


CANADIAN MENNONITE

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EDITORIAL

Sabbath II

DICK BENNER
EDITOR/PUBLISHER

In a chapter on “Sabbath” in her book *An Altar to the World*, Barbara Brown Taylor confesses to “holy envy” of how the Jews practise the Sabbath, beginning with a proper Friday evening Shabbat service and the lighting of two candles, one for each of the Sabbath commandments in Torah, both of which call God’s people to be more like God.

From the creation story, she notes that while God, after six days, took pleasure in the earth as “very good,” he took the seventh day to rest, making it a “holy” day. She laments the fact that in this age of consumerism Sabbath is anything but holy—its desecration evident by keeping up our fast pace of living and actually suffering from what medical doctor Sandor Ferenczi, a Freud disciple, has labelled “Sunday neurosis.” When forcing themselves to “shut down” on this holy day, many persons suffer headaches, stomach aches and attacks of depression.

My employer, Canadian Mennonite Publishing Service, has graciously given me a four-month sabbatical—based on Sabbath—to rest from my labours after five years of service as editor and publisher. Since the conventional definition of sabbatical is a rest from work, the expectation is to engage in some sort of study or travel. I hope a series of headaches, stomach aches and bouts of depression don’t set in!

It has been telling, too, to hear my

friends ask what I am going to “do” on my sabbatical. While the question is well-meaning, it implies that I will be engaged in some kind of activity different from my normal work routine. While that is



partially true—and actually required by my employer’s sabbatical policy—I am looking forward mostly to rest: deliverance from the bondage of the computer, keyboard and phone; to meetings; to deadlines; to the drumbeat of the dreary 24-hour news cycle.

For the Jews, the second candle of Shabbat is a reminder of their ancient delivery from Egyptian slavery, from bondage in a land that was not home. The candle announces, says Brown Taylor, that “made in God’s image, you, too, are free.” The Sabbath symbolism and the practice, based on Leviticus 23:3-7, was not only God’s gift to those who have voices to say how tired they are; it is also a gift to the tired fields, the tired vines, the tired vineyard, the tired land.

“Sabbath is the great equalizer,” she continues, “the great reminder that we do not live on this earth but in it, and that everything we do under the warming tent of this planet’s atmosphere affects all who are woven into this web with us.”

How instructive and how wonderful a reminder, even though this ancient divine wisdom is agrarian-based. Much of what I want to do during my time away is to gather new perspective; to gain new appreciation for family, friends and

the faith community; to commune with nature and to observe the birds of the air and the beasts of the field—how they “toil not,” Jesus said, “yet your heavenly Father feeds them”; to spend time doing nothing, enjoying the silence and meditating.

In short, to take a break from “doing,” switching over to “being.” It won’t be easy. It will take discipline to wind down; to change pace; to talk less and listen more; to write poetry, not editorials; to chase away the demons and invite the angels; to focus on blessing and not the curses of a world in turmoil.

Pray with me that it will be a true sabbatical—resting, restoring, renewing and resisting motion.

Interim editors named

Ginny Hostetler, web editor, and Barb Draper, editorial assistant, have been appointed interim co-editors during editor and publisher Dick Benner’s four-month sabbatical, beginning Oct. 1 through Jan. 30, 2015. The two staff members will carry on the day-to-day duties of managing production and editorial matters, and either write or assign editorials during this time.

All circulation (subscription) and financial matters will continue to be handled by Lisa Jacky, administrative assistant in circulation and finance.



Ginny Hostetler



Barb Draper

ABOUT THE COVER:

‘We all have some painful memories of things that happened to us. They are stored, encoded, and sometimes retrieved and reworked,’ writes Henry Neufeld in his feature ‘Bearing the burden of memory pain’ on page 4.

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General submission address: submit@canadianmennonite.org

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

Dick Benner, Editor/Publisher, editor@canadianmennonite.org

Ross W. Muir, Managing Editor, managinged@canadianmennonite.org

Barb Draper, Editorial Assistant, edassist@canadianmennonite.org

Dan Johnson, Graphic Designer, designer@canadianmennonite.org

Lisa Jacky, Circulation/Finance, office@canadianmennonite.org

Aaron Epp, Young Voices Co-editor, youngvoices@canadianmennonite.org

Rachel Bergen, Young Voices Co-editor, rachel.bergen19@gmail.com

Virginia (Ginny) Hostetler, Web Editor, webeditor@canadianmennonite.org

Advertising Manager: **D. Michael Hostetler,** advert@canadianmennonite.org,

toll-free voice mail: 1-800-378-2524 ext. 224

Correspondents:

Will Braun, Senior Writer, seniorwriter@canadianmennonite.org

Amy Dueckman, B.C. Correspondent, bc@canadianmennonite.org, 604-854-3735;

Donita Wiebe-Neufeld, Alberta Correspondent, ab@canadianmennonite.org, 780-436-3431;

Donna Schulz, Saskatchewan Correspondent, sk@canadianmennonite.org, 306-232-4733;

Evelyn Rempel Petkau, Manitoba Correspondent, mb@canadianmennonite.org, 204-745-2208;

Dave Rogalsky, Eastern Canada Correspondent, ec@canadianmennonite.org, 519-577-9987.

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WHEN MEMORIES HURT

Bearing the burden of memory pain

BY HENRY NEUFELD

SPECIAL TO CANADIAN MENNONITE

We all have some painful memories of things that happened to us. They are stored, encoded, and sometimes retrieved and reworked. There are strained relationships with our parents and siblings; and the hurt or wrong caused us by a teacher, classmate, colleague, boss, lover, spouse, pastor or fellow church member. Recalling and remembering bring back the pain and all the emotions that go with it. And that means the wrong continues to hurt us, even years later.

As a Christian, [Miroslav Volf] struggles with a common dilemma: Rather than hating an enemy, or ignoring him, how does a wronged person forgive and love that enemy? Is that even possible?

Can there be an end of memory?

Miroslav Volf is a theology professor at Yale Divinity School, New Haven, Conn., who grew up in communist Yugoslavia under Marshall Tito. The son of a Pentecostal pastor, Volf was granted permission to study at Fuller Seminary in California; he married an American woman and returned to Yugoslavia.

In the early 1980s, while in theological studies in Yugoslavia, he was conscripted into military service. He was subjected to regular interrogation for several reasons: he was a Christian, he had lived in the U.S., and his wife was American and therefore a spy. His fellow soldiers were enlisted to spy on him. His office was bugged and all of his conversations were recorded. The intense and terrifying interrogations, which did not involve physical abuse, sought to have him admit to all kinds of things he had never done.

For decades after his discharge he was unable to banish from his mind the harsh interrogations. It was then he wrote *The End of Memory: Remembering Rightly in a Violent World*.

What follows is largely based on his book. *The End of Memory* was born out of Volf's theological and spiritual quest to discover what, if any, "closure" might be available to him in this life and the next. Is there a way to just forget and move on? And, if so, does that let the man who psychologically scarred him off the hook? Can he forgive his interrogator and still remember what happened?

Of this experience, Volf asks some crucial questions:

- **SHOULD WE** remember and recall unpleasant experiences?
- **HOW SHOULD** we remember?
- **HOW LONG** should we remember?
- **IS THERE** a correct Christian way of remembering?



Wrongs done to us can entrap us and make us bitter, resentful and hostile, dragging our spirits down.

As a Christian, he struggles with a common dilemma: Rather than hating an enemy, or ignoring him, how does a wronged person forgive and love that enemy? Is that even possible?

What do we do with our memories?

Memory is fundamental to our well-being. What we say and write is based on memories. Being truthful about what we recall is important. Our memories are prone to distortion. There's often an unintentional blurring of the facts. Or we simply repress them, sending them out of our mind as quickly as possible.

We don't always remember accurately. Think of two people who witness a car accident; their accounts will have differing details. Ask your siblings about an event from your childhood and you'll hear differing details. We all tell our stories from a particular perspective. That's why we have four gospels and not only one. We need all those perspectives.

We are also prone to embellish our

memories, making ourselves look better. Volf writes that he wants to make his interrogator look worse than he was.

What do we do with our memories, especially the negative ones? We need to stop useless historical memories from controlling how we deal with life now. Too often we hold on to old grudges and negative memories, we feed them, we thrive on them, we nurture them and we retell them. When we spend too much time going back into old horror stories, there's not much room for growth and forgiveness.

Vengeance and resentment, no matter how justified, make forgiveness difficult. This is partly because our thoughts often go in a negative direction. If we can learn to forgive someone, we make room for the future and make peace with the past.

Relegating memories to the periphery

Volf suggests it's better to move through life with a sense of peace about a wrong that befell us, and then let it fade from our memories, rather than making memories

of them the defining centre of our lives. We can integrate the wrongdoing into our life story because we might have gained important insights from the violations we experienced. Maybe we learned something about humanity or about human nature, or maybe we got closer to God.

Volf points out that Christ gives us a new identity, so we no longer see ourselves as wronged or betrayed. But some might keep feeding their resentment. Christians are defined not by what happened, but by the fact that God loves us. We are defined by how God relates to us. We are not held captive by the past. Volf says there might be a time when we allow the memories to slip from our minds, once they have served their purpose.

We remember wrongs suffered, but we are not defined by those events but by our relationships with God and others. The memories might still cause pain, but they don't define us. We are more than that experience. We don't need to cling to those memories. God's presence and love

did not erase the memory for Volf, but he was able to relegate it to the periphery of his life.

The impact of wrongdoing affects us in the sense that it changes our view of the world to a place that is no longer safe. Bad things should not happen to good people, but they do. Wrongs done to us can entrap us and make us bitter, resentful and hostile, dragging our spirits down. Sometimes it takes a long time to move beyond that past to be able to look to the future. And sometimes our self-righteous rage at having been hurt produces an appetite for revenge. Then, as victims, we victimize, and that makes us feel good, even if only briefly.

How memories affect happiness

Happiness requires immersion in the present. People who are unhappy tend to dwell on the past, on their memories. They can't forget or don't want to forget. But if you put your energies into making someone happy, you'll need to forget, at least for a little while, any unpleasantness in your relationship. If we dwell on our past, it will be more difficult to attend to the needs of others.

Memories bring with them what is known as "the pain of the irreversible." We can't change the past, but when we think of especially difficult or unpleasant situations, we cause ourselves emotional pain by thinking, "I should have done this or that," or, "I should have said that," or, more likely, "I should not have said anything." Yet personal happiness requires not that we forget what happened, or beat ourselves up about what was said or done, but in learning from that experience and focussing on the present.

Memory is important for 'faithful living

The Old Testament injunctions to remember are powerful:

- "Remember that you were a slave in Egypt" (Deuteronomy 24:18a).
- For Jews, it is important to remember their redemption from their suffering and mistreatment; this remembering was to change their collective and individual lives: "If a fellow Hebrew, a man or a

woman, sells himself to you and serves you six years, in the seventh year you must let him go free . . . do not send him away empty handed. Supply him liberally from your flock, your treasure or your wine cellar. Give him as the Lord your God has blessed you. And then remember that you were slaves in Egypt and the Lord your God redeemed you" (Deuteronomy 15:12-15a).

Remembering is not only a part of Jewish life, it's a key part of Christianity. Many churches have communion tables with the inscription, "Do this in remembrance of me." Our testimonies and confessions of faith all hinge on memory.

But memory is more than a recitation of facts; reciting facts is history. When we celebrate communion, we narrate the death and resurrection of Christ as events in which we are involved, since we have been resurrected to new life. We sustain and continue to tell our sacred memories. Volf suggests that, at the communion table, he brings his interrogator to that table in his mind.

Not all memories are of the past; some are of the future. Remember to turn the lights off when you leave, remember that our church retreat is coming up. And so our communion services are about the past and about the future: about the great

feast in eternity.

When we remember our Anabaptist history, it helps to shape our identity and our sense of community, and, by doing so, it helps to shape our future.

In Philippians, Paul says he is forgetting what lies behind and stretching for the goal. In other words, he's oriented towards the future. Paul itemizes all the things he suffered as a Christian—imprisonment, beatings, shipwrecks, hunger—but he doesn't dwell on them.

The past must be redeemed, for redemption of the past is one aspect of the Christian vision of salvation. In order to do that:

- **REMEMBER TRUTHFULLY**, learn from the past, remember to help those in need.
- **REMEMBER WRONGS** so that you can protect sufferers from further injury.
- **REMEMBER TRUTHFULLY** and rightly, so you can act justly. ❧

*Henry Neufeld
attends Point Grey
Inter-Mennonite
Fellowship in
Vancouver.*



/// For discussion

1. Henry Neufeld writes that, "[o]ur memories are prone to distortion." Do you agree? Have you ever been faced with evidence that you remembered something inaccurately? Do your memories of a situation or an event sometimes differ from the memories of others?
2. What happens when we repeatedly recall unpleasant memories? How can we reduce the amount of time we spend mulling over hurtful events in the past? What advice does Miroslav Volf give regarding negative memories? Do you think this advice is realistic?
3. Can you think of examples of people who have been able to let go of their negative memories and move beyond resentment? What has allowed them to make peace with the past? What does it mean to be "oriented toward the future"?
4. What is the relationship between forgiveness and painful memories? Is a willingness to accept suffering helpful or harmful when it comes to facing a difficult past? How can we work at remembering truthfully?

—BY BARB DRAPER

VIEWPOINTS

/// Readers write

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

✉ Reader addresses what he believes are 'inaccuracies'

RE: "FROM MILK and honey to a land of rubble," Aug. 18, page 4.

There are a several inaccuracies in this article that need to be addressed:

1. THE AUTHOR writes: "As I examine Scripture, I find three different sets of land boundaries. . . . Given this variety in boundary descriptions, it is impossible to draw a precise map of the specific land that God would have promised to Abraham and his descendants."

This is irrelevant to the question of whether or not God gave the land to Israel. The boundaries differ because Israel did not obey God and so were not able to claim all that God had promised. The point being that God originally intended for them to

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FROM OUR LEADERS

Sharing the faith

WILLARD METZGER

"**W**hy don't Mennonites believe in evangelism?" asked my breakfast partner. This was the question of the appointment. With small chat out of the way, the purpose of the invitation became clear.

This is not the first time I have been asked this question. It is usually asked by someone who has a heart for evangelism and is frustrated by what feels like a lack of support by their congregation.

I hesitate in responding to the question because it contains a false assumption. The question has an inherent conclusion that Mennonite congregations are opposed to evangelism. This is not true.

I don't think people in Mennonite congregations are against sharing what it means to them to be a follower of Jesus. They may be timid, but not opposed.

