

CANADIAN MENNONITE

March 22, 2010

Volume 14 Number 6

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the risen Lord pg. 4

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GUEST EDITORIAL

Cherish this magazine

LARRY CORNIES
FORMER CMPS BOARD CHAIR

Over the past six years, I've had the great privilege of serving on the board of Canadian Mennonite Publishing Service (CMPS), overseer of this magazine. It's time now to say goodbye. By the time you read this, the annual meetings of CMPS will have been held in Abbotsford, B.C., and a new board chair will have been elected.

As a journalist by vocation, I've seen the work of the publication through that particular—and, arguably, peculiar—lens. Indeed, it must have been for that point of view that I was elected to the board in the first place, since I possess no special grasp of Mennonite theology and claim to be representative of no discrete segment of the family of Canadian Mennonites. Earlier in my career, I was intimately connected to the structures, congregations and burning issues of the larger Mennonite fellowship, but that was long ago and far away.

So I'll say this from the perspective of a journalist who still happens to find identity and have kinship in the Mennonite church: Cherish this magazine.

No need to be concerned: It's in good shape. Despite a modest deficit last year, brought on by a number of unusual factors, support for the magazine among readers is unwavering and commitment to it by its seven publishing partners is firm. (And yes, in an effort to keep up with the new tools many of us use these days to share information, *Canadian*

Mennonite will be doing a bit of experimenting too—on the magazine's website and elsewhere.)

Rather, Mennonites across Canada should cherish their magazine because, in the world of church journalism and communication, it represents an increasingly rare model—a joint project of six church bodies and a grassroots publishing organization that succeeds, each fortnight, at assembling an information package in which open dialogue occurs about issues facing the increasingly diverse and complex family that are the Mennonites in Canada.

Canadian Mennonite is a hybrid. It is not the fiercely independent and autonomous magazine devoted to covering denominational and interdenominational affairs as once envisioned by Frank H. Epp and his contemporaries; that business model worked for a time, but eventually failed. Nor is it a mouthpiece for the promotion of programs and points of view by church officials, similar to many other church magazines whose editorial control has migrated from the newsroom to the boardroom.

Maintaining that delicate balance, however, is a full-time job. In fact, it is a couple of full-time jobs and more than a half-dozen additional part-time jobs, as editor/publisher Dick Benner, his Waterloo, Ont., staff, and a half-dozen dispersed correspondents try to juggle competing demands and interests, all the

while piecing together a publication that will inform, inspire, challenge, motivate and encourage.

The pressures from individuals, congregations and representatives of official church bodies—our publishing partners—reach board members, too. During my brief tenure as chair, I've been lobbied by church staff on issues related to both the content and administration of the magazine. Similarly, I've received pleas from academics and parishioners to allow for more fulsome and adversarial discussion of issues. Fortunately, appellants on all sides, as well as the magazine's staff, usually discover the grace and spirit of generosity that allows for reasonable compromise.

It is not a certainty that this type of magazine should exist at all. Thanks to the foresight, compromise and sheer determination of former board members and church leaders who served on this board long before I came along, *Canadian Mennonite* continues to provide a forum for information and discussion among its member churches.

That the magazine continues to show up in our mailboxes and on our computer screens is evidence of a people of forbearance, a goodly measure of grace and a durable sense of humour. It is also evidence of a people determined to be in conversation and dialogue with one another.

In 1961, playwright Arthur Miller mused, "A good newspaper, I suppose, is a nation talking to itself." As both a director and reader, I've experienced this periodical as one slice of Menno Nation talking to itself. And that talking—that expansive, if slightly moderated, dialogue—is absolutely essential to our growth as a people of faith.



ABOUT THE COVER:

Our Easter features this year focus on the empty tomb and our risen Lord, although the focus doesn't become clear until the disciples—and the authors—participate in a funeral service for Jesus and walk the road to Emmaus with him.

PHOTO: ISTOCK

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

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

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STORIES OF THE EMPTY TOMB AND RISEN LORD

On the road to Emmaus

BY UDO WOELKE

*Just a few days ago
we praised God and
shouted hosannas
at your triumphant
entry into Jerusalem.*

On that same day two of them were going to a village called Emmaus, about 11 kilometres from Jerusalem. They were talking with each other about everything that had happened. As they talked and discussed these things with each other, Jesus himself came up and walked along with them, but they were kept from recognizing him.

When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him, and he disappeared from their sight. They asked each other, "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?" (From Luke 24)

.....

Lord, I am on the road to Emmaus and I am so confused!
You know we thought we had it all figured out!

We lived with you for three years.

We saw your great miracles; and we were sure that you would heal all our troubles.

We heard your teaching; and we knew that you were the Great Prophet who would unite our people.

We felt your mighty power; and we thought that you would save our people from oppression.

But now everything seems to be shattered!



"Supper at Emmaus" by Caravaggio (1601). National Gallery of London, England.

Lord, I just can't understand what is going on any more.
So many things have happened in such a short time.
And they all seem like puzzle pieces that don't fit together.

Just a few days ago we praised God and shouted hosannas
at your triumphant entry into Jerusalem.
All the people welcomed you,
and they would have loved to make you their king.
But you let the opportunity slip away.
You just rode that little donkey.
And when we thought that this should be the most glorious day
for your beloved city,
you just sorrowed and wept for its people.
I just can't understand it!

And then, on the days following, things got even more
confusing.
Man, you had some dandy debates with the chief priests!
And you certainly didn't play favourites with anyone.
Neither the Pharisees nor the Sadducees could trick you
with their learned, and sometimes ignorant, arguments.
And even when they got together with the king's men
to trick you with the tax question, you wouldn't fall for it.
And when you cleaned the temple-yard
and kicked out all those cheating merchants . . .
Wow! That really was a sight!

But why would you do all that?

Didn't you know that you were angering everyone
who had any power or influence over what was going on?
Didn't you know that you were digging your own grave?

And then, predictably, it all turned to disaster.

Judas helped the authorities to arrest you all right.
But you just played into their hands.
When they couldn't make any accusations stick against you,
you gave them all the excuses they needed.

And then it all went so fast!
Peter's denial of even knowing you . . .
Pilate's half-hearted attempt at letting you off . . .
But against the Jewish leaders he was too much of a coward.
I guess they call that a "smart politician" nowadays.
And the rest of us? Well, what could we do?
We just sort of tried to stay out of the way and not get run over.

Lord, I am just a tiny little speck of dust in all of humanity . . .
somewhere . . . along the way.
But where does my way lead?
I am going to Emmaus, walking with a heavy heart,
without really knowing where I should go.

Lord, am I like the women going to the grave this morning?

Or whose grave am I going to?
Is it just my own, like Judas?

O Lord, I am so confused!

Can you not make me understand it all?

Can you not stay with us?

Lord, it is getting dark . . . so dark!

But you know, Lord, sometimes it takes only one word from

you,
like this morning, when you called "Mary!"
and I know that you were speaking to me.

But other times I need to have the Scriptures opened to me
along the way,
gradually, one word at a time,
before I am ready to recognize you, as you break bread for me,
and with me.

Yes, Lord, I am part of all of the people you met
along your own painful way!

I have been Judas, who betrayed you . . .
I have been Peter, who denied you . . .
I have even been that coward Pilate, who, in spite of knowing
better, convicted you . . .
And how many times have I been Thomas, who doubted you?

But my Lord and my God,
now I know that you saw all my failures,

and forgave me before I even knew that I had failed!

Now I know that you sought me
before I even knew that I was lost!

And did not my heart burn within me
while you talked with me along the road
and opened the Scriptures to me?

Now I know, it is true . . . It is true! . . . The Lord has risen!

Oh death, where is your sting?
Oh hell, where is your victory?

For now is Christ risen!
Yes, he is risen indeed!

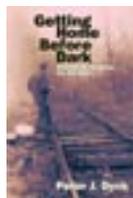
Hallelujah! ❧

Udo Woelke is a lay minister at Niagara United Mennonite Church, Niagara-on-the-Lake, Ont.

Victory through Christ

BY PETER J. DYCK

"Thanks be to God, who gives us the victory through our Lord Jesus Christ"
(Paul, in I Corinthians 15:57).



Easter is the most joyous holiday on our calendar. Nature decorates the landscape with colourful flowers, birds sing and women display their new dresses. The cynics say it is only an annual spring fashion show.

Churches have ringing bells and open doors. We hear the faithful sing, "Christ the Lord is ris'n today! Alleluia!" (Charles Wesley). From another church come words of assurance and victory: "Thine is the glory, risen, conquering Son! Endless is the victory thou o'er death hast won" (Edmond L. Budry).

Even children, who understand less than the adults, laugh and run for joy. It's special! It's Easter! Jesus was dead and now he is alive! We can't understand it, but we believe it. It's another mystery of life, so we celebrate.

We celebrate the victory God gives us through Christ and the Spirit. This is already a victory over sin. We proclaim

that Christ was raised from the dead. Thus we "*who belong to Christ*" also anticipate victory over death. Believers "*will be made alive in Christ*" (Romans 8; I Corinthians 15).

I have sometimes wondered why I believe in the resurrection of the dead. Is it because others have taught me so? If that is the only reason, then that is not good enough. Is it because it is written in an ancient book? For some, that is enough, but for me, that isn't good enough. Is it because the belief is so widespread? That is not a good-enough reason for me to believe it.

Perhaps it is because of all of these together, plus something else inside of me. Something inside of me tells me that a wise and loving God wouldn't make a fabulous world, a marvellous universe and absolutely fantastic creatures, like



The late Peter J. Dyck

people, for no purpose. I am not quite sure why I believe that when I die I will be raised again to continue life in another sphere. Nevertheless, I do believe that with all my being.

Some years ago, I was on an administrative trip to Poland over Easter. My friends and I went to a large Catholic church. As we entered, we saw the life-sized papier-mâché Jesus lying in a coffin in the vestibule. Parents lifted up their children to see him. We also stopped for a brief moment. My Polish friends crossed themselves and then we made our way into the overcrowded sanctuary.

At last we found standing room in the

I have sometimes wondered why I believe in the resurrection of the dead. Is it because others have taught me so? If that is the only reason, then that is not good enough.

Pontius' Puddle



I remembered that when we left the church and walked through the vestibule, the coffin was empty. Jesus was gone!

balcony near the huge organ. We had a good view of the front of the church, where several priests were leading the worship. After about half an hour, my friends wanted to leave. I was reluctant because the service was not over. Whispering, they explained that we would be coming back. Then I was even more sure we should not leave because we would never get back in; the people were standing wall-to-wall. My friends smiled and asked me to look down into the main sanctuary, where I saw that many people were leaving.

Outside, I had more surprises. My friends had no intention of going home. Instead, they took me to the back of the church and asked me to keep looking. They were looking this way and that, around corners of several buildings, behind trees and bushes, even under the cars in the parking lot. I trailed them for about 10 minutes of this strange activity until it dawned on me what we were doing.

I remembered that when we left the church and walked through the vestibule, the coffin was empty. Jesus was gone! We and all the other people milling around out there were looking for the risen Jesus.

Back in the church, the mood had changed. The lights were brighter, the priests were jubilant, the organ was louder and the people began to sing the familiar

resurrection hymns of the church universal. My friends looked at me and smiled. Then we all shook hands. Moments later, they laughed and we embraced.

That papier-mâché drama, a human invention, is no reason to believe in the resurrection—although I did think we ought to try that sometime in our church as an object lesson. It was, nevertheless, a fantastic and imaginative way of demonstrating a truth held for two millennia by millions of people: Jesus is alive! The Lord is risen! He is risen indeed!

*No more we doubt thee,
glorious prince of life!
Life is nought without thee;
aid us in our strife.
Make us more than conquerors,
through thy deathless love.
Bring us safe through Jordan
to thy home above.
("Thine Is the Glory," Edmond Budry,
1884) ❧*

From Getting Home Before Dark: Stories of Wisdom for All Ages (Herald Press, 2000). Author Peter J. Dyck passed away on Jan. 4 at the age of 95, after a lifetime of service through various Anabaptist denominations and organizations.

/// For discussion

1. How does your congregation commemorate the pain of the cross and celebrate the joy of Easter? What do you find most meaningful? Peter J. Dyck describes a papier-mâché drama that he experienced in Poland. How would that drama be received at your church?
2. What things discourage us as we walk along the road of life? What are the things we "just can't understand"? What are some ways that the Easter story brings light and hope to this "dark" path?
3. Dyck ponders how and why he believes in the resurrection and afterlife. How do you respond to his musings? Why does our modern culture find belief in the resurrection difficult?
4. When have you experienced the Easter story in a powerful way? What role did music and drama play? What Easter hymns are special for you? Are there special memories associated with these hymns? How important is emotional engagement in the celebration of Good Friday and Easter?

VIEWPOINTS

/// Readers write

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

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

✉ Goshen grad saddened by alma mater's cultural drift

RE: "A NEW 'school of thought' for Goshen College," and "Goshen College will play national anthem before sporting events," Feb. 8, page 17.

As a 1974 graduate of Goshen College, I was disturbed to see the recent reporting regarding changes at the college.

I have never stood for the national anthem in any venue in my country of citizenship, the U.S. In some settings this has been difficult, but has been a bodily reminder of where my first allegiance lies. If I were now to attend my Mennonite alma mater for a sporting event, I would be asked by game announcers to stand for the anthem.

I understand and applaud the concern to not raise unnecessary barriers to dialogue with our communities. But dialogue about what the anthem represents—and about our loyalty to Christ over nation—is much more likely to arise if we are engaging in "question-posing behaviour" (Alan and Eleanor Kreider's phrase). Why would anyone feel invited to

dialogue about loyalties by a status quo behaviour that is the norm everywhere?

As regards the new Goshen school of thought, I am puzzled. The new school of thought calls us to "become engaged in the civil, business, political and institutional establishments of the world." But isn't this what we are already doing? Am I to disbelieve decades of alumni magazines and awards in which the broad professional social engagement of professors and staff, students and alumni was showcased, including persons working for the World Bank, government and large corporations?

If the new school of thought has us saying "yes" less critically to our society, and exchanging our salty savour for ever-greater acculturation, I am truly saddened. We already do far too much of that as Mennonites and Goshen alumni—in spite of the former "culture of dissent."

REBECCA YODER NEUFELD,
WATERLOO, ONT.

✉ Brother of slain missionary responds to questions about forgiveness

I WOULD LIKE to take one more opportunity to address the questions regarding the reconciliation which took place at the Mennonite World Conference assembly last July under the headline, "Forgiving the murderer," Aug. 17, 2009, page 11, and in articles appearing in *Canadian Mennonite* this year: the "Forgiveness is unconditional" editorial, Feb. 22, page 2, which refers to "a speechless Ayoreo," and the "Mennonite coverage of Assembly 15 left many questions unanswered" letter, Jan. 11, page 8, that asks, "What were his words? What was his response?"

