

CANADIAN MENNONITE

May 17, 2010
Volume 14 Number 10



MCC
going
green
pg. 4

inside

The light is getting in 15

New faces energize old space 20

Credit union opens its doors to non-Mennonites 21

EDITORIAL

Is our green green enough?

BY DICK BENNER
EDITOR/PUBLISHER

Not very, unfortunately. While Mennonite Central Committee (MCC) is to be commended for its newly stated goal of reducing its carbon footprint by 20 percent over the next 10 years, we have to ask, with our New Order Voice columnist, Will Braun: “Why has it taken so long?”

We are heartened that our official service agency has come up with this specific goal and pleased that with its global ministry MCC is addressing “sustainability” in some of the most vulnerable places on earth where extreme climates have been affected severely by climate change. But its goals are far too modest. And so are ours in the average Mennonite pew.

The dominant western culture—from which we separate ourselves theologically and in many of our practices—is way ahead of us. Many major Canadian corporations, as pointed out in our main feature on page 4, have implemented policies and practices that encourage biking over driving to work and reward staff who buy hybrid cars, and which are already big on video-conferencing rather than travelling long distances to management meetings.

The city of Vancouver’s green homes program, according to the *Globe and Mail*, requires all one- and two-family homes to be equipped for solar power,

include energy-saving windows, and have insulated foundations and dual-flush toilets. One Catholic church in Toronto—St.



Gabriel’s—is the first congregation in Canada on track to receive the Leadership in Energy and Environmental Design gold certification for its exceptional environmental performance and energy efficiency.

Why are we, rooted historically in the soil as an agrarian people, so slow to integrate the care of creation into our core Anabaptist belief system? We are only now tiptoeing around the issue in our official vision and belief statements, not certain that this pressing 21st century issue, increasingly hidden in plain sight, rises to the level of the Holy Spirit, Scripture, foot-washing, sin, stewardship or the taking of oaths.

In Article 6 of our *Confession of Faith in a Mennonite Perspective*, we carefully wrap it around a theology of being created in the image of God and declare: “As creatures according to the divine likeness, we have been made stewards to subdue and to care for creation out of reverence and honour for the Creator.”

Really? Is that all there is?

Yes, binationally, we have created a creation care council, and Luke Gascho, its director, is trying his best to raise awareness by developing a theology of living the “resurrected life” and a sense of “spiritual

homelessness,” but the proof is in the pudding, to use a cliché. Only one Canadian congregation—Hillcrest Mennonite in New Hamburg, Ont.—is on record as having joined what Gascho has established as “100 Shades of Green,” an attempt to get congregations to commit to practising sustainability and environmental stewardship in their local contexts.

Hillcrest also received an award from the Waterloo Region’s Greening Sacred Spaces network for insulating its water heater, installing energy-efficient LED bulbs in some indoor signs and replacing most light bulbs in the church with compact fluorescent bulbs, and for plans to install \$100,000 worth of solar panels on the church grounds.

While Hillcrest and Milverton Mennonite Fellowship, Ont., which has had a geothermal heating system to save energy and reduce the use of fossil fuels since 1991, are to be commended for leading the way for congregations, the overall record is abysmal. Why are we, educated and culturally advanced compared to the rest of the world, not painfully aware, as James M. Harder and Karen Klassen Harder point out in their chapter in *Creation and the Environment*, that “the 20 percent of the world’s population who live in the richest countries can effectively use global markets to get whatever natural resources are available, since they control nearly 80 percent of the world’s total income and purchasing power?”

Our green is not green enough. Maybe there is more going on in our congregations than meets the eye, as Joanne Moyer and David Neufeld, MC Canada’s representatives on the Mennonite Creation Care Network, suggest. But our tardiness in coming to the creation care table is not to our credit, nor is it becoming to our Anabaptist character.

ABOUT THE COVER:

Mennonite Central Committee (MCC) Binational executive director Arli Klassen has committed to ride 1,000 kilometres annually instead of driving to work in Akron, Pa. She is among 38 MCC staffers in Canada and the U.S. who have committed to biking or walking to work, totalling 24,122 kilometres annually. See ‘How green is my MCC?’ feature on page 4.

PHOTO: SILAS CREWS, MENNONITE CENTRAL COMMITTEE

Circulation: Please contact Lisa Jacky toll-free at 1-800-378-2524 ext. 221 or by e-mail at office@canadianmennonite.org for subscriptions and address changes. Subscriptions can also be ordered at our web site. We acknowledge the financial support of the Government of Canada through the Publications Assistance Program towards our mailing costs. ISSN 1480-042X

Canada

CANADIAN MENNONITE

PUBLICATIONS MAIL AGREEMENT NO. 40063104 REGISTRATION NO. 09613

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General submission address: submit@canadianmennonite.org

Readers Write: letters@canadianmennonite.org

Milestones announcements: milestones@canadianmennonite.org

Obituaries: obituaries@canadianmennonite.org

Calendar announcements: calendar@canadianmennonite.org

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Reprint requests: reprints@canadianmennonite.org

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

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

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contents



How green is my MCC? 4

National correspondent **RACHEL BERGEN** explores the environmental impact of Mennonite Central Committee's operations and the organization's efforts to curtail its carbon footprint by cutting back on travel (and instituting more video-conferencing) and improving its buildings.

WILL BRAUN wonders, though, if it's too little, too late.

Women and girls the solution to development work 16

With Canadian and American government support, Mennonite Economic Development Associates 'finds business solutions to poverty' for 50,000 women entrepreneurs in Pakistan.

Mennonites in the Dutch Enlightenment 19

York University professor provides insight into the role 17th and 18th century Mennonites played during the 'Dutch Golden Age' at this spring's Bechtel Lectures at Conrad Grebel University College.

Crisis leads to faith 23

After his life began to spiral downward in 2003, Manitoba farmer Len Bergen is now a lay minister awaiting God's call to the mission field.



Walking with God through canvas and steel 24

Southern Manitoba's Buffalo Creek Artists collective reflect a 'sense of place' in their work now on display at Winnipeg's Heritage Centre Gallery until June 19.

Regular features:

For discussion **8** Readers write **9** Milestones **13**

Pontius' Puddle **14** Schools Directory **29**

Calendar **29** Classifieds **30**

Is our green green enough 2

DICK BENNER

The dangerous question 10

PHIL WAGLER

Rebutting 'a pernicious message' 11

AIDEN ENNS

Reflections on leadership 12

GERD BARTEL

New blog postings

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

Speaking in tongues: **DAVID DRIEDGER**

SOAR Heartland Pts. II and III: **PAUL LOEWEN**

A Year of Living Biblically (Book Review): **WILL LOEWEN**

How green is my MCC?

A new environmental paradigm or just belt-tightening?

BY RACHEL BERGEN
National Correspondent

'Would MCC leaders feel proud to stand up in front of the people in those parts of the world most impacted by climate change and announce this goal?' (Will Braun, on MCC's plan to reduce its carbon footprint by 20 percent over the next 10 years)

While Will Braun applauds Mennonite Central Committee (MCC) for its commitment to shrink its carbon footprint by 20 percent over the next 10 years, he wonders whether it is just “belt-tightening” or setting a new environmental paradigm, whether it is “leading or following.”

