

# CANADIAN MENNONITE

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Summer's  
coming (really)

Focus on Camps pg. 29

## inside

Pastoring the flock out along the fenceline 5

Walking up the sawdust trail 15

Lamenting for Bolivia 18

## EDITORIAL

# Computers, cell phones and camps

DICK BENNER  
EDITOR/PUBLISHER

I am not addicted to food or money, but I might be to my computer. I'm having difficulty remembering what life was like 25 years ago before this new technology ushered in a new era of electronic communication.

Lately, though, I've become aware of how much of my work, social and church life revolves around a screen, keyboard and cell phone. And I seriously doubt that the improved efficiency of it all has necessarily increased my quality of life.

All this has expanded my world and church community, has speeded up my research and kept my knowledge on a wide variety of subjects current and within a moment's reach. But at a deeper level, I am worried about wrapping myself into a sterile cocoon of virtual isolation.

I'm afraid I am becoming what Shane Hipps, in his book *The Hidden Power of Electronic Culture*, calls an "electronic nomad." Despite having a permanent home address, belonging to an active Mennonite congregation and working at a definable task, I seem to be having fewer encounters that define what we, especially in the Anabaptist tradition, call "community."

"As electronic nomads, we do not sojourn as a group," writes Hipps, "we drift and journey on our own." What is

missing from the monologue of an e-mail are the nuances so basic to good communication: eye contact, facial expression indicating agreement or a question, the smile of affirmation, the chuckle of a humorous twist. Smiley faces and the style tools of italics, exclamation points, all caps and boldface are inadequate substitutes for the more fundamental venues of human exchange.

There is the possibility of more ominous consequences. In his new book, *You are Not a Gadget*, Jaron Lanier sees the new rage of social networking as evidence of our being "led down a garden path toward a future that denigrates, rather than empowers, the individual," according to reviewer Douglas J. Johnston.

Lanier sees all this as elevating the "wisdom" of mobs, creating a "hive mind" that seeks to supersede individual intelligence and judgment.

So what is the antidote to this tendency to "sojourn alone," to avoid this slippery slope toward "singularity"? Hipps asks us to develop healthy relationships with our technologies. "This means nurturing a conscious awareness of their power and our longings, and the way both of these shape us. On occasion we may consider fasting from certain media as a spiritual discipline."

That advice is good for us 40 and older.



For our young people, a summer camping experience at one of our several provincial church camps is the best counter I can imagine against a domineering cyber-world the younger generation so comfortably inhabits. As I travel to the delegate sessions of our area churches, I am pleased with the investment and energy going into their camping ministries, with some of these facilities expanding into retreat centres.

For it is here that both young and old can mingle face to face in the open air, on the hiking and horse trails and around the campfire; making new friends; sharing stories of struggle and joy; starting or continuing a dynamic journey of spiritual formation—all life-giving forms that build and sustain communities of faith.

Freed from their computers and cell phones, both young and older adults can be nurtured and affirmed in what Alan Kreider calls "authentic relationships," so needed by the people of God as they enter into his "kingdom coming."

## Meet your board member

Joon Hyoung Park of Abbotsford, B.C., represents MC Canada on *Canadian Mennonite's* 12-member board. A member of Emmanuel Mennonite Church, he and his wife Kyoung-shim Baeck are parents of two pre-teenage children. A former global training manager for Samsung by profession, he is currently a student at Associated Mennonite Biblical Seminaries in Elkhart, Ind. As an intercultural educator and author, he is the founder of a non-profit educational organization, "Creative Writing for Children Society," in BC. He can be reached via email at [cwc2004\\_1@hotmail.com](mailto:cwc2004_1@hotmail.com) or by phone at 574-226-5912.



## ABOUT THE COVER:

Up to their necks in sand, these boys obviously enjoy their experience at Youth Farm Bible Camp in Saskatchewan. See our Focus on Camps and Summer Christian Education section beginning on page 29.

PHOTO: YOUTH FARM BIBLE CAMP

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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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# contents



## Pastoring the flock out along the fenceline 5

**PHIL WAGLER**, *Canadian Mennonite* columnist and lead pastor of the Kingsfield congregations in southwestern Ontario, dispels some urban myths about Canada's rural congregations.

## Reclaiming Jesus at Assembly 2010 16

In an era where Christianity has been branded in ways that diverge from Anabaptist values, this year's MC Canada assembly will explore how Mennonites are shaped and hallowed by the "Jesus" brand name.



## 'Grant us a portion of their pain' 18

National correspondent **RACHEL BERGEN** reports on the service of lament by Manitoba Mennonites for their 'suffering' sisters in Bolivia. Plus, **CAL REDEKOP** offers his advice on restoring the Old Colony Mennonites to wholeness and accord with the wider Anabaptist community.

## MDS: Sixty years of service later 21

Mennonite Disaster Service celebrates six decades of service in Canada and the U.S., and looks forward to the future.

## Leadership through sacrifice, self-surrender 25

**ARTHUR PAUL BOERS** is installed in the R.J. Bernardo Family Chair of Leadership at Tyndale Seminary, Toronto.

## A Mennonite artist in the Canadian landscape 26

The many trips north of the 49th Parallel made by Russian refugee **WOLDEMAR NEUFELD** resulted in a lasting artistic legacy of this country's natural beauty.

## Regular features:

For discussion **8** Readers write **9** Milestones **14**

Pontius' Puddle **14** Yellow Pages **33**

Calendar **35** Classifieds **36**

## Computers, cell phones and camps 2

**DICK BENNER**

## Gladly wear the name of Jesus 10

**ELSIE REMPEL**

## Handling each other's pain 11

**MELISSA MILLER**

## Abundance in times of need 12

**DORI ZERBE CORNELSEN**

## New blog postings

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

Robotic warfare: **WILLOWMAN (AKA GENE STOLTZFUS)**

Boiled down: **DAVID DRIEDGER**

717 (One in seven billion): **PAUL LOEWEN**

Bobby Or: **WILL LOEWEN**



*Summer on Manitoulin No. 8 (2007) by Ross W. Muir*

# Pastoring the flock out along the fenceline

*Or what the urban church needs to know about its rural neighbours*

BY PHIL WAGLER



*Out here we live with the reality of the exodus of our future, the emigration of our youth to the big city.*

**T**here I was, the country-bumpkin pastor amidst all the really important people at the National Prayer Breakfast in Ottawa. Such an event is quite the shindig for someone from the sticks. Being asked where you're from and having to "get them there from here" is quite humorous. Most people gauge where you're from based on proximity to a major urban centre. "Is that near Toronto?" "Oh, that's close to Edmonton!" You get the picture.

The picture is blurring for those of us serving and leading the body of Christ in the vast rural areas of our country. If you check a map you'll find Canada is overwhelmingly rural. Oh, I know most Canadians live in the big cities. I've been there and lived there, but in order to get anywhere in Canada (by "anywhere" we tend to mean a concrete jungle) you have to go by rural routes. Yet despite the charm of country Canada (I'm suddenly humming Bruce Cockburn's *Going to the Country*), serving Jesus and his people "out here" is

beset with new challenges.

First, much of Canada's rural expanse is increasingly empty. Most rural places, including where I live in Zurich, Ont., are in numerical decline. In almost all of Boondock Nation you'll find this trend. Out here we live with the reality of the exodus of our future, the emigration of our youths to the big city.

A pastor from Saskatchewan said, "We are situated in a community of about 150 people . . . most of the young people leave for the city when they graduate from Grade 12. Sometimes it is very frustrating and discouraging wondering what will happen to our church."

This emptying creates an unhealthy congregational self-understanding that can be debilitating and hopeless. Add to this the discouragement that, when a rural congregation finally finds a good—read also "young"—leader, they are all-too-soon whisked off to the city to a bigger—read also "better"—church. Who will lead and love the flock in an increasingly empty nowhere out along the fenceline?

### **Shaped by urban myths**

Second, rural life is increasingly shaped by urban myths. Villages that are growing are mostly within a quick commute to a city. This growth forever changes our towns. Some of our communities are now just a bedroom for sub-suburban-urbanites who can't understand why there's manure in the air. It's not that

we're unwilling to change or unhappy you're here; we just wonder why "here" needs to become the city just because you arrived.

Furthermore, today's technologies mean our communities are no longer shaped by what happens in the town hall or local coffee shop, but by the same sound-bite politics, media and corporate trends that define urbanity. Our banks move because someone in the city concludes we don't need one anymore.

The urban myths of success and growth are powerful and create unrealistic expectations for many rural church leaders, whose people are smitten by that cool ministry they see every week on TV. The closest many of us can get to Hillsong or Willow Creek is standing on a hill by a creek whistling while our people drive into the city where "church" is done better. This is crippling to our communities, not to mention ecclesiologically bankrupt.

Further still, while much good ministry training is from and for the city, to many of us it is like teaching an engineer to construct skyscrapers, then sending

him to Punkydoodle Corners to build a driving shed. One is no better than the other, just different in design, use and expectation.

And when denominations expect the same preparation litmus tests for urban and rural settings, the issues are exacerbated. This not only creates financial expectations that struggling rural communities are increasingly unable to bear, and pastors are unwilling to enter, but it begins to communicate that such churches are of a different—and second—class.

### **Rural truths explained**

Rural folks are not dumb, ignorant or unaware, but they are simple in the best sense of the word. They want good biblical teaching, preaching, care and leadership, but are less concerned with degrees than with seeing a life preached before them well. They are enormously generous and care less about what we've done in seminary—or whether we've dissected a bishop or deconstructed modernity—than about who we are and whether we really know Jesus and can help the next generation do the same. Do

*Rural folk are not dumb, ignorant or unaware, but they are simple in the best sense of the word. They want good biblical teaching, preaching, care and leadership, but are less concerned with degrees than with seeing a life preached before them well.*



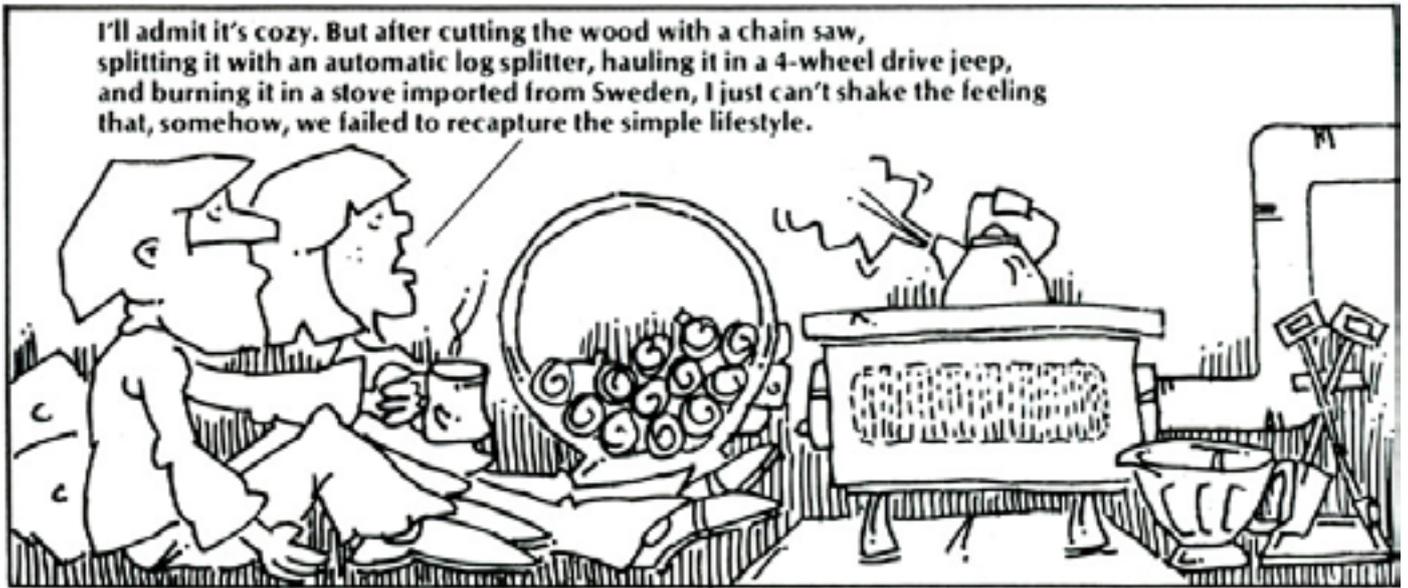
*Aberdeen Mennonite, Sask.*



*Berghaler Mennonite, Altona, Man.*



*Bethany Mennonite, Virgil, Ont.*



we have a simple well-founded faith? Do we know their grandkid's name? That's what they're looking for.

Rural places do tend to be more traditional, but why is that so bad? Urban myths ask us to reject what our homesteaders knew to be true. We find it ironic that the recent discovery of everything "green" is simply common sense out here, and the advertising of every new cookie-cutter subdivision as "Oakfield Village" makes us smirk. Everything we watch and hear from Toronto, Vancouver and Hollywood sounds like it's coming from people who've taken the pickles we send from our fields and deposited them in the wrong end!

Our self-understandings have become a smorgasbord of what we know from Grandpa and what we're told by Bay Street, Sussex Drive, McGill, the Lower East Side and Citytv we should really care about. We respect and pray with our city-mouse brothers and sisters, but we have lots of poverty and social issues to deal with, too, that never make the news or receive the funding profile cities demand.

### ***Pastoring the pastures***

Leading in this setting is unique and demands unique preparation and expectation. There is a smattering of places where such training is being done and considered, most requiring travel to

urban settings. It would be great for ongoing training to take place in rural settings, where the apprenticing of church leaders takes place alongside the lives of those living the cultural, intellectual and systemic realities of rural folk.

As James Watson of the Salvation Army states, "If we do not pay attention to the need for resources for . . . leadership in rural areas, we may suddenly look at the country and wonder where the churches have gone."

Finally, rural Canada is a vast mission field. We might assume the conservative leanings and quaint church buildings of hamlets mean a lively Christian witness. Uh, no. Churches are closing or



*Brussels Mennonite, Ont.*



*United Mennonite, Black Creek, B.C.*



*Living Word Church, Cross Lake, Sask.*



*Fiske Mennonite, Sask.*



*Cassel Mennonite, Tavistock, Ont.*



*Pleasant Point Mennonite, Clavet, Sask.*

*Whole villages are a few funerals away from no visible neighbourhood church presence.*

consolidating faster than depopulation is happening. Whole villages are a few funerals away from no visible neighbourhood church presence. At the same time, a Christendom memory lingers that says: Since Grandma goes to that church, or I went to Sunday school and was baptized there, or we expect a “real” Christmas program at the local public school, then we and God must somehow be cool. But try countering this heritage of naïve religiosity with the gospel and the shine begins to come off that cornfield sunset.

It is my belief that what is needed in rural Canada is not mere institutional caretakers, but more mission-shaped leaders who will renew long-established churches and start many new “on-mission-with-God” gatherings of the saints in order to initiate a new lifecycle of Christian witness and presence.

This will require longevity and a new vision for the unique demographics and complexities of making disciples in rural Canada. And it will require that rural congregations re-imagine who they are and why they exist. They are not just there to keep memories of the past alive or the old church building heated.