Before the service began, Basui, Jonoine's brother, was told—in my presence—that neither he nor Jonoine would be given time to speak, even though Basui had Jonoine's statement prepared and ready to read.

I have obtained this statement, which he and Basui had wished to present at the assembly:

"When we still lived in the bush, we had a different culture. I was a warrior and wanted to become a chief. For this reason I needed to kill an enemy.

"At this time I did not know that some of the white men were peaceable. We did not know the difference. That's why I killed the missionary when we met them on the road. I did not recognize his good intentions. One of our old chiefs, who has died already, confronted me for this deed, because I put the peaceful relation with the white men in jeopardy.

"Sometimes today I ask myself, 'Why did I kill this missionary?' because today I am a believer. Today I am an old man depending on others. Would it be possible



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that you could support me in some way?

“Something else I continue to think about is, when Christ comes I will meet as my brother the missionary whom I killed.”

I hope this clarifies and puts to rest any questioning of a sincere, heartfelt act of reconciliation. It is not often that one is given the opportunity to reconcile in person with someone who has killed your brother.

HELMUT ISAAK, BURNS LAKE, B.C.

✉ Evangelism the key to growing Chinese churches

RE: “MENNONITES URGED to move away from evangelism” letter, Jan. 25, page 8.

Last summer we had the pleasure of hosting a missionary lady who had spent about a dozen years in China teaching. I asked her one major question: “What do the pastors preach?”

Her answer: “Evangelism!”

OUTSIDE THE BOX

Convert . . . or die

PHIL WAGLER

It's quite unfashionable these days to think people should change their minds. This is a strange thought that, well, needs to change.

In some parts of the world—places some Canadians look at with disdain because of their backward “fundamentalism”—to change one's mind is an act of high treason. Think of those strange bedfellows Iran and North Korea. One is a theistic state, the other atheistic, yet both systems are equally paranoid of people changing their minds.

What we Canadians are less aware of is that the secular-humanist mindset that dominates our culture is just as freaked out about the



same possibility. It's not that we prohibit individuals here from changing their minds about how they want to live; we tolerate pretty much every decision, even irrational ones.

No, what we seem to have lost our palate for is those who actively seek to change other people's minds. Live like you want, change your mind as often as you change your underwear, but don't try to convince anyone to convert to your private conviction: This is the tyrannical world of the self we have converted to.

Most of our leaders are now asked to simply manage life as we want it. So our

leaders no longer paint vivid pictures of another world. They rarely challenge us to the conversion of our living or the renewal of our minds. Sadly enough, this cultural fundamentalism that denies change is epidemic among Christians and their local churches. This is tragic. Why? Because changing one's mind is central to what we believe about being human.

It is ultimately what Adam and Eve did in the garden. It is what Saul did on the road to Damascus. There is always conversion going on around us and it

[M]any churches in the Great White North have almost completely ceased seeking to change other people's minds.

is a peculiar thing that Christians have bought into the fundamentalist culture that says we should never ask another to do so. This has caused many congregations to sideline one of the central tenets of what the church has always been about—conversion.

In fact, many churches in the Great White North have almost completely ceased seeking to change other people's minds. We have “pooh-poohed” evangelism. We are no longer about conversion, we are almost completely about retention. We do not go out to make disciples who will be challenged to change their

minds because Christ has risen from the dead. Rather, we seek to maintain religious institutions that never change. Almost everything we do is geared for those who have forgotten they once needed to convert!

How is your church actively planning and praying for the conversion of your neighbourhood, town, sideroad or city? Does the thought scare you? Are you worried what people will think? Are you worried what it will cost? Have you forgotten that the gospel is good news? Are you worried about the comfort you might lose if the church as it should be is no longer the church as you want it? Are you afraid of having to change your mind?

We have abandoned a passion to see people choose the salvation of Jesus

Christ into gatherings so “cultured” we have lost the plot. But the church only exists where people have changed their minds and converted, and have begun living out the reality of another kingdom. There really is no such thing as church retention; only conversion saves the church. And, even more sobering, churches that do not convert, die.

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

“What else do they preach?” I asked.
 “That is always the main topic,” she replied. “They teach the parishioners to witness to their friends, family and whoever.”
 “And what was the result?”
 “They need a larger building to house the 1,500 now attending.”
GERHARD JANZEN, PRINCE ALBERT, SASK.

✉ Sinners must be told Jesus is the only way to salvation

IT APPEARS THAT some of the contributors to the “Confessing Jesus Christ in a religiously pluralistic world” series, Jan. 25, Feb. 8, Feb. 22, do not believe that belief and trust in Jesus as the only way to heaven. The Bible tells us that we are sinners and that our

NEW ORDER VOICE

Pondering dissent from popular films

AIDEN ENNS

Warning: Part A below uses evangelical language. If you are sensitive to harsh judgments, please skip ahead to Part B for a gentle conclusion.

Part A: “Hate” is such a short, strong word, isn’t it? It’s so strong that I try to refrain from directing it at people and reserve it for more nebulous things. For example, I hate it that there are audiences for pornography, lotteries, and airports with shopping malls.

Upon seeing the movie *Avatar*, I had fresh feelings of hate for what our society has done and continues to do. What do we do, we people of European descent who relish capitalism and claim superiority over other cultures? Rape and pillage. As a compliant benefactor in these spoils I’m also complicit. (I warned you that judgment was coming.)

“Evil” is another short, strong word. I reserve it for those special forces that dehumanize us. People, systems or structures manifest evil when they show no regard for life—humans, animals and the world of nature—and willfully inflict pain and suffering for unjust gain or perverse enjoyment.

Among people like me—privileged do-gooders—these structures flourish because of their power to desensitize us.

This is why I found *Avatar* so deeply troubling. The world’s second-largest media company, News Corp. Inc., through its 20th Century Fox film studio, spent \$310 million dollars to produce a computer-animated film. And it was tremendously popular with audiences: \$2



As the credits rolled, I had a sense of collective victory over the forces of evil. ‘We did it! We saved our land and our people!’

billion worldwide box office sales, beating the \$1.8 billion *Titanic* raked in, according to ABC News.

When the film was over, I was happy for the indigenous people and their sacred land. I was furious at those who represented my people, the invaders. As the credits rolled, I had a sense of collective victory over the forces of evil. “We did it! We saved our land and our people!”

Then the lights came on. I saw people take off their 3-D glasses and move silently towards the exits. “Normal reality” broke into my movie mood of resisting the evil-doers. This normal reality said, “Sit back, relax and enjoy the movie.” It is enough to watch an elaborate film about

resisting evil.

I’m near a breaking point. To be clear: It’s not the movie that disturbs me. It’s the commercial movie industry and the passivity it creates in its audiences that trouble me. I hate our tolerance for ongoing injustice.

I’m having an old-fashioned Mennonite feeling of needing to escape this world.

In the 1950s, Mennonite J.C. Wenger wrote in his *Introduction to Theology* that many believers avoided the theatre, along with playing cards and modern dance, for fear of becoming worldly: “The Bible also condemns worldliness in all its forms and this certainly includes the various forms of recreation which are so highly regarded in the culture of today.”

Which brings me to the second part of this sermon.

Part B: I felt paralyzed after watching *Avatar*. Maybe the commercial movie industry has a deeply pacifying effect on us. I’m going to sit with this for a while. I’ll avoid popular, money-making films and pursue home-grown forms of entertainment. This seems old-fashioned and unsophisticated, but right now I need to revel in the bliss of being naïve.

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

cleansing and right standing before God (justification) comes by Jesus. Romans 3:23-24 (all references King James Version) states: "For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Jesus Christ."

That this justification comes only by Jesus is emphasized by John, Luke, Peter and Paul, and by Jesus himself:

- "He that hath the Son hath life; and he that hath not the Son hath not life" (I John 5:12).
- "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).
- "Jesus saith unto him, I am the way, the truth and the

life; no man cometh to the Father but by me" (John 14:6).

If we really love our Muslim, Hindu and other non-Christian neighbours, we must tell them the good news of Jesus and also the consequences of rejecting him.

ROBERT FRIESEN, MAIDSTONE, ONT.

✉ MC Manitoba sets the record straight on camping plans

RE: "CAMPING ISSUES top MC Manitoba delegate session," March 8, page 31.

FROM OUR LEADERS

New directions in Manitoba

HANS WERNER

At the recent annual gathering of Mennonite Church Manitoba, the talk was about new directions. It seems the search for new ways of organizing ourselves is in the air everywhere. Our connections to each other as congregations seem to be fraying, we value our independence in ever greater measure, and see less and less need to support and depend on each other.

In Romans 1:11-12, Paul longed for the connection with the Christians in Rome:

"I long to see you so that I may impart to you some spiritual gift to make you strong—that is, that you and I may be mutually encouraged by each other's faith." That desire seems as important to us today as it was to Paul in his day. We, too, need to continue to be encouraged by each other's faith and need each other's spiritual gifts to bring the message of Jesus Christ to our generation.

There are probably a host of reasons that account for the need for new directions, but significant among them is the

reality that congregational contributions to area church budgets have been in decline for a number of years in Manitoba and elsewhere, particularly if inflation is taken into account.

There are many demands on our resources of time and money, and it is easy to become excited about projects that are close to us, those that capture



It is much harder to support budgets for ... long-term partnerships to build the kingdom one brick at a time.

our imagination through enthusiastic promotion or ones whose images capture our attention in the media. It is much harder to support budgets for ongoing projects that year after year contribute to congregational life, or that are long-term partnerships to build the kingdom one brick at a time.

There is, however, considerable passion among us for the gospel of Jesus Christ and the church, and the challenge is to create organizational structures that translate that passion into action.

One of the new directions is to create structures that match more closely, and are more responsive to, those among us, both as individuals and congregations, that have a passion for a particular ministry. What are ministries and initiatives for "a time such as this" that we can fund generously, work at together collaboratively, and engage enthusiastically?

MC Manitoba is working to create a structure that allows for collaboration with groups of individuals and congregations with a passion for a ministry or a particular project—to pool finances, energy and time to make it happen.

A big part of the work we do together as Manitoba churches is our camping program and here we want to begin a

conversation that explores whether a more autonomous form of governance could match passion and structure in ways that will help with the long-term sustainability of this ministry.

There is understandable fear of change. Will these new directions result in even more fragmentation? We will plan carefully and prayerfully so that, like Paul, we can be mutually encouraged to be strong.

Hans Werner is moderator of Mennonite Church Manitoba.

Your article does reflect the discussions fairly well, but I am offering a few comments, both factual and contextual.

The paragraph that invites comment is as follows: "By a vote of 60-45, a majority gave the go-ahead to MC Manitoba to initiate discussions that could ultimately move ownership away from the area church, leaving each camp owned by the churches that choose to support it."

First, the vote was actually 60 in favour and 28 opposed.

We would like to point out that the vote was not on the camp governance issue by itself. The vote was on the acceptance of the New Directions report, which included the camp governance matter among several important new directions. The impression given in the article is that the vote was isolated to the camp issue. The New Directions report emphasizes that "the board will initiate a discussion to move the camping ministry to an autonomous form of governance." Further, the additional comments given by the moderator at the session highlighted a range of governance

EASTER REFLECTION ON THE CROSS

Foolishly preaching the cross of Christ

BY JONATHAN EMERSON-PIERCE

"My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power" (Paul, in I Corinthians 2:4).

During this time of year, preachers are tempted to offer assorted evidence for the seemingly absurd claim that God was crucified. And so we cite religious authorities, illustrations from science or philosophy,

cross. When asked for his evidence, Paul himself simply responded, "Jesus Christ crucified" (I Corinthians 2:2). What else could be said? What else can be said?

The cross so violates ordinary frames of reference that the only means of getting from here to there is by "a demonstration of the Spirit." To underscore this, Paul said he preached "in weakness and in much fear and trembling" (I Corinthians 2:3): not quite the stuff of professionalized

The cross so violates ordinary frames of reference that the only means of getting from here to there is by 'a demonstration of the Spirit.'

or personal testimony. Perhaps we were once made aware that classical rhetoric claimed three means of human persuasion: reason, emotions and the character of the speaker. And we prepare our sermons accordingly.

However, let us recall that the Apostle Paul wrote about the folly of this sort of preaching long ago. And that all of the classical means of persuasion are clearly rejected (I Corinthians 1:17-31).

There is probably no natural way for a preacher to get from common human expectations of God to God on the

ministry. And yet it served to authenticate his claim that the only way to preach the cross convincingly is by "the power of God" (I Corinthians 2:5).

Perhaps the more-informed reader will recall that, in the 16th century, Martin Luther was fond of contrasting a "theology of glory" with a "theology of the cross." In a theology of glory, the cross is seen as avoidable, optional equipment for Christians, a mere ladder by which humanity climbs up to God.

A theology of the cross, however, calls things by their proper names and is

unimpressed with those things that ordinarily impress the world. A theology of glory preaches that the cross is about getting what we want, as espoused, perhaps, by the current "health and wealth gospel."

But a theology of the cross preaches that the cross is all about God getting what God wants. A theology of glory preaches self-salvation, whether by our good works, our good feelings or our good thinking. Worldly wisdom and common sense are substituted for "the foolishness" that is at very heart of the gospel.

In contrast, a theology of the cross proclaims that salvation is in God's hands, rather than our own, and that our relationship to God is based on something that God suffers and does, rather than on something we are or do. To accept the cross means to accept its rebuke of the false gods and lies to which we are always tempted to give our lives.

I often spend time with people who are not followers of Jesus Christ. I have these conversations partly because I've found them to be life-giving exercises. Almost every conversation reminds me of the odd nature of Christian salvation. But I am also reminded of the very real hope it contains. And the truth is, the cross continues to be the strangest, most counter-cultural, most profound—and ultimately life-giving—thing that the church has to say to the world, however foolishly it may sometimes appear.

Jonathan Emerson-Pierce is pastor of Hagerman Mennonite Church, Markham, Ont.

models that would be considered in the discussions that would follow.

The article's emphasis leads us to worry that it will contribute again to the persistent rumour that the board is selling the camps. In particular, the comment that "it could ultimately move ownership away from the area church," was not what the document said.

EDGAR REMPEL, WINNIPEG

Edgar Rempel is executive director of Mennonite Church Manitoba.

✉ Olympic coverage lessens reader's opinion of magazine

MY DISAPPOINTMENT WITH the Jan. 25 issue began even before I turned a page. With the secular media devoting ten thousand times the coverage to the Olympics that this event could possibly warrant, what do I see the entire front cover of *Canadian Mennonite* devoted to but the Olympics!

The issue features two articles relating to the Olympics, one dealing with the thrill of bearing the torch and another singing the praises of Cindy Klassen. Klassen admittedly wears her cloak of fame with such humility and grace that she can possibly be forgiven for endorsing McDonald's, the official restaurant of the Olympics and a generous contributor to the cause of childhood obesity.