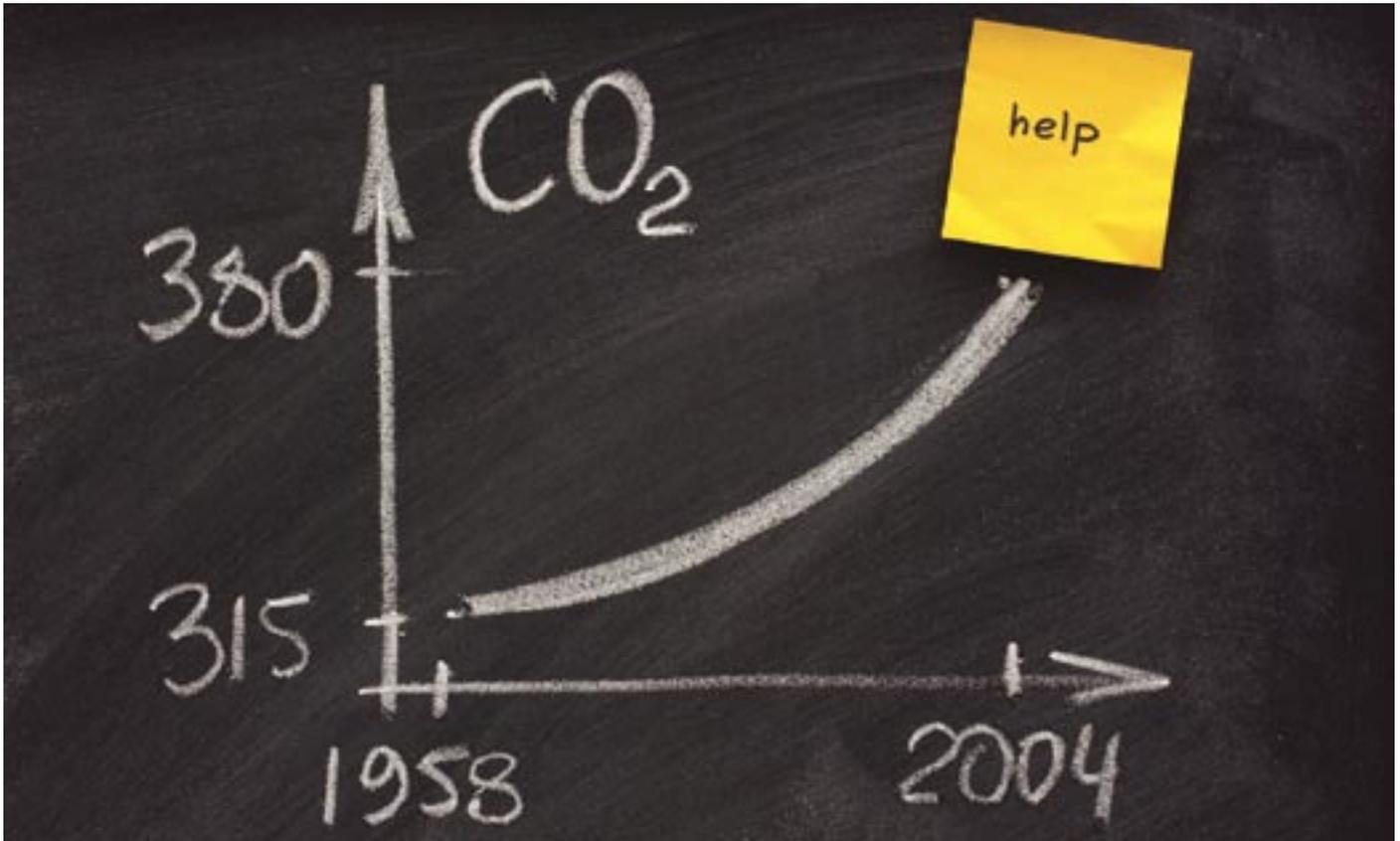
Braun, a New Order Voice columnist for *Canadian Mennonite*, has been a consistent critic of the Mennonite church in its recent efforts to add “care of creation” to its core theological beliefs and practices, not because he is opposed, but because he thinks the church is coming to this awareness “too little, too late.”

MCC is probably leading the church in this cause, he says, and should be credited for raising its sights by linking emission reduction efforts to the plight of people who suffer most from the impacts of climate change. “The goal implies an intent to be accountable, which is positive,” he says.

But when measured against last year’s climate summit goal of an 80 percent reduction in global CO2 emissions by 2050, he says the MCC goal looks unimpressive. “Would MCC leaders feel proud to stand up in front of the people in those parts of the world most impacted by climate change and announce this goal?” he asks pointedly. While the world’s G8 leaders didn’t approve the goal, it was a good benchmark, Braun insists.

Spokespersons for MCC are aware of their shortcomings as a people.

“Our lifestyle leaves a toxic legacy,” says Mark Bigland-Pritchard of Low Energy Design Ltd.,



environmental auditor of MCC’s North American operations. And recognizing that the organization contributes to carbon emissions through air travel and inefficient buildings, MCC has forged a partnership with a not-for-profit organization called Sustainable Waterloo to lessen its emissions in these areas.

All 12 North American MCC offices will report emissions from air and land travel to Sustainable Waterloo as a part of their partnership, providing computer-based tracking tools, analyzing data and creating reports for MCC.



Wenger

“Tracking carbon output is like doing financial accounting,” says Susan Wenger, administrative assistant to the MCC executive office and co-chair of MCC’s Care for Creation Task Force.



Wiens

Dan Wiens, the task force’s other co-chair, is also contrite and realistic about MCC’s goals. “Carbon neutrality is too lofty a goal, but we’re headed in that direction,” he says. Wiens is an

organic farmer and environmental activist on top of coordinating MCC’s water and agriculture programs globally.

Carbon neutrality is achieved when an organization—or building or industry—generates no more greenhouse gas emissions than it absorbs, according to MCC’s

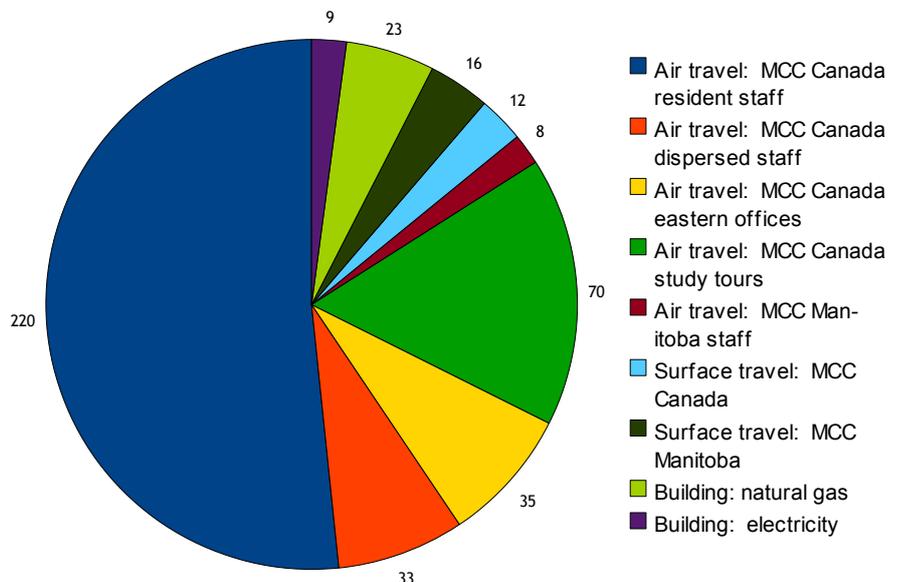
environmental audit report.

