

CANADIAN MENNONITE

September 6, 2010

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EDITORIAL

How green is *Canadian Mennonite*?

DICK BENNER
EDITOR/PUBLISHER

In a letter to *Canadian Mennonite* on June 28, Angelika Dawson of Abbotsford, B.C., charged that when we challenged Mennonite Central Committee and congregations to be more environmentally responsible in a previous issue, we “failed to point the finger back at [ourselves].”

Here’s an attempt to answer her specific questions:

Is your magazine printed on recycled paper using soy-based inks? No. When doing informal bids recently on printing with recycled paper and soy-based ink, I discovered we would likely double our paper costs.

Web printers are using only partially soy-based inks (up to only 30 percent—not enough for us to run the an environmental logo with integrity). This presents a conflict of values: Do we increase the costs to our subscribers, congregations and denominational partners—the latter two of which are already struggling with diminishing contributions—and “go green,” or hold the costs in line while Canadian paper mills and ink producers get enough customer pressure to also “go green?”

Do we choose good stewardship or costly environmental changes? We are open to counsel.

Would your office hold up to an environmental audit? Yes, very likely. My predecessor went to the expense of installing

special film on our largely glass front, reflecting—rather than absorbing—the sun, to cut down on cooling costs. Other than that, we are not sure what an energy audit would find.

How many of your staff use alternate transportation to get to work or gather stories in the field?

Our managing editor has recently moved closer to the office and walks to work as often as he can. Others live at a distance and have to use cars. Our correspondents work mostly from home, using their phones/computers to gather stories. When onsite reporting at a distance is required, we often subcontract the story to a local reporter.

Since our 12-member board of directors and six correspondents live in all parts of the country, from east to west, we are increasingly holding video-conference meetings. Our board chair holds executive committee meetings almost exclusively via video conference. We still think it is important to hold our annual meetings in a local community, where we invite pastors to attend and hold an annual dinner for local interaction, but our overall carbon footprint in this area is on the decrease.

Suffice it to say, environmental protection is a top priority for *Canadian Mennonite*. We are holding ourselves as accountable as we ask the church to be.

Redesigned website

To the end of using less paper and more



electronic technology to stay in touch with our readers, we are launching a completely redesigned website with this edition. It has much more capability for interaction and updated news. The home page will feature regularly updated news events, along with photos.

Since we are limited by paper, ink and delivery costs in our print edition, we are using our website—which is not constrained by page counts—to include more features than we can put into print: features such as more book reviews; perhaps a new “sermons” feature down the road; and a new subscription to Ecumenical News International, raising our awareness of important religious happenings around the globe, especially as news occurs in areas where our MC Canada Witness workers and our service agencies like Mennonite Central Committee, Mennonite Economic Development Associates and Christian Peacemaker Teams are active.

And our blog, which now has a moderated discussion, will be open to any and all feedback without needing the approval of a moderator. Our blog writers are anxious for your comments to widen discussion of the issues they thoughtfully raise.

Redacting historical information online

We can no longer comply with requests to excise names from our website and our online posted issues for two reasons:

- First, as a publication of record in the MC Canada world, such redaction makes the record incomplete. Historians would not find us a reliable source.
- Second, in the universe of the “world-wide web,” complete with the omnipresent Google and other service providers, excising information from *Canadian Mennonite*—a very, very small player in this universe—will not solve the problem of this information being public.

ABOUT THE COVER:

Floods have destroyed homes and livelihoods across much of Pakistan, including the Dera Ismail Khan District, pictured. See story on relief efforts by Mennonite Central Committee and the Canadian Foodgrains Bank on page 22.

PHOTO: ZAFAR WAZIR, CHURCH WORLD SERVICE

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490 DUTTON DRIVE, UNIT C5

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Phone: 519-884-3810 Toll-free: 1-800-378-2524 Fax: 519-884-3331

Web site: canadianmennonite.org

Please send all material to be considered for publication to:

General submission address: submit@canadianmennonite.org

Readers Write: letters@canadianmennonite.org

Milestones announcements: milestones@canadianmennonite.org

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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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Board Chair: **Tobi Thiessen**, tobi.thiessen@sympatico.ca, 416-622-7850

Head Office Staff:

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

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

Barb Draper, Editorial Assistant, edassist@canadianmennonite.org

Dan Johnson, Graphic Designer, designer@canadianmennonite.org

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

Advertising: **Lisa Metzger**, advert@canadianmennonite.org, toll-free voice mail: 1-800-378-2524 ext. 224

Correspondents:

Rachel Bergen, National Correspondent, ca@canadianmennonite.org, 204-885-

2565 ext. 259; **Amy Dueckman**, B.C. Correspondent, bc@canadianmennonite.org,

604-854-3735; **Donita Wiebe-Neufeld**, Alberta Correspondent,

ab@canadianmennonite.org, 780-436-3431; **Karin Fehderau**, Saskatchewan

Correspondent, sk@canadianmennonite.org, 306-933-4209;

Evelyn Rempel Petkau, Manitoba Correspondent, mb@canadianmennonite.org,

204-745-2208; **Dave Rogalsky**, Eastern Canada Correspondent, [ec@](mailto:ec@canadianmennonite.org)

canadianmennonite.org, 519-579-7258 canadianmennonite.org, 519-579-7258

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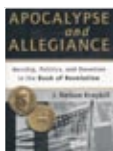
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Face to face, Pt. I: **PAUL LOEWEN**

Three views of our 'multicultural' church

April Yamasaki writes of how her congregation in Abbotsford, B.C., has been deliberate in its embrace of 'mak[ing] disciples of all nations.' Samson Lo explains the goal of Mennonite Church Canada's Multicultural Ministry and the biblical basis of 'one church, many peoples.' In our final piece, Joon-hyoung Park challenges the church to go beyond 'just sharing a space with other ethnic groups' if it wants to avoid the appearance of 'just a landlord's temporal charity.'

Becoming a multicultural church

BY APRIL YAMASAKI

In 1981, the newly formed Emmanuel Mennonite Church drew on Jesus' words in Matthew 28:19 to express its purpose as a congregation: "*To make disciples of all nations.*" At the time, the intention was simply to begin an English-speaking church, but, in the years since, it seems to me that those words have proven to be more prophetic than anyone might have realized at the time.

In almost three decades, Emmanuel's original membership has grown to more than 270, as the predominantly Russian Mennonite group has been joined by people from "all nations," including Germany, Holland, Vietnam, China, Japan, El Salvador, Kenya and Iran.

Emmanuel might not be officially "multicultural," according to the standard definition of having a minority of at least 20 percent, but there are enough visible minorities that visitors often remark on it.

At Easter, the traditional greeting, "Christ is risen!" was given in a number of different languages. At our Peace Vespers last November, we deliberately included

I empathize with those who are minorities in the church, who are not sure that they can—or even want to—'become Mennonite,' or who feel frustrated as permanent outsiders to the in-group who all seem to be related.

PHOTO BY RACHEL BERGEN



Emmanuel Mennonite Church, Abbotsford, B.C., is an intentional multicultural congregation. Pictured from left to right: John Cheny, Shigali Dembede, Alayne Cheny holding Naomi Cheny, pastor April Yamasaki, Janice Redekop holding Callahan Redekop, and Masako Moriyama.

prayers in English, German, Portuguese, Farsi, Arabic, Japanese, Swahili and Halq'eméylem.

In a recent sermon, I noted that “community is the work of God in our lives. It’s not something that we can accomplish on our own. It’s God who transforms us.” So none of us can take credit for the growth and change in the church over the years.

Yet humanly speaking, I also believe that there are a number of key dynamics that have had an important role:

• **RISK-TAKING:** I realize that Emmanuel took a huge risk in calling me as a pastor 17 years ago. The church had wanted a pastor with previous experience; I had none. The church had wanted a pastor trained in an Anabaptist-Mennonite school; my degree was from an inter-denominational school. Some weren’t

sure whether to be more surprised that the church was calling a woman pastor or someone who—in their minds at least—“just wasn’t Mennonite.”

Still, the church took the risk, and so did I. And it’s that same kind of risk-taking and openness to change that is necessary if we are to become more multicultural and accept the challenge of opening the doors of the church and the doors of our hearts to others.

• **EMPATHY:** Years ago, when we were both in our 30s, a friend visited a church where she was the only “white” person. “It was the first time I felt like a minority,” she said to me. How strange, I thought, that it took her that many years to feel that kind of difference!

I empathize with those who are minorities in the church, who are not sure that

they can—or even want to—“become Mennonite,” or who feel frustrated as permanent outsiders to the in-group who all seem to be related.

I also empathize with those who find change difficult, who may even feel that they are losing “their” church. Both need to hear that together we can become more than we are, that we can become more and more the people that God is calling us to be.

• **BEING DELIBERATE:** It takes effort to talk to the stranger in the church foyer instead of focusing only on those we already know and love. It takes time to get to know and include the gifts of others—not in a token way, but in a real way that makes a difference.

In gatherings for prayer, I let people know that they can pray in the language

they prefer. In worship, we sometimes sing songs in a language other than English, or encourage people to sing in the language they prefer. As I write this, though, I realize how little we actually do these things and I pray for more deliberate action.

• **VISION:** To be—or become—a multicultural church, we need a vision for the church that is bigger than those who are already part of the church, a vision that

moves us beyond ourselves and our own circles. In that way, the original founders of Emmanuel certainly got it right: We need to make disciples of all nations.

We still have a lot to learn, and often stumble on the way. But by God's grace, that vision is still before us. ✺

April Yamasaki is pastor of Emmanuel Mennonite Church, Abbotsford, B.C.

One church, many peoples

BY SAMSON LO

I travelled throughout Europe in the early 1980s. I had the opportunity to come across some Mennonites and learn something about Anabaptist history and teaching, preparing me for God's leading to Vancouver, B.C., in the late '90s, where I began serving with Chinese Grace Mennonite Church. In this capacity I was then elected to serve for six years on the Committee of Church Ministries for Mennonite Church British Columbia.

Inspired by the recommendations of Hugo Neufeld's report, "The Diversity Project," MC Canada took on the biblical mandate of striving to maintain good, harmonious relationships between all people and between people and their Creator. In 2002, MC Canada offered me the position of director of multicultural ministry. Since then, I have often been asked what this ministry is all about.

When God created the first human beings in God's image, the Bible tells us that "God saw that it was very good." It was God's intention that there be good, harmonious relationships between all people, and between people and their Creator. But sin destroyed that ideal state, which finally culminated in the Tower of Babel, where multi-ethnicity started.

Throughout the Old Testament, there



were prophetic voices that called for a move towards reclaiming that "goodness" and being reunited with God and with people, such as in Psalm 100: 1, where "all the Earth" is to "make a joyful noise to the Lord."

With the coming of Jesus we have a renewed call to all people "that they may all be one" (John 17). With Christ's death on the cross and his resurrection, the way was paved for reconciliation with God and with one another.

At Pentecost we saw the early church coming together in over a dozen different nationalities and languages. After that, the church branched out "to all the world," as called for by the Great Commission in Matthew 28:16-20.

Finally, Revelation 7: 9-10 prophesizes a beautiful picture of things to be, where "a great multitude that no one could count, from every nation, from all tribes and peoples and languages, [stood] before the throne before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying: 'Salvation belongs to our God who is

seated on the throne, and to the Lamb!'"

Ever since I came to Canada I have heard and seen so much of how "Canada is a rainbow of colours," with people from numerous different cultures, such that it has become a microcosm of the world's ethnic, religious, linguistic and racial diversity. As former prime minister Jean Chretien put it: "It contains the globe within its borders." Indeed, we have the world coming to us. What an opportunity! What a privilege!

The objective of this Multicultural Ministry office is "to work towards integration of people groups within Mennonite congregations, and cooperation among people of different ethnic, social, national, political and religious backgrounds." In short, we want to build bridges to ethnic groups, be attentive to their needs and make sure that they are better served by MC Canada programs

It was God's intention that there be good, harmonious relationships between all people, and between people and their Creator.

and better represented in denominational leadership.