No! They exist because of the risen Lord and are called to keep the gospel fresh and alive in word and deed for the sake of those outside the kingdom who live just down Main Street or out on Orchard Line. That task must be

accepted again with a freshness only the Holy Spirit can instill and a stubborn resolve only the Boondocks can muster. //

*Phil Wagler (phil@kingsfieldcommon.ca) is lead pastor of Kingsfield, a rural multiplying movement of churches in southwestern Ontario, and the author of Kingdom Culture: Growing the Missional Church. Originally published in Christian Week. Reprinted by permission.*

// A pearl of rural wisdom

I was visiting a farm in central Ontario, and the crusty old farmer had just shown me about his grove of maples. We came out on a small meadow with a spectacular view of the hills and valleys.

“What a beautiful place for a house!” I exclaimed.

The farmer quickly retorted, “It ain’t a bad spot for a meadow.”

// For discussion

1. How are country churches different from city churches? Do you agree with Phil Wagler that country churches are more traditional? What are the advantages of living in the city or living in the country? What might make a large urban church more attractive than a small rural one?

2. Are rural Mennonite churches in your area suffering serious numerical decline? How has urbanization influenced your congregation? How far do people drive to attend your congregation? Where is your congregation on the spectrum of urban to rural?

3. What are the benefits and drawbacks of having a rural area become a bedroom community for what Wagler calls “sub-suburban urbanites”? Can a congregation have a healthy mix of city and country people?

4. What are the major challenges for small churches? Do small rural churches face unfair expectations from their denominations? Is it inevitable that small rural churches will close? How could Mennonite Church Canada, and its area churches, help small congregations?

## 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](mailto: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.*

### ✉ Telling Jews to 'get over' the Holocaust an insensitive remark

**RE:** "TO BECOME a 'true democracy' Jews must 'get over' the Holocaust" letter, Jan. 25, page 12.

I support a philosophy of an open exchange of ideas to promote understanding, so I understand the justification for the inclusion of Peter Peters' letter, where, in an otherwise reasonable expression of ideas, he completely out of context expressed the sentiment that the Jews must "get over" the Holocaust.

It was a bit of a jolt for me to see such appalling insensitivity from a reader of a periodical like *Canadian Mennonite*.

You would never tell Canada's aboriginals that they should "get over" the residential schools, or blacks that they should "get over" slavery. Quite aside from the insensitivity of it all, as outsiders, we have no business telling another group, especially a group with a history like the Jews, what hurt they ought to get over and when.

So without condemning the writer, I have to say that the soulless subtext that such callous sentiments convey to the community involved—the Jews, in this case—will sound something like, "I've heard quite enough of your Holocaust and I'm no longer interested in your past." At worst, such views have the potential to sow seeds with unsavoury implications that have the bleak familiarity of a not-so-distant past, and therefore deserve vigorous condemnation.

**GORD WILLMS, WATERLOO, ONT.**

### ✉ 'Profit' shouldn't be a dirty word for Mennonites

**THANK YOU FOR** your "A holy calling" article, Jan. 11, page 22. I'm glad to see *Canadian Mennonite* is highlighting Mennonite business people. While I agree that work can be a holy calling, I was disturbed to read that Clare Schlegel sees himself "meeting human needs, as opposed to being a businessman working only for profit." It seems to me that we Mennonites are eager to point fingers at our business people. If you work in business, it seems you are somehow put lower on the "holiness scale" than, say, a person who works for a non-profit. It seems that profit, in Mennonite circles, is a four-letter word.

Yet who do we turn to when we need money to carry out our missions? Who do we turn to when a family unexpectedly shows up on our church doorstep and needs help, but there's no money in the account? Those very same "profitable" business people.

We all have different callings, and we don't know what motivates others in the vocations they have chosen. The fact that a person has a profitable business generally means that she is not only a good business-person, but also that she is meeting human needs. She provides a product or service that the world needs, and she is likely providing a living for the many others in her employ, something that is not possible without profit.

I trust that we can all agree that work is important, and that, while growing food is a holy undertaking, so, too, is building homes, fixing pipes, making us laugh, informing us and making sure our vehicles get us to our destinations safely.

**RON SCHELLENBERG, SASKATOON, SASK.**

*Ron Schellenberg is associate pastor of Mount Royal Mennonite Church, Saskatoon.*

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## ✉ Lutheran doctrine the real dividing line for Mennonites

WHILE I JOIN those who both celebrate the fact that the Lutheran World Federation has made clear, sincerely apologetic statements concerning the persecution of Anabaptists by Lutherans in the early 1500s (“Lutherans called to recant,” Nov 16, 2009, page 12), and I also join those who caution Mennonites against gloating (Jeremy Bergen, Robert J. Suderman and Albert C. Lobe, Jan 11, pages 4 and 7, respectively), there are further, more fundamental issues that remain unresolved.

The historic Lutheran church already expressed

regret and disavowed the persecution of Anabaptists in the “Formula of Concord” in 1577, so historic persecution is really not the “burning issue” today.

What remains in effect, regrettably, is the clear condemnation of some tenets of Anabaptist faith and practice in official Lutheran doctrine today, which has been the case since 1530. The Mennonite-Anabaptist view of the “sword” and baptism are still expressly condemned in the Lutheran *Book of Concord*.

These identifying practices cannot be so easily ignored as some other, more minor historical issues. Rather than simply request that the Lutherans drop their condemnations, would we likewise turn the question towards ourselves and ask, “Do we also not

### FROM OUR LEADERS

# Gladly wear the name of Jesus

ELSIE REMPEL

As one who is preparing for the upcoming Mennonite Church Canada assembly in Calgary, I have had the theme, “Reclaiming Jesus™: Gladly wear the name,” on my mind for months.

As well as organizing and collaborating with a wonderful team of volunteers in Calgary, my colleagues and I have been on a spiritual journey with Colossians 3: 15-17. As we’ve listened to those ancient words from our current context, a context that can be described as an “age of persuasion,” marketing and branding, we’ve been particularly drawn to verse 17: “*And whatever you do, in word or deed, do everything in*



*the name of the Lord Jesus, giving thanks to God the Father through him.*”

What does it mean for us to do everything in the name of the Lord Jesus? Set, as this verse is, in a paragraph about clothing ourselves with Christ’s values of compassion, kindness, humility, meekness, patience and love, we couldn’t help

but think about wearing the name of our Lord Jesus. After all, the name of Jesus represents all those values, and more.

Are we growing into Jesus’ clothes? Is wearing Jesus what “*doing everything in the name of the Lord Jesus*” means in an age of marketing and branding? Is the name of Jesus something we can gladly wear on our sleeves? Can it help us “engage the world with the reconciling gospel of Jesus Christ,” as MC Canada’s purpose statement proclaims? We know the world does not always associate the church with these attributes, but this

*Is wearing Jesus what ‘doing everything in the name of the Lord Jesus’ means in an age of marketing and branding?*

is the identity the church is called to reclaim and grow into.

We look forward to growing into these clothes as a church. Helping us will be a textile art exhibit called “Acts of peace, art for peace.” Planners hope that all ages will participate.

In the children’s assembly, great group

leaders with a passion for camping and a core of enthusiastic children will renew old friendships and make new ones. Each year, these children eagerly anticipate the assembly as a family experience.

We are also planning two entirely new components for this year: junior youths will get to participate in intergenerational worship, leadership training and recreational activities; and we are inviting congregations to shoulder tap, encourage, and mentor senior youths from their congregations to attend as youth ambassadors. Youth ambassadors will have mentors and floor privileges during the discernment sessions, as well as getting to participate in some of the recreational and creative activities of the junior youths and young adults.

All ages will have the opportunity to participate in an extensive array of workshops; worship; and discern what

it means to be a faithful church in the world today, what it means for seniors and youths to be part of the same church, and what it means to reclaim and gladly wear the name of Jesus as our brand.

*Elsie Rempel is MC Canada’s director of Christian education and nurture.*

in certain ways likewise denounce those who baptize infants and who serve the state in various capacities, including positions that require them to take the life of another human?" Shall we continue with such denunciations or revise them?

If the Lutherans rescind (or recant) their statements against Anabaptism, will that satisfy us that we are acceptable to Lutheran doctrine? Do we not still want to convince other Christians that following Jesus is a personal choice and requires one to follow the way of nonviolence?

I believe we need to have more rigorous discussion concerning the Mennonite position on whether we will accept other Christians' views on the "sword" and baptism, before we presume that we can move toward greater unity with other Christian communions.

**JONATHAN SEILING, VINELAND, ONT.**

*Jonathan Seiling is coordinator of the Toronto Mennonite Theological Centre and a member of The First Mennonite Church, Vineland, Ont.*

## FAMILY TIES

# Handling each other's pain

MELISSA MILLER

**A** month ago, I took an astounding—fast fall on the ice. Instinctively, I did the wrong thing, putting down my wrist to break the fall, and cracking my right forearm (just below the elbow) as a result.

In the intervening weeks, I've had plenty of opportunities to reflect on injuries, and pain and healing. I've learned lots of things about elbows, and the three bones and sets of nerves, muscles and ligaments that operate this complex and wonderful part of the body. The bone injury was relatively straightforward, a crack with no displacement of the bone. The nerve pain was intense; I still wince when I move my arm the wrong way. I've been told that full healing could take upwards of a year, even as I regain ease of movement and abilities.

When an injury or illness slows us down or changes our routine, there are a set of beliefs we examine, or adjustments we make with varying degrees of ease or protest. I had never hurt myself in a fall before, although I am regularly upended in the course of a winter. I had never broken a bone before. These were parts of my identity in which I took pride.

While I wouldn't have admitted it beforehand, there was a kind of smugness in my attitude towards good health. As if my strength and wellness were the result of my efforts, and not gifts from God.

In addition to my internal conversation about my cracked arm, I have been interested in other people's responses. I was deeply appreciative of the kindness of the medical people who offered tender care, and coached me through the excruciating X-rays, as my arm resisted "assuming the position" required for a good photo. I found strangers in Winnipeg to be engaging and sympathetic, mutual sufferers in winter's cruelties; often they shared



*In truth, bad things—falls on the ice, injuries, broken bones—can happen just in the course of living....*

a similar tale of woe and sent me on my way with a blessing.

I was also heartened by the humour that was extended. The emergency room doctor advised me to "milk it for all it was worth." He continued wryly, with an eye to my spouse, "She can't do dishes for at least two years." And then there was the flight attendant who spied my cast as I boarded a plane, and asked what

had happened. Before I could reply, she quipped, "Bar fight?" (A concept so far removed from my actual life, I'm still chuckling.)

I'm also curious and a little defensive about the cautionary comments some people made, like, "You should have been more careful." I want to protest, "I was careful! Very careful!" Like Job's friends, sometimes our friends, or even we ourselves, look for an explanation or cause, or someone to blame when bad things happen. If we can just figure out what went wrong, the reasoning goes, we can prevent any bad thing from ever happening. In truth, bad things—falls on the ice, injuries, broken bones—can happen just in the course of living, with no one or no thing to blame.

Like God's answers to Job and Job's friends, there is mystery in sudden misfortunes, in the rhymes and reasons of life, in who falls on the ice unscathed, and who picks herself up with a broken bone. What seems to be God-given is

how the kindness and good humour of strangers becomes a spiritual balm, and how the body knits itself marvellously back together after an injury.

How do we handle each other's pains?

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

## ✉ Faith, not DNA, at the heart of being Mennonite

PAUL TOLD TIMOTHY in I Timothy 1:4 to instruct the people not to “*occupy themselves to myths and endless genealogies. These promote controversies rather than God’s work—which is by faith.*”

In light of this verse, I fail to understand the larger purpose of the “Piecing the Mennonite puzzle together one DNA at a time” article, Jan. 25, page 21. Even suggesting that the “Mennonite being” has a paternal DNA descriptor is quite disturbing.

In the article Glenn Penner stressed the significance

of family trees, noting Matthew’s genealogy of Jesus: “Who we are and where we came from are very important.” But my understanding of the purpose of the genealogy of Jesus as recorded in the Gospel of Matthew was to prove that the prophecies about the Messiah were, in fact, realized through the incarnation of our Lord Jesus Christ.

Some 15 years ago I led my family out of a more traditional church denomination, embracing the *Confession of Faith in a Mennonite Perspective*. I have pored over the confession and its earlier supporting documents from the early Anabaptist tradition at its inception until now. In my heart I have come to

### GOD, MONEY AND ME

# Abundance in times of need

DORI ZERBE CORNELSEN

Sometimes preaching and hearing about God’s abundance is harder than one might expect. Take, for example, Jan. 17, the Sunday after the devastating earthquake in Haiti. On that Sunday, pastors and congregations who use the Revised Common Lectionary will have read John 2:1-11, the story of Jesus turning water into wine at the wedding in Cana.

Nadia Bolz-Weber, who blogs on the *Sojourners* weekly e-mail-zine wrote, “When I realized [the suggested text] was the wedding at Cana I thought, great. Jesus at a big party making sure the wine flows freely. No one wants to hear that today. . . . Nobody wants to hear a quaint little miracle story about how generous God is, when the poorest country in this hemisphere lies in even greater waste than before. Nobody wants to hear of an abundance of wine when people on the streets of Haiti are thirsty.”

It is not always easy to reconcile an affirmation of God’s abundance and generosity with an experience of scarcity.

But then scarcity was the context of

the wedding in Cana, where the wine was exhausted. This event happened in the “backwater of Galilee,” as Marcus Borg puts it, in a peasant village. This community likely knew what it was just to get by and sometimes to do without. Some inhabitants might have been teetering on the edge of having nothing at all. Perhaps



*‘Nobody wants to hear of an abundance of wine when people on the streets of Haiti are thirsty.’*

in Cana it wasn’t a surprise that the wine, one of the staples of a wedding banquet, had run out.

In the context where there was no reason to believe that there would ever be enough, Jesus provides a sign of profound abundance. A sign points out that something important is coming, so pay attention! This sign revealed a generous, compassionate Jesus that caused his disciples to believe in him. They would continue to learn from Jesus, as John records in his gospel, that this extravagant generosity was to be shared liberally.

Have we seen this sign as believers?

As time goes by, the urgency to respond to crises like the earthquake in Haiti fade. Our perspectives become a bit narrower again as we focus on our worlds of work, home, school, sports and credit card bills, among others. One of the biggest challenges we face is to cultivate a perspective of enough, of generosity and abundance over scarcity, every day. It is a perspective that looks beyond our own needs to those of others. If we’ve seen the sign, we have the potential, as the body of Christ, to become the outpouring of God’s lavish generosity in the world.

The story of the wedding in Cana reminds us that God is present where the

wine has run out, waiting to be revealed in profligate abundance. Today in Haiti; tomorrow, who knows? Maybe next door. There will always be opportunities to be God’s abundance as the body of Christ. Hopefully, we see the signs.

*Dori Zerbe Cornelsen is a stewardship consultant at the Winnipeg office of Mennonite Foundation of Canada (MFC). For stewardship education and estate and charitable gift planning, contact your nearest MFC office or visit [MennoFoundation.ca](http://MennoFoundation.ca).*

believe that the confession best represents an expression of faith that reflects an alignment of our will and that of the will of the Holy Spirit's desire for us as a people of God.

