennonite, Cambridge, Ont.

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.

Pontius' Puddle



MENNONITE WOMEN CANADA

—A place to belong—

WOMEN WALKING TOGETHER IN FAITH

Learning together on a healing journey



Two women—one with health issues, the other a parish-nurse-in-training—share a learning and healing journey together. Both are members of First Mennonite Church, Edmonton, Alta.

Finding a path to more balanced living

BY EV BUHR

In the fall of 2009, I was privileged to walk with Dawn Marie Friesen on her learning path towards becoming a parish nurse. She needed someone to practise with to help people find balance in their physical and spiritual lives. She needed to talk with someone like me who was experiencing physical maladies.

I've experienced pain in my muscles and joints for a number of years, seeing specialists to determine what, if anything, was wrong. Dawn Marie entered my life during a time of waiting: waiting to be referred to yet another specialist, waiting for a cessation of pain, waiting to play with my children again, waiting to be alive.

I wasn't sure what to expect, except that we would delve into spiritual issues as much as physical ones. Dawn Marie said there would be tough questions in four areas:

- Spiritual life;
- Physical activity/health;
- Relationships; and
- Mind.

Then we would look at how these intertwine as a cohesive whole.

I wasn't prepared to see how much was missing from my life. Pain was limiting my activities. I was swimming once a week, but not forcing through the pain on other days, only to wind up getting stiffer and stiffer. I was giving a lot of time to my family, friends and church community, but not taking time for my own spiritual growth. I went to Bible study once a week, but, like the swimming, that was not enough to sustain me. My mind



Buhr

was stimulated at work in our church office, and I was reading a lot—but books to escape more often than books to sustain.

After we worked through the questionnaires, we looked at the results and discussed ways to change. I found her suggestions easy to incorporate into my day. I've started walking the kids to school more often and I've looked at my schedule to see if I could fit in another swim. I take a few minutes for a devotional at work and take some break-time to read articles in the Christian periodicals that cross my desk. I still don't have everything laid out as I would like, but I'm on the road to becoming more balanced.

I have a parish-nurse-in-training to thank for that! This more holistic lifestyle will help me as I work with specialists to determine the best road map to health, now that I have been diagnosed with primary biliary cirrhosis and rheumatoid arthritis.

Called to parish nursing

BY DAWN MARIE FRIESEN, B.Sc.N.

Parish nursing is a ministry I have been drawn to since the early 1990s. In December 2009, I graduated from an online parish nursing certificate program at Concordia University College, Edmonton.

The Canadian Association for Parish Nursing defines parish nursing as "a registered nurse with specialized knowledge, called to ministry and affirmed by a faith community to promote health, healing and wholeness." The work involves:

- Encouraging the integration of faith and health for the individual, family and community, while recognizing that our spirituality, or relationship to God, is central to that;
- Serving as health counsellor, educator, advocate and resource advisor;
- Promoting a holistic/balanced relationship between mind, body and spirit, which extends to right relationships with God, self, others and the created world;
- Offering assistance and guidance in the pursuit of overall health; and
- Sharing the responsibility of care with the pastor and other congregational members.

Through course reflections, I came to believe God has called me into a ministry of health and healing, and prepared my path since early adulthood through a wide variety of personal and professional experiences, including the opportunity to "practise" on Ev. I pray for God's guidance, patience and wisdom as I continue in this ministry. ☸



Friesen

WORLD RELIGIONS SUMMIT 2010

GOD AT WORK IN THE WORLD

'A time for inspired leadership and action'

Religious leaders from the G8 countries call their political leaders to action

STORY AND PHOTOS BY RACHEL BERGEN

National Correspondent
WINNIPEG, MAN.

Just days before the leaders of the G8 countries were preparing to meet in central Ontario to discuss such new issues as maternal health in the developing world and a restoration of the rule of law in places like the Democratic Republic of Congo and Iran, religious leaders from these same countries—and others—gathered in Winnipeg in an effort to get their respective governments to live up to a 10-year-old commitment: the Millennium Development Goals (MDGs).

So far, the leaders of the G8 countries are not doing very well, according to the religious leaders of these countries. During their 6th annual World Religions Summit 2010, that took place from June 21-23 at the University of Winnipeg campus, they drafted "A Time for Inspired Leadership

and Action," calling on the political leaders to "do their share and to take all necessary steps to achieve the MDGs" by their agreed-upon deadline of 2015.

Specifically, the document calls on the political leaders to:

- Invest 0.7 percent of their countries' gross national income in development assistance;
- Make poverty reduction a priority in trade and international financial negotiations;
- Ensure that global average temperatures do not exceed a two-degree C increase from pre-industrial levels;
- Halt the arms race;
- Make immediate substantial cuts in the number of nuclear weapons, so that eventually there will be no nuclear weapons.



The 80 senior leaders of the world's religions and faith-based organizations, as well as 13 youth delegates, came together at the World Religions Summit 2010 in Winnipeg late last month, where they drafted a document to send to the G8 Summit, held a few days later in central Ontario.

The document states that the interfaith leaders "recognize that [they] share responsibility to be and act for the change [they] want to see." To that end, they made a commitment—and charged their communities and members—to:

- Demonstrate solidarity with the poor and vulnerable in the world;
- Monitor their governments in meeting the MDGs and hold them accountable;
- Change their lifestyle in order to harm the environment less;
- Participate in peacebuilding and peace-keeping activities;
- Promote coexistence among different religious and ethnic communities; and
- Continue meeting at such summits to discuss the issues.

These efforts were made with the hope of "building a movement of political participation that makes seemingly impossible change possible," the document states.

Eighty senior leaders of the world's religions and faith-based organizations, together with 13 youth delegates, representing aboriginal, Baha'i, Buddhist, Christian, Hindu, Jewish, Muslim, Shinto and Sikh religious traditions, came to a consensus on the statement. Mennonite Church Canada was represented by general secretary Robert J. Suderman, who served as a panelist at a session on peace and security.

The document was later given to Steven Fletcher, a local Winnipeg Member of Parliament, who was to deliver the document to Prime Minister Stephen Harper to present at the G8 summit later in the week.☺



A quilt of sorts was put together as a symbol of the commitment of many interfaith youths and young adults, to aid the Millennium Development Goals in any way possible. It was hung at the University of Winnipeg during the World Religions Summit 2010.

WORLD RELIGIONS SUMMIT 2010

Suderman proposes a ninth Millennium Development Goal

MC Canada general secretary calls on world's religions to stop using faith as a source of violence

STORY AND PHOTO BY RACHEL BERGEN

National Correspondent
WINNIPEG, MAN.

There are currently eight Millennium Development Goals (MDGs) that were agreed to by 192 United Nations member states in 2000 and that are to be achieved by 2015. But according to Robert J. Suderman, general secretary of Mennonite Church Canada, there should be a ninth.

Suderman was a panelist at the peace and security session of the World Religions Summit 2010, held at the University of Winnipeg campus from June 21-23. "There are people in the world who use religion as a source of violence," he said. "We need to take that very seriously."

In order to take it seriously, Suderman suggested that the G8 nations develop an interfaith agreement to stop justifying violence. "This millennium goal could be as simple as that our houses of faith stop teaching—and stop justifying—the use of lethal violence between and among our own people," he said.

This may be a small step, but it is a step that Suderman believes the G8 countries should take. He suggested that the "architects of 'unpeace'" are those people who are part of the houses of faith that the interfaith leaders collectively represent. "Stop it, stop the killing, stop the hurting," he implored.

Earlier that day, Canadian Senator Romeo Dallaire gave the keynote address. He was actively involved with the UN peacemaking mission in Rwanda before and during the time of the genocide in the early 1990s. Dallaire suggested that there is a disconnect between what the G8 countries do and what they say. Despite G8 claims that "all humans are human [and]

there is no one of us that is more human than another," he said that their current and past actions tell a different story, one that

indicates that those in the wealthy nations "are more human" than those in poorer nations. ☿

The eight Millennium Development Goals are:

1. Eradicate extreme hunger and poverty.
2. Achieve universal primary education.
3. Promote gender equality and empower women.
4. Reduce child mortality.
5. Improve maternal health.
6. Combat HIV/AIDS, malaria and other diseases.
7. Ensure environmental sustainability.
8. Develop a global partnership for development.



Karen Hamilton, general secretary for the Canadian Council of Churches (CCC), left, enjoys a laugh with Robert J. Suderman, general secretary of Mennonite Church Canada, at last month's World Religions Summit 2010 in Winnipeg, Man. MC Canada is a CCC member.

WORLD RELIGIONS SUMMIT 2010

Addressing the issue of extreme poverty in Canada

MC Canada pleads with the government to 'do the right thing'

STORY AND PHOTO BY RACHEL BERGEN

National Correspondent
WINNIPEG, MAN.

Of the 192 member countries of the United Nations, Canada ranks fourth on its Human Development Index, but Canada's First Nations rank 68th.