Many people attending Mennonite congregations are not comfortable with

simplicistic equations that promise salvation to strangers. They twinge at the Four Spiritual Laws and the Sinners Prayer. But this does not mean they are opposed to evangelism. They just don't want to reduce the work of the Holy Spirit to a few catch phrases or a particular three-part strategy.

Being a follower of Jesus is not a secured condition that follows a single prayer; rather, it is a lifelong commitment that follows a thoughtful, significant decision. That commitment will need ongoing affirmation through the various stages and challenges of life. New birth begins a process of growth and maturation, a process that does not end nor is it contained to a single act.

It is important for Mennonite congregations to enhance their interactive activity; not to only make converts but to initiate relationships. Within growing relationships, explaining what it means to be a follower of Jesus is an ongoing conversation of evangelical proportions,

not a one-time encounter.

The story is told of an old Mennonite farmer who was asked by someone whether he was a Christian. The old man hesitated for a moment and then with a smile answered, "Well, for that question, I think you should be asking my neighbour."

I like that response. It presumes strong relationships with our neighbours. But it also suggests a quality of relationship where a faith commitment is obvious. It isn't something just talked about. It is something that reverberates throughout the relationship.

I pray that God will grant Mennonite congregations a renewed vision for the redemptive power of relationships. I pray that God will increase our yearning to build new relationships with our neighbours and co-workers, so that the people historically known as "the quiet in the land" will beam with the peaceful confidence of God's passionate love to restore and redeem.

Willard Metzger is executive director of Mennonite Church Canada.



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have far more than they actually claimed. Certainly Jerusalem, the land of the Jebusites, is included in the boundaries of that promised by God according to Genesis 15:18-21. The actions of modern-day Israel do not negate the promises of God any more than they did in the past.

2. **THE AUTHOR** writes: "In Genesis 15:18, God tells

Abraham that he is giving the land to Abraham's descendants, which would have included both the children of Ishmael and the children of Isaac. God blessed them both and promised that they would become great nations (Genesis 17:20). Might that mean that the land actually belongs to both the Arabs and the Jews?"

In context, the very next verse (Genesis 17:21) reads,

FAMILY TIES

Purple hair

MELISSA MILLER

Perhaps it was inspiration from Jenny Joseph's poem "Warning": "When I am an old woman, I shall wear purple." When I first heard it decades ago, I didn't imagine it would apply to me at any stage of my life. Interestingly, Joseph wrote the poem when she was just 29 years old.

Recently, though, I've been drawn to bright colours. My bathroom now shimmers in vivid turquoise, and an out-of-character boldly striped jacket hangs in my closet and sometimes on me!

Is this related to aging? Do I yearn for colour as I become older? My cheeky son has an explanation. "Your eyes are the first to go," he'll tease. (Or it could be, your taste buds, or your mind, or your reflexes, depending on the subject under discussion.)

Whatever the impetus, I am now sporting a swatch of purple-blue hair, nestled in rather comfortably

with the gray. And boy, has it been fun. Especially with complete strangers.

While walking on Portage Avenue in downtown Winnipeg, I glimpsed a loud and lively gaggle of teenagers crossing the street just behind me. One of them called out, "Hey, I love your hair! It's so cool to have blue in it." Surprised and tickled, I turned around, smiled and said, "Thanks!" An unexpected pleasure.

While with my mother in Pennsylvania at our favourite ice-cream stand, I noticed

a woman with a purple swatch in her hair as she got out of the car beside us. When she saw me, she laughed and started a conversation. She was visiting for a high-school reunion, she told me, and her hair—"maroon [not purple] and white"—matched her high school colours. We shared a moment of mutual delight.

And then there was the sweet young man, also in my mother's small town, who received the used goods I dropped off at the thrift store. "Oh, I love your hair," he enthused. "My boyfriend would be so proud of you." I drove away, grinning.

Yes, there have been a few puzzled looks and raised eyebrows from some of the more conservative members of my

streak of purple.

My grandnieces told me they "Kool-Aided" their hair. "What?" I asked, wondering when Kool-Aid became a verb. They explained, noting how "Kool" it was in Katy's hair, which is blonde, and how useless it was in Kylee's dark mop.

Who would have thought so much fun could come from just a little bit of silly hair? Where do we take risks, act ridiculous or shake up our perceptions, both the ones we hold of others and the ones we hold of ourselves? Don't such things have the possibility of lightening our hearts, and isn't that a part of good health? Is it too much of a stretch to invoke the prescription of Proverbs 17:22: "A cheerful heart is a good medicine, but a downcast spirit dries up the bones."

We're a few weeks away from



Where do we take risks, act ridiculous or shake up our perceptions? The ones we hold of others and the ones we hold of ourselves?

community. My husband? Well, he's not a fan. And customs officials don't allow themselves a reaction. It's probably in their manual: Never ever comment on a woman's hair.

Mostly I've been savouring the giggles. My own when I do look in the mirror, and those that come from the people around me—strangers, friends, family members, church people, young, old and middle-aged—who light up at the joke of the subdued gray hair with its surprising

Halloween, a time of much playfulness with changed appearances. Might we steer away from the macabre, death-ridiculing aspects of the season and towards the goofy jokes and good spirits? Cultivating a cheerful heart is good medicine, wisdom from a godly source.

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

“But my covenant I will establish with Isaac, whom Sarah shall bear to you at this appointed time next year.” So scripturally, the promise of the land is for the descendants of Isaac only.

3. **THE AUTHOR** writes: “God’s promise to Abraham and his descendants was part of a covenant, and therefore conditional. Time and again, Moses and the prophets warned that if the Israelites were to remain

in the land, they needed to live up to their part of the agreement to obey and honour God.”

The author refers to the covenant of Moses agreed to by the people, which is laid out in Deuteronomy 27 to 30. This indeed was a conditional covenant and ended with the scattering of Israel.

However, the promise of the land to Abraham

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GOD, MONEY AND ME

Generosity is in the eye of the giver

DORI ZERBE CORNELSEN

“The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light” (Matthew 6:22).

Mrs. Potato Head understands the power of non-verbal communication. I laugh every time I remember her in the outtakes of the 1999 movie *Toy Story 2* helping Mr. Potato Head pack for the mission the toys are about to undertake: “I’m packing your extra pair of shoes. And your angry eyes, just in case.”

Our eyes are powerful. They can communicate emotions that our words may not express. Perhaps it is the power of non-verbal communication that Jesus was trying to express when he said that the eye is the lamp of the body.



We shouldn’t be surprised that, during Jesus’ time, people understood differently how the eye worked than we do today. People then believed that humans were able to see because light came out of the eye at the object to be seen. So what the eye saw depended on what kind of light was inside a person.

From this ancient way of knowing, what can we learn about making a greater connection between our inner lives—thoughts, attitudes, desires—and the way

we see the world? Perhaps our seeing really does expose the light or darkness within ourselves.

Joshua Becker, a self-described writer, blogger, speaker, pastor, husband and father, maintains a website he calls “Becoming minimalist.” There, he blogs to inspire readers to pursue their passions while owning fewer possessions.

Some time ago, Becker wrote a post about nine ways generous people see the

I would suggest another side of trust revealed by the vision of generous people: a belief that God has provided resources enough for all.

world differently (bit.ly/1D0jTKG). All nine are worthy of contemplation, but his reason No. 5 struck me: “They trust others. Generosity always requires trust.”

While some people may use a lens of suspicion to assess individuals and institutions asking for their support, generous people are more likely to get to a place of seeing that their resources will be used wisely. In this way, Becker writes, generous people are optimistic because they choose to believe in others.

I would suggest another side of trust revealed by the vision of generous people: a belief that God has provided resources enough for all. People who live generous lives trust that they don’t have to worry and store up just for themselves, which are words of Jesus that surround the saying about the eye found in Matthew 6. They find themselves in faith communities that encourage trust in whatever circumstances they face.

If we take Jesus seriously, learning to let go of treasure and worry can lead to our bodies being full of light from which we can cast a gaze of generosity. In other words, generosity is in the eye of the giver.

I like the way Becker ends his blog post: “Our world is desperately seeking cheerful and generous givers. . . . They inspire us. They push us forward. And

their view of the world is one I desire to further grow in my own life.”

Amen to that.

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

(Continued from page 9)

was an unconditional covenant. In Genesis 15:17-21, God alone passed through the divided animals in the covenant ceremony, making it a one-sided covenant that did not require a commitment on the part of Abraham or his descendants. Neither do we read of Abraham making any detailed covenant promises at that time.

KELVIN REMPEL (ONLINE COMMENT)

To read more of Kelvin Rempel's critique of Palmer Becker's feature article, visit <http://bit.ly/1pxrNqy>.

✉ Let's take the plank out of our own eyes when it comes to rape culture

RE: "END RAPE culture: A Mennonite perspective," Sept. 6, page 36.

I am very disappointed with this article. How can you write an article on rape culture from a Mennonite perspective without mentioning the large-scale sexualized violence that occurs within Mennonite communities or even how the Mennonite faith perpetuates rape culture? These sorts of issues seem much more relevant to the conversation than a few people's experiences of being cat-called by, I'm assuming, non-Mennonites.

Any discussion of rape culture and Mennonites should include stories of how Mennonite communities and institutions deal with issues of sexualized violence. How can one not mention the more than 130 victims of the ghost rapes in Manitoba Colony, Bolivia, who were never even given access to professional counseling or treatment?

Furthermore, how can one avoid examining ways in which Mennonite theology impacts victims and perpetuates cycles of abuse? What exactly does it look like to turn the other the other cheek when you are being repeatedly sexually abused?

In addition, emphases on forgiveness can be used to shame victims and prevent them from reporting an abuser. This victim shaming is further perpetuated by teachings of nonviolence and the influence of John Howard Yoder's theology of radical submission.

/// Clarification

Re: "Climate change is nothing new" letter, July 28, page 22. According to an online article from realclimate.org (<http://bit.ly/VQzMSb>), the final paragraph of *The Washington Post* article quoted by letter writer J.H. Janzen was not part of the original 1922 article, but an anonymous addition first noticed online a few years ago.

This isn't even including theology surrounding male/female sexual relationships and lust. If we don't ever talk about these issues within the context of abuse and rape culture, then a distorted and violent theology can emerge that punishes victims and coddles offenders.

Even if one wants to take a more hopeful note, I would have hoped to see some consideration for ways in which Mennonite communities can draw from their faith in order to challenge rape culture.

This article primarily takes the perspective that rape culture is something that Mennonite women encounter in the broader, secular world, and fails to highlight the serious issues of rape culture within the Mennonite community.

JENNA DYCK (ONLINE COMMENT)

✉ Reader wonders if sanctioned pastor actually repented

RE: "WHATEVER HAPPENED to forgiveness" letter by Waldimar Neufeld, Sept. 1, page 11, which was written in response to "Pastor's credentials withdrawn," July 7, page 23.

With God's grace, repentance can pave the way for reconciliation and restoration. My question is: Was there repentance?

ELAINE FEHR (ONLINE COMMENT)

✉ Sexuality, marriage are governed by God's Word

AS PEOPLE OF "the way," we trust Jesus, the author and finisher of our faith. His words are truth: *"I am the way the truth and the life. No one comes to the Father except through me"* (John 14:6).

Jesus' words are permanent: *"Heaven and earth will pass away, but my words will by no means pass away"* (Matthew 24:35).

Jesus said we must turn from our sin: *"I tell you, no, but unless you repent you will all likewise perish"* (Luke 13:3).

Our love for Jesus must show itself in obedience to him: *"If you love me, keep my commandments"* (John 14:15).

Jesus lists some of the sins that we are to avoid: *"What comes out of a man is what makes him 'unclean.' For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and make a man 'unclean'"* (Mark 7:20-23).

Sexual immorality is sexual activity outside the

bond of holy matrimony, the union of a man and a woman: “*But since there is so much immorality, each man should have his own wife, and each woman her own husband*” (1 Corinthians 7:2), “*Marriage should be honoured by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral*” (Hebrews 13:4), and, “[Jesus] answered, ‘*Haven’t you read in your Bible that the Creator originally made man and woman for each other, male and female? And because of this, a man leaves father and mother and is firmly bonded to his wife, becoming one flesh—no longer two bodies but one. Because God created this organic union of the two sexes, no one should desecrate his art by cutting them apart*’” (Matthew 19:4-6).

KEN DOELL, ALTONA, MAN.

✉ Israeli dominance came from ‘fragile beginnings’

RE: “FROM MILK and honey to a land of rubble,” Aug. 18, page 4.

Palmer Becker writes, “[I]f the Jews had entered the land peacefully in 1948 . . . together [Palestinians and Jews] could have made the country flow with milk and honey.” A nice thought, but was a peaceful entry ever even a remote possibility? How much control over events did the Jews have?

Britain was in charge until 1947, restricting immigration before handing the situation over to the UN. The UN offered to divide Palestine between the Jews and the Palestinians. The Jews agreed, but Palestinians backed by nearby Arab states said no.

The Jews then unilaterally set up the State of Israel effective May 1948 in the face of fierce opposition regionally, but with UN approval. Both the U.S. and Russia quickly recognized Israel.

The Arab states attacked even before the declaration of statehood. Syria, Iraq, Lebanon, Transjordan plus Egypt, with an air force, greatly outnumbered and outgunned Israeli forces, but with divided leadership.

According to Paul Johnson, author of *A History of the Jews*, “virtually everyone expected the Jews to lose.”

Who came to the rescue? Not the U.S., but Joseph Stalin. “Communist Czechs on Soviet instructions . . . made Israel’s survival possible, by turning over an entire airfield to shuttle arms to Tel Aviv,” Johnson writes.

Anti-Semitic at home, Stalin took this foreign policy action to further weaken and embarrass Britain. A year later, Stalin entirely abandoned his support of Israel in favour of the Arab states and Egypt.

“Israel slipped into existence through a fortuitous window in history which briefly opened for a few months in 1947-48. That too was luck; or providence,”

according to Johnson.

Atrocities were committed on both sides. The massacre by Jewish forces of the Palestinian village of Deir Yassin was inexcusable and contributed to a stampede of Palestinian refugees, which soon numbered over a half-million. Almost the same number of Jewish refugees fled the Arab states at this time and were absorbed into Israeli society.

Israel appears so dominant today, but it is important to recall its fragile beginnings.

AL HIEBERT, KELOWNA, B.C.

✉ What is the basis for ‘a new leadership model’?

RE: “A NEW leadership model,” Sept. 1, page 2.