The office of Multicultural Ministry has an important mission, and it takes a concerted effort to bring everyone together. Besides diversity in culture, language, tradition, practice and custom, there are also geographical restrictions, as our multicultural congregations are so widely dispersed in different major cities across the country.

How do we bring them together, both physically and in spirit? How do we break down the tangible and intangible barriers between different groups? How do we learn from one another and learn to appreciate one another? I would like to leave these and many more questions with us as food for thought. ✺

Samson Lo lives in Vancouver, B.C., where he serves as pastor of Chinese Grace Mennonite Church and director of Mennonite Church Canada's Multicultural Ministry.

Essentials for building a multicultural church

BY JOON-HYOUNG PARK

According to research conducted by sociologists Curtiss Paul Deyoung, Michael O. Emerson, George Yancey and Karen Chai Kim, 92.5 percent of Catholic and Protestant churches throughout the U.S. can be classified as “monoracial.” This term describes a church in which 80 percent or more of the individuals who attend are of the same ethnicity or race. The remaining churches—just 7.5 percent—can be described as multiracial.

The majority of churches, whether or not they appear seriously multicultural, still fall behind in embracing the true meaning of multiculturalism and applying it practically among their members. In their minds they may believe that the 21st century is an era of “acceptance” and “adaptation,” but they do not know how to practically react to new multicultural surroundings and how to warmly welcome people of different cultures. Instead, they easily hunker down, defending uniformity and resisting diversity.

Surely, it must break the heart of God to see so many Christians and churches throughout this country segregated and detached racially and culturally from one another, and that little has changed since it was first observed that 11 o'clock on Sunday morning is the most segregated hour in North America.

In an increasingly connected—yet stubbornly sectarian Mennonite world—it is time to recognize that there is no



greater tool for becoming a missional, multicultural church than the witness of diverse believers walking, working and worshipping God together as one in and through the local church.

The pitfall of multicultural awareness

A few multicultural churches among Canadian Mennonites have recently been seemingly aware of embracing all nations under one roof. They may listen to their cultural demands on the style of worship, communion—and other trivial practices—only as far as it does not affect the church's direction and growth. Going through tough and subtle turbulences stemming from their cultural concoctions, they only learn to be patient and persevering, and do not tackle the challenge of resolving and reconciling in faith.

Mennonite churches, as a whole, as they stubbornly or conventionally stick to their own principles and practices, can be categorized as practitioners of low-level multicultural awareness. Both denial and defence are typical icons for them. Soon they jump up to the next stage of self-complacency, declaring, “We are okay now.”

Intentionality needed to create a multicultural church

To create a harmonious mixture from different-coloured ingredients requires a fundamental premise among leaders and lay people: intentionality. A multicultural

church does not just happen. Everyone engaging in ministry must first identify and then take intentional steps to turn their vision into reality.

As multicultural minister and author David A. Anderson emphasizes in his book *Multicultural Ministry*, “intentionality is absolutely critical” to the success of multicultural ministry. Just as Jesus placed himself in an environment where he would have social contact with non-Jewish people, like the Samaritan woman, we should also recognize that intentionality is the key premise of evangelizing people.

I have no doubt that people in many, if not most, homogeneous Mennonite churches would sincerely state that they would not intentionally turn anyone away. If asked, they might say something like, “We welcome anyone to become a part of our church,” or point to the fact that “a few families” of diverse ethnicity do attend their otherwise homogeneous fellowship.

In fact, some pastors have specifically stated, “We would love to have more diverse individuals in our church as long as they like our music, our preaching style, and our spirit. But they should not expect us to change for them.”

These well-meaning homogeneous people are not doing anything intentionally to turn diverse others away. However, they are not doing anything to draw them in either. And this is, to be honest, exactly the impression I received when I first joined a Mennonite church in 2004, and the observation remains unchanged since then.

Without any sacrificial intentionality, it is useless to build a multicultural church. Note that just sharing a church space with other ethnic groups—or renting space out to them—is not a multicultural ministry; it is just a landlord's temporal charity. ☞

Joon-hyoung Park is an intercultural educator and author, and a member of the Canadian Mennonite Publishing Service board.

In fact, some pastors have specifically stated, 'We would love to have more diverse individuals in our church as long as they like our music, our preaching style, and our spirit. But they should not expect us to change for them.'

Who are our multicultural Mennonites?

BY DEBORAH FROESE

MENNONITE CHURCH CANADA RELEASE

Once upon a time, Mennonite congregations in Canada could largely define themselves by German or Swiss Mennonite heritage, but no more. Mennonite Church Canada congregations now represent an increasing variety of cultural and ethnic backgrounds; currently, 49 of them worship in 19 languages other than English or German, including Amharic (Ethiopian and Eritrean), Cantonese, Chin, Hmong, Japanese, Karan, Korean, Laotian, Mandarin, Spanish, Tamil, Thai and Vietnamese.

As the tapestry of MC Canada grows more diverse, it has increased opportunities to learn about Christians from around the world, strengthening the denomination's relationship with the global Mennonite church. Spanish-speaking congregations, including First Mennonite Church, Kitchener, Ont.; First United Spanish Mennonite Church, Vancouver, B.C.; and Iglesia Nueva Vida in Toronto, Ont., relate to Iglesia Menonita Hispana, the North American conference of Spanish-speaking Mennonites. Lao, Vietnamese and Korean congregations also belong to North American bodies.

According to Samson Lo, director of Multicultural Ministry, Anabaptist Mennonite peace and justice theology attracts and stirs passion in newcomers to Canada. "Some of these people were refugees and had experienced persecution in their home countries. That's why they fully appreciate and agree with the Anabaptist values," Lo wrote in an update on multicultural ministry.

Multicultural celebrations

This year, several of MC Canada's multicultural congregations celebrate anniversaries and special events:

- 30th anniversary of Toronto Chinese Mennonite Church, Ont.
- 15th anniversary of First United Spanish Mennonite, Vancouver, B.C.
- Calgary Chinese Mennonite Church, Alta., celebrated the installation of lead pastor Joseph Liou.
- Western Hmong Mennonite Church, Maple Ridge, B.C., joined both MC British Columbia and MC Canada.
- Calgary Vietnamese Mennonite Church, Alta., held a Vietnamese Sunday service in Saskatoon, Sask.
- Korean Anabaptist Fellowship in Canada celebrated its annual gathering in Calgary during the MC Canada assembly there. ☸

PHOTO COMPOSITE BY RYAN ROTH BARTEL



The "What makes a Mennonite" brochure has been translated into Spanish, traditional and simplified Chinese, Korean, Vietnamese and Chin, while other language translations, such as Hmong and Laotian, are planned. These resources are available from the Mennonite Church Canada Resource Centre, Winnipeg, Man.

☸ For discussion

1. How homogeneous is your congregation? How long does it take for "outsiders" to feel welcome? What extra challenges does someone from a visible minority have to feel accepted? What should Mennonite congregations do so that people from other cultures can feel welcomed and included?
2. Do you think all Mennonite congregations should be intentionally multicultural? Why is it important? Can a denomination be called multicultural if it has congregations of different ethnicities, or does it require that most congregations have a good variety in the racial mix?
3. What are the barriers or challenges for congregations to become multicultural? Joon-hyoung Park refers to the style of worship and communion as "trivial practices" that we need to be willing to change in order to be more accommodating to those of other cultures. Do you agree? What role does language play in isolating cultures from each other?
4. How much do congregations that worship in a language other than English feel part of Mennonite Church Canada or their area church? Do you think English-speakers feel or act superior to Mennonites whose first language is something other than English? What needs to happen for Mennonite churches to become more multicultural?

VIEWPOINTS

/// Readers write

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

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

✉ Church leaders seek a world without nuclear weapons

(Excerpted from a letter written to Prime Minister Stephen Harper on June 25 and signed by Robert J. Suderman, general secretary of Mennonite Church Canada, and all of the other leaders of the Canadian Council of Churches denominations.)

WE WRITE THIS letter to encourage you and your government to give renewed and urgent attention to nuclear disarmament.

Our call for the elimination of nuclear weapons is rooted in our certain knowledge that the Earth is God's and that all that is in it is under both God's love and judgment. We know that God has placed before us and all people in all generations the choice between life and death, desiring for all people not only life but the abundant life of peace with justice.

FROM OUR LEADERS

Time to prioritize

LISA CARR-PRIES

It's September again. I'm sure I'm not alone when I acknowledge the variety of feelings that accompany fall's arrival. We move from a season that is relatively free from structure into one where schedules and activities shape the rhythm of each day for the next eight to 10 months.

Some enter this period of transition with great anticipation, while others are more apprehensive about the road ahead. As parents of three school-aged children, my husband and I find that September is a time where five schedules fill up and collide. Piano. Sunday school. Volunteer commitments. Hockey. After we decide on our activities, we must figure out how we can possibly manage the details and sheer logistics of getting everyone where they need to be, when they need to be there.

If it's not on the schedule, it won't happen.

Church life is similar. At the end of August, we begin searching for

volunteers to assist in our programs and recruit others to enrol in those programs. Board rooms and fellowship halls are booked to capacity and it becomes tough to schedule meetings and events. Tension builds between personal schedules and the church calendar. We stress, we question each other's priorities, and we worry about the health of our programs or our burned-out volunteers.

Without a doubt, September can be tough. But the pain of September is really the pain of change, of giving birth to a new year rich with potential and possibility. Although we may hope to just survive September, if we look deeper we'll find that it offers us an opportunity to encounter God.

Making space for God and hearing God's voice in the chaotic and hectic pace of the month is something that each of us can deliberately choose to do. Begin simply. Start each day by asking for God's presence and direction in your life. End each day by reflecting on where you noticed God's presence. At church, surround each meeting in prayer.



September gives us the opportunity to once again reorder our lives, reserving a place for God that allows us to develop an ever-deepening relationship with God and with others.

Creating a new rhythm can absorb all of our attention and we often tune out God's still small voice. Embrace the unexpected. Be open to the opportunity you never anticipated and welcome the invitation to participate in something new. Be willing to hear and see in new ways. Many of us think we don't have the luxury of being able to drop everything and pursue new aspirations or opportunities, but this season of re-ordering provides a chance to create time for the new things we are called to do.

It's not really about piano, Sunday school or hockey. We need to embrace the fact that we are beloved children of God. And in doing so, we consciously attune ourselves to the nudges of God's Spirit, prioritizing our formation into Christ's likeness.

Lisa Carr-Pries chairs the Mennonite Church Canada Christian Formation Council.

We are called to love our enemies, and we are convinced that this cannot be accomplished through the build-up of nuclear arsenals. Nuclear weapons have only one capacity, and that is for mass, indiscriminate destruction with a power so great that it threatens the very existence of the human community and the environment that sustains it. Nuclear arsenals cannot defend against attack or protect humanity or any part of God's creation. We believe that to rely on nuclear weapons, to threaten nuclear attack as a foundation for security, is to acquiesce to spiritual and moral bankruptcy. We say without reservation that when measures employed to defend nation states and human institutions undermine God's gift of abundant

life, threatening humanity and the planet itself, such measures must be unequivocally rejected. We cannot conceive how the use of nuclear weapons could be justified and consistent with the will of God, and we must therefore conclude that nuclear weapons must also be rejected as a means of threat or deterrence.

The United States and Russia carry the heaviest weight of responsibility to set an ambitious pace for disarmament. The new U.S./Russia strategic arms treaty signed on April 8 is an important step. We believe that Canada, along with the international community, has a vital role to play in encouraging the United States and Russia to persist in disarmament efforts.

GOD, MONEY AND ME

Joy and finances

DORI ZERBE CORNELSEN

Is it realistic to contemplate joy as a potential outcome of setting financial priorities? In our increasingly complex financial world this may seem naïve.