According to Edith Von Gunten, who co-directs Mennonite Church Canada's Native Ministry alongside her husband Neill, "There is a lot of work to do right here in Canada. . . . The treaties are not being honoured or respected."

A step to right this situation was taken at the World Religions Summit 2010 that took place from June 21-23 at the University of Winnipeg. The summit was held a few days before the leaders of the G8 countries met in central Ontario, with Canadian Prime Minister Stephen Harper acting as host.

Despite this step in the right direction, there has been a great deal of wrong in the past that must be taken into account, according to speaker Justice Murray Sinclair, who discussed these past wrongs in detail. The First Nations have had their

"strength and resilience taken away and have been weakened in faith" because of the way Canada has treated them, he said.

David Courchene of the Anishnabe Nation lamented the fact that Aboriginal Peoples "are a unique, beautiful, spiritual people, but remain at the bottom of the socioeconomic ladder in this country."

According to Neill

Von Gunten, "Canada has Third World living conditions in our own backyard. . . . You don't have to go overseas to see a Third World nation."

Education is one thing that the Von Guntens believe needs to be addressed on and off reserves. The Millennium Development Goal to achieve universal primary education needs to be taken a step further for Aboriginal Peoples, they say.

Educating Aboriginal Peoples to become midwives, nurses and doctors, for example, could save the government money, because many in rural parts of the country are currently flown to urban areas to give birth and for other medical procedures, where they are alone in the hospitals, having left behind families for extended periods of time.

If Aboriginal Peoples were educated to these levels, it would also allow them to be treated by those who "understand [their own] people the best," Neill said.

For the Aboriginal Peoples of Canada, "education is the key to making the other Millennium Development Goals happen," he said.

Canada is denying these people their rights that are enshrined in the



The sacred fire, protected in a teepee that was set up by representatives of the Aboriginal Peoples of Canada at the World Religions Summit 2010, was lit to act as a doorway for the entrance of the 'Spirit.'

Constitution and they have been for a long time, Edith suggested.

However, with only five years left until the deadline to fulfill the Millennium Development Goals, the Von Guntens are sceptical that these goals will be fulfilled for the poor and vulnerable in Canada.

"It takes a government willing to do things," Edith concluded. ❧



Edith Von Gunten



Neill Von Gunten

Soccer helps Karen children adjust

Local Mennonite pastor helps with coaching duties

BY AMY DUECKMAN
B.C. Correspondent
LANGLEY, B.C.

Love for soccer, and some help from caring volunteers from Langley Mennonite Fellowship, are helping Karen refugee children adjust to their new home in Canada.

The soccer team was formed last fall, made up of children from Karen families—outcasts from their home country of Burma—who have settled in the Langley area. Many of the children have witnessed the horrors of seeing family members killed by government soldiers, and some still bear scars from bullet wounds and burns.

The adjustment to Canadian society was made easier by the formation of a soccer team in cooperation with the local soccer association, which made a place for the team of six- to eight-year-old Karen children in its fall and winter roster. Various people donated shoes and equipment, and the association waived all fees and provided uniforms.

So that transportation would not be an issue, all games were scheduled at a local school park within walking distance of the Karen children's homes. A local school provided free use of its gym and field for practices. A group of volunteers from various churches, including Langley Mennonite, coached the children.



PHOTO BY DAVID WALL

Karen refugee children from Burma have benefited from the formation of a soccer team specially for them. A group of volunteers from Langley, B.C., area churches, including Langley Mennonite Fellowship, have helped the team out.

Some of the volunteers have come with extensive soccer experience, some not. The only prior experience Henry Krause, pastor of Langley Mennonite Fellowship, had with soccer had been 27 years ago, in an inter-church game in which he had sustained a

painful leg fracture, so soccer had never rated high on his list of favourite sports. "I didn't even do this for my own kids!" he commented during one Saturday morning game on a muddy soccer field. Saying "yes" to coaching has now given Krause a new appreciation for the game.

Soccer has brought about many positive results. Participating children have written enthusiastically about their games in their daily school journals. Karen siblings have joined in practices or played their own games alongside the official ones. The Karen children now feel more positive about their new country, and soccer has given the volunteer coaches a special bond with the Karen people and an appreciation of their culture. ❧

With files from David Wall.

Discover South America!

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'We will not be silenced'

MCC delegation visits mining-affected communities in Guatemala

MCC Release and Photo

Guatemalan communities alarmed by the potential social and environmental impact of a gold mining operation owned by a Canadian company are asking Canadians to help hold the company accountable for its actions.

A Mennonite Central Committee (MCC) staff delegation from Canada spent eight days in Guatemala this spring listening to people in the communities as they struggle to cope with the impact of the giant mining operation.

"The mines provide jobs and some economic benefits, but we heard many people say the social and environmental costs are too great," said Esther Epp-Tiessen, a policy analyst for MCC Canada.

Together with MCC staff based in Guatemala, Costa Rica and Colombia, the Canadian group travelled to the region of San Marcos in the western highlands of Guatemala, where Goldcorp, one of the largest Canadian gold mining companies, began operating the Marlin Mine at San Miguel Ixtahuacán in 2005.

MCC, which began relief work in San Marcos following Hurricane Stan in 2005, stumbled into the issue of advocacy on mining issues inadvertently. Soon there were requests for help with community development initiatives. With some funding and personnel support from MCC, four communities have embarked on projects such as trout farming, flower production and eco-tourism, that provide income for impoverished families.

Some of these communities lie within the areas where Goldcorp has received exploration licences. Given what has happened in San Miguel Ixtahuacán, people fear that their lives could be turned upside down.

"If we have a good life here, why would we sell our land and water to a foreign mining



A trout farm supported by Mennonite Central Committee strengthens the efforts of impoverished communities to resist mining expansions.

company? Why would we allow a foreign company to destroy our mountains?" asked Juan Pablo Morales, a community organizer who works closely with MCC.

Goldcorp's Marlin Mine has been controversial from the start. Delegates heard from a variety of groups that local communities were not adequately consulted on the development of the mine. They fear water is being contaminated and that the presence of the mine has contributed to major conflicts.

The Canadian MCC delegation was eager to meet with mine officials and to hear their side of the story while in Guatemala, but their requests for a meeting were denied, said Epp-Tiessen.

However, in a June 9 MarketWatch.com story, Chuck Jeannes, Goldcorp president and chief executive officer, said, "The existing scientific data and analysis clearly demonstrate no pollution or ill effects to health and the environment as a result of the mine's presence."

A local coalition that includes representatives from the Catholic diocese, farmers

and teachers groups would like to see Goldcorp close its mine as soon as possible. A more realistic goal, they concede, is to ensure that Goldcorp does not expand its operations into new communities, although the company has received numerous exploration licences in other parts of San Marcos.

Yuri Melini is director of a Guatemala City-based environmental organization that engages in investigations, education and community support. He was shot three times in the fall of 2008 after his outspoken advocacy in defence of the indigenous people and their land led to a court victory striking down aspects of Guatemala's mining law.

Despite new threats against his organization, he says, "we will not be silenced." He told the Canadian delegates, "Your solidarity and your prayers are the best support. They remind us that we are not alone in our work." ❧

With files from Ross W. Muir.

Olympian bikes to help raise funds for MCC

By KIM THIESSEN

Mennonite Central Committee Alberta Release
COALDALE, ALTA.

The weekend of June 18-19 won't be forgotten any time soon. Southern Alberta experienced record rainfall that weekend, with extensive damage to homes, businesses and property.

It was also the weekend that two cyclists from Mennonite Central Committee (MCC) Alberta, Adam and John Beriault, were on their way to completing the last day of their two-week Cycle South for AIDS tour that began in the northern

Alberta community of LaCrete.

Despite the flooded fields, yards and basements, 1,300 people walked through the doors of the annual relief sale on the evening of June 18, where, among other things, they had the opportunity to meet and get their picture taken with Olympic gold medal speed skater Cindy Klassen.

MCC Alberta's Relief Sale travels each year to one of three locations: Sherwood Park, Didsbury and Coaldale, a community

two hours south of Calgary.

More than \$200,000 was raised through the sale of auction items, food, Penny Power and a bike-a-thon. Klassen, the Beriault brothers and 58 other cyclists rode one of three bike routes—10 kilometres, 45 km or 90 km—on June 18 (see sidebar below) and raised \$20,280 for MCC's work with HIV/AIDS through its Generations at Risk program, while the Cycle South for AIDS tour raised \$181,000. Penny Power—where people donate their loose change—raised almost \$18,000.

Asked why she decided to take time out of her training schedule to cycle in the bike-a-thon at the Relief Sale, Klassen replied, "With speed skating, it's all about things for yourself. You have to get the right training and the right nutrition and you're always thinking about the things that you need. And so to be able to give back like

Students and staff 'cycle south for AIDS'

By ROSS W. MUIR

Managing Editor
CALGARY, ALTA.

Forty-three junior high students and staff from Menno Simons Christian School, Calgary, supported the Mennonite Central Committee (MCC) Alberta Cycle South for AIDS campaign on June 15 by biking 40 kilometres from the school along the Bow River Pathway to Sikome Lake in Fish Creek Provincial Park.

