

# CANADIAN MENNONITE

January 9, 2012  
Volume 16 Number 1

## Imaginations at work

Focus on Elementary & Secondary Education  
pg. 26

*Imagina...*  
Las Posibles Respuestas  
a un Problema:

1. Pelear
2. Huir
3. Dialogar

Nuestra petición para ti:  
Que seas un instrumento de paz.  
Trabaja con justicia.  
Trabaja con Esperanza.  
Trabaja sin Violencia.

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## EDITORIAL

# A matter of the heart

DICK BENNER  
EDITOR/PUBLISHER

*"May the words of my mouth and the meditation of my heart be pleasing in your sight, O Lord, my Rock and my Redeemer" (Psalm 19:14, NIV).*

**A**s we enter the year 2012, one of my goals for *Canadian Mennonite* and for its primary readership—members of the faith community of Mennonite Church Canada—is to maintain a high level of conversation that fills the pages of this publication.

In this information age, driven more and more by the Internet, we live in a sea of words and visual images. The electronic media and social networking have come to dominate much of our waking hours. You would think that in a time of many tools of communication at our disposal, we would be more understanding of each other; more efficient in decision-making; more capable of working through issues that require logic, common sense, goodwill and good judgment—all leading us to a higher quality of life, a state of being approaching nirvana.

Sadly, no. As so many of us have experienced, having more ways of communicating doesn't necessarily improve our relationships with each other. Because, as the poet who wrote the words of Psalm 19 in ancient times succinctly indicates, "words" are linked inextricably to a matter of the heart—and to a God who stabilizes our living as the "rock" and "redeemer" of these actions.

There is a context to our communicating that is easy to miss in the rush of words and images in our modern age.

Much more goes into our communication than the words and flashy images that are created each day to command our attention.



May I suggest a few non-verbal guidelines for the new year to raise the awareness of the "heart" issues of good communication:

• **MAKE LISTENING A PART OF**

**TALKING.** It is not an idle adage to note that God gave us two ears and one mouth in his wisdom of creation. We can many times learn much more by listening to the other person's point of view, his or her life narrative, a story of struggle and anxiety in shared matters, or simply enjoying the good humour, the delight of hearing another's words in a conversation.

I have established an editorial practice when receiving an angry letter or hearing from someone who adamantly opposes my point of view, to pick up the phone and call them to discuss the issue and to probe with questions what might lie behind his/her angst. It is amazing how this simple act of "communication" changes the dynamic of the communication.

In talking voice-to-voice, I am able to humanize the exchange, show an interest in where the person might be coming from and establish a relationship with a person who is oftentimes a stranger. Our communication becomes much more than words on a piece of paper. It becomes heart-to-heart.

• **IDENTIFY YOURSELF.** One of the curses of the Internet is that persons can hide behind aliases, anonymity, monologues of non-persons. It is a cowardly act, one totally lacking in accountability for words and messages. In the faith community, we are members one of another. We have covenanted to be each other's "bread and wine." If we can't stand behind our words with full identification, our words are empty and lacking completely in credibility and "heart."

## Bergen, Braun re-assigned

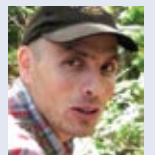
Rachel Bergen, national correspondent, has been re-assigned as co-editor of Young Voices, and New Order Voice columnist Will Braun has been hired as senior writer. Both will work out of their locations in Winnipeg. The new positions were effective Jan. 1.

In her new role, Bergen will focus on building a network of writers across Canada in an attempt to gain greater representation of voices for Young Voices. Emily Loewen, the present editor, will continue managing the Young Voices section and write editorials and features from her location in Toronto. Bergen will continue her assignment as national correspondent, but in a more limited role.

Braun, who has been a New Order Voice, along with Aiden Enns, will develop stories of a more interpretive nature on issues and events across Canada and occasionally outside the denomination. His column, which appeared six times a year, will now be devoted to theological issues written by various scholars and denominational leaders within MC Canada.



Bergen



Braun

## ABOUT THE COVER:

**Rosthern Junior College students put their imaginations to work on an international service learning trip in support of a community in Guatemala. Our Focus on Elementary & Secondary Education begins on page 26.**

PHOTO: ROSTHERN JUNIOR COLLEGE

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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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# 'A place that gives life'

*Larry Miller reflects on 22 years at the helm of Mennonite World Conference*

BY PHYLLIS PELLMAN GOOD

FOR MEETINGHOUSE

PHOTO BY ELEANOR MILLER



*Larry Miller's tenure as MWC general secretary was marked by his gift of encouragement among other global leaders. In this 1991 photo, he stands behind his 'big brothers': Mesach Krisetya, left, of Indonesia, who was to become MWC president in 1997, and Reg Toews of Canada, then serving as treasurer.*

Larry Miller remembers one moment clearly when, as a 38-year-old, he was weighing whether or not to accept the nomination to lead Mennonite World Conference (MWC). The year was 1988 and he was sitting in a university library in Strasbourg, France, where he lived.

"I was working on my dissertation, and I looked up and noticed a book by one of my professors on a shelf," he says. "I pulled it down. It was dusty, and no one had ever checked it out. I suddenly realized that I was poised to write those kinds of books!"

Miller was finishing his doctorate in New Testament and was under consideration for a graduate-level teaching position in that field in the Protestant faculty at the University of Strasbourg. But something unexpected had come his way. The European Mennonite churches had together nominated him to be MWC's executive secretary.

Miller and his wife Eleanor had worked with international students in Paris for European Mennonites and the Mennonite Board of Missions of North America, and in peace activities and inter-church relations for Mennonite Central Committee.

"I was working internationally and ecumenically, and my interest and experience in those areas was growing," he says. "But did Mennonite World Conference—which most people understood to be those spectacular, once-every-six-year assemblies—fit my gifts and personality?"

"My growing interest in MWC surprised people who knew me, including Eleanor! I sensed, however, that this might be a call to receive life through the global church."

Miller became executive secretary during the closing event of the Winnipeg MWC assembly in 1990. The setting, music and ceremony had a touch of the spectacular, but Miller and the organization faced a frightening deficit as the week-long meeting ended.

"While MWC needed to deal with that reality, and we were able to, I never felt pressure to 'succeed' by building a large institution," Miller reflects. "Instead, the focus was on helping this little boat—MWC—to catch the wind in its sails. The wind was clearly

PHOTO COURTESY OF ELEANOR MILLER



*The Millers and their children (now married) in Kolkata, India, in 1997, with the parents-in-law of Indian church leader Menno Joel, right. Pictured from left to right: Anne-Marie Miller Blaise; Elisabeth Miller Sommers, Menno's parents-in-law, Larry Miller, Alexandre Miller, Eleanor Miller and Menno Joel.*

blowing, so the task was to adjust the sails to catch the wind.”

Miller senses that he has served Anabaptists around the world during a time of fundamental change over the past two decades. “My primary calling has been to amplify the voice of the Global South and its rising,” he says. “That voice, that capacity, needs more room and opportunity. I’ve often felt like John the Baptist, that something greater is coming.”

### **A big risk**

In January 1997, the first MWC assembly under Miller’s leadership took place in central Kolkata, India, inside tents on a sprawling school campus. The daring move stood in stark contrast to the previous assembly, which had been held in a well-appointed convention centre in Winnipeg.

“We had potential disasters everywhere,” Miller reflects about the Kolkata event. “Before I joined MWC, groundwork had been laid for the assembly to go to the diplomatic, aristocratic quarter of New Delhi. That location didn’t seem right to me.

“There was no model for holding a global assembly in Kolkata. It was countercultural. No other world communion had ever gone to Kolkata for its world gathering, so we had to create ours from scratch.

“Would people come? Could we pull

off such a complex event there? Would it work financially? Would attendees be overwhelmed by the city itself?”

The national Indian churches that are members of MWC, along with national MWC staff, worked diligently—and with extraordinary perseverance—to host a world gathering of some 4,500 Mennonites and Brethren in Christ.

The bold decision and the stark contrast to past gatherings cleared a path for new aspects to be born as part of the assembly program. For the first time, there was a Global Church Village, a venue where delegates learned about the life of churches in each continental region through food and cultural displays, and Assembly Gathered/Assembly Scattered events. In fact, these elements worked so well that they have continued in subsequent MWC assemblies.

“My surprise,” says Miller now, “is that no part of the Kolkata gathering ended in disaster. And because we had a good, positive experience, the event allowed Mennonite World Conference to turn a corner. It permitted the reorientation of MWC. I view it as a watershed make-or-break moment.”

The second assembly that Miller and his team shepherded was held in Bulawayo, Zimbabwe. Despite the country’s tremulously uncertain political, economic and food situations, the Brethren in Christ churches there

provided extraordinary hospitality.

“Zimbabwe raised many of the same questions as Kolkata did,” Miller says. “Was it courageous or stupid to bring thousands of people there? But we had survived Kolkata, so even a modest failure in Zimbabwe wouldn’t have wrecked MWC.”

### **‘The church is both local and global’**

Perhaps one of Miller’s greatest gifts to Mennonites and Brethren in Christ around the world has been his belief, and consequent actions, that the church is never just the local congregation, denomination or world body.

“The church is both local and global,” according to Miller. “It always has been and will always be. The special foundational task for MWC during these years has been to recover this New Testament view of the church. MWC needs to continue to make the global church real, to have it be seen, felt, touched, experienced.”

Gradually but persistently, Miller created ways to make this daily reality apparent. He helped to conceive of, and then create, the Global Church Sharing Fund, to which MWC member churches in the South apply for and receive financial support for their ministries as an expression of “jubilee” redistribution.

He guided the development of MWC’s statement of “Shared Convictions,” brief

paragraphs documenting the core beliefs that the scattered Anabaptist churches and fellowships claim.

He has overseen the establishment of four commissions under the MWC General Council, each composed of members from the five continental regions, and pledged to fostering greater faithfulness by MWC member churches and their support of each other. (The four are the Deacons, Faith and Life, Mission, and Peace commissions.)

“At the same time,” he states emphatically, “the global church without the local church is not fully the church either. One without the other is heresy.”

Miller quickly moves to another theme that has characterized his leadership of MWC. “Even as we’ve begun to grasp the wonder of what it means to belong to our particular global family of faith, we are still a fragment by ourselves,” he says. “What is emerging is our increasing connectedness to other Christian world communions. We must see other global Christian churches as part of the whole church universal to which we also belong. We must live within this whole church, or we won’t live.

“While the giftedness of our Anabaptist community is being acknowledged by other world communions, the limitedness

of it is also. The same is true of these other churches. Together, we’re recognizing our need of each other,” says Miller.

### ***The struggles and the gifts***

What difficulties did Miller experience as MWC general secretary?