On the issue of sexuality, the Bible provides us everything we need to know about what is right in the eyes of God. Is editor Dick Benner suggesting that what the “experts” bring into the church from scientific findings, sociological studies and new data on sexuality will help the church to define what is right and moral before God? Is this new model of leadership that he is proposing supported in Scripture? I don’t find it in God’s Word.

ELAINE FEHR (ONLINE COMMENT)

✉ Forgiveness of abusers is first and foremost for the forgivers

RE: “WHATEVER HAPPENED to forgiveness?” letter, Sept. 1, page 11.

While Waldimar Neufeld’s concern for the restoration of offenders is commendable, it is a picture all too common among Christians.

Leaders who cross sexual boundaries leave in their wake children and adults who have been scarred physically, emotionally and spiritually. Too often, professing Christians wrongly define forgiveness and use it as a club to silence and shame abuse survivors. Forgiveness is first for the forgivers, to release them from something that will eat them alive and destroy their ability to love fully and openly.

People who really understand the gravity of their sin, and truly repent, ought to understand why they are not completely trusted. Boz Tchividjian, grandson of Billy Graham, said on his Godly Response to Abuse in the Christian Environment (GRACE) Facebook page on July 2: “Boundaries, limitations and refraining from complete trust are demonstrations of Christian love towards offenders who profess repentance.”

When restrictions do not happen, perpetrators are emboldened to offend again and many victims leave

the church. Please continue to pray for the known and possibly unknown victims of convicted offenders.

HELMA SCHMIDT, LEAMINGTON, ONT.

Helma Schmidt is a member of the Ontario Sexual Misconduct and Abuse Resource/Response Team (SMARRT) and attends Leamington United Mennonite Church.

✉ Is a 'splintered' church the price we have to pay?

RE: "A NEW leadership model," Sept. 1, page 2.

The general sentiment of Dick Benner's editorial in which he calls for a "priesthood of all believers" approach to church leadership fully resonates with me. Still, I wonder if some of his arguments that back up this sentiment are sound. And are they really all that new, as he suggests?

While I join Benner in questioning the sentiment of one reader who calls for a more top-down leadership approach in our churches, does Benner's argument hold water when he states that culturally focussed splinters plaguing Mennonite churches are caused by "strong egotistical leaders" that favour such an

approach? I wonder if the true answer to his question of why North American Mennonites "represent 18 different major groups" is precisely because of our "priesthood of all believers" approach, rather than the answer he gives.

I have always thought this propensity to division and splintering was the result of what I would call the "Mennonite conundrum": If we want a broad-based, inclusive—dare I say "democratic"—approach to church leadership, which I do, then maybe the odd splinter is the price we have to pay. This, of course, is not to say that Mennonites have not had egotistical leaders—some appointed by structure, some self-appointed—who swayed from our Christian interpretation and, in turn, swayed congregations. But maybe these are exceptions to the general rule.

If one looks scientifically and objectively at the data, as Benner calls for, I believe one would conclude that churches with more top-down leadership styles—Anglican, Roman Catholic, Lutheran, for example—have had many fewer splinters, even though debate within those churches has often been heated and confrontational, just as they have among Mennonites.

As to the "Mennonite conundrum," I will take a few splinters here and there anytime over top-down leadership and "unity at all cost."

CHESTER REIMER, OTTAWA

✉ Embracing the moment is 'normal'

RE: "GOOD WORK," page 4, and "Differently gifted," page 8, Sept. 1.

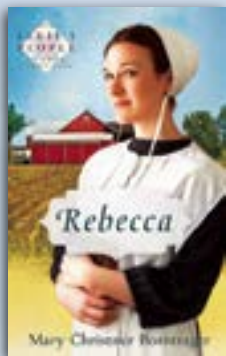
I think communities like L'Arche are indeed "doing a good work," but a "good work" that is quite basic to Christian values. The "good work" of being a friend and building a relationship is a rudimentary expression of God's love.

It is unfortunate if people or groups are placed into a category of "more difficult to love." As Will Braun suggests, the church should be leaders in dismantling unhealthy categories and stretching people towards a new definition of "normal." It is precisely in the context of the church that the broadest definition of "normal" is revealed. All people need love and restoration. All are embraced by a loving and passionate Creator. All people loved by God and embracing that love become the community of faith.

I welcome an understanding of "normal" that embraces the moment, is uninhibited in expressing emotions, and generally meets people with acceptance and love. For those in my life with "disabilities," such expressions are normal.

WILLARD METZGER (ONLINE COMMENT)

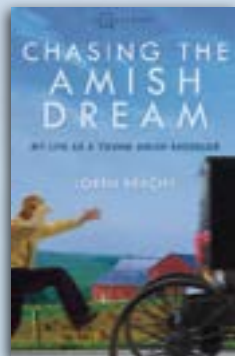
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LIFE IN THE POSTMODERN SHIFT

Bill's dating advice
for churches

TROY WATSON

It's disturbing that the "religious industrial complex" is cashing in on the desperation of many churches today. It's common for struggling churches to look to more "successful" churches for the answers. What's their secret formula? Will it work for us?

While it makes sense to learn from innovative churches that are effectively connecting with people, trying to copy what they're doing is rarely successful because it undermines creativity and context. Growing churches are effective because they're creative in their particular context. Churches are usually better off experimenting on their own than purchasing the latest "success and growth" products.

Of course, not all churches try to copy "successful" churches. Instead, many congregations condemn growing churches, branding them as "selling out to consumerism," "abandoning community for numbers," or "trading in the gospel for cultural appeal and entertainment."

It's important for us to examine our true motives for criticizing other churches and evaluate what's triggering our reactions. Is it pride, envy, a superiority complex or defensive inferiority complex? Are we making uninformed assumptions or succumbing to a critical and negative spirit? Are we really just upset because they "stole some of our sheep"? Instead of making judgments, it would be more constructive to ask why people are leaving churches like ours to attend churches like theirs, if that's what they're doing.

The reasons for both copying and condemning usually stem from the same



root: identity crisis. When people are not confident in who they are, they try to be somebody else or they tear others down. Becoming a self-aware congregation that understands its complicated relationships with success and why it resists or desires change, is key to being a healthy Christ community.

The "change or die" mantra cycling through the church world these days might be profitable for the "industrial religious complex," but it's not particularly helpful for churches in identity-crisis mode. In fact, our growing obsession with changing and fixing our churches might be part of the problem.

I recently had an interesting conversation with a thirty-something named Bill (a pseudonym) about dating. He told me he'd experienced a breakthrough he wanted to share with me.

"I've discovered women are more attracted to me when I'm confident and comfortable with who I am," he said.

"Really? That's your big epiphany?" I asked.

"Let me explain," Bill said. "For years, I had lots of dates and a number of short-lived relationships. But none of them worked out and I couldn't figure out why. Then I realized I was trying too hard. On dates I was always trying to be more intelligent, more exciting, more interesting,

more 'manly' . . . than I was. Of course, it didn't take long for the woman I was dating to see who I really was and the gig was up. Then it hit me. I was communicating to the women I went out with that I needed to upsell or upgrade myself in order to be worthy of a relationship with them. I was telling them I wasn't enough as I was, that I needed to be 'more' to be good relationship material.

"When I started being myself, accepting my faults and limitations, but also being confident in who I am and what I have to offer, my dating life totally changed. Women totally respond to me differently now," he said. "And here's the kicker. I didn't change myself at all, just my attitude towards myself. I'm the same guy, but women see me differently because I view myself differently."

Bill's story made me think about the church.

Are we trying too hard to be more than we are?

What if our incessant striving to be more relevant, more current, more exciting, is inadvertently communicating to people around us that our church doesn't really have much to offer as it is? Perhaps people perceive church as some antiquated and broken entity needing to be fixed and updated because that is how it sees itself.

What would happen if we took Bill's advice and accepted our faults and limitations, but also became more confident in who we are—the body of Christ—and what we already have to offer?

Of course it's more complicated than this. It always is. I'm certainly not saying churches don't need to change. No doubt, we have a lot of work to do. But maybe changing our perspective of ourselves as the body of Christ, and what we have to offer—the gospel—is a good place to start. ✎

Troy Watson (troydw@gmail.com) is pastor of Avon Mennonite, Stratford, Ont.

The 'change or die' mantra cycling through the church world these days might be profitable for the 'industrial religious complex,' but it's not particularly helpful for churches in identity-crisis mode.

VIEWPOINT

A male-female union by design

PHILIP E. FRIESEN

SPECIAL TO CANADIAN MENNONITE

In his July 7 feature, “Jesus taught equality, regardless of sexual identity,”

Norman Kraus claims that Matthew 19:4-5 “is not about male-female sexual relations,” and that the one-flesh union of man and woman in the creation story refers to the creation of woman from man, and not to the sexual union of man and woman.

His observation reminded me of my wedding night. The morning after, I knew something had changed. We were now one, but it seemed as though what had come to be had always been. Something from eternity was present.

I must, however, disagree with Kraus’s exegesis. The verb “become” in Genesis 2:24 refers to marriage, not to creation. Creation of woman is in verses 21-23. Making his argument for same-sex marriage, he conveniently misses what is there. It appears the screen of his egalitarian ideology has filtered out what conflicts with his ideology. He simply cannot see what is there.

Based on ideology, Kraus makes Jesus’ teaching to be exclusively about male privilege and divorce. His argument logically leads to the conclusion that justice will be served when women have the same right to divorce as men do, and there is nothing more here to learn about marriage.

But the text really is about marriage. Jesus expands the discussion beyond the disciples’ legalistic question and makes marriage itself the issue. Jesus’ logic reads like this: Marriage is a relationship of male and female joined together by God; therefore, marriage is indissoluble.

Jesus links this indissoluble male-female bond to the creation order. Genesis



1 introduces the cycles of nature and reveals male and female to be an essential component of the image metaphor. Genesis 2 expands upon the nature of that relationship in marriage.

It is true that not everyone’s experience bears this

out, as gay brothers and sisters can testify. But all our human experience falls short of God’s intentions due to the sin of our race. First, however, we need to understand what marriage is and how marriage uniquely reflects the reality of God.

One must appreciate Kraus’s concern for marginalized and despised people. His apparently unexamined ideological egalitarianism prevents seeing what is there in the text, but his concerns are legitimate and need to be addressed.

Egalitarianism promises the dignity and respect gays have not been given, and same-sex marriage has become the symbol of their hope for acceptance. This is something we heterosexuals in the church need to recognize.

Egalitarianism is good. One good thing the egalitarian model has brought is equal rights at the voting booth, but that is not an unequivocal biblical value and does not actually advance the kingdom of God. If all humanity voted for president or prime minister and Jesus was running for office, humanity would continue to vote against Jesus, just as the Sanhedrin

did two millennia ago.

Yes, egalitarianism is a wonderful ideal, but it hasn’t actually helped marriages stay together. Equal pay for work and equal opportunity in the marketplace are good, but most families now require two salaries to survive, rather than one, and this has put unprecedented responsibilities on women. One wonders whether the ideals of egalitarianism are simply not attainable in our fallen world, and might be in the end an illusion. To read Scripture through the lens of egalitarianism without recognizing the limits of the system will result in a distortion of the biblical message and prevent seeing what is there.

Equality is for competitors, but oneness is for lovers. Equality belongs to the law. Oneness belongs to grace, truth and glory. The law divides and distinguishes, but the free gift of Christ unites, fulfills and provides a place to belong. Reading through the lens of the New Testament, we find the incarnation reflected in Genesis 2:24 as follows: The son left the Father’s house to unite with his bride, the church, and now impregnates her with the Holy Spirit, who reproduces the character of God in us. Genesis 2:24-25 reveals oneness. Marriage uniquely points to God.

Heterosexual marriage is the single cell of the social organism called humanity,

Heterosexual marriage is the single cell of the social organism called humanity, and that is why marriage is a male-female institution.

and that is why marriage is a male-female institution. By design, as God’s image on earth, the oneness of man and woman reflects the oneness of the entire human race, and the oneness of the race, when redeemed, reflects the unity of God. One needs to read Ephesians 4:3-5, 21-33 in the light of John 17 to see how the Genesis ideal becomes fulfilled in Christ within his church. The essential social building block for humanity is a relationship.

Jesus was shockingly sensitive to all forms of oppression among his contemporaries, and that would have included

homosexuals, even if we don't read about it. Romans and Greeks had no problem with homosexual behaviour, but Jews did. Certainly "He who is the Word" that spoke humanity into existence understood same-sex attraction, and Jesus' perfect, unfallen sensitivity to all

human situations would have included homosexuals.

But, nonetheless, his understanding of marriage was a male-female union by design at creation. ❧

Philip E. Friesen lives in Minneapolis,

Minn., and is a member of the Galilean Fellows, a community of scholars engaging the culture and thought of the contemporary world with Jesus and the Scriptures. He is the author of The Old Testament Roots of Nonviolence for Jesus (Wipf & Stock, 2010).

COUNTERPOINT

Jesus challenges essence of marriage union

NORMAN KRAUS

SPECIAL TO CANADIAN MENNONITE

If I understand him correctly, Philip Friesen attributes my misreading of the Genesis and Matthew texts to my "egalitarian ideology," which screen out relevant parts of the text, while he sees his reading as strictly according to "Jesus' logic." He is reminded of his wedding night revelation of sexual union as "one flesh," which then becomes the framing paradigm for his interpretation of Jesus' words.

I begin with this observation because it is so typical of the way the conversation often turns argumentative. He says, "The text really is about marriage," and Kraus's ideology will not let him admit it!

But I fully agree with Friesen that the sociopolitical ideology of democratic egalitarianism is an inadequate gateway to exegeting Scripture. Certainly Jesus made the opposite approach to social ethics—not democratic polls of opinion, but the creative act of God. Equality of male and female as stated in the Genesis accounts of creation is not sociopolitical ideology, but it does, by implication, speak to the proper character of human relationships.

Of course, the text is "about marriage" in as much as the subject in Matthew 19 is the legitimacy of divorcing a marriage partner. In first-century Palestine, Jewish rabbis assumed that marriage was

consummated in sexual intercourse and created the "one-flesh" family unit as defined by Mosaic Law. The whole purpose of marriage was to legalize and protect the purity of the sexual propagation of Jewish society.

My point, however, is that in this passage Jesus challenges this way of defining the essence and limits of the marriage relationship. Jesus strongly implies that marriage is a covenant relationship between equally human partners based on their creation by God as "one flesh." The text does not teach that sexual intercourse constitutes the marriage (the creation of "one flesh"). The oneness experienced in marriage is based on the divine creative act, which makes the human "male and female" equally human (Genesis 1:27).