Menno Simons alumni John and Adam Beriault biked 1,320 km from LaCrete in northern Alberta to Coaldale over a span of 13 days. Their ride was undertaken to help raise awareness of AIDS in the world and in support of MCC's Generations at Risk program.

After a chapel and presentation that focused on the AIDS crisis in the world, the cyclists were given red T-shirts to represent their involvement in the campaign.

Grade 7 students Kennedy Krahn and Carter Siebert took part in the ride.

"Within 10 minutes of leaving, a pedal fell off, we got rained on, there was a run-in with a tree and . . . Adam got his first flat tire [since leaving LaCrete]," said Kennedy of the experience. "[W]e all had sore butts," he exclaimed, but added, "Everyone had a great time and it



Forty-three students and staff from Menno Simons Christian School, Calgary, biked 40 kilometres on June 15 to raise awareness of AIDS and help support Mennonite Central Committee's Generations at Risk program.

was exciting to be a part of such a great cause."

"We did this event to raise awareness and funds for AIDS," said Carter. "We understand that HIV and AIDS can be controlled, but require support and funding to treat. I enjoy recreational activities, but knowing you are doing it to change lives makes it awesome. It was a privilege to bike for AIDS awareness." ❧

From a report by Byron Thiessen, principal at Menno Simons Christian School, and students Carter Siebert and Kennedy Krahn.

PHOTO BY HEATHER SCHELLENBERG



Olympic speed skating gold medalist Cindy Klassen, second from right, is introduced to the MCC Alberta Relief Sale crown in Coaldale last month by executive director Abe Janzen, right. Klassen and brothers Adam and John Beriault, at left, took part in a bike-a-thon that raised more than \$20,000 for MCC's work around the world.

this is so important to me. This is not about me, this is about doing something for the less fortunate in the world.”

Five years ago, Klassen joined an MCC delegation to Nigeria and Ethiopia, and had the opportunity to visit MCC partners working with HIV/AIDS. She saw firsthand not only the devastation of AIDS on communities, but also the hope and critical work that is being done to combat the virus. Currently, 33 million people are infected with HIV or AIDS around the world.

“A lot of kids are becoming parents at a young age because they’ve lost their parents, so they have to take care of their siblings,” Klassen noted. “They want to go to school but they can’t because of that. So MCC is working to keep kids in school, on prevention education and supplying blood-testing kits and other medical supplies.”

How important are events like those in Alberta last month to the work of MCC?

MCC Alberta executive director Abe Janzen said, “If there is anything that works in this ministry of service, it is being present at events. This is surely how the church does its complex and complicated work of the Spirit.”



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Cassel Mennonite Church celebrates 75th anniversary

STORY AND PHOTO

BY DAVE ROGALSKY

Eastern Canada Correspondent
CASSEL, ONT.

On a cold, wet Sunday morning, May 5, 1935, Arthur Roth, his wife Melinda, and his mother, Mary Schrog Roth, made their way to church in East Zorra Township in southern Ontario. At the end of the lane they made an unaccustomed turn to the left, heading to the new congregation at Cassel, instead of their familiar congregation on the 16th Line: East Zorra Amish Mennonite Church. Just a little way down the road he stopped and asked his mother if she found this acceptable. Her husband had died in the influenza epidemic of 1918 and was buried at the 16th Line church. She agreed and they went on to Cassel.

Melinda Roth, now almost 95, was the only surviving charter member to attend the congregation's 75th anniversary celebrations from May 7 to 9. The event, which included many former pastors, saw the launch of an extended history book, a self-guided tour of the original family farms and local cemeteries, worship services, a tree-planting event, and opportunities to eat and fellowship together.

The Cassel congregation was formed because the East Zorra congregation was bursting at the seams. Large families were a help on the farms where most of the members lived and worked. The building was purchased from the Evangelical Denomination, a German Methodist group. The sale documents included a request from the original owners to hold a decoration service in the building and adjoining cemetery. This was permitted, "on the condition that no musical instruments be used in the church building . . .



Standing by the anniversary tree planted during Cassel Mennonite Church's recent 75th anniversary celebration are, from left to right: Lucas Swartzentruber, Michael Whitehead and pastor Jim Whitehead.

because our convictions forbid us any but vocal music in divine worship in church."

The stained glass windows, steeple, large ornate chairs on the podium, altar rail and organ were all strange to the Amish Mennonites as they began to use the building. Eventually, all but the altar rail and steeple were removed, but in time musical instruments were introduced by the Mennonites themselves.

As part of the rural Canadian landscape Cassel finds its community and congregation shrinking. Through "Gathering the Farm Community in Hope," the brainchild movement of Cassel members, the congregation has worked with local farm families of all denominations to support a rural future.

According to Jim Whitehead, the present pastor, this kind of outreach is part of the congregation's DNA. Forty-five years ago, Cassel Mennonite gave a significant

contribution to St. Matthew's Evangelical Lutheran Church, also in Cassel, so that it could finish an addition, and just 10 years ago did the same for the nearby Hebron United Church.

For six years, the church has also funded a parish nurse together with the St. Matthew's congregation. This fall, Gathering the Farm Community in Hope is planning to bring Derek Suderman, professor of Old Testament at Conrad Grebel University College, Waterloo, to help members think theologically.

Both congregational chair Joanne Gerber and elders chair John Brenneman believe the congregation has a hopeful future—perhaps smaller, but building on the good foundation laid by members like Melinda Roth. It is striving to become more flexible while continuing to respond to the needs of its community. ❧

Rural congregation 'moving closer to Jesus'

Brussels Mennonite Fellowship celebrates 30th anniversary

BY DAVE ROGALSKY

Eastern Canada Correspondent
BRUSSELS, ONT.

Three decades ago, five families from Listowel Mennonite Church, northwest of Waterloo, began worshipping in Brussels, a village of 1,200 in Huron County. A half-hour from the nearest towns and nearly an hour from a city, Brussels is a community centre for many farming families.

Thys de Jong, congregational chair, says he and his wife checked out the congregation 18 years ago and never left. "They're a friendly bunch of people," he notes. Although he was from a Christian Reformed background, he says that recent genealogical work showed him that "a couple of hundred years ago" he had Mennonite ancestors in Holland.

Pastor Brent Kipfer has been at Brussels for nine years. Like the congregation, he and his family are part of the fabric of the community. Made up of farmers, businesspeople and professionals, the church's friendliness extends to active ecumenical involvement in the community, working together with five other congregations. Activities like a Christmas dinner open to anyone who would like to come, and a monthly

fun night for up to 25 children from Junior Kindergarten to Grade 8, open the congregation to the community.

The anniversary weekend, "Reconnect for 30," included a Saturday night barbecue along the Maitland River at Martins' Landing, the home of Howard and Alice Martin, and a Sunday worship service modelled on Martin Luther King's famous "I have a dream" speech.

The congregation dreams of continuing to reach out into the community, with everyone "moving closer to Jesus."

De Jong notes that the church wants to be seen as a place where all are welcome, regardless of economic status. "We're not very judgmental," he says. "If people do something wrong, we don't go after one another; there is forgiveness for each and every one of us."

Kipfer feels encouraged as new families have been joining the congregation and growing in their walk with Jesus. "We're gaining fresh excitement for what God is doing," he says. "There's energy to support what God is doing in our midst."

The church's vision statement—"a church

in which the gospel of Jesus is demonstrably alive and which we together are moving closer to Jesus and inviting others to join us in the journey"—is currently being reviewed by council. Kipfer is looking forward to new developments as the congregation refocuses to minister to the community today and into the future. ❧

❧ Briefly noted

Pastoral transitions abound in Alberta

There have been a lot of pastoral transition in Mennonite Church Alberta's 16 congregations this spring, and more are in the works:

- Rosemary Mennonite installed Glen Hobden as pastor on April 18.
- Pastor Jason Besserer finished his term with the English congregation of Calgary Vietnamese Mennonite at the end of April.
- Calgary Chinese Mennonite installed Joseph Loui as pastor on May 2. The congregation is currently searching for a youth pastor.
- Trinity Mennonite, Calgary, installed William Loewen as pastor on June 6. Retired pastor Erwin Wiens and his wife Marion are off to Korea to serve a two-year term with MC Canada Witness.
- First Mennonite Church, Calgary, has hired Ed Kaufman, a former conference minister of the Central Plains Conference of MC USA, as pastor to begin in late summer. Pastor Marvin Thiessen is finished at the end of July, while associate pastor Alissa Bender finishes her term at the end of August. The congregation is in the process of evaluating the need for a second pastor to work with youths and young families.
- Tofield Mennonite Church is searching for a pastor; pastor Bob Crosland completes his term at the end of July.
- Lethbridge Mennonite is searching for a pastor to begin in October. Pastor Ruth Preston Schilk completes her term at the end of September.