“I’ve lived a constant series of good-byes,” he says. “And while I’ve had so many points of contact, they are almost all distant.”

The MWC office in Strasbourg, where Miller is based, includes an average of only four administrative staff. All other staff and executive leadership are scattered around the world.

## ***Miller was a ‘migrant missionary’***

**BY DICK BENNER**

Editor/Publisher  
KITCHENER, ONT.

“**Y**ou were a new kind of ‘migrant missionary’ described in John Howard Yoder’s *As You Go*,” said Bert Lobe, in an evening of memories of Larry Miller at Rockway Mennonite Church, Kitchener, on Oct. 23, 2011. As the North American Mennonite World Conference (MWC) representative, who has worked closely with Miller over the years, Lobe offered some personal reminiscences:

- I heard you teach from I Peter at a three-day Mennonite Central Committee annual meeting in the late 1980s and I never forgot it. Superb not only for the insights, but for the way in which they were presented. I regret that the church benefited too little from your biblical scholarship and capacity to teach.
- You understand the church. You understand the early church and the experiment that it was—insiders and outsiders, rich and poor, learned and unlearned, suffering and justice, issues of morality and integrity and community—a fledgling people struggling to find its way after Jesus’ departure and all of these challenges acknowledged and addressed in the epistles. And you understood long ago that MWC is itself just that kind of experiment, providing a space for the simplicity, poverty and vibrancy to engage wealth and sophistication. You helped nurture our communion to engage in a radical new kind of listening and sharing.
- Your “personal vision” from a March 7, 2006, speech in Pasadena, Calif., called for global deacons to nurture the church, to “see and respond to the needs of one



*Ecumenical dialogue was a passion of Larry Miller’s. Monsignor John A. Radano of the Pontifical Council for Promoting Christian Unity leads a meeting of the Mennonite-Catholic Dialogue (1998-2003), of which he was co-chair. To his left are Bishop Joseph Martino and Miller.*

another.” What you understood very early on was that in the church we live by virtue of the gifts we exchange, that giftedness had nothing to do with geography or wealth, and everything to do with exchanging gifts, with mutual generosity.

- Your capacity to take us into the ecumenical world, to be in dialogue with the Catholic and Lutheran churches, . . . was suburb leadership, statesmanship.
- You reminded us often in the run-up to Assembly 15 in Paraguay that our focus and challenge was to “come together in the mind of Jesus Christ.” You helped us understand that, as Joan Chittister [a Benedictine nun and author] and [Anglican] Archbishop Rowan Williams remind us, that “unity is more often about solidarity than uniformity. Unity is a commitment to becoming one people who speak in a thousand voices. Rather than one message repeated by a thousand voices, unity is one message shaped by a thousand minds.”

PHOTO BY MERLE GOOD

“The work is sometimes heavy and lonely,” he reflects. “But it is always invigorating! This has been a place of life for me, a gift of life.”

What anxieties does Miller have for MWC, which he acknowledges is an organization with uncertainty, heaviness and fragility?

“We are in a historic transition moment,” offers Miller. “There is decline in the churches of the North. But when you belong to a global body of faith, there’s always a part that’s experiencing new life and a vision that can draw all of us forward. The centre of gravity of the global church has shifted south. We must continue to adjust our sails accordingly to catch this new wind of the Spirit.”

“With gratitude and joy, I imagine César García [MWC’s new general secretary, who assumed the role on Jan. 1], and those with him, picking up the vision for the future. I look forward to seeing how they incarnate it,” Miller says. “My experience of working with César has been among my top joys, among my very best MWC experiences. He and his team will live into the future from their own worlds and contexts, going forward with the Spirit. It is for them to imagine.”

On Aug. 1, 2011, the officers of MWC, plus a few staff and representatives of the four North American MWC member churches, gathered around a big table in Grantham, Pa. It was the kick-off for organizing the planning of Assembly 16, to be held in 2015 in Harrisburg, Pa.

Danisa Ndlovu, MWC president, opened the meeting with a devotional, acknowledging two reasons for anxiety that day: the start of planning for a new assembly, and César García’s first official day as general secretary-elect.

When it was Miller’s turn to address the group, he said, “I can attest, after 22 years with Mennonite World Conference, that it is not a place of anxiety, but a place that gives life!” ❧

*Phyllis Pellman Good, Lancaster, Pa., is a communications consultant with Mennonite World Conference. Meetinghouse is a consortium of Mennonite and Brethren in Christ publications.*



*At the 2011 Executive Committee meetings in Taiwan, Cisca Mawangu Ibanda of Congo, centre, presents carved animals to Larry Miller, left, now former MWC general secretary, and César García, who assumed the general secretary’s role on Jan. 1. More than curios, said Ibanda, the animals represent qualities important for their service to MWC: Miller holds his elephant with its trunk down ‘in a peaceful position,’ while García holds his giraffe with its neck fully extended so that he can see ‘the landscape of the future.’*

### /// For discussion

1. According to Larry Miller, the last two decades have been a time of fundamental change for Anabaptists around the world. What changes have you seen in Mennonite World Conference (MWC) and in how Mennonites interact globally? Do you agree that the centre of gravity of the global church has shifted to the Global South? What further changes might result from that shift?
2. MWC took a risk in holding the assembly in Kolkata, India, says Miller. Do you agree that it was countercultural? How will the 2015 assembly in Harrisburg, Pa., be different from the assemblies held in India, Zimbabwe and Paraguay? How important is it to move the assembly to different locations?
3. Miller insists the church must be both local and global. Do you see yourself as part of a global church? How could your congregation strengthen its ties to the global church? What are the benefits and challenges of the local church? What are the benefits and challenges of the global church? How important is it to connect with other global Christian denominations?
4. Even though the churches of the Global North are in decline, Miller is hopeful because of new life and vision in other parts of the world. Do you share Miller’s sense of hope? What can North American Mennonites learn from their global partners? What hope do you see for the future of the church?

## 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](mailto:letters@canadianmennonite.org) or by postal mail or fax, marked "Attn: Readers Write" (our address is on page 3). Letters should include the author's contact information and mailing address. Letters are edited for length, style and adherence to editorial guidelines. Preference will be given to letters from MC Canada congregants.

## ✉ Learn from the Bible, not cults or other religions

RE: "LEARNING FROM diverse faiths," Nov. 14, page 4.

I was surprised and disappointed with the article about learning from Mormons and Muslims how to live Christian lives.

Whatever happened to learning these things from the Word of God? All cults/religions contain teaching that mirrors the Christian faith, but this does not make them examples that Christians should be following so we can be better equipped in our churches.

We can learn the benefits of fasting by reading Isaiah 58. We can learn about simplicity and modesty of dress by reading I Timothy 2:8-10. We can learn how to educate our youth by reading Deuteronomy 6:6-7. These are only three of many important instructional scriptures available to us in God's Holy Word.

The Mennonite church was built on a strong, solid

## GOD, MONEY AND ME

## The raising of Ebenezer

DARREN PRIES-KLASSEN

"Samuel took a large stone and placed it between the towns of Mizpah and Jeshanah. He named it Ebenezer—the stone of help—for he said, 'Up to this point the Lord has helped us!'" (I Samuel 7:12, New Living Translation).

The Ebenezer stone represented a fresh beginning, a reversal of course for God's people. It also said something important about God: his mercies were everlasting; his covenant was forever.

The Advent season was a time of preparation and anticipation. The Christmas season was a time for celebration and repletion. What follows, for me, is a season of contemplation.

Last year, I reflected on the classic Charles Dickens' story, *A Christmas Carol*. In particular, I thought about Ebenezer Scrooge, the miser who was the very essence of miserable. He was surrounded by generosity and love, but willfully rejected it. He lacked generosity and was ungrateful to the extreme, unable to either give or receive.

Have you ever met a happy ungenerous person? Of course not. They don't exist!



*Have you ever met a happy ungenerous person? Of course not. They don't exist!*

As the story goes, Scrooge received a gift on Christmas Eve that he could not refuse. In one night, Scrooge was brought face to face with his choices to reject love and generosity over his lifetime. He came to accept the misery of his life as the direct consequence of those choices.

Then something amazing—something astounding—happened. Scrooge received grace through his decision to live differently. Just like the Ebenezer stone signalled a new beginning for Israel, Ebenezer Scrooge awoke from his dream

with new resolve.

His life would no longer be one of misery, but one of gratitude, and in so choosing he was transformed into the ebullient Ebenezer, who laughed with joy and overflowed with generosity: "And it was always said of him, that he knew how to keep Christmas well, if any man alive possessed the knowledge. May that be

truly said of us, and all of us! And so, as Tiny Tim observed, 'God bless us, every one!'"

With the dawning of this new year, may we all generously share God's blessings with others throughout 2012.

*Darren Pries-Klassen is the executive director of the Mennonite Foundation of Canada (MFC). For stewardship education and estate and charitable gift planning, contact your nearest MFC office or visit [MennoFoundation.ca](http://MennoFoundation.ca).*



foundation of purity and Bible-based teaching. Let's not lose this privilege of experiencing the Father's favour because we no longer believe the Word of God is "given by inspiration of God, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (II Timothy 3:16). The Scriptures clearly warn against looking to other gods for guidance.

If we as believers have a reverent "fear of the Lord," we have the keys to kingdom living and will see churches filled with people hungry for what we have in Christ: his power, authority and anointing. "The fear of the Lord is the beginning of wisdom; a good understanding have all those who do his commandments" (Psalm 111:10).

FRAN KLASSEN, WELLESLEY, ONT.

## FAMILY TIES

# Collaborative conflict resolution

MELISSA MILLER

In the last few columns, I've written about different ways to manage conflict, including avoidance, competition, accommodation and compromise. Each of these responses can be quite useful, and each one also has limitations. It's good to develop a repertoire of responses, and to sense when to use which one. The final conflict resolution strategy that I will discuss is that of collaboration, which is best used when significant decisions are at stake and often in longstanding relationships.

Collaboration is full-throttle, double-barrelled commitment to the relationship with the other person, and to one's own values and goals. It is not easy or quick or superficial. It requires deep, respectful listening to the other person, and to the message underneath that person's words. It also requires a solid personal core, with the capacity to speak of one's own hopes and goals in an honest and straightforward way.

People often use collaboration:

- When tackling an important issue;
- When they have sufficient time and energy to speak and listen carefully and deliberately; and
- When a creative outcome is possible

and desirable.

It is not the strategy of choice when time is limited, or when the issue is a minor one. It is also not advisable to "over-process." Too much deliberation can weary participants and stifle creativity. And, of course, collaboration is not the correct response when the other person's goals are obviously wrong, destructive or immoral.

