

CANADIAN MENNONITE

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Say



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EDITORIAL

Hearing young voices

DICK BENNER
EDITOR/PUBLISHER

As a person old enough to be their grandparent, I have to be careful with my words about young people. Having grandchildren of my own, I have learned, sometimes the hard way, to regard the boundaries which respectfully guard the integrity, identity and idealism of the younger generation.

Which is not to say that we are alienated or distant. Quite the contrary. When there is mutual respect, good communication and confidence usually follow. The wisdom of good grandparenting lies with developing a balance of letting go—of high expectations—while holding on to unconditional affection. Or as someone has aptly put it: giving them “roots and wings.”

This same dynamic should occur in our congregational development, but perhaps with a little different twist. It should be an integral part of our spiritual formation, already heralded by the ancient Israelite prophet Joel and then echoed by the writer of Acts, that “*I will pour out my spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.*” (Pardon the ancient gender bias here: It should read young men and women.)

A literal take on this almost sidelines us “old men.” The burden of developing spirituality in any body of believers, according to Joel, lies with our sons, daughters and young men. It is theirs to

be the prophetic, visionary members of the body, while us older members “dream on.” Does this mean that older folks are irrelevant and not in touch with reality?

No, but it does mean that we should gradually let go of the levers of power in the congregation and intentionally position our sons and daughters, who have much more idealism and energy, to take over responsibility as we counsel them toward goals—dreams—that we haven’t brought to fruition despite our best efforts.

Is this what we see demographically in most congregations? Hardly. Many of our congregations are aging and unwilling to let go of their control that somehow, subconsciously, accrues with age. To turn things over to the younger members, inexperienced as they might be, seems difficult and unwise.

That will need to change if we are to grow our churches from the inside. If only we retained our children and grandchildren as active members, we would be much larger in numbers than we now are. It is not the numbers, though, that are important here. Rather, it is a principle of spiritual formation—turning over responsibility to the young—with a by-product of growth.

It is with this same vision that we are developing *Canadian Mennonite*. Beginning this past June, we added a section to our publication called Young Voices. We enlisted the journalistic skills

and vision of Emily Loewen, a graduate student in journalism at Ryerson University, Toronto, Ont., as a summer intern to develop these pages as an invitation to begin a conversation with the younger generation. She has graciously agreed to stay on as our Young Voices editor while finishing her degree.

In her first editorial she articulated well her goals for these pages: “This is a space for ‘young’ Mennonites, however you define the term, to share your work and find ways to live more faithful lives. Young people have important ideas to share with our church. But sometimes, whether because of doubt in our own abilities or because people dismiss us as idealists, our ideas don’t lead to anything. Here, these thoughts can be shared, added to and carefully critiqued.”

We applaud these goals and support Emily in every way. Already she has formed a network of young writers and, through a presence on Facebook, has raised the visibility of, and interaction with, these Young Voices pages. Our hits online are increasing each week.

Sometimes what these “young voices” express will jar us. That’s okay. It’s their function to do this. Joel has already told us that when the spirit is active, our sons and daughters will prophesy and see what we older folks can’t see: visions.

And they have a different style. They are not as loyal to the church institutions; are not as biblically literate as their elders; and get their information from a wide variety of sources not necessarily aligned with our core beliefs. They are finding their way in a complex world. Let’s stand by them.



ABOUT THE COVER:

‘Say no to the logo,’ the Winnipeg Jets’ new militaristic logo, that is, suggests Dan Swartzentruber in ‘Should Mennos cheer for fighter Jets?’ on page 4. David Driedger, a Winnipeg pastor and *Canadian Mennonite* blogger, adds his own take on the controversy on page 5.

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Guiding values:

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

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Award-winning member of the Canadian Church Press



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Online NOW!

[at canadianmennonite.org](http://canadianmennonite.org)

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CAIN, CANADIAN FOODGRAINS BANK

'Fighting with the lions': **TITUS GUENTHER,**

MENNONITE WORLD CONFERENCE

SAY NO TO THE LOGO

Should Mennos cheer for fighter Jets?

By Dan Swartzentruber

SPECIAL TO CANADIAN MENNONITE

But sometimes Cherry ignores hockey all together and goes on pro-military rants, which seems more and more common. For every hockey clip he shows, there's a shot of soldiers, guns out, climbing on one of their armoured vehicles in the desert.

Canadian hockey fans have a reason to celebrate. Fifteen years after the last NHL game was played in Winnipeg, Man., the league is coming back to the city. With other teams having financial difficulties and unstable ownership, fans across the country are seeing realistic chances that in the coming years even more teams will be coming north. It truly is a good time to be a Canadian hockey fan.

But what about a Mennonite hockey fan?

After almost two months of waiting to see what the new Winnipeg logo would look like, True North Sports and Entertainment, the owners of the new Winnipeg Jets franchise, revealed the team's logo. It has taken a slight modification of the emblem used by the Royal Canadian Air Force and overlaid it with a fighter jet. As a Mennonite, I find this troubling, but not really surprising. Glorification of the armed forces isn't new to Canadian hockey culture.

Over the past 10 years, it has become harder and harder to watch Don Cherry on Saturday nights during the first intermission of the games. Hockey has been his life, and he does know a thing or two about the game. In addition to talking about the game and general hockey news, he points out safety problems for the players and often addresses problems with the game before many others catch on.

But sometimes Cherry ignores hockey all together and goes on pro-military rants, which seems more and more common. For every hockey clip he shows, there's a shot of soldiers, guns out, climbing on one of their armoured vehicles in the desert.

It may be easy to applaud the CBC for reprimanding him—and introducing a delay to his formerly live segment—after he voiced his support of the U.S. invasion of Iraq in 2003. Ultimately, though, the CBC still seems to support him and allows his nationalistic displays during its six-hour Hockey Night in Canada

double header broadcasts, which are otherwise entirely about hockey, except when the game has a pregame ceremony to “honour the troops.”

This past July, Brian Burke, general manager of the Toronto Maple Leafs, made sports headlines with a trip to Afghanistan. The news wasn’t that he was visiting the soldiers, but that he was gone at the same time as player contracts expired and teams had the chance to sign new free agents to new contracts. July 1 is one of the most important days of the year for an NHL general manager, and yet he was essentially on vacation. He viewed supporting Canadian troops in Afghanistan as more important than doing his job, and is in charge of an organization that many of us support.

So in a culture like this, is it really any surprise that the new owners in

Winnipeg chose to go with a logo that seems more about the air force than a hockey team? How do Mennonite hockey fans support the game they enjoy while it works to undermine their personal beliefs?

The solution seems to be to choose carefully who you are going to support. If you want to buy a team jersey or other merchandise, maybe choose a team with less militaristic themes. If you still want to cheer for one of these many teams, but feel you can’t under current circumstances, let them know why. If enough people tell a business how it can get their money, they’d be foolish not to change.

In the case of a certain outspoken broadcaster, the same tactic can work. Tell the network and sponsors—Moores Clothing For Men often sponsors Coach’s Corner—that you don’t support the

content, and don’t want to support its supporters either.

We can still be hockey fans, but if things continue going in the direction they are, it soon may be impossible without feeling like a hypocrite. Which is more important in choosing a team to cheer for:

- Geographical proximity?
- Cool-looking uniforms?
- Not contradicting your personal beliefs? ☼

Dan Swartzentruber is a young adult member of Erb Street Mennonite Church, Waterloo, Ont. A graduate of the University of Waterloo with a major in computer science and a minor in Mennonite studies, he is currently living in Toronto and looking for employment.



JETS



RCAF

SAY NO TO THE LOGO: ANOTHER POINT OF VIEW

New logo a distraction to talking about peace and violence

BY DAVID DRIEDGER

SPECIAL TO CANADIAN MENNONITE

It is nothing new to say that Winnipeg and southern Manitoba boasts an abnormally high concentration of Mennonites, although I suppose the

Mennonites don’t boast. And given our historical and ongoing tension with how to respond to issues of peace and violence, it was also no surprise that

more than a few eyebrows were raised at the unveiling of the Winnipeg Jets’ new logo. The association with the Jets’ new logo and the Royal Canadian Air Force

(RCAF) are, of course, undeniable.

I want to demonstrate a point about how violence is perceived in the Mennonite church and, I would also argue, how violence is perceived in our culture at large. Taking aim at this logo for its implication in the violence of militarism is at best a distraction to what any serious conversation about peace and violence needs to be about in our contemporary context.

Two types of violence

I am convinced there are at least two frameworks for understanding violence. The first form of violence—let's call it Type-A—is what will come most clearly, and probably viscerally, to our minds. At the question of violence, we will likely be drawn to an image or story from memory that created a sort of traumatic break with what we consider a normal or “peaceful” life.

A couple of months ago I encountered a man who had been jumped on my street by several other individuals. The man escaped the altercation and continued down the street, where I met him. As I looked up, having not seen the fight itself, I saw the strange and striking appearance of bright red blood flowing from his head. This experience created a clear break with the rhythms of an average day, at least for me. This is one very clear and also accurate understanding of violence.

The second understanding of violence—Type-B—is sort of inverse to the first. Rather than encountering an expression that creates a break with the rhythms of life, these expressions of violence form part of the very structure of normal or “peaceful” life. For example, someone caught in an abusive relationship might not know how to function outside of the “normalcy” that abuse seems to offer. While those outside of this relationship could clearly name the violence within it as Type-A, it is, of course, another matter for the person who has been formed in such an environment.

Violence and where you live

A superficial look at the online resource, Winnipeg Crimestat, will show that I



live in one of the most Type-A violent areas of the city. I don't deny this fact and understand there is much work to be done in response to this reality. I want to create a space, however, to consider the structure that undergirds the normalcy or apparent “peacefulness” of other neighbourhoods in Winnipeg.

One of the most effective means of creating control over Type-A violence is to erect ways of excluding groups and individuals deemed threatening. After all, violence begins with what is threatening, doesn't it?

And what is the basic gauge of how much Type-A violence a community experiences? I would argue that property values create one prime indicator in how residents perceive the presence—or absence—of Type-A violence.

So how does one go about protecting and growing property values? In Winnipeg's past, one example was the active discrimination against First Nation homeowners, as their presence

was considered a threat to other property owners.

There are, of course, simple acts of placing “undesirable” tenancy applications at the bottom of the list for more “desirable” rental properties. When my wife and I were first married, the rental company tried to actively discourage us from renting in our desired location. Apparently, we were actually “too good” to live in a space that was being reserved for another segment of the population.

What is the result of these measures and procedures? It means a limited opportunity for anyone who cannot afford to live in a “peaceful” neighbourhood. Who are those who cannot afford such neighbourhoods? It is those who already have limited resources in other areas of life: mental illness, long-term disabilities, unstable home-life, or new immigrants without language skill or education. Who are the ones most prone to be victims and perpetrators of Type-A violence? The same people I just listed.

Violence and the Jets' new logo

What does violence and where you live have to do with the Winnipeg Jets' new logo? A logo is a central and concentrated form of communication, maybe even the essence of it. However, in the sports world, logos have what I would call an equivocal value. They are all trying to communicate the same thing. A logo simply attempts to create a particular imagination that will leverage various advantages like inspiring the players or creating a marketable product.

One particular form of advantage is the rallying of fans. So the Winnipeg Jets are banking on a cultural and historical association with the RCAF that will draw on such qualities as passion, commitment, excellence, loyalty and power. The Jets are indeed trying to borrow capital from the currency of the RCAF.

But as the Jets borrow from the RCAF logo, it must be observed that the military logo actually incorporates our national logo: the Maple Leaf. It is important to peel back the layers—or logos, in this case.

What is the function of logos? They attempt to concentrate a message, but in concentrating they also distract. A logo is meant to guide you into a particular realm of imagination that may—or may not—have anything to do with the actual structure or supports on which the logo is affixed, in the same way product branding of an automobile using a scantily clad young woman has nothing to do with transportation.

Once you are in a particular realm of imagination, your actions become formed and developed in a particular way. So, returning to my illustration about neighbourhoods, in Winnipeg most people become convinced of the “logo” that represents the place they live as well as the places they do not live: Tuxedo, Spence, Island Lakes, North End or North Kildonan. The acceptance of these logos defines such things as where we live, how we view people or where we travel. Logos attempt to create a particular mental and physical space in which our thoughts and actions are heavily influenced, even structured.

So the Winnipeg Jets are banking on a cultural and historical association with the RCAF that will draw on such qualities as passion, commitment, excellence, loyalty and power. The Jets are indeed trying to borrow capital from the currency of the RCAF.

In conclusion

As I said at the beginning, any criticism of the Winnipeg Jets' logo as unnecessarily promoting a culture of violence is premature at best, and, in the end, a distraction. In itself, this criticism becomes a trading in logos that share in the common imagination that we have a superior power on our side.

We must, instead, learn to describe the structure that supports particular logos and understand why they have currency for their intended audiences. To simply try to distance ourselves from Type-A violence is often a recipe for supporting a structure of Type-B violence. The important question to be asked in this discussion is whether we can identify what it is that gives the structure behind the logo its capacity to form and capture imaginations.

Perhaps the answer is simple and predictable: The motivating power

behind the value of logos—whether representing neighbourhoods, nations, military units or professional sports teams—is the presence and movement of money. Ultimately, it is the presence and movement of currency in today's economic model that sustains and expands the value of all the entities that are represented by their own logos. But isn't money itself a logo? If so, what is behind it?

In any conversation about peace and violence today I think this is where things get interesting . . . and important.

David Driedger is associate pastor at First Mennonite Church, Winnipeg. Works that influenced the author's thinking around violence and economics include Violence: Six Sideways Reflections by Slavoj Žižek, Picador, 2008; and Theology of Money by Philip Goodchild, Duke University Press, 2009.