Mosaic Law still recognized male superiority and legal privilege in the marriage union. Stated in the Pharisees' terms, Jesus said that marriage is based on creation and not Mosaic Law, and this does have implications for the definition of marriage.

What Friesen misses in his exegetical logic of Genesis 2:23-5, which Jesus quotes in Matthew 19:3-6, is the stated connection between the creation of male and female as one flesh and the

establishment of procreative human families. In the Genesis 2 account, verse 24 begins with a "Therefore," or, "For this reason," and Jesus repeats this in his quoting of the passage. Then he expands on its significance in the following text. Unfortunately, much exegesis of the Matthew passage does not recognize the relation of verses 10-15 to the issue introduced by the Pharisees in verses 3-6.

But having said all this, my primary purpose in noting this was to point out that Matthew 19:3-4 is misused when it is used as a "thus sayeth the Lord" proof text prohibiting monogamous committed same-sex partnerships.

Most agree that marriage is essentially a covenant relationship that includes and legitimates intimate sexual pairing. The question today is whether it is to be defined exclusively as the legitimation of a male-female sexual union for the intention of procreation, or whether it can include intimate sexual pairing according to the orientation of the couple involved. Both the Jewish Pharisees, who brought the challenge, and Jesus' disciples, who listened in on the discussion, assumed the former.

The Matthew 19 passage does not make explicit what Jesus himself thought about our modern question, which is why the implications of the text are in question. But it does portray his nonjudgmental perspective and attitude toward the social reality of sexual deviancy, which we should take seriously.

Norman Kraus lives in retirement in Harrisonburg, Va.; he was a professor of religion at Goshen (Ind.) College, authored 15 books and served under the Mennonite Board of Missions in Japan from 1980-87.

/// Milestones

Births/Adoptions

Dick—Amelia Renee (b. Aug. 7, 2014), to Jon and Jen Dick, North Leamington United Mennonite, Leamington, Ont.

Dyck—Josiah (b. Aug. 1), to Daniel and Rachel Dyck, Douglas Mennonite, Winnipeg.

Gruber—Brittney Kimberly (b. July 15, 2014), to Kim and Erik Gruber, East Zorra Mennonite, Tavistock, Ont.

Leis—Liam Jesse John (b. Aug. 15, 2014), to Scott and Nikki Leis, Maple View Mennonite, Wellesley, Ont.

Lepp—Jonah James Hill (b. Aug. 15, 2014), to Jamie and Christina Lepp, Ottawa Mennonite.

Loewen—Tait Charles (b. Aug. 31), to Paul and Jeanette Loewen, Douglas Mennonite, Winnipeg.

Tiessen—Bethany (b. July 8, 2014), to Levi and Sherrie Tiessen, Breslau Mennonite, Ont.

Marriages

Burgess/Dyck—Kyle Burgess and Angelica Dyck, Leamington United Mennonite, Ont., Aug. 30, 2014.

Cook/Kroeker—Matthew Cook and Samantha Kroeker, Leamington United Mennonite, Ont., Aug. 16, 2014.

Epp/Loewen—David Epp (Rosthern Mennonite, Sask.) and Krista Loewen (Wildwood Mennonite, Saskatoon), at Langley Mennonite, B.C., Aug. 23, 2014.

Farrow/Sauder—Andrew Farrow and Joya Sauder, Erb Street Mennonite, Waterloo, Ont., Aug. 30, 2014.

Funk/Hildebrand—Cory Funk (Douglas Mennonite, Winnipeg) and Anneke Hildebrand (Fort Garry Mennonite, Winnipeg), in the garden at the Loewen/Hildebrand home, LaSalle, Man., July 26, 2014.

Koop/Steiner—Pierre-Joël Koop (Fort Garry Mennonite, Winnipeg) and Rebecca Steiner (Community Mennonite, Stouffville, Ont.), at Hoover/Steiner Homestead, Markham, Ont., June 28, 2014.

Nafziger/Schultz—Thomas Nafziger (Wellesley Mennonite, Ont.) and Alycia Schultz (Poole Mennonite, Milverton, Ont.), at Schultz family farm, Milverton, Aug. 9, 2014.

Deaths

Andres—Otto Joseph, 89 (b. Oct. 14, 1924; d. Aug. 22, 2014), Toronto United Mennonite.

Dyck—Anne (nee Penner), 86 (b. May 28, 1928; d. Sept. 2, 2014), Rosthern Mennonite, Sask.

Epp—Florence Eunice, 92 (b. July 31, 1922; d. Aug. 15, 2014), Zoar Mennonite, Langham, Sask.

Janzen—Evelyn (nee Epp), 85 (b. Feb. 13, 1929; d. Sept. 3, 2014) Rosthern Mennonite, Sask.

McDowell—Marian Arletta, 93 (b. Feb. 24, 1921; d. July 21, 2014), Wideman Mennonite, Markham, Ont.

Peters—Cornie, 92 (b. Feb. 6, 1922; d. Aug. 26, 2014), First Mennonite, Saskatoon.

Quiring—Elizabeth (nee Thiessen), 96 (b. Aug. 22, 1918; d. Sept. 1, 2014), Sargent Avenue Mennonite, Winnipeg.

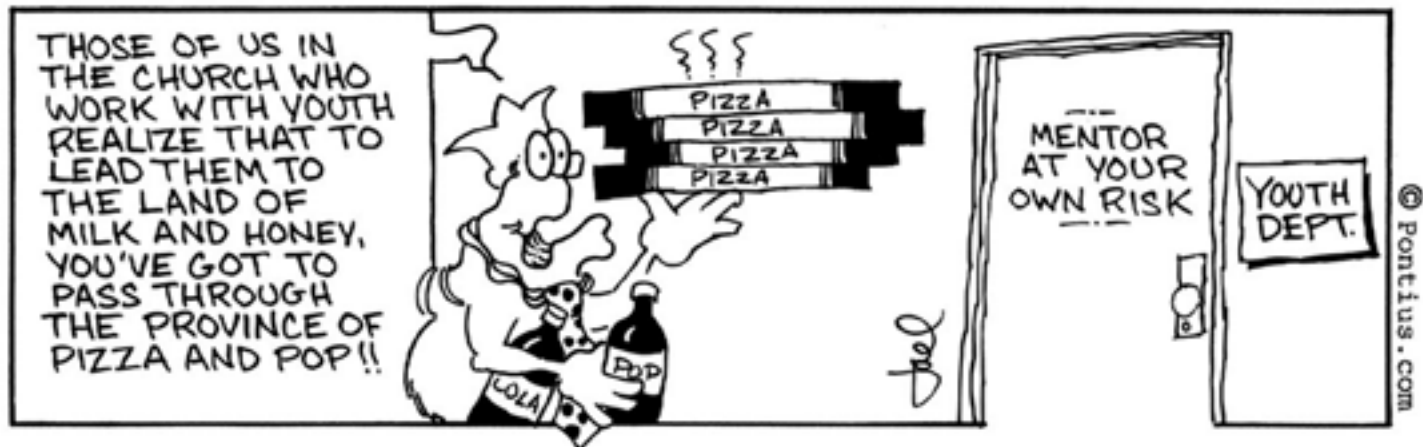
Quiring—Maria (nee Klassen), 87 (b. Feb. 27, 1927; d. Aug. 25, 2014), Sargent Avenue Mennonite, Winnipeg.

Ropp—Kevin Duane, 55 (b. Dec. 25, 1958; d. Aug. 17, 2014), Wellesley Mennonite, Ont.

Tiessen—Jacob P., 91 (b. Aug. 28, 1922; d. Aug. 17, 2014), Leamington United Mennonite, Ont.

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

Pontius' Puddle



GOD AT WORK IN THE CHURCH

How do pastors keep the Sabbath?

Mennonite Church Saskatchewan ministers take time out for a fall retreat

STORY AND PHOTO BY DONNA SCHULZ

Saskatchewan Correspondent

MISSINIBE, SASK.

“I would rather be out here thinking about God than in church thinking about paddling.”

The slogan on Ric Driediger’s T-shirt bears witness to his preferred way of spending the Lord’s Day. The veteran canoe guide and member of Mennonite Church Saskatchewan’s Pastoral Leadership Commission, welcomed pastors and their spouses to a time of Sabbath rest at Churchill River Canoe Outfitters in Missinibe, Sask., from Sept. 2 to 5, for the area church’s annual fall pastors gathering.

Driediger and his friend, Paul Bergen, a chaplain at the University of Alberta Hospital in Edmonton, led five devotional sessions exploring the themes of “purposeful work” and “Sabbath rest.” Driediger suggested that physical labour often seems more purposeful than non-physical work, and work that achieves an identifiable goal also seems more purposeful than tasks with more nebulous objectives.

A pastor’s work is not necessarily physical, nor does it always have readily identifiable goals. How then do pastors engage in purposeful work? Bergen proposed that to do so they must rid themselves of hindering motivators like seeking praise or fearing criticism.

Driediger observed that, “in order to have Sabbath you have to have worked.” But how do pastors, who most often work Sundays, observe the Sabbath?

For Rose Graber of Regina’s Grace Mennonite Church, Sunday isn’t a day of rest. Recognizing her need for time with God, Graber takes Sabbath rest in various ways throughout the week. Mennonite

Nursing Home chaplain Patty Friesen enjoys Sabbath rest on Thursdays with her husband, Patrick Preheim, who is also a pastor. Lois Siemens of Superb Mennonite Church distinguishes between Sabbath and days off: “Sunday is my Sabbath; Monday is my day off.”

Craig Neufeld of Rosthern Mennonite Church views Sabbath as restoration and sees Sundays as a time for restoring relationships, energy and order. “I don’t feel bad about doing laundry on Sundays because, for me, that is restoring order to my life,” he said.

Bergen said there is something counter-cultural about observing the Sabbath, and Driediger concurred, noting that Jesus’ counter-cultural Sabbath practices frequently got him into trouble with the religious authorities.

Graber said that observing the Sabbath is about being together in Christian community. But, she lamented, people are not

attending church like they used to. “How can we be community if we don’t meet together?” she asked.

While worship and reflection are certainly part of Sabbath rest, so is recreation. The Driedigers offered their guests a variety of activities throughout the retreat.

A number of intrepid explorers, led by Bergen’s son Nick, who is a guide at the camp, enjoyed a hike through the muskeg to a lookout over a deep crevice, which even Driediger had never seen.

A larger group opted for a more sedate pontoon boat tour of Otter Lake with a stop at an Anglican church in the indigenous community of Grandmother’s Bay.

A few also experienced a refreshing dip in the lake.

Driediger’s wife Theresa took a small group blueberry picking, with the fruits of their purposeful work a welcome addition to breakfast the next morning.

On the final afternoon of the retreat, Driediger took the entire group to see nearby Otter Rapids and listen to some “tall tales” on the shores of Devil Lake.

The week’s activities revealed that purposeful work takes many forms, as does Sabbath rest. During the final devotional session, Abe Buhler, pastor of Zoar Mennonite Church in Langham, thanked the Driedigers for their hospitality, saying, “This retreat has been a real Sabbath for me, and you have been the hosts of the Sabbath.”

For more photos and a video of the MC Saskatchewan pastors retreat, visit www.canadianmennonite.org/pastors-keep-sabbath.



Host Ric Driediger, left, canoes with Walter Jantzen of Horse Lake Mennonite Church.



Turning over the first shovelfuls of dirt for the new Mennonite Heritage Museum are, from left to right: Richard Thiessen, Mennonite Museum Society (MMS) executive director; Dave Batten, MMS director of development; Peter Redekop, MMS president; and Bruce Banman, mayor of Abbotsford, B.C.

Ground broken for B.C. Mennonite museum

'[W]e want to preserve Mennonite stories for generations to come': Richard Thiessen

STORY AND PHOTO BY AMY DUECKMAN

B.C. Correspondent
ABBOTSFORD, B.C.

With ground officially broken on Sept. 4, Mennonites in the Fraser Valley will soon have a permanent place to tell their story.

In remarks before the sod was turned over, Bruce Banman, Abbotsford's mayor, said "Groundbreaking is not just about digging dirt; it symbolizes growth and progress." He cited his own Mennonite heritage and said he hoped the new building would be a place for people to "grow culturally and spiritually, and a place to engage with friends and family."

A Mennonite museum in B.C. was the brainchild of Peter Redekop of Richmond, president of the Mennonite Museum Society (MMS). Redekop, whose family immigrated to Canada in 1948, had been inspired by Mennonite heritage and historical museums in other locations in the United States and Canada.

Plans for the museum began in November 2011 and were approved by the City of Abbotsford in March.

The two-storey museum will tell the Anabaptist story from the 16th century to

today through a variety of media, including permanent and travelling displays and audio-visual and interactive digital media. Specific focus will be on the Mennonites who came to this area 80 years ago via Poland-Prussia and Russia. A bookstore, gift shop, demonstration kitchen and coffee shop will be included in the museum, and the building will also house the archives and library of the Mennonite Historical Society of B.C.

Another feature will be the agricultural exhibit on the grounds adjacent to the museum building. Agriculture has played an important part in Mennonite life through the centuries and has been central to Mennonite success in the Fraser Valley. Exhibits will illustrate ways in which Mennonites have historically used agriculture, whether through farming as their livelihood or by helping to feed the world's hungry.

"Telling the Mennonite story is telling God's story," says Richard Thiessen, MMS executive director. "Through the museum, we want to preserve Mennonite stories for generations to come."

/// Briefly noted

Pastor in transition in B.C.

Jordan Mohler has resigned as youth pastor at United Mennonite Church (UMC), Black Creek. He served the church for two years as the youth and young families coordinator, in charge of the Sunday school and youth group. He is currently employed at an oyster farm as the seed manager; he worked for the farm before his stint at UMC.

—BY AMY DUECKMAN



Jordan Mohler

Pastor in transition in Eastern Canada

David Brubacher was installed as interim supply pastor at Grace Mennonite Church, St. Catharines, Ont., on Sept. 7. In his years of service with Mennonite Church Eastern Canada, Brubacher has served



David Brubacher

seven congregations as youth pastor, lead pastor and interim pastor. In addition, he served six years as MC Eastern Canada minister to conference (now executive minister). His education includes a bachelor of theology degree from Canadian Mennonite Brethren College, Winnipeg; a bachelor of arts degree from the University of Waterloo, Ont.; and a master of divinity degree from Anabaptist Mennonite Biblical Seminary, Elkhart, Ind. Brubacher and his wife Lynda live in Vineland; they have three adult children and four grandchildren.