I believe that my Mennonite, or Christian, identity can only be found to exist within a faith—and not a biological—context. If a true Mennonite has a paternal

heritage that can be found in DNA, well I guess that I can never be a true Mennonite then.

While serving overseas as a missionary in Papua New Guinea, I

*I believe that my Mennonite, or Christian, identity can only be found to exist within a faith—and not a biological—context.*

invested, along with my wife, in the communities in which we served as ambassadors of peace, witnesses to the gospel in a culture that is imbued with violence and superstition. Our Mennonite perspective offered a chance to share the gospel in a context of peace. Isn't this the real purpose of our lives, of our being Mennonite?

DAVE METCALFE, DRAYTON, ONT.



## The Bechtel Lectures in Anabaptist-Mennonite Studies at Conrad Grebel University College

**Dr. Ernst Hamm**  
York University

### Science and Mennonites in the Dutch Enlightenment

Thursday, March 25, 2010 at 7:30 pm  
“Mennonites, Natural Knowledge and Dutch Enlightenment, or After the Golden Age”  
Exploring 18th century interest in science

Friday, March 26, 2010 at 7:30 pm  
“Improving Mennonites in an Age of Revolution”  
The Mennonite contribution to Dutch society

Conrad Grebel University College Chapel  
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For details call: 519-885-0220 x24264  
or see [grebel.uwaterloo.ca/bechtel](http://grebel.uwaterloo.ca/bechtel)

### ✉ DNA does not a Mennonite make

RE: “PIECING THE Mennonite puzzle together one DNA at a time,” Jan. 25, page 21.

The Mennonite DNA Project makes me rather uncomfortable. Glenn Penner rationalizes the genealogy project by saying that “who we are and where we came from are very important.” However, while I agree that “who we are” is important, I don't think that “where we came from” matters one bit.

I don't descend from Low German Anabaptist ancestors, but does that make me less Mennonite than, say, an Albrecht, a Loewen or a Toews?

The project seems especially ironic, given that an article on the opposing page noted that, since 2003, Africa claims more Mennonites than any other continent.

Moreover, Penner stresses the significance that Matthew places on the genealogy of Jesus, but he might also recall that Jesus himself says, “Whoever does God's will is my brother and sister and mother” (Mark 3:35).

Penner's project may have intrinsic value for historians, but dubbing it “the Mennonite DNA Project” is somewhat presumptuous. My “Morton” DNA is as Mennonite as his “Penner” DNA.

MARK MORTON, KITCHENER, ONT.

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## /// Milestones

### Births/Adoptions

**Day**—Jasper Woldemar (b. Jan. 31, 2010), to J.R. and Ellie Day, North Kildonan Mennonite, Winnipeg.

**Ellis**—Oliver Ryan (b. Jan. 14, 2010), to Peter and Kendra Whitfield Ellis, Floradale Mennonite, Ont.

**Ens**—Maia Semilla (b. Dec. 2, 2009), to Jesse and Nadine Ens, Eigenheim Mennonite, Rosthern, Sask.

**Friesen**—Sydney Rayne (b. Jan. 17, 2010), to Willy and Chrisie Friesen, Plum Coulee Bergthaler Mennonite, Man.

**Gaulton**—Hannah Catherine (b. Jan. 18, 2010), to Jamie Gaulton and Sherry Wagler, Wellesley Mennonite, Ont.

**Heinrichs**—Emma Rachelle (b. Jan. 17, 2010), to Brad and Esther Heinrichs, Langley Mennonite, B.C.

**Heinrichs**—Peter Christian (b. Feb. 15, 2010), to Lisa and Rob Heinrichs, Langley Mennonite, B.C.

**Kerr**—Seth Adam (b. Nov. 24, 2009), to Jamie and Katrina Kerr, Listowel Mennonite, Ont.

**Martens-Funk**—Lanae Ellen (b. Oct. 6, 2009), to Christy and Carl Martens-Funk, Osler Mennonite, Man.

**McPhee**—Ethan Brubacher (b. Nov. 10, 2009), to Chris and Amie McPhee, Wellesley Mennonite, Ont.

**Neufeld**—Breanna Faith (b. Dec. 4, 2009), to Abe and Anna Neufeld, Faith Mennonite, Leamington, Ont.

**Penner**—Sawyer Sloane (b. Jan. 30, 2010), to Doyle and Kendra Penner, Arnaud Mennonite, Man.

**Siler**—Machray William (b. Jan. 11, 2010), to Charlie and Tanya Siler, Plum Coulee Bergthaler Mennonite, Man.

**Spencer**—Logan Ryan (b. Jan. 8, 2010), to Holly Steinman and Craig Spencer, Wellesley Mennonite, Ont.

### Marriages

**Bauche/Friesen**—Carly Bauche and Quinn Friesen (Altona Bergthaler Mennonite, Man.), at The Timbers, Morden, Man., Feb. 6, 2009.

**Dyck/Sawatzky**—Amanda Dyck and Ryan Sawatzky, Plum Coulee Bergthaler Mennonite, Man., Feb. 6, 2010.

### Deaths

**Bechtel**—Dennis, 56 (b. Oct. 26, 1953; d. Feb. 10, 2010), Wanner Mennonite, Cambridge, Ont.

**Berg**—Gladys (nee Esau), 89 (b. May 14, 1920; d. Feb. 11, 2010), Morden Mennonite, Man.

**Braun**—Anna, 100 (b. Jan. 1, 1910; d. Feb. 9, 2010), Douglas Mennonite, Winnipeg.

**Hamm**—Willie, 85 (b. May 29, 1924; d. Feb. 9, 2010), Altona Bergthaler Mennonite, Man.

**Klassen**—Henry (Heinrich), 88 (b. Feb. 11, 1922; d. Feb. 13, 2010), Sargent Avenue Mennonite, Winnipeg.

**Janzen**—John, 105 (b. Jan. 13, 1905; d. Feb. 6, 2010), Tofield Mennonite, Alta.

**Loewen**—Helen, 93 (b. April 19, 1916; d. Feb. 4, 2010), Altona Bergthaler Mennonite, Man.

**Martin**—Beatrice, 79 (b. May 7, 1930; d. Jan. 19, 2010), Floradale Mennonite, Ont.

**Martin**—Mervin, 77 (b. May 18, 1932; d. Nov. 26, 2009), Floradale Mennonite, Ont.

**Mayer**—Leonard, 61 (b. July 1, 1948; d. Jan. 31, 2010), St. Jacobs Mennonite, Ont.

**Nickel**—Menno W., 82 (b. Dec. 10, 1927; d. Feb. 13, 2010), Nutana Park Mennonite, Saskatoon, Sask.

**Rempel**—Erwin, 68 (b. Aug. 18, 1941; d. Dec. 26, 2009), North Kildonan Mennonite, Winnipeg.

**Rempel**—Jack, 88 (d. Jan. 20, 2010), Springstein Mennonite, Man.

**Tiessen**—Louise (nee Neumann), 86 (b. July 22, 1923; d. Jan. 4, 2010), Leamington United Mennonite, Ont.

**Witzel**—Melvin, 84 (b. Nov. 14, 1925; d. Feb. 14, 2010), Cassel Mennonite, Tavistock, Ont.

### Canadian Mennonite welcomes Milestones

*announcements within four months of the event.*

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

## Pontius' Puddle



THIS PREACHER HAS 22 MINUTES

# Walking up the sawdust trail

BY ALLAN RUDY-FROESE

Tent meetings in the last century were spectacles from beginning to end. Emerging from slick new trucks and buses were kindly Christian foreigners who would pitch a big white tent, build a stage, make a sawdust floor and set out hundreds of folding chairs. Within a day, a lonely piece of farmland had turned into holy ground with an almost carnival atmosphere. Who could resist?



The novelties of the tent meetings included an intriguing setting for worship, gathering with brothers and sisters from other churches (a lot of dating happened in these tents), singing good gospel tunes led by fervent and attractive young people, and preaching that was both dramatic and evangelical.

The climax of the service was never the music or the preaching, but the altar call of the preacher, which led to the subsequent walk up the sawdust trail. The tent meeting's atmosphere, hymns and preaching had a single evangelical goal: the winning of souls. The sermon was not just about salvation, it was a salvation event in itself.

For all its spectacle, novelty and soul-winning, the tent meeting has always been controversial. The tent revival meeting is, by its very nature, a critique of the churches within earshot. A week of special worship services with opportunities for salvation or recommitment assumed that the local churches were not doing these very things.

George R. Brunk II (1911-2002) was keenly aware of the controversial nature of his tent meetings. Similar to revival preachers like George Whitefield (1714-70), Brunk had to walk a fine line between partnering with local churches

and, at the same time, calling people out from some of the stagnating aspects of those same local churches. In style and substance, Brunk was brilliant at appealing to conservative Mennonite beliefs, while at the same time prophetically critiquing those beliefs with an evangelical theology more at home in the American South.

It was easy for the local preacher to be both intrigued and threatened by the preaching at the tent meeting. Tent preachers were more spirited and dramatic, holding the congregation's attention with various well-honed techniques. Whitefield, for instance, developed the

*Beyond cynicism and nostalgia, what stands out in the preaching of the tent meetings is that the sermon is clear on what it is doing, not just what it is about.*

art of dramatically rousing the emotions of the congregation. Others had the ability to call the Spirit down on the tent dwellers, so that the congregation would erupt in the speaking of tongues, songs of praise and shrieking. Some tent preachers were mere hucksters—fly-by-night thieves who developed the art of securing an abundant offering.

Brunk's style was conservative in the context of other more charismatic and bizarre tent evangelists. Yet his acting out of biblical characters, his body language and flexible voice, and his direct talk on the "elephants in the Mennonite room" were different enough from the local preacher for the tent dwellers to sit up and take in the experience.

Some in the Mennonite fold remain

critical and cynical of tent meetings of the 1950s to the '70s for various reasons. Others are positive and even nostalgic about those meetings, because for many it was, as they say, "the hour I first believed."

Beyond cynicism and nostalgia, what stands out in the preaching of the tent meetings is that the sermon is clear on what it is doing, not just what it is about. Verbs, not nouns, best describe tent-meeting worship. The sermon and the hymns are not just about salvation but, in the context of the Holy Spirit, designed to offer an event of salvation.

It is common for us to ask our preacher, what is the sermon about this week? This is an important question. But an equally important question is, what is the sermon doing? Think verbs. For example, is a given sermon striving to call, invite to new life, inform, console, judge, encourage, inspire or build up?

A given sermon will be better focused if it is doing just one thing in connection with what it is about. In other words, a sermon that is about salvation should also be an event or happening of salvation. In a sermon about vocation, we

should not just hear information about how God calls in a general sense; we, the listeners, should be able to hear God's call in our own lives in the happening of the sermon.

The gospel of Jesus Christ is active and alive, and is as much here right now as it was in Bible times. The gospel properly preached is not only about the good news, but "does" the good news to us. We may not walk the sawdust trail after the happening of a sermon, but we will walk away, by the grace of God, in newness of life. ❧

*Allan Rudy-Froese is doing a Ph.D. in the art and theology of preaching (homiletics) at the Toronto School of Theology. E-mail him at [allrf@rogers.com](mailto:allrf@rogers.com).*

## GOD AT WORK IN THE CHURCH

# Reclaiming Jesus at Assembly 2010

BY DEBORAH FROESE

Mennonite Church Canada Release

From June 29 to July 3, delegates from across the country will meet at Ambrose University College in Calgary, Alta., for Mennonite Church Canada's Assembly 2010, with the theme, "Reclaiming Jesus™: Gladly wear the name."

In an era where Christianity has been branded in ways that diverge from Anabaptist values, the assembly will explore Colossians 3:15-17, and how Mennonites are shaped and hallowed by the One whose name we bear: the "Jesus" brand. Worship, seminars and discernment

sessions are woven around this theme.

Keynote speakers for the event are Gareth Brandt, a theology instructor at Columbia Bible College, Abbotsford, B.C.; Lucy Roca, a Quebec church planter and former Colombian refugee; and Doug Klassen, senior pastor of Foothills Mennonite Church, Calgary. MC Canada general secretary Robert J. Suderman will lead Bible studies each morning.

A late-night gathering on opening night is planned to help young adults get acquainted, and a second activity will extend

their MC Canada/Canada Day evening celebration.

There is also plenty of room for the young at Assembly 2010. A children's assembly from June 30 to July 2 will be led by Jon Olfert, director of MC Alberta's Camp Valaqua, offering childcare and activities for kids from infancy through Grade 6.

Other activities for Assembly 2010 include a peace art exhibit, a Canada Day celebration barbecue and local area tours.

Participants can choose from a variety of pre-planned, post-assembly adventures such as an aboriginal learning tour to Blackfoot Crossing Historical Park in Cluny, Alta., viewing a production of Charles Dickens' classic *Oliver* at Rosebud Theatre, and trips to the Calgary Zoo or the Royal Tyrrell Museum of Palaeontology.

The registration booklet and other details will be posted at [mennonitechurch.ca/tiny/1249](http://mennonitechurch.ca/tiny/1249) as they become available. Those who register before May 3 will receive a discount. ☼

RECLAIMING™  
JESUS

## Assembly 2010 workshop options

Mennonite Church Canada Release

Planners for the "Reclaiming Jesus™: Gladly wear the name" Mennonite Church Canada assembly are organizing six workshop time slots over a three-day period, with a selection of approximately 30 topics. Examples include:

### **Jesus matters**

Does Jesus still matter today? Join younger and older adults as they discuss the role Jesus plays in their daily lives and in their congregations. The workshop is based on the book *Jesus Matters* recently published by Mennonite Publishing Network.

### **Claiming Jesus for the first time**

As delegates gladly wear the name, some will claim Jesus for the first time. Learn from the faith of first-generation Christians from Macau, Asia's Las Vegas, and the church's role in forming a people of God.

### **Congregations go global**

Four congregations share their global partnership experiences and help participants explore how becoming a global church helps Mennonites gladly wear the name of Christ.

### **Frustrated in doing good?**

Congregations that have been frustrated when intending to send ministry funds beyond Canadian borders are invited to explore the complexities of what it means to be a "registered church" in Canada. Learn how Canadian Revenue Agency rules impact congregational ministry options. Come prepared to share questions and ideas on how all congregations can continue to do "good" while obeying the law.

### **Make way for the new seniors**

What opportunities and challenges do the boomer bulge reaching retirement hold for the church? How does the national church best minister with and for older adults?

### **My comfort zone has stretch marks!**

As congregations allow God to direct and shape them, their sense of comfort may be stretched. Hear stories of congregations that are exploring and engaging different models of worship and organization.

# 'Youth ambassadors' a new addition to Assembly 2010

STORY AND PHOTO BY DEBORAH FROESE

Mennonite Church Canada Release

**F**or the first time ever, the 2010 Mennonite Church Canada assembly will include youth ambassadors as participants in delegate sessions.