Air travel to be reduced

The people MCC is called to serve, Wiens says, “have fewer resources to cope with a changing climate, and they tend to live in mid-tropical zones, where climate

Emissions by category, Winnipeg offices

(tonnes carbon dioxide equivalent)



change is more extreme.” In order to better serve those in developing countries and to better facilitate right relationships with the environment, MCC is cutting back on air travel.

In a year, almost half of MCC’s 2,509

tonnes of carbon dioxide emissions are from air travel: 1,142 tonnes in total.

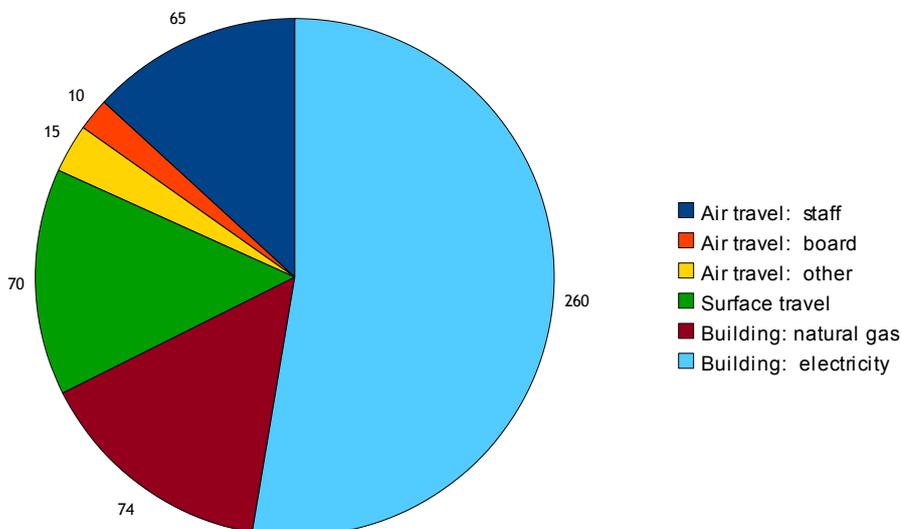
“All of this is impacting people in the developing world,” Wiens notes. “We fully acknowledge that we are a net carbon contributor.”

MENNONITE CENTRAL COMMITTEE PHOTO



Mennonite Central Committee Canada’s Winnipeg headquarters had geothermal heating installed in October 2008 in order to reduce the carbon emissions it takes to heat the office building.

Emissions by category, Calgary office
(tonnes carbon dioxide equivalent)



Bigland-Pritchard’s report suggests that cutting back on air travel is one way that MCC can shrink its carbon footprint and further aid people in developing countries. To that end, air travel reduction is already underway. MCC B.C., one of the 12 regional offices, is switching from a biannual meeting to an annual gathering. John Nofziger, peace and development educator for MCC B.C., says the office is cutting out travel as a networking tool and going, instead, with a half-day conference call.

MCC Canada’s biannual staff meetings with the Akron, Pa., office have become annual and many staff members utilize Skype, an online communications program, to communicate with people in other provinces or countries. With the use of web-cameras, Skype users can see the person they are talking to, so it is like they are meeting face to face.

Darren Kropf, who coordinates MCC’s creation care program out of the MCC Ontario office, says that “it’s pretty hard to build relationships without talking to people [face to face].” However, meeting face to face on a less frequent basis will force MCC staff to “build relationships on a more intentional and fruitful level,” he adds.

Greener office renovations

Some MCC offices are concentrating more on building renovations and purchasing greener energy than others.

MCC offices such as the Calgary one emit a great deal more carbon dioxide into the atmosphere through their use of electricity and heating, in comparison to the amount they emit with air travel. Almost three-quarters of Calgary’s emissions—234 tonnes—are from electricity and natural gas usage, while just over a quarter come from air travel. Its electrical energy comes from coal, as well, which is not a green source of energy.

The MCC Canada office in Winnipeg invested in geothermal heating in the fall of 2008, in order to heat the building more efficiently during the city’s often frigid winters.

But, it must be noted, says Braun, that most MCC Manitoba staff moved out of that building. “So maybe the building is

more efficient now, but for a fair before-and-after comparison, they should compare the old 134 Plaza Drive office with the current 134 Plaza Drive office plus the new MCC Manitoba office,” he suggests. “The truth of the matter is that average office footprint of MCC Canada staff has gone up, and that is a move in the wrong direction.”

In the past, only 10 percent of the MCC Ontario building’s emissions came from the consumption of natural gas and electricity. According to Kropf, MCC Ontario has purchased its power from Bullfrog Power, a green energy provider since 2008 that utilizes wind energy and low-impact hydro energy. MCC Ontario is also hoping to upgrade its office building in the next two or three years.

Nofziger says that MCC B.C. has replaced many windows and doors with better seals in its office building, to ensure that heat is not lost. It also hopes to better insulate its warehouse and offices in the future.

MCC Saskatchewan executive director Claire Ewert-Fisher says on behalf of its creation care board, “At this point, we are very aware that we are still several steps away from having an energy-efficient building. Our hope is to research viable options to increase substantially the energy efficiency of the building. This will be critical to reaching our environmental goals.”

Playing catch-up

On the global scene, MCC’s environmental work in Burundi includes a food-for-work reforestation plant where the local people establish nurseries so that trees can be planted from seedlings on the nearby hillsides in exchange for food.

Some 460,000 trees were planted in an effort to “alleviate the droughts that cause food shortages,” reports Brandon Thiessen, an MCC reforestation consultant. Trees play a significant role in the water cycle as well as converting millions of tonnes of carbon dioxide into oxygen.