In her article, "Cindy Klassen: Heart of gold," Ingrid Ross says, "I screamed until I fainted," referring to her response when Klassen beat a German skater in competition. This seems to vaguely hint at some loss of perspective. Perhaps the German skater was also "doing this for God." And for that matter when did God become such an avid fan of speed skating?

/// Correction

Tara Bergen and Kathleen Bergen are not sisters. They were misidentified as such in the caption accompanying the page 20 photograph in the Feb. 22 issue of *Canadian Mennonite*. *Canadian Mennonite* regrets the error.

I would hope that, as Christians, we would not be duped by the mindless shrieking and feverish hype and hoopla surrounding this "praise and worship" event, but that we would realize that there is more to being human than athletic prowess or the obsession therewith.

Does the measure of a country have anything to do with how many elite athletes it can produce at whatever the cost? Those costs include astronomical financial costs as well as obscene environmental and human costs. The church should not be the last to point this out.

The Jan 25 issue was redeemed, however ironically, by Aiden Enns's article, "The 'cult of celebrity' is un-Mennonite." "Our culture thrives on the elevation of a few above the others," he writes. It's hard to argue with that!

Enns writes that he seems to be called to communicate an alternate vision of the world. Bless him. An alternate vision of the world is what I often find in the pages of this fine magazine. So my disappointment with the two articles about the Olympics referred to above stems from the fact that I have come to expect more from *Canadian Mennonite* than an uncritical reporting of an event that seems to have been taken to such ludicrous extremes.

NORMAN L. BRAUN, WINKLER, MAN.



It's obvious Canadian Mennonites share differing views on the Olympics, as this photo attests—in comparison to the letter above. Wearing their Mennonite Church Canada 'liveforpeace.org' toques and with their faces painted with the Maple Leaf, Sherry Ens, left, and Laura Epp of Peace Mennonite Church, Richmond, B.C., had their photo taken by Heidi Epp in front of Vancouver's Olympic Cauldron while on their way to the Canada-Slovakia women's hockey match, a game that Canada won 18-0. 'What a great crowd,' writes Laura. 'They cheered for Slovakia just as loud as they cheered for our team. It was incredible!'

✉ Service with Welcome Inn brings back fond memories

RE: “WELCOME INN Church stops worshipping after 30 years,” Feb. 8, page 15.

It is with sadness that I read about the closing of Welcome Inn Church in Hamilton, Ont.

As associate director for Mennonite Voluntary Service (MVS) for 10 years, I spent many days at the Welcome Inn. It was the first location I gave a sermon when I started on staff with MVS, and a place where many were profoundly impacted by the vision, people and love shown.

As noted in the article, MVS and Welcome Inn

had a long and faithful relationship over more than 40 years altogether. This relationship showed me the meaning of missional church long before it was put forth as a vision for Mennonite Church Canada.

Many young people walked their spiritual journey through the Welcome Inn community via MVS. They are spread throughout our communities in many leadership roles, both within the church and without. It is clear that the many people who initiated, participated in and continue to work at the Welcome Inn community were following their calling from God and created a welcoming home for many.

BRAD REIMER, FANNYSTELLE, MAN.

/// Milestones

Births/Adoptions

Friske—Melissa Jean (b. July 24, 2006; adopted January 2010), by Kendall and Peg Friske, Carrot River Mennonite, Sask.

Friske—Tessa Marie (b. July 17, 2008; adopted January 2010), by Peg and Kendall Friske, Carrot River Mennonite, Sask.

Fuglerud—Monte Dennis and Wyatt Carl (b. Dec. 5, 2009), to Kendra and Clinton Fuglerud, Hanley Mennonite, Sask.

Hiebert—Isabelle Carla (b. Jan. 2, 2010), to David and Carla Hiebert, Douglas Mennonite, Winnipeg.

Jacky—Sahara Lynnann Dorothy Catherine (b. Dec. 4, 2009), to Jeremiah and Lisa Jacky, St. Agatha Mennonite, Ont.

Janzen—Michael and Gabriel (b. Feb. 17, 2010), to Derek and Darcie Janzen, Trinity Mennonite, Calgary, Alta.

Penton—Devon Michael Sheridan (b. Dec. 10, 2009), to Jessica Sheridan and Chris Penton, Tiefengrund Rosenort Mennonite, Laird, Sask., in Ottawa.

Ratcliff—Anna Lesley (b. Jan. 29, 2010), to Arlon and Heather Ratcliff, Sherbrooke Mennonite, Vancouver, B.C.

Regier—Ivan Thomas (b. Feb. 10, 2010), to Andrea and Thomas Regier, Tiefengrund Rosenort Mennonite, Laird, Sask., in Saskatoon, Sask.

Van Alstine—Adelaide Hazel Ethel (b. Feb. 21, 2010), to Erin Van Alstine, Hunta Mennonite, Ont.

Marriages

Ceh/Patkau—Matt Ceh and Tobi Patkau (Hanley Mennonite, Sask.), in Canmore, Alta., Feb. 10, 2010.

Deaths

Anthony—Yvonne, 57 (b. Aug. 20, 1952; d. Jan. 20, 2010), St. Agatha Mennonite, Ont.

Boldt—Hildegard (Hilde) (nee Strichow), 74 (b. Jan. 28, 1936; d. Feb. 18, 2010), First Mennonite, Calgary, Alta.

Boshart—Orlin, 85 (b. Nov. 17, 1924; d. March 4, 2010), Steinmann Mennonite, Baden, Ont.

Driediger—Henry, 81 (b. Nov. 16, 1928; d. Jan. 16, 2010), Hanley Mennonite, Sask.

Epp—Henry H., 84 (b. March 23, 1925; d. Jan. 28, 2010), Vineland United Mennonite, Ont.

Janzen—Michael and Gabriel, 1 day (b. Feb. 17, 2010; d. Feb. 17, 2010), Trinity Mennonite, Calgary, Alta.

Nafziger—Luella, 87 (b. Nov. 3, 1922; d. Dec. 17, 2009), St. Agatha Mennonite, Ont.

Canadian Mennonite welcomes Milestones announcements within four months of the event.

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

Announcing Final Mennonite Heritage Cruise

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Google Mennonite Heritage Cruise

MENNONITE WOMEN CANADA

WOMEN WALKING TOGETHER IN FAITH

Joining God and community in the garden

STORY AND PHOTO BY RENATA KLASSEN

After selling our farm in 2008, we decided to try to establish a community garden in our Saskatoon, Sask., neighbourhood, an area with many seniors apartments and care facilities, high-rise complexes and single-family homes. That winter, together with the community association, city officials and representatives of the seniors complexes, we researched the need for gardens, found a site and were granted permission to use an area of a local park.

By May 2009, 40 plots were prepared and assigned to individuals, families and the Grade 5 class from the neighbouring elementary school. The gardeners came from various backgrounds, ranging in age from 10 to 85, some with a lifetime of gardening experience and others with none.

Although there are other communal gardens in the area—at a seniors complex and next to Wildwood Mennonite Church—what made this one unique is that it's on city property. So it's equally accessible to all who wish to apply for a spot. This has resulted in a wonderful mix of people, most of whom did not know each other before. Many of them are now friends.

On our planting day last May, school children and seniors helped each other remove sod, rake plots, pour water into furrows and plant seeds. Many children chose to give up their recess to stay and help seniors with their plots. All day, the garden teemed with planters, many of whom stopped working to get acquainted and share gardening knowledge and seeds.

Along the busy street that fronts the garden, a variety of vegetables, herbs and tomatoes were planted with a sign inviting passersby to enjoy a taste of fresh produce, but to leave some for the next person.

All summer long the garden had the feel of a small-town community in the middle of the city. Participants cared for each other, inquiring about each other's welfare

when someone missed coming to the garden for a few days.

Gardeners with years of experience shared their knowledge with others who were just beginning. Ideas about ant and potato beetle control and other garden issues were shared. All who participated enjoyed seeing ways of planting that were different than their own.

As the gardens began to grow, interest in them grew as well, not only among the gardeners, but also others in the community. Parents brought their children to

see how various vegetables grow. Neighbours came to visit and enjoy the garden. The picnic table provided by the city became a popular spot for afternoon coffee and visiting.

The garden became a community focal point. People living in the high-rise apartments told us they loved to watch from their windows. Twice during the season we enjoyed a gardeners' potluck supper. The food was as abundant and varied as at Mennonite potlucks, and

the conversation as animated and friendly!

The garden yielded abundant produce.

"I had 22 zucchinis off this one plant," my friend Mary told me, while Katherine assured me that her freezer was full of vegetables, and neighbourhood people who stopped for a look and a chat often ended up with fresh food to take home. Many of us also learned new ways of planting and using vegetables from fellow gardeners.

Much to people's surprise, vandalism and theft were not a serious problem. When something did go missing, gardeners learned about forgiveness.

Many people commented on how God was blessing our gardens and how close they felt to God out there. And it amazed me, personally, how natural it was to talk about God in the garden and to connect with the wider community outside of our church.

I believe God was in our garden last summer and I'm glad I was there, too. ☘



Renata Klassen grew up on a farm, and she and her husband Allen farmed there for 33 years after her parents retired. They have been active at Nutana Park Mennonite Church, Saskatoon, Sask., since 1970. They have three adult children and seven grandchildren.

SASKATCHEWAN ANNUAL DELEGATE SESSIONS

GOD AT WORK IN THE CHURCH

From 'exhortation to incarnation' in witness

MC Saskatchewan pastors learn how to help their congregants get over their fear of 'witnessing'

BY DICK BENNER

Editor/Publisher

PRINCE ALBERT, SASK.

Freeed from some of the Mennonite ethnic restraints of the past, some 50 pastors from Mennonite Church Saskatchewan attending the annual delegate sessions last month conversed with Alan Kreider about how they could move from "exhortation to incarnation" in helping their members give testimony to their Christian experience in a postmodern world.

Kreider, a retired professor of church history and mission at Associated Mennonite Biblical Seminary with 26 years of experience as a missionary in the United Kingdom, Europe and South Korea, was the keynote resource person for the two-day gathering at the end of February, and met for a conversation with pastors prior to the formal sessions.

The pastors named several obstacles to the ease of witnessing:

- Mennonite culture getting in the way of sharing faith;
- Learning the language of talking with non-churched neighbours; and

- The tendency to focus on deeds rather than words.

"We have a faith, not a food," said one pastor in voicing the struggle about cultural baggage that gets in the way of sharing what Kreider called Mennonites' "little stories."

Having moved from an immigrant culture, where survival consumed both physical and spiritual energies, to one of affluence and assimilation into the larger culture, another observed, "We need help in knowing what is valuable to give witness to."

Kreider said he is moving away from the word "testimony" to a more usable term he called "reports from the front." He called for the development of relationships that are authentic, both with fellow church members and with "outsiders." He identified the need to form a new rationale for what Mennonites do in witness, calling it their "divine imperative."

Hearing Ryan Siemens, pastor of Grace Mennonite Church in Prince Albert, the host church for the gathering, report a

recent survey showing that only 11 per cent of the city's 35,000 residents say they go to church regularly, the group explored new venues of worship than the traditional Sunday morning service.

"The Catholics are starting to have Saturday evening services," noted Kreider, while another pastor called for a Sunday evening service, especially during Lent.

During Sunday morning worship, another said there needs to be opportunities for congregants to share the important faith moments of their week. He reported having a fitness instructor talk about the five stages of aerobics over a number of Sundays as a way of sharing her faith.

Kreider encouraged such innovations, saying they create a "culture of vulnerability" whereby members can learn a new language of faith. This time of speaking to fellow congregants is also training ground for how to communicate with those outside the faith.

Another pastor pointed out the need to lament the militarization of North American society, asking for an acknowledgement of "how many Afghans are dying every week because of North American bombing."

In his public sessions to the delegates, Kreider expanded on new ways to talk with God, to each other and to those outside Mennonite communities of faith, suggesting what he called an "ecosystem" of three life-giving forms:

- Prayer (talking with God);
- Sharing the faith (with each other); and
- Witness (sharing the faith with outsiders).

These three forms are all interdependent, he insisted, none of them working and being effective without the others.

Using the gospel stories of Jesus teaching his disciples to pray the Lord's Prayer, the centurion coming to Jesus for healing of his servant, and the church praying for Peter and Paul when they were in prison, he demonstrated how the main purpose of the Christian community is to be attuned to how God is bringing about his kingdom, what he called the "big picture."

"What happens during the week," Kreider said, "comprises the 'little stories,' all pointing to the 'big story' of God's kingdom coming, his reign being established in many different corners of our world." ❧

PHOTO BY KARIN FEHDERAU

Alan Kreider, keynote speaker at this year's Mennonite Church Saskatchewan annual delegate sessions, helped participants overcome obstacles to witnessing to their faith in Christ in a multicultural and multi-faith world.



SASKATCHEWAN ANNUAL DELEGATE SESSIONS

'Breath of Life' for MC Saskatchewan

Delegates also discuss making peace in the public square a priority

STORY AND PHOTO BY KARIN FEHDERAU

Saskatchewan Correspondent
PRINCE ALBERT, SASK.

Saskatchewan delegates took a step into the future during their annual delegate sessions at the end of February, when they accepted a new congregation into their midst and moved to take action on an MC Canada proposal passed last summer.

Breath of Life Mennonite, formed by a group of people that broke away from First Mennonite Church, Saskatoon, in 2006, had asked to join the 33 congregations that make up Mennonite Church Saskatchewan, and was officially welcomed last month.

A second house church, Seed Life Network, is also looking to join a larger body of congregations, and its members attended the two-day event to check the fit for its fellowship.

"We are an intentional house church and we're looking to apply for membership at the next annual convention," explained Leighton Tebay, co-founder of the network, which initially was supported by a Mennonite Brethren congregation in Saskatoon.

Peace in the public square debated

MC Saskatchewan delegates explored a proposal put forth at last summer's MC Canada assembly—to provide a public voice for peace issues—with presentations and discussions.

Jake Buhler, a member of Osler Mennonite Church and a peace activist, introduced the topic by describing simple ways individuals can spread the message of peace in the public square. "Get involved in a Remembrance Day service," he suggested. "Take a stand against nuclear development," he urged.

Osler Mennonite pastor Gordon Allaby, a member of the MC Saskatchewan Peace

and Justice Committee and a former U.S. navy sailor, said, "The country is becoming militant. [We need] to educate, inspire the government and public that nonviolent peacemaking is possible," he implored, noting that Osler Mennonite had supported an American war resister for a year.

During discussions at one table, delegates admitted it was going to take some work to present a united front for peace in the province.

"We need to begin with our own churches, to work together to agree," said Anita Retzlaff, co-pastor of Nutana Park Mennonite, Saskatoon.