"Youth are an integral part of the church," says MC Canada youth ministries facilitator Anna Rehan. "We need to hear their voices as we shape the future of our denomination. We want to tap into their vision and energy, and we need the help of individual congregations to make this possible."

Congregations are encouraged to shoulder-tap interested youths and provide

mentors who will guide them through the registration process and assembly proceedings. As an incentive, youth ambassadors will qualify for a reduced registration rate, that congregations are encouraged to help them pay.

Youth ambassadors will take part in delegate discussions and activities—with the exception of voting—which is limited by MC Canada bylaws to delegates who are congregational members. They will also have the opportunity to participate in a variety of other events, including late night activities and a peace art workshop with Ray Dirks, curator of the Mennonite Heritage Gallery in Winnipeg.

"Youth have an incredible capacity to pull together on projects and issues," Rehan says. "We see that every other year when the youth assembly is held. We'd like to help them maintain their momentum and enthusiasm between youth assemblies. We can only benefit from their participation."

Kathy Giesbrecht, youth pastor at Home



*Youths work together to pull a farm tractor forward during the 2009 MC Canada youth assembly.*

Street Mennonite Church in Winnipeg and associate director of leadership ministries for MC Manitoba, is encouraged by this move. "The presence of youth changes and challenges us, providing us with gifts only they can bring," she says. "When they are with us, we are better."

Youth ambassadors will use the adult registration form to register, which will soon be posted online at [mennonitechurch.ca/tiny/1249](http://mennonitechurch.ca/tiny/1249).

The next MC Canada youth assembly will take place in 2011. ❧

## /// Briefly noted

### Jason and Liana Brown installed as associate pastors

ST. CATHARINES, ONT.—On Sept. 27, 2009, St. Catharines United Mennonite Church celebrated the installation of Jason Brown and Liana Brown as associate pastors. The service was attended by many family and friends of the Browns, including Jason's mother, Barbara Brown, of Hamilton, Ont., and Liana's parents, Doug and Stephanie Horst, of Joliette, Que. The installation was officiated by Al Rempel, Mennonite Church Eastern Canada regional minister. The worship service was led by Kenneth C. Gazley, the congregation's lead pastor, who delivered the message, "Just right for the job," based on Philippians 2:19-22, with the challenge to explore God's Word to discern what God wants and how to live a life according to God's purpose. The congregation offered praise to God for preparing the Browns for this ministry role and has called them to serve at St. Catharines.

—St. Catharines United Mennonite Church Release

## /// Staff change

### Mennonite Men appoints new coordinator

As of June 1, Don A. Yoder, Harrisonburg, Va., will be the new coordinator of Mennonite Men. Yoder joins the organization from Eastern Mennonite University, where he has served as director of seminary and graduate admissions since 1995 and director of seminary vocational services since 2008. Yoder's entire working career has been in service of the Mennonite church in roles varying from an assignment with Eastern Mennonite Missions in Kenya, to youth ministry and pastoral ministry and spiritual formation. Yoder succeeds Jim Gingerich, who has been the coordinator for Mennonite Men since 1998 and who plans to retire. The Mennonite Men organization is a jointly owned partnership of Mennonite Church Canada and MC U.S.A., providing resources for men's groups in local congregations and area conferences, and sponsoring the JoinHands Mennonite Church Building Program.

—MC Canada/MC U.S.A. Joint Release



**Yoder**

## LAMENTING FOR BOLIVIA

# 'Grant us a portion of their pain'

*Manitoba Mennonites come together to lament for their 'suffering' Bolivian sisters*

STORY AND PHOTOS  
BY RACHEL BERGEN  
National Correspondent  
WINNIPEG

Lamenting that North American Mennonites "have been slow to respond to suffering" taking place in the Manitoba Colony of Bolivia following allegations of mass rape there last year, Leona Dueck Penner called on God to "forgive us our lack of compassion" and "grant us a portion of their pain."

Dueck Penner used these words of confessional prayer to open an inter-Mennonite service of lament that she helped organize at Morrow Gospel Church, an Evangelical Mennonite Conference congregation, on Feb. 7, for both the alleged victims, who number upwards of 150 women and children (some as young as 11), and the eight men accused of the attacks. (One of the accused died after being "punished" by his Old Colony brethren, *Canadian Mennonite* reported on Oct. 19, 2009.)

Besides prayers, the lighting of candles



*Candles were lit in remembrance of all sexual abuse victims around the world, especially those in Bolivia, at a service of lament in Winnipeg on Feb. 7.*

and singing, the service included the sharing of stories of four women who claim to have been impacted by events that led to the charges being laid. The stories were drawn from various missionary and news accounts:

Aganetha\*, a woman in her 20s with learning disabilities, said she was raped along with many of her female relatives. "I can't remember a thing," she said.

Susanna\*, 15, said she "felt presences" at night, and prayed for God to help her "because the devil had been there."

Anna\*, 57, said she is having trouble feeling thankful to God because what happened to her colony sisters sits heavy on her heart.

Nettie\*, 45, whose daughter is among the alleged victims, said she was glad her son was in jail facing charges of rape.

It has been reported that eight Old Colony members tranquilized the women and their husbands who slept beside them, and then raped the women. None of the charges have been proven in court.

The men initially confessed, but may have been coerced by church elders through the use or threat of torture, according to reports, although organizers acknowledge that accurate information is difficult to confirm.

Besides lamenting the tragic events in Manitoba Colony, the service was also held to raise money to help complete Casa del Mariposa, a women's shelter currently under construction in the area. Such a shelter is needed, according to Al Kehler, conference minister for the Evangelical Mennonite Mission Conference, who spoke at the service, saying that the isolation that the Bolivian Mennonites had sought—and continue to live in—is becoming negative.

"These people are very vulnerable in many ways," Kehler said. A lack of education and poverty, on top of the alleged sexual assaults, can be attributed to this



*Information about Casa del Mariposa, a shelter for abused women and children in the Manitoba Colony of rural Bolivia, was on display at the Feb. 7 service of lament in Winnipeg.*

vulnerability, he said.

"I don't want to in any way at all take away from the horrible pain that these men have caused over the years, but when you go to these prisons and you look into the eyes of these young men, they are as much a victim of their society as the women are," Kehler said.

The prayer service raised just shy of \$3,000 for the shelter, according to Abe Warkentin, one of the organizers, who has written letters to numerous Mennonite publications, including *Canadian Mennonite*, calling on Mennonites to look after "the least" among us." In his Jan. 11 letter to this magazine, he stated, "In this decade for certain, and perhaps far longer than that, 'the least' among us are the raped women and girls of Manitoba Colony."

Casa del Mariposa is about 80 percent complete and those involved in its construction hope it will be ready to open on April 3, according to Jake and Mary Neufeld, who have been in Bolivia for 12 years with the Evangelical Free Church of Canada. With the Winnipeg contribution, about \$3,000 remains to be raised.

For now, Dueck Penner hopes that "a joyous healing and great help for Bolivian women" can occur through the prayers and donations of their brothers and sisters in Christ. ❧

\*Pseudonyms

*With files from Mennonite Weekly Review.*

## LAMENTING FOR BOLIVIA

## VIEWPOINT

# Free the mind, restore the vision

BY CAL REDEKOP

SPECIAL TO *CANADIAN MENNONITE*

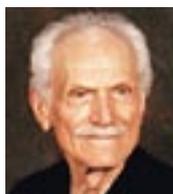
Recent allegations and accounts of sexual and vigilante violence among Old Colony Mennonites in Bolivia have undoubtedly created great uneasiness and confusion among Mennonites and others. Many of us have reacted with sadness, sympathy, anger and outrage, but possibly most subtly, embarrassment: Is it possible that a Mennonite tradition descending from Menno Simons could produce such shame on all of us?

How should we who claim the Anabaptist heritage respond?

I suggest that we from other Mennonite traditions repent of our own personal, organizational and denominational hypocrisies, sins and failings. Thus, we need to recognize the ways we have contributed to the failure of Old Colony leaders to solve their problems.

David Quiring, in *Mennonite Old Colony Vision* (Crossway Publications, 2003), provides exhaustive data on how Mennonite mission and service organizations, groups and individuals have interfered with the Old Colony attempts to “remain separate from the world.” Quiring is probably correct in proposing that most attempts to “help” the Old Colony have been basically covert attempts of “converting” them to our own view of conversion and salvation. Trying to convert them has caused the Old Colony to become ever more defensive.

Old Colony Mennonite history reveals that their origins and development reflect the interpretation most of our “Plain



Mennonite” siblings have taken, which they think represents authentic and essential parts of Anabaptist theology. According to Quiring, the Old Colony sees its “vision” as remaining faithful to God and the Anabaptist goal of “separation from the world,” in the manner of the Schleithem Confession’s two-kingdom theology.

Quiring cites four major causes that have caused a loss of this central purpose:

- Leadership shortcomings;
- Economic stress or failure;
- Population explosion; and
- Multi-faceted threatening environments.

He maintains that, even though there has been tremendous loss of membership, the group still is growing, which, he says, proves the sustainability of their vision. However, while high Old Colony birth rates may be the major reason for their physical survival, history suggests that irrational population growth in a traditionalized social system like theirs is guaranteed to also cause decay and loss of the “vision.”

To understand the major cause of the Old Colony “difficulties” and challenges, I submit the cause is the extreme insularity against “the world,” derived from the Schleithem Confession, which has resulted in a rigid rejection of any education beyond reading and writing and arithmetic.

I have addressed this in *Old Colony Mennonites: Dilemmas of Ethnic Minority Life* (Johns Hopkins University

Press, 1969). When the reigning philosophy and theology in a religious tradition assumes that “knowledge is dangerous”—that all truth has already been known and revealed, and needs simply to be handed down to the oncoming generations without questions—the only possible outcome is implosion of the human spirit, religious faith and group vitality.

Most Old Colony people are wonderful human beings, as all of us who know them personally can attest. But the problem is that their minds’ creativity has been stopped by rigidly defined boundaries. An example is the status of their women.

If this analysis is correct, then helping the Old Colony members to see the importance of freeing their minds, individually and collectively, is the only hope. If human minds are not free, they become hardened and mechanical. The mind of the Old Colony must be given freedom to think and create, so it does not hinder the development of a viable “Christian worldview.”

As a practical strategy, I suggest that some of the most open-minded and creative Old Colony leaders, both lay and ordained, be invited to reason together with some of our own compassionate leaders on the implications of the recent tragedies, and on how they—and we—can be brought closer to the biblical and original Anabaptist vision. Conscious, reasonable and rational discipleship—not traditionalized and unevaluated patterns of faith and behaviour—is what Jesus calls Anabaptists towards.

I am personally pained that a sibling in the Mennonite family is causing the rest of the family such pain. But if we want to express deep empathy and concern for our sibling, then we, as “healthy” siblings, must do what families do. But, unfortunately, Mennonites have a poor record here: We separate and condemn, rather than working out our differences in love. ❧

*Cal Redekop, professor emeritus of Conrad Grebel University College, Waterloo, Ont., lived among the Old Colony Mennonites in Manitoba and Mexico in the late 1950s and, with his wife, Freda, has visited many of their colonies, including the ones in Bolivia.*

*[H]elping the Old Colony members to see the importance of freeing their minds . . . is the only hope.*

# From rivalry and obsession to reconciliation and healing

*Ottawa prof tells CMU audience that structures of blessing need to replace structures of violence*

STORY AND PHOTO BY RACHEL BERGEN

National Correspondent

WINNIPEG

Just like children fighting over a toy, violence starts when one person wants what another has, to the point that this desire grows into a rivalry and obsession.

Ideas to break down the cycle and ways to rebuild the path from this violence to reconciliation was the subject of the Canadian Mennonite University (CMU) 2010 Winter Lectures, “Paradoxes of reconciliation,” led by Vern Neufeld Redekop. The lectures took place in late January.

Neufeld Redekop, an associate professor of conflict studies at Saint Paul University in Ottawa, made it very clear that “as soon as violence is introduced, . . . it is always returned with interest.” Structures of blessing need to be erected at this point to replace structures of violence.

He said there are two choices when it comes to dealing with the violence pervasive in the world that mainly affects the marginalized:

- “To go ahead, blind to the structures that have held them back, and continue with the structure that is pouring out violence”; or



Neufeld Redekop

- “To participate in a grand and global reconciliation.”

Taking the stance that a global reconciliation must take place, Neufeld Redekop feels as though people need to recognize that those—like the Aboriginal Peoples of Canada—who have had their social and spiritual capital taken away, cannot easily recover from this.

“It’s not that they are lazy,” he said, but that they actually cannot pull themselves out of long-standing patterns of deep-rooted conflict.

Neufeld Redekop believes that person-to-person processes, such as discourse, remorse, and truth-telling, that work towards reconciliation, will put an end to fighting and will result in healing.

There needs to be a radical change from a violent, death-oriented system, where people feel they have no choice but to be violent, to a system of blessing that is life-oriented, so people can discover that they have other choices, he said. ❧

# Mapping the way between individualism and mutual accountability

STORY AND PHOTO BY RACHEL BERGEN

National Correspondent

WINNIPEG

The thing about controversial issues in the church is that they often are treated either in a heartlessly legalistic manner or with unbounded tolerance, neither of which is Jesus’ ideal for the church.

Timothy J. Geddert discussed the big picture of the church, specific routes it can

take when it meets with tough issues, and how people can support one another when they are lost along the way, at the recent Canadian Mennonite University (CMU) Church in Ministry seminar, “Mapping the way: Finding pathways through challenging issues.”

Geddert is a professor of New Testament at Mennonite Brethren Biblical Seminary in Fresno, Calif., and an author of many theological books. He feels as though the church needs to stay away from individualism and form a “mutually accountable community,” like Jesus and his disciples. This kind of community is like “swimming upstream in a life of growing individualism,” Geddert said.

Jesus intends the church to be a community of believers, like a flock of sheep devoted to their shepherd, according to Geddert. Therefore, when one sheep goes astray, the rest of sheep should not be “border guards keeping people out, or prison guards keeping people in,” he said.

*‘I’ve gone my whole career without looking at philosophical interpretations of the Bible.’  
(Timothy J. Geddert)*

“The rule of Christ is unbounded forgiveness.”

It is possible to

form ethical guidelines that aren’t individualistic or legalistic, he said, by consulting the ethics of Jesus, the Bible and the model of early Christianity—but not by consulting philosophical ethics. “I’ve gone my whole career without looking at philosophical interpretations of the Bible,” Geddert admitted.

He explained that the main approaches to ethics in Jesus’ time had incredibly legalistic or negatively radical outcomes.

“Jesus entered a complex and chaotic world with a radical alternative,” Geddert said. He spoke of how Jesus was radically individualistic when he called people to make a personal decision and to leave their family to follow him, “because he knew no man was an island. In the current world of runaway individualism, Jesus would be tugging back in the direction of interdependence and mutual submission,” he said. ❧

GOD AT WORK IN THE WORLD

# MDS: Sixty years of service later

BY KARIN FEHDERAU  
Saskatchewan Correspondent  
WARMAN, SASK.

After 60 years of building homes for other people, Mennonite Disaster Service (MDS) is doing a little building of its own.