Biblically speaking, collaboration is a manifestation of the Golden Rule. When Jesus says, "Love your neighbour as yourself," he is pointing us to a collaborative

decision. Both parties feel listened to, respected, heard and valued. Both parties have a sense of accomplishment in having persevered through long and possibly tedious dialogue to arrive at a point of agreement. On such occasions, Christians often report a sense of God's Spirit in the process, nudging, guiding, calming and inspiring creativity and risk-taking. The oft-repeated phrase from Acts 15:28 comes to mind: "It seemed good to the Holy Spirit and to us."

Friends, we have options in our conflicts. We can "agree and disagree in love," which is the theme of a very useful information sheet for Christians in conflict available through the Mennonite Church U.S.A. website. While many of



*Collaboration is full-throttle, double-barrelled commitment to the relationship with the other person . . . .*

way of responding. When Jesus engages in thoughtful, spirited conversation with the woman at the well (John 4), he demonstrates collaboration. He listens to, and takes seriously, the woman's perspective, responding to her spiritual questions and ideas. At the same time, he speaks clearly and forthrightly of his own values; he offers himself as "living water" and challenges her to new ways of seeing and understanding God.

When collaboration is successful, both parties feel satisfied with the final

us have experienced conflict as negative, we can learn ways to respond that turn conflict into a positive experience, a place where we can engage differences with our sisters and brothers in hope and confidence, a place where we see God at work in and through us.

*Melissa Miller (familyties@mts.net) lives in Winnipeg, where she works as a pastor and counsellor. Her family ties include that of daughter, sister, wife, mother and friend.*

## ✉ Don't 'abandon' homosexual suffering

**RE:** "PROMOTE THE gospel, not protest or homosexuality," Dec. 19, page 12. Alice Unrau writes that "homosexuality is once again becoming a prime focus of your magazine. We have had so many years of that topic. Can't we move on?"

Why would *Canadian Mennonite* retreat from this topic when gay, lesbian and transgendered individuals continue to be victimized by institutions and other individuals? Why should this topic be abandoned when the suicide rate for gay teens is three times that of their straight peers?

Ignoring the suffering of others might be the easy thing to do, but it's also the wrong thing to do. As Jesus said, "Whatever you did not do for one of the least of these, you did not do for me" (Matthew 25:45).

**MARK MORTON, KITCHENER, ONT.**

## /// Milestones

### Births/Adoptions

**Crosland**—Tessa Elise (b. Nov. 13, 2011), to Kara and Nate Crosland. Tofield Mennonite, Alta., in Edmonton.

**Kroeker**—Sienna Violet (b. Nov. 17, 2011), to Adam and Robyn Kroeker, Leamington United Mennonite, Ont.

**Nuss Hildebrand**—Johanna Emilia (b. Oct. 3, 2011), to Jason Hildebrand and Katharina Nuss, Hope Mennonite, Winnipeg.

**Rempel**—Bentley Asher Phillip (b. Nov. 28, 2011), to Judson and Ashley Rempel, Gretna Berghaler Mennonite, Man.

**Tiessen**—Landon Theo (b. Aug. 15, 2011), to Brady and Kathy Tiessen, Leamington United Mennonite, Ont.

**Weadick**—Aedan Timothy John (b. Oct. 30, 2011), to Patrick and Elizabeth Weadick, Waterloo-Kitchener United Mennonite, Waterloo, Ont., in Ireland.

## FROM OUR LEADERS

# Christmas is over, what now?

DANIEL HORNE

**W**hile driving to work the other morning I was listening to the radio, as I usually do. The program host had a guest on the show and they were discussing seasonal tipping etiquette. The focus of the show quickly shifted from being a discussion about seasonal expectations and social norms, to a call-in radio recognition of all of the people we value for making a difference in our lives, but often forget to thank or recognize with generosity.

You can hardly turn on the radio or TV in the time leading up to Christmas without hearing a story of generosity or a plea to give. Christmas is a special time and I like to think it brings out the best in many of us as we anticipate the birth of Christ and the time we spend celebrating with family and friends. We give because

we have been taught to give, because we have experienced someone else's overwhelming generosity, and we give so that others may also experience all of the mystery and joy that we have experienced.

We are a people of generosity called by God to give of our first fruits, to give when it is hard, and to give because we have been blessed so abundantly by the Creator who continues to give.

As I begin to think about resolutions for this New Year as I write this in mid-December, I can't help but be reminded of the generosity I have experienced in my life. I am new to my position at Mennonite Church Canada, but already I have been overwhelmed by the level of commitment and giving of our congregations and individuals in the sacrifice we make to move forward in



ministry together.

As I begin to think about the year ahead and ways to be intentional in living out the joy, mystery and generosity of Christmas throughout the year, I thought I should think creatively and set some goals. Here is what I came up with:

- First, I need to prayerfully open myself up to the idea of generosity, to listen and to share stories of generosity and need, and then to give as I feel called.
- Second, if I am going to take this seriously and follow through in trying to cultivate a life of generosity, I need to take intentional steps so that it doesn't get away from me. I need to look at my budget and set designated giving goals, or postdate cheques, for example.

These are just a few ideas. I have not even begun to scratch the surface here, but if this topic resonates with you, please share your ideas by phone (204-960-5234) or e-mail ([dhorne@mennonitechurch.ca](mailto:dhorne@mennonitechurch.ca)), so we can all benefit and better live out our calling as a people created for generosity.

*Daniel Horne is Mennonite Church Canada's director of partnership development.*

## Baptisms

**Meron McKonnen**—Glenlea Mennonite, Man., Oct. 30, 2011.

**Dexter Rempel, Jozanna Rempel, Rayzanna Rempel**—Gretna Bergthaler Mennonite, Man., Dec. 4, 2011.

**Gibo Shim, Keli Whitworth**—Sherbrooke Mennonite, Vancouver, B.C., Dec. 4, 2011.

**Joshua Rogalsky**—Springstein Mennonite, Man., Nov. 27, 2011.

## Marriages

**Bates/Toews**—Lara Bates and Chris Toews, Douglas Mennonite, Winnipeg, Sept. 24, 2011.

**Bonaparte/Guigon**—Kim Bonaparte and Charles Guigon (Rosthern Mennonite, Sask.), at Holy Redeemer, Sydney, N.S., Oct. 14, 2011.

**Follett/Poetker**—Sheila Follett and Bernie Poetker (Waterloo-Kitchener United Mennonite, Waterloo, Ont.), at Waterloo-Kitchener United Mennonite, Nov. 12, 2011.

**Friend/Klassen**—Tyson Friend and Emily Klassen, at Mount Royal Mennonite, Saskatoon, Dec. 3, 2011.

**Haffner/Wallington**—Carli Haffner and Stephen Wallington, at Mount Royal Mennonite, Saskatoon, Dec. 10, 2011.

**Peters/Rathonyi**—Jessica Peters (Niagara United Mennonite, Niagara-on-the-Lake, Ont.) and Tom Rathonyi, in Niagara-on-the-Lake, Dec. 10, 2011.

## Deaths

**Berg**—Agnes (nee Redekop), 91 (b. Jan. 12, 1920; d. Dec. 4, 2011), First Mennonite, Saskatoon.

**Borne**—Henry, 91 (b. Aug. 24, 1920; d. Nov. 26, 2011), Springstein Mennonite, Man.

**Burkholder**—Carrie (nee Yoder), 91 (b. March 6, 1920; d. Nov. 17, 2011), Wideman Mennonite, Markham, Ont.

**Dunford**—Neil, 65 (b. June 24, 1946; d. Dec. 2, 2011), Steinmann Mennonite, Baden, Ont.

**Dyck**—Abram, 76 (b. Feb. 17, 1935; d. Nov. 23, 2011), Vineland United Mennonite, Ont., in Owen Sound, Ont.

**Dyck**—Anne, 90 (b. March 4, 1921; d. Nov. 16, 2011), Emmanuel Mennonite, Abbotsford, B.C.

**Enns**—Elizabeth, 84 (b. Feb. 19, 1927; d. Aug. 13, 2011), Bethel Mennonite, Winnipeg.

**Funk**—Kathryne (nee Dyck), 86 (b. April 22, 1925; d. Nov. 25, 2011), First Mennonite, Saskatoon.

**Hofstra**—Gabe, 93 (b. Jan. 12, 1918; d. Dec. 4, 2011), Community Mennonite, Drayton, Ont.

**Janzen**—Erna (nee Fast), 88 (b. Sept. 23, 1923; d. Nov. 12, 2011), North Leamington United Mennonite, Leamington, Ont.

**Kennel**—Eileen (nee Jantzi), 88 (b. Aug. 5, 1923; d. Nov. 29, 2011), Erb Street Mennonite, Waterloo, Ont.

**Neudorf**—Tina (nee Rempel), 85 (b. May 25, 1926; d. Dec. 2, 2011), First Mennonite, Saskatoon.

**Neufeld**—Peter Franz, 82 (b. Jan. 14, 1929; d. Oct. 27, 2011), Emmanuel Mennonite, Abbotsford, B.C.

**Nickel**—Jacob, A., 81 (b. May 16, 1930; d. Nov. 21, 2011), Nutana Park Mennonite, Saskatoon.

**Penner**—Jacob, 72 (b. May 9, 1939; d. Nov. 26, 2011), Winkler Bergthaler Mennonite, Man.

**Rogalsky**—Nettie, 88 (b. Nov. 28, 1922; d. Sept. 27, 2011), Glenlea Mennonite, Man.

**Toews**—Harry, 48 (b. Sept. 3, 1963; d. Nov. 22, 2011), Niagara United Mennonite, Niagara-on-the-Lake, Ont.

**Unger**—Anne Willms (nee Rempel), 97 (b. July 10, 1914; d. Nov. 29, 2011), Bethany Mennonite, Virgil, Ont.

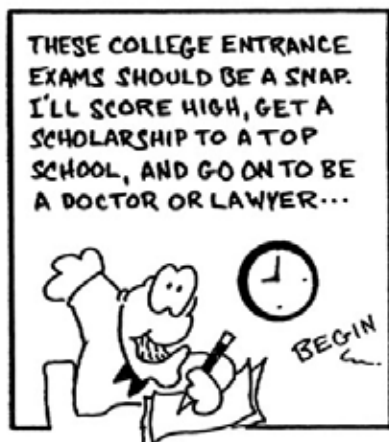
**Wiens**—Hedi, 99 (b. Feb. 20, 1912; d. Oct. 28, 2011), Waterloo-Kitchener United Mennonite, Waterloo, Ont., in Truro, N.S.

## Canadian Mennonite welcomes Milestones

*announcements within four months of the event.*

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

## Pontius' Puddle



## LIFE IN THE POSTMODERN SHIFT

## Spaghetti-sauce churches

BY TROY WATSON

**“W**hy plant a new church?” It’s a legitimate question and, as a church planter, one I have heard often. With most churches in decline, and more than a few closing altogether, does it really make sense to start a new one? As one friend put it, “Why don’t you start a new typewriter company while you’re at it?”