—BY DONITA WIEBE-NEUFELD

PHOTO BY ROSS HEMINGWAY



Brussels Mennonite Fellowship celebrated its 30th anniversary at Howard and Alice Martin's farm, known locally as Martins' Landing. Lyle Hemingway, standing left with microphone, shares a memory with the group, as the Maitland River flows leisurely in the background.

'I hate to be a Jeremiah'

CBC professor challenges church with next generation's leaders at 2010 Lebold Dinner

BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

“Is the church ready?” quipped Darren Kropf. “Probably not. . . . I’m not sure that the church has really ever been ready for these kinds of cultural shifts that happen, that require the church to adapt. Yet the church does always manage to renew itself and re-invent itself, and we can only attribute that to the Spirit’s working and God moving within our church.”

Kropf, associate pastor at Breslau Mennonite Church, Ont., and director of creation care for Mennonite Central Committee Ontario, was responding to Gareth Brandt, keynote speaker at this year’s Lebold Endowment Dinner at Conrad Grebel University College on June 8. Brandt is professor of practical theology at Columbia Bible College, Abbotsford, BC.

Brandt had been asked to focus on the

church’s readiness for the next generation of leaders. “Intuitive leaders,” he noted from Tim Keel’s book by that title, work from postures, ways of positioning themselves to recognize and participate in God’s work among the church.

He focussed on five postures of leadership that the next generation display:

- **A POSTURE OF LEARNING:** From answers to questions. Leaders need to live the questions, not assuming they have the answers.

- **A POSTURE OF VULNERABILITY:** From pontificating to poetry. Instead of dictating from some position of authority, leaders need to speak in the images of poetry that are open to interpretation and re-interpretation.

- **A POSTURE OF STILLNESS:** From preparation to meditation. Here he spoke of

the need for time to be with God in order to prepare. Too often leaders are not human beings, but rather “human doings,” he suggested.

- **A POSTURE OF CULTIVATION:** From hero to host. Instead of saving people, the church or society, or solving problems, leaders become creative facilitators, cultivating places of vulnerability where God can work.

- **A POSTURE OF SURRENDER:** From control to creativity. “Chaos is the prerequisite to creation,” he said, adding that leaders need to trust the God who called order out of the primeval chaos, instead of trying to manage everything. A return to the early Anabaptist focus on *gelassenheit*—submission and dependence upon God—is what the postmodern era needs.

Anne Campion, facilitator of Soul Space, a worship gathering in Stratford, Ont., noted that Kropf’s trust in God could be read by some as a licence to do nothing in response to the changes happening in Canadian culture and the church.

Brandt spoke prophetically in response: “I hate to be a Jeremiah, but if we are not willing to be open to re-examining our leadership structures to be welcoming to a new generation, we might be doomed as a church.” ❧

PHOTO BY DOUG BOYES



William Loewen, holding daughter Ruby, was installed as pastor of Calgary’s Trinity Mennonite Church on June 6. Loewen previously worked in South Korea as a mission partnership worker with Mennonite Church Canada Witness and has three years of experience in youth ministry in Tavistock, Ont. Standing with Loewen are his wife Ana, left, MC Alberta conference minister Jim Shantz and congregant Sterling Rempel. Since 2008, Loewen has contributed to the *Canadian Mennonite* blog (canadianmennonite.org/blog/). Outgoing Trinity Mennonite pastor Erwin Wiens, not pictured, is heading back to Korea for ministry work there.

Staff change

Ferne Burkhardt retires as MWC news service editor

After nine years of collecting information and writing news releases for Mennonite World Conference (MWC), Ferne Burkhardt of Petersburg, Ont., retired as news service editor in mid-June. During her tenure, the volume of news stories about MWC circulated to media outlets and interested people worldwide grew from about 40 to more than 70 in some years. Burkhardt served as a volunteer. "MWC is extremely indebted to Ferne for her diligence and the skills she has brought to the task," says MWC general secretary Larry Miller. "At a time when the scope and activities of MWC were continually expanding, she was able to keep abreast of developments and report them in a way that Anabaptists around the world could understand and appreciate." What did she like best about those nine years? "The wonderful people from around the world," Burkhardt says. "Meeting them has been an amazing experience, beyond anything I could ever have imagined." Replacing Burkhardt is another Canadian, Byron Rempel-Burkholder of Winnipeg, Man., who will add his work with MWC to his current duties with Mennonite Publishing Network. As part of his work as MWC editor, Rempel-Burkholder will also take over responsibilities for MWC's quarterly publication, *Courier-Correo-Courrier*, when the current editor, J. Lorne Peachey, retires on Sept. 30.

—MWC Release



Rempel-Burkholder, left
Burkhardt, right

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GOD AT WORK IN US

'The river sings to me a song'

RiverSong provides a quiet place in busy lives for both guests and owners

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent
ST. JACOBS, ONT.



The yellow warbler flits among the trees back of the patio and main building at RiverSong as Susan Pries takes a break from providing meals and snacks to a day-long retreat of pastors.

Pries and her husband John own and run the catering, banquet and day retreat centre at Three Bridges, just west of St. Jacobs. They opened in 2008 after six months of renovations to bring the building “up to code” and refresh the décor.

“The business is in John’s name,” says Pries with a laugh. “He has the full-time employment to back the loan.”

Pries loves cooking and her husband was to run the business end, but his day job has meant that she has taken on more and more of the business details. After doing “informal catering” for a number of years, they spent five years looking for a place to do the work more formally, eventually finding Riverside Maples, a Sunday brunch restaurant. They bought the location, which includes living quarters for them, but not the business.

The first year saw them work too hard. Their son, who until recently assisted them, still does not want to see another turkey, after serving 19 such dinners that first Christmas. They intentionally shrank the business the second year—from a gross of \$40,000 to \$30,000—to make things more manageable and enjoyable.

Faith is important to Pries and her husband. The organist at First Mennonite Church, Kitchener, she also plays piano for Lifted Voices, a women’s sacred singing group. While business groups have used her services, she enjoys family and faith groups more.

So does her son. “I really enjoy the groups that come from churches,” he remarks. When Pries asks why, he responds, “They

want to connect with you. They think the same as you do.” Pries agrees. “For other groups, it’s just a business,” she says.

The focus on a family atmosphere has made RiverSong the place to go for a number of families who have either outgrown their house for entertaining or who find Waterloo Region to be central for scattered families to gather. When families book a dinner they have the place for four hours. RiverSong provides games for all ages, places to sit and visit inside and out, and hiking trails along the river.

Creation care is important to Pries. RiverSong “mostly” doesn’t use disposable dishes, she says, to the point that the retreat centre has purchased good plastic wear for some events.

The business is located on conservation land along the Conestoga River, but the Prieses see this as an opportunity to consider the environment, rather than a problem with the stricter land use rules. Her husband’s day job is as an environmental wastewater technologist and consultant, designing natural methods to deal with wastewater.

A musician, Pries wrote “River Song,” a song that parallels life with a river, going through the seasons, flowing along, giving the life God has given. She sums up her philosophy and theology: “God doesn’t care so much what we do. God cares more about who we are than what we show, what the world thinks about us.” This leads her to help people who come to have a quiet time and to enjoy life in an informal place, all the while “making a living.”



Susan Pries prepares a group lunch at RiverSong, a day retreat centre along the Conestoga River outside of St. Jacobs, Ont.

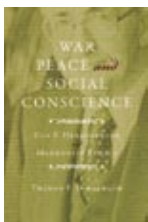
ARTBEAT

A 'timeless' message about war and peace

By JOHN LONGHURST

Herald Press Release

John Howard Yoder is one of the best-known Mennonite thinkers on peace. But before Yoder, there was Guy F. Hershberger, whose reflections on war, peace and violence not only helped Mennonites navigate perilous times in the early- to mid-20th century, but also laid the foundation for Yoder's groundbreaking work.



"Up until the arrival of Yoder, Hershberger was the most important figure in the Mennonite church for translating pacifism into practical life," says Theron F. Schlabach, author of *War, Peace and Social Conscience: The Life and Thought of Guy F. Hershberger*, a new book from Herald Press.

Among other contributions, Hershberger, who lived from 1896-1989, helped lay the foundation for what became the Alternative Service Program in the U.S. during World War II; played a key role in the creation of Mennonite Mutual Aid in 1945; and helped guide the Mennonite church's response to the civil rights movement—nudging the church towards greater openness to Martin Luther King, Jr.'s call for justice for African-Americans.

Schlabach, a professor of history at Goshen College, Ind., from 1965-98, took time to reflect on the important role Hershberger played in the Mennonite church in the last century—and why Mennonites and other Christians today should want to know more about him.

Longhurst: Why was Guy F. Hershberger

SUMMER READING SELECTIONS

such an important figure?

Schlabach: He came along at a hinge point in Mennonite history in the U.S. It was a time when Mennonites were beginning to engage the world more, become more educated and more urban. Mennonites were also becoming more aware of the wider world, and their role in it. He helped that generation to articulate their faith and beliefs, and see how they could practise them in the world.