/// For discussion

1. Professional hockey is known for fighting and violence. Should this deter Mennonites from being avid hockey fans? Is hard hitting and fighting an essential part of the game? Is violence okay if it's allowed in the rules of the game? Is this what David Driedger means by structured violence?
2. What symbols or connections are evoked by the new Winnipeg Jets' logo? How closely does this logo connect the Winnipeg hockey team with the Canadian military? Should Mennonites be concerned about this connection between hockey and militarism?
3. How effective are logos? How big an issue is an offensive logo? Do you agree with Driedger that criticism of the Winnipeg Jets' logo is a distraction from the more important problem of structured violence in society?
4. What role does money play in professional sports? Does it promote violence? Under what conditions can a faithful follower of Jesus be a Winnipeg Jets' fan?
5. Should Mennonites avoid listening to Don Cherry?

VIEWPOINTS

/// Readers write

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

✉ Magazine makes for good 'devotional' reading

IN YOUR JUNE 13 editorial, "Conversing in the 'big tent,'" you say that *Canadian Mennonite* is primarily about reporting and dialogue, and not a devotional journal. As I read through some of the articles, editorial and stories of the pain in people's lives, I found myself in devotion to God, who is with each one of us individually and in community as we journey through life and its coloured issues.

The Old Testament records a lot of David's experiences and behaviours in his life. I see the Psalms as the devotional journal that resulted from those reports of his friends, family, neighbours and nations.

Thus, current experiences in personal, family, community and global life that inspire articles in this magazine are great fodder for repentance, prayer and devotion to our God, who sees us through when one of us or our spouses is struggling with addiction or

FROM OUR LEADERS

Clearly a faithful, grateful church

WILLARD METZGER

The Mennonite Church Canada assembly this summer in Waterloo, Ont., and delegates' engagement with the Being a Faithful Church process have provided me with many reasons to be grateful:

- **CLEARLY, PEOPLE LOVE THE CHURCH.** Even though society questions the value of church structure, Mennonites across Canada claim their corporate identity as a Canadian Anabaptist community. From youths to seniors, assembly participants displayed a yearning for strong Christian community. Despite the hard work of discernment that lies ahead, delegates recognized that with the Holy Spirit's promise to be present, we can proceed in our work with confidence. The church is worth the effort.
- **CLEARLY, PEOPLE LOVE GOD.** A



commitment to discern what it means to be a faithful church in this time in history is evidence of a deep love for God. To work at seeking faithfulness is a response of commitment to that love.

- **CLEARLY, PEOPLE HAVE FAITH.** An early examination of written responses from assembly small-group discussions reveals strong confidence in God. Although uncertainty, caution and concern are expressed, there is an unmistakable positioning of faith around them. God is with us. A more detailed report of these responses will be provided later this fall, but what we have learned so far has been gratifying. God is praised through the faithfulness of God's people.
- **CLEARLY, PEOPLE ARE COMMITTED TO BEING THE CHURCH TOGETHER.**

Area churches and congregations have asked for a tool to help them engage with the important work of discernment. This eagerness indicates not only willingness, but also commitment. In addition, individuals have responded with thoughtful papers and letters. Such respectful engagement is a testimony of people committed to discerning together. The Being a Faithful Church Task Force met earlier this fall and will release a tool to assist congregations in their engagement with discernment as soon as possible.

This is a church that we can be proud of. This is a church that is confident in the presence of God. This is a church that tenderly holds fear, treats discernment with care, and does not avoid challenges, but boldly believes in the mystery of God's transforming grace.

Discerning how to be a faithful church in our current context at this time in history is not for the fainthearted. Only those who possess a stubborn love for God and the church, and who have faith that God will work through this process would dare to stay engaged.

Clearly, people—our church—reflect the passion of our restoring God.

Willard Metzger is general secretary of MC Canada.

going through a manic or depressive episode due to mental illness (“Building up God’s kingdom together,” Jan. 24, page 4); experiences the loss of a child (“The path of forgiveness,” May 16, page 27); or when one of God’s creatures is blatantly murdered by the military to protect our possessions and freedom (“Aiming at evil: Bin Laden’s death an occasion for soul searching,” May 16, page 13).

MARIA SIEMENS MATTY, ABBOTSFORD, B.C.

✉ Surprised by claim of unhappy First World Mennonites

THANK YOU FOR your Aug. 22 editorial, “A new Mennonite archetype.”

I celebrate with you the choice of César García as the general secretary-elect of Mennonite World Conference and appreciate your call for the North American Mennonite church to embrace the diversity

FAMILY TIES

Conflict resolution from the back seat

MELISSA MILLER

After the long and sometimes exasperating car trip with her husband, Martha joked to her friends, “Anytime I got mad at him, I just climbed in the back seat with my book and stayed there till I cooled off.” Those who have been trapped in a car for extended hours with a frustrating companion—not to mention their own heated anger—might identify with the pride and satisfaction of Martha’s accomplishment.

In conflict resolution language, her move to the back seat is called avoidance. Like Martha, one or more parties

to a conflict choose not to talk about the issues at hand. They let it drop; they change topics; they avoid the subject; they climb into the back seat

and out of the fray. In conflict situations, people are faced with the challenge of balancing their own goals with those of the other person. Avoidance is one way to meet the challenge.

Sometimes avoidance is used positively, like Martha did, as a move that lowers the temperature on destructive anger and protects the relationship. Similarly, many of us have found that discussions about politics with family members are better avoided; a desire to enjoy harmonious relations trumps any benefit of debating

one’s political preferences. And I’ve heard parents of adult children speak of “learning to bite my tongue,” in wanting to keep peace in the relationship and to respect their child’s maturity.

Sometimes avoidance is temporary, a short- or long-term solution until a better time, space or frame of mind has developed. Avoidance is also useful when the issue doesn’t really matter. The mantra, “Don’t sweat the small stuff,” comes to mind. At other times, the relationship isn’t a significant one, or there is little chance that the other person will hear



If we’re afraid, can we move past the fear and into humble confidence and hopeful risk-taking?

my perspective. For example, the police officer who has stopped me for speeding doesn’t really want to hear my thoughts on the subject, and we won’t share a relationship beyond that moment.

Jesus demonstrated that avoidance can be the right thing to do. On one occasion, he encountered a hostile mob after his first sermon in Nazareth; he passed through the crowd without harm and went on his way (Luke 4:16-30). And there are many references to Jesus’ withdrawal from people and his going

to a solitary place. We can imagine that at least some of those times he did so to avoid certain situations or conflicts.

Avoidance has a bad reputation, though. It is often seen negatively, and does have the potential for negative consequences. When avoidance is used too frequently, then important issues don’t get aired or resolved. Tensions and frustration build up. No one gets the satisfaction of a resolution.

Sometimes it is fear that drives us to avoid. We are acting not so much out of a sense of wisdom and judiciousness, but more out of weakness and lack of courage. Our fearfulness stops us from honouring our own needs or from responding adequately to the other person. In the process, we are stuck in a fruitless place. Important things don’t get said. Necessary changes don’t get made. Vulnerable people don’t get protected.

At such times, we can ask ourselves,

“Am I avoiding because I’m afraid or because it seems like the wisest, kindest, most beneficial thing to do at this time?” If we’re afraid, are there ways we can move past the fear and into humble confidence and hopeful risk-taking? We can count on the Jesus who practised his own kinds of avoidance to give us guidance.

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

of global Anabaptist churches.

I was surprised, however, by your claim that “North American and European Mennonites are not happy that they are no longer the majority.” I cannot ever recall hearing anyone express displeasure with this reality. It gives me great joy that there is such robust growth in the church of the Global South and East.

I recognize that in our wealth and power, Canadian

Mennonites have much to learn about walking with our brothers and sisters in humility and grace. Still, if the North American church is indeed unhappy to lose its majority status, then we are in worse spiritual shape than I had imagined.

BRENT KIPFER, BRUSSELS, ONT.

GOD, MONEY AND ME

Big Bird on philanthropy

MIKE STRATHDEE

Who will teach people to be generous when the church no longer reaches enough Canadians to do the job?

That provocative question came not at a church revival meeting, but from a researcher speaking to a mostly secular audience about trends in Canadian philanthropy. Regular congregants give a disproportionately large share of all charitable donations, Penelope Burk told hundreds of fundraisers from across Canada at a national conference in Toronto, Ont., this spring. Not only do people who are religiously active give most of the money received by places of worship, but they also give more to secular charities than people who don't attend church. They are more likely to maintain and increase their giving, and to volunteer, often at a leadership level, Burk said.

So the steady decline in the proportion of people who go to church regularly is a concern for the entire charitable sector, she said. Who will replace the teaching about generosity that occurs in communities of faith? Burk thinks she has seen the answer: feathered, yellow and nearly three metres tall. In a blog post entitled “Can Big Bird save philanthropy?” Burk noted that *Sesame Street*, the TV mainstay for preschoolers, teaches financial literacy for young

viewers in a way that is “nothing short of brilliant.”

Cygnus Research's national study of Canadian donors to charity finds that the percentage of donors under 35 who regularly attend church is in the low 20s and dropping. By comparison, 75 percent of preschoolers watch TV, she says. So, provided that parents put their kids in front of the “blue light” while Big Bird and his Muppet friends are discussing the theme of “spend/save/share,” hospitals, universities and community service agencies can quit worrying about their greying donor base. There's another generation of givers on their way eventually, right?

Maybe not. *Sesame Street* is doing a service by reminding children that money is not just for spending. But one of the flaws in Burk's analysis can be



When spending more than we have is the norm, there is no room for saving, let alone sharing.

found in the order in which the 3 Ss are listed: spending, saving and sharing.

According to the Vanier Institute for the Family, the average Canadian household spends about \$1.48 for every dollar of disposable income. The gap between outgo and income has widened steadily over the past decade. When spending

more than we have is the norm, there is no room for saving, let alone sharing. Friendly furry puppets reminding kids to save and share their leftovers won't change that.

U.S. author Nathan Dungan's “share/save/spend” approach—found online at ShareSaveSpend.com or in his fabulous new book, *Money Sanity Solutions*—is much more helpful. The order of the words is important.

When we exercise the spiritual discipline of giving from our first and best—“first fruits” in Old Testament agricultural terms—we aren't just ensuring that the causes we care about are being supported. During a financial literacy seminar I led some months back, a pastor noted that he and his wife found their budgeting has been easier since making a conscious effort to increase their regular giving.

Studies have borne this out. People who tithe tend to have fewer financial problems. The discipline required to maintain that commitment leads to good choices in other areas.

How is your church doing in helping people put first things first?

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

/// Milestones

Births/Adoptions

Bouchard—Tristan Robert Armin (b. Aug. 16, 2011), to Karen Wiens and Mitch Bouchard, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Brubacher Weber—Eleanor Margaret (b. Sept. 5, 2011), to Heidi Brubacher and Tavis Weber, Waterloo North Mennonite, Waterloo, Ont.

Driedger—Chloe Anne (b. Sept. 4, 2011), to Mike and Stephanie Driedger, North Leamington United Mennonite, Leamington, Ont.

Heide—Samuel David (b. July 5, 2011), to Herman and Lisa Marie Heide, North Leamington United Mennonite, Leamington, Ont.

Hergott—Colton Anthony (b. June 22, 2011), to Garry and Lisa Hergott, Poole Mennonite, Milverton, Ont.

Kuepfer—Verity-Jane Hope (b. Sept. 12, 2011), to Andrew and Sarah Kuepfer, Maple View Mennonite, Wellesley, Ont.

Nero—Brandon Lewis (b. June 19, 2011), to Calvin and Kristen Nero, Maple View Mennonite, Wellesley, Ont.

Rodda—Norah Penny (b. Aug. 24, 2011), to Andrea and Chris Rodda, Nutana Park Mennonite, Saskatoon, Sask.

Weston—Lucas Jonathan (b. July 26, 2011), to Jonathan and Alisha Weston, North Leamington United Mennonite, Leamington, Ont.

Baptisms

Quinn Falk, Macey Friesen, Joey Friesen, Kenleigh Friesen, Dayna Fehr, Lindsay Ginter, Kyle Fehr, Mitch Peters, Seth Klassen—Blumenort Mennonite, Gretna, Man., May 29, 2011.

Catherine Harder, Elliot Harder, Megan Pfeifer—Camrose Mennonite, June 5, 2011.

Tara Bergen—First Mennonite, Edmonton, Alta., at Camp Valaqua, July 1, 2011.

Michael Taves, Alicia Proudfoot, Caitlyn Andres, Alain Spitzer—First Mennonite, Edmonton, Alta., July 24, 2011.

David Dyck, Rachel Burgis—Foothills Mennonite, Calgary, Alta., Aug. 28, 2011.

Marriages

Buse/Peters—Steve Buse and Kristen Peters (Blumenort Mennonite, Gretna, Man.), at Southland Community Church, Steinbach, Man., May 20, 2011.

Dorscht/Ropp—Jessica Dorscht and Rodney Ropp, at Poole Mennonite, Milverton, Ont., June 11, 2011.

Eggert/Rodriguez—Daniel Eggert and Maria Rodriguez, First Mennonite, Edmonton, Alta., July 30, 2011.

Graham/Neufeld—Ashlea Graham and Brenden Trent Neufeld, Hague Mennonite, Sask., Aug. 13, 2011.

Litwiller/Sero—Nicole Litwiller and Sean Sero (Community Mennonite, Drayton, Ont.), at Stayner Bible Campground, Ont., June 4, 2011.

Neufeld/Peters—Carrienne Neufeld and Paul A. Peters (Blumenort Mennonite, Gretna, Man.) in St. Catharines, Ont., July 31, 2011.

Penner/Tarnowsky—Kimberly Penner (Wanner Mennonite, Cambridge, Ont.) and Dylan Tarnowsky (Foothills Mennonite, Calgary, Alta.), at Wanner Mennonite, Aug. 20, 2011.