A fairly common metaphor for managing money that Mennonite Foundation of Canada staff use has three jars: one for share, one for save, one for spend. Nathan Dungan has developed this metaphor as part of his Financial Sanity program on sharesavespend.com. This idea is not new in this column and has even generated some pointed response when potential percentages of income have been attached to the three-jar metaphor.

It was with interest, then, that I read an article in a recent edition of *MoneySense* magazine called "The joy of spending." It presented the dilemma of a couple who were unable to rid themselves of their anxiety about money because they were "extreme savers," savers with significant financial assets with which they couldn't part. The solution offered by a financial counsellor was to "set up three 'money pots'—one for savings, one for emergency cash [six months' to one year's worth] and a third pot for . . . 'regret-free living.'" The couple adapted well to this system with their regret-free pot now funding two Caribbean cruises

per year. "We're spending without stress for the first time in our lives," one spouse gushed.

Given this outcome, I wonder if the educator thought to suggest generosity—the "share jar"—as a solution to the real financial anxiety this couple was experiencing. It is possible that generosity was presented as a "regret-free living" option, although the emphasis of the article was on the couple's joy of spending on themselves.

Moving from stockpile to shopper isn't a great financial success story, according to author Matt Bell in *Money Purpose Joy*. In the quest for more, either more savings and investments or more stuff, both forms of this common North American

our creating, saving God. Therefore, generosity is part of who we are as well. "When we don't give, or give only token amounts, we resist our nature and deprive ourselves of one of life's greatest joys," he writes. "When we give, we live in harmony with our design. That's why being generous provides us with so much pleasure."

There are many generosity stories that confirm the joy of giving. On boldergiving.org, a website dedicated to sharing stories from philanthropists to encourage more giving, Molly Stranahan, heiress of the founder of the Champion Spark Plug Company, stresses, "I experience every day that being generous enhances my happiness."

"Giving infuses life with joy," writes Randy Alcorn.

Perhaps it is time that more of us plan our finances with an expectation of joy as a return by giving generously.



Moving from stockpile to shopper isn't a great financial success story.

consumer financial identity become caught up in a cycle of declining returns, which only feeds the desire for even more to be happy.

The root of true joy in our lives is generosity, Bell claims. He reminds his readers that we are made in God's image and that generosity is at the heart

Dori Zerbe Cornelsen is a stewardship consultant at the Winnipeg, Man., 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.

All other states that possess nuclear weapons also have an obligation to progressively and verifiably reduce their arsenals, to end all planning for new systems, and to reshape their security architecture in accord with the vision of a world without nuclear weapons.

Non-nuclear-weapons states have an obligation to conduct their nuclear energy programs in complete openness and with an unqualified willingness to meet the most stringent and reliable inspections requirements. We therefore urge Canada to foster verification efforts and technologies, and to ensure that the International Atomic Energy Agency has the resources it needs to carry out its critically important

monitoring and inspections work.

Collective global action to verifiably ban nuclear weapons will yield tangible economic and security benefits, and it will release political, psychological and spiritual resources on which humanity can draw to address the other daunting challenges that confront us. . . .

As Christian leaders we also understand our own obligation to encourage our respective faith communities to become part of a great global movement for nuclear disarmament.

We appreciate your attention to our concerns and wish to assure you of our prayers as you exercise your responsibilities. ☸

FAMILY TIES

The grace of duty

MELISSA MILLER

“Is it just about duty?” my friend wondered. “Is that the only reason to stay in the relationship? Duty seems so flat and colourless. What about joy and excitement and fun?”

It’s a good question. At the time, we were discussing marriages, and the times when it’s tough to hang in. When the appeal of personal fulfillment, self-actualization or “following one’s bliss” seems much more attractive than the dutiful plodding through the mundane terrain of keeping faith.

While marriage was the topic of conversation, it could have been about other kinds of relationships or commitments. Most of us have had at

least some moments when duty was the only thing that compelled our response—a calm reply to an overwrought child; a phone call to an estranged friend or relative; a visit to a hospital bedside; attendance at a funeral we wanted to avoid. At such times, it is duty that reminds us of our obligations to people and communities that stretch beyond our personal preferences or comfort.

Duty doesn’t get a lot of credit in our larger culture. We hear more messages promoting individual freedom, the

avoidance of pain, self-centredness and irresponsibility. “The heart wants what the heart wants,” proclaimed filmmaker Woody Allen in 1992, to justify his sexual relationship with his stepdaughter. More recently, we witnessed the buck-passing of many individuals in the companies responsible for the ruptured oil well in the Gulf of Mexico. Who sings the praises of duty, of “doing the right thing”?

With thought, it doesn’t take long before we see the value of duty, not the least of which are the benefits we’ve



Walking the pathway of duty, we encounter the river of God's grace.

received from others who have met their obligations. I am grateful for my parents’ example: their capacity to stick with each other through good times and bad, and their steadfast support to their aging parents and prickly teenagers. They would probably agree with these words from an old Salvation Army hymn: “By the pathway of duty flows the river of God’s grace.” As we take our measured, sometimes reluctant steps of duty, we are refreshed, and occasionally even overwhelmed, by the abundant sweetness of

God’s grace.

We see some of this in the biblical story of Ruth and her mother-in-law Naomi. The two women had fallen on hard times; Naomi urged Ruth to look after herself and leave Naomi to her own fate. Ruth chose the path of duty. She kept walking with Naomi, as they cared for each other. By the end of the story, they had encountered much grace, including a new home, security and new life.

The grace that is present in the story of Ruth has another name, *chesed* in Hebrew, or “steadfast love.” Naomi uses this word near the beginning of the story as she blesses Ruth: “*May the Lord deal kindly with you, as you have dealt with me*” (Ruth 1:8).

Steadfast love, the kind of constant, compassionate faithfulness that God offers us, can enliven our acts of duty and brighten our mundane paths. Walking the pathway of duty, we encounter the river of God’s grace. God’s grace and steadfast love provides the strength we need to walk the path of duty.

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

✉ Authoritarian brutality much more sophisticated now

RE: "MAJOR MEDIA skewed G20 protest," Aug. 2, page 23.

Laura Dyck presents a brave and positive picture of the experiences of the protesters themselves; they "did not simply talk about peace and justice as a rosy ideal. They lived it out in the face of violent opposition," she writes. At the same time, she admits that the message of the protesters "did not make it onto the primetime news."

It seems to me that there is a plaintive question lurking behind the whole article: Why is this not working? It worked for Gandhi! It worked for Dr. Martin Luther King Jr.! Why doesn't it work for us?

This is a very good question, but the answer is pretty disturbing. During the Gandhi and King protests, it was still possible to shame the authorities; it was still a time when there were certain things the authorities would not do: namely, shoot down peaceful protesters. During the 1968 demonstrations in France, President Charles de Gaulle had to interview at least five generals before he found one who agreed to shoot down students.

At this time I do not know of anything a government would not do. I'm sure our Canadian authorities, had they felt it necessary to shoot and kill some protesters, would have had their stories ready to justify such killings.

I seem to remember that it is in Orwell's dystopian novel, *1984*, where one image of the future of the world is a jackboot forever stomping on a face. While jackboot stomping has gone out of fashion, brutality has not. It has just become much more sophisticated, as Joshua Enns and others experienced at the G20 protests.

JIM G. SUDERMAN, WINNIPEG, MAN.

/// Milestones

Births/Adoptions

- Belletrutti**—Matthew James (b. July 26, 2010), to Becky and Paul Belletrutti, Foothills Mennonite, Calgary, Alta.
Dow—Riley John (b. June 1, 2010), to Todd and Julie Dow, Niagara United Mennonite, Niagara-on-the-Lake, Ont.
Funk—Nolan (b. July 16, 2010), to David and Amy Funk, Vineland United Mennonite, Niagara-on-the-Lake, Ont.
Hartman—Sierra Claire (b. Aug. 12, 2010), to Adrian and Lori Hartman, Foothills Mennonite, Calgary, Alta.
Kresta—Gregory Jakob (b. June 30, 2010), to Sandra Friesen (Toronto United Mennonite) and Gerald Kresta, in

Pittsburgh, Pa.

Kropf—Kyra Beth (b. Aug. 1, 2010), to Bethany and Trevor Kropf, East Zorra Mennonite, Tavistock, Ont.

Martens—Dylan Parker (b. July 16, 2010), to Karl Martens and Michelle McKinnell, Hagerman Mennonite, Ont., and Osler Mennonite, Sask.

Ott—Nicholas Elgersma (b. July 16, 2010), to Sandra Elgersma and Dave Ott, Ottawa Mennonite, Ont.

Ponsen—Zoey Rose (b. June 20, 2010), to Annette McDowell and Jordan Ponsen, Community Mennonite, Stouffville, Ont.

Regehr—Annika Sophie Helene (b. July 19, 2010), to Jon and Rachel Regehr, Glenlea Mennonite, Man.

Yazdani—Saviz (b. July 19, 2010), to Kendra Reddekopp and Parviz Yazdani, Osler Mennonite, Sask.

Baptisms

Kelsey Beam—Shantz Mennonite, Baden, Ont., July 11, 2010.

Matt Gain, Jacob Philpott—Community Mennonite, Stouffville, Ont., June 13, 2010.

Mack Gingerich—East Zorra Mennonite, Ont., May 30, 2010. Correction.

Ella Ruth Kendall—Erie View United Mennonite, Port Rowan, Ont., May 23, 2010.

Hailey Innocent, Hanna Innocent, Julie Innocent—Rosthern Mennonite, Sask., July 25, 2010.

Broek Bosma, Jessica Morrison, Bill Allan Junior—Toronto United Mennonite, Ont., Aug. 1, 2010.

Jasmine Janzen—Wildwood Mennonite, Saskatoon, Sask., July 11, 2010.

Marriages

Amendt/Bartel—Cheryl Amendt and Justin Bartel (North Star Mennonite, Drake, Sask.), at Jansen, Sask., July 31, 2010.

Bartel/Krysa—Bryce D. Bartel and Danika Krysa, at North Star Mennonite, Drake, Sask., July 24, 2010.

Bender/Lloyd—Laurel Bender and Brian Lloyd, Tavistock Mennonite, Ont., at the home of the bride's parents in Kitchener, June 26, 2010.

Bergen/Neufeld—Claire Bergen (Crystal City Mennonite, Man.) and Darren Neufeld (Glenlea Mennonite, Man.) at Crystal City Mennonite, July 24, 2010.

Bradnam/Farrell—Jonathan Bradnam and Michelle Farrell, at Niagara United Mennonite, Niagara-on-the-Lake, Ont., July 24, 2010.

Brenneman/Brubacher—Jeremy Brenneman and Beverly Brubacher, Poole Mennonite, Ont., at the bride's parents' farm, June 12, 2010.

Britton/McTavish—Brian Britton and Donna McTavish, Wellesley Mennonite, Ont., July 17, 2010.

Corey/Kuepfer—LeeAnn Corey and James Kuepfer, Riverdale Mennonite, Millbank, Ont., Aug. 14, 2010.

Cressman/Gingerich—Janelle Cressman and Jesse Gingerich, Kingsfield-Zurich Mennonite, Zurich, Ont., July 18, 2010.

Cressman/Schuit—Jeff Cressman (Shantz Mennonite, Baden, Ont.) and Emily Schuit (Harrow Baptist, Ont.) in St. Jacobs, July 17, 2010.

Deckert/Poysti—David Deckert and Sarah Poysti, Douglas Mennonite, Winnipeg, Man., July 31, 2010.

Enns/Koop—Randy Enns and Noelle Koop, Sargent Avenue Mennonite, Winnipeg, Man., Aug. 14, 2010.

Ewert/Kostiuk—Tom Ewert (North Star Mennonite, Drake, Sask.) and Jessica Kostiuk, at Southey, Sask., July 31, 2010.

