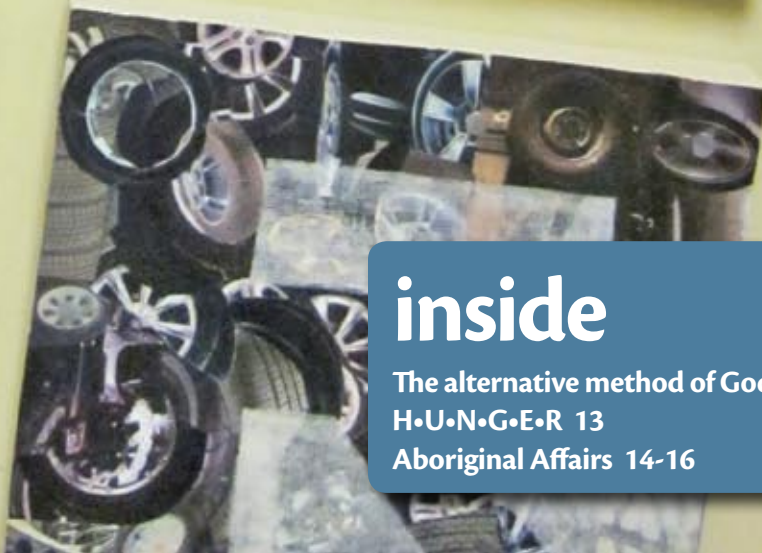


CANADIAN MENNONITE

October 17, 2011

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EDITORIAL

Try a little thanks-living

DICK BENNER
EDITOR/PUBLISHER

How is it that we have turned our one national holiday asking us to give thanks into a day of self-indulgent feasting, marching bands and watching tough guys beat up on each other while chasing a football down the field?

In both Canada and the U.S., the day was originally set aside as an occasion of prayerful thankfulness. In Canada, it was the British explorer, Martin Frobisher, who wanted to give thanks for his safe arrival in the New World (Newfoundland) in 1578 that is the basis for a marked celebration. In the U.S., it was the pilgrims who had survived a particularly harsh winter around Plymouth, Mass., in the year 1621 that triggered a day of feasting and thanks to their Creator for what they considered the blessing of abundance.

When we can today easily jet to any place on the globe in a matter of hours, the voyage doesn't particularly call for a day—or even a minute—of thanksgiving for safe travel, does it? And with our grocery stores stocked to the hilt with not only one choice of cereal, but perhaps 50, it doesn't necessarily call forth a day of thanksgiving for the genetically-altered and sometimes sugar-coated “grains” that sustain us.

Besides, we hardly know the harshness of the weather with air conditioning

in the summer, and furnaces powered by gas or electricity (from a variety of sources) to warm us in the winter.

Over the 433 intervening years, we have been diminished to being happy with a day off work and the chance to gather the family together around a feast of turkey and pumpkin pie—not bad considering the stresses of the workplace and the need to have some quality time with our loved ones.

It seems, though, that we could work harder at redeeming what has become mostly a secular break in our work-week, given the spiritual discipline of its origins. After all, in many Canadian Mennonite homes, we are only a generation or two away from the harsh living conditions resulting from the varied journeys from the Old World to the New.

Perhaps we could devote the day to storytelling by Grandpa or Grandma of those bygone days when the wind-swept, sometimes drought-stricken Prairies were part of the soon-to-be-forgotten tale of living on the precipitous edge of survival. Such a narrative now seems foreign and almost unbelievable to children and grandchildren growing up in a land of plenty—both of material abundance and opportunities to advance.

And a day of thankful living could wrest us from our tendency, as spoiled

affluent children of the 21st century, to complain about just about everything: from cloudy, overcast days, higher taxes and diminishing public services, to too much homework, not enough days in the week, long sermons and hard benches, the decline of quality health care, and superfluous politicians who promise the sky and deliver a little boy's wagon of services.

I remember, as a boy, that we went to church on Thanksgiving morning, another really substantive thing about which to complain! We went to church far too much, I thought. Why do we have to ruin this happy day with another church service?

While I'm not recommending another church service, it might be good for us, at the Thanksgiving blessing of the meal, to read what the Apostle Paul had to say in his benediction to the new congregation at Thessalonica back in ancient Greece: *“Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.”*

What Paul was calling for in the new believers was a different lifestyle—developing a life of thanks-living—not only verbally giving thanks, but living it every moment. Turn from complaining, self-pity and wallowing in your misery, to a life of joy and constant prayer, reflecting the divine characteristics of wholesome and holistic living, a willful determination to see the good, the light, the pleasant, the positive, regardless of circumstances, even persecution, which is something about which we know very little.

A little less whining and a little more joyous living, starting on Thanksgiving Day, might give us, our families, our fellow workers and our neighbours a better outlook. And we might get back to what the day was intended to be.



ABOUT THE COVER:

‘One in six: Hunger’ was one of two works by Hamilton, Ont., artist Karen Thiessen on display at Conrad Grebel University College’s ‘Just Food’ exhibition last month. Thiessen’s piece had viewers wondering, ‘What do tires and barcodes have to do with justice and food?’ See story about a related panel discussion on hunger issues at Grebel on page 13.

PHOTO: ANNEMARIE ROGALSKY, SPECIAL TO CANADIAN MENNONITE

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Guiding values:

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

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Award-winning member of the Canadian Church Press



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Evangelical school cancels breakfast with Bush: **WILL BRAUN**
Church members visit Palestine on learning tour:

IN OUR PHOTO GALLERY



The alternative method of God

BY ANDREW SUDERMAN

MENNONITE CHURCH CANADA / ANABAPTIST NETWORK IN SOUTH AFRICA



Being anointed can serve as a sign of being set aside for a divinely chosen task, or it can also mark a transition in status.

One thing that I find so inspiring in South Africa is the countless people who participate in miraculous activities as they strive to make their communities better.

In working for the Anabaptist Network in South Africa, my wife and I have the honour of meeting different people all around the country and listening to the different ways these normal people do extraordinary things. They often risk their own comfort, well-being and security in order to help others. They demonstrate daily an alternative way of being that seeks the welfare of someone else over their own, that serves others rather than themselves, and that strives toward peace and justice, not just for themselves but for everyone. It is a different way of living.

I call this a different way of living or being because we in the West are regularly encouraged to focus on ourselves, our own well-being and happiness, rather than on someone else. We see this regularly portrayed in TV commercials in which happiness and success are

PHOTOS COURTESY OF ANDREW SUDERMAN



Andrew Suderman, right, preaches at Harvest Time Ministries, a church located in Mthatha, Eastern Cape, South Africa, with Pastor Ntapo handling translation duties.

depicted as getting the keys to the car we always wanted or growing our business in order to afford the luxurious life in an imaginary land where bigger is better, success means power, power means influence, and influence means progress. The focus is on securing our own success, power and influence.

A different story

Throughout the Bible, however, God embodies—and asks us to embody—a different method, one that challenges the assumption that success, power and influence are gained by focusing on us. In fact, God's method often turns these assumptions upside-down.

In I Samuel 16:1-13, Samuel is instructed by the Lord to go to the house of Jesse because God has chosen a king

from among Jesse's sons. Although Samuel is scared that King Saul, who has been rejected by God and is to be replaced, will retaliate, he goes to find this king that God has chosen from within Jesse's household. Jesse, although not sure whether Samuel comes in peace, welcomes Samuel into his home. The purpose of Samuel's visit, it is made clear, is to find the one whom God has chosen as the next king and then to anoint him.

Jesse begins by bringing the one who would be the most obvious choice, his eldest son who is presumably a tall, handsome young male, a description that is strikingly similar to that of Saul a few chapters before. Samuel is told, however, not to look at the young man's appearance, as the Lord has rejected him. The Lord is moving away from the Saul

archetype.

In response, Jesse then brings the second-eldest son, the next likely. But he, too, is not the one whom God has chosen. Jesse then brings five more of his sons before Samuel. None of them is the one whom God has chosen either.

Samuel asks Jesse whether these sons are all that he has? Jesse admits that there is one more: David, the youngest son who is tending a flock of sheep. This is the one, God tells Samuel: "*Arise, anoint him; for this is the one!*" (I Samuel 16:12).

Everything points away from David as being the logical choice. He was the youngest and presumably smaller. Yet it was David whom Samuel wanted to meet. And it was David whom Samuel anointed.

It's important to pay attention to this

act of anointing, for there is a lot of meaning in the ritual. Being anointed can serve as a sign of being set aside for a divinely chosen task, or it can also mark a transition in status. David was actually anointed three times in his life:

- By Samuel in Bethlehem (I Samuel 16: 1-13);
- By the men of Judah to be king over the house of Judah (II Samuel 2:4); and
- By the elders of Israel to be a king over Israel (II Samuel 5:3).

In Israel, the act of anointing was first and foremost a royal rite, an act of being anointed as king. The king was the anointed one, or messiah. This is what “messiah” literally means: “the anointed one.”

Through the act of anointing by Samuel, David has been set aside for a divinely appointed task. A transition in his status has been marked, and his anointing serves as a foreshadowing of the time when he will become king. In having Samuel anoint David, God turns common sense and logic upside-down. We see a glimpse of God’s alternative method.

Jesus’ alternative method

John 9:1-34 reveals another example of God’s alternative method. In this story Jesus heals a man who was born blind. It begins with a theological question: Who was it that sinned that made this beggar blind, him or his parents? The answer: Neither.

Jesus declares that he was born blind so that “*the works of God should be revealed in him.*” Without being asked, Jesus, of his own volition, then heals this blind man. The act is significant, in that it demonstrates Jesus’ concern about the physical well-being of others.

The way Jesus heals the man is also quite interesting. Jesus makes clay from dirt and his saliva, and anoints the eyes of the blind man. The creation of this clay is most often interpreted as a way of preparing medicine, as it was believed at this time that saliva had medicinal properties. It is this act of creating medicine that breaks the Sabbath law. It is because of this act that the Pharisees sought to punish Jesus.

This act, however, serves a dual purpose. The anointing of the man’s eyes could also be seen as setting this man aside for a divinely appointed task. In response to being healed, this formerly blind man challenges the Pharisees, the ones who are in power, that their interpretation of the law and their understanding of the identity of Jesus are incorrect. This act of rebellion gets the beggar thrown out of the synagogue, a serious thing for a Jew whose centre of community life was the synagogue.

We are not told whether this man declares Jesus as the Christ, but we are told that the Pharisees had decided that the consequence for declaring Jesus as the Christ was expulsion from the synagogue.

The challenge

This story raises some questions for us:

- How do we participate in this alternative, logic-defying, revolutionary story?
- Do we recognize the faithful responses to God’s will, responses that sometimes look terribly ineffective, or do we write them off exactly as that—ineffective?
- Are we willing to participate in counter-cultural activities, recognizing that we may stand out?
- Like the beggar, are we willing to call into question the very nature of power as it stands, which takes advantage of the poor and benefits only a few, by declaring

that someone else is Lord, that someone else is the true light, that someone else is the anointed one and worthy of worship?