MCC supports environmental education in many countries around the world, including Afghanistan, Haiti and Brazil. It also advocates for environmental justice in many other countries, its voice heard by

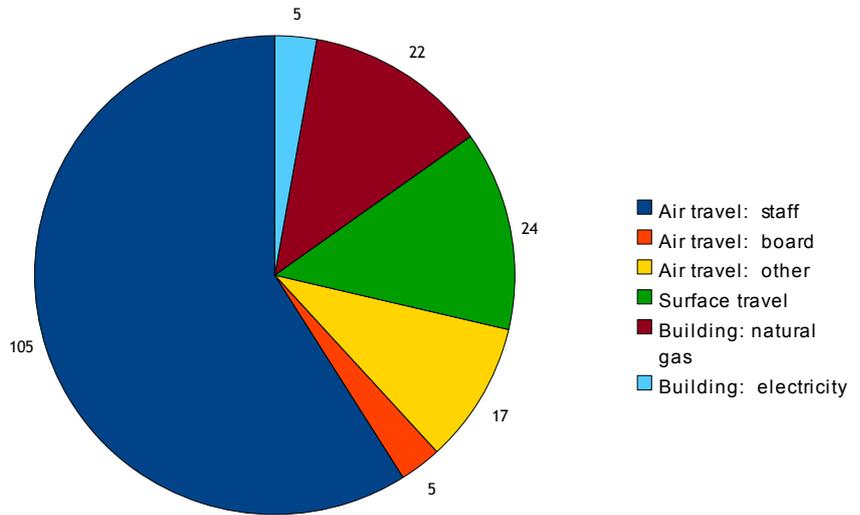
larger worldwide organizations working on justice issues. Kairos, an MCC partner, has been motivated to get into environmental care; it recently took a tour of the Alberta tar sands to explore the environmental implications of that mega-project.

While just now pushing the environmental envelope, MCC is not the first to get specific and goal-driven in this cause. Some Mennonite congregations, such as Milverton Mennonite Fellowship, Ont., have installed geothermal heating systems to save energy and reduce the use of

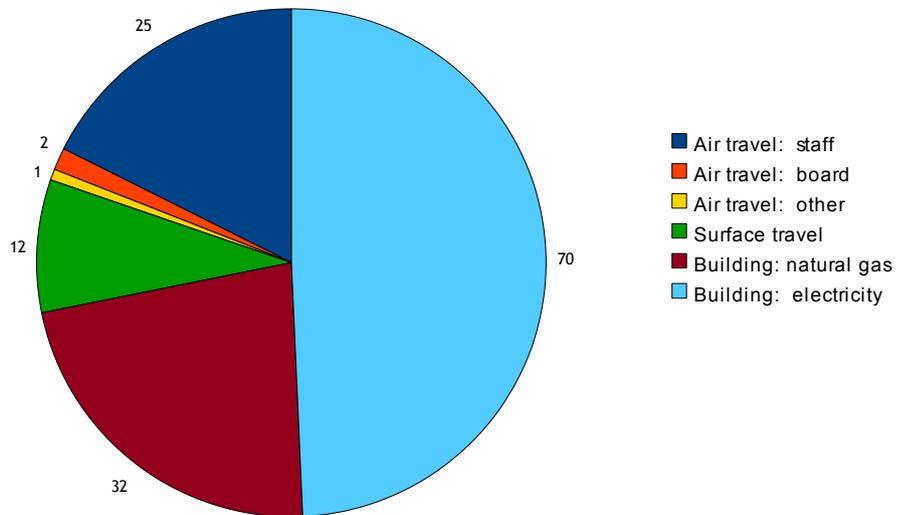
fossil fuels since 1991.

Hillcrest Mennonite Church in New Hamburg, Ont., the only Canadian Mennonite congregation of 20 registered as participating in the Mennonite Creation Care Council’s “100 Shades of Green” program, received an award from the Waterloo Region’s Greening Sacred Spaces network for insulating its water heater, installing energy-efficient LED bulbs in some indoor signs and replacing most light bulbs in the church with compact fluorescent bulbs, and for plans to

Emissions by category, Abbotsford office
(tonnes carbon dioxide equivalent)



Emissions by category, Saskatoon office
(tonnes carbon dioxide equivalent)



install \$100,000 worth of solar panels on the church grounds.

Outside the denomination, St. Gabriel's Roman Catholic Church in Toronto was the first congregation in Canada on track to receive the Leadership in Energy and Environmental Design (LEED) gold certification for its exceptional environmental performance and energy efficiency, according to press reports.

Included in St. Gabriel's state-of-the-art green design features are a solar glass wall on the south face that harnesses the energy of the sun while creating a visual bridge connecting worshippers inside with a beautiful naturalized garden beyond. To

preserve the garden's aesthetic and residential ambiance of the surrounding neighbourhood, the parking lot has been moved underground.

The gathering space, just within the main doors, features a "living wall" draped in

foliage over which a thin layer of water constantly flows. The wall is designed to purify the air of both the gathering space and the main sanctuary.

And according to a special issue of *Maclean's* magazine last June, over the last decade major Canadian corporations such as Hewitt-Packard, IBM and Ikea have been urging employees to ride their bicycles to work, giving special parking permits to employees with hybrid cars and sponsoring tree-planting, as well as cutting staff travel substantially through video-conferencing.

"Why has it taken us so long?" the impatient Braun asked in a May 2008 column. "Our churches are so completely mired in the energy-addicted culture that sometimes I wonder if God has said, 'Okay, if that's what you really want, go for it and see how it turns out.' It's time to beg for mercy. Maybe MCC could call a month-long travel moratorium as a sort of fast for mercy and prayer for courageous action." ❧

While just now pushing the environmental envelope, MCC is not the first to get specific and goal-driven in this cause.

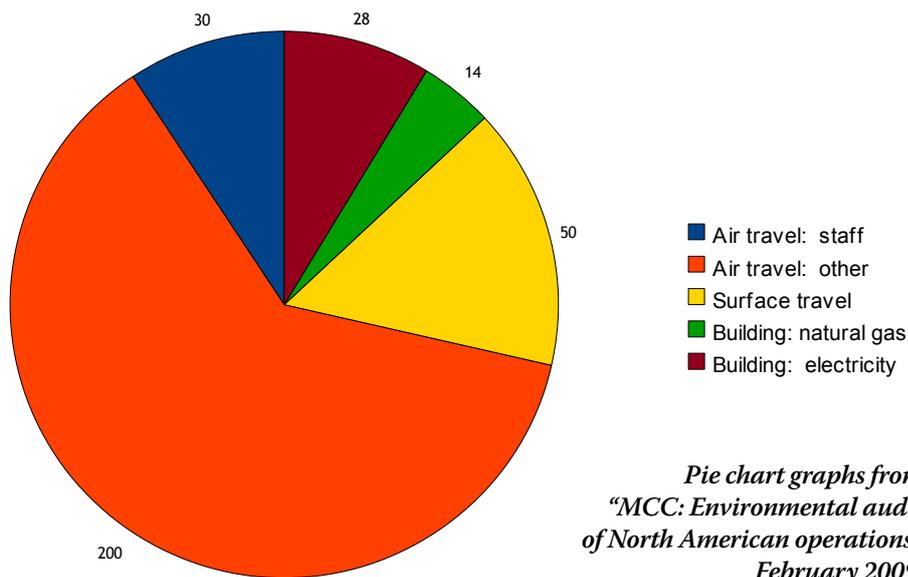
Did you know?

The equivalent of approximately one tonne of carbon dioxide is emitted by the following:

- A return trip by air by one person between Winnipeg, Man., and Akron, Pa. (total travel distance 4,000 kilometres).
- A road journey of 8,000 km in a Toyota Prius, between 2,000 and 2,500 km in a typical SUV, or 4,000 to 4,500 km in a typical North American five-seater car.
- A train journey of about 9,000 km in North America.
- Everything done by the average person in Burundi, Malawi and Afghanistan over the course of about two years.