His research revealed that Americans fall into one of three major groups: plain, spicy and extra-chunky.

At the time, there was no extra-chunky spaghetti sauce on the market, yet Moskowitz’s research showed that a third of Americans were craving it! His results dem-

onstrated a fundamental flaw in the conventional approach of the food industry: Campbell’s shouldn’t have been looking for the perfect Prego spaghetti sauce; it should have been looking for the perfect Prego spaghetti sauces.

Prego developed these three lines and made \$600 million off its extra-chunky line alone in the ’80s. Everyone else jumped on board. That was when the industry started coming out with 10 different kinds of vinegar, olive oil and mustard, among other items. There are 36 different kinds of Ragu sauce today.

Moskowitz changed the way the food industry did business by debunking the notion of the perfect dish, introducing, as he did, an appreciation for the variability of human life.

Now, every analogy has its limitations. I am certainly not equating the preferences of spaghetti-sauce consumers to the spiritual needs of people. Yet some parallels exist. There is no perfect church; there are only perfect churches. Perfect in the sense that they serve a niche in the variability of life and humanity. There

is no “one-size-fits-all” church.

The Quest church-planting team and I did not set out to start a perfect—or even better—church. We planted a different church because we realized the Niagara Region has many different kinds of people and, therefore, needs many different kinds of churches. We intentionally started a church that was different than the other churches in our community, not because we had anything against those churches, but because those kinds of churches already existed.

We live in a niche world where everyone and everything has a specialization. The overall mandate in the health and wellness industry, for example, is to promote healthy living and provide quality health care, but every department and practitioner has a different specialization in order to fulfill this general mandate. If someone has cancer, she doesn’t go to see any doctor; she sees a specific kind of doctor: an oncologist. And even then there are specific kinds of healthcare workers in oncology that deal with different kinds of cancers and different aspects of cancer treatment.

I believe the kingdom of God involves specialization as well. Every person and church has the same general mandate—love God, neighbour and self, and make disciples—and at the same time has a unique calling or vocation. Our calling does not set us apart from the world; it sets us apart for a specific part of the world.

As Christians and churches, we have a responsibility to discover our specialization and serve in our God-given niche. And as a denomination, we must continue to plant churches with different specializations that serve the many subcultures and needs of our increasingly diverse context.

So why did I help plant a new church? Because God has called, shaped and equipped me to engage particular kinds of spiritual seekers who haven’t yet found a place of belonging that empowers them to grow spiritually as followers of the way of Jesus. ☞

*Troy Watson is an extra-chunky Anabaptist church planter.*

*We intentionally started a church that was different than the other churches in our community, not because we had anything against those churches, but because those kinds of churches already existed.*

## GOD AT WORK IN THE CHURCH

# The merger God has been waiting for

*Two Toronto Lao Mennonite churches celebrate amalgamation after seven-year separation*

STORY AND PHOTO BY EMILY LOEWEN

Young Voices Editor  
TORONTO

It was with singing, dancing and, of course, a potluck that two Lao Mennonite churches in Toronto celebrated their amalgamation late last year. After a seven-year separation, Lao Canadian Evangelical Mennonite Church and Toronto United Lao Mennonite Church became one again on Dec. 11. The reunited congregation will be known as Lao Canadian Evangelical Mennonite Church, with a meeting space in northwest Toronto.

"We want to build a stronger Lao Mennonite church in Toronto by being united," said Chinda Kommala, a member of the pastoral team.

It was seven years ago when some members from Toronto United first left the original Lao congregation after concerns over payment of the pastor's salary and leadership conflicts. But after several years, most of the Toronto United members had followed Kommala to Lao Canadian, and Ongath (Art) Phounsavath, who had taken over as pastor at Toronto United in 2006, was left with a congregation of only six.

Both Kommala and Phounsavath decided then that it was time to bring the two churches together, recognizing that they would be stronger together than apart.

"They looked each other in the eye and said, 'Well, the reasons for us separating or having two churches no longer make sense,' so they shook hands and said, 'Yeah, let's become one,'" said Dale Bauman, one of the former Lao Canadian pastors.

Phounsavath then had to convince his congregation that it was time to join Lao Canadian. Some were reluctant, but when the congregation had to leave its former worship space, the time seemed right.

Now that the congregations have merged, the leadership team hopes that the congregation will continue to attract new members.

Brian Bauman, missions minister for Mennonite Church Eastern Canada, told members during the amalgamation service he believes that, after seven years apart, the

time is right to move forward. "The merger of these two churches hasn't been easy, but it's the merger that I believe God has been waiting for," he said. ☸



*Sandy Keomany, left, Venus Moungsouvanh and Joanne Sou perform a traditional Lao dance at the amalgamation service of Lao Canadian Evangelical Mennonite Church and Toronto United Lao Mennonite Church.*

*'They looked each other in the eye and said, "Well, the reasons for us separating or having two churches no longer make sense," so they shook hands and said, "Yeah, let's become one."'*

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## GOD AT WORK IN THE WORLD

# People of faith must call for climate justice

*Willard Metzger reports back from UN climate change conference*

BY RACHEL BERGEN  
National Correspondent

Especially in the colder areas of Canada, people will sometimes facetiously say they are thankful for climate change when they experience unseasonably warm temperatures. But Willard Metzger, Mennonite Church Canada's executive director, heard first-hand how destructive climate change is in developing countries at the 2011 United Nations Climate Change Conference in Durban, South Africa.

The conference brought together governments, climatologists and civil society organizations—as well as faith groups—from all over the world.

Metzger has spoken up about climate justice in the past (see “Metzger’s address on climate justice warmly received,” Dec. 19, 2011, page 27). This passion caught the attention of Mardi Tindal, moderator of the United Church of Canada, who extended an invitation to Metzger to be a part of the conference alongside the World Council of Churches (WCC). This was significant, as MC Canada is not a member of the WCC and is a relatively small player on the world church scene.

Tindal and Metzger were observers to the negotiations. “By our presences, we articulated that this is a concern,” Metzger said upon his return.

Before leaving for South Africa, Metzger invited Mennonites to express their concerns about climate change, so that he could pass them on. One person suggested adding an extra fee on vehicle purchases as well as two additional cents a litre at the gas pump.

People living in island states such as Fiji are losing homes and livelihoods as sea levels rise, the conference heard. Somalia reported that, in 2011, 200,000 children died from hunger and 730,000 others were

malnourished, citing climate change as the reason for the drought and famine.

These countries and others that spoke at the conference struck a chord with Metzger. “I found it to be more emotionally draining than I had anticipated,” he said. “But the [people listening to speakers from island states] seemed to be completely deaf to this cry for survival.”

This apparent lack of compassion from the world’s governments demonstrated to Metzger that the world’s faith communities must step up to play a greater role in climate justice.

When the WCC asked Peter Kent, Canada’s environment minister, about the role faith communities could play in climate justice, he suggested that they can help by communicating its importance, as the Canadian public appears to not be concerned about climate change, Metzger said.

While the negotiations were long and often frustrating, Metzger said that he can understand the point of view of developing and developed nations. “Every country is looking at their economical interest,” he said. “Major emitters are either

very developed countries that are guarding their economic growth in the global climate of uncertainty, or they are developing nations that are looking at growing into a greater market share. . . . Kent is trying to balance the two.”

Metzger hopes that Canada will take leadership and prove itself by voluntarily limiting its emissions. “If they do this, I will feel very good about the process in Durban,” he said.

What was also apparent to Metzger was the irony of dozens of people flying across the world—emitting large amounts of greenhouse gases—in order to partake in conversations about climate change. However, because it was a two-week event, with very intense negotiations going until very late at night in some cases, Metzger felt the trip was justified. “I can’t imagine that level of negotiations happening any other way than face to face,” he said.

Metzger acknowledged the tensions for churches around the world between being more green and carrying on with its more traditional missions. “It doesn’t mean that either of those competing values is more important than the other,” Metzger said, “but we have to figure out an appropriate way forward. . . . If we didn’t have any international face-to-face time [at conferences like the one in Durban, or church assemblies], we’d become very separated from the rest of our global family.”

Grappling with climate justice issues is also a struggle for local churches and congregants who want to be involved in the global church through short-term mission trips, which often involve travel by air, Metzger acknowledged. ❧

PHOTO BY KAITLIN BARDSWICH



*Mennonite Church Canada executive director Willard Metzger, right, marches through the streets of Durban, South Africa, in support of climate justice with other people of faith at the UN climate change conference last month.*

# Discipleship at the heart of Anabaptism

*Denominational lines crossed to share the gospel at National Church Planting Congress*

BY EVELYN REMPEL PETKAU

Manitoba Correspondent  
WINNIPEG

Rarely do 25 different denominations come together wanting to learn from each other. Yet that is what happened when 527 participants from across Canada gathered in mid-November in Winnipeg for the National Church Planting Congress.

Norm Voth, director of evangelism and service for Mennonite Church Manitoba, co-chaired the regional Church Planting Canada (CPC) group that planned the bi-annual event. Voth first attended a congress in 2003 when the work of church planting was added to his MC Manitoba portfolio. CPC was formed in 1997 with the vision “to see every neighbourhood transformed through the presence of multiplying, missional communities incarnating the gospel.”

Networking is an important part of the national congress and Voth was encouraged by some of the innovative and creative ways denominations are working

at building the church. “We need a larger diversity of models for church,” Voth said. “Our work with Little Flowers Community is one alternative model of what it means to be the church.” Little Flowers is a joint partnership between Youth With a Mission and MC Manitoba in the inner-city Winnipeg neighbourhood of West Broadway.

The diversity of denominations that came together enriched the congress, according to Voth. “I was thrilled about the participation of some of the mainline denominations,” he said. “They are suffering the same declines that everyone else is, and asking, ‘What does it mean for us?’ They don’t have a long history of church planting, but they bring a history and depth to the conversation.”

The richness in diversity was evident in a communion service that Voth led. “We used a modified liturgy from the Book of Alternative Services of the Anglican

Church of Canada,” he said. “There was so much affirmation and encouragement for the beauty of that liturgy. As we cross some of these denominational lines that historically have separated us, I see a richness and depth that each group brings to the table as we work together.”

Keynote speakers challenged church leaders to reconsider how to live out Christ’s mission in a consumer-oriented world. “We were pushed to revisit and to rethink about ways for congregational life to respond to community needs,” Voth said. “It is not just about starting new churches. The challenge applies to existing congregations.”