But he wasn't just important for the Mennonite church. He had influence in other Mennonite groups, and in other Christian denominations, too. Many people benefited from his thinking on a Christian response to issues like war, labour relations, economic justice, racial equality and capital punishment.

Longhurst: What was the special contribution Hershberger made to the church?

Schlabach: He offered Christians a biblically based rationale for pacifism, in contrast to pacifist approaches that were grounded in other rationales, such as socialism, humanitarianism or activism. He believed that Christians should actively seek peace in order to help people in need, but he felt strongly that our pacifism should be grounded in the Bible and in our desire to be disciples of Jesus.

Longhurst: What is the connection between Hershberger and Yoder?

Schlabach: Personally, I find it hard to imagine John Howard Yoder without Guy F. Hershberger. Yoder took what Hershberger started and expanded on it in even more scholarly and sophisticated ways. He put it into terms that modern scholars and intellectuals could appreciate at another level.

Longhurst: Why should Mennonites and other Christians who are committed to peacemaking be interested in Hershberger today?

Schlabach: The world we live in is not so dissimilar to his. Like him, we have war, chaos and uncertainty today. Like us, Hershberger had to wrestle with those issues. His thinking on how we can live out our faith and commitment to peace can be of great help today, particularly when some

wonder if a degree of force is necessary to achieve peace.

At the same time, his message of keeping our pacifism closely connected to our relationship with Jesus is timeless. His life and thought reminds us that we don't seek peace on humanitarian grounds alone. Rather, it grows out of our belief in the Bible, and our being Christians. It is an integral part of how we live as regenerated people in the world today. ☺

Dark Night leads to stronger faith

Author Daniel Schrock describes how God uses dark times to change believers

By JOHN LONGHURST

Herald Press Release

Have you ever felt abandoned by God? You pray, go to church and read the Bible, but God seems so far away. What's going on?



What's happening, says Daniel Schrock, is the "dark night."

"This is something that Christians rarely talk about, but which many experience," says Schrock, author of *Dark Night: A Gift of God* (Herald Press). It's not a punishment, he adds. "It's one of the ways God changes us so that we can more closely resemble the person God wants us to be."

The idea of the dark night—often expressed as "the dark night of the soul"—was coined by John of the Cross, a 16th century poet and spiritual guide.

"The dark night is not the same as a lack of belief," says Schrock, a spiritual director and pastor at Berkey Avenue Mennonite Fellowship in Goshen, Ind. "And it isn't depression, either. It's a feeling of spiritual dryness—you can't pray or worship in a meaningful way, and the things that used to

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feed you spiritually don't do so anymore.

Schrock points out that the experience can happen to anyone, including those we regard as being among the most spiritual—people like Mother Teresa. Although she is widely acknowledged as one of the most “saintly” Christians of the 20th century, she experienced the dark night for about 50 years.

“It was only after her death that we discovered from her private letters how deeply she struggled with a sense of abandonment by God,” he says.

His own experience of a dark night lasted for seven years, starting in 1998. “God seemed far away, for no reason I could think of,” Schrock says. “I was active in the church, enjoying my job, worshipping and praying. Yet God never felt so distant.”

At first he was fearful, then resentful. Why was God doing this? Later, he came to see it as part of God's plan for his life. “God used that time to change the way I prayed,” he says. “I became more contemplative. I listened more for God, instead of

just talking to God. I learned to experience God at a deeper level.”

At the same time, he experienced a re-orientation to the “attachments” in his life. “I feel freer from some of the things that used to divert me away from God: activities, programs, hobbies, sports, music, TV. I still enjoy some of them, but they are no longer the centre of my life like they once were.”

Schrock says he came out of his dark night “with stronger faith. I can endure suffering and hardship a little better, and I have a deeper relationship with God, a stronger commitment to mission and a greater desire to serve others.”

He acknowledges that, when in the middle of it, a dark night “rarely feels like a gift.” But, he goes on to say, “just like the Exodus and the exile in Babylon were used by God to help the children of Israel become the people they were meant to be, my dark night helped me to become more of the kind of person God wants me to be.” ❧

about faith and the quality of life that begins with [spiritual] rebirth. He was very much concerned that people come to know Jesus. He didn't just talk about ethics.”

Mennonites today also don't know much about Menno the person, he says, noting that, in addition to being a church leader, he was a husband and father of three children. They also don't know much about how he lived for years as a hunted man with a price on his head, fleeing from place to place in an effort to evade the police; or that, unlike so many of the other Anabaptist leaders of his time who were executed for their beliefs, he died of natural causes.

“It's amazing that he escaped martyrdom and was able to die in his own bed,” says Augsburg. “This stands in sharp contrast to many of his contemporaries.”

Part of the reason why people don't know these things, Augsburg says, is because most of the books about Menno have been written by academics for specialized audiences. “Many good books have been written about Menno, and the story has been told in various ways,” he says. “But to my knowledge there has not been any serious English-language attempt to present the story in narrative form in a way that is true to Menno's life and work. I wanted to use that form so that it would appeal to as wide an audience as possible.”

Now in its second printing, Augsburg's account of Menno's life has proved popular with readers of all ages. “I'm pleased that so many people are finding it helpful,” he says. “It was my goal to help readers get into the shoes of Menno, and to try to see and understand the life he lived and the saviour he loved and served.”

Augsburger knows that the picture he portrays is limited, due to a lack of information about some aspects of Menno's life. “A part of the book is a fictionalized account, but it is also a historical study,” he says. “I have carefully researched and consulted with others on the story to get it as close to accurate as possible.”

But, he adds, “it wasn't my goal to make a historical book. I wanted to present the drama that surrounded his life, and the service that he rendered to the church during his 25-year ministry. My goal was to bring him to life again for a new generation, and to inspire them with his story, just as he

*‘God seemed far away, for no reason I could think of.’
(Author Daniel Schrock)*

Getting to know Menno

The Fugitive helps people learn more about a founder of the Mennonite faith

By JOHN LONGHURST

Herald Press Release

If there is one thing Mennonites should know a lot about, it's Menno Simons, the 16th century Anabaptist leader who gave their church its name.

Myron Augsburg worries that the opposite is true. “I don't think that many Mennonites today know as much as they should about him,” says the former president of Eastern Mennonite University, Harrisonburg, Va., and author of *The Fugitive: Menno Simons*, a book from Herald Press that recounts the story of Menno's conversion, life and service to the fledgling Anabaptist movement in the



16th century. “They don't really know the kind of person he was, the challenges he faced, the things he suffered for his beliefs or the deep quality of his faith in Jesus.”

If Mennonites today think of Menno Simons at all, says Augsburg, they think of him

mostly as someone who stood for, and promoted, peace and justice. “Menno certainly was committed to peacemaking and serving others,” he says, noting that he didn't wear a sword—something unusual for a man during that time. “But Menno was about much more than that. Most of his writings are

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has inspired me.”

And how has writing about Menno inspired Augsburg? “The more I learned about Menno, the more I was challenged to take my faith seriously, and to seek a first-

hand experience with the Lord and with the Bible,” he says. “His story reminded me again and again that Christ is my foundation—just as it was for him.” ❧

I and II Timothy, Titus have practical lessons for life today

World facing first-century Christians not unlike our own, says author of most recent addition to Believers Church Bible Commentary Series

BY JOHN LONGHURST

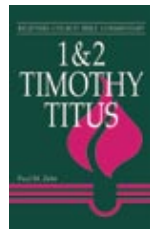
Herald Press Release

Immoral behaviour, competing religious and ideological beliefs and philosophies, church members and leaders who fail to live up to the high standards of the gospel: It sounds like what’s happening today, but it’s also the world that faced the first-century church.

“The world of the first-century Christians is not that dissimilar from our own,” says Paul M. Zehr, author of *1 & 2 Timothy and Titus*, the 22nd volume of the Believers Church Bible Commentary Series from Herald Press. “Like us, they faced the challenge of applying the gospel in their culture, dealing with other religious beliefs and philosophies, and living ethically and morally,” he adds.

First and Second Timothy were written to a church in Ephesus that needed to “clarify its faith in God and in the gospel of Jesus Christ over against other competing religions,” says Zehr. At the same time, he notes, “Paul warned members against unacceptable behaviours, and shares the qualities desired in leaders of the church.”

The Book of Titus was written to the young and growing church on the island of Crete, a place where citizens were “known



for drinking too much wine, pursuing sexual pleasures and other morally suspect behaviours,” Zehr explains. In this context, “Paul gives guidance to the young mission church, and to its leader, Titus, calling attention to the centrality of the gospel and the need for strong Christian character.”

All three letters “express the importance of salvation through Christ, although in slightly different ways, along with the importance of strong Christian character and behaviour and mission,” he says, adding that they also “deal with the issue of how Christian ethics apply to practical, down-to-earth issues that believers still deal with today, things like family relationships and employer-employee relationships.”