The years of trying to run the operation from a two-storey house in Akron, Pa., will soon be a thing of the past, as plans for a \$3.3 million, 1,300-square-metre warehouse and office space are underway in Lititz, Pa. The warehouse will store recreational vehicles, equipment and supplies, said executive director Kevin King at the annual MDS all unit meeting in Warman, which focused on the organization's six decades of service.

"Before [Hurricane] Katrina, [the house] was fine; after Katrina, things just exploded," explained Lois Nickel, director of region relations and programs in Winnipeg, in referring to the enormous effort needed to meet the largest catastrophe with which MDS had ever worked.

Al Yoder, incoming board chair, agreed. "Phenomenal changes happened because of Katrina," he said, adding, "We are not the same organization."

In fact, the organization, based in Akron, Pa., is about more than just coordinating volunteers in disaster-ridden areas of North America. Its foray into post-secondary education means that two Mennonite universities now offer disaster management programs. One, at Hesston College, has been running for five years. The other, only two years old, is taught at Canadian Mennonite University, Winnipeg.

"Without the commitment of long-term volunteers, we 'short-termers' would not have had the opportunity to learn what we did [on the job site]," said CMU student



*Last spring, Mennonite Disaster Service volunteers did something new after serious flooding along the Yukon River in Alaska destroyed many buildings in the town of Eagle: they built log homes for the victims—13 in less than 11 weeks.*

Marlis Schacht.

MDS also offers a Pastors to Projects program, allowing pastors paid travel to job sites for a week.

A fourth and sometimes struggling arm of MDS is its annual youth project. Organized every summer in different regions, the youth focus is a chance for teens to become involved.

During the Region 5 (Canada) report, co-chair Rod Enns referred to an upcoming project taking place this year in Saskatchewan. Normally a one-month venture, this summer's project will extend over two months and involve linking up with a drug rehab program called Rock Solid Refuge in Shaunavon, where the youths will build a large centre for further rehab work. The summer program is "very important to us," Enns said, adding, "It's always a challenge to find meaningful work for young people."

Abe Enns from Winkler, Man., explained in depth about the program from the board's perspective. "Our biggest issue right now is our youth projects," he said, noting, though, that the organization must be careful in dealing with labour laws that vary from the U.S. to Canada. "There are concerns with liability issues over youth on construction sites," he added.

One of the disaster response projects accomplished last year took volunteers to Alaska when an unusual freeze-up on the Yukon River in the spring provided a

unique opportunity to MDS. In the town of Eagle, an ice jam caused serious flooding and the community needed nine homes built in 10 weeks. Because the growing season is very short there, the residents, who live close to the land, needed extra help to rebuild their lives. Although MDS had never built log homes before, and although it is normally difficult to get volunteers in the summer, 77 people showed up to help and the group built 13 homes in just under 11 weeks.

Amos and Elizabeth Martin from East End, Pa., joined their first MDS assignment eight years ago in Arkansas. Since then, they have come faithfully to the annual meetings.

"It's like a pep rally, like a family reunion," said Nickel of the all unit meetings, where reports of projects and challenges from all across North America are shared.

A better description would be hard to find for the many different kinds of Mennonites happily visiting in the church foyer between sessions. According to Nickel, MDS is supported by at least 10 different Anabaptist groups on the continent.

Mennonite Brethren swap stories with Order Orders about shared experiences at different worksites. Everyone here has at least one thing in common besides their Anabaptist roots: They have all worked in some way for MDS, creating yet another unifying bond. ☸

MENNONITE DISASTER SERVICE PHOTO

# Bethel Mennonite 'extends the table' into its neighbourhood

STORY AND PHOTO BY EVELYN REMPEL PETKAU

Manitoba Correspondent  
WINNIPEG

When Bethel Mennonite Church began in the early 1940s as Bethel Mennonite Mission, it was an outreach to Mennonite young people new to the city. The mission was to provide a church home for these young adults who came either as students or in search of employment.

Although Bethel long ago dropped "Mission" from its name, it never lost its sense of mission. Over the years, Bethel

"We felt a sense that God is calling us to extend ourselves," says Reynold Friesen, Bethel's community minister, a position that was created as a result of the study. "We also discovered there was real excitement and passion around some of our community ministries."

Friesen began in the full-time role last fall. He says he is now trying to determine ways the church can be "more present in

*'We are looking for ways to build and live out the kingdom of God more intentionally in the community.'*  
(Reynold Friesen)

has grown and rebuilt, but remained in the same community. Now recognizing that its congregants are part of a much older demographic, and wanting to get a better sense of the community, the church engaged in a visioning process that spanned several years. "Extending the table" grew out of this study process.

the neighbourhood."

Previously, as associate pastor at Bethel for five years, Friesen was active with the Neighbourhood Club—a weekly program for children aged nine to 16 that offers floor hockey, activities, crafts and devotions—and youth ministry, and had already made inroads into Bethel's neighbourhood. He



*Reynold Friesen, community minister at Bethel Mennonite Church, Winnipeg, frequents the local Tim Hortons to meet high school students and become a familiar face in the neighbourhood.*

hopes to create even more partnerships between the community and the church in his new position.

"We are looking for ways to build and live out the kingdom of God more intentionally in the community," he says.

Friesen has already talked with a number of pastors, school principals and social workers in the area. He tries to hang out once or twice a week at Tim Hortons in the mall as high school students wend their way home. He knows many of them through the Neighbourhood Club.

"This is a blue-collar neighbourhood with a large immigrant population," he explains. "One of the things our neighbourhood needs is a space to meet and to play. To meet this need, I would like to facilitate the development of some parkland or a natural play area," he says, noting that the local community centre closed a few years ago.

"Another pastor in the area has called about partnering with us to work with immigrant students who are asking for help because of difficulty with the language," he says.

These involvements are some of the ways Friesen hopes that Bethel can "bring the gospel into the context [we] are in." But it won't be easy. "It will be an ongoing struggle for us because we are a drive-in church," he says. "We don't live in our community." ❧

## /// Briefly noted

### Workshop teaches spiritual, practical natures of nonviolence

LEAMINGTON, ONT.—"When you see the light of Christ in others, everything changes." These words were a small but integral part of a recent workshop on nonviolence led by Matthew Bailey-Dyck of Mennonite Central Committee Ontario at North Leamington United Mennonite Church. Some 25 participants took part in the Jan. 23 event. Seeing the light of Christ in others hints at the spiritual nature of nonviolence, which was one of the workshop's two main emphases. Bailey-Dyck presented the core of nonviolence as both the power and love of the Holy Spirit. Spiritual goals of the workshop were to follow Jesus' way of active nonviolence and experience the power of the Holy Spirit. The second major point of the workshop dealt with the more pragmatic side of nonviolent peacemaking. Through role-playing and other activities, participants came to realize how often they were made to believe that a violent response seems to be the only way to deal with a particular situation. Upon creative reflection, however, many alternatives became clear. A practical goal of the workshop was for participants to discern God's call to personal peace witness and political peace ministry.

—BY BARRY BERGEN

## Relief kits, comforters, meat and more en route to Haiti

BY LINDA ESPENSHADE

Mennonite Central Committee Release

Mennonite Central Committee (MCC) continues to ship relief supplies to Haiti despite obstacles that slow delivery.

The Port-au-Prince port is still only operating at about 10 percent of the capacity it had before the Jan. 12 earthquake, says material resources manager Darrin Yoder. Alternate ports are available, but delivery is hindered because of distance or because the ports are not equipped with



*Deis Succes, left, and Ryan Schlangen unload cases of MCC's canned meat for distribution through an MCC partner, the Christian Center for Integrated Development, in Port-au-Prince.*

cranes to facilitate easy unloading.

Airlifts are prohibitively expensive, says Daryl Yoder-Bontrager, area director for Latin America and the Caribbean, so they are used sparingly. When MCC did use an

airlift to bring 31,750 kilograms of canned meat into Port-au-Prince on Jan. 24, the shipment had to be rerouted to Santo Domingo, Dominican Republic, reportedly because of airport traffic.

## Former MCC Haiti worker returns to lead earthquake recovery efforts

BY LINDA ESPENSHADE

Mennonite Central Committee Release

Dr. Susanne Bradley Brown—a pediatrician and healthcare legislation analyst from Albuquerque, N.M., and a Mennonite Central Committee (MCC) Haiti alumna—will lead MCC's long-term disaster response to the Jan. 12 Haiti earthquake.

As MCC's new Haiti disaster coordinator, Brown will be responsible for strategic planning and implementation of MCC Haiti's disaster response plan. During her three-year term, she and MCC partners, workers, local staff, churches and others will work with Haitians who are rebuilding their lives.

"There are lots of opinions to be heard, inside and outside of Haiti, as we work at the wisest and best response to the earthquake," says Daryl Yoder-Bontrager, area director for Latin America and the Caribbean. "Sue will be able to help pull those opinions together and lead the MCC Haiti team as it continues to formulate and carry out a strong MCC recovery program."

As a doctor, Brown has worked in Haiti with MCC. From 1974-78, she was director of Hospital Grand Riviere du Nord. From 1986-88, she was a physician at

Hospital Mombin Crochu.

The experiences have given her "a familiarity with the rhythm of the culture," she says.

Brown was interested in leading MCC's disaster response in Haiti because she wanted to be part of a team that could develop a creative response to the crisis, as well as the ongoing chronic problems Haiti faces. Although healthcare, nutrition and potable water are issues, she's keenly aware that the disaster response also could include small business development, healing of emotional trauma, construction projects or a range of other ideas.

"I look forward to figuring out how MCC's partners, the Haitian government and nongovernmental organizations can work together," Brown says of her new role.

Brown joined MCC's assessment team in Haiti on Feb. 22, as the team assesses the situation and makes recommendations about MCC's mid- and long-term disaster response plans. Her assignment will begin in early April.

The meat, which is canned by MCC volunteers, was transferred to trucks that were escorted to Haiti by United Nations personnel. Once the trucks reached the UN World Food Program warehouse in Port-au-Prince on Jan. 29, more delays were encountered as trucks from many organizations waited, sometimes for days, to unload supplies.

MCC Haiti staffers were able to start collecting the meat on Feb. 3. From the shipment, Assemblée de la Grace, a Mennonite church on the outskirts of Port-au-Prince, distributed more than a thousand cans of meat to church and community members, many of whose houses were destroyed in the earthquake.

Meanwhile, two more shipments of meat, each weighing about 15,875 kilograms, were scheduled to arrive at the port of St. Marc, Haiti, on Feb. 18 or 19. Trucks were to then transport the shipments three hours south to Port-au-Prince.

Relief kits, heavy comforters and other supplies also are on the way and shipments of these items will continue, according to Yoder. MCC also expects to supply about 9,000 tarps before the rainy season begins in April.

*MCC sent a thousand water filters ... to MCC Haiti and its partners in the first days of relief efforts after the magnitude 7.0 quake.*

MCC sent a thousand water filters and about \$53,000 in cash to MCC Haiti and its partners in the first days of relief efforts after the magnitude 7.0 quake. The Mennonite churches in the Dominican Republic also

donated and delivered food and supplies.

Twenty medical boxes, designed to supply 800 adults and children for two to three months, are currently being distributed in Haiti. Yoder said the Haiti Response Coalition, a new MCC partner in Port-au-Prince, was grateful for the supplies that “were exactly what was needed for the mobile clinics currently serving several camps of internally displaced people.” In addition, at least 5,000 first aid kits, purchased by MCC, will be distributed to families. ❧

# MC Canada goes greener

STORY AND PHOTO BY DAN DYCK  
Mennonite Church Canada Release  
WINNIPEG

The denominational offices of Mennonite Church Canada in Winnipeg are continuing efforts to “go green.” With the help of a grant from Manitoba Hydro, energy-efficient lighting has been installed in all offices.

Volunteer electrician Vern Janzen took preliminary readings of the new installations that suggest a 19 percent reduction in electricity use.

MC Canada has already paid attention to reducing the ecological footprint of annual assemblies by inviting participants to bring their own coffee mugs and water bottles to reduce disposable container use, and by introducing composting.

For years, staff have closely scrutinized air travel to combine meetings in destination locations and optimize long-distance travel. In addition, international ministry staff and workers increasingly use Internet communication technologies such as Skype to connect with projects and programs overseas.



*Vern Janzen, a retired electrician and a member of Bethel Mennonite Church, Winnipeg, helps Mennonite Church Canada go greener by installing energy-efficient lighting at the national office in Winnipeg.*

David Neufeld represents MC Canada on the Mennonite Creation Care Network. “MC Canada is to be commended for its continuing attention to this stewardship issue,” he said in an e-mail in response to the lighting upgrade. “When we practise creation care, as churches, families and as individuals, we are honouring God, the creator and redeemer of all things.” ❧

## ❧ Staff change

### Cascadia publisher to become new EMS dean

HARRISONBURG, VA.—Michael A. King, a long-time writer, editor, publisher and pastor from Telford, Pa., has been named the new vice-president and dean of Eastern Mennonite Seminary



**King**

(EMS). King is the owner, editor and publisher of Cascadia Publishing House, an Anabaptist-Mennonite publisher supporting examination of faith, history and contemporary life from an Anabaptist perspective. He has pastored four Mennonite churches in Pennsylvania, and has been an adjunct professor at EMS Lancaster and Messiah-Temple in Philadelphia. Books he has authored include *Trackless Wastes and Stars to Steer By: Christian Identity in a Homeless Age* and *Preaching about Life in a Threatening World*. He received a B.A. degree in Bible and philosophy from Eastern Mennonite University in 1976, an M.Div. degree from Palmer Theological Seminary in Philadelphia and a Ph.D. in rhetoric and communications from Temple University.

—EMS Release

GOD AT WORK IN US

# Leadership through sacrifice, self-surrender

*Arthur Paul Boers installed in the R. J. Bernardo Family Chair of Leadership at Tyndale Seminary*

Tyndale Seminary Release  
TORONTO

Arthur Paul Boers was installed in the R. J. Bernardo Family Chair of Leadership at Tyndale Seminary, Toronto, on Jan. 26. Boers, who formerly taught at Associated Mennonite Biblical Seminary (AMBS), Elkhart, Ind., delivered the main address, "The subversive leadership of Father, Son and Holy Spirit."

"Christian leadership always involves understanding God's leadership. Father, Son, and Holy Spirit are deeply in communion with one another, showing unity in diversity, never vying for power, and inviting others into their community," Boers said. "Our priority is to give ultimate allegiance and obedience to this God. Our God reigns. God practises leadership through sacrifice and self-surrender. Jesus washed feet and died on the cross. We are called to that leadership style."

The endowed Chair of Leadership at Tyndale, one of the few of its kind in North American theological schools, aims to foster excellence in leadership in the church, Christian organizations and the marketplace.

"We are delighted that Arthur Boers has joined the Tyndale community in this critical position as the Chair of Leadership," said academic dean Janet



Boers

Clark. "Throughout his life, Boers has demonstrated a capacity for keeping one foot in the world of frontline leadership and ministry, and the other in the scholarly world of teaching and writing. His holistic perspective will be an enormous asset to his teaching and research roles as Chair of Leadership, as well as to his oversight of the Tyndale Centre for Leadership."