- How do we participate in, or align ourselves with, this alternative understanding of power?

These are challenging questions that can cause us to think and revisit how we participate in God’s alternative methods. My hope is that we can be challenged by them as we continue to wrestle with how to walk faithfully as children of the one true light and as witnesses to this alternative way of being—in which the powers have been overcome by the cross, not the sword; the poor are the ones who are blessed; we heed the calling to serve others, rather than to rule over them; and peace shall reign, not war. ☸



Andrew Suderman and his wife Karen are Mennonite Church Canada Witness workers. Andrew serves as the director of the Anabaptist Network in South Africa (anisa.org.za).

Adapted from a sermon Andrew preached on April 3 at St. Matthew’s Anglican Church, Pietermaritzburg, South Africa.

☸ For discussion

1. Andrew Suderman says he is inspired by the values of South Africans who work not for themselves, but for others. Have you experienced other cultures, families or settings where attitudes are different from what you are used to? Do you agree with Suderman that we are taught to pursue success, power and influence?
2. Can you think of biblical examples where God acted in unexpected ways (other than choosing the shepherd David as the next king)? How have you seen God work in surprising ways in your church, community or family? Why do you think God uses “alternative methods” that seem to defy logic?
3. Do you agree with Suderman that sometimes a faithful response can appear ineffective? Why do we assume that it is so important to be effective?
4. Is marching in the street a legitimate countercultural activity? Can demonstrations challenge society’s views or bring change? Under what conditions would you march in the street?

VIEWPOINTS

/// Readers write

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

✉ Impact of Menno H. Epp will last

RE: “LONGTIME BIBLE school teacher/pastor dies,” Sept. 19, page 30.

The tribute to Menno H. Epp immediately prompted my own.

It may be that Epp carried distinct genetic traits, which shaped his character and inspired his passion for the Christian way. To me, he was his own person, and an inspiring colleague and friend. His explicitly clear, flawless, and, at times, provocative style of communication served him—and the church—well. He was passionately a person of peace and a model for conflict resolution.

When I arrived in Alberta as the first Mennonite Central Committee (MCC) Alberta executive director, he was there at the outset to welcome and encourage me, and to provide guidance. While we might have been invited to attend or join Foothills Mennonite Church, Calgary, where he served as pastor, he strongly encouraged us to join a new church development as charter members. This we did. He nevertheless provided regular opportunities for me to share MCC exposure at Foothills in sermons, youth services or Sunday school classes. He always was a ready consultant. He took a keen interest in a wide range of community activities, as well as the church well beyond the Mennonite world.

When a young professor came to Calgary from Ontario with his spouse to fill an interim position at the University of Calgary, the couple decided to knock on doors near the campus in order to seek accommodation. The first home they came to was that of Epp and his first wife, Irma, who saw this request as

a gift from God; without hesitation, the couple was welcomed and a life-long friendship evolved between them. This meeting provided the Epps with the opportunity to introduce the couple to the Anabaptist Christian faith and to MCC, and they eventually became MCC volunteers abroad.

Menno has left us; however, his impact will last.

BILL THIESSEN, ABBOTSFORD, B.C.

✉ There is hope for those who want to leave the gay lifestyle

I APPRECIATED THE recent letters by Mary Bartel (“Love them enough to see them changed,” Aug. 1, page 15), and David Shantz (“Homosexuality: Not what God intended,” Aug. 22, page 7).

I am speaking in support of those individuals who have left the gay lifestyle and of the Christian ministries dealing with sexual and relational issues. I sense there are those in the church who want to hear these words of hope.

Exodus International and Living Waters minister to those who come to them with unwanted same-gender attraction and other issues. They have trained personnel who have “been there,” and minister with compassion, grace and truth.

The struggles talked about by Ben Borne and Scott Bergen in the Aug. 1 issue of *Canadian Mennonite* are all too familiar to these people. However, finding healing and wholeness from same-gender attraction and related issues is not a simple matter for untrained people to deal with, even within the church. It is not “rewiring” therapy, as someone has recently called it. It is about repentance, redemption, restoration and re-joining. Prayer is a strong component of this ministry.

My son and his wife have both left the gay lifestyle and have chosen to be involved with the Living Waters ministry. There are books and testimonials available by people who have left this orientation.

I did not change my convictions on this topic when my son declared himself gay. However, I was always in communication with him. Today, we tell our true life story of change in churches willing to listen.

What I’m lamenting is the attitude of the gay community towards those referred to as ex-gay. I am aware that some Mennonite churches held a workshop on sexuality with no representation from the Living Waters ministry in our city, which would have brought diversity and balance to the dialogue. My point is that, although they say they wish to be in “loving dialogue” with other members of the church, groups like Harmony are refusing to believe the true life-experiences of ex-gays, who are also members of the body of Christ.

Harmony may well achieve its goals. But my goal is to inform people of the reality that change has happened in the lives of individuals who felt called by God to leave their same-gender-attracted orientation and, by God's grace and power, are living heterosexual lives. They are among us and have a personal story to tell.

Jesus is still the great physician who hears the cries of sincere seekers. For me, John 9 seems to have some parallels to this situation. Perhaps Gamaliel's words in Acts 5:38-39 apply as well.

I challenge people to consider attending the next annual Exodus International conference in St. Paul, Minn., June 27 to 30, 2012. Be informed. Hear the other side.

SELMA PAULS, WINNIPEG, MAN.

✉ In life, Jack Layton wasn't that inspiring

RE: "JACK LAYTON inspires young people to vote for change," Sept. 19, page 34.

You claim Jack Layton inspires young voters, yet also cite a study that only 38 percent of young people were voting in 2008, when Layton had already been party leader for five years. Obviously, he wasn't that inspiring then.

In the wake of his death, we forget that Layton was, at heart, a politician. Like all party leaders, he made frequent use of the party whip to make certain "his" MPs voted according to the party line and not according to the wishes of their constituents.

Those young people looking for real change would do well to seek out non-governmental organizations

FROM OUR LEADERS

Don't forget the ministries at home

JANETTE THIESSEN

Throughout our world, disasters occur and urgent financial aid is needed to help affected areas on a constant basis. The pleas are unending from aid agencies, especially here in North America.

It is comforting to know that North Americans care about others and are willing to open their pocketbooks to help out. This is a good thing. It is also a wise decision to donate, especially when the funds are matched on a one-to-one or even a four-to-one basis. Good economics.

What has crossed my mind, though, over the past number of years, is how other charities are supposed to compete with these heart-wrenching pleas for aid. Other charities can't use a picture of devastation or starving children to accompany their pleas for funds.

As we know, earlier this year Mennonite Church Canada had to cut

\$500,000 from its budget to stay true to its mandate of working with the amount donated in the previous fiscal year. This eliminated some positions entirely and reduced hours for others; as a result, people's lives were changed. All this be-



I watch these worldwide pleas for financial aid and wonder how that will now affect the donations locally.

cause funds are not being donated to our own Mennonite organization.

Most people will agree that MC Canada does good work. It is our global mission agency through which our Mennonite workers go out into the world. It provides resources for our pastors, churches and congregational members, as well as salary guidelines for congregations and area churches. It coordinates the pension plan to which most of our pastors and church staff belong.

As office administrator for MC B.C., I

watch these worldwide pleas for financial aid and wonder how that will now affect the donations locally. I don't for even a second suggest that people shouldn't contribute to these pleas for aid. I would, however, encourage individuals to consider also giving to those charities that can't attach an emotional plea to their request for funds. MC B.C.'s ministry isn't glamorous or emotionally charged, but we do important work for our churches and denomination.

As office administrator, I attempt to

be as frugal as I can be with respect to office resources and I encourage all our committees to be financially responsible with their budgets. We in MC B.C. do not spend money frivolously. We would, as I'm sure MC Canada would, love to do ministry without worrying if the funds will come in. This is the nature of charity work.

As you respond to the latest urgent appeal for worldwide relief efforts, please also remember those ministries at home that need your funds as well.

and community groups. Canada's politicians, no matter the party, just offer more of the same.

BENJAMIN P. WEBER, KITCHENER, ONT.

✉ In praise of *Canadian Mennonite*

I WANT TO say how much I value the content of *Canadian Mennonite*. I usually read it over my solitary

work-at-home lunches.

I tear articles out and pass them on to others at church (a Christian Reformed Church congregation) or e-mail them the link to the pdf files. I value the connection to the Mennonite church that this publication gives me. Your recent editorial on the 10th anniversary of 9/11 ("Ten years later," Sept. 19, page 2) was very well written. It seems that we will never be allowed to "move on" from it; the warmongers need to keep the

NEW ORDER VOICE

Sunday is not a day for school

WILL BRAUN

I don't know how to talk to my four-year-old about God. I tell him God is the one who makes things grow. I think I once told him God makes the wind blow. I ask if he wants to thank God for anything at bedtime. I've told him love comes from God.

Aside from this last line, which I'm fond of, I can't imagine that any of these statements mean much to him. As proof, when my wife said something about her keeping our younger son, who is breastfeeding, alive, the four-year-old asked her, slightly puzzled, "Are you God?"

I could get a picture Bible and read him stories about stone tablets, a man-eating whale and a blue-eyed son of God, but I'm not honestly sure my relationship with God has benefited from countless tellings of the Jonah story.

I don't recall what I thought about God at four, but I do recall the Sunday school years. I learned three things. First, there are fine, caring people in church. This was the most significant lesson. Unfortunately, it was not the only one.

I also learned that Christianity is trite. We were asked simplistic questions with predictable answers. This sent a negative message about the intelligence of both

students and church in general.

Finally, I learned that faith is closely related to school. I learned that faith, like math or geography, is something you acquire via your intellect while sitting indoors, quietly and still, during a given time slot, while listening to an authority figure. I hated school, so the fact that the church's primary formal offering to me was called "school" was an unspeakably ill-considered piece of marketing. It was also a fundamental misunderstanding of the nature of faith.

Last March, Christian leaders from



I also learned that Christianity is trite. We were asked simplistic questions with predictable answers.

around the world met in Kenya for a theological conference on children. In a statement about the event, the World Council of Churches—one of the participants—emphasized the importance of "the Sunday school movement" and the need to expand "theological curriculum from a holistic child development point of view."

Count me and my boys out. I'm glad the Ph.D.-laden leaders are talking about kids, but "school," "theological curriculum" and "development" are from

the wrong paradigm. When Jesus put a child in the midst of the disciples, he did not say, "If you impart sound theology into this child's undeveloped brain, you receive me." (If he had said that I would know what to tell my son.) Jesus said, "Whoever receives such a child in my name, receives me."

An aboriginal friend told me that children are closest to God. Parents still provide guidance and impart wisdom, but this notion turns the common assumption that children are lacking—usually intellectual knowledge—upside down.