Emissions by category, Kitchener office

(tonnes carbon dioxide equivalent)



Pie chart graphs from "MCC: Environmental audit of North American operations," February 2009.

For discussion

1. How have you tried to reduce your carbon footprint? How energy efficient is your home, place of work or church building? When you make a purchase, how much do you think about its environmental impact? How concerned are you and your congregation about this issue? Are younger people more concerned than older people?
2. Travel—especially by air or large vehicle—results in significant CO2 emissions. How much do you think about that when you plan a vacation, an evening out or an errand? What would it take to get you on a bicycle or public transit?
3. Online communication with web cameras can reduce business travel. How viable is it as an alternative to face-to-face meetings? Is this also an option for church committee meetings? Should Mennonite Church Canada and area churches reduce the number and frequency of delegate meetings?
4. How would your church react if MCC determined that it was more environmentally friendly to purchase relief kit supplies, quilts and comforters overseas, rather than transport Canadian-made or -purchased items by air or sea to disaster zones?

VIEWPOINTS

/// Readers write

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

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

✉ 'Life cookies' an edible reminder to pray for justice

AT EASTER THIS year, as our kids and grandkids "oohed and aahed" over a delectable gift of left-over *lebkuchen* I'd received after participating in the February prayer and lament service for abused Manitoba Colony women and girls in Bolivia ("Grant us a portion of their pain" and "Free the mind, restore the vision," March 8, pages 18,19), I realized that these "life cookies" which I first tasted at the vigil now meant more to me than simply being sweet spicy treats to serve at special occasions.

Instead, they had truly become edible symbols of the yearning for justice, love and renewal of life that was expressed by about 80 people who gathered to pray for and lament the plight of our Bolivian sisters on that snowy winter evening.

So as I savoured one of these delicately frosted melt-in-your-mouth confections at our Easter dinner table, I decided to contact Helen Funk, creator and giver of this generous gift, for the recipe at the urging of my family—not only to share it with them, but also with others who might want to make and serve these cookies as tangible symbols to remind them to continue to pray for Manitoba Colony women.

A few days later I shared my thoughts with Funk, who is a Low German radio host for colony women in Bolivia and elsewhere, and has written a cookbook for them. I asked her to send me both the English and Low German versions of the recipe and the traditions related to it, as well as some comments about why she wrote the cookbook in the first place. She responded quickly and generously with a personalized recipe enriched with helpful tips and insights, and her inspiring

cookbook story.

Why not consider making *lebkuchen* to enjoy at your next family celebration or as a fundraiser for a women's shelter being built in Bolivia (see March 8 story for details). And as you meditatively mix the dough, roll out and bake the cookies, then frost them one by one with your fingers—as Funk does—pray for victims of abuse not only in Bolivia but others whom you may know personally, giving thanks for the Easter promise of new life which is available for all, including ourselves.

LEONA DUECK PENNER, WINNIPEG, MAN.

PHOTO COURTESY OF HELEN FUNK



Helen Funk shows off a fresh-baked plate of lebkuchen ("life cookies") that letter writer Leona Dueck Penner sees as edible symbols of the yearning for justice, love and renewal of life. Funk is also holding a Low German cookbook she wrote that contains the cookie recipe. To order it, call Family Life Network at 204-667-9576.

✉ Please preserve our spiritual DNA

RE: "PIECING THE Mennonite puzzle together one DNA at a time," Jan. 25, page 21, and subsequent letters to the editor.

Faithfulness to God's grace does not require "watering down" important beliefs or practices, nor



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negating the unique insight that God has entrusted to us. While our past has significance and the blessings passed on by our biological ancestors warrant valuing, I know many “Mennonites by choice” whose spiritual DNA resembles Jesus much more.

Repeated constructive teaching of the biblical principles that we have corporately discerned as being faithful to God and Jesus will best transmit our spiritual DNA. The *Confession of Faith in a Mennonite Perspective* may well be the best Mennonite example over several centuries. But as we have failed in teaching and practising accordingly, individuals and congregations have become disillusioned enough to separate.

I have yet to hear of a person who rejected Jesus

and his church because they were not allowed to fully participate in the Lord’s Supper as a child. Within the child-friendly congregations that nurtured myself and later my children, observation and additional teaching helped us to understand that practices like baptism, marriage and the Lord’s Supper required adult maturity. That “exclusion” was never offensive, and there are many other child-appropriate ways in which children can participate.

In contrast, I know adults coming from unchurched and non-Mennonite backgrounds that have been confused and even distraught due to our lack of clear teaching on this and other matters.

No matter how familiar some basic beliefs and

OUTSIDE THE BOX

The dangerous question

PHIL WAGLER

When I popped the engagement question I was pretty sure what the answer would be. I was 100 percent sure she was the one for me and 99 percent sure she felt the same.

As the moment to propose approached, though, I began to understand that the answer was about to change everything. The question was a launch pad into another world, into another form of existence, into a life that would fundamentally transform me. Rejection would be devastating, but a yes would be, too!

Any hope of the world revolving around me would be obliterated if she agreed to make me her husband. The dangerous question would inevitably reinvent and reorient who I was and what I would do.

There is a dangerous spiritual question that we need to ask: Who is God? And after answering that, we need to answer a corollary question: What does that mean for who we are and what we do?

If God is truly God—if he is more than the figment of an overactive human imagination and is holy, just, compassionate and the Lord of all—then that pretty much changes everything. If God has ultimately revealed himself in Jesus Christ, and resurrects and animates our

deadness by the Holy Spirit, then that really matters. If God has acted in history and uncovered his ways and what he loves and what he hates, then that’s worth paying attention to. If God is determined to redeem sinners, judge evil and do justice, transform lives and places, and usher in a never-ending kingdom, then that should shape everything about those



We want this safe starting point for our religiosity and ‘churchianity,’ but God will have nothing to do with it.

who know him and gather in his name.

A “yes” to God cannot leave us the same. Yet many who have apparently married themselves to the Holy One live as if the question were a mere formality. We plan our ways forward—or dig in our heels—based on who we want to be, not who God is. This is a fundamentally flawed and godless starting point.

We want this safe starting point for our religiosity and “churchianity,” but God will have nothing to do with it. What we want to do and who we want to be, or remain, inevitably results in our reducing God to an idol. Such a managed, tamed, cultured, plastic, in-our-back-pocket god formed from such questions is not God

at all.

It’s as if we believe God revolves around us! And, horror of horrors, it turns our churches into selfish, visionless, joyless factions where joining God in his mission is reduced to maintaining our traditions and thinking almost entirely about our comforts and preferences. This cannot be. If who we are and what we do is not fundamentally rooted in who God is, then we should stop doing it now!

Who is God? And what does the answer to that mean for who we are and what we do? This is the only starting point for a holy and sent people. It should

leave us unable to remain unchanged. It should leave us distraught at the tepid and manicured religion many of us are living and asking our churches to maintain on our behalf. If God is God, and he is who he is and has done what he’s done, then we must be fundamentally and dangerously changed. Our answers should free us to revision, reawaken and renew. It is as much the launch pad into another world as the big question a young man asks a young woman.