—BY DAVE ROGALSKY

Construction has begun on the museum and agricultural centre on the south end of Clearbrook Road in Abbotsford, just off Highway 1. The target completion date is October 2015. ❧

GOD AT WORK IN THE WORLD

Counting conversations, not conversions

Christians and Muslims gather for fellowship and food

STORY AND PHOTOS BY DONITA WIEBE-NEUFELD

Alberta Correspondent

EDMONTON

Clerical collars and hijabs, men and women, black and white, the diversity in the crowd of more than 200 was clearly visible. Just as obvious, however, was the palpable presence of God as the crowd

listened intently to both Christian and Muslim speakers share about the importance of faith to both private and corporate life today.

“Practising faith in a secular

society” brought Mennonite and Catholic Christians together with Shia and Sunni Muslims at the Edmonton Islamic Academy on Sept. 13 for dialogue and fellowship over abundant food.

Donna Entz, hired part-time by Mennonite Church Alberta to minister to Muslims and newcomers in North Edmonton, was one of the key organizers of the event. She believes dialogues like this are important to the Mennonite church, saying, “We need to take the respect we’ve learned in service [through organizations like Mennonite Central Committee] and take it into equal friendships with other faiths as a way of moving to the place where Jesus expects us to be . . . to heal and verbalize the message of the kingdom, to get people excited about who Jesus is.”

Masood Peracha, chair of the Edmonton Council of Muslim Communities, stated the purpose for the dialogue in his address: “May peace be upon you all. . . . Today enhances awareness and understanding between two of the large faiths in this city.”

He went on to explain how the Muslim community is often painted with stereotypes including promoting terrorism, oppressing women and stifling free speech. “Nothing could be further from the truth,” Peracha said, adding that dialogue between faith groups helps to break down the stereotypes and foster relationships that go beyond tolerance to friendship and cooperation.

Throughout the event, both Christian and Muslim speakers affirmed common belief in the one God who calls all faithful people to love one another and the world.

Rev. Kevin Kraglund, president of the Edmonton and District Council of Churches, spoke of the need for interfaith dialogue as having particular importance for today’s society. “The religious landscape is shifting beneath our feet,” he said. “In the 1950s, many Christians did not know someone from another faith. Now Jews, Christians and Muslims live as neighbours.” He emphasized a need for faith groups to share their beliefs with each other and the world with an attitude of gentleness and reverence, seeking to “count conversations, not conversions.”

A spirit of gentleness, respect and
(Continued on page 20)



Donna Entz, who works with Mennonite Church Alberta’s North Edmonton ministry, right, is interviewed by Global News at the interfaith dialogue. To view the interview, visit <http://bit.ly/1qZb0MB>.



A number of the main speakers at the Christian-Muslim Dialogue held Sept. 13 at the Edmonton Islamic Academy pose for a picture. They are, from left to right: Carol Penner, pastor of Lendrum Mennonite Brethren Church; Thomas Bumbah, board member at Holyrood Mennonite, Edmonton; Father Stefano Penna; Imam Sherif Ayoup; Shama Nanji, poet; Rev. Kevin Kraglund; and Masood Peracha. (Missing: Imam Usama Al-Atar, Miriam Gross, Angela Veters and Valerie Bazira.)

MENNONITE/MUSLIM RELATIONS

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(Continued from page 19)

devotion to God permeated all 12 addresses, as well as conversation around the tables. A common theme was the importance of the active living out of faith through acts of love and service to neighbours and community.

Mennonite speakers at the event included Carol Penner, pastor of Lendrum Mennonite Brethren Church; Thomas Bumbeh, a board member at Holyrood Mennonite, Edmonton; and Miriam Gross, a member of First Mennonite, Edmonton.

Penner gave a brief explanation of what it means to be a Mennonite, noting that Mennonites strive to witness to Christ by following the example of Jesus, who washed his disciples' feet.

Bumbeh told a personal story of effective witness to an employer through commitment to being in church on Sunday. He is currently appreciating getting to know his Muslim co-workers and learning that they have much in common.

Gross commented on the importance of faith expressed through habit, lifestyle and a willingness to engage in sharing about faith when people ask. "Actions are only effective if we can communicate well," she said.

Julien Hammond, coordinator of ecumenical and interreligious relations for the Catholic Archdiocese of Edmonton, believes in the importance of developing strong interfaith understanding and friendship. "We are blessed here in Edmonton to have the [Edmonton District Council of Churches] and the [Edmonton Council of Muslim Communities]. When something happens in one of our communities, we call each other," he said. "When a rock gets thrown at a mosque window, or a swastika gets painted on a synagogue, or some graffiti gets painted on a church, [we stand together]. . . . The idea is that the communities aren't strangers to each other. We call each other to stand together to denounce violence."

At the close of the event, Mennonites in the crowd were invited to the front to sing the hymn "For We Are Strangers No More." The lyrics summed up the gracious mood of the dialogue, ending with the line; "Strangers no more, we're sisters and we're brothers now." ❧

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PHOTO BY TAMMY EVANS



The Christian/Muslim Relations Team, from left to right: David Shenk, Grace Shenk, Jonathan Bornman, Sheryl Martin and Andres Prins.

Responding to terrorism: a Christ-centred approach

BY LINDA MOFFETT

Eastern Mennonite Missions
SALUNGA, PA.

“Are Muslims trying to take over America?” “Who are the ‘true Muslims’—the peaceful ones or the violent ones?” “How should Christians respond to jihadi Muslims?” “Isn’t force the only effective way to respond to Islamist terrorism?”

The Christian/Muslim Relations Team of Eastern Mennonite Missions hears such questions on a regular basis. These inquiries motivated team members Jonathan Bornman, Sheryl Martin, Andres Prins, and David and Grace Shenk to craft their recent statement, “Confessing the peace of Jesus in a terroristic world,” which can be found online at www.canadianmennonite.org/peace-of-jesus.

“Our desire is for Christians to take seriously the command of Jesus to be peacemakers and our calling to be Christ’s ambassadors and ministers of reconciliation,” says Bornman. “We have been entrusted with a message of freedom, reconciliation and salvation. Muslims won’t hear our witness unless faithful disciples of Jesus build friendships in which this message can be shared.”

“When I talk to Muslims about the violence of Boko Haram or [Islamic State], they usually respond with, ‘That’s not true Islam,’ or, ‘More guns and airplanes

are needed to destroy such aggressors,” Bornman says. “These responses remind me of the uniqueness of the church’s message of forgiveness, reconciliation, healing and restoration, a message which is vitally important in our world.”

“There is much concern worldwide about terrorism,” says David Shenk. “There’s concern about terrorism emanating from Muslim societies. There is also much concern about western powers; the world lives

PHOTO COURTESY OF JONATHAN BORNMAN



Iraqi refugee Dawoud Dawoud, left, and Jonathan Bornman at the Connection Center in Lancaster, Pa. Bornman served as a consultant for Light of Hope Ministries to offer English-as-a-second-language and Arabic language classes.

within the shadow of the U.S. occupation of both Iraq and Afghanistan. I am dismayed by how high the walls dividing Muslims and Christians have become in many regions of the world. What should the response of New Testament Christians be?”

“As we meet with congregations we sense that people are perplexed and want a better understanding of Islam and how to relate to Muslims in peacebuilding ways,” says Grace Shenk. “We need to be awake and aware in these difficult times. We need to ask God, ‘What is my responsibility in times like these? What do you want me to do? What should we as a community of faith do? How can we be involved?’”

The team’s statement addresses two differing Muslim “voices” and offers seven practical, transformative actions for Christians who desire to be messengers of God’s healing and peace through Jesus.

“I am grieved that many Christians have written off Muslims as unapproachable; as sworn enemies; or as not open to, nor in need of, God’s redemptive love in the Messiah,” Prins says. “I have heard of many Christians who have had Muslim neighbours for years and never sought to get to know them, extended hospitality, shared about spiritual matters, or offered to pray in Jesus’ name for God’s blessing in their lives—something most Muslims deeply appreciate.”

“Many of my Muslim friends have expressed surprise when they get acquainted with us and discover that my family and I honour and worship God and keep moral family standards,” Martin says. “Even though we may look different, speak different languages and dress differently, inside we all have the same needs and desires.”

Martin says she is always pleased to receive phone calls about how to reach out. “One Christian woman who was reaching out to her Iraqi neighbours asked for conversation ideas given their limited common vocabulary,” she says. “I encouraged her to share their family photo album.”

A few months ago Martin shared with Muslim friends how the wife of Jerry Umanos, a U.S. pediatrician killed by a gunman in Afghanistan in April 2014, said she was able to forgive her husband’s killer. The older Muslim woman was shocked and said, “He should never be forgiven.”

MENNONITE/MUSLIM RELATIONS

PHOTO COURTESY OF DAVID SHENK

“Although forgiveness is commended in the Qur’an, retribution is a prominent theme,” Martin explains. “Forgiving instead of seeking revenge is an amazing grace offered through Christ.”

“All the Muslims I have shared with about our ‘peacemakers confessing Christ’ work have expressed approval and appreciation,” Prins says. “I recently had a surprising airport conversation with a Saudi Arabian Shia Muslim who showed keen interest in reading, for the first time in his life, some of Jesus’ teachings in the gospel. At one point he asked me how we managed to do peacemaking without slipping into ‘proselytism.’ I answered that everyone is trying in one way or another to convince everyone else of what they believe. The important thing is that we do it respectfully and honestly. He agreed.”

“There is hope,” David Shenk says. “With




David Shenk, fourth from right; Pastor Jeremiah Choi, sixth from right; and Pastor Crystal Nana Lee, fifth from left, discuss relationships between Muslims and Christians at Agape Mennonite Church in Hong Kong in September 2013.

the escalation in global violence, a lot of people yearn for peace. There is an interest

in Jesus and his peace among people around the world, including Muslims.” ☸

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'Each day was a joy'

Mount Kilimanjaro climb raises \$276,000 for MEDA

By **DAVE ROGALSKY**

Eastern Canada Correspondent
WATERLOO, ONT.

After 27 years with Mennonite Economic Development Associates (MEDA), the last 12 as president and chief executive officer, Allan Sauder of Waterloo felt that he needed a professional development leave to both freshen his energies and to give him a new perspective on his work.

The thought had barely crystalized when he received a call from Doug Wagner, a former MEDA director, who had just finished a fundraising climb of Mount Kilimanjaro in Tanzania, encouraging Sauder to do the same. Sauder saw the possibilities in mid-life to lose some weight, get more fit, visit sites where he and his wife had worked at the beginning of his MEDA employment in Tanzania, gain support for MEDA projects and build new relationships with potential MEDA participants in the climbing community.

He spent months conditioning with 8.5-kilometre round-trip walks to work, a personal trainer, climbing in the Rockies and Adirondacks, hiking the Bruce Trail and cycling with his wife Donna.

As he and the team of 15 other climbers prepared to begin their ascent, they had reached Sauder's admittedly "very ambitious" goal of \$250,000. Thanks to his BlackBerry, high on the mountain he knew the final total was \$276,000. Funds are going to new project development, according to Sauder, always the most difficult area for which to raise support.

Assisted by a crew of 64 employed by Tusker Trail, which took care of all the details, the team took seven-and-a-half days to go up Kilimanjaro and two-and-a-half to come back down, with the peak day taking 11 hours to and from camp. Interestingly, the banner they unfurled at the summit had been a last-minute thought and MEDA paid a professional to bring it up. It took him only a day-and-a-half!

The hardest part for Sauder was psychological. He didn't sleep well in the thin air,

in the early dark and cold. He wondered if he would make it or whether he'd fail before many supporters all over the world. But all of the climbers made it to one of the two points considered Kilimanjaro's peak. (The crater wall has higher and lower points, and some climbers with altitude problems made it to a lower point while the majority made it to the higher point.)

"Each day was a joy," Sauder says, although the peak gave him a particular sense of accomplishment at nearly 5,900 metres.

But an ongoing joy through the whole process was the support both on the team of climbers and the many people all over the world who sent words of encouragement during their climb. It was also great to see many former co-workers with whom he had laboured 27 years ago who were still doing significant work both locally and all over Africa.

All of the climbers paid their own expenses. The way Sauder sees it, they would have spent the money on holidays somewhere anyway. The bonus result of this holiday—or leave—was that MEDA's work has nearly \$300,000 worth of support that it wouldn't have otherwise had. ☘

For more photos, visit
[www.canadianmennonite.org/
kilimanjaro-climb](http://www.canadianmennonite.org/kilimanjaro-climb).



[Allan Sauder] spent months conditioning with 8.5-kilometre round-trip walks to work, a personal trainer, climbing in the Rockies and Adirondacks, hiking the Bruce Trail and cycling with his wife Donna.

PHOTO BY DUANE EBY



Team members of the MEDA Mount Kilimanjaro fundraising climb celebrate as they reach the summit on July 14 after beginning that morning at 5 a.m., which required wearing headlamps to see.

'Building bridges, building peace'

Interfaith peace camp brings Abrahamic faiths together

BY DAVE ROGALSKY

Eastern Canada Correspondent

Valleyview Mennonite Church in London, Ont., took part in a peace camp involving the Abrahamic faiths for the second time this summer. This year's camp, held from Aug. 11 to 15, saw growth in numbers of both campers and counsellors from the inaugural camp two years ago.

Jointly supported by the Islamic Centre of Southwest Ontario, Temple Israel of London and Valleyview Mennonite, the additional involvement of King's University College (Roman Catholic) of Western University and the Men of Reformed Judaism were essential in having the camp happen. King's supplied the venue free of charge.

David Janzen of Valleyview had heard about a similar camp at Eastern Mennonite University in Virginia, and encouraged the congregation to begin such a program in London. With campers from grades 1 to 8 and high-school counsellors, the adult leaders see the camp building bridges between the faith participants, and understanding for living in Canada's multi-faith milieu.

Charleen Jongejan-Harder, one of the pastors at Valleyview, said that as the camp happened Syria and Gaza were in the news, and people wondered, "Is peace possible?"

The full-day camp included field trips to an Islamic masjid, a Jewish temple and

Valleyview, looking at similarities and differences between the faiths. Jongejan-Harder noted that participants from the various faiths were encouraged to practise their own faith to the best of their abilities, to go deep into their faith to find the dream of peace and unity that she finds in Desmond Tutu's book *God's Dream*, which formed part of the week's curriculum.

At the evening potluck on Aug. 14, at which parents were welcome to attend, the Islamic Centre's imam quoted from the Qur'an that God had created multiple religions on purpose so that these religions would compete in goodness. He also noted that Muslims are participants in Islam, a word which incorporates the Arabic word for peace: *salem*.