What I want for my sons is a setting in which their own innate, heart-level oneness with God can flourish. I think this requires love and attention, exposure to natural wonder, nurture of curiosity and beautiful religious rituals. I feel my childhood had all but the latter. I would love to see our churches get better at providing this for children today.

Occasionally, our family visits an Anglican church that has a particularly beautiful communion ceremony. My son willingly comes back from the playroom for this part of the service. I like to think that when we go to the front, where he can smell incense, hear the music, see rituals and receive a blessing, his sense of the holy is nurtured in a way that a lesson could never achieve.

Will Braun is a Winnipeg writer. He can be reached at wbraun@inbox.com.

memories very fresh!

Thank you and the rest of the staff for your valuable work in connecting, teaching, provoking and inspiring us.

LINDA PETTY, BLACKSTOCK, ONT.

✉ Spirituality has no place in world politics

RE: RECENT EVENTS at the United Nations regarding Israel and Palestine.

I have been to Israel many times on business and have worked with that region for 40 years plus. I don't think any progress will be made in this critical Israel/Palestine link to Middle East peace until both sides get

OUTSIDE THE BOX

What are they looking for?

PHIL WAGLER

If you could choose a church from scratch, what would it look like? Much of our angst about being the church seems rooted in our desire to look good. Are we a fellowship providing what people want? Do we roll out the programs and splashy events people will flock to? Are our buildings comfy, our coffee organic, our bulletin font trendy, and our preaching happily short to match our attention spans that can somehow stay dialed in to a two-hour movie, but can't seem to endure a half-hour soak in the Word of God?

The fearful reality is that the only people who seem concerned about these questions are already church folk. Reginald Bibby, the noted Canadian sociologist who tracks religious and social trends, recently pointed out that, contrary to the very low percentage of the population that attends weekly worship, upwards of 50 percent of Canadians would be ready to engage in the life of a church if they found it worthwhile.

That sounds encouraging. But before we run off to repaint the lobby to look like Starbucks, Bibby points out, "People are not looking for churches. People are looking for ministry." In short, people are not searching the Yellow Pages

looking for something they can spiritually consume; they are yearning to be participants in something greater than themselves, something more grand than a mall shopping spree. Does the church of your liking engage in this?

It should send a tremor through our committee meetings if most of the things we bluster about are focused on answering questions no one is asking. Could it be that much of what we're worried about is primarily geared at making ourselves happy? Could all our agonizing over what will make people want to join us only result in sheep shuffling from a passé-church to a popular-church?

Seriously, when was the last time your church grew through the conversion of those from the wider culture, rather



'People are not looking for churches. People are looking for ministry.' (Reginald Bibby)

than the transfer of sheep from another fold? Could it be that we're gleefully engaging in unholy competition with our Christian brothers and sisters who meet down the road, rather than passionately initiating attractive transformational ministry of kingdom grandeur? Could it be that much of what we do as churches

is unconsciously un-Christian, founded almost entirely in our view of the spiritual seeker as a dumb consumer, and not as a parched, searching soul who thirsts for meaning, significance and hope?

Why do we who grumble about the shopaholic reality of our culture still go and shape our churches as if that's what people really want? What if people still haven't found what they're looking for because we've hidden the pearl of great price? Perhaps, to our great shame, we have misread the lingering image of God in our neighbours, whose hearts pound to join in the beat of eternity?

I have to confess that these thoughts disturb me. As a pastor, I continually find myself caught between people clamoring for the church life they've always wanted and these realities. If I read between the lines, however, I can't help but think that most church people actually hunger for that same participation in meaningful ministry—in kingdom adventure. So why are we so reluctant to just say it? Why are we so hesitant to simply allow ourselves to go there? And what will it take for us to

convert from church people to kingdom people?

Phil Wagler (phil_wagler@yahoo.ca) lives in Surrey, B.C., is the author of Kingdom Culture: Growing the Missional Church, and really hopes you like the font this is written in.

off their “religious high horse” and get in sync with the realities of their populations. Younger people in these regions could care less about Zionist aspirations or Islamic dominance. They just want security and peace so they can get educated and raise their families in an open, tolerant society, no different than us or any other place in the world.

Israeli Prime Minister Benjamin Netanyahu wants Palestinian President Mahmoud Abbas to recognize the Jewish state of Israel. Get off your high horse, Netanyahu.

And Abbas, get Hamas and Iran out of the equation; there is no hope with them.

To the Americans, get out of Iraq and Afghanistan. Pay attention to the Islamic republic of Iran; that’s where most of your problems originate. And stop being pushed around by Israel; it’s an insult to your status as a world power.

I think I am a normal balanced human being. I value my spiritual life very much, but its personal and has no place in world politics. I think most healthy people in the world are like that.

RICHARD PENNER, CALGARY, ALTA.

✉ Blowing up the road to Damascus

RE: “OSAMA BIN Laden was no ‘follower of Jesus,’” Sept. 19, page 13.

G.A. Rempel contends that “it is a cause to celebrate when the likes of Clifford Olsen, Ted Bundy or Osama bin Laden are apprehended,” and adds that “the world

is safer without these three stalking for their next victim.” It would be truer, however, to say that the world is a more diminished place when a nation seeks the death of any human, or when people celebrate the death of a fellow human being.

It might be difficult for us, as fallen creatures, to imagine that God could love a person who commits atrocities. But if God created that person, then surely he loves that person, just as he loves all of his creation.

I would add, too, that the only thing that the United States government has ensured by killing bin Laden is that he no longer has the opportunity to renounce violence and terrorism, and to repent. It might seem unlikely that bin Laden would undergo such a transformation. Then again, it no doubt seemed unlikely that Saul would cease persecuting Christians 2,000 years ago and become Paul, a follower of Jesus. By killing bin Laden, the U.S. has done little more than blow up the road to Damascus.

Is the world a safer place for having killed bin Laden? I think the real question is, “Is it a better place?”

MARK MORTON, KITCHENER, ONT.

/// Correction

The e-mail address for the Calgary, Alta., Young Adult Christian Community is ana@cyacc.ca. Incorrect information appeared in the “Do young adults want their own Christian community” article,” Sept. 29, page 36. *Canadian Mennonite* regrets the error.

/// Milestones

Births/Adoptions

Akanko—Kanbasi Samuel (b. May 22, 2011), to Jeanine Ewert and Henry Akanko, Ottawa Mennonite, Ont.

Bergen—Eli Daniel Steinmann (b. Sept. 23, 2011), to Rebecca Steinmann and Jeremy Bergen, Stirling Avenue Mennonite, Kitchener, Ont.

Cornies—Jonah William Erik (b. Sept. 5, 2011), to Brian and Sonya Cornies, North Leamington Mennonite, Leamington, Ont.

Cressman—Camille (b. Sept. 1, 2011), to Jesse and Stephanie Cressman, Nith Valley Mennonite, New Hamburg, Ont.

Dippel—Caden John (b. May 22, 2011), to Jenny-Lee and Jeff Dippel, The Gathering Church, Kitchener, Ont.

Driedger—Kallen Wallace (b. Sept. 27, 2011), to Tyler and Tricia Driedger, Leamington United Mennonite, Ont.

Dyck—Arlen (b. Sept. 15, 2011), to Kevin and Karen Dyck, Sargent Avenue Mennonite, Winnipeg, Ont.

Gingerich-Eidt—Abigail (b. July 18, 2011), to Terry

Gingerich and Jennifer Eidt, Nith Valley Mennonite, New Hamburg, Ont.

Janzen—Nellie Marie (b. July 22, 2011), to Jake and Mary-Jo Janzen, Leamington United Mennonite, Ont.

Leis—Hudson Michael (b. Aug. 15, 2011), to Scott and Lindsay Leis, Shantz Mennonite, New Hamburg, Ont.

Lesser—Henry John (b. May 4, 2011), to Melissa and Terry Lesser, Mannheim Mennonite, Ont.

Zehr—Madison (b. July 21, 2011), to Ryan and Jenn Zehr, Nith Valley Mennonite, New Hamburg, Ont.

Baptisms

Michael Kathler—Arnaud Mennonite, Man., June 12, 2011.

Rachel Brnjas—Bethel Mennonite, Elora, Ont., at Camp Kahquah, Magnetawan, Ont., July 29, 2011.

Heather Bauman—Bethel Mennonite, Elora, Ont., at Conestoga Bible Camp, Moorefield, Ont., Sept. 18, 2011.

Mary Lou De Bruyn, Andrea Lehming, Rhianna Lofthouse, Linda Ward, Ricky Sarino—Wideman Mennonite, Markham, Ont., Aug. 14, 2011).

Marriages

Bento/Martin—Michael Bento and Thera Martin, at Leamington United Mennonite, Ont., Sept. 24, 2011.

Couvillion/Peters—Shantelle Couvillion and Steven Peters, Leamington United Mennonite, Ont., June 11, 2011.

Cox/Helmuth—Lisa Cox and Peter Helmuth (St. Agatha Mennonite, Ont.), at Detweiler Meetinghouse, Roseville, Ont., Sept. 24, 2011.

Cressman/Roth—Chanel Cressman (Breslau Mennonite, Ont.) and Jeremy Roth (First Mennonite, Kitchener, Ont.), Aug. 27, 2011.

Dick/Douglas—Greg Dick and Rachel Douglas, Bethany Mennonite, Virgil, Ont., Sept. 16, 2011.

Doherty/Fiss—Kelsey Doherty and Michael Fiss, First Mennonite, Calgary, Alta., Sept. 17, 2011.

Dyck/Phillips—Jennifer Dyck and Sean Phillips, Elmira Mennonite, Ont., July 16, 2011.

Retzlaff/Warkentin—Anita Retzlaff and Ken Warkentin, at Nutana Park Mennonite, Saskatoon, Sask., June 19, 2011.

Silcox/Wiebe—Jeremy Silcox and Megan Wiebe (Springstein Mennonite, Man.), at Fort Garry Mennonite Brethren Church, Winnipeg, Man., June 4, 2011.

Deaths

Bartel—Erwin O., 93 (b. April 11, 1918; d. Sept. 24, 2011), North Star Mennonite, Drake, Sask.

Curl—Ed, 91 (b. Feb. 22, 1920; d. Sept. 16, 2011), Bethany Mennonite, Virgil, Ont.

Dick—Henry, 87 (b. Feb. 7, 1924; d. Aug. 9, 2011), Leamington United Mennonite, Ont.

Driedger—Albert, 75 (b. Jan. 18, 1936; d. July 18, 2011), Elm Mennonite, Grunthal, Man.

Dyck—Helene (nee Friesen), 92 (b. Nov. 16, 1918; d. July 24, 2011), Springfield Heights Mennonite, Winnipeg, Man.

Ens—Abram, 78 (b. May 28, 1933; d. Sept. 26, 2011), St. Jacobs Mennonite, Ont.

Froese—Arnie, 80 (b. April 16, 1931; d. Aug. 23, 2011), Nutana Park Mennonite, Saskatoon, Sask.