One thing that really caught the interest of Zehr, who served as a pastor for 25 years and taught for 30 years, including at Eastern Mennonite Seminary, Harrisonburg, Va., is how the letters address issues of church leadership. “I appreciate the way Paul talks about the character, conduct and content of the pastor’s work,” he says. But the letters are “more than just a manual for good behaviour and how to do pastoral work.

They also show how pastors should clarify their theology and apply it in the context of Christian ministry.” Paul’s ultimate concern, Zehr states, “is sound doctrine and teaching—something that is very important—since healthy teaching and preaching makes a healthy church.”

For Zehr, the letters provide insight into how the early church applied the gospel to first-century politics, philosophy and religion, and to the social and cultural practices of the people. “They show how the gospel can be applied to every Christian: how it can govern our ethical conduct, and how it can guide us as we confront the political, philosophical, the social-cultural and religious context in which we find ourselves,” he says.

“The underlying question they address is the same one we face today,” he says. “Should the church simply follow the prevailing social, cultural and political practices in order to be relevant, or should it confront the culture and adopt an alternative way of living?” ❧

Herald Press is the book imprint of Mennonite Publishing Network, the publishing ministry of Mennonite Church Canada and MC U.S.A.

Secrets abound in This Hidden Thing

CMU Press Release

Beginning in Winnipeg in the 1920s, *This Hidden Thing* by Manitoba novelist Dora Dueck tells the moving story of Maria Klassen, a newly landed Mennonite immigrant. Maria becomes a domestic for a prosperous Canadian family in order to support her family as they struggle to build a life for themselves on a farm near



‘Paul warned members against unacceptable behaviours, and shares the qualities desired in leaders of the church.’

(Author Paul M. Zehr)

the town of Winkler.

"As I was writing Maria's story, I thought of it as a way of expressing the immigrant experience," Dueck reflects. "I think, too, that I'm always looking at how people, especially women, live their lives, as a way of navigating my own."

Secrets are a major theme in the novel, published by CMU Press (cmu.ca/cmupress) and released in Winnipeg on May 19, but not necessarily in the way readers might expect. As Dueck notes, the theme of "hiddenness" captures something of the Mennonite immigrant experience.

"One of the hardest aspects about being a newcomer in another culture is not being 'known,'" she says.

And for many Mennonite women, this sort of invisibility was already a fact of life. "Women did their theological work privately, and resistance to received wisdom, or knowledge against the grain, as it were, would have to be held secretly, perhaps even subversively," Dueck says, adding, "In thinking about Maria's decisions and use of silence, I'm hoping readers might be drawn to reflect on the ways in which secrets might be powerful, even life-giving, and the ways in which they destroy, or build one false wall after the other."


Among Mennonite writers, Dueck is somewhat unusual for her portrayal of individuals who have remained loyal to their communities of upbringing. Dueck's previous novel, *Under the Still Standing Sun*, focused on the pioneering story of Mennonites in the Chaco.

According to Ann Hostetler, professor of creative writing and literature at Goshen College, Ind., *This Hidden Thing* "offers a worthy female, urban counterpart to Rudy Wiebe's *Peace Shall Destroy Many*." "But above all," Hostetler stresses, "this is a novel of character. Dora Dueck inhabits her characters in such a way that the reader is drawn into a living, breathing world that lingers even after the covers of the book are closed."

"In my two novels, the protagonists remain 'insiders' as it were," Dueck responds. "It means they reference and use the religious categories, language of the church, the piety, as they live within that world. I've tried to present them and that world with integrity, but it shouldn't feel less complicated for all that." ❧

Schools directory

Elementary/Secondary



Menno Simons Christian School
Integrating sound academic learning with growth in character, faith, and service to God.
www.mennosimons.ab.ca
AN EDUCATION FOR LIFE! Calgary, Alberta

Rosthern Junior College ...
www.rjc.sk.ca
306.232.4222
Rosthern, SK
Christian Residential High School
equipping students for life!



ROCKWAY MENNONITE COLLEGIATE
For Grades 6 to 12
Forming Faith... Building Character
www.rockway.ca



UMEI Leamington Ontario
UMEI Christian aims to prepare young people with strong academics, a good Anabaptist-Christian grounding, and all the benefits of a small active school.
www.umei.on.ca ♦ 519-326-7448

... a well-rounded education which will inspire and empower students to live as people of God.
86 West Gate, Winnipeg, MB R3C 2E1
(204) 775-7111
WESTgate
www.westgatemennonite.ca COLLEGIATE



Winnipeg Mennonite Elementary and Middle Schools
www.wmes.ca
(K-6) 26 Agassiz Dr., Winnipeg, MB (204) 261-9637
(K-8) 250 Bedson St., Winnipeg, MB (204) 885-1032
"Providing quality Christ-centered education..."

Post-Secondary



BETHANY COLLEGE
www.bethany.sk.ca
HEPBURN, SK Toll Free 1.866.772.2175
Nurturing Disciples and Training Leaders to Serve


Columbia Bible College
"Learning to Live Well!"
2940 Clearbrook Road
Abbotsford, B.C. V2T 2Z8
1-800-283-0881 / 604-853-3358
admissions@columbiabc.edu
www.columbiabc.edu



CMU CANADIAN MENNONITE UNIVERSITY
Offering Christian Undergraduate and Graduate Studies
www.cmu.ca

Live in a Mennonite community at the University of Waterloo.
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grebel.uwaterloo.ca

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Take the next step in your journey
Summer School July 5-16
VST www.vst.edu



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



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Summer 2010
Volume 20 Issue 3

AMBS window

Our seminaries need “conversion”

George R. Brunk III, Interim President

Serving as an interim president of a seminary in 2009–2010 has been an exciting experience. To a large extent that is attributable to the setting at AMBS where collegial relationships and general institutional health have been positive. But there is more.

This is a time of sea change in theological education in North America. Add to that the significant transitions within AMBS itself and in our denominations—Mennonite Church Canada and Mennonite Church USA. Depending on one’s point of view, such a situation may or may not be “exciting.”

I agree with Daniel Aleshire, executive director of the Association of Theological Schools, that, while we are traversing a time when future directions are especially unclear, it is a time of opportunity “to discern promising and faithful directions.” He observes that “it is the kind of time that is a gift to missional leaders.”

As an interim leader I have been

in a role where I can participate in a conversation about the new directions; that has been exhilarating. My hope is that the conversation has built some momentum for future action.

AMBS stands in the middle of a generational shift in the teaching faculty. Nothing determines the actual direction of an educational institution more than its teachers/mentors/scholars. In turn, the effectiveness of the faculty is conditioned by the appropriateness of the curriculum within they must work. AMBS is currently involved in curriculum revision, seeking to find that elusive balance of academic, professional and spiritual formation so essential for leaders of God’s people.

Some have described recent trends in North American seminaries as a movement from “academy” to “apostolate,” that is, a shift from an emphasis on academic training to an emphasis on missional formation. This new emphasis recognizes that the

church in the West needs to prepare leaders to witness to Christian faith in societies of non-faith and plural faiths.

Mennonite seminaries have had our own blend of intellectual, formational and practical preparation. However, we share, along with our denominational bodies, a sense of renewed call to mission. If our seminaries are to be active contributors to this missional vision, they will need some “conversion.” This is not a theological conversion. Our tradition and current thinkers have given us a powerful theology of mission.

The need is for conversion at the personal and practical level. How do we create the context for such reforming? Where does change begin? Does the seminary follow a conversion by the larger church or the reverse, or do we have complementary roles to play in turning the ship? What needs to open to allow the Spirit in? A central challenge for church and seminary is to find answers these questions. ●

2010 Graduates

Forty graduates honored at commencement

Forty graduates were honored at the AMBS commencement service on May 22, 2010. Thirty-one received the following degrees:

MDiv Master of Divinity
MAPS Master of Arts: Peace Studies
MATS Master of Arts: Theological Studies
MACF Master of Arts in Christian Formation

Nine received certificates as noted in the descriptions which follow.

Karen K. Andres *Certificate in Theological Studies* Will continue as associate pastor of Tabor Mennonite Church, Goessel, Kan. Karen and David, her husband, have one child. She is a member of Tabor Mennonite Church and Zion Mennonite Church, Elbing, Kan.

Raimonda Balciuniene *MDiv, pastoral care and counseling concentration* Will continue as a chaplain at St. Vincent Hospital in Indianapolis. She and Otonas Balciunas have three children. She is a member of Siauliai Free Christian Church in Lithuania and attends College Park Community Church in Indianapolis.

Jack Balgenorth *Certificate in Theological Studies* Will continue as pastor in the United Methodist Church in Jones, Mich. He and Anita, his wife, have three children. He is a member of Schoolcraft (Mich.) United Methodist Church.

Elaine Martin Blum *Certificate in theology and ethics* Pursuing an MA in philosophy at Kent State University. She is the daughter of Peter and Gail Blum of Hillsdale, Mich.

James Thomas "Tommy" Boutell *MDiv* Will continue as pastor of Olivet United Methodist Church, Grand Rapids, Mich. He is married to Shelly Virva; they have three children.