Boers' writing and publications have established his public reputation as a creative and thoughtful scholar. He is an award-winning writer who has published hundreds of articles and reviews in a variety of journals, as well as six books, including *The Way is Made by Walking: A Pilgrimage Along the Camino de Santiago*

(InterVarsity, 2007), and *Never Call Them Jerks: Healthy Responses to Difficult Behavior* (Alban, 1999).

A Canadian by birth, Boers brings to the post a rich understanding of the particular challenges of Christian leadership in the Canadian context. His public leadership skills and pastoral experience equip him to relate to a broad range of people both inside the academy and outside in the broader constituency.

Boers is a graduate of several universities, including Northern Baptist Theological Seminary, where he earned his doctor of ministry degree. He holds three master's degrees, including a master of arts in peace studies from AMBS. ❧

## Church honours five pastors

North Leamington United Mennonite Church Release and Photo  
LEAMINGTON, ONT.

North Leamington United Mennonite Church began 2010 with a unique ordination celebration. On Jan. 3, the church recognized five pastors in the congregation who were celebrating milestone anniversaries of being ordained into ministry:

- Cornelius Driedger and John P. Driedger: ordained March 22, 1970, celebrating 40 years in 2010.
- Paul Warkentin and Walter Warkentin: ordained Nov. 18, 1984, celebrated 25 years in 2009.
- Bruce Wiebe: ordained Nov. 17, 1985 - celebrating 25 years in 2010.

The first four listed ministers grew up

in North Leamington United Mennonite, serving in various positions as part of the lay ministry before heeding the call of the congregation to seek ordination. Wiebe, the current pastor, chose the call to ministry as his vocation and has been at the church for just over 10 years, after serving several congregations in Alberta.

The worship service was followed by a celebration meal and program to praise and thank God for his steadfast mercies and to reflect on how God has blessed the church in the past, and how the congregation can continue to build on the strong principles that motivated these leaders. ❧



*One current and four former ministers were honoured for their long-term service at North Leamington United Mennonite Church on Jan. 3. Pictured from left to right, front row: Lydia and Walter Warkentin, Marianne and John P. Driedger, and Anne and Cornelius Driedger; and back row: Paul and Ruth Warkentin, and Noreen and Bruce Wiebe. The five pastors were presented with handmade crosses crafted by five men in the congregation.*

## ARTBEAT

# A Mennonite artist in the Canadian landscape

*Russian refugee's many trips to Canada creates lasting legacy*

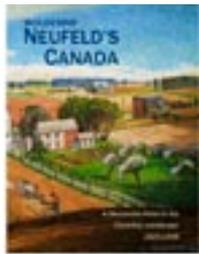
STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent  
KITCHENER, ONT.

A cornucopia of events and exhibits in Waterloo Region has celebrated the centenary of artist Woldemar Neufeld's birth.

Shows in St. Jacobs, at the Waterloo Children's Museum, Kuntz Gallery in Waterloo, and the Gallery on the Grand in Kitchener have highlighted the paint-

ing, drawing and block printing of the



artist, who was born in 1909 in Russia and died in 2002 in New Milford, Conn., where he had lived for many years.

To top it off, Paul Tiessen and Hildi Froese Tiessen have created *Woldemar Neufeld's Canada: A Mennonite Artist in the Canadian Landscape 1925-1995*,

a new book of Neufeld's Canadian work, published by Wilfrid Laurier University



*Paul Tiessen and Hildi Froese Tiessen sign copies of their new book, Woldemar Neufeld's Canada: A Mennonite Artist in the Canadian Landscape 1925-1995, on Jan. 23 at the Gallery on the Grand, Kitchener, Ont., within sight of several of Neufeld's subjects—the Bridgeport Mill and the site of the original Bridgeport bridge over the Grand River.*

Press. Beginning in 1925, when he came to Canada as part of the Mennonite exodus from Soviet Russia, his carefully crafted works have been a joy for many collectors.

Showing the engineering drawing craft of his father, who was executed by the Bolsheviks, Neufeld, who was a commercial artist early in his career, was the master of perspective. Unlike the Group of Seven's iconic Canadian wilderness paintings, Neufeld's work almost always included the human in the landscape. His "In the Midst of Life," a painting of a windrow of tree stumps, includes rows of corn in the background, and a barn roof in the distance.

Numerous interviewers heard Neufeld say that, after being hunted by the authorities in Russia, coming to Canada was a profound experience of freedom, continuity and joy. The Tiessens write, "As an artist in diaspora, Neufeld sought and found a way of expressing his own amazement and elation, his pleasure and his gratitude for the deeply satisfying discovery of a new home."

A Mennonite by birth, culture, confession of faith and baptism, Neufeld seldom painted explicitly religious themes, finding that the church did not support art in a way that one could live from the proceeds. Instead, he turned to galleries and schools to sell and teach, both in Canada and the U.S.

But he continued to see himself as a product of his religious heritage. His stepfather, Jacob H. Janzen, was a church leader and bishop in the United Mennonite Conference in Ontario. Neufeld responded in hope to his difficult childhood, looking for goodness in the creation and the human world.

The Tiessens' book is a careful look at Neufeld's work, comparing and contrasting him to his contemporaries: Homer Watson, the Group of Seven, and, as his long life unfolded, many of the painters of the 20th century. It is illustrated with many plates, showing his work and influences. The Tiessens have gathered material from a treasure trove of correspondence and journals that became available after Neufeld's death, and that of his widow, Peggy (Conrad) Neufeld, in 2008. The writings track his many trips to Canada—making him a Canadian artist—even though he was born in Russia and lived in the U.S.

Neufeld's son, Laurence, and his wife, Monika McKillen, edited the book. ❧

# Dissertation addresses current issues after more than 40 years

STORY AND PHOTO BY MARY E. KLASSEN

Associated Mennonite Biblical Seminary Release  
ELKHART, IND.

The doctoral dissertation, “Satyagraha and nonresistance: A comparative study of Gandhian and Mennonite non-violence,” by Weyburn W. Groff broke new ground in 1963 and continues to provide fresh insights for today.

The book, published by the Institute of Mennonite Studies and Herald Press, was released at a celebration honouring Weyburn and Thelma, his wife, last fall at Associated Mennonite Biblical Seminary (AMBS).

Groff’s dissertation had been set aside while he served on the faculty and administration of Goshen Biblical Seminary—part of AMBS—from 1965-86. However, in spite of the fact that only three copies existed until now, “Satyagraha and nonresistance” serves as a challenge that urges people forward in 2009, John Rempel, the institute’s associate director, said.

The Groffs worked in India for almost 20 years under Mennonite Board of Missions, and for most of that time—1951-64—he taught at Union Biblical Seminary in Yavatmal. Confronted with how vast the problems of poverty, intolerance and war were, Groff explored the beliefs of Gandhi and the ways Martin Luther King Jr. merged those beliefs with his Christian faith.

Groff was aware that one tendency for Mennonites was to withdraw from problems that required political engagement, Rempel explained. Another tendency was the lack of a Mennonite technique for implementing alternatives to violence.

So in his dissertation, completed for his Ph.D. from New York University in 1963, Groff examined pacifist literature in the East and West, then described the spirituality and practice of Gandhi’s belief and compared them with historic Mennonite nonresistance.

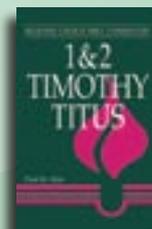
“Without ignoring foundational differences of piety and doctrine between

Christianity and Hinduism, Weyburn made a powerful plea for them to recognize commonalities and shared responsibility,” Rempel said. “It is hard to overstate the radicality of such a plea for social engagement by a representative of a Mennonite church institution in 1963.”

John Paul Lederach, a Mennonite mediator who has worked in numerous international settings, wrote in his foreword that this book “is well worth turning to in our continued discernment, for nuclear issues remain at the top of our global challenges, our neighbours are global no matter where we live, and the world continues to need prophetic and pastoral expressions of agape-love.”



*Ginny Martin, Associated Mennonite Biblical Seminary (AMBS) student and development officer, talks with Weyburn Groff about his dissertation, “Satyagraha and nonresistance: A comparative study of Gandhian and Mennonite nonviolence,” published by the Institute of Mennonite Studies at AMBS.*



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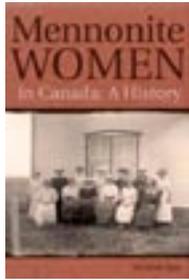
BOOK REVIEW

# An 'insider' asks 'outsider' questions

*Mennonite Women in Canada: A History.*  
By Marlene Epp. University of Manitoba Press, 2008.

REVIEWED BY MELISSA MILLER

Author Alice Walker recounts her search for black women writers who preceded her in her book *In Search of Our Mothers' Gardens*. She grieves how few writers were able to claim and use their gifts, but praises the enduring resilience and strength of those who had gone before her.



divergences and dichotomies" of Canadian Mennonite women. With engaging style, she records broad cultural events like World War II and the rise of feminism as backdrops for reflections on the experiences of particular women, for example, those who served in the military and the first women to be ordained in

the Mennonite church.

Occasionally, some paragraphs were too unwieldy for me to decipher readily. I also found the many pages of unbroken text—often 10 or more within a chapter—to be

a challenge.

Generally, though, Epp's writing flows smoothly. The many quotes drawn from the lives of her subjects are blended seamlessly in the text. She offers personal reflections in an unobtrusive and fitting manner. And she takes care to include material from diverse groups of Mennonite women in Canada, including those who arrived in the 1960s and '70s.

A short section of photographs sparkles with additional life and detail. What are the thoughts hidden behind the calm eyes of the woman whose arm is draped around the neck of an ostrich? Is the sunny-faced raspberry-picker as carefree as she seems? And the circle of quilters: What stories do they hold?

In summary, Epp's book is compelling and informative, and is a substantial contribution to a fuller telling of the story of Mennonites in Canada. ❧

*Melissa Miller lives in Winnipeg, where she ponders family relationships as a pastor, counsellor and Canadian Mennonite columnist.*

Similarly, historian Marlene Epp recounts her research of Mennonite women in Canada. She describes herself as searching through "a low-lying fog" to recount the experiences, challenges, strength and resilience of those women. Epp's book, *Mennonite Women in Canada: A History*, covers the period from the late 1700s, when the first Mennonites arrived in what was then Upper Canada, and concludes 200 years later in 1979.

As a non-historian, I appreciated Epp's delineation of her purposes in the introduction. She notes that a "main goal of the study is to explore women's roles, as prescribed and as lived. . . ." Such a focus is challenging, requiring both a sharp eye and an honest mind.

As Epp notes, she is an "insider" to the subject as a Mennonite woman, yet she draws from her academic discipline to ask "outsider" kinds of questions: How were roles defined and taught? What were the consequences of such roles? What happened when women stepped outside of their roles?

Subsequent chapters group themes in what Epp describes as "parallel and . . . poetic triads of activity," such as "pioneers, refugees and trans-nationals," "wives, mothers and others," and "preachers, prophets and missionaries." Along the way, she records the "commonalities,



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## FOCUS ON CAMPS AND SUMMER CHRISTIAN EDUCATION

## PERSONAL REFLECTION

# A crisis of faith and plumbing

BY JON OLFERT

**L**et the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him (Colossians 3:15-17).

**T**he toilets are plugged again. There is sewer water on the floor of the bathroom and it's time to roll up my sleeves. It's a messy job but somebody has got to do it and right now I'm that somebody.

When people ask what I do for a living, like most of us I answer with my job title:



Colin Brown looks for bugs at Valaqua's swimming hole.

"I'm a camp director." Usually that is as far as it goes, but sometimes people probe further: "So what do camp directors do exactly?"

That is the question, isn't it? What do I do? I plunge toilets. I talk to home-sick campers. I play tag. I go to board meetings. I teach canoeing. I guide staff in their spiritual development. I put on bandages. And on and on. When it comes right down to it, during camp I am a "firefighter," dealing with the crises—big and small—that happen at camp.

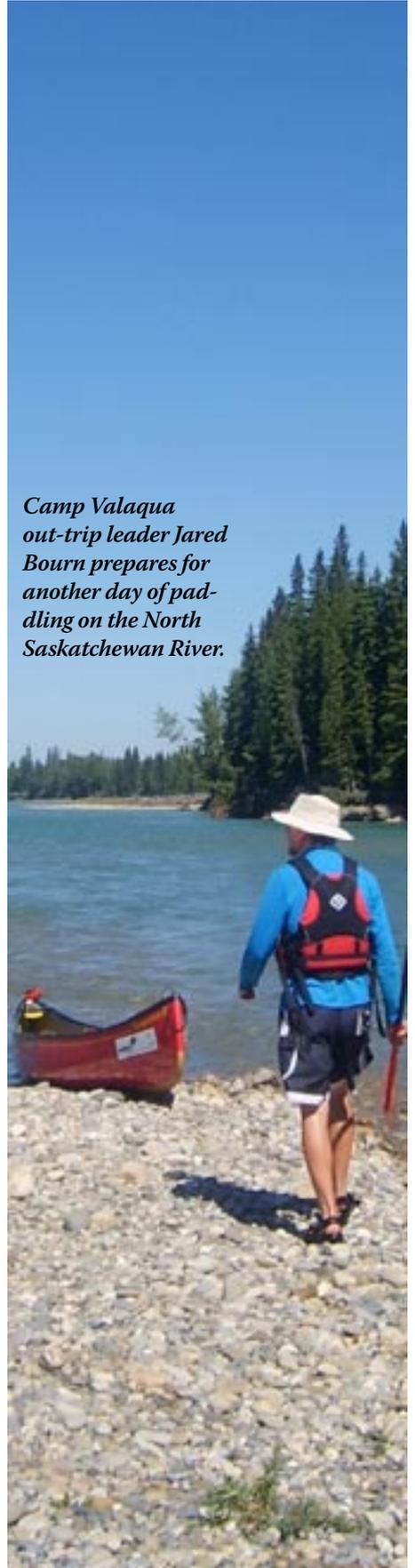
Crises come in many forms at Camp Valaqua. Sometimes it's plugged toilets. Sometimes it's head lice or the flu. Sometimes it's broken hearts and hurting souls. Some crises can feel completely overwhelming: a staff member confessing to an attempted suicide or a camper speaking about abuse at home. And some can feel completely trivial: running out of ketchup in the lunch line.

Sometimes crises can unfold slowly and keep me up late into the night listening to those who need an ear to speak to, and at other times they demand action now, like the plugged toilets I am facing in the boys bathroom.

At camp, as in life, there are often moments when there is something big or unpleasant ahead of you. In these moments I think of the words of one of my favourite camp songs: "And whatever your gift and whatever your part, do it all in the name of the Lord Jesus Christ." I am sure Paul wasn't thinking about plunging toilets when he wrote these words, but right now my part—my gift—is a plunger and a mop. ☸

Jon Olfert is camp director of Camp Valaqua, Water Valley, Alta.

CAMP VALAQUA PHOTOS



Camp Valaqua out-trip leader Jared Bourn prepares for another day of paddling on the North Saskatchewan River.