Funk—Justina (nee Rempel), 81 (b. Jan. 15, 1930; d. June 26, 2011), Grace Mennonite, Winkler, Man.

Good—Le Roy, 92 (b. March 21, 1919; d. Sept. 7, 2011), Wilmot Mennonite, New Hamburg, Ont.

Loeppky—Katherine (Tina), 90 (d. Aug. 26, 2011), First Mennonite, Calgary, Alta.

Loewen—Helen (nee Schellenberg), 77 (b. Oct. 29, 1933; d. Sept. 2, 2011), First Mennonite, Edmonton, Alta., in Calgary, Alta.

McDowell—Harold, 90 (b. Dec. 25, 1920; d. Sept. 3, 2011), Wideman Mennonite, Markham, Ont.

Nickel—Hilda (nee Rempel), 82 (b. June 17, 1929; d. Sept. 17, 2011), Nutana Park Mennonite, Saskatoon, Sask.

Neufeld—Herta (nee Braun), 87 (b. Oct. 15, 1923; d. Sept. 11, 2011), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Penner—Edward, 83 (b. Oct. 2, 1927; d. Sept. 9, 2011), Leamington United Mennonite, Ont.

Toews—Esther (nee Neufeld), 79 (b. Jan. 8, 1932; d. Sept. 14, 2011), Carman Mennonite, Man.

Wiebe—Jacob G., 90 (b. Jan. 21, 1921; d. Aug. 30, 2011), Bergthaler Mennonite, Altona, Man.

Wiebe—Mary, 66 (b. Sept. 17, 1944; d. Aug. 11, 2011), 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.

Pontius' Puddle



GOD AT WORK IN THE WORLD

COVER STORY

H•U•N•G•E•R*If food is a human right, how can it be achieved?*

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

All the members of a panel convened by Rick Cober Bauman, Mennonite Central Committee (MCC) Ontario's director, on Sept. 21 agreed that food security is a human right. But they did not agree on how to go about achieving it.

Steffanie Scott, a University of Waterloo professor in environmental management, argued that food security includes eating local, making sure that people in other lands have food they can depend on throughout the year, and that governments have a role in promoting such security. According to her, people need to have the space for subsistence farming to provide for their needs, instead of the commodification of food that goes on in much of the world.

Clare Schlegel, a pork and poultry producer near New Hamburg, stated that farmers have been moved from stewards

of the land to rule-keepers by too much government intervention. He said that the farmers should not be blamed for the state of food, since agri-business giants control the distribution of food and they cater to the demands of the public.

While agreeing that food security is a human right, Schlegel noted that the high standards of production for food in the West exclude many from the rest of the world who cannot afford to meet the West's health and safety standards. He argued that, in order to feed the world, genetically modified organisms and other scientific advancements are absolutely necessary.

Doug Amstutz, recently returned to North America after four years as the MCC country co-representative for Ethiopia with his wife Wanda Roth Amstutz, noted that large swaths of land there are being



'One in six: Hunger' was one of two works by Hamilton, Ont., artist Karen Thiessen on display at Conrad Grebel University College's 'Just Food' exhibition last month. Thiessen's piece had viewers wondering, 'What do tires and barcodes have to do with justice and food?'

"sold" to interests in India, China and Saudi Arabia by the government. The local people are then displaced, and mechanized agriculture is introduced, with the food produced sent to the countries that have bought the land. The displaced Ethiopians are left to produce food for their families on plots of a hectare or so in size.

Efrem Seifu from Ethiopia, who is involved with a church-run rural development organization, spoke last. He said that the East African famine is the result of a lack of good Ethiopian government policies, as well as climate change, that he pinned on the West's use of carbon-based energy sources.

In the question period that followed the panel discussion, many questions were directed to Schlegel in regards to his hope in science, but few focused on the question of food security in either the West or the rest of the world.

The event, which was held at Conrad Grebel University College, was sponsored by MCC Ontario, the Mennonite Savings and Credit Union, and Grebel's Peace and Conflict Studies Department. ▄



'Is food a human right?' panellists Clare Schlegel, left, and Steffanie Scott continue discussing the topic after the event at Conrad Grebel University College, Waterloo.

ABORIGINAL AFFAIRS



Henry Neufeld, left, Kevin Lee Burton and presenter Will Braun discuss land and housing issues on First Nation communities at Sam's Place, Winnipeg, Man.

Stories for thought

Mennonites, First Nations discuss northern Manitoba water and housing issues

STORY AND PHOTO BY RACHEL BERGEN

National Correspondent
WINNIPEG, MAN.

Canada is considered one of the most developed countries in the world, but that doesn't include the communities of Northern Canada's First Nations, which are considered to be a Third World entity within this large, wealthy land mass.

Housing and water issues in First Nation communities in northern Manitoba were the topics of discussion at Sam's Place, a coffee shop and bookstore project of Mennonite Central Committee (MCC) Manitoba, as a part of its Discovery of Strangers series.

On Sept. 19, the series—which gathers people together for storytelling, visual art

and music—featured “Stories for Thought” told by Will Braun and Kevin Lee Burton, a Cree filmmaker.

Braun, the energy justice coordinator for the Interfaith Taskforce on northern Hydro Development, as well as a writer for *Canadian Mennonite*, among other publications, discussed the hydro dams that have been constructed on or near First Nation communities in northern Manitoba.

The dams have damaged the land of these indigenous people so extensively that shorelines are being ripped apart and spoiling once prosperous land, the storytellers said.

“There is flooding over 800 square kilometres in northern Manitoba. It affects thousands of kilometres of shoreline. This is a massive change to what God created,” Braun said.

What happens is, the water in the five northern rivers—including Gods, Seal, Hayes, Nelson and Churchill—as well as the attached lakes, fluctuates considerably during the year. This leads to shoreline erosion, murky water and forest debris being pulled into the water, listeners were told. “People have died in boating accidents because of debris in the water. People have died so that we can have electricity,” Braun said.

Braun hopes that when people in southern Manitoba flick on a light switch, they ask themselves, “Can I feel okay with how people are being treated on the northern end? . . . Can I feel okay with how this is treating the environment?”

“A serious injustice has been done,” Braun added. “We need to confess our role and find grace to move forward and find ways to address it.”

The answer might not be building fewer hydro dams, however, as there now seems to be a demographic of First Nations people who are supportive of constructing dams. “David and Goliath are now allies,” Braun quipped.

Claiming that dam construction isn't a very good idea, because many communities are struggling with poverty, and don't have “an extra hundred million dollars sitting around,” Braun suggested that perhaps a revenue-sharing agreement is the answer.

For his part, Burton showed a film that he created about his community, God's Lake Narrows, for the National Film Board. He created the film of “reserve reality” by blending photography with text and sound design to portray how isolated the First Nation is from the urban centre of Winnipeg. In this way it facilitates a conversation between North and South while celebrating the resilience that First Nations people have and the beauty of the community.

“Stories for Thought” also featured a video by Argyle Alternative High School student, Alec Peters, entitled *Water: A Global Issue*. ❧

The answer might not be building fewer hydro dams, however, as there now seems to be a demographic of First Nations people who are supportive of constructing dams. ‘David and Goliath are now allies,’ Will Braun quipped.

ABORIGINAL AFFAIRS

Grassy Narrows, CPT celebrate clear-cut logging decision

BY DAVE ROGALSKY
Eastern Canada Correspondent

The news of a decision in a more-than-decade-long legal dispute came while Tamara Shantz and the Christian Peacemaker Teams (CPT) delegation was visiting the Grassy Narrows First Nation in northern Ontario in August.

The Ontario Superior Court of Justice upheld the treaty rights of First Nation citizens in Grassy Narrows. The case began more than a decade ago following clear-cut logging attempts in Grassy Narrows territory. And, according to the *Globe and Mail* newspaper, “The judge’s ruling also condemned the federal government for failing to protect aboriginal rights.”

Shantz, a member of St. Jacobs Mennonite Church, Ont., was with the CPT delegation, splitting her time between Asubpeeschoseewagong, where its members were accompanying aboriginal trappers in blocking a road, and nearby Kenora, where it has been working at anti-racism initiatives.

While colonialism no longer focuses on eradication or assimilation of aboriginal groups, aboriginals see continued colonialism in effect. J. B. Fobister, one of the trappers involved in the suit, told the delegation that when aboriginals speak for themselves, often no one hears, but when a non-native speaks on their behalf, then others listen.

“But,” says Shantz, “when whites speak for the natives, does this not replicate the colonization situation? Instead, we need to walk alongside and to encourage.” Shantz, who lives in Elmira—part of the Haldimand Tract that was ceded to the Six Nations in the Haldimand Proclamation of 1784—feels the need to learn the history of her own area.

She spoke of the power of an “undoing racism” workshop that experientially taught her the emotional aspect of colonization. Taking the role of an aboriginal person in a role-playing exercise, Shantz experienced everything, including her children, being taken away.

The workshop was followed by an aboriginal smudging ceremony for healing and cleansing that the CPT delegation was invited to take part in.

“A powerful experience,” according to Shantz, pointing to the local community’s openness to the hope for reconciliation and healing. According to her, while not all aboriginal groups want to share with non-natives, this one does. They are still gracious to the settlers, in spite of history, she said.

Fobister spoke to the need for healing among the aboriginals, two generations of which were torn from their communities, leaving an enduring legacy in culture and family systems. The church is complicit in these atrocities, especially the residential school system, he said.

At the Kenora Friendship Centre,



A sign at the Grassy Narrows blockade site.

aboriginal elders and community leaders find a need to teach the young people about where family issues come from. Learning the history, changing the legacy—where suicides can be seen as working out the self-hatred taught to previous generations in the residential schools—and doing the work of healing are all part of the process.

Shantz sees this visit to Asubpeeschoseewagong as only a start in her own personal learning process, but one that has given her a framework to build on in future years. After seven years of living in the U.S., this was part of her re-entry to Canada. ❧

‘I left my heart there’

Toronto Chinese Mennonite couple spend part of their summer serving the Ouje-Bougoumou Cree of northern Quebec

BY JOANNA REESOR-MCDOWELL
Special to *Canadian Mennonite*

Keith and Rebeka Ly, a young couple from Toronto Chinese Mennonite Church, Ont., spent 10 days of their vacation doing short-term service with the Ouje-Bougoumou Cree in northern Quebec this summer.

The focus of their work was planning and leading activities for children and youths. They observed that boredom is a problem for the community’s young people and contributes to alcohol and drug abuse among the older teens.

The Lys felt well-rewarded for their efforts and are already planning to return next summer. Rebeka says the children were “waiting at the door for our arrival

each day and loved the team of volunteers.” Adds Keith, “I couldn’t believe how hard it was to leave. . . . I left my heart there.”