Research from evangelical churches indicates a very high burnout rate among church planters when they receive little beyond financial support, Voth explained. CPC addresses this need for support through what Voth said is “an intensive five-day multi-disciplinary assessment to determine whether the person is prepared to undertake this kind of initiative. This is then followed up with ongoing coaching. The [assessment] centre has developed a coach-training system and resources for congregational help.”

“We are not ignorant that the struggle for survival is a reality for many churches,” Voth added. “We wrestle with that at CPC. How can we live the gospel so that it is experienced as good news that is life-giving to people wherever they find themselves?”

There is no appetite for competing for converts, said Voth. He cited the example of the Mennonite Brethren Church in British Columbia, which has a large budget for church planting and makes financial resources available to other churches that need resources for this task. “We are beginning to see where some of the boundaries we haven’t crossed in the past are being crossed, while at the same time maintaining our own denominational distinctives and identities,” said Voth. “The goal is to build faith communities that demonstrate discipleship. As someone who is part of the Mennonite church, I resonate with the emphasis on discipleship that is at the heart of Anabaptism.” ❧

PHOTO BY DARRYL NEUSTAEDTER-BARG



*Norm Voth, centre, director of evangelism and service for Mennonite Church Manitoba, leads the communion service at the National Church Planting Congress in Winnipeg, where more than 25 denominations were represented.*

## VIEWPOINTS: IN SOLIDARITY WITH ATTAWAPISKAT



*Due to the shortage of houses in the Attawapiskat First Nation community, shacks like this are being used as homes.*

# Building hope

STORY AND PHOTO BY LYNSAY MOLLINS KOENE

**M**ennonite Central Committee (MCC) Ontario supports the growing plea for a sustainable housing plan in Attawapiskat and other remote First Nations.

For more than 20 years, we have had the honour of being woven into relationship with Attawapiskat First Nation through the openness and innovation of the men, women, children and elders in this culturally rooted community. Our shared work on food security and economic justice has been truly profound and we are committed to walking with remote First Nation communities to ensure sustainable housing solutions.

Attawapiskat First Nation, a community of 2,000 members, is located approximately 500 kilometres north of Timmins, Ont. Currently, there are 122 families living in condemned housing that was built in the 1970s and has not been maintained.

Even more startling are the 19 families living in make-shift tents and shacks that

are without electricity, running water or plumbing. No fewer than 250 new homes are needed to alleviate overcrowding and substandard housing in this Mushkegowuk Cree community.

MCC Ontario empathizes with the challenges voiced by Monique Sutherland, Attawapiskat's housing manager: "We can't just pick up hammers, nails and supplies, and repair our

homes. Supplies cost money, and so does the transportation of these supplies. The solutions aren't that simple."

When asked by MCC Ontario about the housing crisis, Grand Chief Stan Louttit of the Mushkegowuk Council responded, "It is the human rights of our people that are being violated; the government has a legal obligation." Louttit

then quoted Article 25 of the Universal Declaration of Human Rights: "Everyone has the right to a standard of living adequate for the health and well-being of self and family, including food, clothing and housing."

To address some of the immediate needs in Attawapiskat, MCC Ontario is responding to a request by the community for 1,000 winter blankets, 500 hygiene kits and 25 relief kits for those most vulnerable.

In addition to its short-term response of emergency aid, we will continue to work with partner organizations, the

*'It is the human rights of our people that are being violated; the government has a legal obligation.'*  
*(Grand Chief Stan Louttit of the Mushkegowuk Council)*

Mushkegowuk Council and Attawapiskat First Nation in order to listen, understand and support the necessary long-term sustainable planning that must be put in place. ❧

*Lyndsay Mollins Koene is the Aboriginal Neighbours coordinator in MCC Ontario's Timmins office.*



## VIEWPOINTS: IN SOLIDARITY WITH ATTAWAPISKAT

## Spatial recognition

STORY AND PHOTO BY MARY LOU KLASSEN

SPECIAL TO CANADIAN MENNONITE

It turns out that the space between Attawapiskat, a Northern Ontario Cree community close to James Bay, and the hills where Abraham herded his flocks in Hebron in Israel, is only a matter of perception.

This realization occurred to me part way through a tour of the Hebron area conducted by a group of ex-Israeli soldiers from the Breaking the Silence group. Their mission is to show fellow Israelis what government policies they, as young soldiers, were required to implement in the name of their fellow citizens.

Our second daughter, a student in Tel Aviv University's English conflict resolution and mediation program, had arranged for us to take this tour when we visited over Pentecost in 2010. Two earnest twenty-something young men wearing yarmulkes took our mixed group of mostly foreign tourists to see the way Palestinian people were required to live if they had any hope of keeping their land. Roofless or tarp-covered dwellings with ancient stone walls, age-old cisterns that had been destroyed, and a few grazing animals marked our tourist stops.

Palestinian farmers with Ottoman era deeds might just be able to keep their land if they can survive the long court battles and remain resident on their property even though they are not allowed to build permanent structures to claim it. In plain sight on the other hill was a well-protected illegal Israeli settlement with water, electricity and a security perimeter that took further land away from another unlucky Palestinian family that may or may not have been able to hold on to its claim.

One of the soldiers bitterly explained that this place and these people were his training ground for operations as he was

learning how to be a soldier—entering Palestinian homesteads and arresting people for some kind of infraction . . . or no infraction at all.

But it was the younger soldier, David, who brought me up short with a plea to us foreign visitors to his country. While the focus of these ex-soldiers' work is to "break the silence" of the occupation's tactics to their own Jewish kin—and especially to young people soon to be conscripted into the army—they also wanted to raise awareness about the occupation to foreigners as well.

But they were sensitive to the sting of judgment that so easily oozes out of those of us who visit such a place on a Thursday afternoon. They were Israelis and Jews whose government forced them to implement a policy that they could no longer stomach; perhaps they were even worried about its long-term effectiveness. But they were also people who call Israel home, who have their own painful history of marginalization, and have no other place to go. David pointed out, almost obliquely, that occupation was not a new phenomenon in the world.

At that moment, I was not sweating in the mid-day sun on the rocky, red-earthen hills of Hebron imagining the wanderings of Abraham and his fights with Lot's people over water and wells, juxtaposed with today's conflict. Instead, I was standing with my back to the blinding brightness of sun on melting ice on the Attawapiskat River on Easter Sunday, 2010, looking at the community where our eldest daughter was teaching high school.

While all the houses had roofs—and there was electricity and dirt roads—many of the dwellings would hardly stand in for basic summer cottages in southern Ontario. It was drab and over-crowded,



*Aleda Klassen sits in the stands of the gymnasium of the Attawapiskat high school in northwestern Ontario.*

and the air of resignation was palpable. Fumes from a 1970s diesel spill had forced all of the primary students out of their school and into "temporary" portables in 2000, now greatly showing their age. Supposedly, after 10 years of campaigning, the community is now on the Minister of Indian Affairs and Northern Development's list for a new school.

Standing in the land of Abraham and Lot, and wondering about the land expropriation that is occurring in the Hebron hills, startled me into seeing Canadian situations: Attawapiskat; and then closer to home, the Grand River that runs through southwestern Ontario. My ancestors were early settlers in Waterloo County and we have flourished in this land of "milk and honey." Just as the much-maligned wall hides the Palestinians from the Israelis, so there are barriers in my homeland that allow me to avoid seeing what is happening to the people who were here before my ancestors arrived and created settlements.

Perhaps there is some space between the hills of Hebron and the shores of Attawapiskat after all. The distance is not so much geographical or cultural, but rather that of time. The Mushkegowuk Cree along the James Bay just have a longer experience with occupation than this generation of Palestinians. ❧

*Mary Lou Klassen and her husband Dave attend Stirling Avenue Mennonite Church, Kitchener, Ont.*

*While all the houses had roofs—and there was electricity and dirt roads—many of the dwellings would hardly stand in for basic summer cottages in southern Ontario.*

# Two years after the quake

## REBUILDING HAITI: PHOTO ESSAY

*Late last year, Meetinghouse, a consortium of Mennonite and Brethren in Christ publications, sent Sheldon C. Good, assistant editor and web editor for the Mennonite Weekly Review to Haiti, to see how the ongoing efforts of Mennonite Central Committee (MCC) and its partner agencies have impacted the lives of ordinary Haitians. There, he teamed up with MCC photographer Silas Crews, to provide this photo essay.*



*Michel Garly, left, Carmide Desrosiers and Harry Thelusma make up the administrative team of Wozo, an MCC partner named after the wozo tree that is a well-known symbol of resilience and restoration. Wozo teaches healing techniques for those suffering trauma from the devastating 2010 earthquake and other events. 'An earthquake is a type of violence,' says Thelusma, 'and if a person is a victim of violence [Wozo] can find tools to help them.'*



*Mariebelaine Sanon Buteau stands in front of a new latrine, the entryway covered by a curtain, built for her by Access with funding from MCC's earthquake-response effort. A \$180,000 project allowed Access, an MCC partner agency, to repair 45 homes and build five new latrines in the Boulard neighbourhood of Port-au-Prince.*

## REBUILDING HAITI: PHOTO ESSAY



*Ronald Sadou Zami, 25, smooths a coat of mortar at a construction site where he works in Port-au-Prince. Zami has been working in the construction industry since graduating from a professional masonry program offered by the Ecumenical Foundation for Peace and Justice. He also attended a hazard-reduction engineering seminar sponsored by MCC as part of its ongoing earthquake relief. 'After six rows of blocks, you need a beam to support the walls,' Zami explains. 'Now, I respect the amount of support we need to make [buildings] stable.'*



*Elumene Charles is pictured in her newly repaired home made possible by Access with funding from MCC's earthquake-response effort. 'I feel safer now,' she says. 'I thank MCC because they repaired my home in which I lost everything.' Charles shares her home with six other family members.*



*Marie Sony sits by her new market stand in Port-au-Prince, the capital of Haiti. Her previous one was lost in the 2010 earthquake, making it very difficult to help support her family. Sony took part in a recapitalization program run by the Ecumenical Foundation for Peace and Justice to resupply products and train vendors how to manage money and provide customer service. Instead of selling cosmetics, she now sells goods purchased with the foundation's help. Before receiving the foundation's help, Sony says, 'I saw darkness.'*

GOD AT WORK IN US

# Seniors, youths break down age barriers

STORY AND PHOTO BY AMY DUECKMAN

B.C. Correspondent  
ABBOTSFORD, B.C.Across  Generations

When the grey-haired set met the blue-jean generation of Emmanuel Mennonite Church at an evening gathering last year, both generations learned a lot about the other. And everyone agreed it was an experience worth repeating.

Although Emmanuel is home to all generations, seniors and youths have few opportunities to converse with one another. Desiring more interaction, the “Plus or Minus Sixty” seniors group approached youth sponsors John and Angelika Dawson and offered to help plan an evening of getting better acquainted.