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

practices are to us, they require repeated clarification for the sake of our children and for those new to our congregations. Positive, constructive biblical teaching and experiences—not compromises or negative emphases—will help to preserve and to transmit our divine DNA.

IVAN UNGER, CAMBRIDGE, ONT.

✉ Conversations on tithing need to continue

REBECCA YODER NEUFELD provides an important prophetic voice with her “Percentages of giving show ‘what we value most’” letter, April 5, page 8. She is absolutely correct in challenging people with higher

NEW ORDER VOICE

Rebutting ‘a pernicious message’

AIDEN ENNS

My growing faith in Jesus has led me to see annual assemblies as increasingly blah. This feels inappropriate to say, yet necessary.

By my actions, I declare my commitment to the Mennonite church, its periodicals, congregations and schools. But in my heart I am succumbing to the lure of a difficult dimension of the gospel that causes those in power to grumble.

Our bookmarks and banners affirm our desire to bring healing and hope to the world. But when structures of power exploit, abuse and exclude people, in order to bring healing and hope, we must also engage in activities that redistribute power and wealth.

If we do it properly—like Jesus when he healed on the Sabbath or when



he favoured the outcasts—those in power will grumble and seek ways to impede or imprison us.

When I look at the schedule for the national assembly this summer in Calgary, I look for activities that may cause grumbling among those in power. I’m heartened to see seminars on the problem of Alberta oil sands, residential schools and a billboard campaign promoting peace.

The rest of the program, however, looks like activities and ideas suited to middle-class people encouraging each

other to do good within structures that grant them power and privilege. This kind of family reunion may be appropriate, but it risks blunting the leading edge of the gospel.

Ruth Preston Schilk, in her assembly-related sermon, “Live the brand, wear Christ,” preached in January at Lethbridge Mennonite Church, Alta., offers an admonition for compassion, kindness, humility, meekness and patience. But when spoken to benefactors of a consumer capitalist empire, to a people whose nation is actively engaged in combat, to communities organized around the consumption of fossil fuels,

this is a pernicious message—for it suggests that if we ignore our participation in structures of injustice and focus on interpersonal morals, we’ll not only be fine, we will be blessed.

The theme verse for the summer assembly is from Paul’s letter to the Colossians. Brian Walsh and Sylvia Keesmaat consider this letter in their book, *Colossians Remixed: Subverting the Empire* (IVP, 2004), suggesting that Paul calls for an “ethic of secession” from empire: “A predatory economy has ravaged

the world. Christianity has flown the flag, chanted the slogans of empire and made alliance with Caesar. Christian faith has made itself comfortable in the empire and taken up the role of comforter of the empire in its murder of creation.”

Harsh words, but true, at least in part. They give me hope for the relevance of the Christian tradition.

Even though I’m not excited about the coming assembly, I still see evidence of the difficult dimension of the gospel. This month, a woman in our church announced that she will take part in a walk across the Mexico-Arizona desert to advocate for the thousands of immigrants who die because of protectionist legislation.

Back in March I joined other Mennonites in an international demonstration against police brutality. To address cruelty to animals and disconnection from the food we eat, some Mennonites challenge civic bylaws and erect urban backyard hen houses.

The rest of the program ... looks like activities and ideas suited to middle-class people encouraging each other to do good . . .

I seek to follow a Jesus who migrated to the margins of society to bring healing and hope at the expense of causing those in the centres of power to grumble. I wish I had more of this redeeming and irresistible light. If I saw an abundance of it at the national assembly of Mennonites I would go.

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

incomes to give more than 10 percent of their income in their support of “our communities and the world.”

Helping people to live lives of faithful, joyful giving as a response to God’s grace and generosity is a central part of the ministry and mission of Mennonite Foundation of Canada (MFC). For higher-income families, giving beyond the tithe is often part of that faithful response.

At the same time, we live in an age where an increasing number of Canadians are going deeper into debt, with no provision for savings or giving to charity. Given this reality, the guidelines mentioned by consultant Kevin Davidson in his “Show me the money” column, Feb. 8, page 9, would be a major improvement and good starting point for many people.

Far too many churches see 80 percent of the budget being shouldered by 20 percent of their givers, often those 55 or older, with 20 percent or more of those in attendance contributing little or nothing financially to their faith communities. Given the age profile of the people carrying the bulk of the costs of these budgets, that situation isn’t sustainable.

This is an important conversation, and it needs to continue.

**DARREN PRIES KLASSEN,
ST. CATHARINES, ONT.**

Darren Pries Klassen is executive director of Mennonite Foundation of Canada.

FROM OUR LEADERS

Reflections on leadership

GERD BARTEL

As I think back on my seven years of leadership in Mennonite Church British Columbia, I am filled with thanksgiving and hope at what has transpired and what I have experienced. In these years we have experienced a rollercoaster ride of diverse opinions, misunderstandings, accusations and finger-pointing without dialogue, and also many attempts at understanding and cooperation mixed



with a perseverance and trust that God will lead us through the wilderness.

We have arrived at a better and more peaceful place, and are hopeful and encouraged as we see God leading in the lives of so many in all of our churches. When the church and its members focus on issues that divide, instead of those that celebrate our unity, we all suffer and the whole body quickly feels the pain of division.

We have experienced individuals and churches on both extremes of the

theological spectrum chastising the other side and claiming justification for their position, with little care for the well-being of the whole body of Christ. We live in an individualistic society where the “I” of the individual is also reflected in the “I” of the congregation, as opposed to the “we” of the community of congregations

in our denomination.

We, as MC B.C., spent five years addressing this diversity. But with extensive listening and continuous discerning, we came together nearly unanimously in a unity celebration of covenanting together. This energizing exercise has led us into a time of mission and cooperation where we can focus on ministry instead of expending most of our energy at mending our differences. The Lord has blessed us and given us the courage and energy to focus on our mission and has showed us

that when we are united in spirit, he will bless us in our missional tasks.

The task of living in unity is never finished, and will continue to be a growing challenge in the years to come. The church is always pressured to keep up with society, even though the biblical teaching of the past tells us that we need to hold on to the fundamental values as they have been expressed and discerned in our *Confession of Faith in a Mennonite Perspective*.

I have never been one who does not want to look at change and new wisdom as long as we discern together with the well-being and the unity of the church as a central focus. In our desire to change we are often very closed-minded and not

The task of living in unity is never finished, and will continue to be a growing challenge in the years to come.

willing to listen to our Mennonite brothers and sisters in the rest of the world. It seems that our fellow Mennonites that we worshipped with in Paraguay last summer have been better able to adapt to change and have been more successful in focusing on the mission of the church than those of us in the developed North.

May God give us strength, wisdom and love to live in unity.

Gerd Bartel's term as moderator of MC B.C. ended in April.

✉ Pastors have become our churches' muzzled messengers

ALLAN RUDY-FROESE'S COLUMN, "A few words away from danger," April 5, page 12, touched on a serious problem facing congregations today—the pastor has become a muzzled messenger. This is not something new, for in Isaiah 30:10 we read, "*They tell the prophets, 'Don't tell us what is right. Tell us nice things. Tell us lies'*" (New Living Translation).