The service trip was coordinated by Joint Short Term Mission, an inter-denominational partnership of 17 Chinese churches in the Toronto area, including Toronto Chinese Mennonite. More than 40 volunteers divided up into teams to work with child and youth programs, planned a worship service for adults in the “big tent” each evening, and helped with renovations. One team had the task of feeding all of the volunteers, planning menus with local fish, moose and blueberries along with traditional Chinese dishes.

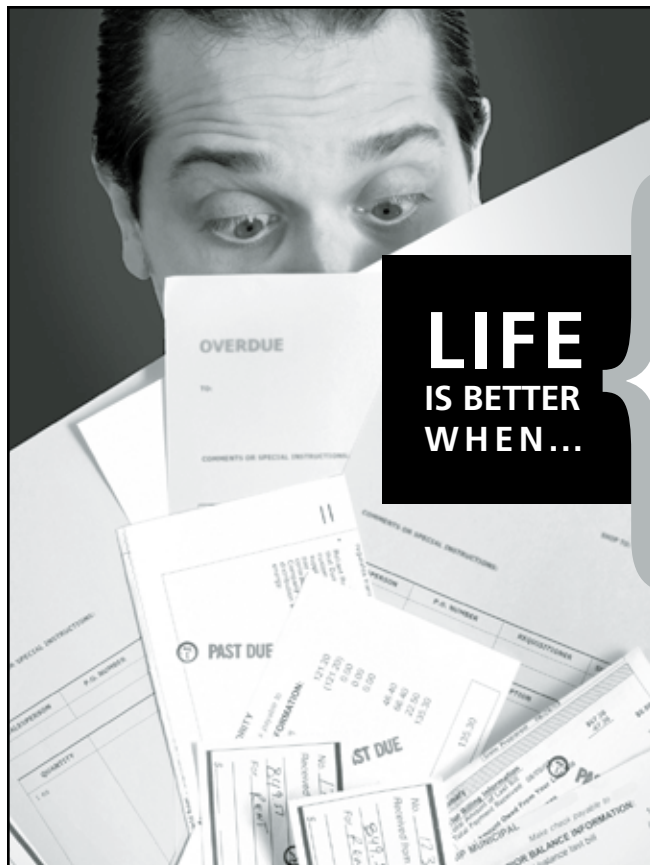
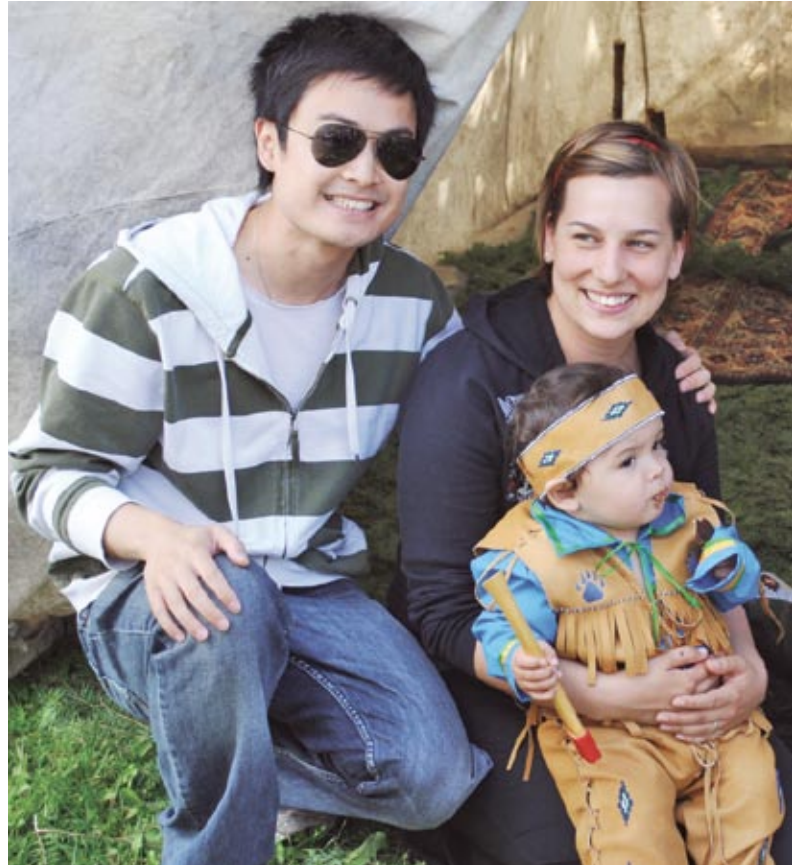
ABORIGINAL AFFAIRS

PHOTO BY WARREN TING

The mission organization works with Pastor Enoch and Freida Hall, who have been missionaries to the Cree people for 35 years. The Lys learned that Christianity had been brought to the Cree people hundreds of years ago and that many of the elders in the community are Christians.

The local leaders have welcomed the presence of the Halls, and appreciate their long-term support, as the community has experienced much upheaval over the past few decades. The Ouje-Bougoumou Cree were displaced by mining and forestry companies, and forced to relocate their villages seven times over a half-century. After living in deplorable conditions, years of difficult negotiations resulted in the Quebec and federal governments funding the construction of a new Ouje-Bougoumou village in the 1990s. ❧

Keith and Rebeka Ly of Toronto Chinese Mennonite Church, Ont., did short-term service with the Ouje-Bougoumou Cree in northern Quebec this summer. Rebeka holds Charlie, a young Cree boy, during a walking ceremony, that recognizes that the child is in a new stage of life. Says Rebeka, 'Charlie and Zion [another young boy] walked out of the tent, fired a [toy] rifle, and dragged a bear head and Canada goose back to the tent. Yes, they were real! This is to bless them as hunters and providers.'



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Wall of Remembrance to COs dedicated

3,021 bricks commemorate Manitoba COs who served during World War II

BY EVELYN REMPEL PETKAU

Manitoba Correspondent
WINKLER, MAN.

A Wall of Remembrance erected in Winkler's Bethel Heritage Park honours more than 3,000 young men who served as conscientious objectors (COs) in Manitoba during World War II. A Sept. 11 dedication service marked the completion of the wall constructed with 3,021 bricks, one for each CO.

"A Wall of Remembrance is about more than remembering the past," said Bernie Loeppky, a member of the Evangelical Anabaptist Fellowship that planned the wall together with the Manitoba Mennonite Historical Society and an ad hoc group of COs. "It is above all about a focus on the Prince of Peace who died and rose again, and who calls us to a lifestyle of peacemaking. Secondly, it is a wall to remember the followers of Jesus who chose the way of peace as a way of life, in particular in time of conflict and World War II."

Between 300 and 400 people attended the service, many of them former COs. Now in their 80s and 90s, this event allowed them to reflect back on that time when they refused military service, serving instead in national parks, hospitals, farms, mines, lumber camps or remote schools more than six decades ago.

Nearly 2,000 of the 3,021 COs have been identified.

"We are still working on the list," said Loeppky. "Government records were lost after the war, either deliberately or otherwise. We are hoping eventually to engrave the names on a plaque."

Although the Wall of Remembrance is completed, the commitment to promoting peace is far from over.

"For every dollar we spend on the wall we are committed to spending another dollar on teaching and teaching materials

related to peace," Loeppky said.

The group has already produced a five-lesson study guide, "Marching to the Jesus Drum," that focuses on the biblical teaching on peace and conflict resolution, and a DVD done in a news format called *Radical Followers of Jesus*.

A total of 10,851 young men from across Canada were COs during World War II. "Of this group, 75 percent were Mennonite/Anabaptists, while 25 percent were from a variety of different churches and denominations," said Loeppky. "We would some day like to have a plaque for these 10,851 COs."

The only opposition to the Wall of Remembrance was voiced in a letter sent to the City of Winkler by the Royal Canadian Legion. Loeppky met with the chaplain of the Winkler/Morden Legion branch at his invitation. "He was very receptive," said Loeppky. "There have been some unfortunate experiences. The war itself created some animosity. One veteran, when he returned from the war, came to church

PHOTOS COURTESY OF BERNIE LOEPPKY



Henry Sawatzky, a former conscientious objector, came from the Altona Hospital to attend the dedication service of the Wall of Remembrance in Winkler, Man.

dressed in full uniform. The church asked him to leave since he was wearing his uniform, and he has never been back."

Loeppky hopes that the wall will be part of the teaching to which the Evangelical Anabaptist Fellowship is committed. "There is a great deal of interest among non-Mennonites around the world in the Anabaptist understanding of the New Testament," he said, noting, though, that there has been a weakening commitment in North American Mennonite churches. "We hope that the wall itself will be a silent teaching tool." ❧



Pictured at the Wall of Remembrance in Winkler, Man., are former conscientious objectors Art Toews, left, John W. Giesbrecht, John L. Friesen and Jake Friesen.

PHOTO BY LEON KEHL



Floradale (Ont.) Mennonite Church congregants Christine Kehl, left, and Wanda Kehl, right, walk with Iman Arab, a Muslim Palestinian, on the 10th anniversary of 9/11. They were part of a group of more than 20 people from six nations and four faith groups who walked part of the Elmira Lion's Trail on Sept. 11. More than 80 groups around the world took part in these walks, which were organized by 911walks.org, listening to each other's stories of that tragic day and of a shared humanity, and to honour the thousands of victims of 9/11 and its aftermath.

God at work in the World snapshots

MC CANADA PHOTO BY ERIC OLFERT



A.J. Felix of the Sturgeon Creek First Nation, Sask., was one of nine performers at the second-annual Spruce River Folk Festival last month, a fundraiser for the Young Chippewyan Genealogical Project, whose goal is to provide financial support for the legitimacy of the First Nation's land claim. Besides performing, Felix explained the treaty history and closed the day in prayer. Around 150 people, including members of Grace Mennonite Church, Prince Albert, helped raised \$4,300.

EDEN FOUNDATION PHOTO



Ben and Naomi Wiens and father Rick were among the 110 cyclists taking part in the Eden Foundation's Head for the Hills fundraiser in southern Manitoba on Sept. 10. The cyclists, who ranged in age from five to 70, raised more than \$56,000 for various Eden Health Care Services programs. Eden has a mental health centre in Winkler, as well as three apartment buildings for people living with mental illness. One is a group living experience that prepares people for living on their own within the larger community. Eden also has other supported housing programs in Steinbach.

Kevin Davidson of the Mennonite Foundation of Canada takes a shot at the Mennonite Central Committee (MCC) Alberta golf fundraiser in Tofield, one of three in the province this summer that raised a total of \$218,500 for MCC's relief, development and peace programs. The tournaments in Nanton and La Crete raised funds specifically for MCC work involving sand dams in East Africa, which provide long-term solutions to drought and water insecurity in the region.