David Gunnar Carlson *MDiv* Will take a discernment sabbatical following retirement from his pastorate at Grass Lake (Mich.) United Methodist Church. He and Normajean, his wife, have three adult children. He is a clergy member of West Michigan Conference of the United Methodist Church.

Ruben Chupp *Certificate in Theological Studies* Will continue as pastor of North Main Street Mennonite Church, Nappanee, Ind. He and Idella, his wife, have three adult children.



Raimonda Balciuniene, Elaine Blum, Gunnar Carlson, Ruben Chupp, Barbara Devereaux. **Not pictured:** Karen Andres, Jack Balgenorth

Barbara Devereaux *MDiv* Will do volunteer work on outreach projects with Kern Road Mennonite Church, South Bend, Ind.

Oneida Dueñas *Certificate in Theological Studies, earned through Seminary Bíblico Anabautista* She is licensed in Western District Conference for special ministries and lives in Ferris, Texas.

Lori Ann Durbin *MDiv* Will do Clinical Pastoral Education (CPE) and anticipates pursuing chaplaincy work. She is a member of New Hope United Methodist Church, Elkhart.

Matt Eaton *MATS, theology and ethics concentration* Will pursue Ph.D. studies in theology with interest in the convergence of ecology and theology. Matt is married to Meridith Eaton and is a member of Keller Park Church, South Bend.

Eric Fink *Certificate in Theological Studies* Eric is married to Mary Honderich and they have one child. He is a member of the Grace Brethren Church.



At the May 21 Commissioning service, graduates and others leaving the seminary lit candles while the congregation sang a blessing. Participants included Eunjung Kim, Hatoko Inoue, Raimonda Balciuniene, Ginny Martin, Otonas Balciunas, Barbara Devereax, Rolando Sosa Granados and Joseph Vallejos.

Timothy S. Froese *MDiv* Pursuing a pastoral ministry assignment. He and Charlotte, his wife, have two children. He is a member of Emmanuel Mennonite Church in Abbotsford, B.C.

Mennonite University and coordinate the ministries of Peace House in Harrisonburg, Va. She is a member of College Mennonite Church, Goshen.

Joanne K. Gallardo *MDiv* Will become assistant campus minister at Eastern



Lori Durbin, Matt Eaton, Eric Fink, Timothy Froese, Joanne Gallardo. **Not pictured:** Oneida Dueñas

2010 Graduates

Charles Geiser *MDiv* Pursuing a ministry or service assignment. He is married to Teresa Geiser and has two children. He is a member of Sonnenberg Mennonite Church in Kidron, Ohio.

Sylvie Gudín Koehn *MACF, Christian spirituality concentration* Will provide spiritual direction and pursue opportunities for pastoral counseling. Sylvie is married to Brent Koehn and has two children. She is a member of Fellowship of Hope, Elkhart.

Patricia Ann Haas *MDiv* Will continue as pastor at Pokagon United Methodist Church in Dowagiac, Mich., and continue the process of becoming an elder in the UMC. She is a member of St. Paul's United Methodist Church, Lawton, Mich. She has three children.

Carmen Horst *MACF, Christian spirituality concentration* Will continue to offer spiritual guidance. She and Eric R. Kurtz, her husband, have one child. She is a member of Assembly Mennonite Church, Goshen.

Takanori Inoue *MATS, biblical studies*

concentration He and Hatoko, his wife, will continue to serve at One Mission Society in Greenwood, Ind., then pursue further academic study. He is a member of Arai Holiness Church in Tokyo, Japan.

Franklin Jay Kandel *MDiv, pastoral care and counseling concentration* Will serve as interim pastor at Shalom Mennonite Church in Indianapolis. He and Linda, his wife, have two children. He is a member of Roanoke Mennonite Church, Eureka, Ill.

Jacob Kloess *MAPS* Pursuing further study or work for a non-governmental organization or the Evangelical Lutheran Church in America. Jacob is a member of Augustana Lutheran Church in Elkhart.

Gretchen Krause *MDiv, youth ministry concentration* Pursuing a ministry opportunity. She is a member of Bethel Mennonite Church in Mountain Lake, Minn.

Beth Miller Kraybill *MDiv, pastoral care and counseling concentration* Will begin a one-year full-time Clinical Pastoral

Education residency in Seattle, Wash. She is married to Ken Kraybill and they have two adult children. She is a member of Seattle Mennonite Church.

Samantha E. Lioi *MDiv, theological studies concentration* Will serve at Assembly Mennonite Church in Goshen during the summer, then explore opportunities for ministry.

Virginia Martin *MACF, teaching ministry concentration* Will continue as development associate at AMBS. She and Armand, her husband, have two children. She is a member of Berkey Avenue Mennonite Fellowship, Goshen.

Samuel Moran *Certificate in Theological Studies, earned through Seminario Bíblico Anabautista* Serves as pastor of Ministerios Restauracion, Portland, Ore.

Kelbessa Muleta Demena *MDiv, pastoral care and counseling concentration* Will work in the Meserete Kristos Church and teach at the MKC college in Ethiopia. Kelbessa is married to Aster Mamo and they have two children. (Continued on page 6)



Charles Geiser, Sylvie Gudín Koehn, Franklin Kandel, Takanori Inoue. **Not pictured:** Patricia Haas, Carmen Horst, Jacob Kloess.

Commencement address refocuses *Anabaptist Vision*

In the commencement address, C. Arnold Snyder, professor of history at Conrad Grebel University College, Waterloo, Ont., suggested that the *Anabaptist Vision*, set forth in H. S. Bender's classic essay in 1944, must be significantly refocused.

Bender's essay proposed three key characteristics of Anabaptism: the essence of Christianity is discipleship, the church is to be a fellowship of believers, and believers are marked by new ethic of love and nonresistance.

Snyder pointed out, however, that this kind of living requires a spiritual rebirth and "calls for the continued gift of God's grace."

Snyder noted that Bender himself, in an article published in 1961, said, "A life of discipleship is one in which the Holy Spirit works with power."

Snyder continued, "This cannot be accomplished without prayer, meditation on Scripture and cultivation of our relationship with the Vine." ●



C. Arnold Snyder, professor of history at Conrad Grebel University College, Waterloo, Ont., noted that H.S. Bender's classic *Anabaptist Vision* was not Anabaptist enough. A life of discipleship, being committed to other believers and caring for others requires a spiritual rebirth and "calls for the continued gift of God's grace," he said.



Gretchen Krause, Beth Miller Kraybill, Samantha Lioi, Ginny Martin, Kelbessa Muleta Demena. Not pictured: Samuel Moran.

2010 Graduates

John C. Murray *MATS, theology and ethics concentration* Will continue as lead pastor of Hesston (Kan.) Mennonite Church. He and Krista, his wife, have three children.

Cara Pfeiffer *MATS, biblical studies concentration* Pursuing international service or further postgraduate studies after summer work at Camp Friedenswald near Cassopolis, Mich. She is married to Joe Pfeiffer, also a 2010 graduate, and they attend Belmont Mennonite Church in Elkhart.

Joseph Pfeiffer *MATS, church history concentration* Will continue work at Camp Friedenswald near Cassopolis Mich., through the summer, then pursue international service or further postgraduate studies. He is married to Cara Pfeiffer, also a 2010 graduate, and is a member of First Friends Church of Mansfield, Mansfield, Ohio.

Jesse Smith *MDiv* Will pursue vocational and educational opportunities while Anne Penner, his wife, will be in medical residency in

Pittsburgh, Pa. He is a member of First Mennonite Church of Iowa City, Iowa.

Rolando A. Sosa Granados *MDiv combined with a Master of Social Work from Andrews University, Berrien Springs, Mich. in a dual-degree program* Will pursue a bivocational pastoral assignment. He is married to Agustina Sosa, and they have five children. He is a member of Iglesia Menonita del Buen Pastor, Goshen.

Joseph Telgren *MDiv, theological studies concentration* Will pursue a pastoral ministry assignment. He is a member of Pleasant View Mennonite Church in Mount Pleasant, Iowa.

Matthew Tschetter *MAPS, international development administration concentration* Will study and serve as a graduate research assistant at Andrews University, Berrien Springs, Mich., to pursue a degree in community and international development. He is married to Heidi A. Rupley. He is a member of Hively Avenue Mennonite Church and attends Fellowship of

Hope in Elkhart.

Joseph Vallejos *MAPS combined with the Master of Social Work from Andrews University in a dual-degree program* Will continue as a bilingual therapist at Family and Children's Center in Elkhart. Joseph and Claudia Gallardo, his wife, have two children. He is a member of Iglesia Menonita del Buen Pastor in Goshen.

Jason P. Vance *MDiv, theological studies concentration* Will be employed at Habitat for Humanity of Michigan and serve on the leadership team at Delta Community Christian Church in Lansing, Mich. He is married to Rhoda K. Vance.