There has been a discussion on the amount of money we, as Christians, should give. Ten percent is a good start. Jesus said, "*If anyone would come after me, he must deny himself and take up his cross and follow me*" (Matthew 16:24).

Recently I read a book on money management in which the author proposed a special rally in every congregation to teach generosity. Prior to this event, the pastor should present five or six messages on the topic of money. Picture this in your church. After the third presentation many of us would be helping the pastor's family pack!

Other important topics are also difficult to address, such as God's judgment (Hebrews 10:31), and hell, which is referred to 45 times in the Bible.

Salvation is also watered down (John 14:6). Churches have watered down the gospel in order to appeal to more people, but this seems to have backfired. If there is no retribution for sin, what's the point of attending services?

Many congregations in our country are dealing with declining attendance, while other groups host several thousand people, often in two or more sessions every Sunday. Why is this so?

OLGA EPP, COALDALE, ALTA.

/// Milestones

Births/Adoptions

Durksen—Felix Albert (b. April 9, 2010), to Douglas and Anita Durksen, North Kildonan Mennonite, Winnipeg, Man.

Erb—Bennett (b. April 15, 2010), to Patrick and Claudine Erb, Crosshill Mennonite, Ont.

Friesen—Drew Alex (b. April 14, 2010), to Brent and Amy Friesen, Tiefengrund Rosenort Mennonite, Laird, Sask.

Jacomen—Molly Dawn (b. April 28, 2010), to Tom and Jaime Jacomen, Crosshill Mennonite, Ont.

Kasdorf—Donovan James (b. March 9, 2010), to Jim and Ngairé Kasdorf, Douglas Mennonite, Winnipeg, Man.

Lee—Alexander (b. April 15, 2010), to Grant and Gloria Lee, Waterloo-Kitchener United Mennonite, Waterloo, Ont.

Noble—Samantha Faith (b. Jan. 20, 2010), to Corrie and Luanne Noble, Community Mennonite, Drayton, Ont.

Penner—Grant Lawson (b. March 24, 2010), to Courtney Cauthon and Aaron Penner, Toronto United Mennonite, Ont.

Peters—twins Aidan Daniel Jason and Matthew Eric Paul (b. March 30, 2010), to John and Debbie Peters, Niagara United Mennonite, Niagara-on-the-Lake, Ont.

Rinholm—Daniel Isaac (b. April 30, 2010), to Nathan and Sarah Rinholm, North Star Mennonite, Drake, Sask.

Strickert—Clarissa Marie Pearl (b. March 27, 2010), to Tim and Tisha Strickert, Listowel Mennonite, Ont.

Thiessen—Olivia Claire (b. March 10, 2010), to Arlen and Mary Thiessen, Winkler Bergthaler Mennonite, Man.

Toman—Alexis Renee (b. April 20, 2010), to Wes and Angalena Toman, Ottawa Mennonite, Ont.

Wedel—Niam John Peter (b. Oct. 19, 2009), to Nic and Susan (Galbraith) Wedel, Coaldale Mennonite, Alta., in Winnipeg, Man.

Wiens—Adam Brennan (b. Jan. 25, 2010), to Brennan and Cara Wiens, Herschel Ebenfeld Mennonite, Sask.

Marriages

Haluza-DeLay/Roadhouse—Randy Haluza-DeLay and Dawn Roadhouse, First Mennonite, Edmonton, Alta., Feb. 19, 2010.

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Deaths

Burkhart—Ozias (Oz), 74 (b. June 8, 1935; d. March 26, 2010), Community Mennonite, Drayton, Ont.
Driedger—Sara, 99 (b. Dec. 16, 1910; d. Feb. 28, 2010), North Kildonan Mennonite, Winnipeg, Man.
Dyck—Amanda, 97 (b. June 23, 1912; d. April 14, 2010), Carrot River Mennonite, Sask.
Epp—Mary, 82 (b. March 31, 1928; d. April 11, 2010), Vineland United Mennonite, Ont.
Friesen—Katherine, 92 (b. May 13, 1917; d. April 14, 2010), Springstein Mennonite, Man.
Friesen—Sarah (nee Dyck), 92 (b. Aug. 26, 1917; d. April 17, 2010), Tiefengrund Rosenort Mennonite, Laird, Sask.
Heinrichs—Irene, 84 (b. March 27, 1926; d. April 19, 2010), Waterloo-Kitchener United Mennonite, Waterloo, Ont.
Krabbe—Gesine Johanna, 86 (b. Feb. 6, 1924; d. March 12, 2010), Preston Mennonite, Cambridge, Ont.
Krahn—Katharina, 85 (b. April 21, 1924; d. April 7, 2010), North Kildonan Mennonite, Winnipeg, Man.
Letkeman—Jacob, 105 (d. March 28, 2010), Zoar Mennonite, Waldheim, Sask.
Mantler—Peter Nicholas, 85 (b. April 4, 1924; d. March 23, 2010), Leamington United Mennonite, Ont.
McRuer—Douglas Gordon, 77 (b. April 8, 1932; d. April 6, 2010), Calvary Church (Mennonite), Ayr, Ont.
Peters—Albert, 74 (b. July 16, 1935; d. March 13, 2010), Bergthal Mennonite, Didsbury, Alta.
Peters-Stewart—Marie Anne, 54 (b. April 14, 1955; d. March 22, 2010), Wildwood Mennonite, Saskatoon, Sask.
Pound—Kelly Eric, 40 (d. March 14, 2010), North Kildonan Mennonite, Winnipeg, Ont.

Reesor—Mary Margaret, 92 (b. Sept. 25, 1917; d. March 26, 2010), Wideman Mennonite, Markham, Ont.
Roth—Carol Elaine, 66 (b. Nov. 13, 1943; d. April 26, 2010), Riverdale Mennonite, Millbank, Ont.
Sawatzky—Ruby (nee Klassen), 76 (b. May 15, 1933; d. March 22, 2010), Herschel Ebenfeld Mennonite, Sask.
Siemens—Ruby Katharine (nee Epp), 89 (b. March 22, 1921; d. April 4, 2010), Altona Bergthaler Mennonite, Man.
Siemens—Tina, 94 (b. May 12, 1915; d. March 30, 2010), Winkler Bergthaler Mennonite, Man.
Staller—Helen, 83 (b. Oct. 6, 1926; d. March 28, 2010), Waterloo-Kitchener United Mennonite, Waterloo, Ont.
Steckley—Emma (nee Roes), 89 (b. May 9, 1920; d. April 9, 2010), Maple View Mennonite, Wellesley, Ont.
Thiessen—Nettie, 89 (b. Oct. 23, 1920; d. April 1, 2010), Winkler Bergthaler Mennonite, Man.
Van Der Kruis—Pieter, 63 (b. Jan. 26, 1947; d. April 9, 2010), Vineland United Mennonite, Ont.
Weber—Edna (nee Martin), 87 (b. Sept. 17, 1922; d. April 27, 2010), St. Jacobs Mennonite, Ont.
Weber—Elsie Nelson (b. Aug. 18, 1929; d. April 1, 2010), Community Mennonite, Drayton, Ont.
Weber—Verda (nee Snider), 92 (b. Nov. 2, 1917; d. April 19, 2010), Erb Street Mennonite, Waterloo, Ont.