MC ALBERTA PHOTO



PHOTO BY EVELYN REMPEL PETKAU



Food lines for borscht, verenecki and sausages did not seem to be affected by the smaller turn-out at this year's Mennonite Central Committee (MCC) Manitoba Relief Sale, held Sept. 10 at Morris. 'Sales were down a bit from last year,' reports relief sale committee chair Dave Reimer. 'They came to about \$109,000.' Reimer has chaired the committee for 10 years and has been encouraged to stay on. A new venture this year was a 'kiddy auction.' The auctioneer set aside a certain time on Saturday morning for the children and their parents to bid on donated children's items. Reimer estimates that about 300 volunteers helped to make the relief sale a success.

PHOTO BY JOANNA REESOR-MCDOWELL

Volunteers from Toronto area Mennonite churches raised \$50,000 for Mennonite Central Committee on Sept. 17 at the 44th annual Black Creek Pioneer Village Relief Sale. The quilt auction contributed \$22,400 of the total amount raised. Pioneer Village, depicting life in Ontario in the mid-19th century, offers a picturesque setting for this popular fall event.



GOD AT WORK IN THE CHURCH

Which Sunday is Peace Sunday?

BY RACHEL BERGEN

National Correspondent

Peace has always been one of the defining factors of Anabaptist Mennonites, but each autumn peace is intentionally discussed and prayed for on specific Sundays.

In 1957, the Board of Christian Service of the Conference of Mennonites in Canada—now part of Mennonite Church Canada—designated the Sunday closest to Remembrance Day (Nov. 11) as “Conference Peace Sunday,” recommending that peace teaching should be emphasized in all churches on this day.

But not every congregation practises Peace Sunday in November any more. Some practise it on the Sunday closest to Sept. 21, declared by the United Nations to be the International Day of Prayer for Peace.

Mennonite World Conference urges Mennonites all over the world to

intentionally make the September date a day for international focus and fellowship with the church worldwide, explains Dave Bergen, Mennonite Church Canada’s executive director of formation.

MC Canada has since designated two Sundays to bear the focus on peace. Individual congregations have the option of using Mennonite Central Committee worship resources for the November Peace Sunday and Mennonite World Conference or MC U.S.A. materials for the September Peace Sunday.

“In Canada, Nov. 11 is nationally focused on military remembrance, so the church designated this Peace Sunday,” Bergen says, “but Americans are focused a lot more on July 4 [Independence Day]. We want to



Bergen

affirm that in our formation as a global church . . . there are two [Peace Sundays]. One is a global standing in solidarity, the other in a local context.”

For Altona Mennonite Church, Man., practising Peace Sunday on the November date is meant to offer an alternative to remembering wars and Canada’s increasing militarization. According to Pastor Dan Kehler, the congregation includes some people with ties to the military. “Peace Sunday becomes fertile ground for discussing what we stand for, but also to ask questions about how Mennonites respond to violence,” Kehler says.

Altona Mennonite also invites artists in the congregation to submit art to the church around Peace Sunday along that theme. This year, the church hopes to expand the art gallery for the whole month of November and open the church during the week for the public to view the art.

First United Mennonite Church, Vancouver, B.C., practises Peace Sunday on both dates. According to Joe Heikman, associate pastor, this is because the church’s worship focus this fall is intentionally celebrating many of the “special” Sundays that are recognized by MC Canada.

In Kitchener, Ont., Stirling Avenue Mennonite Church observes Peace Sunday in November. Josie Winterfeld, the church’s missions, peace and justice worker, says that this year the Missions, Peace and Justice Committee is planning a five-Sunday series on the book of Nehemiah, into which Peace Sunday will be incorporated.

“I suppose Peace Sunday serves as an intentional reminder about who we are, who we are called to be, and what it means to be a peace church, just at a time when our culture enters into what often becomes a celebration of war and its heroes,” Winterfeld says.

Bergen says that, since “Canada is becoming more militarized, . . . there is an even greater urgency now to speak into this [situation] as an alternative, unified voice,” no matter which day churches celebrate Peace Sunday on. ☞

/// Briefly noted

New pastor at Tiefengrund Mennonite

LAIRD, SASK.—Tiefengrund Mennonite, a rural congregation of about 100 members, prepared to welcome and commission its new pastor on Oct. 16, although Russ Friesen had already begun full-time pastoral duties. Friesen, 58, was a member of the congregation and had preached several times in the past. When someone suggested his name to the search committee, “he was astounded but quite interested,” says Jen Janzen, chair of the church committee. The process took about three months and involved careful consideration of the situation from both sides, taking into account cherished relationships within a close-knit community. “We went over every possible thing that could happen,” she says. In April, after agreeing to let his name stand, Friesen was voted in unanimously. For his part, Friesen muses on the interesting turn of events in his life. “About six months before [they asked us], we told God that we were open to whatever he wanted,” Friesen says. “I’m the fourth-generation pastor at Tiefengrund,” he notes, his father, grandfather and great-grandfather all having served as pastor at the church. Friesen takes over from interim pastor Margaret Ewen Peters, who worked to provide leadership over the past year. Friesen and his wife Lorena have two grown children.

—BY KARIN FEHDERAU



Friesen

GOD AT WORK IN US



Catering to immigrants

Yerba maté, specialty foods, laminate fill Pacific Flooring and Imports' shelves

STORY AND PHOTO
BY AMY DUECKMAN
B.C. Correspondent
ABBOTSFORD, B.C.

Walk into Pacific Flooring and Imports in Abbotsford, and customers will see a seemingly unlikely combination of laminate flooring, spices, international foods and charcoal for barbecues.

But, as proprietor Hans Goertzen says, the biggest selling item is *yerba maté*, a South American herbal tea popular with many Mennonites. Packages of the *maté* are prominently displayed at the front of the store.



Hans Goertzen of Pacific Flooring and Imports operates the specialty store that caters to the needs of Mennonite immigrants in the Abbotsford area of B.C.

"I grew up with my *yerba*," says Goertzen, who immigrated to Canada from Paraguay in 1986. "When I opened at this location, that's what I wanted to sell."

Goertzen, a member of Eben-Ezer Mennonite Church, sells products that cannot be found anywhere else in the area. Many Mennonites of Paraguayan origin in the Abbotsford community frequent his shop, along with members of the Spanish-

speaking community. Goertzen says he also has customers come from the Greater Vancouver Area and from as far away as Kelowna and Penticton.

The array of products on Goertzen's shelves comes from many countries, including Paraguay, Argentina, Brazil, Mexico, Russia, Poland, Germany and the United States. Shoppers might find coconut milk, cassava flour, soft drinks,

CANADIAN MENNONITE UNIVERSITY PHOTO

On Sept. 30, Canadian Mennonite University (CMU) honoured Ray Dirks with its 2011 CMU Blazer Distinguished Community Service Award. Dirks is curator of the Mennonite Heritage Centre Gallery, a ministry of Mennonite Church Canada. "Through this award, we offer a gesture of appreciation for his artistry, his vision, and his commitment to bridging cultural divides and fostering respect for all people in all that he does," said Gerald Gerbrandt, CMU president. For the past several years, Dirks has been involved with "In the Spirit of Humanity," a gallery project supported by the Winnipeg Foundation, Welcoming Communities Manitoba and Manitoba Education. Through the project, Dirks, Hindu artist Manju Lodha and Muslim artist Isam About meet with students of all ages across Manitoba to encourage sharing, respect and acceptance of one another across cultural and faith differences.



mortar and pestle sets, and an array of spices, soaps and medicinal ointments. In the corner freezer is farmer's sausage from Manitoba, which many Fraser Valley residents prefer over that produced locally, he says.

Products such as hominy and dried chili peppers have become popular recently as Goertzen supplies food wholesale to Mexican restaurants. Additionally, he says that Mexican immigrant farm workers have discovered his store as a source for familiar products, and are pleased he can answer back in Spanish when they ask, "Habla usted español?"

Gourd vessels and *bombillas* (spoons) for *maté*, and *guampas* (carved cattle horns) for sipping *tereré* (a chilled version of *maté*) are other popular items. There are even beginner starter kits that include the whole *maté* drinking package.

Those who want to bake *chipa* (Paraguayan cheese bread) can find not only the necessary ingredients at Pacific Flooring and Imports, but a recipe too.


Goertzen previously had worked in construction in Richmond before getting into the flooring business. Although Pacific Imports and Flooring today concentrates mostly on the specialty imports side, flooring is still part of the business, and there are laminate samples right alongside the *yerba maté* and other food supplies. "We offer very comparable prices on installation," he says.

For Goertzen, satisfaction in his business comes from knowing he supplies many healthy products. The *yerba maté* is organic, and the charcoal imported from Paraguay is also all-natural. "The charcoal you buy here [in Canada] is full of chemicals," Goertzen claims. "I sell to a lot of Mennonites [who want the natural product]."

And in supplying products that are not found elsewhere in the area, Goertzen serves a unique clientele. Without his store, shoppers would have to go as far away as Vancouver to find what they need. "This is a specialty store. I like making people happy," he says. ▄

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FOCUS ON TRAVEL

Tour member chooses to be baptized en route

Tour group acts as surrogate congregation

By SUSAN FISH
TourMagination

As we look over this past year, nowhere do we see TourMagination's motto—"building bridges among Mennonites, other Christians and faiths around the world through custom-designed travel"—better lived out than in a series of events in the Swiss Alps.

This tour brought together a diverse group of people—from Quakers to conservative Mennonites. Some tour members knew one another in advance, while many did not.

Being in places that are significant to their heritage, all the tour members reflected on their own faith journeys, but none more than 14-year-old Westhenry, the youngest tour member. As the group visited Zürich's Anabaptist Cave, where Anabaptists once had to worship secretly, Westhenry wondered whether this tour would be an appropriate setting for him to be baptized.

The next day, he brought his question to tour leader John Ruth. Recognizing the considerable spectrum of churches represented, Ruth proposed a "conversation" on the drive to Innsbruck, Austria. The tour group became a temporary congregation, giving Westhenry much to think about while affirming his desire to be baptized.

While visiting Rattenberg, where the Inn River once flowed with the blood of Anabaptist martyrs, tour members



On July 4, while on a TourMagination trip through the Swiss Alps, 14-year-old Westhenry was baptized in the Inn River with the tour group standing in as his congregation.

gathered on its bank to celebrate this rite. One pastor read the account of Lydia's baptism in Acts, while another led in prayer.

Still another pastor scooped water from the swift Alpine-fed current. Ruth employed from memory the traditional words

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FOCUS ON TRAVEL

for baptism from the Mennonite Minister's Manual. Afterwards, each member greeted Westhenry with a welcome into the family of faith. The ceremony was photographed and videotaped for Westhenry's father back home.

This baptism deepened a sense of fellowship among tour members. "All of us were deeply touched by the spiritual sincerity shown by our young brother, and rejoice that the meaning of our tour was enhanced in his accepting the covenant of Christian baptism in our midst," Ruth says of the event.