Deaths

Bartsch—Maria (nee Froese), 88 (b. May 19, 1923; d. Aug. 24, 2011), First Mennonite, Saskatoon, Sask.

Bechtel—Elton Hugh, 90 (b. June 1, 1921; d. Sept. 1, 2011), 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



LIFE IN THE POSTMODERN SHIFT

Disorientation and reorientation

BY TROY WATSON

One Saturday afternoon I was deep in thought driving home on mental “autopilot.” When I returned to awareness of my surroundings, I was disoriented, as I had inadvertently driven to work instead of home.

I have driven up the street I work on hundreds, perhaps thousands, of times. To say it is familiar would be an understatement. Yet during the few seconds it took to reorient myself, I felt like I was in a foreign country or an episode of *The Twilight Zone*. I noticed little things I had never noticed before. In a sense I saw a familiar street for the first time again.

I believe disorientation on our spiritual journeys impacts us similarly. It forces us to wake up, pay attention and notice things we’ve previously overlooked or taken for granted. It moves us to experience the God we’ve become too familiar with for the first time again.

The gospels tell us that “*Jesus always used parables when speaking to the crowds. In fact, he never spoke to them without using such parables.*” When his disciples finally confronted him about his confusing teaching style, he responded, “*I teach the crowds using parables so that seeing they may not see, and hearing they may not understand.*”

Picture Costello’s response to Abbot



saying “Who’s on first?” for the seventh time and you get a pretty good idea of how the disciples probably felt at this point.

People didn’t understand Jesus most of the time, including his own family and the 12 disciples closest to him. The educated religious leaders who understood—or at least thought they under-

stood—what Jesus was saying, wanted to kill him.

Why was Jesus intentionally nebulous and provocative much of the time?

I believe Jesus was purposefully disorienting people to break them out of old patterns of thinking. We need flexible minds to think in new ways. As Jesus said, “*You can’t put new wine into old wineskins.*” Jesus wasn’t trying to teach people new ideas and beliefs as much as he was trying to shock people into seeing old ideas and beliefs in a new way. Without this constant expansion of perspective, we get tunnel vision or “stuck in our ways,” instead of following the way of Jesus.

Jesus’ obscure stories and Zen-like sayings were designed to reignite a childlike faith. By childlike I don’t mean naïve and blind; I mean imaginative and inquisitive. Early 20th century theologian G.K. Chesterton said, “The function of the imagination is not to make strange things settled, so much as to make settled things

strange.” Imagination and disorientation open our eyes to the wonder of reality.

This ongoing cycle of disorientation and reorientation is an essential part of the spiritual development process. As we open ourselves up to different ideas, new experiences, other perspectives and the mystery of life, our old ways of thinking are challenged and stretched. We become disoriented. Familiar things become strange. Then we have the beautiful opportunity of becoming reoriented with the familiar, allowing us to appreciate and understand it on an entirely different level.

As communities of faith, we live in the constant tension of collective disorientation and reorientation. Some of us are in a stage of disorientation while others are in a stage of reorientation. At times, some of us are reorienting to the very ideas, beliefs and practices that others have become disoriented with. For example, some Mennonite churches have recently turned to a more contemporary form of praise and worship music, whereas many of the people attending the Anabaptist church plant I am a part of have become disoriented with contemporary praise songs after a decade or more of only worshipping with this music. The soft pop praise band has become the new proverbial church organ for a large segment of the most recent generation of worshippers.

This disorientation and reorientation process can cause all kinds of frustration and judgment in communities. But as a community that follows the way of Jesus, we have chosen to live with this tension. This will require patience, humility and gentleness. We have to bear with one another. A significant aspect of being in community and relationships well is a simple willingness to put up with each other! As St. Paul says, “*Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace.*”

Troy Watson is spiritual leader of Quest, a Mennonite Church Eastern Canada church plant in St. Catharines, Ont.

The soft pop praise band has become the new proverbial church organ for a large segment of the most recent generation of worshippers.

GOD AT WORK IN THE CHURCH

Level Ground wins communications award

Videos prove to be a fresh approach to annual meeting

STORY AND PHOTO BY AMY DUECKMAN

B.C. Correspondent

ABBOTSFORD, B.C.

Annual church general business meetings are not usually occasions of inspiration or excitement, but one Mennonite Church B.C. congregation found a way to make it both—and won an award for it.

Level Ground Mennonite Church recently was named the small church runner-up for the Church Juice Communications Church of the Year, an initiative of a church communications company based in Illinois.

“We had found in the past that evening meetings had low attendance and could often drag on and on with report after report,” explains Dan Loewen, worship and arts pastor, who submitted the video idea to the company he found online. “We felt this didn’t really get people excited about our church and what we had done in the last year, so we came up with a way to make it more engaging.”

The solution: Replace most reports with video presentations on the various church ministries. The June annual general meeting was set up to flow smoothly, featuring regular video reports interspersed with worship, prayer and voting on necessary items. Additionally, the congregation decided to integrate the meeting with a Sunday morning worship service to boost attendance.

Last year, Level Ground tried another unique approach to its annual meeting, presenting the reports using a news program format.

This year, it wanted to try something different again, but still creative and engaging. Loewen attended such events as the seniors banquet and youth group meetings, interviewing people on camera to ask what they like about their church,

The solution: Replace most reports with video presentations on the various church ministries.

then editing them into an interesting format. Additionally, the church compiled all the written reports into one intentionally designed electronic file.

Loewen, whose passion is multimedia, admits this year’s approach was more work, but feels it was worth it, “[The congregation] loved it!” he says. “People said, ‘We love the AGM,’ and, ‘I love my church.’”

“I think it’s finding what’s effective,” Loewen adds. “If you’re printing books, are people reading them? Just because we’ve always done that, does that make it effective?”



Dan Loewen, worship and creative arts pastor at Level Ground Mennonite Church, Abbotsford, B.C., contemplates new ways to incorporate multi-media into church ministries.

If people can check a video [online], they’re probably going to do that rather than read a bunch of reports at home.”

According to its website, “the Juicys are a way to recognize and reward those churches who have worked to improve their church communications in some way during the last year, and includes giving them a grant to jump start their next project.”

Level Ground is to receive a \$250 cash award for its efforts. ❧

/// Briefly noted

Contemporary service draws wider crowd

KELOWNA, B.C.—Worshippers who enter Kelowna First Mennonite Church for Sunday morning services are learning to “burst into jubilant song,” in the words of Psalm 98:4. Psalm 98 contains a collection of the “loudest, most obnoxious instruments you can think of,” says Pastor Kevin Barkowsky. A once-a-month Saturday night Psalm 98 service includes a message, music with guitar and drums, and an interactive time of discussion. “Those who attend on Saturdays include not only our regular members, but also friends, children and grandchildren, who prefer a contemporary service,” says congregant Helen Wieler. In step with the church’s vision to become a multi-generational church, the Psalm 98 band was also invited to open Sunday morning services with two songs in April. The appeal to young children has resulted in a Sunday school starting up. Last May, Willard Metzger, Mennonite Church Canada general secretary, challenged the church to “become a place that young people will want to be. . . . Youths need to see that First Mennonite is a safe place to develop their gifts.” First Mennonite “has an amazing wealth of wisdom and life experience,” says Barkowsky. “We are caught in this adventure and excited to participate in what Jesus is doing in and amongst us.”

—BY AMY DUECKMAN

/// Obituary

Young ministry worker passes suddenly

Jeff Warkentin, 32, passed away suddenly on Sept. 24, in Calgary, Alta., after a brief bout with meningitis. Warkentin and his wife Tany were Mennonite Church Canada Witness workers in Burkina Faso for six years. They completed their assignment in country on June 7, and were busy wrapping up ministry reports and visits to supporting congregations on weekends at the time of Warkentin's passing. They had recently resettled in Pincher Creek, Alta. During their time of ministry, they developed a large church and community network in Canada and Burkina Faso. Together, they helped to shape and nurture a young congregation of university students in the capital city of Ouagadougou and nurtured leadership for it. Both studied at Canadian Mennonite Bible College (now Canadian Mennonite University) from 1997-99. Warkentin's faith took root in the North Leamington Mennonite Church in southern Ontario. He had recently begun a teaching position. Warkentin leaves behind his wife Tany; three children, Danika, 9; Asher, 7, and Kenai, 3; parents, siblings and many friends. Funeral services were to be held on Sept. 30 at Foothills Community Church, Pincher Creek, Alta.

—Mennonite Church Canada



Warkentin

/// Briefly noted

Ontario Mennonite Music Camp focuses on Jesus

WATERLOO, ONT.—At their closing program on Aug. 26, leaders and campers at Ontario Mennonite Music Camp knit together songs from *Godspell* and *Jesus Christ Superstar*. Led by Elizabeth Rogalsky Lepock, the musical added a Scripture reading that brought a “resurrection” to the musicals’ bleak endings. Dressed in proper concert black, the bare feet of the singers and musicians reminded all there that this was a summer camp. The musical is a tradition at the camp, as are performances of string, horn and vocal groups. A treat this year was a small orchestra playing “If I Were a Rich Man” from *Fiddler on the Roof*. As Emma Mulholland (pictured foreground), a camper, said both at the camp coffee house and the closing program, “Listen to these songs and know that these people, in this room, love you like family. Listen to these songs and remember to love others as Christ loves us. Listen to these songs and remember to make every last moment count, because as any camper here can tell you, weeks will fly by like minutes and suddenly there won’t be any moments left.”

—STORY AND PHOTO
BY DAVE ROGALSKY





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GOD AT WORK IN THE WORLD

Mennonite Disaster Service makes financial cuts in Canada

BY RACHEL BERGEN

National Correspondent
WINNIPEG, MAN.

Mennonite Disaster Service (MDS) recently announced that Region V (Canada) had made some financial cuts affecting one person's employment, three employees' salaries and benefits, travel reimbursement for volunteers and board costs.

Six years ago, Hurricane Katrina hit the Gulf Coast of the United States, resulting in a surge of donations to MDS so that it could respond adequately to the disaster. In response to that increased giving, MDS hired additional staff, funded additional projects and procured a bigger space from which to conduct its administrative work.

"Katrina brought in more money than MDS had ever had," said Lois Nickel, who, until recently, served as Region V manager.

While donations are still strong—and remain above pre-Katrina levels—they are not as strong as they were right after the hurricane. According to Nickel, the money that Hurricane Katrina brought in is now gone and MDS has to make adjustments to

dealing with less income.

In this adjustment, the receptionist/administrative assistant position was cut and the three remaining employees at the Markham Road office in Winnipeg have taken reductions in salary, according to Nickel, who was one of those employees who took a reduction in salary. She has since left the organization to take a position with Canadian Mennonite University, Winnipeg.

MDS volunteers were formerly able to receive between a third and half of their travel costs in reimbursements. However, they will now only receive about 25 percent back, she said.

The board, which meets twice a year, and the executive board, which meets an additional two times a year, will look into ways to lower their costs, Nickel indicated.

In light of these financial cuts and adjustments, current staff have had to take on responsibilities they did not previously have, and they are lamenting the loss of a

co-worker.

"We hope that [the financial cuts] don't affect the level of volunteers and response to disasters," Nickel said. "That remains to be seen. What the cuts won't affect is how we respond to disasters," she stressed.

Current projects in Canada include Kingcome Inlet, B.C., that was flooded in 2010, and a response to the flooding in southern Manitoba that ruined houses and farmland this year. This flood also affected Minot, N.D.; a group of Canadian workers have made their way there to help out. A project in Newfoundland was completed this summer. ❧

/// Briefly noted

Foodgrains Bank commits \$300,000 more to East Africa

WINNIPEG, MAN.—An additional \$300,000 in food assistance has been committed by the Canadian Foodgrains Bank to help people suffering from drought in East Africa. The new project will provide two months of emergency food rations for 19,600 people in Somalia, bringing the total amount of assistance being provided by the Foodgrains Bank to \$8.8 million. The funds are being channelled through Foodgrains Bank member agencies Christian Reformed World Relief Committee, Canadian Lutheran World Relief, Nazarene Compassionate Ministries and Mennonite Central Committee (MCC), for projects in Somalia, Kenya and Ethiopia. In addition to emergency food relief, some of the money will also be used for a food-for-work program in Kenya, where MCC supports sand dam projects that help communities capture rain water that is usually lost in flash floods; this water can then be used for irrigation. Some of the food is also going to pastoralist communities that rely on livestock for their living, and who have been particularly hard hit by the crisis. To date, \$635,000 has been donated to the Foodgrains Bank for East Africa. —Canadian Foodgrains Bank



Diane Mackey, front row centre, a recipient of one of four homes built by Mennonite Disaster Service in Newfoundland this summer, stands on her 'bridge' with MDS workers, friends and family. As of the end of August, MDS had finished its work in Newfoundland.

Osler church hosts anti-nuclear marchers

BY KARIN FEHDERAU
Saskatchewan Correspondent
OSLER, SASK.

Osler Mennonite Church hosted and fed a group of protesters walking from Pinehouse to Regina, Sask., this summer. Called the 7,000 Generations Walk Against Nuclear Waste, it involved a group of concerned citizens, some of them from First Nations communities, who don't want nuclear waste to be buried in their backyard.

"The purpose of our walk is to wake people up to the reality that Northern Saskatchewan is being targeted to store millions of used nuclear bundles, which would be highly radioactive for hundreds of thousands of days," the group's website states.

On Aug. 9, the group made its way from Batoche to Osler in time for dinner at the church that was shared together with Osler Mennonite members. The public was invited to a sharing time that evening.

"It was a great meeting," said Chris Buhler of Osler Mennonite, who explained that many people from the congregation had been involved in the anti-nuclear movement in the early 1980s. The get-together provided the opportunity for both groups



Max Morin, one of the 7,000 Generations Walk Against Nuclear Waste protesters, speaks with Ben Buhler during the meal provided by Osler Mennonite Church, Sask., on Aug. 9.

to share their stories. "I think there was a connection made between the two groups," he said.