"We need a team built within the congregation to help the congregation move forward," said Emily Toews, pastor of Northstar Mennonite, Drake, Sask.

One person wondered if there would be a barrier to overcome for some Mennonites, as MC Saskatchewan moves from being traditionally "the quiet in the land," all the way to taking a public stand against war.

"A peace campaign involves going outside our comfort zone," admitted Allaby. "It's troubling. But," he added, his voice rising, "maybe it's time to remove the duct tape from Christ's mouth and proclaim peace and justice."

In summarizing his own thoughts on the matter, Buhler said succinctly, "Peace is a lens through which all actions are coloured, not one segment of our faith."

Not all happy with balanced budget

It was not without opposition that finance commission chair Armin Krahn presented a balanced budget.

During last year's delegate sessions Krahn voiced concerns about the conference and its habit of continually dipping



Patti Friesen, left, and Erna Funk ham it up during a report on Rosthern Mennonite Nursing Home at this year's MC Saskatchewan annual delegate sessions.

into reserves to meet financial obligations. A letter campaign resulted in a much better financial picture this year, bringing in nearly \$54,000 from individual donors. But there still needed to be some cuts. Support for Person2Person was decreased by \$2,000 and Rosthern Junior College lost \$8,000. All other commissions were cut to varying degrees.

But when delegates objected to the cuts, Krahn remained firm. "Every commission knew we were going to reduce the budget," he said unapologetically.

This year's budget was set at \$387,300, down nearly \$39,000 from last year. The drop in budget was partially the result of one-time expenses and income for hosting the 2009 MC Canada youth assembly in Caronport.

Although Krahn's term with the finance commission is technically finished, there has been some difficulty in filling the position of chair, so Krahn has agreed to stay on for most of March.

Long-time youth minister honoured

Acknowledging the love and commitment of MC Saskatchewan youth minister Anna Rehan was one of the final acts of the executive during the sessions. Rehan has worked with Saskatchewan youths for 25 years and was honoured for her contributions with a gift and many hugs of appreciation. ☺

MANITOBA ANNUAL DELEGATE SESSIONS

MC Manitoba churches urged to get their youths 'Outtatown'

STORY AND PHOTO BY EVELYN REMPEL PETKAU

Manitoba Correspondent
WINNIPEG, MAN.

Although much of last month's Mennonite Church Manitoba annual delegate sessions was concerned with the area church's camping ministries (see "Camping issues top MC Manitoba delegate session," March 8, page 31), the event ended with an ambitious challenge from Glenlea Mennonite Church to the other 49 congregations.

"At this time of budget restraints, wouldn't it be nice if MC Manitoba would increase their budget to the tune of \$600,000?" Eric Unger proclaimed. "We have a tremendously valuable resource in the form of CMU [Canadian Mennonite University] and for many young people CMU is the only avenue through which Christian discipleship from an Anabaptist perspective will reach their ears."

Unger noted that few young people today consider a year of voluntary service,

suggesting that it has lost its prominence among post-secondary options.

Unger, who did not claim ownership of the idea, but embraced it with passion, suggested that the 50 MC Manitoba congregations each raise \$12,000 annually to sponsor 50 young people in the CMU Outtatown program of discipleship and service training.

"Do we think there is any value in supporting a young person in a year of Anabaptist education?" he asked.

In return for the one-year gift, the sponsored student would agree to use the following summer months to serve under the umbrella of MC Manitoba as summer camp staff, in inner city ministry, or with a Vacation Bible School program.

"Imagine doing this for 10 years and energizing 500 young people for service and church involvement," he enthused.

'Imagine doing this for 10 years and energizing 500 young people for service and church involvement. They might even take ownership of our conference.'
(Eric Unger)



Delegates frequently called for times of prayer as they discerned new directions for the future of MC Manitoba at the annual delegate sessions in Winnipeg in February.

"They might even take ownership of our conference."

Glenlea, a congregation of 85 members, agreed that it would raise \$12,000 (at the cost of one Tim Horton's coffee per week per member) this year and send a student "Outtatown."

While not actually agreeing to follow Glenlea's lead, delegates did pass a resolution commending the church's example and encouraging other congregations to develop plans and strategies for engaging youths and young adults in service opportunities. ❧

MC Manitoba records slight deficit

BY EVELYN REMPEL PETKAU

Manitoba Correspondent
WINNIPEG

Tom Seals, Mennonite Church Manitoba treasurer, reported that donations from congregations in 2009 were down by 3.4 percent, or \$23,442. Although the congregational giving budget had been decreased from the year before, it still meant giving was 2.8 percent less than budgeted.

Other donations, however, exceeded budget. Much of

that difference came from unbudgeted donations for the Faith and Life Men's tour to South America and income from some of the camps.

"In general, expenditures were in line with the budget in 2009," said Seals at last month's annual delegate sessions.

The year ended with a surplus of \$33,283, Seals reported. "After transfers totalling \$42,409 were made to/from internally restricted accounts, we were left with a deficit of \$9,126 for the year."

At the 2009 fall delegate sessions, delegates approved a congregational giving budget for 2010 of \$691,779, as compared with \$666,043 actually received in 2009.

'Who do you say that I am?'

MC Eastern Canada pastors wrestle with images of Jesus and their churches as 'messy' bodies of Christ

STORY AND PHOTO

BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

As Mennonite Church Eastern Canada's annual School for Ministers began on Feb. 16, paintings and photos of 'Jesus'—from Warner Sallman's blonde and blue-eyed Jesus and Salvador Dali's "Last Supper," to a *National Geographic* portrait of a first-century Jew based on DNA evidence—flashed on the screen.

Tom Yoder Neufeld, religious studies professor at Conrad Grebel University College, Waterloo, where the event was held, taught and preached to the gathered pastors and spouses on Jesus as "The manifold wisdom of God," "You are our peace," and "We are the body of Christ." He held the imaginations of the crowd as he mixed metaphors, exegeted texts and painted the picture of the church as a "mess."

Together with workshops on "The Jesus of popular literature" and "Christ's peacemaking and our peacemaking," ministers were inspired with practical ideas to support the central Christian belief in Jesus as God's Son.

As society has increasing percentages of people who do not accept Jesus' divine status, either for religious reasons or for rational and scientific reasons, and more pastors and congregational members have contact with these people, it is in these contexts that Jesus continues to ask, "Who do others say that I am?" and, "Who do you say that I am?" (Luke 9:18-20).

The workshop relating to Neufeld's presentation on "We are the body of Christ" focused on the ideal church as compared



At this year's Mennonite Church Eastern Canada School for Ministers, keynote speaker Tom Yoder Neufeld, left, talks with John Epp, a Bible storyteller from Danforth Mennonite Church, Toronto.

to the real church. Before listening to Neufeld's presentation, the participants already agreed that the church is a mess, but that this is its normal state, and that this isn't bad. The church will always have conflicts and broken people, participants were told, but it is how the church works with these situations and people that is the test of a church's health; in the same way as

the kitchen of a good chef is a mess when a great meal has just been cooked, so the church is a messy place to work out being Christ's body.

Neufeld's presentations, as well as the worship and workshops, equipped leaders to go back to their congregations with new courage. ❧

Pastors read the Bible, let the Bible 'read them'

STORY AND PHOTO BY MARY E. KLASSEN

Associated Mennonite Biblical Seminary Release
ELKHART, IND.

Coming to the biblical text hungry is one way Associated Mennonite Biblical Seminary (AMBS) professor Mary H. Schertz described the kind of Bible study modelled at the seminary's Pastors Week in late January. So one day the 150 pastors—including a number of Canadians—were asked to fast until they received communion in the late morning worship service.

Schertz and former pastor Rachel Miller Jacobs, who is currently an AMBS doctoral student, led the group in what they

called "reading the Bible confessionally" and "reading the Bible contemplatively." Schertz also described it as "reading the Bible as if our lives depended on it."

Each day, a text from Luke became the focus of a three-part movement. First, the text was read, and this reading came from a fresh translation by one of the two leaders. Then the group was invited to "let the text read us," by taking ample time for participants to reflect on how the Scripture speaks to them in their ministry and how their contexts speak to the text. The final

movement was adoration and worship focused by the text.

This way of reading the Bible grew out of what Schertz called a “general sense that somewhere underneath our well-nourished exteriors, our busy and successful lives, our abundance of achievements and success, there are some ways in which we are still starving. Many of us seem hungry, some desperately hungry for something more.”

“The Bible is missional,” she said. “The Bible draws us to God. . . . We come to the Word to reorient our feelings and passions to the feelings and passions of God. That seemed to me to be a missing piece in my experience of teaching the Bible in the church.”

In the final session, Jacobs concluded, “For [the Bible] to become lively in your life, there has to be some intersection between our lives and the text. . . . It must draw us into actual relationship with

God, into adoration and worship.”

However, both Schertz and Jacobs cautioned that this approach to reading the Bible is not simply a new method of doing Bible study. The contemplation of the text, “letting the text read us,” is not a tactic added on to the end of a study session, they emphasized. It involves bringing people’s real worlds and real neighbourhoods to the text and then listening. “Where is the Spirit asking us to wait? To rest? Where is the Spirit asking us to take up something or take up someone?”

After the movement of bringing their current contexts to the text, the third



Praying at the end of a small group discussion time during Pastors Week at Associated Mennonite Biblical Seminary are Bock Ki Kim, pastor of Vision Mennonite Church, London, Ont., left, and Todd Friesen, pastor of Lombard Mennonite Church, Ill.

movement—worship—acts as the participants’ path back to God. “The last act of reading confessionally restores us,” Schertz said. “Paradoxically, our greatest emptiness is also our greatest fullness.” ❧

Congregations that listen to God meet society’s yearning for God

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

“The yearning in our society for connection with God will not be met by those congregations who have lost the practice of listening for God’s leading,” says Betty Pries of Associates Resourcing the Church, who believes in God and the

church.

She believes that, contrary to some naysayers, society is hungry for connection with the divine, and that the church has an opportunity to feed that hunger by being God’s people at every step of society’s life.



Betty Pries leads a seminar designed to help congregations hear God’s voice at Conrad Grebel University College recently.

More than just a seminar about tools to make decisions, her seminar, “Discerning God’s voice in congregational life,” held Feb. 6 at Conrad Grebel University College, was a call for the church to be the body of Christ.

Over and over she stressed the importance of “creating a culture of discernment,” since Christian congregations are the people of God that listen to God for large and small decisions.

She encouraged the use of God-talk, prayer and contemplative practice, allowing the Spirit of God to guide congregations and their individual members. Believing that the church is a place of trust, conflict, agreed-upon goals, and mutual accountability, she encouraged those present to allow the church to be a place of risk, searching, questioning and listening.

Wilf Yantzi, council chair of Poole Mennonite Church, near Stratford, Ont., left encouraged to seek God’s guidance with his congregation as it enters into a time of visioning. Having already entered into discernment, he noted that “it’s nice to feel you’re doing something right.” ❧

EMU PHOTO BY AMY SCHMID

/// Briefly noted

Abbotsford house church to disband

ABBOTSFORD, B.C.—Abbotsford Mennonite Fellowship, a Mennonite Church B.C. congregation, has decided to dissolve after almost 14 years together. Members made the decision following their worship service and annual meeting on Feb. 7. The fellowship had formed in 1996, utilizing a liturgical worship style and small house church model, with membership at around 20. “The fellowship . . . spent almost 14 years together filled with many rich and rewarding experiences,” said a written statement issued by chair Jerry Loeppky and conference representative Walter Paetkau. “Within the last two years, however, the energy and motivation began to wane and we could not come to a common understanding of future direction, so we felt it best to discontinue the fellowship.” The group officially closed with a fellowship meal following the meeting, noting with gratitude and celebration the good times they had experienced together. “We appreciate the contribution that Abbotsford Mennonite Fellowship has made in Mennonite Church B.C., especially in helping shape our covenanting process a couple of years ago,” MC B.C. executive minister Garry Janzen told *Canadian Mennonite*. “We wish each of their members well, and hope they can find new church homes amongst our congregations.”

—BY AMY DUECKMAN



Erin Constable of Moncton, N.B., second from left, was part of a team of Eastern Mennonite University (EMU) students in the master of arts counseling program that received a first-place award in the annual national Graduate Student Ethics Competition sponsored by the American Counseling Association (ACA). Also pictured, from left, are Americans Zachary Taylor, Thomas Smith and Tara Kreider. The team prepared a 15-page paper on a case study containing multicultural, boundaries of competence and mandated reporter issues. Each first-place team member will receive a \$75 gift certificate to the ACA Bookstore, an ACA Ethics Competition winner's certificate and a letter of recognition from ACA president Lynn Linde.

PHOTO BY FATHER LUIS MELO



Edwin Epp, pastor of Sargent Avenue Mennonite, Winnipeg, left, and Robert J. Suderman, general secretary of Mennonite Church Canada, sixth from left, took part in the opening service of the multi-denominational Week of Prayer for Christian Unity in Winnipeg earlier this year.

/// Briefly noted

On special assignment in Vietnam

Nhien Pham has been appointed to a Mennonite Church Canada Witness special ministry assignment in Vietnam. Nhien will help facilitate and oversee ministry in Vietnam on behalf of MC Canada and the North American Vietnamese Fellowship. Nhien and his wife Lien reside in Surrey, B.C., where he continues to serve as pastor of the Vietnamese fellowships at Sherbrooke Mennonite

Church, Vancouver, and in Abbotsford. For many years, Nhien has nurtured relationships with leaders of the Mennonite Church in Vietnam and connected them with the two North American organizations.

—Mennonite Church Canada

Lorraine Roth honoured for historical preservation efforts

Mennonite Historical Society of Canada Release
STEINBACH, MAN.

Lorraine Roth of Tavistock, Ont., was named the 2010 Award of Excellence recipient by the Mennonite Historical Society of Canada for her lifelong contribution to the preservation of Canadian Mennonite history. The announcement, made at the society's Jan. 23 annual meeting in Steinbach, especially noted her meticulous research on the history of Amish Mennonite families who settled in Upper Canada beginning in the 1820s.

Roth, 79, became interested in family history as a teenager, and published her first genealogy in 1963. She began serious research on Amish origins in Europe in 1969, when she lived and worked there for 18 months. Over time she compiled 25

family histories and assisted with another 15 or 20. She wrote the historical background when the Amish Mennonites celebrated their sesquicentennial in Canada in 1972, and in 1998 she published *The Amish and Their Neighbours: The German Block, Wilmot Township, 1822-1860*, the definitive work on the early Amish settlement in Waterloo Region.

In retirement she continues to maintain detailed genealogical files on more than a hundred Amish Mennonite surnames.