"The kids really got it," Jongejan-Harder said, having watched the counsellors and children interacting spontaneously at the potluck, where they built relationships between people of different faiths. ❧

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GOD AT WORK IN US

Reading the Bible with Jesus . . . and Bryan

Bryan Moyer Suderman looks at how Jesus is portrayed as an interpreter of Scripture in the gospels

BY DAVE ROGALSKY

Eastern Canada Correspondent

Bryan Moyer Suderman (SmallTallMusic.com) sees his music work over the past 11 years as an outgrowth of his desire to have Scripture alive in the church.

He has been active in Community Mennonite Church, Stouffville, Ont., as a youth and adult Bible teacher for years, and has worked to have singable music for young and old to join in those Bible stories.

What for some looks like a more recent development as a Bible teacher has deep roots for Suderman. It was the Being a Faithful Church focus of Mennonite Church Canada over the past few years on how the church uses the Bible that led him to begin a daily discipline of looking at the gospels and how Jesus and his contemporary Bible teachers used the Bible.

Once a week he would send out an e-mail to a few friends in the Markham-Stouffville Mennonite Ministerial with thoughts about what he had been studying. This led that group to ask him to lead a study on the Gospel of Mark for four weeks for local congregations.

“It was a diverse group,” says Suderman, “both theologically and in regard to how they address current issues.”

He was encouraged to see the trust and integrity with which participants entered into the study. “I think that paying close attention to how Jesus is portrayed as interpreter of Scripture is a challenge to people on all sides of the theological spectrum—both those who might be tempted to toss out the Bible [thinking that is what



Bryan Moyer Suderman

Jesus did with his ‘you have heard it said to you, but I say’ sayings] and those who might say ‘this verse in Leviticus says this,’ and think that is the end of the discussion,” Suderman says. “When we pay close attention to the way Jesus is portrayed as dealing with Scripture, you’d be hard pressed to make either of those arguments.”

Suderman has consistently been surprised by Jesus, who, in discussion with the Bible teachers of his day, would introduce a new stream of Scripture into a topic with a new twist on understanding God.

Suderman is aware that that the four gospel portrayals of Jesus by different authors provide readers with different perspectives and have different goals, but they each portray Jesus as fully engaged with “his” Scriptures—today’s Old Testament—using them, and interpreting and encouraging people to live with them in mind.

The process he used for his own study, and uses for teaching, is to:

- **READ THE** gospels.
- **NOTICE THE** use of Old Testament passages.
- **PONDER HOW** it is interpreted by both Jesus and others in his time, and how they deal with what the Scriptures say, looking for patterns in use, interpretation and application.

A copy of his Mark study can be found online at <http://bit.ly/X6GdBk>.

The latest development in his scriptural

journey is a series of four one-day retreats, each one focussing on a different gospel, to take place at Willowgrove in Stouffville, Ont., over the next seven months: Oct. 24 to 25, Nov. 28 to 29, Feb. 6 to 7, and April 10 to 11. Suderman hopes people will come to listen to Scripture and each other, trust each other even when they disagree, and hear anew—or perhaps for the first time—how Jesus treated “his” Bible.

“My hope is that spending this time together, paying close attention to how we see Jesus depicted as interpreter of Scripture regarding hot-button issues of first-century Palestine, can help us learn to be better interpreters of Scripture ourselves in our own discernment of hot-button issues today,” he says ☞

☞ Briefly noted

CMU announces Leadership Scholarship winners for 2014

WINNIPEG—Awarded Leadership Scholarships from Canadian Mennonite University (CMU) for 2014 are: Kayla Drudge, a homeschool graduate from Winnipeg; Tegan Radcliffe, a Rivers Collegiate graduate from Cardale, Man.; Laura Carr-Pries of Rockway Mennonite Collegiate, Kitchener, Ont.; and Jasmine Bhullar of Miles MacDonell Collegiate, Winnipeg. The Leadership Scholarship, worth up to \$14,000 distributed over four years, is offered to recent high school grads displaying significant leadership ability, academic excellence, personal character, vision and a commitment to service. Preference is often given to students demonstrating a broad range of skills and interests. All four of this year’s recipients demonstrated a strong grasp of the variable nature of leadership, and a commitment to leading in prominent or background capacities as needed, with humility and grace. Some expressed a commitment to servant leadership within the church, and all share a love for sport, volunteering and the arts.

—Canadian Mennonite University

ARTBEAT

Niska beadwork stitches relationships together

MCC Ontario launches Niska beadwork sales in the south

STORY AND PHOTOS BY DAVE ROGALSKY

Eastern Canada Correspondent
KITCHENER, ONT.

The Niska Artisans cooperative, operating for the past seven years in Timmins, Ont., launched a beadwork display at the Mennonite Central Committee (MCC) Ontario complex at 50 Kent Avenue in Kitchener on Sept. 11.

Niska, which means “Canada goose” in Cree, was the name taken by the artisans group, whose mandate is to educate, supplement the income of more than 30 indigenous artisans and their families, and preserve a way of life for the communities along the west coast of James Bay. Seven of the artisans have their work on display at 50 Kent.

The cooperative is supported by MCC Ontario, the Ojibway/Cree Cultural Centre in Timmins, the Mushkegowuk Centre and the Timmins North Friendship Centre.

At the launch, Lyndsay Mollins Koene, coordinator of MCC Ontario’s Aboriginal Neighbours Program, described how this support was part of MCC Ontario’s larger work to support indigenous people in Ontario. On top of its wide-ranging mandate that includes advocacy, the Truth and Reconciliation Commission process, clean water and housing projects in the north, a program to improve electrical efficiency in

communities, sustainable food solutions, material resources, and connecting aboriginal and settler people, the direct sale of goods supports artisans to stand on their own feet.

Mollins Koene was accompanied to the opening by Josephine Sutherland, one of the artisans. ☿



Josephine Sutherland shows off a small purse at the Sept. 11 launch of the sale of Niska Artisans beadwork products at the MCC Ontario complex in Kitchener.

Mennonite congregations in Canada to receive Shine On

Donor makes distribution possible

Story and Photo by MennoMedia

An anonymous donor has made it possible for Mennonite Church Canada to send a copy of *Shine On: A Story Bible* to every Mennonite congregation in Canada.

Conversation about reprinting the new story Bible was already under way, but this order for 227 copies sent the new children’s Bible—part of the new Shine Sunday school curriculum for ages 3 through Grade 8—into a second printing. The order includes copies of the Spanish-language version, *Resplandece*, for two Hispanic churches.

Craig Anderson, sales and marketing manager at MennoMedia’s office in Kitchener, Ont., is thrilled to have

Canadian Mennonite churches receive copies of *Shine On* in this way.

“Our hope is that children will be blessed and challenged by hearing, seeing and living with God’s Word in a way that speaks especially to them, not only at church, but at home,” he says, adding, “I have already met lots of grandparents excited to help communicate God’s love by reading *Shine On* to their grandchildren.”

Hilda Hildebrand, moderator of MC Canada, says, “God’s Word itself is a gift. In *Shine On*, all these gifts point to God’s greatest gift to us, Jesus.” ☿



Mennonite Church Canada moderator Hilda Hildebrand and executive director Willard Metzger share the joy of Shine On story Bibles with, from left to right: Conny Moraga, Joel Kiranto, Kaleb Kiranto and Sofia Moraga.

FOCUS ON EDUCATION

PERSONAL REFLECTION

Be the hands and feet of Jesus for a week

CMU disaster recovery student touts the benefits of volunteering with Mennonite Disaster Service

STEPHANIE JORRITSMAN

MENNONITE DISASTER SERVICE

What good can a stranger with no construction skills do in a disaster zone in a week? Quite a bit, it turns out.

While in high school I had the opportunity to serve on a Mennonite Disaster Service (MDS) summer youth project in LaCrete, Alta. As a result of that experience, I changed my university plans and decided to study disaster recovery at Canadian Mennonite University in Winnipeg.

This summer I was one of four adult leaders accompanying my church youth group to serve in Staten Island, N.Y., where MDS has been working for the past two years to repair homes that were damaged by Hurricane Sandy. The work we did was varied, ranging from installing drywall and painting, to framing a closet. In addition, we worked in partnership with the World Cares Center, preparing and serving meals for people in one of the hardest-hit parts of the island, and helping with park clean-up.

This trip I had the chance to see things from a leadership perspective and was amazed at how the experience impacted the youth and the amount of work we were able to accomplish in a week.

So why serve with MDS for a week?

I believe we are called to live our lives serving others as the hands and feet of Jesus. MDS works to rebuild homes so families can rebuild their lives. MDS would not be able to do this without the help of short-term volunteers. A week is

a short time, but if many give a week it makes a big impact. It is incredible how much progress can be made on a home with inexperienced volunteers who are willing to work hard and learn from crew leaders.

But it's not just about building. Living as the hands and feet of Jesus in this context also means meeting and interacting with homeowners and community members. It is not just simply being there and working, it's also about the attitude

you bring. If you come humbly thinking about it as an opportunity to learn, listen and give back, you and the people you are serving will benefit.

Throughout the week the youth volunteers learned that, in disaster situations, things can look very different on the outside than on the inside. A house that has nice new siding on it might be completely gutted inside, with someone sleeping on the floor.

They also learned that they may find the same with disaster survivors. Although they seem physically fine, the emotional recovery can take years. The youth volunteers each left with a unique story to share about serving, as they were impacted by this experience. And the home repairs they completed made an immediate difference for the homeowners.

I encourage everyone to consider serving with MDS. Go even if you don't know about construction; just be willing to learn, work and listen. Be the hands and feet of Jesus for a week. ❧

Stephanie Jorritsma of Winnipeg is a disaster recovery student at Canadian Mennonite University; she served as an intern with MDS this summer.

MDS PHOTO BY NICK HAMM



Stephanie Jorritsma and Emily Enns paint doors outside a client's home.

FOCUS ON EDUCATION

A calm presence can bring change: AMBS student

STORY AND PHOTO BY MARY E. KLASSEN

Anabaptist Mennonite Biblical Seminary
ELKHART, IND.

A break from seminary study this summer didn't take Sandra Stevens to her former home in Iowa, but instead to Iraq, where she serves as a member of the Christian Peacemaker Teams (CPT) delegation.

During this third visit to Iraq, she became immersed in developments as an extremist group calling itself the Islamic State (IS) took control of areas in northern Iraq, displacing an estimated one million people.

On Sept. 4 at Anabaptist Mennonite Biblical Seminary, the master of arts: peace

studies student outlined events in Iraqi Kurdistan during June through August. Because the CPT delegation visited checkpoints and refugee camps, Stevens could share first-hand images and impressions.

"Our goal is getting the stories, going out to the places where the events were occurring," she explained. Their responsibility then is to share the stories to prompt others to act. Their hope, Stevens said, is to motivate people to provide relief supplies, write to people with power to help, do actions that call attention to needs, and keep the refugees in the

forefront for governments.

It is important to "strengthen the positive force, which is a counter to [IS]," Stevens said. "We need to be a presence in that conflict zone as Christians, demonstrating unconditional love and support for the people. That's the action that I have been taking as a CPTer, to go out and work for people and show them that there is an alternative to this violence."

Because of the tremendous flow of people out of the area where IS was taking control, relief agencies were overwhelmed. In the midst of the needs, Stevens was moved by the caring responses she saw. Food, water, mattresses, blankets and even a residence were shared by Muslims with Christian and Yazidi refugees.

When asked how to pray for the situation in Iraq, Stevens responded, "The direction of our prayers should be that God will soften the hearts of [IS], that they will turn from the path of violence and destruction, and that peace can be found throughout the Middle East. That's a big request of God, but it's something that he can handle."

To describe her CPT ministry, Stevens drew from experiences during 25 years as a paramedic. "Oftentimes we would get into scenes where basically there is pandemonium, with people screaming and nothing is getting done," she said about her earlier work. "If you have the presence of mind, and clarity and calm demeanor when you go into the scene, all these people who are in this panic frame of mind will focus on you. All of a sudden everybody calms down, everything starts to work together. All it takes is one person with a calm presence of mind to be able to change an entire scene.

"I think that with the Christian presence, if it is done with honest, open, accepting love and forgiveness, it can make a change," she said. "Jesus didn't try to change everything all at once; he just tried to change his own circle and then send them out. That's what we need to do, and the more we can do this, the more we can overwhelm people like [IS]. People start seeing this calm presence and will follow it." ❧



Sandra Stevens, a peace studies student at Anabaptist Mennonite Biblical Seminary, points out areas of Islamic State activity in northern Iraq during a presentation at the seminary about her summer experiences as a member of the Christian Peacemaker Teams delegation there.

Generational Shift at Conrad Grebel University College

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

If anyone has been keeping track, Conrad Grebel University College is going through a generational shift in faculty and staff. This spring saw the retirements of James Pankratz as academic dean and Carol Ann Weaver as associate professor of music, with Pankratz being replaced by Trevor Bechtel and Weaver by Timothy Corlis. The years of experience of staff at Grebel have been cut in half during Pankratz's eight years as dean, from nearly 20 years per staff member to 10 now.

Familiar faces and names have been replaced with new ones:

- **JIM REIMER** by Jeremy Bergen (theology)
- **HENRY PAETKAU** by Susan Schultz Huxman (president)
- **ARNOLD SNYDER** by Troy Osborne (history/Anabaptist studies)

- **HILDI FROESE TIESSEN** by Reina Neufeldt (peace and conflict studies)
- **LEN ENNS** by Mark Vuorinen (music)
- **TOM YODER NEUFELD** by Alicia Batten (New Testament)
- **SAM STEINER** by Laureen Harder-Gissing (archivist/librarian)

Add to that new hires in Derek Suderman (Old Testament) and Maisie Sum (global music), and the feel at Grebel is radically different.

Pankratz and Huxman note that hiring both for individual skills and for the fit in the Grebel community is an undertaking to which they devote careful attention. While each staff member is called to fit into the culture and aims of the school as it is now, Pankratz has high hopes that the creativity and integrity of the staff will lead to new opportunities to serve the church. ☘

The years of experience of staff at Grebel have been cut in half during Pankratz's eight years as dean, from nearly 20 years per staff member to 10 now.



Carol Ann Weaver, centre, flanked by her daughter Myra and husband Lyle Friesen, laughs in appreciation as she is toasted and roasted at her retirement party on June 9.