Hooge/Warkentin—Sarah Hooge and Lee Warkentin, Nutana Park Mennonite, Saskatoon, Sask., Aug. 13, 2010.

Hopkins/Penner—Kevin Hopkins and Juanita Penner, Ottawa Mennonite, Ont., July 17, 2010.

Klassen/Nickel—Andrew Klassen and Stephanie Nickel (Fort Garry Mennonite, Winnipeg, Man.), at Fort Garry Mennonite, July 24, 2010.

Krugel/Meloche—Jeff Krugel and Candace Meloche, at Niagara United Mennonite, Niagara-on-the-Lake, Ont., Aug. 7, 2010.

Otterbein/Snyder—Laura Otterbein and Mike Snyder, Waterloo North Mennonite, Ont., in New Dundee, Ont., July 24, 2010.

Stephens/Voth—Sean Stephens and Cristin Voth (Bergthaler Mennonite, Altona, Man.), in Mexico, July 10, 2010.

Deaths

Bauman—Erla (nee Musselman), 80 (b. June 6, 1930; d. Aug. 3, 2010), St. Jacobs Mennonite, Ont.

Dyck—Susan, 88 (b. July 16, 1922; d. Aug. 16, 2010), Vineland United Mennonite, Niagara-on-the-Lake, Ont.

Friesen—Cornelius, 95 (b. Oct. 19, 1914; d. July 19, 2010), First Mennonite, Calgary, Alta.

Friesen—Louise, 97 (b. Dec. 19, 1912; d. July 28, 2010), Trinity Mennonite, Calgary, Alta.

Funk—Margaret (nee Schroeder), 83 (b. March 8, 1927; d. July 20, 2010), Bergthaler Mennonite, Altona, Man.

Heinrichs—Ed, 85 (d. July 16, 2010), Lowe Farm Bergthaler Mennonite, Man.

Jones—Kathleen (Kay), 90 (b. July 30, 1919; d. July 20, 2010), Carman Mennonite, Man.

Kehler—Ann (nee Hildebrandt), 89 (b. Dec. 4, 1920; d. July 17, 2010), Bergthaler Mennonite, Altona, Man.

Metzger—Harold, 82 (July 3, 1928; d. July 13, 2010), Floradale Mennonite, Ont.

Neudorf—Bernhard (Ben), 84 (b. April 30, 1926; d. Aug. 15, 2010), Rosthern Mennonite, Sask.

Peters—Elisabeth, 81 (b. Nov. 15, 1928; d. July 30, 2010), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Reimer—Allen James, 68 (b. Aug. 10, 1942; d. Aug. 28, 2010), Rockway Mennonite, Kitchener, Ont.

Rempel—Rudy, 91 (b. Dec. 25, 1918; d. July 13, 2010), Vineland United Mennonite, Ont.

Stobbe—Helena, 95 (b. Oct. 27, 1914; d. July 21, 2010), Winkler Bergthaler, Man.

Suderman—Susie, 85 (b. Sept. 26, 1924; d. July 1, 2010), Winkler Bergthaler, Man.

Toews—Ed J., 82 (b. Aug. 26, 1927; d. July 9, 2010), Bergthaler Mennonite, Altona, Man.

Warkentin—Isaac (Ike), 74 (b. July 10, 1936; d. July 11, 2010), Sargent Avenue Mennonite, Winnipeg, Man.

Weber—Don, 78 (b. April 29, 1932; d. July 4, 2010), Community Mennonite, Drayton, Ont.

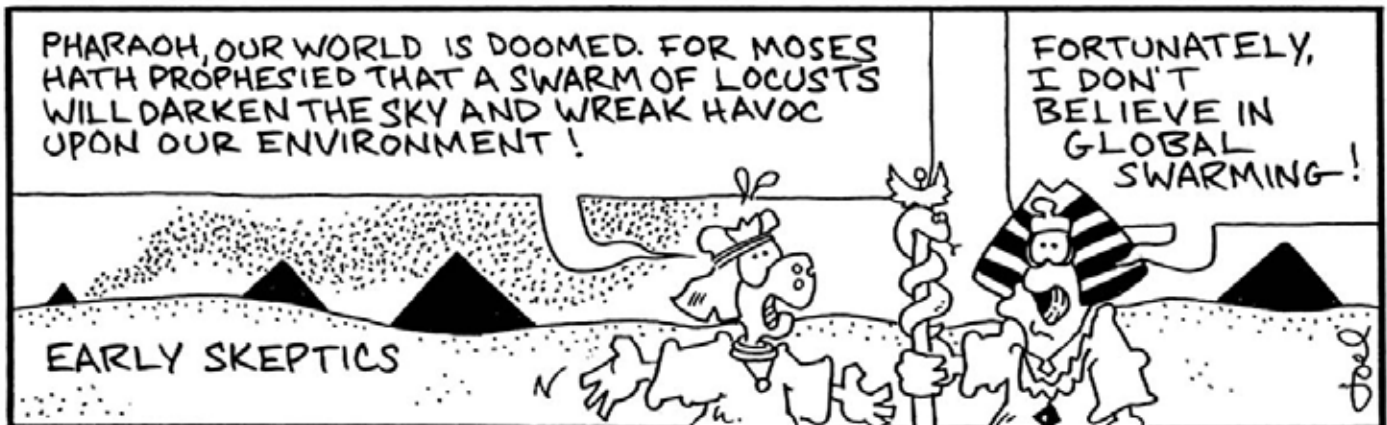
Zacharias—Frieda (nee Ginter), 82 (b. Feb. 17, 1928; d. July 16, 2010), Bergthaler Mennonite, Altona, Man.

Canadian Mennonite welcomes Milestones

announcements within four months of the event.

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

Pontus' Puddle



THIS PREACHER HAS 22 MINUTES

Getting to the pulpit

BY ALLAN RUDY-FROESE

The arrival of the preacher at the pulpit is not as mundane as it seems.

A friend of mine, a woman of short stature and a guest preacher in this case, arrived at a massive pulpit to preach and looked up only to notice that she could not even see the congregation. As for the congregation, most of them could only see tufts of Jane's greying hair on the top of her head.



She tried to lower the lectern on the pulpit, to no avail. In her desperation she picked up a large book on the shelf in the pulpit, placed it on the floor and stood on it so as to see and be seen. She was told after the service that she was actually standing on an old Bible, the one which had been ceremonially carried into the church a century before at its founding.

The walk to the pulpit takes mere seconds, but the moment is often telling. The character of the preacher or the sermon can sometimes be anticipated by the way the preacher gets to the pulpit.

The preacher who walks with some speed will often speak with some speed.

Some preachers—usually men—walk to the pulpit with a kind of righteous prophetic swagger; this preacher carries the sense, real or imagined, that he has a new and controversial word for the congregation.

Other preachers make their way with an air of formality, sometimes bordering on rigidity; in this case, we are likely going to get an even-keeled sermon that stays within what is proper.

Another preacher may walk up with an informal gait with a coffee in hand which is plunked on the pulpit; this sermon will

be an informal chatty affair with lots of “real” stories from the lives of “real” people.

There is a history to observing how the preacher arrives at the pulpit. In the novel *Moby Dick*, there is a chapter dedicated to how Father Mapple makes his way to the pulpit in the church in Nantucket, a seaport for whalers. The pulpit stands high above the congregation and is shaped like the prow of a

great ship. The only way to the get to the pulpit is by a rope ladder “like those used in mounting a ship from a boat at sea.”

Father Mapple's climb to get to his pulpit is a near sacred moment: “Halting

staircase week after week to the pulpit once stopped half-way up and yelled, “I will not . . . I will not go into that awful place.” But after some moments of dead silence, he began to obediently climb into the pulpit to preach.

Many preachers would like to stop and yell a similar word of protest as they make their way to the pulpit. After much preparation, even after preaching hundreds of times, preachers struggle with the “awe-full” task of speaking a relevant and good word in the name of God. James Earl Massey named this paradox well in the title of his book, *The Burdensome Joy of Preaching*. Preaching the good news is certainly a joy, but the burden is not light.

Each preacher steps into the pulpit in her own way, bringing the joy and the burden of the gospel in particular mortal and fragile form. The steps to the pulpit may be few, but the journey is long

She was told after the service that she was actually standing on an old Bible, the one which had been ceremonially carried into the church a century before at its founding.

for an instant at the foot of the ladder . . . Father Mapple cast a look upwards, and then with a truly sailor-like but still reverential dexterity, hand over hand, mounted the steps as if ascending the main-top of his vessel.”

The narrator goes on to describe that Father Mapple, having climbed to his pulpit, stooped over to slowly “drag up the ladder step by step.” The preacher has confirmed his captain-like credentials and is ready to preach to the congregation of sailors.

The long trip to the pulpit can also reveal the preacher's hesitation of the awesome task of preaching. An old Welsh preacher who slowly climbed the winding

and arduous. Many hours of reading, conversation, prayer, dead-ends, “aha” moments, writing and rewriting—not to mention side trips to the vault of blessed and painful experiences—have led to this moment. Having travelled for some distance, and now standing on the Word as the foundation under her feet, the preacher places her notes on the pulpit and begins to preach. ❧

Allan Rudy-Froese is a student of preaching, theology and ethics at the Toronto School of Theology. He can be reached at allanrf@rogers.com.

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GOD AT WORK IN THE CHURCH

MWC reports a good year

By J. LORNE PEACHEY

Mennonite World Conference Release
ADDIS ABABA, ETHIOPIA

“Mennonite World Conference is in good shape. There are no crisis areas. What we agreed to do, we have been able to do.”

With those words, general secretary Larry Miller, who will leave his post in 2012 after more than two decades of service, summarized the work of MWC to the Executive Committee when it gathered in Addis Ababa this summer for its annual meeting.

New commissions

Finalized in 2009, the four commissions—Faith and Life, Peace, Deacons and Mission—each reported to the Executive

Committee that they have begun their work electronically and in person. All have plans for future work:

- **FAITH AND LIFE COMMISSION** is anticipating surveying member churches on practices related to baptism and the Lord’s Supper;
- **PEACE COMMISSION** has plans for a study of peace practices in Anabaptist-related churches globally;
- **DEACONS COMMISSION** has identified two or more global Anabaptist deacons in each continent to be available especially in times of crisis; and
- **MISSION COMMISSION** announced

plans to hold a Global Mission Fellowship event in 2013 somewhere in Asia.

Budgets and opportunities

While MWC is currently in good financial shape, it is not yet in a position to simultaneously establish representation and offices on each continent, treasurer Ernst Bergen of Paraguay told the committee. This plan has been listed in MWC’s financial projections as an “opportunity,” along with several other things that MWC will do as funds become available.

Income for current operations is meeting expenses, said Karen Martin-Schiedel of Canada, MWC’s director of finance and administration. But because of additional costs due to changes facing MWC, an “unrestricted fund” budget of \$897,000 (all funds in US dollars) calls for \$150,000 to come from reserves designated for the transition period.

MWC Executive Committee prefers U.S. for 2015 assembly

By PHYLLIS PELLMAN GOOD
Mennonite World Conference Release

At its annual meeting this summer in Ethiopia, the Executive Committee of Mennonite World Conference (MWC) unanimously stated a preference for holding the next MWC assembly in the United States in 2015. Indonesia will be considered as the alternate choice for 2015, if plans for the U.S. do not work out, and as the first choice for the site of the 2021 assembly.

Before a decision on holding the next global assembly in the U.S. is made, general secretary Larry Miller said, “we need to discuss with the MWC member churches in the U.S.A. whether they desire to host the next assembly, and if they do, we need to do a feasibility study of the site they propose.” American churches had offered to host the 2009 assembly, which was ultimately held in Paraguay.

The last three assemblies have been held in the Global South: Calcutta, India, in 1997; Bulawayo, Zimbabwe, in 2003; and Asuncion, Paraguay in 2009.