Roth personally received the award on Jan. 30 at a meeting of the Mennonite Historical Society of Ontario board of directors. ❧

PHOTO BY BARB DRAPER



Lorraine Roth, left, of Tavistock, Ont., receives the Mennonite Historical Society of Canada's 2010 Award of Excellence for historical preservation from society president Sam Steiner.



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GAMEO to be bolstered by new content

By CONRAD STOESZ

Global Anabaptist Mennonite Encyclopedia Online Release

Researcher, author and historian Helmut T. Huebert has donated his Russian Mennonite research to the growing Global Anabaptist Mennonite Encyclopedia Online (GAMEO).



Huebert

Huebert is the author of nine books and co-author of the bestselling book, *Mennonite Historical Atlas*, with William Schroeder. His books documenting settlements, individuals and estates contain a gold mine of biographical information of influential Mennonites. In his research, Huebert consults rare newspapers, family genealogies and other archival documents that detail the Russian Mennonite experience.

Often his published work has become the best—sometimes only—major resource on certain individuals, which is why GAMEO was so interested in Huebert's research. In turn, he is thankful that GAMEO was interested in his research. He says his aim has always been to "help people gain a better understanding of Mennonite history and, in many cases, their own family history. The partnering with GAMEO will help make that happen," he says.

GAMEO's management board is equally grateful for this open access to Huebert's significant body of research.

"It is actually quite remarkable to be offered such a wonderful resource," says GAMEO's managing editor, Sam Steiner, based in Waterloo, Ont. "We hope this will prompt other compilers of biographical and congregational data to consider a similar donation," Steiner adds.

Huebert's materials will be edited and uploaded over the next year.

His next project is to document Mennonite involvement in health care in Russia. He has already started his research, uncovering names of trained doctors,

nurses, midwives and other medical personnel.

One valuable source of information is what he calls "parking lot" research.

Connecting with people one-on-one in informal settings, such as the church parking lot, is a great source of information, he notes. "It is surprising what comes out of the woodwork," he exclaims. When not in the archives or at his computer writing, Huebert is busy stamping out disease from his Winnipeg orthopedic clinic.

GAMEO can be found on the web at gameo.org. ☞

Bethel College

PRESIDENTIAL SEARCH

The Board of Directors of **Bethel College** in Kansas announces the search for a new President and invites expressions of interest in this unique opportunity for leadership at the oldest Mennonite undergraduate liberal arts institution of higher education. Bethel College enrolls approximately 500 students each year in a strong liberal arts curriculum and several professional programs that prepare students for the world of work and graduate education. The institution, located in North Newton, enjoys excellent rankings in Kansas and nationally for its academic program. Founded in 1887, with an independent charter, the college has served with distinction throughout its existence.

Bethel College has a 90-acre campus with excellent facilities that provide for additional growth beyond its current enrollment. It is located 35 minutes from Wichita, the largest city in Kansas, and has easy access to highway I-135. The college operates on a budget of approximately \$10m and has an endowment of \$14m. The student body comprises primarily Kansas residents, and enjoys diversity in religious backgrounds, race, and international experience.

The Search Committee is seeking a distinguished leader who is committed to small, personalized, church-related college education offered in a caring environment. The next president should have an informed commitment to the ideals of liberal education based in the tradition of Bethel's Mennonite heritage. Collegiality and integrity in decision-making are expected at all levels of interaction with the Board, faculty, staff, students and community.

Prospective candidates are encouraged to review the Presidential Search Profile which is posted on the website of the college, www.Bethelks.edu and at www.academic-search.com.

Application instructions are provided in the Presidential Search Profile. All materials should be submitted electronically to Bethelks@academic-search.com and addressed to the Search Committee Chairman, Ray Penner. Although applications will be accepted until the time that a new president is selected, candidates should plan to submit materials by April 15 for the most favorable consideration.

Dr. James A. Davis is assisting with this search. Nominations and expressions of interest will be treated in confidence and can also be directed to Dr. James A. Davis at jdavis@academic-search.com or 540-539-9415.

Bethel College is an Equal Opportunity Affirmative Action Educator/Employer.

GOD AT WORK IN THE WORLD

Quick connections after quake in Chile

Donations being accepted by Mennonite Church Canada

BY DAN DYCK

Mennonite Church Canada Release

Within minutes of hearing midday news reports on Feb. 27 of a magnitude 8.8 earthquake that had occurred earlier that day in Chile, Tim Froese had sent an e-mail alert to all Mennonite Church Canada staff.

Froese, executive director of MC Canada's international ministries, just happened to be checking the news, which prompted him to quickly check his e-mail, revealing the first of several messages that

would reach him from ministry contacts in Chile.

MC Canada relates to three distinct groups of Anabaptists and Mennonites in Chile: the Union of Evangelical Baptist Churches in Chile, a large denomination of 35,000 members across the country; the Evangelical Mennonite Church, with 900 members in 12 congregations; and the Puerta del Rebaño congregation in Concepción.

By March 1, Froese was in multiple phone conversations with MC Canada's partners—Mennonite Central Committee (MCC), Mennonite Mission Network and the Baptist union—to discern how best to assist in a coordinated relief effort.

MCC, which currently has no active programs in Chile, will be supporting MC Canada's response to the crisis. MC Canada is also currently accepting donations for "Chile relief."

The Chilean quake was the fifth largest on record and 500 times more powerful than the one that rocked Haiti in January, although the death toll in Chile is only measured in the hundreds, not the hundreds of thousands, as was the case in Haiti.

Initial reports suggest that the coastal town of Lota, about 30 kilometres south of Concepción—and the location of one Mennonite church—has experienced significant damage from the quake and a resulting tsunami. Lota, with a population of about 45,000, is reportedly one of the

'Signs of solidarity' among victims of Chile earthquake

BY LUIS MARIA ALMAN BORNES

Mennonite World Conference Release

On the morning of Feb. 27 a one-minute earthquake left nearly 300 dead and a half-million homes destroyed. Power cuts, blocked roads and collapsed communications services made it difficult to answer such desperate questions as, "Where is my family?" and, "How are my friends, my brothers and sisters of the church?"

"We sympathize with you," "We pray for you," and, "Know that you have our support," were the words from around the world that filled the e-mail boxes of those affected by the quake.

The first reactions came from Felipe Elgueta of Puerta del Rebaño Anabaptist Church, and Samuel Tripainao of the Evangelical Mennonite Church of Chile in Santiago.

"We tried to get in touch with all the Mennonite churches in the south of our country," Tripiano said. "We made contact with brothers in Temuco and Valdivia. They are well. . . . Not so with the church in Lota. We are very worried about them because we could not contact them. Here in Santiago, by the grace of God, we had no

major problems or structural damage or injuries."

Elgueta reported that those in Puerta del Rebaño were all right; this good news was quickly passed on to the Anabaptist community.

As in Haiti, the disaster area was rapidly militarized.

According to a report by a Chilean Christian, "Fifty to 60 people approached our neighbourhood wanting to loot things from our homes. Neighbours gathered with sticks, knives and even guns, to defend their properties. Thank God, this attack did not happen. Barricades are placed in the evenings and streets are closed. We have to carry a badge to enter neighbourhoods."

The media constantly report the most dramatic situations, such as post-earthquake looting in several areas of Concepción. However, there are signs of solidarity, acceptance and fraternity among those who suffer. Those who have not been affected to the same extent are serving their neighbours. This is cause for great gratitude and joy in the midst of so much pain.

Luis Maria Alman Bornes is a pastoral council member of the Anabaptist Mennonite Church of Buenos Aires, Argentina, and member of the Latin American Mennonite Association of Communications.

MC CANADA PHOTO



Omar Cortés Gaibur, Mennonite Church Canada Witness Associate in Santiago, survived the Feb. 27 earthquake.

poorest cities in Chile. BBC reports say there has been looting, rioting and a mob attack on a fuel station there. Police forces report shootings and killings in the region.

Omar Cortés Gaibur, an MC Canada Witness associate who coordinates leadership training and congregational resourcing through the joint Baptist/Mennonite ministry of Cercapaz in Santiago, is well and is working diligently to assist his contacts in the Baptist union in Chile.

Carlos Gallardo, a participant in MC Canada's 2006 IMPaCT program and a Chilean pastor serving two congregations in the Concepción area, and his wife are reportedly well, although they are without electricity and are using water from a barrel.

Samuel Tripainao, a 2009 IMPaCT participant from the Mennonite church in Santiago, was the first to contact Froese from his home in the damaged but less hard hit region of Santiago City.

About 12 hours after the quake hit, he stated in an e-mail: "[T]he electrical power is slowly coming back. Water pressure has not been restored. The aftershocks are continuing. . . . Here in our church there is no news of injury, thanks to God. We were just startled. We have no contact with the other congregations, but hope to have information shortly."

Baptist pastor Mariana Álvarez, another 2009 IMPaCT participant from Santiago, reported that she was well and assisting her congregation and family. ❧

With files from Canadian Mennonite staff.

Making comforters, relief kits helps students deal with grief

STORY AND PHOTO BY GLADYS TERICHOW

Mennonite Central Committee Release

WINNIPEG

Each knot is tied with love and compassion as three Grade 12 students from College Louis-Riel in Winnipeg put the final touches on comforters that will be shipped by Mennonite Central Committee (MCC) to Haiti, which was rocked by a massive earthquake on Jan. 12.

"One of my cousins is still missing," says Myrka Petiote, who moved to Winnipeg from Haiti in 2001 and is grieving the loss of seven relatives and close friends. "I've cried for days and days. I don't know what to do. I have not been sleeping well the last

while. Every time the phone rings, everyone stops what they are doing and waits for the news."

Working on the comforters at the MCC warehouse in Winnipeg is helping Petiote and her classmates, Jane Paul and Angelique Dauriac, support each other as they deal with the grief of what is happening in Haiti.

"Just knowing that we can do something here in Winnipeg to help people in Haiti makes me feel better," says Paul, who has been in Canada for 13 years. "My entire

'My entire family lives in Haiti. I talk to my grandma every Sunday. I want to keep on helping Haiti as much as possible. Every little bit helps.'
(Jane Paul)



Myrka Petiote, left, Angelique Dauriac and Jane Paul, who all have ties to Haiti, knit comforters at the Mennonite Central Committee warehouse in Winnipeg, which will eventually be shipped to the earthquake-ravaged nation.

family lives in Haiti. I talk to my grandma every Sunday. I want to keep on helping Haiti as much as possible. Every little bit helps.”

In addition to donating time to knot comforters, Petiote and Paul are collecting supplies at their school for MCC relief kits; their goal is to collect supplies for 100 kits.

The students heard about MCC’s appeal for heavy comforters and relief kits from Dauriac’s mother, a teacher at College Louis-Riel.

“I can’t go to Haiti right now, but I can help people in Haiti and I can also help my

friends who are from Haiti,” says Dauriac, adding that she and the other students are supporting a variety of activities that raise funds for Haiti.

“People from every country in the world are helping Haiti,” says Petiote. “Everybody wants to help Haiti. Maybe something positive will come out of this. It is bringing people together in the school and in the world.”

MCC has been working in Haiti for more than 50 years and is working alongside Haitian partner organizations and churches in a multi-year, multi-million-dollar response to the earthquake. ❧

‘Shoelace’ campaign spreads across the country

MCI students raising money to dig African wells in partnership with Mennonite Central Committee

BY JEREMY SIEMENS

Mennonite Collegiate Institute Release and Photo
GRETNA, MAN.

What started with a few lofty ambitions and a couple hundred shoelaces is about to bring five wells of clean drinking water to the people of Mozambique.

Last September, student leaders at Mennonite Collegiate Institute, Gretna, recognized the need for global awareness

of the need in this southeastern African country within their school. They set up the Students Helping Our World (SHOW) campaign to address it—endeavouring to raise \$7,500 to build five wells in partnership with Mennonite Central Committee.

Heading up the project was MCI’s students council executive of Lauren Harms,

Spencer Nikkel, Coryn Pankratz and Jessica Martens. The focus on clean drinking water came through the group’s own enlightenment on global statistics.

“One in six people don’t have access to clean drinking water,” noted Pankratz, students council treasurer. “That’s 1.1 billion worldwide. That blew our minds.”

“Water is the main source of life,” added Harms, students council president. “When there are communities all over the world that don’t have water, it affects farming, health and livestock.”

As a means of sharing this message with their classmates and community, the group designed shoelaces featuring the slogan “GiveWaterGiveLife.” The shoelaces were sold for \$5 each and students were encouraged to incorporate them into their daily school uniforms.

This initial project of the campaign was featured in MCI’s newsletter, where it piqued the interest of Toronto resident Steven Pinnock. At the time, Pinnock was looking for a beneficiary for a fundraising skating party he holds every December with friends and family. Recognizing the significant challenge of a \$7,500 goal for a school of 155 students, Pinnock decided to use his party to help MCI students meet their target.

Pinnock’s party raised nearly \$4,000 for SHOW, which brought the campaign’s total to \$6,500 before the halfway point of the school year. While the initial goal of the project was to create global awareness within the halls of MCI, Pinnock recognizes that the message behind the SHOW campaign reached the guests of his party halfway across the country.

“Overall, it broadened people’s understanding of how their donation could touch and have such a positive impact on individuals who they had never been aware of. That’s making a difference,” he says.

The organizers are well on their way to hitting their target, but they have no intentions of stopping at \$7,500. The group has many ideas on how to raise more money—from a benefit concert to a dodge ball tournament.

To learn more about SHOW, or to support its Mozambique well project, e-mail info@mciblues.net. ❧



Mennonite Collegiate Institute students council leaders, Lauren Harms, left, Coryn Pankratz, Spencer Nikkel and Jessica Martens have spearheaded a student initiative to raise enough money to build five wells in Mozambique with Mennonite Central Committee.

Buying 'thrift' generates record sales for MCC

Volunteers are the public face of thrift store shopping

STORY AND PHOTO BY GLADYS TERICHOW

Mennonite Central Committee Release
NIVERVILLE, MAN.

Mennonite Central Committee (MCC) thrift shops in Canada contributed a record \$5.9 million to the work of MCC this past year.

Judy Dyck, coordinator of the 56 MCC thrift shops in Canada, says the steady growth over the years indicates that an ever-increasing number of customers and donors value and support the mission of the thrift shops. And they see thrift shops as a sensible and environmentally friendly option for "affordable rare finds" and "secondary uses for their own surplus goods."

Buying "thrift" is a new experience for Sabrina Minich, a Grade 11 student at Niverville Collegiate. Minich, the eldest of seven children, and her parents emigrated

from Germany to Canada last August and settled on five hectares of land near the town of Niverville, 55 kilometres south of Winnipeg.

When the school gave her the opportunity to earn a community service credit through volunteering for a cause or organization, Minich selected the local MCC thrift shop. "This was my first choice," she says, adding, "I heard this is a second-hand shop that makes a lot of money for people in other countries. We don't have something like this in Germany. It makes it very interesting for me to do work here. Recycling is very good, too, but what I find the most interesting is that we are making money for other countries."