Elders were billeted in homes in the community and a breakfast was served the

next day before the walkers continued on their journey.

The walkers left Pinehouse on July 27 and walked 820 kilometres to Regina, reaching the provincial capital on Aug. 16. Along with a group of more than a hundred supporters, they held a rally at the Saskatchewan legislature. The group was unable to present its petition to the government at that time because signatures from across the province were still being collected; a member of the legislative assembly is to present it sometime during the fall sitting. ❧

Outdoor barbecue brings neighbours together

BY AMY DUECKMAN
B.C. Correspondent

Hamburgers, hot dogs, music and some 60 people filled the property around Vancouver's First United Mennonite Church on Aug. 20 for the annual Kingcrest International Neighbours Barbecue.

The church, which sits in the middle of a multi-ethnic neighbourhood, hosts the Kingcrest program in conjunction with seven other area congregations, including fellow Mennonite Church B.C. congregations Sherbrooke Mennonite and Vancouver Vietnamese Mennonite. The annual summer barbecue is a welcoming way to raise awareness for the opportunities for immigrants to learn English at low cost through 10-week class sessions at Kingcrest.

While participants munched on hot dogs, members of the church chatted with them and tried to make them feel welcome. Church musicians provided background music on guitar, accordion, mandolin and flute. Younger children were entertained with games.

According to Belinda Rempel, Pastor Ingrid Schultz regularly visits homes in the neighbourhood ahead of time, making the church's presence known so that people will feel comfortable coming to the barbecue and subsequently to the English classes. "We are part of the community,"

said Rempel. "We want our church to be a community church."

In addition to the English classes, Kingcrest also provides a place for recent immigrants to build friendships and receive practical assistance in all areas of settling into life in Canada, including helping them find a place in the faith community. ❧

PHOTO BY BELINDA REMPEL



The annual Kingcrest International Neighbours Barbecue took place on Aug. 20 at First United Mennonite Church, Vancouver, B.C.

Seeing the faces behind what we buy

Ten Thousand Villages celebrates 65 years of trading fairly

BY RACHEL BERGEN
National Correspondent

If you researched the working conditions of the company that made the shirt on your back, where the coffee in your cup came from or whose hands made the gift you bought for a friend, you might be surprised by the information you find.

Some linen makers, coffee harvesters and artisans are not paid adequate wages for their hard work. They are not treated with dignity and respect, and often suffer from poverty and other related problems. But others doing exactly the same thing are able to sell their products for a fair price, which helps pull them—and eventually their communities—out of poverty.

As of this year, Ten Thousand Villages (TTV), a non-profit program of Mennonite Central Committee (MCC), has been trading fairly with artisans and farmers for six-and-a-half decades.

Over the years, TTV has opened 49 stores across Canada and the U.S., with more than 3,000 volunteers, many of whom are not from a Mennonite background, according to Don Epp, TTV's chief executive officer.

Ten Thousand Villages has grown so much since its birth, but fair trade products

are still not the first choice among some Mennonites or North Americans in general.

"We want to be the first choice when people are choosing to buy gifts and consumables, that they would be aware of, and choose, Ten Thousand Villages," Epp says.

Individual stores across North America are creating awareness in their communities through hosting events, by visiting schools, and by partnering with other,

perhaps better known, non-profit organizations, like Habitat for Humanity.

Making fair trade products a first choice is important, Epp says, because such purchases help create a sustaining loop in a community. When artisans are paid fairly for their products, they can afford to send their children to the doctor or to school, and they can buy locally grown food.

TTV buys products from international artisans; however, it doesn't want to buy from them forever.

"Over time, theoretically, the community will become more and more self-sufficient. Us being there will be the impetus to keep that going," Epp says. "We want them to be self-sufficient so they can sell locally."

Epp acknowledges that consumerism and commercialism is a problem in North America, but he hopes that shoppers will "be more conscious of where they're spending their money." ❧

PHOTO COURTESY OF TEN THOUSAND VILLAGES



Fair trade coffee is one of the consumables that Ten Thousand Villages sells.

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GOD AT WORK IN US

Family from around the world and across the ages

STORY AND PHOTO BY DONITA WIEBE-NEUFELD
Alberta Correspondent

Jinhee Paik and Margaret Fehr are from different worlds, yet have found family with each other at First Mennonite Church, Calgary, Alta., through their shared love of children. Paik is a young mother from Korea; Fehr is 76 and moved to Calgary from Red Deer in 2007.

"It's a big age span, but it is nothing when we're together," Fehr says.

The two connected when they were teamed up to help the pre-school group at the church's annual Vacation Bible School (VBS) in July 2009. Paik's young daughter was too shy to go on her own, so Paik volunteered to help with the program.

Fehr, a retired nurse, had watched her grandchildren enjoy VBS in 2008. As a newcomer to Calgary and a non-Mennonite, volunteering gave her a chance to get

to know people and contribute to the First Mennonite community.

"In 2009, I volunteered to help," Fehr says. "Each time [since then] Jinhee and I have worked together with the three- and four-year-olds. Of course, it was such a joy to become better acquainted with her. Working with these younger children gave me opportunity to get to know who their parents are. In church . . . you just don't know who the children belong to. . . . It helped me to put some names and faces together."

Paik's daughter has moved on to the older classes since 2009, but Paik continues to volunteer with the preschoolers. She believes VBS is important in helping these children get ready for Sunday school, and she greatly values her connections with



Margaret Fehr, left, and Jinhee Paik are from different worlds, yet have found family with each other at First Mennonite Church, Calgary, Alta., through their shared love of children.

Across Generations

them and with Fehr.

"She is a really good friend, like my aunt or my mom," Paik says of Fehr. "We have been together three years already. I really enjoy her. She is very supportive, spiritually or whatever."

The church is one of the few places in society where people of different generations and backgrounds gather regularly and interaction is encouraged. People without biological family nearby can develop relationships at church that provide them with a sense of belonging and support. This ideal, however, does not happen without conscious effort from both the church community and individuals.

As a newcomer to Calgary and the Mennonite church, and having experienced the trauma of divorce, Fehr is deeply aware of how difficult it is to find places to fit into society when the natural connections of family are missing or fractured. She made a conscious effort to become "better, not bitter," as she began her life in Calgary and her connections with First Mennonite.

Referring to the awkwardness newcomers and singles experience at gatherings in a couple-oriented society, Fehr says, "There's always that empty chair . . . and often you go to sit down and, 'Oh, I'm saving this... my husband's coming.' And you're new, you don't know who belongs to who. . . . There's always that feeling you're taking a spot from a family member."

In spite of the challenges, Fehr has felt welcomed at First Mennonite and commends the church for "really making an effort to allow opportunities for this inter-generational thing to happen." The warm embrace, encouragement of her gifts, and participation at First Mennonite have given her connections with many people and she feels part of an important faith family.

Fehr is currently serving as a deacon, listening to and praying for people in the congregation. She looks forward to an upcoming event that will bring all the care groups together and provide the opportunity to get to know more of her extended faith family.

Paik's story is different, but contains a

similar search for a place to be connected. Immigrants often have few biological family members nearby, and their search for a place to belong is complicated because of language and cultural barriers. The church is uniquely placed to become surrogate family for them, providing a place where they receive the community they need as well as a place for them to share their gifts.

Paik was a children's clothing designer in Korea and her husband Hyun kyu Lee is an

artist. Together, they made a unique contribution to this year's VBS program. Using their artistic skills, they created spectacular backdrops to illustrate the Bible theme of "Prayer safari" through the Lord's Prayer.

Fehr is deeply thankful to God for her faith family at First Mennonite. "I am so thankful that I have brothers and sisters in the Lord that I can reach out to if I have a need," she says. "That is a gift that is priceless, but it doesn't come easily." ❧

'A different face of Christ'

Doug Pritchard 'retires' from Christian Peacemaker Teams

BY DAVE ROGALSKY

Eastern Canada Correspondent

On his first Christian Peacemaker Teams (CPT) trip, Doug Pritchard found himself in Israel. "So you're a crusader," was an Israeli's response to his self-identification as a Christian. He was shocked, and when he returned home to Toronto he read up on how the Christian kings and "princes of the church" had killed Muslims, Jews and Christians in their attempt to wrest the Holy Land out of the hands of Muslims. This galvanized him, he says, to "show a different face of Christ" to the world.

Pritchard and his wife Jane had served with Mennonite Central Committee in Bangladesh in the early 1980s, but were Anglicans when they landed in Toronto in 1987. They had come to faith in an evangelical Anglican church in Australia and had been nurtured in a scriptural understanding of the gospel needing to be applied to day-to-day life. In Toronto, they met with Mennonite friends, including Adolfo and Betty Puricelli, who invited them to Toronto United Mennonite Church. It's been home ever since.

In 1990, Hedy Sawadsky invited him to join a CPT support group concerned with NATO's low-level flights over Labrador and how they were impacting the Innu. Being the stay-at-home parent gave Pritchard time to invest in CPT, as well as in Mennonite Church Eastern Canada

as peace, justice and social concerns coordinator. Seven years later, Sawadsky encouraged him to become CPT's first Canada coordinator, and then again in 2004 to apply for the co-directorship of CPT, following the retirement of Gene Stoltzfus. Pritchard's wife, a family physician and CPT reservist, has supported the family through the years, making his work possible.

"In CPT, I learned so much about real history, politics and culture, and my place in it," he wrote in an e-mail announcing his retirement. "A surprising learning was that the former Pritchard family farm in Eastern Ontario sits on untreated Algonquin land, land that was never paid for or officially given away."

"We're all settlers. We're all treaty people" he says, echoing the anti-racism and anti-colonial attitudes that CPT tries to teach its members and others inside and outside the church.

He says that one of his greatest satisfactions as he leaves CPT leadership is "coming to terms with our own racism, sexism, hetero-sexism, classism; understanding that I am white, male, straight, educated. We can oppress without an intention to do so. Within CPT, such oppressions can also be found, and undone. Looking at this makes us more effective with our partners and with each other." It's "easy to criticize

CHRISTIAN PEACEMAKER TEAMS PHOTO



Incoming CPT co-director Merwyn De Mello, left, participates in a role-playing exercise with outgoing co-director Doug Pritchard during CPT's 2011 summer training.

Israeli settlers on Palestinian land, and then we learn that we too are settlers," he adds.

Pritchard's regrets lie in how few have taken up the CPT call to "get in the way." He speaks of requests from the Democratic Republic of Congo, where rape and the theft of resources is rampant; along the U.S.-Mexico border, where migrants who come to work in the U.S. may die in the desert; as well as from Afghanistan, Korea, Thailand and the Philippines.

There is a need for thousands of CPT workers, not just the hundreds there currently are. "What would happen if Christians devoted the same discipline and self-sacrifice to nonviolent peacemaking that armies devote to war?" he asks, quoting the CPT website.

While he is leaving CPT leadership, he remains a reservist and plans to spend his time educating himself and working on climate change. His sons have influenced him here and he feels that a few naysayers have managed to get out a message that denies what most scientists and many governments are saying about climate change. He doesn't want people to move from denial to depression, believing that something can be done before it is too late. Here, as in his previous work, his goal is to bring the gospel and the Bible to practical application in a day-to-day way among Christians and others in the world.

Pritchard was fêted at a retirement picnic in Toronto's Woodbine Park on Aug. 31. His successor as CPT co-director will be Merwyn de Mello, who joins Carol Rose, who is continuing in her role. ❧

ARTBEAT

FILM REVIEW

A Christ-figure for a new generation?

Harry Potter and the Deathly Hallows: Part 2.

Director: Peter Yates. Writers: Steve Kloves (screenplay); J.K. Rowling (novel). Stars: Daniel Radcliffe, Emma Watson and Rupert Grant. Warner Brothers Pictures, 2011. PG-13.

REVIEWED BY VIC THIESSEN

Harry Potter and the Deathly Hallows: Part 2 (DH2), the final instalment of the hugely popular eight-part Harry Potter film series, was released this summer to overwhelming acclaim.

Like the first two *Narnia* films, *DH2* focuses unnecessarily—and disturbingly—on a climactic epic battle between good and evil. Apparently, filmmakers are convinced that this is what filmgoers want to see. For that reason alone, *DH2* is not, in my opinion, the best film in the series, although it is certainly one of the better ones, highlighted by the acting of a brilliant ensemble British cast. However, *DH2* is clearly the most theologically profound film of the series, positioning the young master of magic as a Christ-figure.

In a discussion during one of my seminars at this summer's Mennonite Church Canada assembly, participants argued about the use of the term "Christ-figure." It was noted that many so-called Christ-figures bear little resemblance to Jesus, especially in their attitudes toward violence, and are often labelled as Christ-figures simply because of the manner of their death. This argument is especially pertinent to Harry Potter, where the films and books apparently do not convey the same message.

When the first Harry Potter film—*Sorcerer's Stone*—was released in 2001, many Christians condemned it because of its positive portrayal of magic and witchcraft. Since the film was about children, it was feared that impressionable young viewers would develop an unhealthy interest in paganism and witchcraft.

I have seen no widespread or convincing

evidence to validate this claim. In fact, a strong argument could be made that the eight *Harry Potter* films promote Christian values, culminating in a film which suggests that author J.K. Rowling is telling a story with a solid Christian foundation.

Throughout the series, Harry Potter is the focus of messianic expectation. His behaviour seems to be driven by an innate wisdom and "compassion for all" that is beyond his years and distinct from his peers. This is exemplified in *DH2* by Harry's willingness to risk his life to save the lives of his "enemies." Then, near the end of the film—in a scene reminiscent of Gethsemane—Harry makes the decision to give up his life to save his friends and destroy the power of evil. When he "dies," he finds himself at "King's Cross" subway station, where he learns that he is protected by his mother's blood and did not actually die.