“Despite the fact that the majority of Mennonites and Brethren in Christ live in the Southern Hemisphere, Executive Committee members believe it is essential that churches in the North have the opportunity to welcome

the global family into their homes and fellowships,” commented Miller. “While it is financially possible for many persons from the North to travel south, the Executive Committee stated clearly its desire not to deprive our member churches in the North of welcoming the global church, of offering hospitality, and of experiencing firsthand the wonder of fellowshiping and worshipping with sisters and brothers from around the world.”

The Executive Committee acknowledged that serious visa problems may exist for participants wanting to enter the U.S. from particular countries. Committee members made a commitment for MWC to vigorously pursue legal efforts and to pray ceaselessly for admission of all who wish to attend the assembly.

After careful study and serious consideration of alternatives, the committee also acted to reconfirm the six-year cycle of MWC assemblies.

Several significant anniversaries related to Anabaptist history will take place in 2025 and 2027. For that reason, the European member churches will likely invite MWC to hold the assembly on their continent in 2027. At the same time, MWC will consider how best to celebrate globally in 2025 the 500th anniversary of the first Anabaptist baptism (January 1525) and the 100th anniversary of the first Mennonite world conference (June 1925). ☸

Engaging youths

MWC's staff liaison for youth, Elina Ciptadi-Perkins, and Ayub Omondi Awich of Kenya, African representative on the Youth Task Force, met with the Executive Committee to outline plans for a new Young Anabaptists Network to work with young people in five areas: networking, fellowship, capacity building, decision-making and Anabaptist identity.

"Young people are interested in MWC and want to be involved," Ciptadi-Perkins said.

The group comes with an \$85,000 surplus from the Global Youth Summit held in Paraguay in connection with Assembly 15.

Inter-church dialogue

After hearing positive and emotional reports from the MWC representatives who had just come from the Lutheran World Federation event in Stuttgart, Germany—at which Lutherans apologized for the legacy of the persecution of Anabaptists in the 16th century—the Executive Committee approved participation in two inter-church dialogues:

- Bilateral conversations with the World Conference of Seventh Day Adventists on "lifestyles as Christians," particularly the biblical understandings and practices of peace; and

- Tri-lateral conversations on baptism between the Lutheran World Federation, the Pontifical Council for Promoting Christian Unity of the Catholic Church, and MWC.

Both dialogues are to begin in 2011.

Representatives from Latin America, while approving, urged caution. "Given the reservations that some of our churches have, because of persecution from the Catholics in the past and statements which continue to this day, it's very important that the objectives for dialogue be very clear," said Edgardo Sanchez.

MWC growing

As of this June, MWC member churches totalled nearly 1.2 million baptized members, an increase of 30,000 over the previous year. These members worship in congregations in 99 conferences in 56 countries. Baptized membership in all Anabaptist-related churches, both MWC members and those not members, totalled 1.67 million.

The largest of these national churches is Meserete Kristos Church of Ethiopia, which hosted the Executive Committee sessions.

"We now have 189,296 baptized members in 518 local congregations," MKC chair Tewodros Beyene reported. MKC also has 867 church-planting projects.

MKC executive secretary Kenna Dula described how the church began 60 years ago out of missionary work by the Lancaster (Pa.) Mennonite Conference. In

1982, when the church went underground because of persecution by the then-communist government, it had 5,000 members. MKC emerged in 1991 "from the dark time of persecution" with a membership of 50,000. And it has been growing ever since.

"God has been very good to us," said Beyene. "In spite of the challenges, MKC is now completely self-sustaining with no assistance from outside sources." ❧

Motorcyclists bond through weekend ride

BY AMY DUECKMAN

B.C. Correspondent
ABBOTSFORD, B.C.

In what's become a tradition in only three years, 15 riders on 12 bikes came together for the third annual Mennonite Church B.C. Motorcycle Ride, held August 14-15.

Organized by conference minister Garry Janzen, this year's ride had 12 men and three women from various MC B.C. congregations uniting for fellowship and sightseeing. The ride spanned two days, with Valley riders beginning at Columbia Bible College in Abbotsford and meeting up with western area riders in North Vancouver.

The route took riders along Duffey Lake Road heading through Squamish to Whistler and Pemberton, and an overnight stay in Lillooet, with individuals choosing to camp or stay in motels. After a Sunday morning devotional led by Janzen, the group continued to Cache Creek and down

through the Fraser Canyon before heading home to the Lower Mainland.

On Sunday morning five bikers from South Abbotsford Mennonite Brethren Church also joined the MC B.C. bikers in Lytton, swelling the numbers to 17 bikes and 20 riders altogether.

Cheryl Dyck of Mission, who went on the ride with her husband, believes this now-annual summer event is a way—albeit a non-traditional one—to bond MC B.C. "It's another way for various congregations to come together, for various guys and gals from different congregations to get to know one another," she said. "And it's a way to enjoy the sights and smells of outdoors." ❧

With files from Garry Janzen.

PHOTO COURTESY OF GARRY JANZEN



The third annual Mennonite Church B.C. Motorcycle Ride also included bikers from South Abbotsford Mennonite Brethren Church.

A faith to die for

Recorded to stir spiritual revival and preserve nonviolent ethic, Martyrs Mirror accounts still inspire awe

BY CELESTE KENNEL-SHANK

For Meetinghouse
ELIZABETHTOWN, PA.

Martyrs Mirror is newer than the Bible and longer than some copies of it.

Like the Bible, though, the book has a powerful message for today, said James Lowry, a Mennonite historian from Hagerstown, Md. "Persecution, dungeons, shackles, chains are not something in our experience," Lowry told an audience at the June 8-10 "Martyrs Mirror: Reflections Across Time" conference at Elizabethtown College.

Yet people today live in a materialistic age, as Dutch Mennonites did in 1660, when Thieleman van Braht revised and added to previous books and records about Christian martyrs, aiming to spark spiritual renewal, Lowry said. "Martyrs Mirror is the correct medicine for 21st-century Christians, and especially for Mennonites," Lowry suggested.

More than 60 people from across the spectrum of Anabaptist-connected groups, as well as scholars from other traditions, gathered for the event marking the 350th anniversary of the 1660 edition, called *The Bloody Theater of the Baptism-Minded and Defenseless Christians*, which tells of martyrs from the early church and persecuted groups in Europe through to the Anabaptists of the 16th and 17th centuries. The 1685 edition added Jan Luyken's etchings depicting events described in the text.

One story tells of Anneken Jans, drowned in 1539 in Rotterdam, the Netherlands, after she was arrested for singing a hymn in public. Another remembers Dirk Willems from Asperen, the Netherlands, who

escaped from prison but stopped running to rescue his pursuer, who had fallen into an icy pond, only to be recaptured and executed in 1569.

"These are heroic, mythic tales designed to inspire allegiance to Mennonite identity and conformity to its ethic of nonviolence at any cost," said Julia Spicher Kasdorf, professor of writing at Penn State University in University Park.

Nurturing nonresistance

In the early 1740s, German-speaking Mennonite immigrants to Pennsylvania ended efforts to gain exemption from military service after colonial authorities directed them to take their request to the king's officials in England. "Rather than attempt to change public policy, they would publish the *Martyrs Mirror*," Kasdorf said.

In 1748-49, Mennonite leaders commissioned a new edition of the tome in Ephrata, Pa. Several hundred copies remained unsold. During the Revolutionary War, the Continental army confiscated some of them to turn the paper into gun cartridges.

After the Ephrata edition, American Mennonite leaders would reprint *Martyrs Mirror* during times of war, to inspire the preservation of nonresistance, Kasdorf said. "The martyr becomes an alternative soldier, so the pacifist is not seen as a coward, but as a hero," Kasdorf said.

Martyrs Mirror has power even for those who have not read it, Kasdorf said. She finds it difficult to read herself, in large part because of the antagonistic language used to describe members of the state churches who viewed Anabaptists as heretics. "It can get in the way of conversation with other Christians," she said.

In the 16th century and today, heresy and martyrdom are a matter of definition, said Sarah Covington, professor of history at Queens College at the City University of New York, N.Y. "One person's martyr is another person's terrorist," she said. "In a sense, martyrs are religious extremists, since they die for what they understand to be one unified truth."

PHOTO BY DALE D. GEHMAN



Jeffrey Bach, left, director of the Young Center at Elizabethtown College, Pa., checks out a copy of the *Martyrs Mirror* with Diane Windham Shaw of Lafayette College, Easton, Pa., right.

"Martyrdom resists an ecumenical age like ours," Covington said. "[Martyrs] represent a pure faith, a faith not watered down."

Public witness

In *Martyrs Mirror*, women as well as men testify to their faith and understanding of truth. "Early Anabaptist women facing arrest and execution boldly used their voices and words to shape hostile situations to their own ends," said Jean Killeffer-Hess of East Petersburg, Pa., who collects and studies oral histories.

Humility shaped the early Anabaptist understanding of suffering and martyrdom, said Andrew Martin, a doctoral student at the Toronto School of Theology, Ont. "Central to the Anabaptist ethical heritage is a self that was transformed on the journey toward ultimate truth through an encounter with God and the expectation of meeting him face-to-face in death," he said. "Anabaptists have left us a spiritual legacy that is foundational for Christian ethics today."

John D. Roth, professor of history at Goshen College, announced that the Mennonite Historical Society in Goshen, Ind., is planning a conference on *Martyrs Mirror* in 2012, at which time the possibility of extending the collection of accounts to the present day will be discussed. ❧

'Martyrdom resists an ecumenical age like ours. [Martyrs] represent a pure faith, a faith not watered down.'
(Sarah Covington)

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

Is Sunday school dying?

MPN looking for new ways to do 'faith formation' in the 21st century

BY JOHN LONGHURST

Mennonite Publishing Network Release

Does Sunday school have a future? That's a question being asked by a growing number of Mennonite churches today as they deal with declining enrolment, sporadic attendance and the challenge of finding teachers.

It's a question facing other churches, too, as Debra Bendis discovered. Writing on Theolog, a blog sponsored by *Christian Century* magazine, Bendis shared about a friend whose church has proposed a new Sunday school schedule for fall: Classes will only be held three out of four Sundays each month.

The teachers explained that this proposal would provide a break for them—an idea that's difficult to oppose, Bendis noted, since Sunday school teachers are just as busy as the rest of the congregation, and surely deserve a break.

But as the church discussed the proposal, a disquieting reality became clear to her friend: It's not just teachers who want a break from Sunday school; so do families. Lots of parents not only supported the idea of taking a week off, but went on to say that attending Sunday school was getting harder and harder to do.

"The kids do baseball all day Saturday," said one. "I just need a down day at home sometimes." "We can't always be there [Sundays]. We're trying to do soccer as well as church," said another. "Saturday nights/Sundays are the only days my kids can stay over with their grandmother. That's important time, too," stated a third. "It is all just too much to do as a single parent with kids," added a fourth.

Bendis's friend is stumped. "Where do we start in a session discussion of all of this?" she asked. "How do we raise a vision for Christian education, emphasize a sense of outreach, and compete with societal expectations and choices that are bearing down on our young parents?"

The situation prompted Bendis to ask:

"Is this situation an unusual one? Or is Sunday school slowly, or sometimes with a fell swoop of fatigue, becoming extinct?"

That question is very much on the mind of Ron Rempel, executive director of Mennonite Publishing Network (MPN), the publishing ministry of Mennonite Church Canada and MC U.S.A.

"As we hear how churches are struggling to keep Sunday school going, we ask ourselves what kind of curriculum is needed for the changing Sunday school scene today," he says. "Do we need to offer different kinds of programs and products to meet the needs of churches? Or is Sunday school a thing of the past?"

This fall staff from MPN and Brethren Press, the publishing ministry of the

Church of the Brethren, will meet to begin talking about what to do after Gather 'Round completes its second cycle.