Perhaps the most lovely story happened on Westhenry's return trip. He had insisted on carrying a bottle of water from his baptism in his carry-on luggage, fearing

All of us were deeply touched by the spiritual sincerity shown by our young brother, and rejoice that the meaning of our tour was enhanced in his accepting the covenant of Christian baptism in our midst.'
(John Ruth, tour leader)

it would be broken in transit otherwise. His mother was certain the bottle would be confiscated, but a security guard overheard Westhenry's story of faith, and sent him on his way with his water and a blessing.

We never know where or how bridges will be built, but we are grateful to God for life-changing experiences like this one, where brothers and sisters rejoiced together and new life began. ❧

TESTIMONIAL

A trip back in time

BY RUDY WIENS

Having just read *Mennonites in Early Modern Poland and Prussia* by Peter J. Klassen, I began contemplating how I might ever get to see some of those places that he describes and learn of the accomplishments of a people bound together by faith and a particularly strong work ethic.

A short notice in the classified ad section of *Canadian Mennonite* announcing the emergence of the Netherlands-based Mennonite Heritage Tours organization

in Montau and Obernessau built by Mennonites that are now well-maintained and used by Catholic worshippers, assuring us that God did not leave the land without a witness even after the Mennonites were finally driven out in 1945.

We were duly impressed by the palaces of the kings our ancestors had to deal with in Krakow and Berlin, and the huge medieval fortress they well knew in Marienburg.

Modern history met us everywhere.

led me to exactly what I was looking for, and much more.

In early August six of us, including Ayold Fanoy, the tour company's founder and a student at the Mennonite seminary in Amsterdam, set off in a station wagon to visit churches in the northern Netherlands and Hamburg, Germany; the memorials to Menno Simons in Friesland and northern Germany; the dazzling sights of ultra-new Berlin; and then the Mennonite homeland of West Prussia along the Vistula River in Poland from Torun to Gdansk.

Familiar Russian Mennonite names were evident on headstones in cemeteries in villages like Heubuden, Ladekopp and Orlofffelder. We visited pretty churches

Modern history met us everywhere. Reminders of World War II included our emotional visit to Auschwitz and our crossing of the Warthegau, that resting place on the Great Trek in the flight from Stalin's Russia. The church service in Niedergoersdorf in eastern Germany was with some *Umseidler* (German immigrants from the former Soviet Union), who never made it to the West; the remnants of the now destroyed Berlin Wall mark the profound changes that have occurred in their lifetime.

For more information about next year's tours, visit MennoniteHeritageTours.eu. ❧

Rudy Wiens attends Mississauga Mennonite Fellowship, Ont.

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VIEWPOINT

Remember the blood

A visit to Normandy inspires reflection on its bloody past and the freedom it represents

BY BRANDI FRIESEN

Special to Young Voices

NORMANDY, FRANCE

I sit in a small French house in a small village in the countryside of northern France, having stopped to stay with a local family on my prayer pilgrimage through Europe. Having just returned from the sea, and from the expansive beaches that run longer than the eye can see, I am full of gratitude and questions of darkness and hope.

The beaches of Normandy hold so much of our peaceful history, mostly because they have held so many tears, so much death and so much spilled blood. We are asked to remember the stories of this land and these beaches.

Nov. 11 is the day we in Canada call

and white, washed and renewed daily by the waves of the ocean. Clean as they may now be, the French do not forget the events that made these beaches famous.

When speaking to Claire Broche, a local French woman, she claimed D-Day was a great day in French history. She spoke of the day with great honour for the Canadian and American troops, and of how it was a dark time in French history. “In France, they understand the darkness and the brightness,” said Broche. “Brightness because of bravery, but dark because of the death.”

A breath of prayer was released in thankfulness as we continued to speak

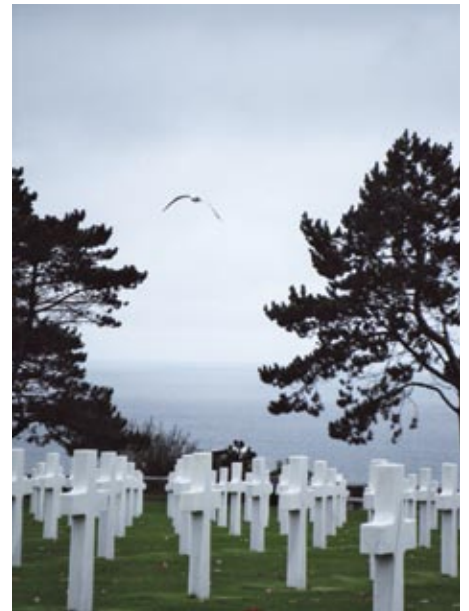
A breath of prayer was released in thankfulness as we continued to speak and ponder what would have been if not for the events of that day.

Remembrance Day, a day set aside to commemorate the end of World War I. Added to this act of memory is D-Day, famous across nations, which celebrates the day in 1944 when Canadian and American troops landed on the Nazi-controlled beaches of Normandy and went on to liberate the people of France.

However, our celebrations come with much blood spilled. The beaches of Normandy are the very places of bravery and light, of darkness and death. I felt the weight of this truth deeply as my feet sank into this historic ground. The once blood-soaked sand is now clean

and ponder what would have been if not for the events of that day. The reality of D-Day in France is much stronger than it is in Canada, for our freedom is so great that rarely do we realize it. When we are asked to remember the sacrifice—the blood that was spilled for our freedom—it means more than Canadian generations that are younger than our grandparents are able to comprehend.

The parallels cannot be missed when we are being asked to remember the blood that was spilled, the selflessness, the sacrifices for freedom. As Christians, it is a narrative that rings even truer. As



The graves at Normandy, France.



Brandi Friesen, second from left, visited Normandy, France, with, from left to right: Kindra Clewett, Curt Teicherob and Carrie Webb, whom she met through Youth With a Mission in Paris.

we remember the blood of the those gone before us, do we also remember the cross and the blood that Christ spilled on our behalf? And as we remember the freedom we have because of victory in Normandy, do we remember that greater still is our freedom in Christ? Do our prayers of gratitude encompass both? Do our actions reflect the faith of our prayers?

Along the beaches of Normandy there is indeed a brightness and a darkness, and it holds true in every corner; in every corner there is a prayer of forgiveness and gratitude to be said.

This place I reside in reminds me to remember the past, and to live for the future with great hope. Whether to remember is to work for peace, or to wear

a poppy and honour those who gave their lives so others could be free, I believe it does not come down to a divisive choice. Remembrance is more than both of these. In remembrance of the beaches of Normandy, and the sacrifice of Christ on Calvary, we live for so much more. We have blood given for our freedom, and in that freedom we remember so we might live.

Today I celebrate freedom, for it is more than I could ever ask for. ☸

Brandi Friesen journeys from Saskatoon, Sask., Winnipeg, Man., and Kitchener, Ont., through Europe on a two-month prayer pilgrimage, blessed by the communities that send her out. For more info, see her blog at bwithcompassion.blogspot.com.

Young Mennos divided over Jets' new logo

STORY AND PHOTO BY AARON EPP

Special to Young Voices

WINNIPEG, MAN.

If there is anything that has sparked the same amount of discussion in Winnipeg as the return of the Jets, the city's NHL team, it is the unveiling of the team's new militaristic logo.

Gone is the commercial airliner and hockey stick that characterized the Jets' classic logo. Instead, the new design modifies the emblem used by the Royal Canadian Air Force by featuring a CF-18 fighter jet with a maple leaf in the background.

He went on to share a comment sent to him by a long-time acquaintance, a proudly pacifist Mennonite. "Sure, it is a handsome design," Kives' acquaintance wrote. "[But] the militarization of a sports team is a terrible idea, especially in a city that, for example, contains more Mennonites than military members."

Many young adult Mennonites have similarly conflicted views about the new logo.

'Hockey's an aggressive, physical sport,' says Mike Friesen, who self-identifies as a pacifist.

"The stylized roundel that serves as the Winnipeg Jets' new logo has sparked the biggest debate over design in this city since utilitarian critics heaped abuse upon Esplanade Riel, the pointy pedestrian bridge whose now-beloved image is synonymous with Winnipeg itself," *Winnipeg Free Press* reporter Barley Kives opined in an editorial the paper published in July.

Lucas Redekop, a life-long hockey fan who began playing the sport at the age of five, hesitates to make too many claims about the new logo because at the end of the day, he says, it's just hockey.

Still, you won't find the 27-year-old wearing clothing with the logo on it any time soon. "I'd hesitate to [wear the logo] because then I feel like I am almost put



In spite of its militaristic bent, hockey fan Mike Friesen proudly wears the new Winnipeg Jets' logo on his T-shirt.

in a place where [people might think] my views are, ‘Yes, I support the military,’” says Redekop, who attends Home Street Mennonite Church, Winnipeg.

Mike Friesen disagrees and proudly wears his new Winnipeg Jets’ T-shirt. The 26-year-old began playing hockey at the age of nine and played for Canadian Mennonite University while studying there. He and a group of friends bought season tickets, and Friesen attended the Oct. 9 home opener against Montreal, which the Canadiens won 5-1.

He says he was taken aback when the new logo was unveiled, but ultimately the logo makes sense to him because of the parallels between the military and competitive sport. “Hockey’s an aggressive, physical sport,” says Friesen, who self-identifies as a pacifist. “I think that there is some overlap between what the military is about and what sport is about in general: aggression, pursuit of victory and the team pursuit of a goal where the team is more important than the individual.”

Friesen is critical of the inclusion of the maple leaf, though, and says that using a symbol that is more uniquely Manitoban, such as a bison, would have been more appropriate. “I think Canada’s a great place,

[but] I’m way more disappointed about the maple leaf than I am about the F-18,” he says. “I would have rather seen it be something . . . more Winnipeg-specific.”

Ryan Roth Bartel works at Mennonite Church Canada as a graphic designer. He says that from a design standpoint the logo is well done, featuring as it does good, strong colours, and he thinks it looks good on a jersey.

The logo’s militaristic bent bothers him, though. “By using something so military, it actually just looks like a military logo,” says the 33-year-old, who attends Charleswood Mennonite Church, Winnipeg. “To me, that doesn’t even talk about being a sports team. . . . It doesn’t speak specifically to Winnipeg [and] it doesn’t speak specifically to [being] a hockey team.”

Redekop says that, ultimately, the real issue people should be concerned about is the fact that Canada’s federal government is increasing its military presence around the world. Time spent arguing about a logo is time that could perhaps be spent more constructively. “If we’re serious about being against the build-up of arms, we should be fighting it in different ways,” he says. “I don’t want to put my energies into fighting a hockey logo.” ❧

God at work in the details

Mission trip a dream come true for Bunker youths

BY EVELYN REMPEL PETKAU

Manitoba Correspondent
WINKLER, MAN.

Kevin Hildebrand is still awestruck by the way God worked in the lives of many people to make a dream come true. “Next time I will try to get out of God’s way,” says the executive director of the Bunker, a community youth ministry in Winkler, with a laugh.