In the film, this is not as clear as it is in the book, and Harry's return comes across as a resurrection. What did die, however, was the part of Voldemort—the evil one—which was inside Harry and which Harry needed to kill before Voldemort could be defeated.

The final confrontation between good and evil in *DH2* makes it look like Harry Potter returns to life and overpowers Voldemort. But book readers interpret Voldemort as being defeated when his killing curse bounces off Harry and returns to kill him. Apparently, the final book suggests that Harry eventually renounces violence and power as a way to overcome evil.

DH2 and the other films portray Harry as one who does not want to kill others



and who uses violence only in defence, but not as one who rejects the possibility of redemptive violence. Such a rejection, combined with his love and compassion, his passion for justice and his willingness to die to save the world, would package the protagonist into a true, albeit fictional, Christ-figure.

In the end, the *Harry Potter* books and films provide a lot of food for theological reflection, especially for Christians who appreciate the re-telling of the gospels in a way that engages a new generation. For non-Christians, the thematic significance and parallels to Scripture may be lost without a skilled and informed believer to help out.

Among the questions I am led to ask are:

- Is the fear of death, which led Voldemort to split up his soul, the root of all evil? (See Daniel Liechty's *Reflecting on Faith in a Post-Christian Time*.)
- Is killing the shadow within us the only way to make peace with our souls?
- Can Harry Potter, despite his association with witchcraft, be a positive role model for our youth?

Whatever our answers, the *Harry Potter* films can be the subject of fruitful conversation among believers and non-believers alike. ☺

Vic Thiessen is Mennonite Church Canada's chief administrative officer and Canadian Mennonite's regular film reviewer.

FOCUS ON EDUCATION



Susan Schultz Huxman, new president of Conrad Grebel University College, is pictured in the entrance to her new office.

Gifted for this time

Susan Schultz Huxman called to lead Conrad Grebel University College

INTERVIEW AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

As Susan Schultz Huxman settles into her role as president of Conrad Grebel University College, the school of Mennonite Church Eastern Canada at the University of Waterloo, Ont., Canadian Mennonite settled in for a conversation about her and the university college.

CM: *We know that you have roots in Kitchener-Waterloo, but have spent many years south of the border. Tell us something of your background/history.*

Huxman: My grandfather, H.H. Schultz, was a Baptist minister and radio preacher in southern Ontario. My father was in the first graduating class at Rockway [Mennonite Collegiate]. His best friend at Rockway went to Goshen [College, Ind.], so he went there, where he met my mother, a Swiss Mennonite from Holmes County, Ohio, and the rest is history.

My father served as president of Bethel College, Kan., for 20 years. I'm a graduate of Bethel. I met my husband there. Went on to University of Kansas to do my master's and doctorate in communications studies. My doctoral dissertation was on rhetoric

of dissent. I focused on the Mennonites in World War I and how Mennonites responded to conscription.

My grandfather was a co-founder of Chesley Lake [a Mennonite camp near Lake Huron] and we would bring up my aunts and uncles and cousins from Holmes County. My memories of Canada are of that place, that spiritual context.

CM: *With Grebel's successful innovation of locating itself as a Mennonite institution on the edge of a major provincial university, how does it motivate graduates to serve the Mennonite church in their career choices, rather than having all of them swept into the cultural mainstream?*

Huxman: Leadership development is one of Grebel's core values. We're already doing

that, graduating people from the master of theological studies, the first of two graduate programs. We're in the last stages of developing a PACS [peace and conflict studies] graduate program.

A good deal of research shows that students who go to schools like Grebel are more likely to stay in their church and assume positions of leadership. We're recruiting students, getting [them] immersed in a faith-formation culture can do important things in leadership formation.

CM: *In coming to Grebel, what goals have you and the board focused on for your first three-year term as president?*

Huxman: This place is extraordinarily healthy academically, spiritually, financially, so really my mandate is to manage that growth. Going back to my background in communication, my special gifts are to find ways to shine our light a little brighter in a variety of places for new stakeholders.

CM: *Henry Paetkau noted in his farewell interview with Canadian Mennonite that Grebel's Anabaptist Studies Department is one of its best-kept secrets. How will Grebel inform both Anabaptist and non-Anabaptist students of Anabaptist faith and practice?*

Huxman: Part of the Next Chapter Campaign is to triple the size of the archives and library, not just in terms of

EMU PHOTO BY JON STYER

building space, but of program space for Mennonite studies, PACS, master of theological studies, music studies. Even if they're not here for Mennonite studies, if they're here for music, they can't help but be influenced.

And then the new front entrance [is] a new way of telling the Mennonite story.

CM: Is the role of the president changing for church-related universities like Grebel, and, if so, how?

Huxman: It's always changing. Good college presidents are looking ahead, being on the cusp of change. What a student is, is changing. Delivery of courses has to be a diversified portfolio. If you ask what a Grebel student is, the answer is quite long: residents, associates, graduate students, distance learners, certificate students, and

over 2,000 who come "across the creek" from the University of Waterloo.

CM: Will the faculty continue to be mainly Mennonite or will you bring in professors-in-residence to add an ecumenical approach to teaching? If so, who might those other-than-Mennonite professionals be?

Huxman: We are poised to be replacing quite a few faculty in the next few years. Hiring depends on the nature of the position. Finalists for a position will be asked the same set of questions of "how you will be building on and contributing to our mission to 'seek wisdom, nurture faith, and pursue justice and peace in service to church and society.'" We would need to have answers that this person could shoulder the load of carrying out this mission. ☞



Josh Bacon of James Madison University

processes with 20 cases so far. "I keep waiting to see when one will go bad," he says, from a couple of guys in a fight to 15 people occupying an entire dormitory floor who needed to sort some problems out.

"If I compare that to what is involved in a formal judicial hearing—often attorneys present at \$1,000 an hour, family members, witnesses, police officers and so forth—it is obvious which approach works better with fewer resources used," Bacon says.

His fresh approach to discipline has rippled out into many offices and departments dealing with JMU's 19,500 students, including those concerned with substance abuse, off-campus and residence life, clubs and organizations, fraternity and sorority life, the health centre and even university planning.

Bacon and his collaborators at JMU have come up with a draft vision statement for a "university community that is dedicated to living restoratively." In a nutshell, the seven points in the draft describe a university at which students learn to live healthily and healingly in community from the day of freshman orientation through their time in residence, to handling conflicts in the classroom, on the playing field, and among friends and family members.

"I believe higher education is just beginning to discover the potential of restorative justice practices in creating educated and enlightened citizens," Bacon says. As a sign of JMU's commitment to restorative justice, the university has just hired its first full-time coordinator of restorative practices based in Bacon's office: Chris Ehrhart, a 2011 graduate of EMU's master's degree in conflict transformation with a focus on restorative justice. ☞

State university embraces restorative justice

By BONNIE PRICE LOFTON

Eastern Mennonite University
HARRISONBURG, VA.

In just three years, Josh Bacon has mobilized some 50 administrators and staff members in nearly a dozen departments sprawled across the campus of James Madison University (JMU) in Harrisonburg, to embrace restorative justice practices when dealing with each other and with students.

Bacon, the director of judicial affairs, finds it isn't a difficult sell. "The point is, [restorative justice] works," he says. "And lots of other interventions used for years with students don't."

After more than a decade of ushering misbehaving students at JMU through hearings on their conduct, sanctions and other legalistic steps, Bacon was ready for a change in 2009.

"I went into educational leadership and student affairs because I cared about young adults and their futures," he says. "But that's not how they perceived me. They saw me as the 'bad guy,' somebody there to enforce the university's rules, somebody

who wasn't on their side."

So he took a course at Eastern Mennonite University (EMU) with restorative justice pioneer Howard Zehr. Before the semester was even over, Bacon started applying Zehr's teachings to his student judicial work.

"One of the biggest oversights in my [previous] work was not engaging the victim," he says. "My office was almost entirely offender-focused."

Bacon found that he saw astonishing results if he asked the victims, perpetrators and affected community members to sit in a facilitated circle and, one by one, share their thoughts on the harms done and the ways those harms could be "put right."

"I've been amazed by how these circles work," he says. "I've never felt so connected to people. It's almost magical, spiritual, sitting in a circle, passing a talking piece, listening carefully to each other, going deeper. Every one of the students has risen to the occasion."

Bacon has used restorative justice

FOCUS ON EDUCATION

Peacebuilding school welcomes international students

Diversity enriches classroom, community experience

By CARLA LOWE

Canadian Mennonite University
WINNIPEG, MAN.

First launched in 2009, the Canadian School of Peacebuilding at Canadian Mennonite University (CMU) has since welcomed a diverse group of students from across Canada, the U.S., and around the world.

Olivier Imbabazi, founder of the Kenya-based non-profit Hope and Action for Africa, travelled from Kenya to CMU to take the non-violent action strategies for social change course this summer, one of a number of five-day peacebuilding-related courses over three weeks for professional/personal development or academic credit.

“Our vision is to gather peacebuilders from around the world,” says Valerie Smith, a co-director of the peacebuilding school. “We want to serve existing networks and organizations working at peacebuilding. When we gather a diverse group of students, it enriches conversations and experiences in the classrooms and connections within the school community.”

Imbabazi learned about the school online.

“Given that Africa has gone through many violent conflicts and wars, it desperately needs change through nonviolent strategies to peacebuilding,” says Imbabazi of his reason for taking the course taught by George Lakey, a professor, author and peace activist. The ultimate goal of the course was to help participants become more skilled and effective in organizing nonviolent actions.

For Imbabazi, who plans to attend the peacebuilding school again, this was his first time not only at CMU, but also in Canada. “My experience was wonderful.



Imbabazi

Wonderful class, classmates, professors, and community,” he says enthusiastically.

“Students, international or local, often talk about their time at [the school] as a significant experience that changes their lives,” says Smith. “And students who come from other countries to Canada for the first time often share about how their stereotypes of westerners are broken.”


While the school welcomes students from around the world, many international students face significant barriers to attending.

“Because international applicants often face financial challenges, or are denied visas, it’s always exciting for us when someone is able to come,” says Smith.

Imbabazi applied late and was waiting for visa approval the weekend before Lakey’s course started. He arrived a day late, but was still able to take in the majority of the course.

Back home, Imbabazi will continue serving with Hope and Action for Africa, which works with refugee communities and vulnerable groups in Kenya. He plans to initiate a “Sponsor a Child” program and organize more peacebuilding training, especially in communities affected by conflicts and wars.

“We’ll focus on how changes can be made not with guns, but with nonviolent actions,” he says before returning home. ✎




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PERSONAL REFLECTION

Students' generosity touches community in Africa

BY AMANDA THORSTEINSSON
WINNIPEG, MAN.

When I paid my tuition bill during my last two years at Canadian Mennonite University (CMU), I, along with a number of my classmates, also chose to add a bit extra.

CMU allows students to give an additional 0.7 percent of their tuition towards the Mennonite Central Committee (MCC) Global Family education sponsorship program as part of CMU's Pearson Challenge. Former Canadian Prime Minister Lester B. Pearson once challenged the country to earmark 0.7

percent of Canada's gross domestic product for international aid, a target that has never been reached.

By participating in the challenge, CMU students are making a statement about the high value they place on international assistance, and are encouraging political leaders to live up to this challenge as well. The Global Family program that CMU students chose to adopt was Hope Never Runs Dry, a program in eastern Uganda that focuses on supporting the education of children affected by HIV/AIDS.

I never thought that a year later, I

would be living and working in the Ugandan community that received this money. When I graduated from CMU in April 2010, for reasons completely unrelated to the challenge, I travelled to Uganda with MCC to spend a year working with the AIDS Education Group for Youth, the community-based AIDS education, care and support group that runs the Hope Never Runs Dry program.

In Uganda, education is a precious commodity. Parents struggle at the beginning of each term to provide their children with school fees; those living

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PHOTO COURTESY OF AMANDA THORSTEINSSON



While a student at Canadian Mennonite University, Amanda Thorsteinsson contributed to the Pearson Challenge. After graduation, she found herself teaching at the Ugandan school she and her former classmates had been supporting financially through the challenge.

FOCUS ON EDUCATION

PHOTO BY ALLAN REESOR-MCDOWELL

with the final stages of HIV/AIDS often have more trouble than most, as they are too sick to work and earn money. Their children are often forced to drop out of school—and it breaks their hearts to see them sitting at home or working in the field, instead of learning.

Families are often forced to make very difficult decisions about where scarce resources can be allocated. Children who are born HIV-positive would not be most people's educational priorities. Why allocate precious resources towards children who are just going to die in a short time?

I learned that the special part of Hope Never Runs Dry is that it sees value and worth in all children, even those living with HIV/AIDS. Volunteers regularly visit the children both at home and at school. They continually model the love of Christ, routinely biking long distances to visit children living in remote villages, or to comfort them after the loss of a parent.

I have been truly blessed to witness how university students in Canada can support the life-giving work of their Ugandan brothers and sisters a continent away. ❧

Amanda Thorsteinsson is back from Africa and now living in Winnipeg, Man.

Education for transformation

BY ALLAN REESOR-MCDOWELL
Special to *Canadian Mennonite*

“People can educate themselves about the world through textbooks and lectures from highly educated professors,” says Pader Lee, reflecting on her experiences as a participant with the Yella program, “but the old cliché, ‘You don’t know what it’s like for me until you’ve walked in my shoes,’ is true.”

Yella, a learning tour to Israel/Palestine organized by Mennonite Central Committee (MCC) Ontario and Mennonite Church Eastern Canada, offers young adults the opportunity to do just that. Yella is about exploring questions of

Christian faith and life by interacting with Christians, Jews and Muslims; encountering complex peace and conflict issues; and considering the context for Jesus’ life and ministry. It is experiential education.