# Ontario camps excited about summer possibilities

*Camps work at discipleship in different ways*

By DAVE ROGALSKY  
Eastern Canada Correspondent

SNOW still covers the ground in Eastern Canada, but Ontario's three summer camps are already preparing to form campers' relationships with Jesus.

Fraser Lake Camp, a program of Willowgrove (which also runs a day camp, primary school and outdoor education centre), is located at Bancroft, 240 kilometres northeast of Toronto.

According to director Eric Musselman, Fraser Lake's focus is to be "a place where youth can be trained and sent back to their churches better equipped for leadership," and "a place where campers, many of whom have never darkened the doorway of any kind of faith community, can see that the world they witness on CNN, at school or in their own livingroom, doesn't have to continue to be that way."

To do this, staff will both model Jesus, and be prepared to talk and debate about him. The goal is for campers to find Jesus as "the Way," according to Musselman, a way that "sometimes leads us through foggy, cloudy and dark places where we need others of like mind to help us find our direction."

"To deepen our roots, we're introducing a Christ-centred peace program as one of our daily camp programs," Musselman says. "Through activities, drama and practical lessons, we'll be encouraging campers to examine their relationships with themselves, each other, with creation, and their Creator. We'll try to show our campers that true peace rests in Jesus, and to find that peace."

Dave Erb, director at Silver Lake Mennonite Camp at Sauble Beach, 260 kilometres northwest of Toronto, has moved into a three-year contract after being interim director last year. His work includes strengthening the faith formation component of the camp program.

In addition to its regular Bible study and faith formation program, Silver Lake has partnered with Mennonite Central Committee (MCC) Ontario to develop a program that will expose campers to hands-on mission work, including packaging relief or school kits, or knotting comforters.

"Plus, we have revamped our camp pastor program, which will see a guest [Mennonite Church Eastern Canada] pastor at camp each week to be a resource for our staff in the planning and implementation of our programs," Erb says in an e-mail.

*'To deepen our roots, we're introducing a Christ-centred peace program as one of our daily camp programs.'*  
(Eric Musselman)

In late January, he had already almost finished filling the roster of pastors who would be serving this summer.

Hidden Acres Mennonite Camp, located near Shakespeare and nestled among the gently rolling hills and farms of Perth County just a half-hour west of Kitchener-Waterloo, is directed by Campbell Nisbet and Tina Ashley.

They are excited to be starting up two new summer camp programs in 2010. A mini-camp (four days/three nights) will help campers aged six to 10 ease into overnight camp, and a supported young adults camp will provide a new end-of-the-summer get-away for young adults with special needs.

HIDDEN ACRES MENNONITE CAMP PHOTO



*A young camper learning to walk on stilts gets a "hand up" from a Hidden Acres Mennonite Camp staffer.*

"What does peace have to do with me?" is a new peace and social justice spiritual program that Hidden Acres is developing in partnership with the Mennonite Savings and Credit Union Charitable Fund. It will focus on positive conflict management and learning about personal, local and global issues of peace and social justice. ☸

# Camping issues top MC Manitoba delegate session

*Should Manitoba camps have their own separate boards? What should be done to maintain Camp Assiniboia's pristine waterfront forest?*

BY DICK BENNER

Editor/Publisher  
WINNIPEG

What form of governance to give Mennonite Church Manitoba's three camps triggered vigorous, but good-spirited discussion at the area church's 63rd annual delegate session, held last month at Douglas Mennonite Church, Winnipeg.

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.

MC Manitoba, the present owner of

membership.

"Such organizational change will require us to be nimble and flexible," said moderator Hans Werner in presenting the resolution. "Certain priorities will certainly change frequently, while others may be sustained for longer periods."

Delegates also spent a good bit of their day-long deliberations considering—but not deciding—what to do with a pristine, 37-hectare undeveloped forest portion of the Camp Assiniboia complex.

Two resolutions put forward by Hugo

*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.*

camps Assiniboia, Koinonia and Moose Lake, oversees a budget of nearly \$1.16 million annually to staff and maintain these camping ministries for its children and youths, \$900,000 of which is annual income from camp fees and fundraisers. Only \$164,000 is allocated to camping from the area church's general fund. Staffing implications for this new, more collaborative approach would mean increased responsibilities for voluntary, rather than paid, persons.

The area church board arrived at its resolution after visiting 23 congregations over the past year, representing about two-thirds of the MC Manitoba congregational

Peters, chair of a task force charged with developing long-term goals for the forest, were given a sound hearing, but were not acted on in the official session.

While the delegates seemed to agree that MC Manitoba should commit to careful environmental management of the forest, they couldn't come together on whether to pursue a covenant relationship with the Manitoba Heritage Corporation (MHC), a non-profit Crown corporation, to monitor the management at no cost to the church.

"Why can't we, as the church, manage this ourselves, rather than partner with the government," was the rallying call from several critics of the MHC proposal. ❧

## ❧ Staffing change

### New leaders coming on board at Camp Koinonia

BOISSEVAIN, MAN.—Camps with Meaning welcomes Sheldon and Laura Dyck of Boissevain to the Camps with Meaning team. They are to replace Matthew and Heather Heide at Camp Koinonia as resident manager and food service coordinator, respectively, starting March 15. Laura will leave her position as residential supervisor at Prairie Partners Inc., where she provides care and support for adults with intellectual disabilities, while Sheldon will leave his position as a site foreman with Parkside Construction. The Dycks have been very involved with Camp Koinonia over the last several years, serving in many different areas in the summer program and throughout the winter. In the midst of excitement of new staff, Camps with Meaning is also saddened by the departure of the Heides from their post at Camp Koinonia for the last seven years. They and their family are leaving to return to some of their farming roots.

—Camps with Meaning  
Release and Photo



*Sheldon and Laura Dyck*

# Wondering aloud about God

*Ministry happens all year round  
at Manitoba's Camps with Meaning camps*

BY KATHY HOGUE

Special to *Canadian Mennonite*

**D**uring the months of July and August, Camps with Meaning summer programs in Manitoba share and show God's love to young audiences, who spend a week immersed in summer Bible camp.

Throughout the remainder of the year—known as the “guest group” months—the message is relayed in a somewhat different manner. Camp becomes a place where groups can experience the wonder of God's

creation. This season is not always recognized as a ministry, yet there is ample opportunity for outreach during this time.

From September to June, the doors of Camp Assiniboia are open to schools, music rehearsal groups, business workshops, youth groups, church communities of all shapes and sizes, scrapbooking and quilting retreats, winter camps, 4H groups, Girl Guides, teambuilding seminars, family gatherings and whatever other combination guests can come up with. In 2009, more than 9,000 people attended one of the three camps: Assiniboia, Moose Lake and Koinonia.

In February, a group of Winnipeg inner-city school students were excited for the opportunity to be outside of the city. They marvelled at the beauty of the forest. They saw the stars at night. They impressed each other by how close they could get to the many deer that inhabit the grounds.

For many, the surroundings are a reminder that the Creator is at work, a wonderfully simple thing to share with those who don't often see the stars at night or feel the comfort and awe of God.

One spring day—after the students had been welcomed and extended an invitation to return for a week in the summer to attend Bible camp—12-year-old Jared announced to Andrew, his classmate, “I don't believe in God.” Andrew was mystified and challenged his friend. They were quickly engaged in an intense theological discussion.

This is a conversation that might not take place in their math classroom at school.

What sparked this discussion? Was it the invitation? Was it the cross on the wall?

Whatever it was, their visit to a Camps with Meaning camp opened up this chance to wonder aloud about God. ❧

*Kathy Hogue is guest group coordinator at Camp Assiniboia, one of three Mennonite Church Manitoba Camps with Meaning facilities. The other two are Camp Koinonia and Camp Moose Lake.*

## /// Briefly noted

### MC Eastern Canada winter retreat happens after all

HEPWORTH, ONT.—The skies were clear, the air was cool and crisp, and a blanket of fresh snow covered the camp, setting the stage for Silver Lake Mennonite Camp's winter youth retreat weekend at the end of January, proving that camps aren't just for use in the summer. A November memo from Mennonite Church Eastern Canada communicated to churches that the annual winter youth retreat would be on “sabbatical.” However, a new



*Indoor activities, as well as those outside, were a hit at this year's winter youth retreat at Silver Lake Mennonite Camp, Hepworth, Ont.*

partnership between Rockway Mennonite Collegiate, Conrad Grebel University College and Silver Lake ensured that youths from congregations across Ontario would continue to have the opportunity to sing, praise, worship and explore God's beautiful creation together. More than 150 young people and sponsors from 17 churches listened to keynote speaker and workshop leader Lynn Bergsman Friesen, a teacher of religious studies at Rockway, explore the retreat theme, “Encountering God: What does prayer have to do with it?” Event coordinator Jean Lehn Epp, the youth pastor at Waterloo-Kitchener United Mennonite Church, Waterloo, called the event “a great success,” a comment shared by many who attended. An offering of nearly \$500 for Mennonite Central Committee Ontario's relief work in Haiti was collected during the morning worship. Based on this year's success, a date has already been set for next year's winter retreat: Jan. 28 to 30, 2011.

—Silver Lake Mennonite Camp Release and Photo

## CAMPING TESTIMONIALS

# Summer camp makes a difference

**Y**outh Farm Bible Camp staffers express their enthusiasm for a summer well spent:

- The best part of camp was not only was my belief tested, but my faith was as well, and God spoke to me! It was such an amazing summer! I definitely want to try and do it again next summer!

(CLINT WAHL)

- This summer really made me realize how God is everywhere all the time and can do anything. Throughout many of the things that happened this summer, this became very clear to me.

(KATHLEEN BERGEN)

- I felt God's presence in a very real way this summer and there were many answered prayers. One thing that was really driven home is the fact that God is great, good and faithful always. I love camp and it will always hold a special place in my heart.

(MORGAN SAWATZKY)

- God reminded me over and over again this summer that he is faithful. That no

matter what happens, he is always in control. God is all-powerful and is Lord of all, so we can give thanks in all things. God is good.

(JANEEN LARSON)

- I came to have a better relationship with God because I talked to him all the time and let him use me in whatever ways he wanted. I began to journal and pray everyday, and spending that time with God opened my heart to God revealing himself in my life and the lives around me. I was a worrier and a person who just fixed everything myself, but God really showed me the power of trusting him and about his will. I grew to desire a true, heartfelt relationship with God where I could know and feel his presence. He taught me a lot about the strength he gives me and the energy to keep going.

(TERRA BRAUN)

- I learned a lot about myself and how much God loves me. I experienced God in such a groundbreaking way it has defined so much of myself and interactions with others. I don't have all the answers



YOUTH FARM BIBLE CAMP PHOTO

*Campers of all abilities enjoy their time at Youth Farm Bible Camp, Saskatchewan.*

still—in fact, likely fewer—but I carry a confidence and a new understanding of God.

(JESSE DOELL)

- I grew more than I thought I would. I learned a lot about what it means to be a Christian and that there's more to Christianity than just going to church and reading the Bible. It's about challenging yourself to trust God a little bit more every day and fully rely on him and his plans for us.

(KAITLYN LOEWEN)

- Some of my best memories of camp are the campers and the staff that are there. I also love the memories of growing in my relationship to God and others.

(TYLER JANZEN) ❧

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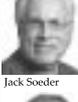
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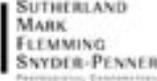


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**News Update**

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## Calendar

### British Columbia

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

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

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

**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

**March 21:** RJC Chorale performs at Nutana Park Mennonite Church, Saskatoon, in the morning service.

**March 27:** Shekinah Retreat Centre fundraising supper and silent auction at Mount Royal Mennonite Church, Saskatoon.

**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.

**May 9:** RJC spring concert.

**May 24-27:** MC Saskatchewan continuing education event.

**June 5-6:** Aberdeen Mennonite Church centennial celebration.

**June 6:** Shekinah Retreat Centre fundraising concert with House of Doc.

**June 11:** Steve Bell concert at Prairieland Exhibition, Saskatoon, at 7:30 p.m.

**June 11-12:** MCC Relief Sale at Prairieland Exhibition, Saskatoon.

**July 24-25:** Tiefengrund Rosenort Mennonite Church 100th anniversary, northeast of Laird.

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

### Manitoba

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

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

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

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

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

**June 24:** Eden Foundation hosts its annual fundraising Ironman Golf Tournament at Winkler Centennial Golf Course.

**July 17:** Eden Foundation hosts its third annual Tractor Trek through southern Manitoba, beginning in Reinland.

### Ontario

**March 13:** MEDA Waterloo Chapter annual dinner, at Floradale Mennonite Church. Reception at 6 p.m.; dinner at 6:30 p.m. Keynote speaker: Helen Loftin. Topic: MEDA's work in Pakistan. Reservations required. Call Corina at 519-725-1633 or e-mail cmcgillivray@meda.org.

**March 15,16:** Grandparent/Grandchild Days at Hidden Acres

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

**March 20:** MCC Elmira meat canning fundraiser breakfast buffet, at Calvary United Church, St. Jacobs, from 8 to 9 a.m. Speaker: J. Loren and Wanda Yoder. Call MCC Ontario at 519-745-8458 for tickets; advance ticket sales only.

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

**March 22-25:** Mennonite Camping Association binational meeting, at Hidden Acres Mennonite Camp. Open to the public. Keynote speaker: Tom Yoder Neufeld of Conrad Grebel University College. Theme: "Who is Jesus? What does he want? What am I supposed to do?" Also featuring Darren Kropf of MCC Creation Care Network and musician Bryan Moyer Suderman.

**March 25:** Job fair involving MCC, MSCU, MEDA, Tri-County Mennonite Homes, FaithLife Financial and other employers; at Waterloo Recreation Complex, from noon to 5 p.m. For more information, e-mail phartman@mscu.com.

**March 25-26:** Bechtel Lectures in Anabaptist-Mennonite Studies; Conrad Grebel chapel; 7:30 p.m. each evening. Keynote speaker: Ernest Hamm, York University, Toronto. Topic: "Science and Mennonites in the Dutch Enlightenment."

**March 27:** Mannheim Mennonite Church hosts a benefit concert for House of Friendship and MCC, at 7:30 p.m. Featuring Menno Valley Sound. For more information, call Anita at 519-662-1908.

**March 27:** "Women's stories/Women's hope: An international celebration" event is hosted by Ten Thousand Villages and MEDA, at Victoria Park Pavilion, Kitchener, 2 to 4 p.m. Speaker: Roopa Mehta, executive director of Sasha, an Indian fair trade producer group. Topic: "Impacting lives through fair trade: A Sasha perspective."

**March 27:** Come celebrate God's grace

and mercy over the last 30 years with the Niagara Laotian community and MCC Ontario, at St. Catharines United Mennonite Church, from 3 to 6 p.m. For more information, e-mail Moses Moini at MosesM@mennonitecc.on.ca

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

**June 17-19:** The Word Guild invites Canadian writers and editors who are Christian to its annual Write! Canada writers conference, Guelph, Ont. Keynote speaker: Joel A. Freeman, author of *If Nobody Loves You, Create the Demand*. For more information, visit writecanada.org.