Blanca Vargas *Certificate in Theological Studies, earned through Seminario Biblico Anabautista* Serves as pastor of Iglesia Menonita Comunidad de Vida, San Antonio, Texas. Blanca is married to Victor Serafin Vargas, who also serves as pastor for the congregation.



Cara Pfeiffer, Joseph Pfeiffer, Jesse Smith, Rolando Sosa Granados. **Not pictured:** John Murray, Joseph Telgren.

Robin Walton *MACF, Christian spirituality concentration* Will continue managing the pastoral care department at Doctors Hospital in Columbus, Ohio. She and Greg, her husband, have three children. She is a member of Columbus Mennonite Church.

Susan Headrick Wheeler *MDiv, pastoral care and counseling concentration* Pursuing pastoral care and counseling work in a congregational setting. She and Lee, her husband, have three children. She is a member of Whitestone Mennonite Church, Hesston, Kan.

Andrew Zolman *Certificate in Theological Studies* Pursuing a pastoral ministry assignment. He is married to Tara Zolman and he attends Siloam Community Church, Goshen. ●



Matt Eaton received the award for excellence in theological studies from **Gayle Gerber Koontz**, professor of theology and ethics, at the Dean's Breakfast, the morning before commencement. Other seniors honored were **Robin Weldon Walton** (Christian formation), **Rolando Sosa Granados** and **Tommy Boutell** (practical theology), **Raimonda Balciuniene** and **Beth Miller Kraybill** (pastoral care and counseling), **Cara Pfeiffer** (New Testament interpretation), **Samantha Lioi** (Hebrew exegesis) and **Joseph Pfeiffer** (church history).



Matthew Tschetter, Joseph Vallejos, Jason Vance, Robin Walton. **Not pictured:** Blanca Vargas, Susan Wheeler, Andrew Zolman.



alumni news

Peter Wiebe (Bachelor of Divinity 1952, Master of Divinity 1982) received the 2010 AMBS Alumni Ministry and Service Award. He is recognized for a lifetime of ministry, including serving four congregations and serving as interim administrator for two Mennonite schools. Currently he chairs the Joining Together, Investing in Hope campaign to raise funds for the new Mennonite Church USA offices.

Andy Alexis-Baker (Master of Arts: Theological Studies 2007) and **David B. Miller** (Master of Divinity 1993, current faculty) wrote articles in *Peace Be With You: Christ's Benediction amid Violent Empires* (Cascadia 2010).

Hongtau Yin (student 1999–2002) was recently ordained for ministry with Mennonite Partners in China, a partner ministry of Mennonite Church Canada.

Chaiya Hadtasunern (Master of Arts in Mission and Evangelism 2002) was ordained as pastor of Hickory (N.C.) Hmong Mennonite Church on Feb. 21.

Associated Mennonite Biblical Seminary 3003 Benham Avenue
Elkhart, IN 46517-1999
574 295-3726
www.ambs.edu

panorama



Leroy Saner (right) retired in June after 16 years as a development officer for AMBS. **Winifred**, his wife (left), also served at AMBS for a number of years as housing assistant. They joined in celebrating with **Hatoko** and 2010 graduate **Takanori Inoue**. Leroy, who also spent 28 years at Freeman (S.D.) Junior College and Freeman Academy, said, "It is rewarding to see lives changed at all levels—high school to seminary."

New online calendar

Stay in touch with what is happening at AMBS with the new online calendar: www.ambs.edu/calendars/events.

You can "subscribe" to the calendar to get notices as items are added and updated.

Meet 2010 !Explore participants

Visit www.ambs.edu/programs-institutes/explore/2010-participants to meet this year's participants and event pastors in !Explore: A Theo-

logical Program for High School Youth.

They will join in the !Explore group experience from July 5 to 20.

Online tours of AMBS

Tour the AMBS library and chapel with student hosts on the AMBS YouTube channel: www.youtube.com/mennoniteseminary ●

your gifts at work

Summer 2010 Volume 20 Issue 3

The purpose of *AMBS Window* is to invite readers to call people to leadership ministries, and to provide ways for readers to become involved with AMBS through financial support, prayer support and student recruiting.

Editor: Mary E. Klassen
Designer: Nekeisha Alexis-Baker

Distributed three times a year as a supplement to *Canadian Mennonite* and *The Mennonite*.



A seminary of
Mennonite Church USA and
Mennonite Church Canada

AMBS student and professor **David B. Miller** participated in the **Truth Commission on Conscience in War** in March 21 in New York City. Veterans, military chaplains, religious leaders and

legal experts grappled with issues of religious conscience objection for people in military service. At a later forum at AMBS, Jason reported on his experience of being released from



military service when he became a conscientious objector to war.

Full-tuition scholarships have been awarded to two incoming students: Caitlin Desjardins, member of Madisor (Wisc.) Mennonite Church; and Caleb Yoder, member of West Union Mennonite Church, Wellman, Iowa.

Improvement of AMBS apartments is continuing with the summer goal of reroofing the two-story buildings.

Your contributions to AMBS make possible these learning activities and support of students. ●

Calendar

British Columbia

Aug. 14-15: Third annual MC B.C. two-day motorcycle ride along Duffey Lake Road. Interested riders should e-mail garryjanzen@mcbc.ca.

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

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

Saskatchewan

Aug. 3-6: VBS at Rosthern Mennonite Church (1 to 3:30 p.m. daily).

Aug. 9-13: VBS at Emmaus Mennonite, Wymark (6:30 to 8:30 p.m. daily).

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

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

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

Manitoba

July 25: Unveiling of the gravestone

of Jakob David Reimer (1817-91), an early leader of the Mennonite Brethren Church in Ukraine, at Mennonite Heritage Museum, Steinbach, at 2:30 p.m. For more information, contact Barry Dyck by e-mail at BarryD@mhv.ca.

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

Ontario

Aug. 8: Annual Reesor picnic, at Backus Mill Heritage Conservation Area Park, Port Rowan; worship at 11 a.m., with social time to follow.

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

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

For Rent

Waterloo house for rent. Owners going overseas on MC Canada assignment, looking for reliable family/individuals. Must commit to one-year lease beginning September 1, 2010. Inquiries at erv_marian@hotmail.com.

For Rent: Sleepy Hollow Cottage. All-season, 3-bedroom home in a peaceful wooded valley in the heart of the Niagara region. Small retreat centre or family accommodations. Bruce Trail. Shaw Festival, Wine tours. Phone: 416-534-6047 or e-mail: shcottage@sympatico.ca for complete brochure.

Employment Opportunities



DIRECTOR OF ADVANCEMENT

This is a full-time Senior Administrative position which provides leadership for the College in planning and operating its advancement efforts—marketing, fundraising, as well as church and alumni relations. It is essential that applicants agree with Columbia Bible College's Mission Statement, Responsibilities of Community Membership and Confession of Faith, and be prepared to join one of the supporting conference churches.

Visit www.columbiabc.edu/facultystaff/employment for the job description and application procedures.

Applications are being processed now and will be accepted until the post is filled.



CONGREGATIONAL MINISTRIES ASSISTANT

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

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

The ideal candidate will:

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

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

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

UpComing

Lutherans expected to seek formal reconciliation with Anabaptists this month

When Lutherans from around the world gather later this month, they will seek a historic reconciliation with Mennonites and other Christians of the Anabaptist tradition. On July 22, the third day of the 11th assembly of the Lutheran World Federation in Stuttgart, Germany, delegates are expected to ask "forgiveness—from God and from our Mennonite sisters and brothers—for the harm that our forebears in the 16th century committed" by persecuting Anabaptists. The resolution acknowledges that in the centuries since then, Lutheran scholars and authors have often portrayed Anabaptists in misleading and hurtful ways. It also spells out commitments to continue working with contemporary Anabaptists in fostering greater understanding and fellowship. In Stuttgart, a delegation of leaders from Mennonite World Conference (MWC) will be on hand for the vote on the resolution, and MWC president Danisa Ndlovu will be ready with words of gratitude, forgiveness and commitment to further healing. Live streaming of the service of repentance will be available at lwf-assembly.org.
—Mennonite World Conference Release

Getting fit for a good cause

HOUSE OF FRIENDSHIP PHOTO



Blue skies, sunshine and 133 trekkers biking, hiking and running made for a great fifth annual Trek 4 Kids Hike & Bike 2010 this spring. The \$25,000 raised will benefit the Ontario-based House of Friendship's Summer Camp Sponsorship program, which sends children from low-income families to summer camp for up to a week. House of Friendship, located in Kitchener, Ont., hopes to raise enough money to send 100 children to camp this summer; the Trek 4 Kids alone raised more than half of the needed funds.

PHOTO COURTESY OF HUGO TIESSEN



The eighth annual Leamington (Ont.) Mennonite Home golf tournament, held June 19 at Erie Shores Golf and Country Club, raised \$30,500, which will be put towards the development of a new courtyard at the retirement residence. Pictured, the winners of the putting contest are Craig Janzen, Tim Tiessen, Bill Toews and Raoul Morin.