☘ Briefly noted

RJC welcomes new personnel and shuttle service

ROSTHERN, SASK.— In addition to new students, Rosthern Junior College began its 2014-15 school year with two new deans. Lisa Isaak, a 2006 graduate of the school, with a psychology degree from the University of Saskatchewan, is partnering with Myrna Wiebe as girls' dean. Scott Kim, originally from South Korea and with a master's degree in conflict resolution studies, is serving as boys' dean with Joel Siemens. Also new to campus this year is Heather Grismer, who will teach art during second semester. Grismer, who is also an RJC alumna, lives in Rosthern and coordinates the pre-Kindergarten program at Rosthern Elementary School. RJC has also embarked on a new initiative. Students from the Warman and Osler areas are now able to attend RJC as day students thanks to a new shuttle service. Two students are currently taking advantage of the service, but principal Jim Epp expects this number will grow. Epp says the shuttle service will make the school accessible to families who see their children living away from home as an impediment. Custodian Mel Siemens has assumed responsibility for the morning commute. Epp expects the school will hire an individual to share custodial duties with Siemens and to drive students home at the end of the school day.

—BY DONNA SCHULZ



Lisa Isaak



Scott Kim

FOCUS ON EDUCATION



George Lehman, right, the Howard Raid professor of business at Bluffton (Ohio) University, addresses members of the first cohort in the new Collaborative MBA program that teams Bluffton with Eastern Mennonite University and Goshen College. The program began with a one-week residency at Bluffton in mid-August.

Collaborative MBA students bond at Bluffton

Bluffton University
BLUFFTON, OHIO

Thirteen adult students came to Bluffton University on Aug. 11 from across the U.S. and as far away as Ontario. They went home four days later as one close-knit group. The one-week residency at Bluffton was just the beginning of a two-year journey for the first class in a new Collaborative

Master of Business Administration (MBA) program teaming Bluffton with Eastern Mennonite University in Virginia and Goshen (Ohio) College. Most of the program will now be taught via interactive videoconferencing, but the brief time together on campus left an impression on members of the first cohort.

In addition to an orientation, students completed their first class, Leadership and Management for the Common Good. The “common good” concept is the basis of the program’s curriculum, with emphasis on six values: spirituality, community, leading as service, justice, sustainability and global citizenship.

Group members also heard Jim Smucker, program director and the vice-president and dean of graduate studies at Eastern Mennonite, outline the philosophy of “leadership for the common good.” It is, he said, “a belief that developing authenticity in people is the way to help them transform their world—that the common good is established each time a person, organization or community reaches beyond individual self-interest for the sake of the greater whole.”

Liz Klassen said she took a sense of community and cohesiveness from the residency as she prepared to return home to Kitchener, Ont. She said she had looked at MBA programs that have “the dollar being the bottom line,” but that approach “did not fit, when I’m in a people business.” Klassen is executive director of a seniors community within Tri-County Mennonite Homes in nearby New Hamburg.

Spending a lot of time together outside of class was also part of the benefit of the

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initial residency, said Ruth-Ann Shantz of London, Ont.

Group members ate every meal together and found “they could bounce significant day-to-day issues off each other,” noted George Lehman, the Howard Raid professor of business at Bluffton who served as instructor of the Leadership and Management for the Common Good class.

“We packed a lot of content into five days,” said Lehman. Students spent a day with Bill Grace, who wrote the 2011 book, *Sharing the Rock: Shaping our Future through Leadership for the Common Good*, which summarizes 25 years of study on how businesses and other organizations develop leaders.

Cohort members studied leadership styles and discussed both where they’re going as leaders and where they would ideally like to go.

It was good to hear that there’s a “higher purpose” as a leader in an organization, said Dominique Burgunder-Johnson, director of online campaigns for the National Wildlife Federation in Washington, D.C.

Their shared experience of the residency reinforced the value of “walking together and not alone,” said cohort member Bethany Nussbaum, advancement director at Central Christian School in Kidron, Ohio. “This is just a reminder that it’s so important.” ❧

/// Briefly noted

Goshen College ranked third among Christian colleges

GOSHEN, IND.—Goshen College ranked third on a list of the best Christian colleges in the United States by Christian Universities Online, an independent online resource that researches and rates Christian higher education in the United States using student-to-faculty ratio, acceptance rates, financial assistance and student satisfaction as equal factors. The website recognizes Goshen College’s commitment to peace and justice as one of its top qualities.

—Goshen College

Student creates new Goshen College iPad app

Story and Photo by Goshen College (author title)
GOSHEN, IND.

Goshen College has launched a free iPad app developed by one of its own students, that helps users from on campus and around the world connect with the college.

Clayton Pelfrey, a senior informatics major from Middlebury, Ind., was the primary developer of the app. As an intern for the college’s Information Technology Service, Pelfrey created the first version of the app for on-campus use and then updated it for the public last summer.

“The iPad app was originally written to coincide with the iCore program that put iPads into the hands of first-year students in the fall of 2012,” Pelfrey says.

In the second year of the iCore program, nearly all Goshen students own or have access to iPads.

The new public version, launched earlier

this year, is more technically stable and responsive, and is meant to reach a wider audience.

“Clayton wrote this app from the ground up,” says Peter Miller, an educational technology specialist who helped oversee the project. “Because he wasn’t satisfied with the first version of this app, he took initiative with several new features in the second version.”

Among the many features are quick links to the college’s social media, fun facts about the college, a listing of local churches, an interactive campus map, dining hall menu, events calendar and campus news.

“For a prospective student, it should give an idea of what Goshen College is like as an institution,” says Pelfrey. “For a current student, it has many resources for life on

(Continued on page 32)



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(Continued from page 31)

campus. Alumni and students' families have also shown interest in the app, so they can be up to date on what is happening at the college."

It took several months to create the original app and Pelfrey spent several more months improving the current app. "The overall experience has been very fun and educational," Pelfrey says. "I feel that I've learned a lot."

An iPhone version is very close to being available, and an Android version of the app is in development.

"The future for the app is a bright one," Pelfrey says. "The app will continue to be improved and we are open to any and all suggestions that users may have." ❧

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Student Clayton Pelfrey developed an iPad app for Goshen College.

CONRAD GREBEL UNIVERSITY COLLEGE PHOTO BY MOHGA ABO EL SOUD



Faculty, staff and students enjoyed a volleyball tournament to kick off the school year at Conrad Grebel University College, Waterloo, Ont. The 2014-15 cohort is the first group of students to enjoy the college's new facilities that include a bright and spacious library. Also, music students are practising diligently in the new music studios and practice rooms, and classes are regularly meeting in the three new classroom/seminar rooms.

Graduate students in peace and conflict studies and theological studies are especially pleased with their specially designed area in the Grad Hive. President Susan Schultz Huxman explained to students at the first-week commencement service, that 'wherever and whenever we plant seeds in our life, be they figurative or literal, we are positioned to commit acts of faithfulness.' Expanding on the theme of 'Bloom where you're planted,' everyone moved outside to plant a tulip bulb.

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young voices

PHOTOS BY AARON EP



Shopping at thrift stores is one of the ways we can help creation flourish, writes Annika Krause.



MCC thrift stores are a boon for book lovers like Annika Krause.



MCC uses the money it makes at its thrift stores to fund a variety of programs around the world.

VIEWPOINT

Growing up on MCC thrift stores

Buying second-hand is 'the epitome of good stewardship'

BY ANNIKA KRAUSE

SPECIAL TO YOUNG VOICES

I have loved Mennonite Central Committee (MCC) thrift stores since I was a kid. An essential part of my childhood revolved around a big, old “tickle trunk” filled with frilly pink bridesmaids dresses, cut-off pirate pants, and scarves in all shapes, sizes and colours. These treasures were discovered in the racks at the Vancouver store.

When I outgrew my playroom and the overflowing trunk, I shopped at the MCC thrift store for other things. I even gained some high-school work experience at the thrift store.

In university I studied English literature, and buying used books there made my addiction to them a lot more affordable. I started thinking more about spending money and realized shopping second-hand was advantageous, as it left me with money for other things or more books!

In recent years, I have spent more time thinking about my purchasing choices. Why do I spend money where I do, and what do my consumer choices say about me? Leaving Vancouver to go to Anabaptist Mennonite Biblical Seminary in Elkhart, Ind., meant that for the first time I needed to buy things like plates, cups and flatware. I thought about buying things new, but quickly realized that second-hand items would not only be easier on my student budget, but would be easier on the environment, too.

One of the first commands God gives

to people in the creation story is that we should rule over the earth and subdue it (Genesis 1:26-28). This is often interpreted as meaning that people have authority over plants, animals and the environment, and, to a certain extent, I agree.

However, this passage is using authoritative language to talk about the relationship between humans and the rest of creation. We are to be as rulers over it, acting out of a desire to see justice and longevity throughout the world God created. We are to act out of a desire to see all of creation flourish. Thrift-store shopping is one of the ways to act on the charge we have been given.

Consider this: The average North American throws away about 2.5 kilograms of waste per day. By buying and donating used items, we can not only cut down on packaging waste going into landfills and a broad spectrum of abuses of the earth's resources, but we can also take part in the recycling process.

My cupboards and drawers are filled with second-hand items that I enjoy and use daily in Indiana, and I know that future students—or the MCC thrift store in Elkhart—will be happy to take them off my hands when I get ready to move back to Vancouver. Thrift-store shopping makes for a more sustainable way of living. It is one way that we can take seriously God's charge for us to rule over

the rest of creation as people blessed to be made in God's image.

There are so many reasons to shop at MCC thrift stores. I have known for a long time that the money the stores make go to many different initiatives, such as refugee or Third-World clean-water programs.

However, I did not realize the extent of their environmental stewardship until I got a job at the Vancouver store as a summer-student worker. Not only are the

On top of all that, the majority of the people working at these stores are volunteers, making them the epitome of good stewards.

My love for MCC thrift stores has grown through shopping, realizing the many aspects of stewardship being exemplified through the stores while getting to know people of different ages, cultural groups and economic statuses. Moreover, I have committed to purchasing more second-hand goods so I can contribute to

We are to act out of a desire to see all of creation flourish. Thrift-store shopping is one of the ways to act on the charge we have been given.

products they are selling second-hand, but the boxes and bags are reused. The volunteers in the back are busy fixing things so they don't have to be thrown away, and many of the clothes that aren't sold go to the warehouse, where they are made into things like woven rugs, or are sent somewhere where they can be used.

preserving the world our God has created and to doing good to humanity through just consumer practices.

I can't think of a good reason to not shop at MCC thrift stores. %

Annika Krause is a member of Sherbrooke Mennonite Church, Vancouver.



The average North American throws away about 2.5 kilos of waste per day. Buying and donating used items can help reduce this number.



Mission: Impossible

Mennonite filmmaker battles food poisoning and unpredictable weather to complete latest films

BY AARON EPP

Young Voices Co-editor

Ask Winnipeg filmmaker Paul Plett what it was like shooting his most recent project in Kenya, and he responds with two words: "Very intense."

Plett, 29, travelled to the East African

country at the end of April to film *Hope in the Dry Season* and *The Lost Goat*, the second and third instalments of Kid Shorts, a series of five- to 10-minute

(Continued on page 36)

PHOTOS COURTESY OF PAUL PLETT



*Paul Plett films **The Lost Goat** outside of Nairobi, Kenya*



*Kisetu Sukuro stars as James in **The Lost Goat**, a retelling of the Good Shepherd story.*



*Paul Plett films **Hope in the Dry Season** near Nairobi, Kenya.*



*Michael Oyier and Darlene Wambui star in **Hope in the Dry Season**, a retelling of the story of Job. Oyier was a news anchor on one of Kenya's leading television stations prior to becoming a counsellor, life coach and occasional actor.*

(Continued from page 35)

videos he created that retell biblical stories in a modern-day context from a child's perspective.

When he got to Nairobi, the country's capital, Plett had two months to cast actors, scout locations, get costumes, take care of other necessary arrangements and then film the videos.

"The thing about making a movie like this, when it's such a small production, is that it's essentially an impossible task," Plett says. "It's only by believing that you're going to get it done, that you can get anything done."

Still, unforeseen obstacles arose that made the production challenging:

- **PLETT CAME** down with a bout of food poisoning the day before filming began.
- **HE WAS** filming *Hope in the Dry Season* during Kenya's rainy season, which meant he and his crew had to work around the unpredictable weather.
- **THE TITULAR** goat in the second short proved difficult to direct.

Some might see those things as insurmountable problems, but Plett took them as challenges to overcome.

"Obviously, I wouldn't be in Kenya if I wasn't going to pull it off," he says. "I wasn't going to come back without a movie."

Plett's grit paid off, and *Hope in the Dry Season* and *The Lost Goat* are now available for viewing on YouTube. As with *Dave vs. the Bully*, the first film in the series, the new films are accompanied by study guides so churches can use them as teaching tools.

The Lost Goat tells the story of the Good Shepherd from the perspective of a young boy in Kenya who loses his goat and has to go after it and bring it home.

Hope in the Dry Season tells the story of Job from the perspective of Job's daughter, Hope. Hope lives on a farm in Kenya and watches her father struggle with his faith as the rains fail and the crops die.

The first film is about love and caring for what we have, Plett says, while the second—in addition to retelling the story of Job—touches on issues of food security. The food-security element is one of the reasons Plett wanted to film in Kenya, where he has worked before filming

videos for non-profit organizations such as Mennonite Central Committee (MCC) and the Canadian Foodgrains Bank.

Plett is the son of MCC workers, and spent parts of his childhood growing up in Zambia and Sudan, so he also wanted to film the shorts in Kenya so that he could return to the continent that helped shape him.

"That's where I learned about Jesus and faith, and that's where I became a Christian," he says. "I've done a lot of work now as a professional with relief and development organizations . . . so, for me, issues surrounding the Global South—in particular, food security and stewardship—those are important issues to me. Although I think those issues are very important [in Canada], I think a lot of those issues can be seen more starkly, and recognized more starkly, in an African context."

While Plett did much of the work on the shorts himself, he enlisted the help of a film production company in Nairobi to assist him.

He initially wanted to crowdfund the project via Kickstarter, but when he failed to meet his goal of \$30,000, Plett was able to raise the funds from people who had heard about the project while he was promoting the Kickstarter campaign.

When he first had the idea for Kid Shorts, Plett envisioned six films in the series. Soon he begins work on the fourth film, a re-telling of the Prodigal Son story. He has also launched another crowdfunding campaign, this one on Indiegogo.com, to raise money to make the final two films, one based on the Good Samaritan, and the other based on the Feeding of the 5,000.