Education is not inherently good. The following note, originally placed on a teacher’s bulletin board, and now included in MCC’s Connecting People’s manual, is a helpful reminder of that fact: “Dear Teacher: I am a survivor of a concentration camp. My eyes saw what no person should witness: Gas chambers built by learned engineers. Children poisoned by educated physicians. Infants killed by trained nurses. Women and babies shot and killed by high school and college graduates. So I am suspicious of education. My request is: Help your students become human. . . . Reading, writing and arithmetic are important only if they serve to make our children more human.”



Nkauj Kab Sab Cha, left, Pader Lee and Linford Stutzman take a hike from Jerusalem to Jericho as part of Yella 2010.

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Education should be about more than gaining knowledge. It should be about transformation.

“Before we travelled to Israel/Palestine, it was easy to ‘hate’ one side or the other,” says Lee. “But when we got to know people behind the stories, it was hard not to empathize with both sides.”

Learning—the kind that changes the way people understand Jesus, the world, the kingdom, the good news and themselves—must be grounded in real life, everyday human stories and relationships. Yella participants hike the 65-kilometre Jesus Trail from Nazareth to the Sea of Galilee.

“People travel to Israel and experience it from the comfort of their tour buses, but they do not fully experience the hardships of travelling on foot in these regions,” says

David Landis, co-founder of the Jesus Trail. He says the purpose is to “engage travellers with their surroundings and the communities around them. We want people to see what Jesus saw, to hear what he heard and feel what he felt.”

Transformation can happen when we get out of the classroom and off the air-conditioned bus, when we move beyond our comfort zone and interact with people who see the world differently than us. ✻

Pader Lee, a Yella 2010 alumnus, attends First Hmong Mennonite Church in Kitchener, Ont. Allan Reesor-McDowell, a Yella 2012 leader, works for MCC Ontario and attends Community Mennonite Church, Stouffville, Ont. For information on Yella 2012, visit ontario.mcc.org/yella.

Yella is about exploring questions of Christian faith and life by interacting with Christians, Jews and Muslims; encountering complex peace and conflict issues; and considering the context for Jesus' life and ministry. It is experiential education.



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Staff change

Scott Janzen named new AMBS registrar



Janzen

ELKHART, IND.— Scott Janzen, a 2011 graduate of Associated Mennonite Biblical Seminary (AMBS), has been named registrar for the seminary. He began the assignment in late August. Janzen earned a master of divinity degree with a concentration in theological studies. During his three years of study at AMBS, he worked as a student assistant in the admissions department, student librarian and as a teaching assistant in a Hebrew class. Before coming to AMBS, he completed a year of voluntary service in Tucson, Ariz., working in a migration and refugee services program. In 2006, he earned a bachelor of arts degree with a double major in history and Bible and religion from Bethel College, North Newton, Kan. “I am very excited to be joining the administrative faculty at AMBS. Christ-centred education from an Anabaptist perspective has a vital role to play in the mission of the church, and I am excited to participate in that mission as registrar,” Janzen says, adding, “I am looking forward to helping AMBS forge new partnerships with other educational institutions and programs, welcoming students from all over the world, and generally accompanying students as they progress through their years of studying and worshiping as a community.” Irene Koop, who had been registrar for the last five years, retired on Sept. 8.

—Associated Mennonite Biblical Seminary

FOCUS ON EDUCATION

New book addresses challenges facing Mennonite schools

MennoMedia

Affordability, a declining pool of prospective students due to smaller family sizes, and, for colleges, declining alumni loyalty when it comes to where their children go to school: These are some of the challenges facing Mennonite schools today.



in the future.”

Schools also need to do a better job of communicating with potential students, parents, supporters and alumni, he says. “There was a time when schools could assume that Mennonite students would go to Mennonite schools. Those days

are over. Today, schools need to make a clear, convincing and cogent case for why students should choose them over other options—why they are worthy of the additional cost.”

All of this will require an “an open, lively, vigorous and honest conversation about the nature of our Christian witness to the world and our assumptions about the future of the church,” Roth says.

For him, this means being “honest about

the challenges facing our church. We are an aging denomination. Membership is declining, as is denominational loyalty. Sunday school attendance is falling. And enrolment at Mennonite schools, colleges and seminaries is not where it could be.”

Mennonites needs to “honestly name these issues in a public and confessional way—not by scolding or blaming, but by acknowledging that things are not as good as we would like them to be,” he says.

Despite the challenges, Roth is hopeful. He believes that Mennonite schools have a future. “We have much to offer, and there are growing numbers of people looking for exactly what we have to offer: a tradition of peace, service, justice, community and deep faith in God,” he says, adding, “We can openly, confidently and graciously proclaim our distinct approach to education, a way shaped by a Christ-centred way of reading Scripture, a Christ-centred understanding of relationships with other people, and a Christ-centred view of the church as the visible form of the resurrected Jesus in the world today.”

Add to that list something John Roth, author of the new Herald Press book, *Teaching That Transforms: Why Anabaptist-Mennonite Education Matters*, calls “mission focus.” Today, he says, “most of our schools have a significant percentage of students who don’t come from Mennonite backgrounds. . . . How do schools balance their Anabaptist-Mennonite identity with being open and welcoming to those who may not share those values?” he wonders.

According to Roth, a professor at Goshen College, Ind., there has been a paradigm shift in almost every level of Mennonite education. “Mennonites started their own schools to protect youth from the influences of the world,” he says. “Today, schools exist to engage the world. The focus now has shifted to a more missional role. Now we have an opportunity to share the good news of our understanding of the gospel with others, and offer our view of education to a wider cross-section of people.”

To deal with these challenges, schools need to be open to change. And that, he says, starts with good leadership. “We need to attract the best and brightest to positions of leadership at our schools and on the boards,” he says. “We need people who have deep Christian convictions, but who are also nimble, adroit, flexible and adaptable.”

At the same time, he notes that schools “need to be open to making changes. This is a challenge, since schools are notoriously resistant to change. It’s not a matter of putting our fingers into the wind and following whatever new current comes along. But schools have to be willing to make changes if they are going to be successful



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New Grebel building to include two 'named' rooms

By FRED W. MARTIN

Conrad Grebel University College
WATERLOO, ONT.

In a fitting close to his presidential term, Henry Paetkau announced to the board of governors that Conrad Grebel University College's new community education room will be funded by a \$500,000 gift from RBJ Schlegel Holdings Inc.

The RBJ Schlegel Community Education Room will be located in the new facility, to be constructed in 2012-13, directly adjacent to the reception area on the main floor. This high-profile room will be used for public seminars, meetings and lectures, and will afford bright views of the Westmount Road side of the campus.

The new room will be used primarily by the conflict management certificate program, which is part of the Peace and Conflict Studies Department.

"This continuing-education program is growing steadily, and new, more professional-looking space will be a welcome enhancement," says department manager Sue Baker.

RBJ Schlegel Holdings Inc. is committed to promoting professional development, life-long learning and community education. These priorities are manifest in a variety of ways, including its funding of the spirituality and aging program hosted at Grebel as part of the Schlegel-UW Research Institute on Aging.

The company's founder, Ron Schlegel, served on the Grebel board of governors from 1972-82. "We are pleased to make this contribution to the Next Chapter campaign," says Schlegel. "Our sons' names,

Rob, Brad and Jamie, combine to make the 'RBJ' in the company name, and with this gift, we have made a collective commitment as a corporation to enhancing the broader community"

The seminar room in the new academic building will be named in honour of Grebel's sixth president, Henry Paetkau. The Henry Paetkau Seminar Room, offering a view of the front of the campus and Westmount Road, will be on the main level of the \$6.3 million addition and will be used for graduate studies.

"Henry joined Grebel in late 2003 and provided the leadership we needed," says outgoing board chair Bert Lobe. "In 2006, we identified six strategic directions and under Henry's watch we made substantial forward progress on each. What distinguished Henry's presidency was his sensitivity to the college and university context; his commitment to, and understanding of, the church; and his graciousness."

During his presidency, Paetkau signed an agreement with the University of Waterloo that integrated the college's master of theological studies degree into the University of

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FOCUS ON EDUCATION

The new room will be used primarily by the conflict management certificate program

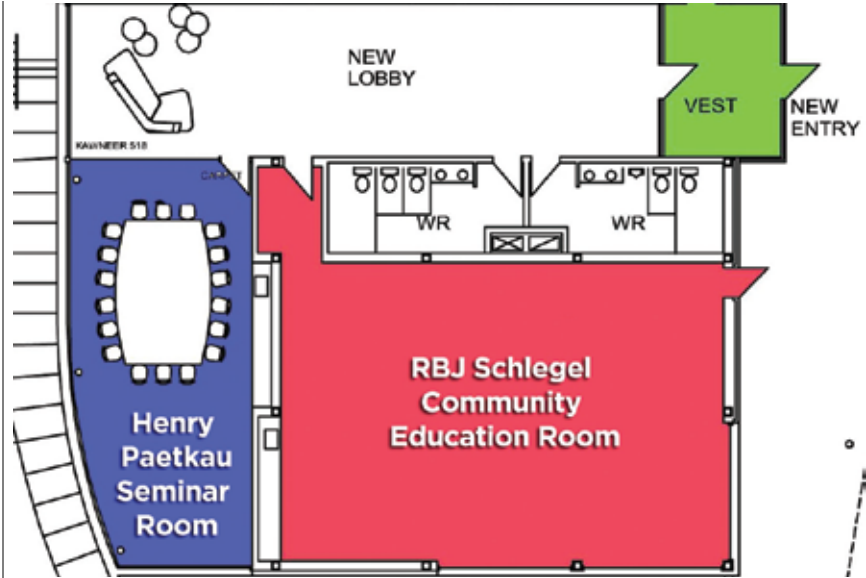
Waterloo's graduate studies program. This conjoint degree brings significant revenue into the college, assists students with full-time tuition scholarships and offers significant support for leadership development in the church. A master's degree in peace and conflict studies is also in the final stages of approval. ☘

☘ Staff change

Grebel appoints new history prof

WATERLOO, ONT.—To replace the retiring Arnold Snyder, Troy Osborne has been appointed as assistant professor of history at Conrad Grebel University College. He comes to Grebel from Bluffton University, Ohio, where he has taught for the past three years. Osborne is a historian whose research and teaching interests centre generally on Mennonite history and the Reformation, and particularly on the development of the Dutch Anabaptist tradition. He is revising his dissertation, "Saints into citizens: Mennonite discipline, social control and religious toleration in the Dutch Golden Age," for publication, and he is translating the 16th century Dutch martyrology, *Het Offer des Heeren (The Sacrifice of the Lord)*, as part of the Classics of the Reformation series. At Bluffton University he taught humanities, European and world history, Europe on film, medieval and early modern European women's history, political theory, the Reformation, and Mennonite history and thought. Prior to his five years of teaching, Osborne studied the cultural history of religion at the University of Minnesota, and theology and ethics at Associated Mennonite Biblical Seminary, Elkhart, Ind.

—Conrad Grebel University College



A blueprint of the new Conrad Grebel University College addition shows the two 'named' rooms: the RBJ Schlegel Community Education Room and the Henry Paetkau Seminar Room.



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FOCUS ON EDUCATION

Living a philosophy of education

John Wiens retires as dean of education at the University of Manitoba

STORY AND PHOTO BY EVELYN REMPEL PETKAU

Manitoba Correspondent
WINNIPEG, MAN.

“Learning is not education. It is about seeking the common good.”

This philosophy of education has guided John Wiens in his 46 years as an educator. His passion and enthusiasm for education comes through as he reflects on his numerous roles and experiences. He retired this summer as dean of education at the University of Manitoba, Winnipeg, a position he held for the past 10 years.

“I had absolutely no intention of teaching,” Wiens said of his early years. He graduated from a small rural school in Graysville, Man., in 1964, and thought one year of teachers college would give him a fast ticket to some income until he could reach his real goal of becoming a pharmacist. But his plan got sidetracked when he says he “fell in love with teaching.”

Since those early years, Wiens completed his doctorate in education; taught junior and senior high school; and served as counsellor, principal, superintendent and professor. Wiens, a member of Bethel Mennonite Church, Winnipeg, has also served as a youth Sunday school teacher.

His wide range of experiences has helped to shape a philosophy of education that often puts him out of sync with others in the field.

“The only real justification for public education is for preparing citizens for democracy,” he contends. “Everything else can be done without a public school. You can train people, socialize them and take care of them in other kinds of ways.”

“Education is a continuous search to live well, ethically and morally, to live your life better so that other people’s lives are better,” he says. “Concern for the public good is central in education.”

The practice of stewardship and hospitality that he learned in the Christian home he grew up in and at Graysville Mennonite Church is central to his approach to education. “My father was an extremely patient man, a mix of real tolerance and yet intolerant of rhetoric,” Wiens says. “He worked with everyone and supported everyone. He taught that you drop whatever you are doing to help someone out.” Life was responding to the question, “What does the Lord require of me?” he says.

Wiens works frequently as a consultant to school divisions. Instead of talking about outcomes in planning, he talks about stewardship and hospitality. He notes, though, that “there has been very little room in administration for these kinds of conversations. The 3-Rs are not education. They are a means to something, not an end in themselves. We teach people to read to give meaning to their lives.”



John Wiens reflects on his experiences after 46 years in the field of education. He has just retired as dean of education at the University of Manitoba.

Wiens is not a strong advocate of private schools, although he has helped some set up administrative structures and has spoken to the Canadian Association of Mennonite Schools.

“I feel a little ambivalent about their existence, but I have come to terms with it,” he says. “My message to private schools is that you have a public purpose and the only justification we have for spending public money is that you fulfill a public purpose. So you cannot hide behind religious walls,

preconceived political walls or any other walls.”

“Obviously, they can make a huge contribution to society, but it is more difficult for private schools to educate children, particularly in terms of tolerance and acceptance of others, if you’ve only mingled with your own kind.”