**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.**

## Upcoming Advertising Dates

Issue Date	Ads Due
April 5	March 23
<i>Focus on Summer</i>	
April 19	April 6
May 3	April 20
<i>Focus on Books &amp; Resources</i>	
May 17	May 4
<i>Focus on Fair Trade</i>	
May 31	May 18
<i>Focus on Seniors</i>	
June 14	June 1
June 28	June 15
July 12	June 29

## Classifieds

### Announcement

**Salem Mennonite Church** of Tofield, Alberta is **celebrating 100 years** as a congregation on July 24 & 25, 2010. We would love to have you help us celebrate this historic and joyous event. Pre-registration by May 31, 2010 is imperative so we can properly plan for our time together. For further information and/or to pre-register contact Joe & Elaine Kauffman by mail: Box 212, Tofield, AB T0B 4J0, by telephone: 780-662-2344, or by e-mail: jolane72@gmail.com.

### 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.

### Announcement

**Zoar Mennonite Church, Langham, Sask.,** invites you to join us as we celebrate our **100th anniversary**, July 16-18, 2010. It will be a weekend of renewing old acquaintances, singing, worshipping and playing together as we remember the blessings of the past 100 years and anticipate the future. Further information is available through Elmer Balzer, Box 155, Langham, SK S0K 2L0, or by e-mail at zmchurch@sasktel.net.

### Announcement

**ZOAR MENNONITE Church (Waldheim) 100th Anniversary Celebration.** Friday, July 2 - open house, barbecue supper and concert. Saturday, July 3 - late morning brunch and official Celebration Service. A catered supper, including reminiscing, will be open to all (small charge to cover costs). Former residents and the local community are invited to participate. If you plan to attend, please advise the office before June 1. Mail: P.O. Box 368, Waldheim, SK S0K 4R0; e-mail: zoarwaldheim@sasktel.net; or phone: 306-945-2271.

## Employment Opportunities



### ACADEMIC DEAN - COLUMBIA BIBLE COLLEGE

This is a full-time Senior Administrative position which provides leadership in translating the vision and philosophy of Columbia into a dynamic community of learning, ensuring that the College provides quality programming and faculty. It is essential that applicants agree with CBC's Mission Statement, Responsibilities of Community Membership and Confession of Faith, and be prepared to join one of the supporting conference churches.

Visit [www.columbiabc.edu/facultystaff/employment.html](http://www.columbiabc.edu/facultystaff/employment.html) for the job description and application procedures.

### PASTOR

Are you being called? **Bluesky Mennonite Church**, located in the heart of the beautiful Peace River country in northwestern Alberta invites applications for a pastoral position. Currently, time commitment is a 0.65 position. BMC is an active, caring, Christ-centred congregation of 50, in a rural community of approximately 5,500 people. We are prayerfully seeking a pastor with a commitment to the Anabaptist faith with demonstrated gifts in preaching, teaching and providing spiritual leadership for all age groups and the community of Bluesky. BMC is an active member of the Northwest Mennonite Conference and involved in the local Fairview & District Ministerial Association. This position is available starting July 2010 or later.

Please direct resumes to:  
Bluesky Mennonite Church  
c/o Pastoral Search Committee  
Box 36  
Bluesky, AB T0H 0J0  
Or e-mail to: jjhoss@telus.net

**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](mailto:cmchurch@telusplanet.net) or fax: 403-345-5303.

**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](http://www.altonamennonitechurch.ca) - for contact information. Direct resumes to:

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

**FULL-TIME LEAD PASTOR**

**Hamilton Mennonite Church** ([www.hmc.on.ca](http://www.hmc.on.ca)) invites applications for the position of full-time lead pastor to begin Fall 2010. We are an active urban congregation of 96 members, prayerfully seeking a pastor with gifts in preaching, teaching and spiritual leadership. The successful candidate will be committed to an Anabaptist understanding of faith and theology, and deeply rooted in biblical teaching. Persons with seminary training and a passion for pastoral leadership are encouraged to apply.

Interested applicants please contact:  
MCEC Conference Minister  
[Muriel@mcec.ca](mailto:Muriel@mcec.ca) or 1-800-206-9356

**LEAD PASTOR  
Graysville Mennonite Church**

"A community striving to learn and live the teachings of Jesus Christ"

We are a country church located 10 miles west of Carman, Man. We seek a lead pastor able to start Spring 2010. Time commitment is negotiable between .5 - .75 FTE. We await the leading of the Holy Spirit as we seek a pastor committed to the Christian faith as exemplified in *Confession of Faith in a Mennonite Perspective*. We are a mature church of nearly 50 members emerging into a congregation of all ages. We seek a pastor able to serve all ages, willing to tackle the challenges of a truly rural church and recognize the value of cooperation with other Christian churches of all faiths.

Inquiries and resumes may be sent to: Cam Stockford, council chair, Graysville Mennonite Church, Box 31 Graysville, MB R0G 0T0; e-mail: [stockfor@cici.mb.ca](mailto:stockfor@cici.mb.ca) or visit [www.graysvillemc.org](http://www.graysvillemc.org).

**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](http://www.goshen.edu/employment). With a commitment to building a diverse faculty and staff, minority persons are encouraged to apply.


**CANADIAN MENNONITE UNIVERSITY**
**CAREER OPPORTUNITIES****Information Technology Technician**

- full-time position

**Assistant Hosting Coordinator**

- full-time position

**Volunteer Coordinator**

- part-time volunteer position

[www.cmu.ca/employment.html](http://www.cmu.ca/employment.html)

204.487.3300

[hrdirector@cmu.ca](mailto:hrdirector@cmu.ca)



**Conrad Grebel  
University College**

**ADMINISTRATIVE ASSISTANT TO STUDENT SERVICES**

Conrad Grebel University College, a Mennonite teaching and residential college on the campus of the University of Waterloo, is seeking an organized and energetic individual to be the primary support staff person to the Student Services program. In addition to providing administrative support to the Director of Student Services and the Chaplain, the incumbent will also be tasked with ensuring the smooth functioning of the program which will include organizing special events, assisting with the residence admissions process and maintaining student records. This is an ideal role for someone who enjoys interacting with young adults, working with technology and attending to details in a multi-tasking environment. Preferred qualifications include a BA, exceptional office skills and familiarity with the University of Waterloo.

This position is 70% of full time. Salary and benefits are similar to those of the University of Waterloo. Start date is **April 19, 2010**.

Applications are being accepted until **March 24, 2010** and should be directed to:

E. Paul Penner Director of Operations  
Conrad Grebel University College  
140 Westmount Road N.  
Waterloo ON N2L 3G6  
E-mail: [epenner@uwaterloo.ca](mailto:epenner@uwaterloo.ca)

**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.



**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](http://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](mailto:pam@pries.ca) or phone: (204) 392-5709.

**Ottawa Mennonite Church** is inviting applications for an **ASSOCIATE MINISTER (YOUTH)**

We are a growing congregation of approximately 225 people, situated in Canada's national capital. The primary responsibilities of the Associate Minister (Youth) position involve relationship building and program development/coordination in connection with youths and young adults. The position also includes various elements of broader congregational ministry. Applicants should have post-secondary education in Christian theology, and a degree at least at the Bachelor's level. This is a full-time position, commencing in September 2010. Applications will be accepted until March 31, 2010. For the complete Position Description and Statement of Qualifications, please direct applications and inquiries to:

[application@ottawamennonite.ca](mailto:application@ottawamennonite.ca)  
Phone: 613-733-6729  
[www.ottawamennonite.ca](http://www.ottawamennonite.ca)

**NOT JUST ANOTHER JOB FAIR**

Looking for a job or volunteer opportunity where your employer's values match your own?

You are invited to a job fair sponsored by several local Mennonite and other values-based agencies and employers. Some organizations involved include **Mennonite Central Committee, Mennonite Savings and Credit Union, MEDA, Tri-County Mennonite Homes, FaithLife Financial**, and others. Thursday, March 25, 12 p.m. to 5 p.m., Waterloo Recreation Complex, Hauser Haus Room, 101 Father David Bauer Drive, Waterloo, Ontario.

For more information, contact [phartman@mscu.com](mailto:phartman@mscu.com) or [cathw@mennonitecc.on.ca](mailto:cathw@mennonitecc.on.ca).

**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](mailto:hrempe@mts.net) or fax to 204-947-3747

**YOUTH PASTOR**

*Are you interested in being part of a supportive and supported pastoral team?*

*Do you feel led to help guide youth in their spiritual and life journey?*

*Are you excited about encouraging a life of Christian Service?*

**Nutana Park Mennonite Church** is an intergenerational church of 250 people in beautiful and vibrant Saskatoon. We are welcoming applications to join us as YOUTH PASTOR. Preference will be given to those candidates with related education and experience in youth work along with a commitment to Anabaptist theology and the practices of the Mennonite Church.

Please see our website — [www.npmc.net/youth](http://www.npmc.net/youth) — for more information.

**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](mailto:principal@mcibues.net)

### 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](mailto:mkhendriks@sympatico.ca)



### 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](mailto:MCCUSEDSearch@mhsonline.org). Women, minorities and other under-represented individuals are encouraged to apply.

### PROFESSOR OF MENNONITE THEOLOGY AND ETHICS WITH A FOCUS ON PEACE AND JUSTICE STUDIES F/M

For 0.8 FTE Vacancy number 1.2010.00045

**The Mennonite Seminary, Doopsgezind Seminarium Amsterdam**, has established a part-time chair in Mennonite Theology and Ethics. This chair is closely connected to the recently founded Amsterdam Centre for Peace and Justice Studies at the Faculty of Theology of VU University Amsterdam. The Amsterdam Centre for Peace and Justice Studies, an academic institute rooted in one of the oldest Peace Church traditions of the western world, was constituted in 2009 to initiate and promote scholarly education and research on Peace and Justice Programs from a theological point of view. In cooperation with allied institutions and individuals, the Institute aims to strengthen the realization of peaceful, righteous and tolerant communities and societies by means of research and education programs. We believe that an unbiased study of the Bible from the perspectives of its historical contexts, its effects through the ages and its relevance for contemporary conflicts, will contribute to offer creative contributions to the worldwide peace and justice movement. The Centre's programs are focused on the role and function of religion in conflict, trauma and prevention thereof. The academic research and training will be rooted in the unique tradition of the multi-religious and multicultural context of the Faculty of Theology of VU University Amsterdam.

#### Tasks

- Executive direction and expanding of the Peace and Justice Studies Centre, by means of establishing international contacts with academic institutions of similar nature;
- Conducting research in the field of Peace and Justice Studies in the Mennonite tradition, resulting in academic publications;
- Participation in international multi-disciplinary research projects in the field of Peace and Justice studies;
- Supervision of research of the chair's Ph.D. students;
- Development of new areas of research, and active contribution to necessary fundraising thereto; and
- Teaching in the field of Theology and Ethics in B.A. and M.A. programs, including M.Div. students and students in intercultural M.A. programs.

#### Requirements

- Ph.D. degree in Christian Ethics or Philosophical Ethics;
- Additional academic publications, books and articles in reviewed periodicals;
- Profound interest in issues of politics and society, in particular in the area of peace and justice;
- Executive qualities;
- Membership in a Mennonite community or kindred denomination.

**Further particulars:** The Professor will be a member of the Faculty of Theology of VU University Amsterdam. The appointment will be for 0.8 FTE, depending on the candidate's competencies and availability, for an initial period of 5 years. Start date is Sept., 2010. Find information about our excellent employment benefits at [www.workingatvu.nl](http://www.workingatvu.nl). Interviews will be in March.

**Salary:** The salary will be according to Dutch CAO standards for academic professionals.

**Information and application:** For more information, contact Professor Dr. Piet Visser by phone +31 (20) 59 86613 or e-mail: [p.visser@doopsgezind.nl](mailto:p.visser@doopsgezind.nl). To apply, send your letter of application to VU University Amsterdam, Faculty of Theology, Attn. Mrs. M.G.H.M. Dijcker, De Boelelaan 1105, 1081 HV Amsterdam, The Netherlands, or e-mail to: [secretaresse@th.vu.nl](mailto:secretaresse@th.vu.nl). Mention the vacancy number in the e-mail header or at the top of your letter and on the envelope. Application deadline is March 15.

*Other correspondence in response to this advertisement won't be dealt with.*

# Outdoor ministry... it's what Jesus did!

## **British Columbia**

Camp Squeah  
#4-27915 Trans Canada Hwy., Hope, BC V0X 1L3  
(604) 869-5353 [www.squeah.com](http://www.squeah.com)

## **Alberta**

Camp Valaqua  
Box 339 Water Valley, AB T0M 2E0  
(403) 637-2510 [www.campvalaqua.com](http://www.campvalaqua.com)

## **Saskatchewan**

Camp Elim  
c/o 78-6th Ave. NE, Swift Current, SK S9H 2L7  
(306) 627-3339 [www.campelim.ca](http://www.campelim.ca), [campelim@sasktel.net](mailto:campelim@sasktel.net)

Shekinah Retreat Centre  
Box 490 Waldheim, SK S0K 4R0  
(306) 945-4529 [www.shekinahretreatcentre.org](http://www.shekinahretreatcentre.org)

Youth Farm Bible Camp  
Box 636 Rosthern, SK S0K 3R0  
(306) 232-5133 [www.yfbc.ca](http://www.yfbc.ca)

## **Manitoba**

Camps with Meaning  
200-600 Shaftesbury Blvd., Winnipeg, MB R3P 2J1  
(204) 895-CAMP(2267) [www.campswithmeaning.org](http://www.campswithmeaning.org)

Camp Assiniboia  
2220 Lido Plage Rd., Cartier, MB R4K 1A3

Camp Koinonia  
Box 312 Boissevain, MB R0K 0E0

Camp Moose Lake  
Box 38 Sprague, MB R0A 1Z0

## **Ontario**

Willowgrove  
11737 McCowan Rd., Stouffville, ON L4A 7X5  
(905) 640-2127 [www.willowgrove.ca](http://www.willowgrove.ca)

Fraser Lake Camp  
11737 McCowan Rd. Stouffville, ON L4A 7X5  
(905) 642-2964 [www.fraserlakecamp.com](http://www.fraserlakecamp.com)

Glenbrook Day Camp  
11737 McCowan Rd., Stouffville, ON L4A 7X5  
(905) 640-2127 [www.glenbrookdaycamp.com](http://www.glenbrookdaycamp.com)

Hidden Acres Mennonite Camp and Retreat Centre  
1921 Line 37, New Hamburg, ON N3A 4B5  
(519) 625-8602 [www.hiddenacres.ca](http://www.hiddenacres.ca)

Silver Lake Mennonite Camp  
RR#1, Hepworth, ON N0H 1P0  
(519) 422-1401 [silverlake@slmc.on.ca](mailto:silverlake@slmc.on.ca) [www.slmc.on.ca](http://www.slmc.on.ca)



**Mennonite Camping Association**  
[www.mennonitecamping.org](http://www.mennonitecamping.org)

- Seeking God's face in creation
- Receiving God's love in Christ
- Radiating God's Spirit in the world