“Our culture has somehow managed to isolate groups from each other, so unless

some proactive decisions are made to have various groups meet and engage in a conversation, it won’t happen,” explained senior Waldo Neufeld.

The evening’s entertainment included singing favourite songs from both groups. Several high-school students who had been on overseas missions trips through Mennonite Educational Institute reported on their experiences, and senior couple Ed and Louise Janzen sang a song in Low German, which the teenagers did not understand but nonetheless found amusing because of the dialect’s unique sound.

Both generations sat around each table and took turns asking questions of those



*Eva Hofenk, left, chats with Tasha Janzen at an Emmanuel Mennonite Church senior-youth interaction night.*

on the other end of the age spectrum, learning much in the process. The older folks were asked, “What form of discipline did you have growing up?” and, “How do you think youth differ today?” The young people, in turn, were asked, “What is your favourite subject in school?” and, “Do you have chores/jobs/pets?”

Sarina Brandt, 16, said she appreciated the different stories people at her table told, as well as discovering “the sense of humour that we all share.” Brandt added that it meant a lot to her generation when “a lot of seniors take time to come to talk to us,” even outside such planned church events as this one.

Neufeld agreed that providing opportunities for youths and seniors to interact benefits both groups, and that it is okay for seniors to talk to youths and vice versa. “During this experiment at Emmanuel, I think seniors realized the extent of changes that have occurred, in terms of what youth are challenged with these days,” he said. “On the flip side, the youth at our table were quite amazed at what education was like 60 or 70 years ago, and found some things, like the forms of discipline, to be quite humorous.”

Capping off the evening, the seniors had prepared a selection of delicious homemade desserts for everyone to enjoy.

“It was amazing. They spoiled us rotten!” Angelika said, adding that the young people appreciated showing up on their regular youth night and being treated to an evening of planned activity.

It is hoped that generational barriers can continue to be broken down with more such interactive church events. ❧



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## EDITORIAL

# New editor on board

*After six months, Young Voices is working to make more connections with young adults across the country*

BY RACHEL BERGEN AND EMILY LOEWEN

YOUNG VOICES CO-EDITORS



**Bergen**  
([ca@canadianmennonite.org](mailto:ca@canadianmennonite.org))

It has been six months since *Canadian Mennonite* first launched the Young Voices section, website and blogs. We have covered peace rallies, RV trips, new businesses and art. As well as contributors from across the country, we've had submissions come in from France and Egypt.

She will also be taking on more of the magazine's social media presence.

Emily Loewen will continue to manage the Young Voices blogs, the multimedia content and the articles printed in the magazine each issue. She will also do some travelling to connect with congregations on the East Coast. Both of us will

*We are proud of what Young Voices' contributors have accomplished so far.*

But, of course, there is still room to grow. There are many young voices that have yet to be heard in this magazine. There are photos we have missed and events that were off our radar completely.

*Canadian Mennonite* is dedicated to reaching and engaging young adults, covering their events from across the country and publishing writers from different cultures and locations. That's why we're excited to announce that Rachel Bergen has taken on the position of co-editor of Young Voices. We are adding more people and more resources to make sure we connect with as many young people as possible.

Bergen will be taking the role of connecting with our audience, engaging new writers, photographers, videographers and readers from those areas we are missing. Based in Winnipeg, she will travel to different congregations and schools to meet new faces and learn what our readers are looking for from *Canadian Mennonite*.

continue to write articles as well.

We know that Young Voices is missing some activity in Saskatchewan, Alberta, British Columbia and east of Ontario. If you know of someone we should talk to or a group we're missing, have an idea you're interested in, or if you want to contribute, please send us an e-mail. We would love to hear from you. We want our readers to continue to be excited with what the church's young voices have to say. We're also looking for events and congregations to visit, to help us build those connections.

We are proud of what Young Voices' contributors have accomplished so far. We have published stimulating articles and blog posts that have started conversations, and we're growing in our multimedia components. With your help, the magazine can and will include more perspectives and begin more dialogue. We can't wait to see where it goes from here. ❧



**Loewen**  
([eloewen@canadianmennonite.org](mailto:eloewen@canadianmennonite.org))

# Westgate student wins human rights award

BY RACHEL BERGEN

Young Voices Co-editor  
WINNIPEG

When Rebekah Enns, 16, started a gay-straight alliance at Westgate Mennonite Collegiate, Winnipeg, in order to support those who, like her, are coming out of the closet, the Grade 11 student never expected to be recognized with a human rights award.

But on Nov. 28 the Manitoba Association for Rights and Liberties, the Canadian Human Rights Commission and the Manitoba Human Rights Commission announced that Enns was the recipient of the Sybil Shack Human Rights Youth Award, which recognizes young people under the age of 25 who have promoted respect for human rights and fundamental freedoms in Manitoba. Eight young people have received this award in the past, but Enns is the first to be recognized for her work to combat homophobia.

As a lesbian, she knows first-hand how difficult it can be to come out at school, let alone at a Christian school. This was why she initiated a gay-straight alliance at Westgate (see “Students advocate for the sexually marginalized,” Oct. 31, page 34).

It was a courageous move for Enns, her guidance counsellor said, as it makes her more likely to receive criticism. “The topic of homosexuality is a controversial one in our community,” said Donna Peters-Small in her nomination papers. “Rebekah knew she was opening herself up to possible criticism and judgment.”

Alliance members meet on a monthly basis to talk about homosexuality, discuss misconceptions and ask questions. It is meant to also be a safe place for those considering coming out, as it can be very frightening.

“When you think your community may think you’re a terrible person, you’re not going to speak up and acknowledge that about yourself,” she told CTV Winnipeg in an online article published on Dec. 9 called “Winnipeg teen recognized for unique human rights work.”

Enns, who attends Bethel Mennonite Church, Winnipeg, hopes to create comfort and understanding within the gay-straight alliance, as well as throughout her school as a whole. ☺

PHOTO COURTESY OF CTV WINNIPEG



*Rebekah Enns was awarded the Sybil Shack Human Rights Youth Award for her efforts in starting a gay-straight alliance at Westgate Mennonite Collegiate, Winnipeg.*

## Living life to the fullest

*Three Mennonite young men muse about fitness and faith*

STORY AND PHOTOS BY AARON EPP

Special to Young Voices  
WINNIPEG

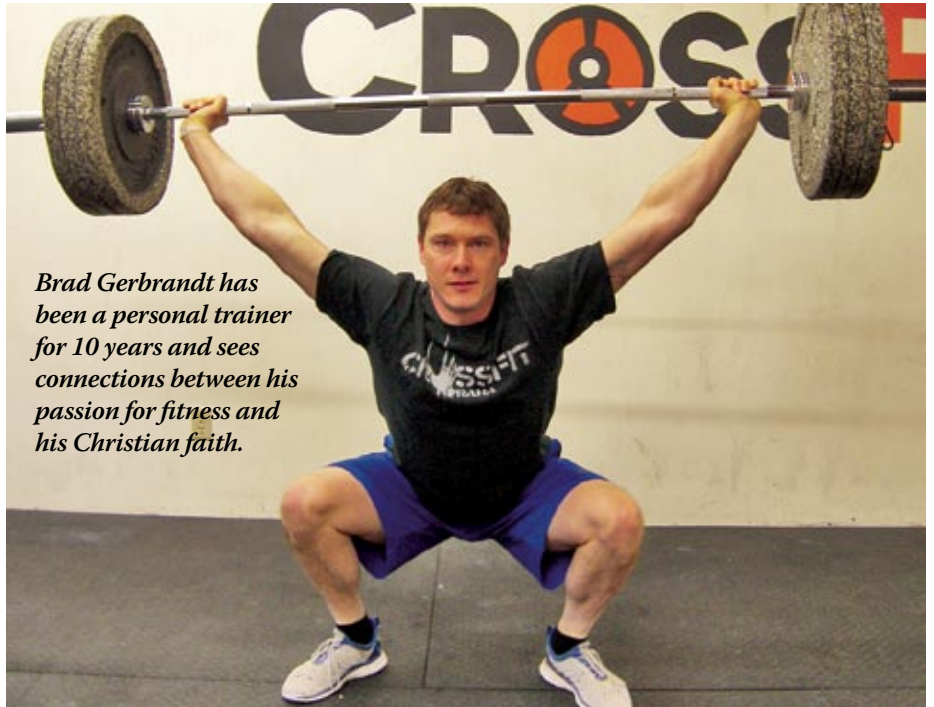
For Scott Feick, fitness is not just a matter of physical health; it is a matter of mental and spiritual health as well.

“I do believe it’s important to be healthy physically, because that does affect how your mind works,” the 21-year-old says. “If you’re not healthy, . . . your mind is focused on that, so you’re not really focused on how you’re doing emotionally or your

relationship with God. So I believe it kind of pulls away from the other aspects of your life.”

Originally from Saskatoon, where he attends Nutana Park Mennonite Church, Feick is an avid soccer player who hopes to become a personal trainer after he finishes his bachelor’s degree in biblical and theological studies at Canadian Mennonite

*'Is it really appropriate to let our bodies slip to the point of obesity and joint disease and injury? Is that [acknowledging] that our body is a temple?' (Brad Gerbrandt)*



*Brad Gerbrandt has been a personal trainer for 10 years and sees connections between his passion for fitness and his Christian faith.*

University (CMU), Winnipeg.

Feick wants to open his own gym where he can work with clients not just on their physical health, but in a space where he can address their emotional and spiritual concerns as well. "You're not really healthy unless you feel healthy in all those areas as well," he says.

Like Feick, Brad Gerbrandt finds it easy to connect his passion for fitness with his Christian faith. The 33-year-old earned a master's degree in exercise science from the University of Manitoba after earning a bachelor's degree at CMU. In January 2010, he and a friend opened Prairie CrossFit, their own gym in Winnipeg.

Gerbrandt points to I Corinthians 6:19-20: "Do you not know that your bodies are temples of the Holy Spirit who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honour God with your bodies."

"Is it really appropriate to let our bodies slip to the point of obesity and joint disease and injury?" Gerbrandt wonders. "Is that [acknowledging] that our body is a temple?"

Jeff Klassen attends Home Street Mennonite Church, Winnipeg, and is currently studying kinesiology at the University of Manitoba. In his experience, physical fitness and nutrition are not talked

about in church, but he is not sure whether or not they should be. He points to fellowship hockey leagues, baseball teams, youth volleyball tournaments and activities at church picnics as examples of ways that churches promote healthy living.

In Klassen's experience, most Mennonites are active. "The demographic of people that generally are Mennonite are on the higher percentile of income and generally are middle class," the 22-year-old says. "So we have the means to put our kids in sports and stay active."