Hildebrand began his work with the Bunker four years ago and, together with co-worker Don Cruickshank, began to dream of ways to make a mission trip possible for the youths that make the Bunker their second home. Begun as an outreach of Winkler Berghaler Mennonite Church

more than 20 years ago, the ministry has expanded, now involving 10 churches that form the board, two full-time employees and 25 volunteers.

John Klassen, pastor of a supporting church, Emmanuel Mennonite, says, “The Bunker has worked hard at finding the kids on the fringes and connecting with kids that might normally not come to churches.”

“Many come from low-income families or broken homes, and so their opportunities are limited,” says Hildebrand. “There are homeless young people in Winkler. There are drug issues in Winkler. Wherever people decide

PHOTO BY EVELYN REMPEL PETKAU



The Bunker’s Gavin McNeil, left, and Kevin Hildebrand hold an enlarged photo of the group that went to Puerto Rico this summer. The mission trip proved life-changing for McNeil and many of the 13 young people who participated.

PHOTO COURTESY OF HAROLD ESPINOSA



Members of the Bunker's mission trip to Puerto Rico take a break from painting a fence to pose with a local youth.

not to acknowledge it, it will flourish.”

It is to many of these young people that the Bunker reaches out, giving them a safe place to hang out, participate in Bible studies, and talk to volunteers who are there to listen and nurture relationships. The Bunker even offers an alternative classroom for high school students who aren't able to handle a regular classroom.

junior high group at the Bunker, the trip was a life-changing experience. “It was awesome,” he says. “The trip has changed my outlook on life, seeing other people and their situations in life, and yet how happy they were. It makes me more hopeful.”

Before the trip, the participants cleaned garbage out of ditches for three weekends and took part in other missional events in

But God's hand didn't stop there. Someone else offered to donate the airfare for the group without knowing how many return tickets that would involve.

This summer 13 of these young people, aged 15 to 22, travelled to Puerto Rico on a two-week mission trip. The unfolding of this dream was nothing short of a miracle.

“It was 100 percent God,” says Hildebrand. “One of our volunteers, Harold Espinosa, knew of a businessman here in town who had \$20,000 he wanted to commit to a foreign mission project somewhere if we had a group to take. Harold is from Puerto Rico and connected with his home church there, only to learn that they were in the process of building a multi-purpose addition for a drop-in centre and other community outreach programs. They were short of funds by \$20,000!”

But God's hand didn't stop there. Someone else offered to donate the airfare for the group without knowing how many return tickets that would involve. Hildebrand still shakes his head in amazement at how God intervened to make the dream come true.

For Gavin McNeil, who comes regularly on Tuesday evenings to help work with the

Winkler and Winnipeg. They spent many evenings in training, learning about culture, religion and some Spanish phrases. “We started every meeting joining our hands in prayer,” Hildebrand notes.

“For a lot of the kids it was the first time they left Manitoba, flew on a plane and saw the ocean,” Hildebrand says. “So many of them said they felt useful, loved and important. The people in Puerto Rico hugged us all the time and one guy said he couldn't remember the last time he had gotten a hug.”

Hildebrand sees this trip as the beginning of a long-term relationship with the church in Puerto Rico that also has a passion for the disadvantaged youths in its community.

“I went down there with the mindset that we would get a lot of work done, but the weather prevented it,” Hildebrand says. “It was frustrating for a while, but then the work wasn't the main focus, but the relationships and the way lives were changed. Next time, I want to listen more to what God is saying.” ☞

CANADIAN MENNONITE

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Calendar

British Columbia

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

Alberta

Nov. 4: MCC, Ten Thousand Villages

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

Nov. 5, 6: MCC Alberta annual celebrations (formerly annual general

meeting); (5) at Bethany Christian Church, Smith, from 1 to 5 p.m.; (6) at Trinity Mennonite Church, Calgary. For more information call the MCC Alberta office at 403-275-6935.

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

Feb. 24-26, 2012: Senior high snow camp at Camp Valaqua. For more information, call Valaqua at 403-637-2510.

Saskatchewan

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

Nov. 5: 2011 Touring Mission Fest.

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

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

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

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

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

Jan. 20, 2012: Saskatchewan Mennonite Youth Organization/RJC coffee house.

Manitoba

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

Nov. 4-5: Evangelical Anabaptist Fellowship of Canada is hosting special meetings in Winkler, with Paul Alexander, theology and ethics professor at Azusa Pacific University and author of *Peace to War*. Topic:

"Why peace, when you can have war?"

The Silver Winds Hutterite Choir will perform on Nov. 5.

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

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

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

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

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

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

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

Ontario

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

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

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

Oct. 29: Menno Singers present Faure's *Requiem* and other works by various French composers, at St. John the Evangelist Anglican Church, Kitchener, at 8 p.m. Tickets available from Mennonite Savings and Credit Union branches and choir members.

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

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

Nov. 6: Opening of a show of paintings and drawings by Annemarie Rogalsky of Wilmot Mennonite Church, New Hamburg, at the Kuntz Gallery in the Erb and Good Funeral Home,

Waterloo; from 4 to 6 p.m. The show will continue until Jan. 6.

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

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

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

Nov. 18: Spirituality and aging lecture at Conrad Grebel University College, Waterloo. Speaker: Dr. Steven Sandage. Topic: "The role of forgiveness in psychological and spiritual well-being in late life." For more information, or to register, e-mail infocguc@uwaterloo.ca.

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

information, call 519-326-7448.

Nov. 19: Handicraft sale at Fairview Centre, Cambridge, from 9 a.m. to 2 p.m. Featuring Santa's Sweet Shop, fresh baking, tea room, jams and jellies, and a used book sale. For more information, call 519-653-5719.

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

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

information, call Barb at 519-232-4720.

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

Dec. 3,4: Pax Christi Chorale—with Youth Choir, orchestra and soloists—presents Britten's *St. Nicolas* plus traditional Christmas carols, motets and the world premiere of a new composition by artistic director Stephanie Martin, at Grace Church-on-the-Hill, Toronto; (3) 7:30 p.m.; (4) 3 p.m.

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



Have you seen this picture?

I'm doing research on *Martyrs Mirror* and what it means to contemporary Mennonites. Do you have stories or memories about receiving a copy, reading it, or hearing others talk about it? What does *Martyrs Mirror*—or particular stories or pictures—mean to you or your family?

Please send me a letter or email with your stories, thoughts, and memories (the more specific, the better), along with information about your church affiliation. I may follow up with further questions.

David Weaver-Zercher

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

Classifieds

Travel

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

U.S.A.

Nov. 3-6: MEDA annual convention—Business as a calling: Enduring values/

Lasting impact—in Lancaster, Pa. Plenary sessions feature Tom Wolf, Joyce Bontrager Lehman, Kim Tan, Ervin Stutzman and the MEDA year-in-review. For more information, or to register, visit BusinessAsACalling.org or call toll-free 1-800-665-7026.

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

Announcement

Parent Support Group: Announcing a bimonthly support group for Mennonite parents of gay, lesbian, bisexual and transgendered (GLBT) persons in Southwestern Ontario. We provide confidential support, fellowship, resources and opportunities for dialogue in the Spirit of Christ. For more information please contact the following: rvfast@rogers.com, pmsnyderangel@rogers.com, or Roy and Mary Gascho, 519-742-1850.

Employment Opportunities



Invites Applications for the position of **WALDHEIM BRANCH MANAGER**

Mennonite Trust Ltd. is owned and operated by Mennonite Church Saskatchewan, the Saskatchewan Conference of Mennonite Brethren Churches and the Fellowship of Evangelical Bible Churches. As a church-owned trust company, our goal is to offer estate and financial services from a Christian perspective.

This is a full-time position training to assume the following responsibilities:

- The Administration of the Branch Office
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- Mortgage and Personal Loan Administration
- Income Tax Return Preparation and Consultation

A complete job description will be forwarded upon request.

Qualifications:

Formal and/or practical training in the following areas will be of benefit:

- A commitment to the Statements of Faith of the Owning Conferences
- Trust Company / Banking
- Personal and Estate Tax
- Estate and Financial Planning
- Management
- Computer Skills
- Degree in Business / Commerce, Economics and/or Law would be an asset

Salary and benefits will be commensurate with training and experience. Administrative hours are required. Position begins as soon as possible.

Please submit applications to:
Cory Regier, General Manager
3005 Central Avenue, Box 40
Waldheim, SK S0K 4R0
Phone: 306-945-2080, Fax: 306-945-2225
E-mail: mtl@sasktel.net

ASSOCIATE PASTOR PEACE MENNONITE CHURCH RICHMOND, BC

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

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

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

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



**Mennonite
Central
Committee**
British Columbia

ACCOUNTANT

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

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

Please send a cover letter and resume to:
Attention: Marie Reimer, HR Director (confidential)
MCC BC, Box 2038, 31414 Marshall Rd., Abbotsford, BC V2T 3T8
Or by fax: 1-604-850-8734 or by e-mail: hrdirector@mccbc.com

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

By the numbers

MCC Festival raises thousands for HIV/AIDS relief

STORY AND PHOTO BY ANGELIKA DAWSON

Mennonite Central Committee B.C.

ABBOTSFORD, B.C.

Those living with HIV/AIDS will have hope for generations to come after the annual Mennonite Central Committee (MCC) British Columbia Festival, held at the Tradex on Sept. 9 and 10, and the Festival of Praise, held at Emmanuel Mennonite Church on Sept. 11, raised more than \$600,000 to support MCC's Generations initiative, which assists those who are infected and affected by HIV/AIDS.

"We come today counting our blessings," said relief sale coordinator Dora Hoepfner. "We are thankful for the nearly 20,000 people who attended. We are thankful for the 1,200 volunteers who were there . . . and that doesn't even count the hundreds who contributed in the lead-up to the sale."

Other significant numbers from the three-day event included:

- 18,000 *vereneki* (cottage cheese pockets) were consumed along with 40 kilograms of butter used to make the cream sauce to go with them;
- 1,315 kilograms of farmer's sausage were sold;
- 181 kilograms of raisins were used to make *portzelky* (raisin fritters.)
- The traditional symbolic auctioning of a loaf of bread raised more than \$100,000, while the children's auction brought in more than \$1,700;
- A vehicle provided by Fraserway RV was auctioned off for \$16,000;
- The quilt auction raised \$22,850, with the two highest selling quilts bringing in \$6,800;
- 44 cyclists joined the Pedalling for Hope cyclathon and raised more than \$65,000; and
- Thousands of pennies were being counted and rolled throughout the weekend at the Penny Power booth, which will be matched four-to-one by the Canadian International Development Agency through the Canadian Foodgrains Bank.

"We are so grateful for the generous hearts of those who came and gave," Hoepfner concluded. "Let's do it again next year." ❧



Aaron Dawson enjoys a plate of vereneki (cottage cheese pockets) with cream sauce and farmer's sausage. More than 18,000 perogies were consumed at this year's MCC Festival, which raised more than \$600,000 for MCC's work with HIV/AIDS around the world.