Looking back, Wiens recalls the 1970s as being a time of healthy discussions. “It was an experimental time with a different kind of optimism,” he says. However, he believes that today’s schools are better places, with better-educated teachers and more resources available

to them. On the down side, he says today’s education system has come to view technology as the answer to every problem, and meaningful conversations about what education is have been lost.

“The level of political fear and anxiety is huge today,” says Wiens. “People are afraid of doing their own thing and being caught. As a result, there is a whole lot of conformity. There are those beacons who we hold up and tell them we are proud of them, but if anything goes wrong we jump on them from the heights.”

Despite his official retirement, Wiens continues to teach at the University of Manitoba, and he still advises grad students and school divisions. Why does he do it? “It’s absolutely so exciting. It takes all your ingenuity. That’s why I stay in education,” he replies. ❧

Private schools ‘cannot hide behind religious walls, preconceived political walls or any other walls.’

(John Wiens)

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A piece by Chris Siemens depicts the name of this summer's art show, *We Have So Much to Give*.

PHOTOS COURTESY OF LAURA KLASSEN



Laura Klassen admires some of the artwork that filled the Siemens' Ladner home.

Backyard art show inspires conversations of faith

Young B.C. artists hope to bring more artwork into the church

BY EMILY LOEWEN
Young Voices Editor

If you're a young artist with passion and talent—but no gallery—what do you do with the canvasses, sketches and sculptures you make?

If you're Chris Siemens, you invite friends to fill your home and backyard with artwork on a summer afternoon and invite everyone in your neighbourhood to take a look. "I had all these close friends who are all really talented," 29-year-old Siemens said over the phone from Ladner, B.C., "but

afternoon, Klassen said time talking with the other artists stood out: "I think the best part was just seeing the other artists . . . encouraging one another to keep going and finding a lot to talk about, just technique-wise or bringing faith into that."

Faith was an important part of the show for most of the artists, several of whom attend Peace Mennonite Church, Richmond, B.C. And although it wasn't advertised as a church event, Siemens, who attends The

'[A]s I developed my faith and my art alongside that, I realized that there's a huge connection to Christ and prayer through art.'

(Laura Klassen)

no one really has the time or the motivation to put something together like that." So he made it happen this summer.

The We Have So Much to Give event took place on July 30, showing the community how much the artists have to contribute, "whether that be through conversation, art, in our time with others or through written word," said 22-year-old Laura Klassen, another contributor.

The other artists were Kylie Kornelsen, Catherine Bennington, Casey Wladichuk, Nick Niebuhr, Tessa Nickel, Ronny Bekdashe and Lane Bekdashe.

The afternoon provided an opportunity for friends, family and neighbours to see what the young adults are capable of while sharing food and conversation. Although she loved the fun atmosphere of the

Way Community Church, Richmond, hoped it would be one example of God's kingdom in the city. "Just the very fact that you are a Christian and you're gathering together, it changes the atmosphere just because of the way that you act and the things that you say," he said.

Klassen, a member of Peace Mennonite, added that they also hoped their art would provide an opportunity for others to ask questions about faith. Both Klassen and Siemens see a deep connection between their art and faith. "I would say that they cannot be separated," Siemens said.

For Klassen, art started out as something she did as a child out of boredom. "But as I developed my faith and my art alongside that, I realized that there's a huge connection to Christ and prayer through art," she

reflected.

Neither artist, however, feels that churches use visual art to its full potential. Siemens thinks that many churches are receptive to incorporating more artwork, but rarely ask for it. That means it's often up to the artist to initiate a project, which doesn't happen very often. "Artists are scared or shy, or they just don't see that God gave them a powerful gift," said Siemens.

Klassen said that Peace Mennonite does a good job with music and drama, but the visual arts aren't integrated as often. She would love to have a gallery in the church or to see paintings worked on as part of the service. She feels, though, that humble artists and a generation gap could be keeping things from moving forward, which means the church misses opportunities to enhance services. "I think it's inspirational

and helps other people worship when they see [art] being done right in front of them, and it's not something to be intimidated about," she said.

At the event, Klassen and Nickel had a conversation with their pastor about putting on an art show at Peace Mennonite in the future.

Both Siemens and Klassen hope this show will inspire other young artists to share their work, and encourage churches to use the talent in their congregations. They also hope to make this an annual event.

As a last word to young artists, Siemens said, "It's just a gift that you've been given, so put [your artwork] out there even if you don't think it's that great, because other people might think it's really amazing." ❧

Political issues for a young electorate

BY AARON EPP

Special to Young Voices
WINNIPEG, MAN.

Kelsey Hutton knew who she was voting for weeks before Manitobans headed to the polls for this month's provincial election: the NDP.

For the past three weeks, Hutton has been working for the party's election outreach team, knocking on doors and talking to people about the party's platform. "I really believe that the NDP should win," she says. "Knocking on doors is a big thing that wins elections," says the 23-year-old, who attends Hope Mennonite Church, Winnipeg. "It's hugely time-consuming, but I want to do my part." Hutton estimates that she and her team have spoken with more than 4,000 people since Sept. 9, the Friday after the election was announced.

As someone concerned about the poor and the environment, Hutton feels the NDP's values are most in line with her own. "I know realistically when we vote for an MLA [member of the legislative assembly], we can't control what they do or what

decisions they make," Hutton says. "What I feel like I'm controlling when I vote for a party is the base values that are going to influence the decisions that MLA makes."

Hutton is one of many young adult Mennonites in Manitoba who will head to voting stations to decide who can best lead the province for the next four years.

Stefan Epp (no relation to the writer) doesn't say who he's going to vote for, but key issues he's considering before he casts his ballot include support for social programs, poverty reduction and the environment.

"Those have always been important issues for me, in part guided by my faith," says the 26-year-old, who attends Home Street Mennonite Church, Winnipeg. "I think it's important that our society cares for 'the least of these'—that our society is a compassionate [one] that cares for those who need [the] most."

Epp works at Food Matters Manitoba, a



Chris Siemens, 29, hosted an art show featuring young adults at his home this summer.

PHOTO COURTESY OF KELSEY HUTTON



Kelsey Hutton knew who she was voting for weeks before Manitobans headed to the polls for this month's provincial election: the NDP.

registered charity that engages Manitobans toward healthy, fair, sustainable food for everyone. He says that innovative food strategies can be part of the solution to many of the top concerns identified by Manitobans, including healthcare, the

particular.”

Engaging those sorts of issues is exactly what Mennonites with a concern for peace and justice are called to do, says Steve Plenert, the peace program coordinator at Mennonite Central Committee

'[M]any Mennonites, at least here in Manitoba, are amongst the privileged in the land, or even the powerful in the land.'

(Steve Plenert)

economy, strong communities and the environment.

“Food-related programs have been shown to dramatically reduce healthcare costs for some chronic diseases,” Epp says. “We have a rapidly escalating diabetes rate in Manitoba, so investing in healthy food and nutritious food programs could result in huge savings for our province and allow us to use our resources in other ways.”

Epp says that the election hasn't come up much in conversation with his friends, but thinks that their concerns are similar to his own.

“We are all fairly politically aware and engaged, and I think issues of building a socially just society [are] important to all of my friends,” he says. “Some would have more of an emphasis on environmental issues [and] some would have more interest in community concerns around poverty, in

Manitoba.

“At times, Mennonites have been referred to as the quiet in the land,” Plenert says. “However, many Mennonites, at least here in Manitoba, are amongst the privileged in the land, or even the powerful in the land. As such, it is our responsibility to speak to wealth and power, and that includes political power. . . . Our task is to speak to the way of Jesus, and that, I believe, is the way of peace and justice, especially for those who don't receive or aren't able to speak for it on their own.”

Besides the Manitoba election on Oct. 4, Canadians are going to the polls in seven other jurisdictions within the next month: Prince Edward Island and Northwest Territories (Oct. 3), Ontario (Oct. 6), Newfoundland/Labrador and the Yukon Territory (Oct. 11), Saskatchewan (Nov. 7), and British Columbia (Nov. 19). ❧

Facebook challenge invites people to live simply, save lives

BY RACHEL BERGEN

National Correspondent
WINNIPEG, MAN.

Two young Winnipeggers recently challenged nearly a hundred people across Canada to donate to the Canadian Foodgrains Bank in order to support those suffering from famine in the Horn of Africa.

Tamara and Johanna Petkau, sisters who attend Charleswood Mennonite Church and Augustine United Church,

respectively, felt compelled to donate to the Foodgrains Bank when they realized that, due to a mere geographical difference, they do not suffer from malnutrition while people in East Africa are starving.

Tamara, the mother of 14-month-old Maelle, says that, while she cannot imagine being in the shoes of East African mothers with starving children, their circumstances

hit home as a fellow mother. "I feel like I'm bonded to other mothers," she says. "Realizing that the only difference between us is that [Johanna and I] were born in Canada and they were born in Africa, the famine hits close to home."

Therefore, the choice between something like a Starbucks coffee and donating money to mothers and fathers who are helplessly watching their children die was

seemed like much, giving up this daily beverage added up to \$175. It worked similarly for Tamara's ice cream cravings.

Others decided to give up more than coffee and ice cream. Tamara's close friend gave up her child tax credit.

"Another woman gave up her weekly Costco run and a family decided to give their Christmas budget," Tamara says.

Ninety-five people attended the

Over the course of the week, the sisters learned a great deal about their responsibility to help those in need. 'With privilege comes responsibility,' Tamara says. 'We are now more aware of our global community.'

an easy one.

They created a Facebook event inviting people to give up a daily food expenditure or luxury for a week. The money that would be used for these treats would then be donated to the Foodgrains Bank. The event spanned the week from Aug. 28 to Sept. 4. By inviting people to live more simply, they were helping others to simply live, their Facebook event page said.

Whatever people donated to the challenge went much further to help victims because the Canadian International Development Agency (CIDA) matched Foodgrains Bank donations four-to-one through the government's special East Africa Drought Relief Fund that ended on Sept. 16.

Johanna's coffee addiction, for one, at five dollars a cup, added up to \$35 dollars for the week. Although it might not have

Facebook event, although more people participated in the challenge, raising approximately \$16,000 when the matching grants were factored in.

Over the course of the week, the sisters learned a great deal about their responsibility to help those in need. "With privilege comes responsibility," Tamara says. "We are now more aware of our global community."

Even after the challenge ended, the sisters invited Mennonite Church Canada congregations to send in their donations before the Sept. 16 deadline for matching CIDA funds. They also called on congregations to urge the government to extend the deadline.

Tamara and Johanna are daughters of *Canadian Mennonite* Manitoba correspondent Evelyn Rempel Petkau. ❧

CANADIAN FOODGRAINS BANK PHOTO



Tamara, baby Maelle, and Johanna Petkau at the Canadian Foodgrains Bank office in Winnipeg, Man., the recipient of the donations that they raised through a Facebook challenge.

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Calendar

British Columbia

Nov. 18-20: Senior youth Impact retreat at Camp Squeah.

Alberta

Oct. 18-20: Pastor's retreat at Camp Valaqua. For more information, call Tim Wiebe-Neufeld at 780-436-3431 or e-mail him at pastor@edmonton1st.mennonitechurch.ab.ca.

Nov. 4: MCC, Ten Thousand Villages and the Edmonton Mennonite Centre for Newcomers host an evening fundraiser, with proceeds going to the centre; at Lendrum Mennonite Brethren Church, Edmonton, at 7 p.m. For more information, call the MCC Alberta office at 403-275-6935.

Nov. 5, 6: MCC Alberta annual celebrations (formerly annual general meeting); (5) at Bethany Christian Church, Smith, from 1 to 5 p.m.; (6) at

Trinity Mennonite Church, Calgary. For more information call the MCC Alberta office at 403-275-6935.

Jan. 20-22, 2012: Junior high snow camp at Camp Valaqua. For more information, call Valaqua at 403-637-2510

Saskatchewan

Oct. 22: MC Saskatchewan Equipping Day.

Oct. 24: RJC perogy supper fundraiser at First Mennonite Church, Saskatoon.

Nov. 4-5: MCC Saskatchewan Encounter and annual general meeting, at Eigenheim Mennonite Church, Rosthern.

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

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

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

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

Jan. 6-7, 2012: RJC alumni Tournament of Memories.

Manitoba

Oct. 14: Going Barefoot communicators conference, at Canadian Mennonite University, Winnipeg. Keynote speaker: John

Stackhouse, editor of *The Globe and Mail*. Topic: The future of media. Plus workshops on media, fundraising, marketing and design. For more information, e-mail John Longhurst at jlonghurst@foodgrainsbank.ca.

Oct. 14-16: Manitoba Worldwide Marriage Encounter Weekend. For more information, visit

Briefly noted

MWC council sets dates for Assembly 16 in 2015

GRANTHAM, Pa.—The National Coordinating Council for the Mennonite World Conference (MWC) Assembly 16 has decided dates for the Harrisburg, Pa., gathering will be from July 21 to 26, 2015. The 10-member council, which is represented by all four MWC member and associate-member churches in the United States—Brethren in Christ General Conference, Mennonite Church U.S.A., U.S. Conference of Mennonite Brethren Churches, and Conservative Mennonite Conference (associate member)—met with MWC officers and staff at Messiah College, Grantham, at the beginning of August. At that meeting the council also affirmed:

- Forming an assembly planning group;
- Hiring an MWC general secretary representative or international coordinator to ensure the global character of Assembly 16, and hiring a Pennsylvania-based assembly planning coordinator to work on the national and local focus of the event;
- Having "Assembly Scattered" locations for assembly participants to visit and learn about the Anabaptist witness in North America; and
- Holding the Global Youth Summit in the U.S. in conjunction with Assembly 16.

Council members also agreed to raise financial support within their churches for the assembly.