If he reaches his fundraising goal, Plett will be able to film some of the shorts in Guatemala. But even if he doesn't get all of the money he is hoping for, he will find a way to complete the series.

"This is something I'm really passionate about and really want to see through to the end," he says. "I kind of had a goal in mind last fall and I want to reach that. I'm almost all of the way there."

The Kid Shorts videos and resources are available on Mennonite Church Canada's website at www.tinyurl.com/MennoKidShorts. Learn more about Plett's Indiegogo campaign at www.tinyurl.com/KidShorts56. ☞

'Where I live now'

Photographer captures community and identity in Winnipeg visual project

BY RACHEL BERGEN
Young Voices Co-editor

Karen Allen is originally from Kempton Park, South Africa, near Johannesburg, but she currently lives in Winnipeg.

Why on earth would she choose to live there, you ask? You aren't the only one.

She sometimes asks that of herself, especially after last winter.

In response to this question of place, Allen, a graphic designer (www.karenalldesign.com), began a photography project called Where I Live Now (W/I/L/N). Her project involves photographing cultural events and people, and interviewing them about why they live in the "Slurpee capital of the world."

The 30-year-old, who is a member of Bethel Mennonite Church, began the project seven months ago after a trip to South Africa, where she got married and visited family.

On the 27-hour trip back to Winnipeg, she took the time to evaluate her concept of home. "I realized that [Kempton Park] isn't my home anymore," she says, adding, though, "I've been away from home long enough, but I still don't feel Canadian."

In the last several months, she has realized that she is really happy living in Manitoba's capital. And she keeps finding that other Winnipeggers are, too. "For the amount of grumbling we've done, especially in the last year, there are a lot of reasons to stay here," she says. "People talked a lot about family, friends and the community that's here, the connection they have with people."

Allen thinks W/I/L/N is an important storytelling medium in a world of negativity, saying, "[My husband] Jamie sees it as the anti-venom in the snake pit." ☘



Karen Allen

PHOTOS BY KAREN ALLEN



'On a personal level, I'd say Winnipeg has had a tremendous influence on the cultivation of my interests and my skill-set,' says Drex Serduletz, pictured with his wife Danika Bock. 'Upon moving here, I had an opportunity to volunteer and later work for Martha Street Studio. There I met lots of really inspiring people and I learned a lot about different printmaking processes, as well as how a studio and gallery function. These enhanced my enthusiasm for stationery, art and design.' The couple are the owners of Tiny Feast, a stationery store in Winnipeg.



'Seriously though, the perception is that Manitoba is a backwoods, hick province with nothing going on, but in reality Manitoba is a cultural hub. There is a cultural richness that Manitobans pride themselves on,' say Chris and Jo Neufeld, who are pictured with their children, Amber and Jasper.



On Aug. 15, people from the community transformed alleys in Winnipeg's Exchange District as part of the Creative Placemaking Challenge. This entry was an urban garden in a back alley that housed veggies and herbs for the public.

Calendar

British Columbia

Oct. 16: MC B.C. Fundraising dessert night at Peace Mennonite Church, Richmond, 7:30 p.m.

Oct. 17-19: MC B.C. women's ministry fall retreat at Camp Squeah. Theme: "Unwrap your gifts: Romans 12," with speaker April Yamasaki. From 6 p.m. on Friday to 2 p.m. on Sunday. Oct. 18: Sto:lo history and culture learning day—details to follow. Visit www.mcbc.ca, e-mail waltrude@shaw.ca or call 604-756-0707 for more information.

Oct. 30: MC B.C. fundraising dessert night at Eden Mennonite Church, Chilliwack.

Oct. 30: MCC Centre official opening in Abbotsford. Dedication, welcome and prayer followed by lunch. For more information, call 604-850-6639.

Nov. 29,30: Abendmusik Advent Vespers; (29) at Emmanuel Free Reformed Church, Abbotsford; (30) Knox United Church, West Vancouver; both services at 8 p.m.

Alberta

Nov. 1: Mennonite Historical Society of Alberta annual conference, at Edmonton First Mennonite Church, at 1 p.m. Speaker: Andrea Dyck, head curator of the Mennonite Museum, Steinbach, Man. Topic: "What historical treasures might you have in your home?" A fropa meal follows. To register, call David Jeffares at 780-438-0404.

Nov. 21: MCC Alberta hosts "Breaking down the walls... relief, development and peace," at Foothills Alliance Church, Calgary; at 7 p.m. Keynote speaker: Joe Clark, former Canadian

prime minister. For more information, visit www.mcccana.ca/get-involved/ events.

Saskatchewan

Oct. 21: RJC "kielke" and sausage supper fundraiser, at Bethany Manor, Saskatoon, at 4:30 and 6 p.m.

Oct. 25: MC Saskatchewan "Equipping to listen" event, at First Mennonite Church, Saskatoon, from 10 a.m. to 4 p.m. Discussion and information arising from the 2013 annual delegate session. Please bring a bag lunch.

Nov. 8: Nutana Park Mennonite, Saskatoon, hosts *Peace, Pies and Prophets* presented by Ted and Co. Theater Works, at 7 p.m. Fundraiser for Christian Peacemaker Teams. For more information, e-mail canada@cpt.org.

Nov. 22: RJC corporation meeting, at 5 p.m., and appreciation/fundraising banquet, at 6 p.m.

Manitoba

Oct. 14-15: J.J. Thiessen Lectures at the CMU Chapel. Speaker: John Swinton, professor and chair in divinity and religious studies at the University of Aberdeen, Scotland. Topic: "Becoming friends of time: Disability, Timefulness and Gentle Discipleship." For more information, visit cmu.ca.

Oct. 17-19: Scrapbooking retreat at Camp Moose Lake.

Oct. 31-Nov. 2: Quilting retreat at Camp Assiniboia.

Nov. 1,2: Camps with Meaning fundraising celebration banquets; (1) Emmanuel Mennonite, Winkler; (2) Douglas Mennonite, Winnipeg; (tba) Whitewater Mennonite, Boissevain.

Nov. 1,2: "Singin' in the Grain" fundraising concerts with the University of Manitoba Bison Men's Chorus and Eastman Male Chorus from Steinbach, for Canadian Foodgrains Bank; (1) at Springfield Heights Mennonite Church, Winnipeg, at 7:30 p.m.; (2) at MCI's Buhler Hall, Gretna, at 3 p.m.

Ontario

Until Jan. 18, 2005: "Along the road to freedom" art exhibit by Ray Dirks, at Conrad Grebel University College Gallery. For more information, visit

uwaterloo.ca/grebel/grebel-gallery.

Oct. 11: Hillcrest Mennonite Church celebrates its 50th anniversary with "Echo: Concert of Classical Music," featuring Ben Bolt-Martin, Brandon Leis, Daniel Licht, Sharla Nafziger and Charlene Nafziger, at Steinmann Mennonite Church, Baden, at 7:30 p.m. For more information, e-mail hillcrest.tickets@gmail.com or visit eventbrite.ca.

Oct. 16-18: Ten Thousand Villages Festival Sale at Hamilton Mennonite Church; (16,17) 10 a.m. to 8 p.m., (18) 9 a.m. to 4 p.m. Enjoy homemade soup and desserts. For more information, call 905-528-3607.

Oct. 17: "Ancient and present biblical texts: The West and Ethiopia," a fundraising event for Meserete Kristos College in Ethiopia, at Conrad Grebel University College's Great Hall, at 7 p.m. The program includes a display of valuable Bibles, a CD on the St. John's Bible and an overview of the college. For more information, call 519-885-6422.

Oct. 17-18: 5th annual Festival of Biblical Storytellers at Richmond Hill United Church. Learn and experience the joy and power of biblical storytelling. Keynote speaker: Cynthia Maybeck. For information and registration go to www.biblicallstorytellingCAN.ca or (514) 694-0214.

Oct. 19: 1970s MYF and sponsors reunion for Maple View, Crosshill and Wellesley Mennonite churches, at Mapleview, at 3 p.m. Potluck at 5; bring your own dishes. Program at 7. For more information, e-mail kijantzi@hotmail.com or ropddj@cyg.net.

Oct. 19: 11th annual Gospel Vespers, at 2:30 p.m., at Detweiler Meetinghouse, Roseville. Sing from *Life Songs No. 2*. Books provided. Leader: Bob Shantz. For more information, call Sam Steiner at 519-884-1040.

Oct. 19: Pax Christi Chorale presents "Blest pair of sirens: A celebration of voice and verse," featuring works by Parry, Elgar, Willan and Stephanie Martin (artistic director), at Grace Church on-the-Hill, Toronto, at 3 p.m. For tickets, e-mail boxoffice@paxchristichorale.org.

Oct. 24: Eby Lecture with Derek Suderman, Ph.D., at Conrad Grebel University College Chapel, at 7:30 p.m.

UpComing

Human rights triple header set for 2014 MEDA convention

The Pakistani human rights activist—famous for being "Malala's father"—will headline the annual Mennonite Economic Development Associates (MEDA) annual convention from Nov. 6 to 9 in Winnipeg. Professional educator and advocate Ziauddin Yousafzai, father of education activist Malala Yousafzai and co-founder of the Malala Fund, will headline a special evening at the soon-to-open Canadian Museum for Human Rights. Malala Yousafzai was nearly killed in 2012 when she was shot in the face by Taliban extremists for advocating education for girls. Yousafzai will reflect on his influence in her upbringing, which moved Malala to take the courageous acts that culminated in her shooting. This year's convention theme, "Human dignity through entrepreneurship," will focus on how MEDA's work advances clients' dignity, promotes respect for aspiring entrepreneurs with meagre resources, and gives families hope for a better future. Also speaking will be Laura Ling, an award-winning journalist and author, who will share her life-changing story of 140 days of detainment by North Korean soldiers along the Chinese-North Korean border in 2009; Winnipeg's Art DeFehr, Palliser Furniture's CEO and long-time humanitarian; and the founder and CEO of JMX Brands, Jim Miller, who will share how his commitment to integrity and quality in his Amish furniture business relates to authentic living and leadership. For more information or to register, call toll-free 1-800-665-7026 or visit www.medaconvention.org. —Mennonite Economic Development Associates

For more information, visit uwaterloo.ca/grebel/events.

Oct. 24-25: "Reading the Bible with Jesus" retreat at Willowgrove, Stouffville, with Bryan Moyer Suderman; sponsored by MC Eastern Canada, the Markham-Stouffville Mennonite Ministerial and Willowgrove. Pt. 1: "Matthew: Scribes trained for the kingdom." For more information, e-mail miriam@willowgrove.ca.

Oct. 25: "Mennonite Memories of Migration," hosted by the Mennonite Historical Society of Ontario and the Institute of Anabaptist and Mennonite

Studies at Conrad Grebel University College's Great Hall, at 2 p.m. With art and archival exhibits of Mennonite immigration experiences. For more information, visit uwaterloo.ca/grebel/events.

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

/// Classifieds

Employment Opportunities

Chief Operating Officer

Reporting to the Chief Executive Officer, you will be an important contributor to the organization's senior leadership team. As Chief Operating Officer, you will provide overall strategic leadership to the three key operational areas of Branch Operations, Financial Planning and Member Services, ensuring operational initiatives align with the organization's mission, vision and values. You will provide ongoing inspiration and energy to branch leaders and staff members as they continuously enhance our members' service experience and will continuously pursue the delivery of highly efficient and effective operations of branches and self-service channels. As well, you will be responsible for providing leadership and direction for the attainment of objectives relating to the on- and off-book investment portfolio and the delivery of service to members through our enhanced wealth management/financial planning channel.

For a full description of this position visit www.mscu.com/Careers.

Mennonite Savings and Credit Union is a progressive and visionary organization founded on, and still true to our faith-based values of stewardship, compassion, and mutual aid. From our modest beginnings as a 'shoe-box' operation in 1964, we are now 175 highly engaged staff members dedicated to serving the financial needs of our nearly 20,000 members, with assets under administration exceeding one billion dollars. With the experience and momentum we have gained, our organization is well poised for continued growth. We provide a full range of services to our members and have taken the lead role as a founding partner of Meritas Mutual Funds, Canada's newest socially responsible family of mutual funds and one of the fastest growing participants in this sector.

As an interested and qualified candidate, please direct inquiries and your resume, in strict and professional confidence by Tuesday, October 14, 2014 to:

Susan Doerksen – Vice President, Human Resources
Mennonite Savings and Credit Union
1265 Strasburg Road, Kitchener, Ontario, N2R 1S6
Telephone: 519.772.5228 • Direct Fax: 519.772.5828
Email: sdoerksen@mscu.com



www.mscu.com



INTERIM CHAPLAIN
Conrad Grebel University College
at the University of Waterloo

Conrad Grebel University College, a Mennonite teaching and residential college at the University of Waterloo, is seeking an interim chaplain. The chaplain's primary responsibility is articulating a meaningful Anabaptist-Christian orientation and spirituality for resident and associate students of the College. He/she needs to be a person with a strong centred faith who models that faith. This role involves organizing and facilitating the religious life of the College and sustaining a meaningful worshipping community at the College through weekly events and services. It is an ideal role for someone who has a passion for working with young adults and strong experience in leading worship, preaching, and inclusive worship planning.

This is a half-time position from January 1 – July 30, 2015.

*Applications will be accepted until the position is filled but will be reviewed starting **October 10, 2014**.*

Read more at grebel.ca/positions



Full time / part time employment

Combine World is an agriculture based machinery dealership in central Saskatchewan (Saskatoon area).

Our vision: To be a learning organization.
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We are currently hiring full time:

Journey person mechanic or equivalent.....\$27.00 to \$35.00/hr.
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Shipper/receiver.....\$17.00 to \$22.00/hr.
Yard maintenance.....\$17.00 to \$22.00/hr.
Mechanics helper.....\$19.00 to \$25.00/hr.

We guarantee to provide a safe, meaningful work environment. We focus on mentorship and training of all associates. Travel and settlement assistance provided. Contact: Charlie Smith 1-306-221-3800 charlie@combineworld.com.

Check us out at combineworld.com.

Seattle Mennonite Church seeks an experienced lead pastor for our multi-staff congregation with a strong commitment to Anabaptist theology and values, community development and involvement, radical hospitality, and conference involvement. Seattle Mennonite is a publicly affirming congregation. A position description, including contact information, is available on www.seattle-mennonite.org/leadership.

Announcement

PHOENIX (Arizona) MENNO Guest House Bed and Breakfast welcomes guests coming to the Phoenix area. (Web site www.hscserves.org). Email phxmennoguest@gmail.com or call 623-847-0314.



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