"Will there be a need for a quarterly graded curriculum in four years, when Gather 'Round is finished?" Rempel wonders. "Or is there something else we can do to help churches accomplish the important ministry of Christian formation with children, youth and adults?"

Rempel invites people to send their thoughts and ideas about the future of Sunday school to rrempel@mpn.net:

- Does it have a future at your church?
- What's working well, and what isn't?
- What kind of things will help your church pass on faith to children, and grow faith in youths and adults? ☛



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PHOTO BY AMY DUECKMAN

Church Snapshots



Mortgage burning—the modern way: Mike Redekop of the Emmanuel Mennonite Church finance committee shreds the mortgage papers for construction of the church gymnasium. On May 1, 2000, a mortgage of \$550,000 was granted to Emmanuel Mennonite, Abbotsford, B.C., by the Mennonite Foundation of Canada for the purpose of constructing the gym. Construction was completed in 2001 at a cost of \$623,000. The mortgage was officially discharged on June 8 and the church celebrated with a mortgage shredding on July 18.

PHOTO BY CLIFF DERKSEN



Seventy descendants and numerous friends attended a ceremony at Mennonite Heritage Village in Steinbach, Man., on July 25, when the Jakob D. Reimer grave marker was unveiled. Reimer was an early leader among the Mennonite Brethren. The grave marker was found in Ukraine by Gert Martens, a Reimer descendent, in 2006 (see story May 31 issue, page 6). It had been moved when the former village of Wiesenfeld was levelled to become a wheat field. With the help of numerous people, especially that of Olga Shmakina, a Ukrainian tour guide, official permission was granted to ship the grave marker out of Ukraine to Canada.

GOD AT WORK IN THE WORLD

Where will the children play?

Plans by Bethany Manor seniors complex to expand on city parkland has some community members worried

STORY AND PHOTO BY KARIN FEHDERAU

Saskatchewan Correspondent
SASKATOON, SASK.

It's a warm summer evening on the north side of Saskatoon and residents in this busy neighbourhood are enjoying the opportunity to cycle, walk, play tennis or rip up the tarmac at the nearby skateboard park.

The focal point for many of these activities is the park across the street from Bethany Manor, a large centre for retirees and seniors run by 12 different Mennonite churches. Tennis courts, a skateboard park and a grassy area are all sandwiched neatly into the park space and are widely used by the community.

It's also the same space that Bethany's administrators have their eyes on as they seek a viable spot to expand.

All of this came into sharp focus at a public meeting this summer between Bethany Manor, city planners and area residents that took place at Bethany Manor.

Bethany Manor administrator Teresa Isaac presented statistics defining the needs of the retirement community in the city. "By 2026, it is projected there will be 60,000 seniors [in Saskatoon]," she said, calling it a "demographic tsunami" that will increase already-lengthy waiting lists for Bethany apartments.

She also presented future health care concerns of Bethany residents if the seniors complex cannot expand nearby. "There is programming, family and friends . . . that require a connection with our facility," Isaac said. Residents are worried that they will be separated from loved ones as their healthcare needs change, she explained, citing meetings held last year where such concerns were highlighted.

Chrissy Bergen, 31, has lived in the area for four years. She attended the meeting because of a concern that the neighbourhood teens wouldn't have a place to hang out if the skateboard park gets taken away

because of Bethany's expansion.

Plans for the expansion will take into account the community's need for green space, promised the architect hired to oversee the expansion. "The park doesn't disappear; it simply moves to the roof," said Alvin Fritz, calling it a "community-accessible rooftop garden."

And city planners have promised to move the tennis courts and skateboard park to a new location nearby.

A worker for the city admitted that it is unusual to sell park space. "But park redevelopment does happen," said Roxane Melnyk, a consultant for Saskatoon's parks department, who called the expansion a "good project."

Comments from citizens who attended the meeting asked why the city was "selling green space for a project" and some were

worried that the intersection would look too crowded with the added building.

Strong emotions on the proposed changes came out during the meeting when the city refused to make time for an open forum. One man was angry; others disappointed.

"It was the only chance for the community to ask questions," said Ruth Martens, who lives at Bethany Manor.

Bergen, too, was disappointed that there wasn't more discussion. Instead, people were invited to ask questions in a one-on-one format after the meeting.

While empathizing with area residents, Arnie Fehderau, pastor of First Mennonite, places the blame on the shoulders of the provincial government for the problems. "Bethany Manor has been asking permission for years to build a long-term-care home," he said, wondering if this could have been avoided with better management.

Isaac agrees. "In 2004, when we were planning Bethany Place [a four-storey independent living complex], the health region told us there was no more capital funding for long-term care," she pointed out, but it now has changed its mind and sees the need for such facilities.

Before expansion plans of any kind can move forward at Bethany Manor, they must be approved by Saskatoon city council. ☘



Anne Driediger, a resident at Bethany Manor, speaks with a Saskatoon, Sask., city planner about the seniors complex expansion.

COVER STORY

Seeking higher ground

MCC, Foodgrains Bank respond to Pakistan's worst flooding in 80 years

By **ROSS W. MUIR**
Managing Editor

Pakistan's worst floods in eight decades have killed more than 1,600 people and disrupted the lives of more than 14 million—about 8 percent of the population. With hundreds of thousands of homes already destroyed in what the National Management Authority is calling “the worst disaster in Pakistan's history,” people there are in immediate need of basic necessities. About two million people are homeless and there are fears that outbreaks of water-borne diseases such as cholera could create a health crisis.

The floods, which began in late July after heavy monsoon rain deluged the upper reaches of the Indus River basin, have ploughed a swathe of destruction more

than 1,000 kilometres long.

“The floods have destroyed homes, farms, factories and the livelihoods of millions of people,” says Willie Reimer, director of the Mennonite Central Committee (MCC) Food, Disaster and Material Resources program. “Many people have lost everything and are in desperate need of assistance.”

According to Jim Cornelius, executive director of the Canadian Foodgrains Bank, a coalition of 15 church-based agencies, “Agricultural and crop lands have been severely damaged as a result of flooding, particularly in Punjab Province, where much of the country's grain is grown. This damage will negatively impact food security in the area, especially for families directly

affected by the floods”.

Food prices have significantly increased due to both flooding and the coming of Ramadan. It is expected that the price for green vegetables will double. These price hikes will put vulnerable households in increased danger of hunger and malnutrition.

Although MCC does not have an office or staff in Pakistan, it has a history of relief and development efforts there, says Joe Manickam, director of MCC programs in Asia. Most recently, following the 2005 earthquake, MCC supported a large relief and housing reconstruction project implemented by Church World Service-Pakistan/Afghanistan. “This is a major disaster of enormous magnitude and we want to walk alongside the people of Pakistan during this time of great devastation,” says Manickam.

In partnership with members of the Foodgrains Bank, MCC is supporting projects undertaken by two member agencies—Christian Reformed World Relief Committee and Presbyterian World Service and Development—to distribute food kits.

MCC is contributing \$20,000 towards the distribution of food kits to 11,000 vulnerable households in Balochistan and Khyber Pakhtunkhwa provinces, some of the worst-affected areas. For its part, the Foodgrains Bank, with funding from the Canadian International Development Agency, is responding with \$2 million in food aid—rice, lentils, flour, oil, sugar, salt, tea and spices—towards this effort.

MCC is also sending a container of 2,000 relief kits to support the emergency response efforts undertaken by Christian Reformed World Relief Committee.

In partnership with members of Canadian Churches in Action, a coalition of 10 church-based development agencies, MCC is contributing \$2,000 for the purchase of tents. This is part of the coalition's matching funds towards a \$68,000-project supported by the Manitoba Council for International Cooperation.

“Working in partnerships with church agencies allows us to combine our gifts, contacts and resources as we respond to this serious humanitarian crisis,” says Reimer. ▮

From reports by Gladys Terichow, MCC, and Heather Plett, Canadian Foodgrains Bank.



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Displaced Colombian community may get compensation for losses

By TORIN THOMAS SCHAAFSMA

Mennonite Central Committee Release

MARÍA LA BAJA, COLOMBIA

Ten years ago, a Colombian paramilitary group violently forced the people of Mampuján Viejo from their homes. In June of this year, the Justice and Peace Court of the Superior Tribunal of Bogotá, Colombia's capital, ruled that the community must be compensated.

From a vocational high school and health centre to a sewer system and community truck, the court ordered various levels of government to strengthen the infrastructure of Mampuján Nuevo, the site where about half the displaced residents of Mampuján Viejo have resettled.

The court also allotted \$9,000 compensation per person, with a \$64,000 cap per family, an amount that is being appealed as too low. The compensation is to come from a fund created with money and property

seized from paramilitary groups.

The reparations are the first for survivors of paramilitary violence in the armed conflict that has plagued Colombia for more than 50 years. Thousands of people have died and millions have been left homeless as government forces, paramilitary groups and guerrillas vie for power and territory.

To the people of Mampuján Nuevo, receiving reparations is important. Perhaps equally important was the opportunity to speak to the leaders of the paramilitary group at the reparations hearing.

Alexander Villarreal Pulido, a Mampuján Nuevo community member and church leader, spoke of the sickness of war and retaliation in Colombia, and the need to work, not just politically but on a personal level, to break out of that cycle. "Peace

doesn't come from the president, nor from a political process alone. It starts here," he said, pointing at his chest. "As a Christian, I am required to forgive. I know, too, that forgiveness doesn't only affect the forgiven; it's just as transformative for the one who forgives."

He ended by declaring his forgiveness, hugging those responsible for his displacement, and giving them Bibles. People listening in Mampuján Nuevo reacted to his words with spirited applause.

Whether or not there is enough money for reparations for all victims of the violence is a concern. The National Reparations Fund contains only \$17.5 million. The settlement offered to survivors of Mampuján Viejo will consume about 60 percent of that money although they represent less than 1 percent of the paramilitary victims in Colombia.

Since 2007, Mennonite Central Committee has been working with this displaced community, supporting it through trauma healing and advocacy. ❧

PHOTO BY DAVE ROGALSKY



Visibly weak, Jim Reimer, seated, distinguished professor emeritus of Conrad Grebel University College, Waterloo, Ont., used his energy for two of his loves: gospel quartet singing and theological education. Billed as Five on the Floor's final concert, the Church Theatre in St. Jacobs, Ont., was sold out on Aug. 26. The quartet of Reimer, Henry Schmidt, Ron Harder and Bob Janzen sang through many of their favourites from their two CDs. Reimer, 68, passed away at his home two days after the concert. A full obituary follows in the next edition.

❧ Briefly noted

Not a crime to seek asylum: MCC

It is extremely regrettable that the Tamil refugee claimants who arrived in Canada in early August by boat arrived under such a cloud of suspicion, says a Mennonite Central Committee (MCC) spokesperson. "It is not a crime to seek asylum and no one is ineligible until their refugee claim has been assessed and denied," says Ed Wiebe, MCC Canada's refugee assistance coordinator. The 490 Tamil refugee claimants are in compliance of Canadian and international refugee laws, Wiebe says. Canada's refugee laws, he explains, are designed to examine each claim on an individual basis and address issues of criminality and security. "A boatload of 500 refugee claimants does not overwhelm the system," he says, adding, "Our Canadian system is adequate to deal fairly with these claims."

—MCC Release

GOD AT WORK IN US

Canadian environmental advocates profiled



Sustainable communities require long-term planning

David Neufeld of Winnipeg, Man., has a long history with both Mennonite and secular efforts to address environmental issues. He has served on the Creation Care Council of the Mennonite Creation Care Network (MCCN) since its inception. He was also part of the Mennonite church's Environmental Task Force that existed from 1991 through 2001, and assisted with the ad hoc committee that designed MCCN. On the job as a community planner, he champions long-term thinking. Heidi Martin conducted the interview for the MCCN newsletter.

Martin: Describe your job responsibilities as the director of community planning for the government of Manitoba.