—Mennonite World Conference



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Oct. 15,16: "Musical Grow Project" fundraiser for Canadian Foodgrains Bank with Canzona, Catherine Daniel and Central Manitoba Youth Choir; (15) Westminster United Church, Winnipeg, at 7:30 p.m., and (16) Winkler Bergthaler Mennonite Church, at 3 p.m.

Oct. 18-19: JJ. Thiessen Lecture at CMU, featuring Peter Widdicombe, McMaster University. Topic: "Scripture and the Christian imagination."

Oct. 21-23: Scrapbook retreat at Camp Moose Lake. For more information, call the Camps with Meaning office at 204-895-2267.

Oct. 22: Camps with Meaning musical celebration at Whitewater Mennonite Church, Boissevain, at 7 p.m., featuring the Faith and Life Women's Chorus and Male Choir. A dessert reception to follow. For free tickets, call 204-895-2267.

Oct. 24: Bethania Spiritual Care fundraising dinner, at Douglas

Mennonite Church, Winnipeg, at 6 p.m. Featuring Westgate Mennonite Collegiate Choir. Speaker: Tim Frymire. Theme: "They who laugh, last: Aging, spirituality and humour." For tickets, call 204-654-5042 or e-mail Brenda. Searles@Bethania.ca.

Nov. 3: MC Manitoba fall delegate session, at Carman Mennonite, at 7:30 p.m.

Nov. 4-6: Annual quilting retreat at Camp Moose Lake. For more information, call the Camps with Meaning office at 204-895-2267.

Nov. 5,6: Camps with Meaning annual celebration banquets; (5) at Emmanuel Mennonite, Winkler, at 5:30 p.m.; (6) at Douglas Mennonite, Winnipeg, at 5 p.m. For free tickets to either event, call 204-895-2267.

Nov. 6: Mennonite Community Orchestra performs an "all baroque" concert in the chapel at CMU, Winnipeg, at 3 p.m., with Henry Engbrecht conducting.

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

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

Dec. 1-3: Senior high drama at Westgate Mennonite Collegiate, Winnipeg.

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

Feb. 1, 2012: Open house at Westgate Mennonite Collegiate, Winnipeg.

Ontario

Oct. 11,12,20: MC Eastern Canada presents "Faith Formation Conversations: Written on Their Hearts"; (11) GTA Cluster at Rouge Valley Mennonite Church, Markham,

7 p.m.; (12) Stratford and Wilmot Cluster at Hillcrest Mennonite Church, New Hamburg, 7 p.m.; (20) Woolwich Grey and Wellesley West Cluster at Community Mennonite Fellowship, Drayton, 7 p.m.

Oct. 15: Eighth annual gospel vespers at the Detweiler Meetinghouse, near Roseville, at 3 p.m. Song leader: Bob Shantz, former choral director at Rockway Mennonite Collegiate. Songs from *Life Songs No. 2*. For more information, call Will Stoltz at 519-696-2805.

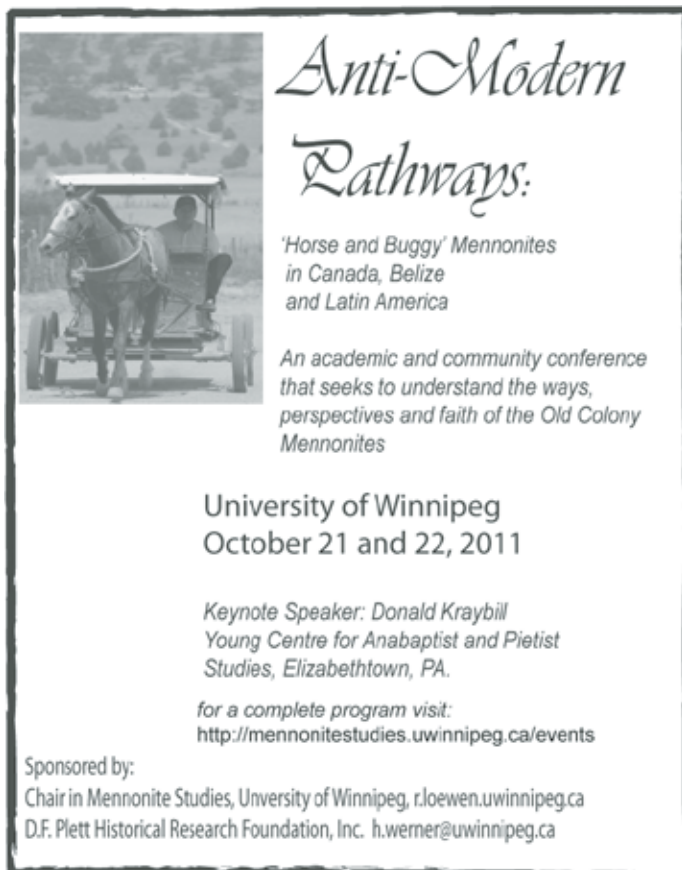
Oct. 19: Mary Wiens of the CBC will present her ideas on nonviolence and its influence in Toronto in its connection to the uprisings in



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An academic and community conference that seeks to understand the ways, perspectives and faith of the Old Colony Mennonites

University of Winnipeg
October 21 and 22, 2011

Keynote Speaker: Donald Kraybill
Young Centre for Anabaptist and Pietist Studies, Elizabethtown, PA.

for a complete program visit:
<http://mennonitestudies.uwinnipeg.ca/events>

Sponsored by:
Chair in Mennonite Studies, University of Winnipeg, r.loewen@uwinnipeg.ca
D.F. Plett Historical Research Foundation, Inc. h.werner@uwinnipeg.ca

Egypt and Tunisia, at Conrad Grebel University College's Great Hall, at 7 p.m.
Oct. 20-22: Ten Thousand Villages fair trade craft sale at Hamilton Mennonite Church, 10 a.m. to 8 p.m. (20, 21) and 9 a.m. to 4 p.m. (22). Call 905-627-4132 for information.

Oct. 22,23: Pax Christi Chorale kicks off its 25th anniversary season with Salieri's *Mass in D-Major* and other works performed by the Chorale, Youth Choir, orchestra and soloists; (22) at Hi-Way Pentecostal Church, Barrie, at 7:30 p.m.; (23) at Grace Church-on-the-Hill, Toronto, at 3 p.m.

Oct. 28-30: Marriage Encounter weekend at Jericho House, Port Colborne. For more information, call Marjorie Roth at 519-669-8667 or visit marriageencounter.ca.

Oct. 29: MC Eastern Canada fall gathering, "Equipping the church for money sanity," with Nathan Dugan; time and place TBA.

Oct. 29: Menno Singers present Faure's *Requiem* and other works by various French composers, at St. John the Evangelist Anglican Church, Kitchener,

at 8 p.m. Tickets available from Mennonite Savings and Credit Union branches and choir members.

Oct. 31: Deadline to register for MC Eastern Canada and MCC Ontario's learning tour to Israel and Palestine, Yella 2012, which takes place May 6 to 29, 2012. To register, visit ontario.mcc.org/yella2012/application.

Nov. 2-5: Annual Ten Thousand Villages festival sale at Vineland United Mennonite Church. Tea and lunch room open every day; (2,3,4) 10 a.m. to 8 p.m.; (5) 10 a.m. to 3 p.m.

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

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

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

Nov. 18: Spirituality and aging lecture at Conrad Grebel University College,

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

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

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

Nov. 25-26: 20th annual Spirit of Christmas music and craft show at Nairn Mennonite Church, Ailsa Craig, featuring live music, Ten Thousand Villages, crafts and tea room; (25) 7 to 9 p.m.; (26) 10 a.m. to 4 p.m. For more information, call Barb at 519-232-4720.

Dec. 3: Mennonite and Brethren Marriage Encounter annual meeting at Hawkesville Mennonite, at 11 a.m. For more information, e-mail JimRuthMartin@gmail.com.

Dec. 3,4: Pax Christi Chorale—with Youth Choir, orchestra and soloists—presents Britten's *St. Nicolas* plus traditional Christmas carols,

motets and the world premiere of a new composition by artistic director Stephanie Martin, at Grace Church-on-the-Hill, Toronto; (3) 7:30 p.m.; (4) 3 p.m.

Dec. 4: The Inter-Mennonite Children's Choir presents *Gaudeamus*, at St. Andrew's Presbyterian Church, Kitchener, at 3 p.m. For more information, e-mail imcc.conductor@rogers.com.

Dec. 10: Pax Christi Chorale presents The Children's Messiah, at Church of St. Mary Magdalene, Toronto, at 4 p.m.

Jan. 13-15, 2012: MC Eastern Canada youth retreat, at Silver Lake Mennonite Camp.

U.S.A.

Nov. 3-6: MEDA annual convention—Business as a calling: Enduring values/ Lasting impact—in Lancaster, Pa. Plenary sessions feature Tom Wolf, Joyce Bontrager Lehman, Kim Tan, Ervin Stutzman and the MEDA year-in-review. For more information, or to register, visit BusinessAsACalling.org or call toll-free 1-800-665-7026.

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.

Mennonite World Conference
invites you to

Thank & **Welcome**

Larry & César



We invite you to join us for an evening to honor Larry Miller and to welcome César Garcia in his new role as General Secretary of the Mennonite World Conference.

Sunday, October 23, 2011 at 7pm
 Rockway Mennonite Church
 32 Weber Street West
 Kitchener, Ontario



Please RSVP by October 15, 2011
 Phone: (519) 571-0060 or Email SarahCain@mwc-cmm.org

Classifieds

Lodging Available

MCC Deer Trail **Guest House in Abbotsford** offers affordable short-term lodging and Christian hospitality, complimentary continental breakfast, laundry, and kitchen. www.deertrailguesthouse.com. Phone: 604-850-6529.

Travel

Visit Europe the Mennonite Way! Mennonite Heritage Tours 2012: 10-18 day Hotel Tours focussing on Mennonite heritage in Holland, Germany, Poland, Belgium and Switzerland. www.mennoniteheritagetours.eu

For Sale

Yamaha Grand Piano for Sale. Black, 6ft. 1in, C3E, 25 years old. Well maintained, \$16,000 or best offer. Contact Sharon Wilkinson at 905-642-6859 or aubrey_phmark@hotmail.com.

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Employment Opportunities

ASSOCIATE PASTOR PEACE MENNONITE CHURCH RICHMOND, BC

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

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

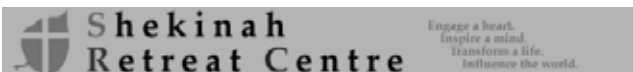
Applicants should have a relevant degree in Christian ministry, an understanding of contemporary Anabaptist theology, and an interest and ability to relate to young people.

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

VIETNAMESE CHURCH PLANTER

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

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



EXECUTIVE DIRECTOR

Shekinah Retreat Centre invites applications for the full-time position of Executive Director, starting January 2, 2012.

The Executive Director manages all aspects of Shekinah Retreat Centre which includes the Summer Camping program and the Year Round Program; builds relationships with Mennonite Church Saskatchewan constituents, communities, volunteers, employees, and related organizations; works with the Board of Directors and employees to establish and achieve set goals for the organization; as well as establishes and executes a long term strategy for Shekinah Retreat Centre.

The successful candidate will possess leadership experience in a camping environment; strong human resource and financial management skills; an appreciation for environmental issues; willingness to 'get their hands dirty'; and the ability to build and maintain effective relationships with a variety of related individuals and organizations. The successful candidate must uphold the vision and mission of Mennonite Church Saskatchewan.

Preference will be given to those applicants who possess excellent communication skills and those with supervision or management experience.

Job description and remuneration details are available from the Board of Directors. Please apply by October 31, 2011.

Direct resumes and inquiries to: Paul Funk, Chairperson, Shekinah Retreat Centre Board of Directors, 3316 Dieppe St., Saskatoon, SK S7M 3S7 or to jobsatshekinah@gmail.com.

CONTRACT EDITOR

CONTRACT EDITOR needed for Rejoice!, the quarterly devotional magazine published by MennoMedia and Kindred Productions. Editor solicits devotionals from writers, edits them, works with copyeditors and proofreaders, and manages the production schedule. Application deadline is November 15. Click on "Job Openings" at www.MennoMedia.org for complete job description, application form, and instructions for applying. Contact AmyG@MennoMedia.org for more information.

CHAPLAINCY POSITION Concordia Hospital/Concordia Place, Winnipeg

Concordia Hospital is a Mennonite multi-site health care facility. We are seeking a .6EFT Chaplain who shares our Mennonite values. Applicants must have a minimum Bachelor's degree with a focus on Religion or Theology (Master's level training preferred), 2-3 units of Clinical Pastoral Education as well as relevant chaplaincy or pastoral ministry experience. Starting date is negotiable. Application deadline: October 11.

Direct inquiries and resumes to:

Kathleen Rempel Boschman

Phone: 204-661-7149

E-mail: krboschman@concordiahospital.mb.ca



ACCOUNTANT

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

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

Please send a cover letter and resume to:

Attention: Marie Reimer, HR Director (confidential)

MCC BC, Box 2038, 31414 Marshall Rd., Abbotsford, BC V2T 3T8

Or by fax: 1-604-850-8734 or by e-mail: hrdirector@mccbc.com

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

GREBEL

CONRAD GREBEL UNIVERSITY COLLEGE



Ben: Master of Theological Studies student and part-time minister



Devon: Peace and Conflict Studies student and Peace Camp Coordinator



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faith, and pursue justice
and peace in service
to church and society.



Dan: Resident who loves Grebel's home-cooked all-you-can-eat meals



Sophia: Pianist and winner of the Caya Music entrance award



Susan: New Grebel President and just one of the College's approachable faculty

Grebel begins each school year with "an act of community". This year students placed their fingerprint in an outline of the College's Chortiza Oak - a symbol in itself of community gathering.

grebel.uwaterloo.ca



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University College

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