PHOTO BY DAVE ROGALSKY



John Malloy, left, MPP for Kitchener Centre, Ont., and Martin Buhr of MennoHomes load up on potato dishes—baked potatoes, cream of potato soup and potato pancakes—at House of Friendship's annual potato lunch. During the month of February House of Friendship gathers potatoes and cash through a variety of events to fund its food hamper program. The lunch was the finishing touch, as House of Friendship set a new record with the equivalent of 77,300 kilograms of potatoes gathered. February also saw House of Friendship break another record when 278 emergency food hampers were given out to needy families the day after Ontario's Family Day holiday.



Sabrina Minich, a Grade 11 student at Niverville Collegiate, earns a community service credit through volunteering at the Mennonite Central Committee thrift shop in Niverville, Man.

Interaction with other volunteers and customers helps her improve her English language skills and learn more about Canadian culture. "I see a lot of friendly people; all the people are friendly," she says.

Niverville thrift shop manager Gerald Loepky applauds the support of the community and the efforts of volunteers. "It is the volunteers that make it happen," says Loepky, a former furniture store owner. "The board sets direction, but the volunteers are the face of the store. Our volunteers are generous beyond belief. They have caught the vision that happiness comes from doing things for others. They know they are making a difference in the lives of others."

In 2008, the Niverville thrift shop moved into larger facilities—a move that doubled annual sales to \$250,000. Last year, the shop increased sales by an additional 15 percent and the board is budgeting for another 15 percent increase in sales for 2010.

"The board sets direction, but the volunteers are the face of the store. Our volunteers are generous beyond belief. (Gerald Loepky)"

The list of 100 store volunteers includes Sadie and John Friesen, who are spending their golden years working in the thrift shop every day from 8:30 a.m. to 4 p.m.

"It is the satisfaction of helping people in need—not just what MCC does with the money—but that we can help people here," says Sadie, a founding member of the shop that celebrated its 35th anniversary last November.

This passion for helping people, she says, goes back to the stories she heard as a child when her parents talked about their experiences in Russia in the 1920s, and how MCC sent food and tractors to families in Russia and Ukraine. "We know the money is being put to good use. That's what keeps us going," she says. ❧

BUILDING BRIDGES FOR 40 YEARS

OBERAMMERGAU TOURS

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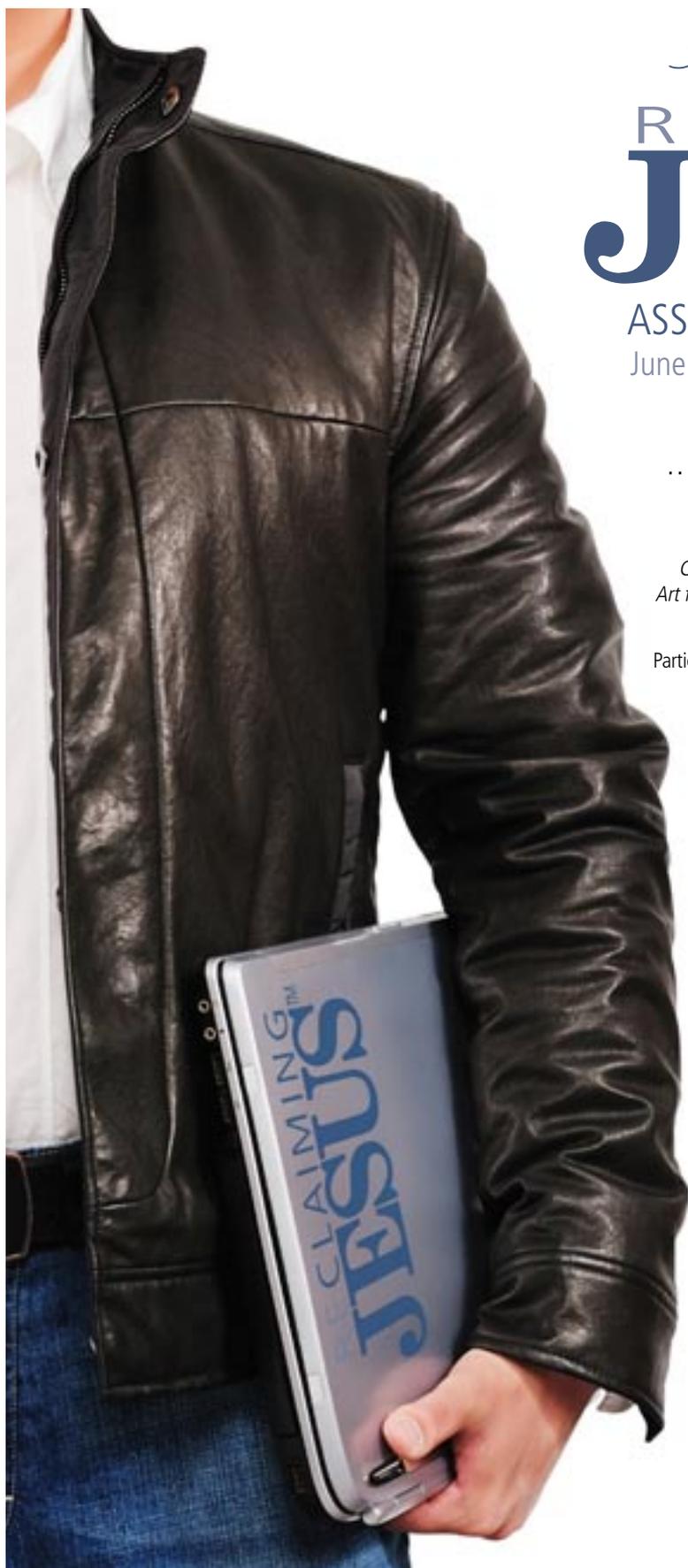
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GOD AT WORK IN US

Quake hits close to home

Haitian CMU student goes back to Port-au-Prince to rescue family members, establish aid organization

By RACHEL BERGEN

National Correspondent
WINNIPEG

Jan. 12 was a day like no other for Arisnel Mesidor. On this day, Haiti, his homeland—and the poorest country in the Western Hemisphere—was devastated by a 7.0 magnitude earthquake.

Mesidor, a master of Christian ministry student at Canadian Mennonite University, Winnipeg, felt particular anguish over the news. Originally from northern Haiti, he moved to capital, Port-au-Prince (where the quake's epicentre was located), before coming to Winnipeg in 2004. "This is my country, these are my people, and, most importantly, this is my family," he said.

Mesidor's parents still live in northern Haiti, but his wife, brother, grandmother, aunt and cousins were all caught in the

middle of Port-au-Prince along with millions of other Haitians.

His initial reaction to the news was extreme shock. His first thought was for his wife and family. He immediately decided to head to Port-au-Prince and look for them, and, after finding and attending to their needs, to spend time volunteering with the many humanitarian aid organizations there.

CMU was "very, very supportive," Mesidor said, by raising \$1,765 for him to put towards travel expenses.

Dana Petker, CMU's coordinator of commuter, disability and international programs, and students Anna and Jordan Braun also collected various supplies to send with him to Haiti.

'Right after the earthquake, I started getting messages on Facebook from students and faculty asking me how I was and what they could do.'
(Arisnel Mesidor)

PHOTO COURTESY OF ARISNEL AND SYLEVIE MESIDOR



Arisnel and Syvelie Mesidor are together at last in their Winnipeg home after a frightening separation. She was a victim of the Jan. 12 earthquake in Haiti, while he was studying at Canadian Mennonite University, Winnipeg.

"There were so many donations that I couldn't bring it all down myself," Mesidor exclaimed.

"Right after the earthquake, I started getting messages on Facebook from students and faculty asking me how I was and what they could do," he said.

One of those concerned individuals was Mesidor's program advisor, close personal friend, and biblical and theological studies prof, Pierre Gilbert. Gilbert sent Mesidor an e-mail after he learned about the earthquake, to inquire after his family and to let him know that he was being prayed for.

"Physically, I couldn't do anything, but it's amazing to know that someone prays for you. . . . That gives you strength," Gilbert said.

Syvelie, Mesidor's wife, was found alive and unharmed, as were all of his immediate family members, although a cousin was killed.

Mesidor then turned his attention to getting Syvelie a visa to come to Canada, as previous attempts were unsuccessful. He spent nearly every day at the Canadian Embassy and finally got her a six-month visa after three full days there.

Mesidor and his wife are now living together in Winnipeg, due, in part, to the aid of CMU.

Mesidor has accomplished a great deal in a short period of time, and he's not stopping yet. He has started a not-for-profit organization called Samaritan Partners for Shelters in Haiti, to address the issue of a lack of shelter there.

Many Haitians are living on the street because their homes were destroyed or are unsafe for habitation. These include Mesidor's 90-year-old, wheelchair-bound grandmother, a 60-year-old aunt and a younger brother, who are being sheltered by only a blanket. "This protects them from the sun, but not the rain," Mesidor said.

"Our goal is to get as many people as possible off the streets of Port-au-Prince," he said of his organization. "These are our brothers and sisters, no matter where they are. . . . As citizens of humankind, we feel compelled to do something."

In the long term, Mesidor hopes his organization can help build higher quality housing for those who have no shelter in Haiti, and ultimately bring families to Canada.☺

In his father's footsteps

*Carpenter Rick Zerbe
Cornelson finds coffin-making
a rewarding career change*

STORY AND PHOTO
BY EVELYN REMPEL PETKAU
Manitoba Correspondent
WINNIPEG

It's an unassuming workplace. An expanded garage behind Rick Zerbe Cornelson's house is the workshop of The Village Casketmaker. For the past six years, Cornelson has been building caskets between renovation and construction jobs. Today, he has left almost all the construction jobs behind to devote more time and energy to making coffins.

Cornelson, a member of Hope Mennonite Church, Winnipeg, where he serves on the steering committee, comes from a family of woodworkers. His father was a furniture maker in Germany, who came to Canada in the mid-1950s and eventually became a pastor.

"But he never left woodworking entirely," says Cornelson. "It became a hobby and then in his retirement it re-emerged as a passion. When he retired, he built a casket for himself and one for Mom out of reclaimed materials and stored them in the garage."

Through a funeral director friend, the family "became aware of the exorbitant mark-up on caskets," he says. "Being a practical-minded and wood-working family, we often talked that someone should set up a small shop in their backyard where they could make caskets and sell them directly to families, offering something simple, not too expensive and locally made. We talked about it off and on for years, but it was my dad who finally did something about it."

In 2001, when Cornelson's mother died and the family buried her in the homemade casket, "the experience revived thoughts



of offering something similar to the wider public," he says.

Cornelson left his work as coordinator for the Mennonite Central Committee Aboriginal Neighbours program in 2004 and began to build caskets in his backyard, supplementing it with construction and renovation work.

He enjoys the pastoral aspect of this work. "There is a service element to this," Cornelson says. "In a very, very small way I can offer people something that is redemptive because it brings the community back together a little bit. We need to face these events together as communities, as families, and support each other."

Cornelson comes into contact with people at a point when they are confronted with death.

"Being in this business helps me to face the fact that death is a reality, inevitable, but my faith proclaims it is not final," he explains. "It is not something to be denied or run away from. This work has been quite life-giving for me, actually."

For Anabaptists or Mennonites who come from a tradition of simplicity and frugality, Cornelson's work offers them an alternative.

"I don't do this work because I want people to have a cheaper option, but a simpler option that is sensible in terms of our desire to walk lightly on the earth," he says, adding, "Extreme fanciness, when people haven't lived that kind of life in the first place, seems incongruent."

Cornelson also believes that part of people's God-given work is to use their creative gifts for a good purpose. His caskets speak to an elegant efficiency. Finely crafted, the caskets he sells locally are beautiful yet simple.

In addition to wanting to give people a simpler and locally produced alternative, Cornelson feels a strong sense of environmental responsibility. He has designed a

casket that uses sustainable resources and is very suitable for natural burials. His Timberwise casket is made from a soft wood that is fast-growing and readily available in Canada, uses no glue or metal, and biodegrades quickly. Weighing less than 39 kilograms, his caskets can be shipped anywhere and are then easily re-assembled.

Cornelson sees an emerging interest in alternative ways of doing funerals.

"What I am doing is not radical," he says. "It just means that people need to step outside the mainstream for this piece of the puzzle."

While his business is still small, the volume of work has grown by word of mouth over the years. Cornelson plans to develop a website (timberwise.ca) to market his Timberwise caskets across the country and even abroad.

"Because I have a small workshop, relatively simple tools and little capital investment, I can make the caskets and sell them relatively inexpensively and still make a reasonable wage, thanks in part to the fact that the industry marks up caskets so much," he says, admitting, though, that "it will get tougher as Costco and places like that start selling caskets from China. I'm hoping people will also make choices based on the integrity of the whole process. If that's too idealistic, I guess I'll be doing some other kind of work." ❧



Rick Zerbe Cornelson of Winnipeg demonstrates how to put together his simple Timberwise casket. 'Extreme fanciness when people haven't lived that kind of life in the first place seems incongruent' at their death, he says of his Anabaptist and Mennonite customer base.

ARTBEAT

Experiencing the Chaco through Paraguay Primeval

Composer Carol Ann Weaver takes listeners from one 'promised land' to another

STORY AND PHOTOS BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

The standing-room-only audience in the Conrad Grebel University College chapel on March 3 listened to street sounds (cars, voices, music), Spanish voices shift into aboriginal ones, German voices, and modern and traditional worship music, while slides of Asunción, Paraguay, morphed into the South American countryside.

The latest project of Grebel music prof Carol Ann Weaver, *Paraguay Primeval*, grew out of her and her daughter Myrna Weaver's experiences in Paraguay during and after the Mennonite World Conference assembly last summer. In particular, she was gripped by the experiences of those who settled in the Chaco in the 1920s and '40s.

The work mainly focuses on those who made the trek from Russia. Using texts from Rudy Wiebe (*The Blue Mountains of China*), Dora Dueck (*Under the Still Standing Sun*) and from the early settlers (translated by Henry Regehr in *The Schoenbrunn Chronicles*), Weaver assembled a multi-media musical journey.

Following the initial soundscape, *"Puerto Casado"* uses Dueck's words to follow a group fleeing the Russian Revolution.



Weaver

They travel from the promised land of the Ukrainian steppe into the Paraguayan wilderness, calling it a "promised land," until they reach the Chaco. The lyric, "But the land changed," triggers a change in the music from hopeful to desolate, as the "promised land" becomes "a waste land, a forest, nothing familiar." Then the music and lyrics change again to "the strange beauty" and eventually "Magnificent, this Chaco sky."