Neufeld: I have worked for the government in the area of land and water policy for 25 years. At present, I manage regional offices across Manitoba that provide advisory and technical services to cities, towns and rural municipalities. Our job is to help communities put together long-range plans for managing growth [housing, industry, commercial, recreational, institutional].

Martin: How has your work made a difference in Manitoba or in the lives of rural community members?

Neufeld: We encourage communities to take a more sustainable approach to land use planning, and to realize that if it is not planned properly it will cost everyone, in terms of impacts on the environment as well as social and economic costs.

Martin: Are there projects that were particularly successful?

Neufeld: We have a pilot project in a small

mining town in northern Manitoba called Snow Lake. For the first time the local citizens are engaged in a discussion of their future and also bringing together considerations of infrastructure, housing and environment in one process.

Martin: Name some challenges and highlights from your position.

Neufeld: Short-term thinking is a chronic problem we encounter with some local councils and landowners. Many feel they should have the right to subdivide their land and sell it for whatever purpose someone is willing to use it for. The true cost of development is often underestimated. It also is difficult to quantify some of these costs. For example, the impact of approving too much development around small lakes—or allowing scattered rural subdivisions—often only becomes apparent many years after they are approved. At that point it is too late or extremely costly to remedy the situation.

Martin: How does your work integrate faith and your personal interest in creation care?

Neufeld: I went to university to study the environment because of an abiding interest in how we can motivate society and individuals to relate to, and interact with, the ecosystems of which they are a part in non-destructive ways.

I do not work for a faith-based organization. Separation of church and state is a fact of life, and probably a good thing. Having said that, one of my goals in high school was to work for the government

because it is not only driven to maximize short-term profits. The public interest is much broader than that. I have served governments of all political stripes, and I don't always agree with their values and aspirations. But as long as I can do my job with a clear conscience, I will continue to try and contribute in this way. We need caring and faithful stewards in every sector: in government, the private sector and the non-profit sector.

Meanwhile, there have been ample opportunities to reflect on creation care from a faith perspective. I minored in religious studies at university, got involved in helping Mennonite Central Committee Canada adopt its first policy on environmental stewardship, did workshops at church conferences, and so forth, so there was little gap between my personal beliefs and my work orientation.

Martin: Looking ahead, do you have particular goals in the area of creation care that you would like to accomplish at work or in your home life?

Neufeld: I am conscious of the need to fight cynicism. When you have worked as long as I have in a government setting, one can get discouraged or simply give in to the many barriers and difficulties of achieving good policy.

In a follow-up e-mail, Neufeld notes that congregations can expect to receive a poster from Mennonite Church Canada in October supporting the MCCN's Shades of Green Campaign (mennocreationcare.org), saying, "We want to see 40 congregations across Canada share what they have been doing to be a little greener in their local context to care for God's creation."

[T]here have been ample opportunities to reflect on creation care from a faith perspective.



Neufeld

Pursuing tough questions in Kenya

How do you get people to care about the environment? How do you get them to change their behaviour? How do you change a society?



Moyer

These are the kinds of questions that intrigue Joanne Moyer, who has served on the MCCN Creation Care Council since its inception. Moyer lives in Winnipeg, and is currently a Ph.D. student in natural resource and environmental management at the University of Manitoba.

"I get fired up thinking about what drives people to care and to act," Moyer says. "This touches on philosophy and religion and culture and psychology and education, and lots of other things as well."

Moyer's long-term goal is to teach in an academic setting. She says she explored working for a variety of non-profit organizations on environmental issues, but found that most of these jobs involved organizing, while she enjoyed reading, writing and thinking about environmental issues. "I hope I can help practical-minded people think about things that will be helpful to them in their work," Moyer says.

Currently, Moyer is directing her attention towards Kenya, where she is researching faith-based environmental organizations for her dissertation. Her work is part of a project that assesses how people who participate in environmental assessment learn from the process and apply their learning to other settings. Kenya had a particular draw for Moyer because her family lived in East Africa for two years when she was a child.

Moyer's first impressions are that the ways Africans understand their churches are very different from the ways many westerners perceive churches. "In countries like Kenya, where social institutions aren't strong and political institutions are often corrupt, the church is the only organization that people trust," she observes.

Religious slogans are everywhere and churches are highly respected. When church leaders tell the community to think about, or act on, a particular problem, they will. On the other hand, many missionaries

to Kenya have taught a gospel focused primarily on an otherworldly salvation, and a theology that respects creation is not a given.

Care of Creation Kenya is one group that has impressed Moyer. Its purpose is to bring the message of environmental stewardship to church leaders and it hosts workshops for them. At a recent workshop for Presbyterian clergy, Moyer reports that participants began by saying they didn't know why they were there. At the end, a representative came forward and said, "We

have only one thing to say: We repent."

Care of Creation Kenya has also addressed deforestation by developing a tree nursery with the largest collection of indigenous species in the country.

Moyer is returning to Kenya this month to spend time with two other groups: Arocha Kenya and the development arm of the Quaker Mission. ☼

Reprinted from July 2010 MCCN newsletter.

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BOOK REVIEW

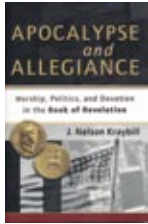
Not a forecast of unseen things

Apocalypse and Allegiance: Worship, Politics, and Devotion in the Book of Revelation.

J. Nelson Kraybill, Brazos Press, Grand Rapids Mich., 2010.

REVIEWED BY DAVE ROGALSKY

In his new book, Nelson Kraybill, most recently president of Associated Mennonite Biblical Seminary, Elkhart Ind., does not follow the Book of Revelation in a linear fashion, something that will be confusing for some. But it allows him to work on themes like emperor worship, the returning Nero myth, and the patronage system of client and patron.



Kraybill works from the premise that the book was intelligible to the churches that received it in the first century AD, and that the icons, indexes and symbols in the book made sense to them. Using semiotic theory (the study of signs and symbols) “as articulated by American philosopher Charles Sanders Peirce,” Kraybill describes how the many seemingly secret and mysterious passages of the book would have helped the early Christians to navigate their lives, mostly in Asia Minor, that was part of the Roman Empire.

Revelation fits into the apocalyptic—“lifting the veil”—tradition of Daniel,

Zechariah, Mark 13, and other non-biblical materials such as those found at Qumran along the Dead Sea in Palestine. Revelation was written to guide people through the world in which first-century Christians found themselves, according to Kraybill.

“Rather than starting with the expectation that Revelation will forecast events of our time, we should seek to understand the life setting of John and the believers to whom he addressed his book,” he writes. “With that background, we then can listen for what the Spirit is saying to the churches about faithfulness to Jesus Christ today.”

Kraybill constantly makes this crossover, showing how the works of John’s vision would have been received in the churches, as John encouraged them to resist giving in to emperor worship, even though membership in the guilds who controlled the economy often required it.

Instead, the heavenly worship which takes up much of Revelation pointed them to their true allegiance: Jesus Christ. Having made this point clearly and repeatedly, just as Revelation did to its first readers, Kraybill writes, “Because many Christians in North

America live at relative ease in the heart of empire, it may be difficult for us to identify with the countercultural nature of worship in Revelation. We are tempted to the diversion of using Revelation as a horoscope for predicting the future, rather than as a handbook for radical Christian living in the present. Believers in the two-thirds world who deal daily with poverty or violence, however, may help us grasp the function of worship among suffering people.”

In a brief response to the divine violence in this last book of the Bible, he tries to understand how oppressed people feel about their oppressors.

Each chapter has recommended biblical readings and reflection questions, as well as a story, mostly of modern people who are giving their full allegiance to Jesus Christ in many different ways. It is a useful study guide, full of illustrations and diagrams that help the reader understand the semiotic world of Revelation and think about their allegiances. ❧

Dave Rogalsky is the Eastern Canada correspondent for Canadian Mennonite.



On June 13, Conrad Grebel University College, Waterloo, Ont., hosted a reception to thank the family of the late artist Peter Goetz for a donation of 16 of his paintings to add to Grebel’s collection of Goetz works. Pictured from left to right: Grebel president Henry Paetkau thanks Goetz’s children, Jean Hoover and Peter Goetz Jr., for the donation. In his remarks, Paetkau quoted Goetz, who died in 2007, “What is bleak to some people is beautiful and paintable to me.”

Swami Divyanand, right, a revered Hindu spiritual leader from India, visited the Mennonite Heritage Centre Gallery this summer, where he viewed the current "In the Spirit of Humanity" exhibit, which includes works by gallery curator Ray Dirks, left, who created the multiple portraits of Gandhi (pictured), Hindu artist Manju Lodha and Muslim artist Isam About. The swami also gave a talk to about 40 Hindus, Muslims, Sikhs and Christians of South Asian descent. Over the summer, a group of at-risk Muslim children from Afghanistan and Pakistan met weekly at the gallery, where Dirks gave them painting lessons and began building relationships with the children and their parents and guardians.



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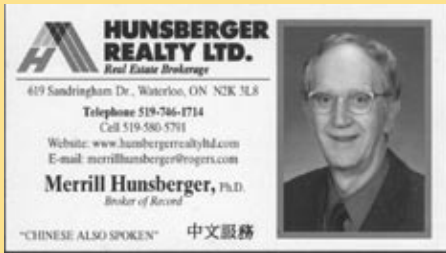
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News Update

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

Calendar

British Columbia

Sept. 23-Oct. 7: MC Canada IMPACT hosted by MC B.C. churches.

Sept. 25: MCC Fall Fair in Prince George.

Oct. 2: LifeBridge Ministries Fundraising Concert at Level Ground Mennonite Church.

Oct. 2-3: Thanksgiving Vespers with Abendmusik Choir at 8 p.m. at Emmanuel Free Reformed Church, Abbotsford (2) and Knox United Church, Vancouver (3). Donations to Menno Simons Centre.

Oct. 4-6: Pastor/Spouse Retreat at Camp Squeah.

Oct. 15-17: MC B.C. Women's Retreat at Camp Squeah. Featured topic: Women's health issues with a focus on breast cancer. Speaker: Feather Janz, a two-time breast cancer survivor. Concert by Lisa Adrienne.

Saskatchewan

Oct. 15-16: Saskatchewan Women in Mission fall retreat at Shekinah. Theme: Worshipping God using our senses.

Oct. 22: Pastors' gathering.

Oct. 23: Equipping Day, Osler Mennonite Church.

Manitoba

Until Sept. 18: "In the Spirit of Humanity" art exhibit at Mennonite Heritage Centre Gallery, Winnipeg; featuring the art of Ray Dirks, gallery curator, Manju Lodha, Isam About, and M.K. Sharma of Jaipur, India. For more information, e-mail rdirks@mennonitechurch.ca.

Sept. 19: Voices Within Walls, a play featuring stories of prisoners of conscience against communist oppression around the world, at Gas Station Theatre, Winnipeg, at 6

p.m. A fundraiser for the Memorial to the Victims of Totalitarian Communism to be built in Ottawa as a commemoration of the fall of the Berlin Wall and the end of the Cold War. Keynote speaker Peter Letkemann will present stories of Mennonites from the former Soviet Union.

Sept. 23: Annual palliative care conference offers a public lecture by Dr. Jose Pereira on "Euthanasia and palliative care: Don't confuse the two"; at Victoria Inn, Winnipeg, at 7 p.m. For more information or tickets, call Andrea Firth at 204-889-8525 ext. 225.

Sept. 24-25: Brandon and area MCC Relief Sale at the Keystone Centre.

Oct. 2: Westgate Mennonite Collegiate fundraising cyclathon.

Oct. 2: Coffeehouse fundraiser for Inter/Mennonite Chaplaincy Association at Fort Garry EMC Church, Winnipeg, at 7:30 p.m. Featured artists TBA.

Oct. 15-17: MC Manitoba youth sponsor workshop and worship event, "For the Love of God," at Camp Assiniboia. Special guest: Bob Marsch.