For Klassen, obesity rates in Canada and the rise of Type 2 diabetes are two reasons why it is important for him to pursue a degree that teaches him about physical fitness. "We need people to help educate our society about good health, to get people active and educate them on how they can approach fitness and maintain their well-being," he says.

Klassen says that if people are looking to improve their physical fitness, they can start by looking at what they eat and adjusting it so that it follows the food guide released by Health Canada. People should also try to get 30 minutes of exercise each day, he says.

The new year is a time when many people make resolutions, and a lot of times they are related to health and fitness. That



*An avid soccer player, Scott Feick hopes to become a personal trainer after finishing his studies at Canadian Mennonite University.*



may be a good thing, given obesity rates in North America today. "Obesity in Canada," a report released this past June by the Public Health Agency of Canada and the Canadian Institute for Health Information, found that between 1981 and 2009 obesity rates doubled among both males and females in most age groups. Today, approximately one in four Canadian adults is obese.

Gerbrandt adds that doing physical activities with a friend can help people stay

motivated. "Find a partner to go for a run with, or go for a walk if that's the level you're at," he says. "If you've been active your whole life, maybe do something more intense: find a gym that is uplifting and stimulating and in line with your goals and your lifestyle."

"If we are sedentary and stuck in front of a TV or a computer all our life, we're really not enjoying God's creation," he muses. "I feel God wants us to live life to the fullest." ❧

## What would Jesus want for Christmas?

*Langley Mennonite Fellowship sanctuary 'occupied' for Advent season*

BY KIRK SHIELDS-PRIDDY

Special to Young Voices  
LANGLEY, B.C.

With raucous shouts of "Occupy Advent," the youths of Langley Mennonite Fellowship interrupted the worship service on the first Sunday of the Christmas season.

Assisted by many of the church's children, the "occupiers" entered banging drums, beating on pots and pans, and carrying protest signs with slogans saying, "The beginning is near!" and, "What would Jesus want for Christmas?"

Although many adults in this suburban Vancouver congregation assumed that the surprising demonstration was a fun, one-time reminder about the real meaning of the holiday, the youths persisted. Each of the first three Sundays of Advent, they continued to "occupy" the church, providing leadership roles normally performed by adults and raising the issue of



the worldwide imbalance of wealth.

Planting surprises throughout each service, the youths rearranged the moveable chairs each week and generally upended the typical

order of things during worship time.

Instead of telling a traditional "children's story" for youngsters gathered near the platform, the youths instead called adults to the front of the worship space for a story for grown-ups. Sermons were replaced by humorous interviews with such characters as "a former Christmas tree angel," and the congregation was challenged to take action after each service by purchasing alternative gifts in the foyer, with proceeds going to projects in the less-developed world.

Although one long-time congregant remarked, "This again? When are we going to get back to Christmas?," many others showed support for the youthful efforts. ❧

PHOTOS BY DAVID EDIGAR



*Occupy Advent protest signs decorated Langley Mennonite's sanctuary since the first Sunday of Advent.*

*'This again? When are we going to get back to Christmas?'*

## FOCUS ON ELEMENTARY &amp; SECONDARY EDUCATION

## VIEWPOINT

# Imaginations at work

BY GERALDINE BALZER-PETERS AND GAIL SCHELLENBERG

Every September for the last 106 years, students have arrived at the Rosthern (Sask.) Junior College (RJC) campus to learn, explore their faith, play, live together, and to become friends and community.

It is important to remember the history of this place and the mission of the school: “To nurture the development of every student’s God-given potential in preparation for a life of faith, service and

peacemaking.”

Bell Hooks, the noted black feminist, has said, “All that we cannot imagine will never come into being.” Imagination is where everything begins. Someone imagined a Mennonite high school on the Prairies and RJC came into being, and thousands of lives have been changed.

By entrusting our children to the care and nurture of our deans, cooks, support staff and teachers, we have imagined

an education that goes beyond the classroom disciplines and the playing fields. We recognize the value of room-mates, service learning, and a life of faith and peacemaking. We celebrate those individuals who work at RJC each day to bring these experiences into being. We celebrate with each of the students here who had the courage to leave the familiar behind and imagine something new.

The imagination that Hooks calls us to have is not passive daydreaming. This imagination is a call to action, working towards what we have imagined. This imagination requires us to have faith and hope. The extended classroom of RJC encourages that action, strengthens that faith, nurtures that hope.

However, participation is key. Hooks challenges herself and each of us with these words: “I entered the classroom with the conviction that it was crucial for me and every other student to be an active participant, not a passive consumer . . . education as the practice of freedom . . . education that connects the will to know with the will to become. Learning is a place where paradise can be created.”

It is more than just teaching students to excel academically that makes RJC special. And while RJC does many of the things one expects of a high school—academics, athletics, the arts—we also do more. It is the opportunity above and beyond the regular school day that makes our school community unique. We want to challenge, encourage and equip our students to be the best that God created them to be.

Some of the ways that this happens is through our spiritual class retreats, Spiritual Life Day and Alternative Learning and Service Opportunities (ALSO). Through these programs, students begin to understand the causes of inequity and to become enlightened witnesses, rather than passive observers. They go on to make a difference in their churches, communities and the world. ❧

ROSTHERN JUNIOR COLLEGE PHOTO



Every year, Rosthern Junior College staff and students from Saskatchewan partner with Habitat for Humanity to assist in the construction of homes for needy families.

*Geraldine Balzer-Peters is the chair of the Rosthern Junior College board; Gail Schellenberg is the school's principal.*

## VIEWPOINT

## A journey of peace

BY BYRON THIESSEN

**O**n Nov. 10, 2011, the community of Menno Simons Christian School participated in our annual peace festival, focusing on the meaning of the MCC button, "To remember is to work for peace." We reflected on those who have been—and continue to be—affected by war, and how we, as a Christian peace community, can make our school and our world a more peaceful place.

As an Anabaptist Mennonite school, being a peacemaker is integral to who we are. In our atrium, we have the PEACEMAKER acronym of that clearly reminds us of how we are to live. As we explored the idea of being peacemakers at Menno, the question was asked if peace is still present even when there is conflict.

The students researched several areas of conflict in the world today and found evidence of people and organizations that are working tirelessly, teaching peaceful strategies to resolve conflict. As a community, we are working at applying some of those peaceful conflict-resolution strategies to our own personal conflicts. The message was that it is okay to have conflict, but it is not okay to deal with conflict in a violent manner.

We also asked the question, "What does it take to be a Christian peace school?" An idea that came out of asking this question is to begin a peace club. A group of young leaders from grades 5 to 9 has been formed, adopting the name ARK: Acts of Random Kindness. This group is challenging our school community to truly make a difference in our community and the world.

Some of their ideas are writing letters to different levels of government,

*[T]he question was asked if peace is still present even when there is conflict.*

churches and other schools challenging child labour practices in other countries, fundraising for such projects as building a sand dam or sponsoring a school through Mennonite Central Committee's Global Family Program.

A really big dream of the group is to one day create the ARK Foundation to help build schools, challenge child labour institutions and provide families with alternative living options so that their children do not have to work, but can go to school. ☘

*Byron Thiessen is principal of Menno Simons Christian School.*

MENNO SIMONS CHRISTIAN SCHOOL PHOTO



*While reflecting on the MCC peace button message, students at Menno Simons Christian School, Calgary, work in groups to create artistic trees that represent the individual and collective work of creating peace at the school.*

**Come on in! Check us out for 2012!**

**Grade 6 Day**  
 Tuesday, January 17, 2012,  
 1:00-3:45 pm  
 Grade 6 students are invited to spend an afternoon with other grade 6 students from around the city who are interested in exploring Westgate as their future school. This afternoon will include games, food, tours, hopefully a few new friends and a laugh or two.

**Open House**  
 February 1, 7-9 pm  
 Parents and students of all grades are welcome to tour the school and learn more about the experience Westgate has to offer.

Call Westgate for more details & to register for grade 6 day.  
 204.775.7111 86 West Gate www.westgatemennonite.ca

**WESTgate**  
 COLLEGIATE

MEI PHOTO



After winning the Fraser Valley championship (pictured), the Mennonite Educational Institute senior boys' volleyball team snagged another British Columbia AA title in December with a thrilling win over a team from College Heights in Prince George. The MEI Eagles went into the gold medal game as the top seed, having dropped only one set all tournament long. Prince George gave the Eagles a scare, though, by winning the first two sets, but MEI rallied to win the last three sets in the end. Eagles head coach Jeff Stel said afterwards that he gave his team a pep talk after the first two sets. The win was the eighth championship for the Eagles in the last decade. The two years they did not win gold, they took silver (2004) and bronze (2010).

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# New book recalls English school controversy

BY ROSEMARY SLATER  
Special to *Canadian Mennonite*  
SASKATOON


On Oct. 1, 50 people gathered in the fellowship centre at Saskatoon's Bethany Manor to launch the new book, *The Pembroke Years: 1919-1968*.


Bill Janzen, chair of the Mennonite Historical Society of Alberta, spoke at the launch. As a former Pembroke School student, it was Janzen's initiative that originally started the Pembroke School book project. The former executive director of Mennonite Central Committee in Mexico, Janzen explained how he had come into contact with descendants of Old Colony Mennonites from Neuanlage, Sask., who had moved to Durango, Mexico, during the 1920s because of the controversy over the proposed building of an English school in a community that was strictly opposed to such an institution.

Research at the Provincial Archives in Regina in July 2004 led him to believe that the full story, which hadn't previously been told, needed to be told. That story, which pitted government officials against the Mennonites, and even brought division within the Mennonite community, shows how they suffered under the heavy-handed policy of the provincial government at the time. The policy required that all children should attend English-speaking schools despite the promises from those at the federal level to the Mennonite community that they would be allowed to educate their children the way they wanted—using the Bible and the German language. Neuanlage had an Old Colony church and so the government deliberately chose the community as the site of the first English school in order to break the Mennonites and assimilate them, Janzen said.

*The Pembroke Years* details how the community, with the assistance of Russian Mennonites who arrived in 1923 and 1924,

**Winnipeg Mennonite  
Elementary & Middle Schools**





OPEN HOUSE

AND INFORMATION EVENINGS

WMES Agassiz – Tuesday, January 31

WMEMS Bedson – Thursday, February 2

◆

1 – 3 p.m. Classroom Tours

7 p.m. Presentation and Tours

...teaching minds, touching hearts.

[www.wmems.ca](http://www.wmems.ca)

WMES Agassiz (K - 6), 26 Agassiz Drive (Ft. Garry), p 261.9637  
 WMEMS Bedson (K - 5; 6 - 8), 250 Bedson Street (St. James), p 885.1032  
 Early Learning Centre (ages 2 - 5), 250 Bedson Street, p 896.1887



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GRADE 9  
 INFORMATION NIGHT

Thursday, January 12<sup>th</sup>

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came to terms with the school and made it their own. It includes history, student and teacher memories, and almost 200 pictures.