"Well Water" describes the experience of the Chaco's heat, when even well water is "hardly drinkable." "Uncle Hans" tells the comic/tragic story of Uncle Hans, who saves the sweet-water well by being lowered to dig out sand. But just as he is about to be drawn out, the rope breaks and he falls, eventually resulting in an amputated leg. Music and lyrics in both these songs combine languid, drawn out phrases to paint the picture of heat, thirst and need.

A reading by Henry Paetkau and Henry Regehr, who both lived in Paraguay, describes the coming of sickness among the settlers. The reading is echoed in "November 11," which documents the deaths, one by one, of an entire Harms family, three on Nov. 11, 1930, the rest within days. The settlers arrived on June 18, 1930, but within months dysentery was



Paul Dueck plays the Paraguayan harp during the prelude to *Paraguay Primeval*.

claiming both young and old, leaving "an empty tent, cups still standing on the yellow table, dolls strewn around the ground." The chorus line, "buried in a bottle tree casket," stresses the tragedy.

Jazz chords break the mood as "Women's Village" tells the story of women of Friedensheim in 1948. Having lost their men to the Soviets, "Women worked together in the bush, women worked together in the fields, doing the work of women, doing the work of men, doing the work."

In "Tango—If They'd Have Tangoed," piano and cello, played by Ben Bolt-Martin, dance together to the passionate Argentinean music. In the program notes

'Maybe these Mennonites did tango like the Latinos; we're not sure, but here's a tango . . . to remind them of German waltzes!'
(Carol Ann Weaver)

Weaver wrote, “Maybe these Mennonites did tango like the Latinos; we’re not sure, but here’s a tango . . . to remind them of German waltzes!”

Rudy Wiebe’s words paint the picture of a Chaco Christmas. Dust and heat, cactus trees, empty land—the exact opposite of the German folk Christmases the European Mennonites would have remembered. Then rain, lightning and wind, ending with the singing of “*Leise Rieselt der Schnee*” (“Softly Falls the Snow”), a familiar carol in a strange new land.

“Lengua Women,” also from Wiebe, describes aboriginal women carrying water with a yoke over their shoulders, walking tall “like stallions in spring,” while

Mennonite women, carrying one pail before them, “stoop with humility.” “Elder Wiebe the younger said that humility was required,” that it was proper for women to walk stooped, contemplating “the dust from which we came, to which we return.”

Another reading, in Low German, by Regehr, Paetkau and Paul Dueck, who also played Paraguayan harp, leads to the final piece, “Chaco Spring.” Agnes Balzer, quoted in *The Schoenbrunn Chronicles*, states, “Springtime is at the door . . . and the whole world is a singing choir.”

Paraguay Primeval ends in accommodation, as the wilderness has become home . . . a new “promised land” has been reached. ❧

Mennofolk Festival showcases ‘just’ art and music

STORY AND PHOTOS BY RACHEL BERGEN

National Correspondent
WINNIPEG

In the name of social justice, art and music, Mennonites of various ages and levels of connectedness to the Mennonite church gathered to attend the 12th annual Mennofolk Festival in Winnipeg last month.

The exhibit, “Just Art,” kicked off the festival on Feb. 27 at Outworks Gallery with an impressive turnout. Aptly named, the exhibit featured Mennonite artists with a range of experience levels utilizing an assortment of different media—from papier

mache, photography and oil paints, to toilet paper rolls, spray paint and dead wasps—to explore the meaning of the word, “just.”

Anna-Marie Janzen, a Canadian Mennonite University (CMU) student, considers herself to be “really Mennonite,” as she is a member of Emmanuel Mennonite Church, Abbotsford, B.C., and lives according to Anabaptist tradition. She contributed “All the Little Lambs.” Her piece showcases a dead pure white lamb painted with oils and a collage of people

from around the world surrounding it.

Annalee Giesbrecht, another CMU student who attends an Anglican church in Winnipeg, identifies herself as a cultural Mennonite because her family “eats Mennonite food, but does not go to a Mennonite church,” she said. Giesbrecht produced a work entitled “Christus Mater.” She recreated a page from an illuminated manuscript to see for herself what medieval monks would have done. “It was still a ton of work,” she said, despite being “so far away from what medieval monks would have done.”

Mennofolk’s goal continues to be to “encourage emerging artists” and to show people that Mennonites have quite a capacity for creativity, sometimes in a fairly controversial manner, explained Jon Dyck, one of the planning committee members. “Those who don’t know Mennonites often have a sort of stereotype in their minds, but it’s a very diverse community. [Mennofolk] is a testament to that,” he said.

Mennofolk 2010 also featured music by Mennonite-influenced bands The Liptonians, Blue Sky Addicts and newcomers Alanadale at its opening program.

The art show ran until March 3. ❧

Annalee Giesbrecht . . . identifies herself as a cultural Mennonite because her family ‘eats Mennonite food, but does not go to a Mennonite church.’



Anna-Marie Janzen contributed “All the Little Lambs” to the Mennofolk “Just Art” exhibition at Winnipeg’s Outworks Gallery. She is a first-time contributing artist to the event.



Mennofolk 2010 featured three bands, including The Liptonians, who have been a part of the local Winnipeg music scene for two-and-a-half years.

Anthems from a 'church tourist'

Andrew Penner's creative energy drives Sunparlour Players

BY DAVE ROGALSKY

Eastern Canada Correspondent

For those in the know, the Sunparlour is the southernmost part of Canada's mainland, and the Sun Parlour Players are a local Leamington, Ont., amateur theatre group.

Some may also know that the Sunparlour Players (note the different spelling) is a band made up of Andrew Penner, Dennis Van Dine and Michael "Rosie" Rosenthal, and "Sunparlour" is a place in the memory and lyrics of Penner, that, while local, has universal application.

Penner and his wife Erin Brandenburg reside in Toronto, eking out the life of Canadian artists, with many projects on the go at the same time. Besides the band, he currently teaches at the Canadian Opera Company and writes for theatre and film. Penner grew up in Essex County near Leamington, where he attended Leamington United Mennonite Church. While studying in Toronto after the "confines" of Leamington and the small United Mennonite Educational Institute, Penner says he became a "church tourist" and hasn't found a place to settle down yet.

As songwriter, singer and leader of the

Sunparlour Players, Penner styles the group as a musical community. The music is high energy, thoughtful and story-oriented, with roots in blues, gospel, Mennonite hymnody, punk and Motown.

Sunparlour's latest two albums—*Hymns for the Happy* (2007) and *Wave North* (2009)—are a mix of stories and dreamscapes that show the continuing influence of Penner's Mennonite upbringing, church and schooling.

Songs like "Hymns for the Happy," "Pacifist's Anthem" and "Joy in What You Lack" tell faith stories old and new, while "Battle of (Highway) 77" is a Hatfield and McCoy feud story set in a Mennonite community where, as Penner puts it, "kindness can kill."

Other songs, like "The Detroit River is Alive!" and "Nuclear," carry poignant ecological themes.

Some are just stories about Essex: "Point Pelee is the Place to Be" and "Mersea

[Township] Community Horn Club."

"When I think that [a song or melody] is just something undo-able, that maybe I shouldn't go there," then creativity flows and new directions in the music develop, he explains when asked what style he would call the band's music. While not exactly avoiding being pinned down, Penner doesn't know what to call the band's eclectic approach.

Instruments on *Wave North* include guitar, banjo, piano, bass, organ, vibes, percussion, glockenspiel, accordion, bass clarinet, saxophones, trombone, cello and trumpet, plus a back-up choir. Throughout, Penner's tenor voice draws listeners into the stories.

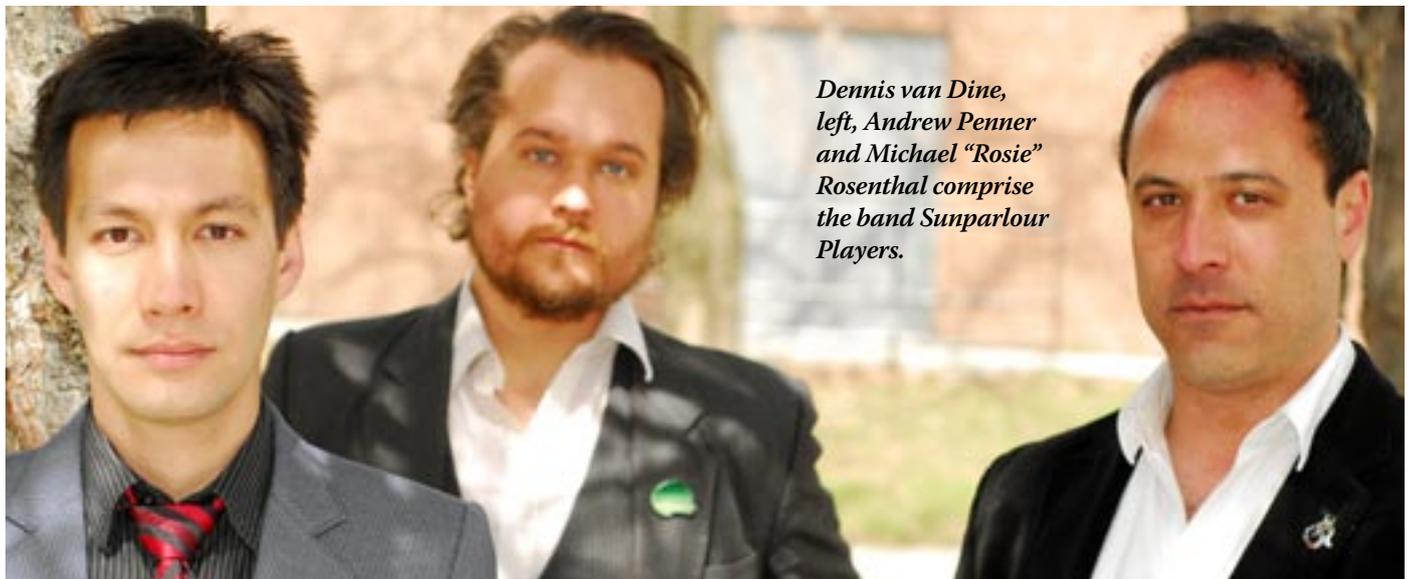
Some might wonder if songs like "Pacifist's Anthem" are ironic, but they grow out of Penner's beliefs. He welcomes questions, discussions, interaction. "North" and "Build It Up" speak to his belief that people need to "make the attempt, try to live, experience our personal journey, learn, now or later, risk, and experience both failures and successes."

Wave North and *Hymns for the Happy* are available online at sunparlourplayers.com.

The band tours extensively, playing in pubs; indoor and out door folk, indie and alt rock festivals; theatres and halls. While one might think that younger listeners would be drawn to the energy and older ones to the stories, Penner is gratified to find the opposite is true as well. ☘



PHOTO COURTESY OF OUTSIDE MUSIC



Dennis van Dine, left, Andrew Penner and Michael "Rosie" Rosenthal comprise the band Sunparlour Players.

/// Briefly noted

Faith and Life Resources director to retire

After 27 years of working in the area of Christian education, Eleanor Snyder will retire this summer from her position as director of Faith & Life Resources at Mennonite Publishing Network (MPN). Snyder, who has worked for MPN since 2003, has also been director of children's education for the General Conference Mennonite Church (1994-2002), a minister of Christian education for Mennonite Church Eastern Canada (1988-94), and manager of the Ontario Mennonite Resource Centre (1980-86). During her career, she helped develop three Sunday school curricula (Foundation Series, Jubilee and Gather 'Round), a number of Vacation Bible School curricula and the hymnal supplements, *Sing the Story* and *Sing the Journey*.

—MPN Release

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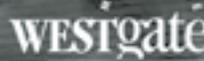
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News Update

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

Calendar

British Columbia

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

April 23-25: Junior youth IMPACT retreat, at Camp Squeah.

May 1: Women's Inspirational Day,

at Emmanuel Mennonite Church, Abbotsford.

May 8: Mennonite Historical Society of B.C. lecture with Marlene Epp, author of *Mennonite Women in Canada*, at Level Ground Mennonite Church, Abbotsford, at 7 p.m.

May 27,28: Lenten Vespers with the

Abendmusik Choir; (27) Emmanuel Reformed Church, Abbotsford; (28) Knox United Church, Vancouver. Both concerts at 8 p.m.

May 28: Fundraising dessert evening for Communitas Supportive Care Society, at Bakerview Mennonite Brethren Church, Abbotsford, at 7 p.m. Featuring Father's Daughter. For more information, call 604-850-6608.

Alberta

July 24-25: Salem Mennonite Church, Tofield, 100th anniversary celebration. Pre-registration by May 31 is imperative. For more information, or to pre-register, contact Joe and Elaine Kauffman by phone at 780-662-2344 or e-mail at jolane72@gmail.com.

Saskatchewan

April 10: Saskatchewan Women in Mission Enrichment Day at Zoar Mennonite, Langham.

April 14: MEDA "Connecting Faith and Business" dessert night, at Riverside Country Club, Saskatoon, at 7 p.m.

April 18: Carrot River Mennonite Church celebrates 50 years in Carrot

River. Worship service begins at 10:30 a.m., followed by a full day of events. For more information, or registration forms, e-mail crmc@sasktel.net or debbergen@sasktel.net.

April 20: MC Saskatchewan pastors gathering with speaker Irma Fast Dueck.

May 1: MC Saskatchewan Missionfest tour to churches in Regina and Aberdeen.

May 9: RJC spring concert.

May 25-28: MC Saskatchewan continuing education event. Speaker: Wilma Bailey. Topic: "Lamentations."

June 5-6: Aberdeen Mennonite Church centennial celebration.

Manitoba

April 2: First Mennonite Church Choir, Winnipeg, performs Bach's *St. John's Passion*, at 7 p.m.

April 9-10: Spring Partnership Circle meeting with keynote speaker Adrian Jacobs of Mennonite Central Committee Ontario. Topic: "The history of Canada's treaties with First Nation peoples and how aboriginal and non-aboriginal Christians can

UpComing

MC B.C. sessions planned for April

ABBOTSFORD, B.C.—Mennonite Church B.C. will hold its annual general meeting on April 10 with the Leaders, Elders and Deacons (LEAD) conference the day before. Both events will be at Eden Mennonite Church, Chilliwack. MC Canada general secretary Robert J. Suderman will speak at LEAD on the topic, "What shall we do with God's Word?" LEAD sessions begin at 9 a.m. and go until 4:30 p.m. Participants may register through their individual church office or e-mail the MC B.C. office at admin@mcbc.ca. LEAD sessions are open to anyone. Registration for the annual general meeting begins at 8:30 a.m. with business sessions in the morning. The theme of the meeting is, "The hope of the reconciling gospel of Jesus," based on Romans 5:1-2,11. Afternoon workshops will be part of this year's sessions for the first time since 2002.