Oct. 15-17: Manitoba Mennonite and Brethren Marriage Encounter weekend, in Winnipeg. For more information, visit marriageencounter.org. To apply, call Peter and Rose Dick at 204-757-4705 or e-mail mmme@mts.net.

Ontario

Sept. 11: Annual Corn Festival at Wanner Mennonite Church, Cambridge; starts at 5:30 p.m. Meal includes local corn, sausage/hot dog, beverage and dessert. Followed by a campfire.

Sept. 12: Reunion for descendants of George Albrecht at the KW Khaki Club, Wellesley, at 1 p.m. For information call 519-885-0266 or

contact bonniegingrich@sympatico.ca.

Sept. 27: Fall seniors retreat at Hidden Acres Mennonite Camp. Theme: "The role of congregations in the ministry of our seniors." Speakers: Gloria Dirks and Nancy Mann. For more information, call 519-625-8602.

Oct. 17: Christian/Veronica Steinman(n) reunion, at Shakespeare Optimist Hall; potluck at 1 p.m. Refreshments provided, but bring your own plates, cutlery and cups. Memorabilia welcome.

Oct. 21-24: Ten Thousand Villages Fair trade sale at Hamilton Mennonite

Church, 10 a.m. to 8 p.m. (21 and 22), 9 a.m. to 4 p.m. (23). For more information, call 905-627-4132.

Oct. 23: Women of Mennonite Church Eastern Canada Enrichment Day, from 10:15 a.m. to 3 p.m., at Bethany Mennonite Church, Virgil, Ont. Theme: "Haiti: Building in hope." Speakers: Donna Thiessen and Leah Reesor. Bring your own lunch; beverages provided. For more information, call Florence Jantzi at 519-669-4356.

Oct. 24: Pax Christi Chorale presents "Fauré Requiem & S.S. Wesley

UpComing

MEDA promotes 'unleashing entrepreneurship' to alleviate poverty

In a post-economic-crisis world there is a great need for unleashing entrepreneurship, hence the theme for this year's Mennonite Economic Development Associates (MEDA) Business as a Calling convention, Unleashing Entrepreneurship, Nov. 4-7, in Calgary, Alta. Who better to speak about the power of business to alleviate poverty than featured speaker Frank O'Dea, who overcame incredible adversity to found Canada's famous Second Cup coffee franchise, now a chain of 70 stores across the country? Unleashing Entrepreneurship will also feature David Miller, director of the Princeton University Faith & Work Initiative, on "Succeeding without selling your soul," pastor Jane Hooper Peifer on "Unleashing the Spirit of God in the life of the entrepreneur," MEDA president Allan Sauder with his year-in-review report, and a festive evening of Russian Mennonite food, Ukrainian music, personal stories and highlights of MEDA's Ukraine program. With a program of 30 seminars, participants—from entrepreneurs and professionals, to lay people and pastors—can hear reports on the impact of MEDA's work in several countries, as well as presentations on a diverse mix of topics. For more information, or to register, call 1-800-665-7026 or visit BusinessAsACalling.org.

—Mennonite Economic Development Associates Release

Anniversary" with guest conductor Stéphane Potvin at Grace Church-on-the-Hill, Toronto at 3 p.m.

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

Round-the-world trip chronicled in art

WINNIPEG, MAN.—The "275 Days" exhibition by Reymond Pagé opens at the Mennonite Heritage Centre Gallery on Sept. 24. In 2007, Pagé, a Winnipeg artist, and his partner, Laura Peters, pulled their sons from school and headed out on an around the world journey. In the artist's words: "275 Days—the exhibit—was inspired by 275 days of backpacking around the world with my family in 2007 and 2008. This collection of drawings, paintings and photographs is an effort to relate that time of wonder, exploring places overrun by time, witnessing hope and determination in faces young and old, and recognizing the beauty in that which is often overlooked or covered up. . . . Visiting places with such remarkably different daily routines awoke the child within me and helped me to appreciate all that I saw." The exhibition by Pagé, a member of Fort Garry Mennonite Church, Winnipeg, will run until Nov. 13. —Mennonite Heritage Centre Gallery Release



Pagé

Classifieds

Travel Opportunities

TRAVEL: Visit Europe the Mennonite Way! See website for the 2011 Hotel and Youth Hostel Heritage Tours, including Holland, Germany, Poland, France and Switzerland. www.mennoniteheritagetours.eu.

Volunteers Sought

Volunteer couple or single person needed at Menno-Hof in 2011. Duties include hosting visitors while sharing our story. Length of stay is negotiable with a minimum of one month. Completely furnished apartment. For more information, contact Jerry Beasley, PO Box 701, Shipshewana, IN 46565. Phone: 260-768-4117. E-mail: info@mennohof.org.

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Employment Opportunities

LEAD PASTOR

Mount Royal Mennonite Church, Saskatoon, Sask., is inviting applications for a full-time Lead Pastor starting fall 2010 to work in a pastoral team setting with an Associate Pastor for Youth and a Hispanic Pastor. We seek a Lead Pastor who has a joyful desire to preach, teach and provide spiritual counsel and mentorship. MRMC is made up of varied age groups, occupations and cultural backgrounds set in a growing city. We are an Anabaptist congregation following the *Confession of Faith in a Mennonite Perspective* with a desire to serve and grow. Congregational information is available through MC Saskatchewan, Area Church Minister: jerry@mcस्क.ca. Inquiries can be forwarded to Jerry Buhler at MC Saskatchewan or Mary-Lou Dyck, MRMC Pastoral Search Committee: mfd@sasktel.net.

HALF-TIME PASTOR

Kingsfield is searching out a half-time Pastor to join our team to be on mission with the church in the community of Clinton, Ont. This position is to provide leadership of pastoral and mission-shaped integrity and direction of Kingsfield-Clinton and to share unique leadership qualities with Kingsfield as a whole. Kingsfield-Clinton is a home-based church established almost 3 years ago. The applicant should have a dynamic, vibrant and mature personal relationship with God through Jesus Christ and have demonstrated gifts in leadership, areas related to a church plant setting (i.e. developing a missional presence in the culture), teaching, visioning and disciple-making.

Please apply before Monday, Oct. 4, 2010. For a full job description, or to submit your resume, please contact: Lead Pastor, Tim Doherty, Kingsfield, 37818 Zurich-Hensall Rd., Zurich, ON N0M 2T0, or by e-mail: tim@kingsfieldcommon.ca.

www.kingsfieldcommon.ca



EXECUTIVE DIRECTOR, GREENWOOD COURT

Tri-County Mennonite Homes, a not-for-profit service agency, has provided leadership in service to seniors and developmentally disabled individuals for over 35 years. Our organization is seeking a dynamic Executive Director to oversee and manage the Greenwood Court division, which provides healthcare and residential services to seniors in Stratford, Ont.

Candidates should have:

- A three-year post-secondary degree or a two-year post-secondary diploma in health or social services
- Five years' relevant management experience
- Previous experience in long-term care
- An approved Administrators' Certification or be enrolled in the course

Please e-mail your resume by Sept. 17, 2010, to employment@tcmhomes.com or mail to TCMH Employment, 200 Bouleee St., New Hamburg, ON N3A 2K4. Phone: (519)662-2718.

We thank all applicants however, only those selected for an interview will be contacted.

For more information please visit www.tcmhomes.com.



**History Faculty
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Conrad Grebel University College invites applications for a full-time continuing contract faculty position in undergraduate History and graduate Theological Studies at the University of Waterloo, with a teaching and research specialty in sixteenth century Anabaptism and Mennonite History. The appointment will begin **July 1, 2011** at either the Assistant or Associate Professor level. The College will begin reviewing applications on **November 15, 2010**. The College is committed to employment equity. Canadian citizens and permanent residents will be given priority. For further information about the position, qualifications, and application procedures please visit:

Faculty Search
Conrad Grebel University College
140 Westmount Rd. N, Waterloo, ON
N2L 3G6
cgucprof@uwaterloo.ca
519-885-0220 x24265
http://grebel.uwaterloo.ca/contact/history_search.shtml



Rooted in faith, **Tri-County Mennonite Homes** (TCMH) provides leadership in service to seniors and developmentally disabled individuals by dedicated staff and volunteers.

In light of a pending retirement, the Board of Directors is seeking to fill the role of:

CHIEF EXECUTIVE OFFICER

The Chief Executive Officer (CEO) is a dynamic, values-based, visionary person who will lead and direct TCMH, including its three divisions, and provide advice and support to the Board of Directors. We are looking for a well-rounded person with an aptitude for business, vision for the future, an understanding of the past, a well-grounded faith, a love for people and the ability to leverage the abilities of the people around him/her to achieve the goals of the organization.

If you have:

- Post-secondary education, preferably in Business Administration, with 10+ years of experience as a CEO/Senior Leader in the not-for-profit sector
- Familiarity with the provincial funding mechanisms and Acts that relate to the Ministry of Health and Long-Term Care (MOHLTC), Ministry of Community and Social Services (MCSS), Ministry of Labour (MOL) and the Local Health Integration Networks (LHINS)
- Proven ability to lead and motivate individuals and teams to produce quality service within tight time frames and manage multiple projects

Please respond with a cover letter and resume by September 17, 2010 to Glenn Zehr, Board Chair at megzehr@sympatico.ca.

www.tcmhomes.com

PASTOR

Tofield Mennonite Church is searching for a pastor who is fearless and passionate for God, and is gifted in the areas of community outreach, preaching and teaching. We are an Anabaptist congregation of about 70 members in a growing town of about 2,000 people, with many acreage and farm families living in the surrounding area. Edmonton is only about 45 km northwest of us. Blessed with a newer sanctuary and fellowship hall, we look forward to working together with a pastor who has an outgoing personality and is eager to help our church bring Jesus to our community. The opportunity is great. Is God calling you?

Please direct resumes to:

B. Goerzen, Search Contact, Box 443, Tofield, AB T0B 4J0
or e-mail: bgoerzen@hotmail.com



PRESIDENT FOR CONRAD GREBEL UNIVERSITY COLLEGE

The Board of Governors of Conrad Grebel University College invites applications and/or nominations for the position of President, expected to be effective **July 1, 2011**.

Conrad Grebel University College is a liberal arts college founded by the Mennonite Church, affiliated with the University of Waterloo, and grounded by its Christian identity and Anabaptist/Mennonite heritage.

The ideal candidate will have demonstrated ability for engaging various communities in fostering:

- the College values and mission — to seek wisdom, nurture faith, and pursue justice and peace in service to church and society;
- its programs, which embrace undergraduate courses in Arts including the University of Waterloo Music and Peace & Conflict Studies programs, a graduate Theological Studies program, and an exceptional undergraduate residence and student life program. The resources of the College Library and Archives support these programs.

The College is committed to employment equity. Preference will be given to candidates who stand within the Anabaptist/Mennonite tradition and have earned a doctorate.

All inquiries will be kept in strict confidence. Applications and resumes should be received by **November 1, 2010** and be addressed to:

The Chair
Presidential Search Committee
Conrad Grebel University College
140 Westmount Road N.
Waterloo, ON, N2L 3G6, CANADA
Or sent by e-mail to: grebelsearch@uwaterloo.ca
Profile and other details are found at
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Manitoba farmers

set world record



On Aug. 7, 200 combines worked together to harvest a crop on a 122-hectare field south of Winkler, Man., beating the previous Guinness world record of 175 combines harvesting simultaneously on a single field. Around 15,000 people crowded to watch as an adjudicator from Guinness World Records made the record official five minutes after the combines began to roll. Less than seven minutes later, the swaths were gone and the field was bare. The record-setting harvest was a fundraiser for the seven-year-old Children's Camps International, which runs Christian camps in India, Kenya, Nepal, Cambodia, Belize, Fiji and Cuba; including the sale of the harvested wheat, the event has so far raised in excess of \$100,000.

CHILDREN'S CAMPS INTERNATIONAL PHOTOS BY RUSS DUECK