The book describes the school's difficult beginning followed by the changes that took place when the local school board took over. Concerned board members and caring Christian teachers, who fostered a spirit of cooperation, as opposed to the confrontational style initially adopted by the government, resulted in the formation of cohesive bonds that still make former Pembroke School students proud to call themselves "Neuanlager."

The book launch was sponsored jointly by the Pembroke School book committee and the Mennonite Historical Society of Saskatchewan. Funds raised from the sale of the book are being turned over to the provincial historical society to assist with the planned expansion of the archives at Bethany Manor. ❧



*One of more than 200 photographs from the new book, **The Pembroke Years: 1919-1968**, shows Pembroke School ball players Frank Janzen, Peter Neudorf, Jacob Janzen, George Sawatzky, George Ens and Jacob Sawatzky piling onto Abe J. Friesen's truck.*

## /// 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](http://www.mennoniteheritagetours.eu)

### Employment Opportunities

MENNONITE BENEVOLENT SOCIETY • [www.mennoplac.ca](http://www.mennoplac.ca)  
Our Vision: Quality care and quality of life in a compassionate, Christian environment



**CHAPLAIN**  
MENNO HOME

With the retirement of our Menno Home Chaplain, we are searching for an experienced Chaplain to serve 196 residents at Menno Home and, as needed, residents at Menno Hospital and Menno Housing. Reporting to the Senior Chaplain, Menno Place, the Menno Home Chaplain is an ordained Christian minister with a degree in Theology and/or Behavioral Science, Clinical Pastoral Education certificate (preferred), relevant experience, and – mostly importantly – a calling to serve residents with physical or mental challenges and those receiving end-of-life-care.

For full job description,  
please respond before  
February 15th to:

Art Beadle, CHRP,  
at A.R. Beadle & Associates  
1.888.330.6714 • Email [art@arbeadle.com](mailto:art@arbeadle.com)

## /// Calendar

### British Columbia

**Feb. 3-5:** Young adult Impact retreat at Camp Squeah.

### Alberta

**Jan. 21:** "Youth Ministry in a Changing Environment" workshop at Camp Valaqua, from 10 a.m. to 4:30 p.m. Guest speaker: Shana Peachy Boshart of Ohio. For more information, or to register, e-mail [ed.kauffman@mennonitechurch.ab.ca](mailto:ed.kauffman@mennonitechurch.ab.ca) or call Ed Kauffman at 403-249-2510.

### Saskatchewan

**Jan. 27-29:** Saskatchewan Mennonite

Youth Organization senior youth retreat at Shekinah Retreat Centre.

### Manitoba

**Jan. 29:** WSO New Music Festival with CMU choirs; featuring "Styx" by Giya Kancheli.

**Feb. 1:** Open house at Westgate Mennonite Collegiate, Winnipeg.

**Feb. 3:** CMU campus visit day.

**Feb. 4:** Winkler and area celebration evening for CMU.

### Ontario

**Jan. 21:** MC Eastern Canada event for pastors, chaplains and congregational leaders, "It only takes a spark: Engaging the word," with Derek Suderman and

### MENNOMEDIA POSITION OPEN: DIRECTOR OF DEVELOPMENT

The job includes oversight of all development functions, including fundraising, donor contacts, and capital campaigns. Requirements: bachelor's degree and at least three years' experience in fundraising and development, ability to travel 5-10 days per month, and a commitment to Anabaptist/Mennonite faith. Full-time, starting April 1 or sooner. Application deadline: Jan. 30. For more information and to respond, go to [www.MennoMedia.org](http://www.MennoMedia.org) and click on "job openings."

Rebecca Seiling: at Vineland United Mennonite Church, 10 a.m. to 3:30 p.m.

**Jan. 27:** Benjamin Eby Lecture at Conrad Grebel Chapel, at 7:30 p.m. Speaker: Jim Pankratz. Topic: "Gandhi and Mennonites in India." For more information, visit [grebel.uwaterloo.ca/eby](http://grebel.uwaterloo.ca/eby).

**Jan. 27:** Pax Christi Chorale's 25th

anniversary gala fundraiser featuring the world premiere of *String Quartet No. 1* by artistic director Stephanie Martin, at the offices of Fasken Martineau DuMoulin LLP, 24th floor of the Bay Adelaide Centre, Toronto; gourmet reception at 6:30 p.m.; premiere at 7:30 p.m.

**PASTORAL OPPORTUNITY**  
Stirling Avenue Mennonite Church  
Kitchener, Ontario

**Stirling Avenue Mennonite Church** invites applications for a full-time Pastor.

This Pastor will be expected to lead a ministry team that guides this urban Anabaptist congregation toward its mission of nurturing households of faith, joyfully responding to God through worship and prayer, faith formation, caring relationships, and living justly and peacefully. The focus of the Pastor will be preaching and worship, pastoral care, nurturing and supporting lay leadership gifts.

Applicants should be ordained or eligible to be ordained, with graduate work in an Anabaptist setting preferred.

Inquiries, resumes, and letters of interest may be directed to:

Muriel Bechtel, Area Church Minister  
Mennonite Church Eastern Canada  
4489 King St. E.  
Kitchener ON N2P 2G2  
Telephone: 519-650-3806 / 800-206-9356  
Fax: 519-650-3947 / E-mail: [mbechtel@mcecc.ca](mailto:mbechtel@mcecc.ca)  
Closing date for applications: January 30, 2012.

**CANADIAN  
MENNONITE**

**ADVERTISING REPRESENTATIVE**

Canadian Mennonite is seeking an approximately 40% time Advertising Representative for the biweekly magazine. Potential pay can be approximately \$15,000 per year, based on commission on sales. The majority of work can be done from home if desired. Resumes will be considered starting immediately with the position starting February 1.

This person is responsible for managing, caring for and growing Canadian Mennonite's advertising base, including online advertising. Specific tasks include providing excellent service to advertisers; developing and carrying out ad marketing campaigns; responding to ad inquiries; organising the production of ads from development through to print and/or online publication; growing our advertising base; and working with the publisher to develop our overall advertising business plan.

Applicants should be self-motivated idea people with strong sales and communication skills; the ability to understand customer needs and match our offerings; support Canadian Mennonite's ministry and mission; and be able to work independently.

Send your resume to [editor@canadianmennonite.org](mailto:editor@canadianmennonite.org):  
Dick Benner, Editor and Publisher, Canadian Mennonite  
490 Dutton Dr., Unit C5, Waterloo, ON N2L 6H7  
Phone: 1-800-378-2524, x225.



**FACULTY POSITION IN GLOBAL MUSIC**  
Conrad Grebel University College  
University of Waterloo

Conrad Grebel University College at the University of Waterloo invites applications for a full-time regular faculty position in **Global Music** in the Department of Music, to begin **July 1, 2012**, at either the Assistant or Associate Professor level. Review of applications will begin **Feb. 1, 2012**. Conrad Grebel University College is committed to employment equity and welcomes applications from all qualified persons. Canadians and permanent residents will be given priority. For further information about the position, qualifications and application procedures, see [grebel.uwaterloo.ca/musicfaculty](http://grebel.uwaterloo.ca/musicfaculty).

**LEAD PASTOR**

**"Springfield Heights Mennonite Church**, a Christian community growing and serving together in the spirit of Jesus," invites applications for a full-time position of Lead Pastor.

SHMC, located in **Winnipeg, Man.**, is a church of 491 members. We are prayerfully seeking a full-time lead pastor. We are asking God for a pastor who is strong in Biblical teaching, has an understanding of contemporary Anabaptist theology and is a spiritual team leader who inspires and encourages the congregation to walk the Christian walk. We are seeking a pastor who is strong in the relational life of the multi-generational aspects of church life, a good listener, approachable, an encourager and sensitive to the needs of the congregation. Fluency in German would be an asset.

Starting date: Any time after Spring 2012.  
Please direct resumes and/or inquiries to [hildyd@shaw.ca](mailto:hildyd@shaw.ca) or phone: 204-669-5199 or mail:

Attn: Search Committee,  
Springfield Heights Mennonite Church,  
570 Sharron Bay, Winnipeg, MB R2G 0H9  
[www.springfieldheightsmennonitechurch.ca](http://www.springfieldheightsmennonitechurch.ca)

**ASSOCIATE PASTOR**

**Sargent Avenue Mennonite Church**, Winnipeg, Manitoba invites applications for the full-time position of Associate Pastor.

Sargent Avenue Mennonite Church is looking for an individual with a capacity to relate to all age groups. The Associate Pastor will work in a team environment and the responsibilities will take into account the gifts that this person brings, to address the needs of the congregation. Major emphases include: spiritual nurturing of youth/young adults, pulpit ministries, teaching & Christian education, and mission/evangelism.

Applicants should have a commitment to contemporary Anabaptist theology and a degree in Christian ministry. An equivalent combination of education with relevant experience will be considered.

Please submit your Ministerial Leadership Information (MLI) form via Mr. Henry Kliewer, Mennonite Church Manitoba at [www.mennonitechurch.ca/programs/leadership/mli/](http://www.mennonitechurch.ca/programs/leadership/mli/) or call 204-896-1616. Or send an initial resume for our consideration by mail or email to: Gerhard Dyck, Chair, Pastor Search Committee, c/o Sargent Avenue Mennonite Church, 926 Garfield Street, Winnipeg MB R3E 2N6, Church Tel. 204-786-1006, [pastorsearch2012@yahoo.ca](mailto:pastorsearch2012@yahoo.ca).

Reviews will begin in the middle of January 2012 and will continue until a suitable individual is found.

# MEI band plays for the Grey Cup



BY AMY DUECKMAN  
B.C. Correspondent

Members of Abbotsford's Mennonite Educational Institute (MEI) Screaming Eagles Marching Band had an unforgettable experience on the weekend of Nov. 25-27, when they played at several Grey Cup events in Vancouver.

The whirlwind of activity began on Nov. 25, when the 86-member band played at a cauldron-lighting ceremony.

Events continued on Nov. 26, when the band played for the Grey Cup parade in the morning (*top photo*) and at a gala event that evening attended by Prime Minister Stephen Harper.

On Nov. 27, the band played for the Canadian Football League commissioner's breakfast, then played in the family zone at B.C. Place Stadium (*left photo*) prior to the game between the B.C. Lions and the Winnipeg Blue Bombers, which the home team Lions won.

Band director Chad Joiner is quoted in the *Abbotsford News* as saying, "It is rewarding for the kids to know that their hard work and time commitment has allowed them to do some cool things. . . . [T]he place was just humming, and we were immersed in it." ❧