—BY AMY DUECKMAN



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Life insurance is a simple solution that gives future generations a step up in life and allows you to give a gift that locks-in a child's insurability starting at an early age. And depending on the type of life insurance you choose, you may be able to build cash values in the policy that the child can access when he/she becomes an adult.

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work together for peace and justice." Location in Winnipeg TBA.

April 18: Eden Foundation fundraising Four on the Floor concert featuring Winkler Men's Community Choir, at Winkler Berghthaler Mennonite Church, at 7 p.m.

April 24: CMU spring concert, at Loewen Athletic Centre, 7:30 p.m.

April 24: CMU celebration dinner.

May 9: Mother's Day fundraising dinner at Camp Assiniboia.

May 15,16: Faith and Life Choirs concerts; (15) Springfield Heights Mennonite Church, Winnipeg; (16) Steinbach Mennonite Church.

May 21-23: Camp Moose Lake work-a-thon.

May 28-30: Birding retreat at Camp Koinonia.

Ontario

March 28: St. Catharines United Mennonite Choir presents "From darkness to light," a musical story of Holy Week and Easter, at 7 p.m.

April 5: New Hamburg Mennonite Relief Sale annual promotion dinner at Bingeman Park, Kitchener, at 6:30 p.m. Guest speaker: Joe Manickam, MCC Asia program director. For tickets, call the MCC Ontario office at 519-745-8458.

April 9-11: Floradale Mennonite Church presents the dinner theatre production of *Those Shoes of Peace* by Barb Draper. Beef dinner at 6:30 p.m. and play at 8 p.m. (9, 10); Palestinian lunch at 12:30 p.m. and play at 2 p.m. (11). For meal tickets, call 519-669-2164.

April 11: Silver Lake Mennonite Camp annual general meeting, at Waterloo North Mennonite Church, Waterloo, at 3 p.m.

April 16: Ham dinner fundraiser at Hamilton Mennonite Church for the MCC meat canner; 5 to 7 p.m. MCC displays, Hope Rising music concert. For more information, call 905-528-3607 or 905-387-3952.

April 17: Watchmen Quartet perform at Kitchener MB Church, 7 to 9 p.m. For more information, call 519-698-2091.

April 17: Women of Mennonite Church Eastern Canada spring Enrichment Day, at Leamington United Mennonite Church, from 10:15 a.m. to 3:30 p.m. Speaker: Liz Koop. Theme:

"Bolivian Mennonite women: A vision for the future." To register, call Florence Jantzi at 519-669-4356.

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

April 23-24: Engaged workshop for all engaged or newly married couples, Living Water Fellowship, New Hamburg. For more information, e-mail denise_bender@yahoo.com.

April 23-24: MC Eastern Canada annual church gathering, Niagara Peninsula. For more information, call 519-650-3806 or e-mail mcecc@mcecc.ca.

April 24, 25: Pax Christi Chorale presents Mozart's *Requiem* at Grace Church-on-the-Hill, Toronto, 7:30 p.m. (24), 3 p.m. (25).

April 28: MC Eastern Canada will hold "A day of quiet prayer" at Cedar Springs Retreat Centre, Stratford, in conjunction with the Mennonite Spiritual Directors of Eastern Canada. For more information, call 519-880-9684 or e-mail mennospiritdire@gmail.com.

May 8: Grand Philharmonic Choir presents Verdi's *Requiem*; Centre in the Square, Kitchener; 7:30 p.m.

May 8-29: Yella 2010 young adult learning trip to the Middle East. For more information, call 519-650-3806 or e-mail mcecc@mcecc.ca.

May 15: Annual "Paddle the Grand River" event for Silver Lake Mennonite Camp. For more information, visit slmc.on.ca.

May 15, June 13: Menno Singers, with Mennonite Mass Choir and soloists, present Haydn's *Creation*, St. Peter's Lutheran Church, Kitchener, 7:30 p.m. (May 13); Riverstone Retreat Centre, Durham (June 13). For more information, visit mennosingers.com. Still accepting Mennonite Mass Choir registrations for this event.

June 4-6: Mennonite and Brethren Marriage Encounter weekend, at Conrad Grebel University College, Waterloo. Begins at 7 p.m. (4) and ends at 3 p.m. (6). For more information, call 519-669-8667.

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

Classifieds

For Rent

Rent Furnished Kitchener Home - Sept. 1, 2010 - Aug. 31, 2011. East Ward neighbourhood, 3 bedrooms, 3 bathrooms, office space, finished basement, fireplace and big city backyard. Walking distance to all amenities and downtown. Close to highway for easy commuting. Contact Andrew Keely-Dyck at keely-dyck@rogers.com or 519-745-1935.

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

Housing Wanted

Housing: Returning MCC family of five looking for housing (3 bedroom) near the University of Waterloo starting in August. Please contact Kurtis Unger at kunger@tanzania.mcc.org.

Announcement

Cassel Mennonite Church of Tavistock, Ont., will be having a 75th Anniversary Celebration - **From the Past Will Come the Future** - on May 7, 8 & 9, 2010. Come and enjoy a weekend of music, speakers, memories and food. For more information, contact: Duane and Nicole Swartzentruber at swartzhomefarms@execulink.com; Cassel Church at 519-462-2251 or casselmc@execulink.com; or check out our website at www.casselmc.com.

Employment Opportunities



INFORMATICS FACULTY

Goshen College seeks full-time **Professor of Informatics** beginning Fall 2010, to develop and teach courses in Informatics, advise student capstone projects, work with other departments to develop cognates, and promote the new program. Ph.D. preferred, Master's degree required, in a computing field. Prior experience in establishing an Informatics program or prior teaching experience in Informatics preferred. For further details and to apply, see the position announcement at www.goshen.edu/employment. With a commitment to building a diverse faculty and staff, minority persons are encouraged to apply.

FULL-TIME LEAD PASTOR

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

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

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

Upcoming Advertising Dates

Issue Date	Ads Due
April 19	April 6

LEAD PASTOR

Calgary First Mennonite Church, located in central Calgary, invites applications for a full-time **Lead Pastor** position. Our congregation seeks an applicant with a commitment to Mennonite theology and to the practices of the Mennonite Church. We seek a spiritual leader with the gifts of preaching, teaching and pastoral care. Related education and experience in pastoral leadership is a priority.

Please direct resumes to our Pastor Search Committee
Contact: Marguerite Jack – mjack@netkaster.ca.

LEAD PASTOR

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

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

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



invites applications for the position of
SUPERINTENDENT OF MEI SCHOOLS

MEI is an established independent K-12 Christian school system located in Abbotsford, B.C. The Superintendent is the Chief Executive Officer of the MEI Society and is directly accountable to the MEI Board of Directors. The successful candidate for the Superintendent position will possess the following qualities:

- A spiritual leader devoted to prayer and God's Word while adhering to evangelical Anabaptist values.
- A visionary leader capable of communicating MEI's vision to administrators and staff, and then empowering them in carrying out the strategies and goals established by the MEI Board of Directors.
- A servant leader committed to serving the school community and leading through collaboration with administration and staff.
- An educational leader with a demonstrated track record of excellence in the academic community.
- An administrative leader who is able to provide guidance to the MEI Board of directors with regards to Board Policy, decision-making and long-range planning.

For specific job requirements, please see the MEI website
www.meisoc.com

Jason Born, Vice-President
Mennonite Educational Institute
4081 Clearbrook Road, Abbotsford, BC V4X 2M8
Fax: 604-859-9206 E-mail: search@meisoc.com

LEAD PASTOR

Sargent Avenue Mennonite Church, located in a residential area close to the heart of Winnipeg, is looking for a Lead Pastor. With the retirement of our Pastor after 13 years of service to our faith community, we seek a full-time person who is committed to Mennonite/Anabaptist theology, and who can work with a Pastoral Team to give leadership in providing spiritual nurture and care to our congregation of 258 resident members.

You may reply in confidence to:
Herb Rempel, Chair of the Pastoral Search Committee
E-mail: hrempe@mts.net or fax to 204-947-3747



PROGRAM DIRECTOR, CAMPS WITH MEANING

Mennonite Church Manitoba (MCM) invites applications for the full-time position of Associate Program Director for Camps with Meaning. This person will give leadership to the summer camping and winter retreat ministry of Camps with Meaning, including camp and retreat promotion; program design; budget preparation and management; and summer staff and volunteer recruitment, training and support.

We are looking for a person with knowledge of, and commitment to, the Mennonite church, experience in camping ministry, excellent communication and management skills, and the ability to work well with staff and volunteers of all ages. A complete job description is available at www.campswithmeaning.org.

The application deadline is Wednesday, April 7. The starting date is Oct. 15, 2010. Send resume in confidence to: Pam Peters-Pries, Interim Administrator, Camps with Meaning, 200-600 Shaftesbury Blvd., Winnipeg, MB R3P 2J1; e-mail: pam@pries.ca or phone: (204) 392-5709.

ASSOCIATE MINISTER & YOUTH MINISTER POSITIONS

First Mennonite Church of Winnipeg, Man., is inviting applicants for the positions of ASSOCIATE MINISTER and YOUTH MINISTER. We are a large and diverse community of believers belonging to MC Canada, served by a five-member pastoral team that is committed to the MC Canada Confession of Faith. Our congregation has Russian/German roots, a strong musical tradition and a multi-generational membership of approximately 1,000, with a worship attendance of approximately 300.

We seek an **Associate Minister** whose primary responsibilities include the coordination of pastoral care with deacons, lay ministers and small groups, as well as direct pastoral care and preaching responsibilities. The candidate will have pastoral experience and an M.Div. or equivalent training.

We also seek a **Youth Minister** who is an enthusiastic and motivated self-starter holding an undergraduate degree with significant biblical/theological content, relates well to young people and their parents, and desires to inspire youth to Christian discipleship.

Positions begin in August 2010. To apply in confidence, or for more information, contact: Michael Woelcke, Chair, Ministerial Search Committee, First Mennonite Church of Winnipeg, 14 Fair Place, Winnipeg, MB R2G 2G9; phone: 204-667-1253; e-mail: michaelwoelcke@gmail.com.

CHAPLAIN

United Mennonite Home (www.umh.ca) in Vineland, Ont., is a 128-bed Long-Term-Care facility looking for a full-time Chaplain to carry on the duties of the Pastoral Care program. We are looking for a Chaplain who enjoys working with seniors and will provide leadership in a pastoral care program that includes one-on-one care, church services, and working with the Personal Support staff to enrich the spiritual lives of our residents.

You may apply in confidence to:
Ron Wiens, Administrator
by e-mail: rwiens@umh.ca or by fax: 905-562-3711

ASSOCIATE PASTOR TO SENIORS

Vineland United Mennonite Church invites applications for the part-time position of Associate Pastor to Seniors. We are a congregation of 180 active members located in a growing semi-rural community in the heart of the Niagara Peninsula.

Our church is seeking a pastor to assist our congregation in implementing our vision for the future with primary focus on the senior members of our congregation. Emphasis will be on visitation, nurturing, teaching and encouragement of interaction of our seniors with other age groups within VUMC as well as the surrounding community. The successful candidate will be committed to an Anabaptist understanding of faith, deeply rooted in biblical teaching, willing to preach regularly and be part of the leadership team. Candidates should have previous pastoral experience.

Please submit inquiries, resumes and references to:

Vineland United Mennonite Church
3327 Menno St.
Vineland, ON L0R 2C0
Attn: Mike Hendriks
or e-mail mkhendriks@sympatico.ca

Mennonite Collegiate Institute
Gretna, MB



MCI is a Manitoba accredited independent Anabaptist Christian high school (Gr. 9-12), a member of Manitoba Federation of Independent Schools & Canadian Association of Mennonite Schools. MCI emphasizes a strong academic program leading toward post-secondary studies, excellent athletic & fine arts programs and a residence program.

**MCI invites applicants in anticipation of
September '10:**

1. **Teacher:** with duties in content areas which may include English, Bible, Physical Education & sciences. Post-secondary study in biblical studies is an asset.

2. **Residence Staff:** full-time positions (male & female). This is a 6 member team whose duties include programming & supervision of resident students, student leadership development, personal mentoring & other co-curricular involvement including athletics & fine arts. Experience and training in youth ministry is an asset.

All candidates must have an active faith & declare commitment to the Confession of Faith in a Mennonite Perspective (1995).

Please send a resume and cover letter to:

Darryl Loewen, Principal
Mennonite Collegiate Institute
Box 250 - Gretna, MB - R0G 0V0
principal@mcibues.net

HEAD COOK

Mission Field: Malagash Bible Camp, Nova Scotia

Target: Young people Grades 3-12

Impact: Share the good news of Jesus Christ

When: July/August 2010

How: Head Cook, 4 days a week

Benefits: accommodation, salary, beach front, sunshine

Contact: info@malagashbiblecamp.com ; 905-257-2838

PASTOR FOR FAMILY MINISTRIES

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

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

**TRANSITIONAL EXECUTIVE DIRECTOR
Mennonite Central Committee U.S.**

Mennonite Central Committee U.S. seeks a Transitional Executive Director to provide vision and oversight for all MCC programs in the United States as guided by the New Wine/New Wineskins process. The 2-3-year assignment will focus on implementing organizational change in cooperation with the MCC Binational Executive Director and the other MCC entities in Canada and the United States.

Candidate qualifications include:

- At least a master's degree;
- Three to five years experience leading large organizations with multiple affiliates through significant change;
- Leadership characteristics that demonstrate listening, consensus building, trust generation, and creation of positive energy for change;
- Administrative skills related to financial management and human resource functions;
- Understanding of national constituent denominations and conferences;
- Demonstrated personal commitment to MCC U.S. values of faith in Christ, peace, justice, service, anti-racism, anti-sexism and anti-oppression;
- Member in good standing of a church that is a part of MCC's supporting constituency;
- Open to extensive travel; and
- Bilingual ability (English and Spanish) is preferred.

Mennonite Central Committee (MCC), a worldwide ministry of Anabaptist churches, shares God's love and compassion for all in the name of Christ by responding to basic human needs and working for peace and justice. MCC envisions communities worldwide in right relationship with God, one another and creation.

Interested candidates, or individuals wanting to recommend a candidate, should send a letter of inquiry no later than April 1, 2010, to: MCC U.S. Board Executive Search Committee, c/o MHS Alliance, 234 South Main Street, Suite 1, Goshen, IN 46526. E-mail submissions to: MCCUSEDSearch@mhsonline.org. Women, minorities and other under-represented individuals are encouraged to apply.

Hairless for Haiti

PHOTO BY ERNIE ENGBRECHT



Ten-year-old Zachary Wirzba challenged Lethbridge Mennonite Church, Alta., to support his 'Going hairless for Haiti' efforts with donations for Mennonite Central Committee's relief efforts following the earthquake that struck the Caribbean nation on Jan. 12. On Feb. 14, Zachary and four others had their heads or beards shaved. Their combined 'shavings' raised nearly \$4,600.