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

 **Pontius' Puddle**



MENNONITE WOMEN CANADA — A place to belong —

WOMEN WALKING TOGETHER IN FAITH

The light is getting in

BY ERNA NEUFELDT

*“Ring the bells that still can ring
Forget your perfect offering
There is a crack in everything
That’s how the light gets in.”*



These words by Canadian poet/songwriter Leonard Cohen remind me of the “cracks” that Mennonite Women Canada experienced with the folding of Women in Mission organizations in British Columbia and Manitoba in 2008 and 2009. Without representation from those provinces, we realized we were missing key partners in our unique contributions to the national and international church, so we knew it was time to discern the next steps in how to encourage the “light” to keep coming in.

To that end, a task force of eight women was established in 2008 to help explore and set a future direction. It prepared a comprehensive survey inviting feedback from readers online and provided print copies to almost all Mennonite Church Canada congregations last September. The report, released in February, noted that 1,131 women responded, which, according to experts, is an extraordinarily high response to a voluntary survey.

This high response is very encouraging and suggests that being salt and light matters to Mennonite women in Canada. Also, the responses indicate that many women feel it is important to:

- Be connected to each other locally, nationally and globally;
- Celebrate good times together;
- Support each other in difficult times;
- Deepen our understanding of what it means to be people of faith; and
- Assess and hone our responses to the physical and spiritual needs at home and abroad.

Clearly, women want to use their unique gifts in family, church and society. Light is coming through the cracks!

All the responses, including those that critique and challenge, are an encouragement to the MW Canada executive to continue in its task of seeking to help build a national organization that would draw in many of the 17,000 women who are part of MC Canada and beyond. Imagine the light that could be!

With that goal in mind, two recommendations for change to the MW Canada constitution relating to “membership” and “executive” will be brought to our annual meeting on July 1 during the MC Canada assembly in Calgary:

- All women who are part of a Mennonite women’s organization or participate in a Mennonite congregation in Canada are welcomed by MW Canada; and
- In order to include regional representation, the executive may appoint a representative in consultation with the area conference when there is no provincial/regional member organization or women’s ministry active there.

Survey responses also indicate that communication is lacking among women. Therefore, a communications committee is being established. If you have a particular

interest in communicating by web, blog or newsletter, please contact the author at neufeldte@yahoo.com.

To conclude, the MW Canada mission statement encourages us to nurture life in Christ, to hear each other, and engage in service/min-

istry. With this as our foundation, can we:

- Build bridges with our sisters of all backgrounds at home and abroad—perhaps even in places like Manitoba Colony in Bolivia, where Mennonite women and girls have endured much suffering this past year, as reported in the international and Mennonite media?
- Consider building more partnerships in addition to our current partners, the MC Canada Witness Council and Mennonite Women USA? and
- Seek to be a stronger prophetic voice?

To learn more about MW Canada, the task force’s recommendations and comments, and the executive’s response, visit mennonitechurch.ca/mwc. ☘



Erna Neufeldt is president of Mennonite Women Canada. The MW Canada page is coordinated by Leona Dueck Penner, who also took the flower photo above.

GOD AT WORK IN THE WORLD

Women and girls the solution to development work

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent

FLORADALE, ONT.

A record number of guests came to the annual dinner of the Waterloo chapter of Mennonite Economic Development Associates (MEDA) last month to hear keynote speaker Helen Loftin give an update of MEDA's work in Pakistan. Currently regional project manager in Pakistan and Afghanistan, she administers a program that makes small loans to women and trains them in business practices and employee management.

The program has focused on four products: milk, glass bangles, embellished

fabrics and seedlings. With all of these the program uses a "market-driven approach," she said, helping women to become involved in every aspect of the process.

A short video on glass bangles showed Pakistani women doing market analysis, manufacturing, supplying at both the wholesale and retail levels, and as customers. Women gave testimonials about moving from barely making ends meet as a producer to, in one case, now employing more than 70 other women. A husband, who seemed very satisfied, testified that his

wife's business and earnings were helping his family with nutrition and education.

Food stability and education are common outcomes when women are empowered through income, Loftin said, noting that Mohammed's first wife, Khadija, was a businesswoman in Medina, and the prophet's first employer.

Supported by MEDA contributions, Canadian International Development Agency and the United States government, MEDA's program "finds business solutions to poverty" for more than 50,000 women entrepreneurs in Pakistan. Currently, plans are underway to increase that number, especially in some of the tribal areas, like the Swat Valley in northwest Pakistan. While the guidelines, particularly from the U.S. government, are focused on counterinsurgency against the Taliban, MEDA sees this as an opportunity to show business as an alternative peacemaking model, she said.

Loftin will be returning to Canada sometime in the fall to take on the new role of MEDA's director of women's economic development. ❧



Helen Loftin, left, MEDA regional project manager for Pakistan and Afghanistan, shows a shawl—an embellished fabric product from Pakistan—to Jim Brubacher and Sharon Martin Brubacher at the Waterloo, Ont., MEDA annual dinner on March 13 at Floradale Mennonite Church.

Helping the poor save their money

MEDA working to improve national banking standards for those who earn less than \$2 a day

BY WALLY KROEKER

Mennonite Economic Development Associates Release

How do you help the poor find a safe place to stash their cash?

While affordable microloans are a proven financial aid, global agencies are increasingly seeing savings as the next rung on the ladder out of poverty, says Julie Redfern, vice-president of financial services with Mennonite Economic Development Associates (MEDA).

While it may seem odd that people who

earn less than \$2 a day need a place to save money safely, even pennies a day can add up to an emergency fund for a child starting school or to cope with sudden illness, she says.

But that can be more difficult than it sounds for villagers who have no access to a bank and have to resort to hiding their money under a mattress or putting it in a tin and burying it.

Former MEDA staffer Joyce Lehman, who now works in microfinance for the Bill and Melinda Gates Foundation, says that most of the world's 2.5 billion people who live on less than \$2 a day have no access to even basic financial services. "Contrary to what we might think, the poor have just as much need to manage their financial lives as we do," she told a seminar at a recent MEDA convention. "Can you imagine how smart you have to be to manage living on an average of \$2 per day?"

MEDA has been broadening its scope as the whole area of "informal" savings gains momentum in Africa and elsewhere. "Just like everyone else, poor people need a wide range of financial services that are convenient, flexible and reasonably priced," says Redfern. "Access to savings, money transfers and insurance are all needed."

She notes that various "new" methods, such as mobile banks, are not much beyond a "cash box" approach that has been around for many years. "While the global demand is very high, the quality and usefulness of current savings products for the poor [are] still questionable," says Redfern.

MEDA has avoided highly visible products, choosing to work behind the scenes to improve the regulatory environment in national banking systems. That approach isn't as "jazzy," says Redfern, but she believes much can be gained by working more formally to introduce savings products and then lodging them within mainstream institutions. "I am a stickler for wanting savings to be intermediated by organizations that are regulated and authorized to provide this service," she says.

Up to now, a major obstacle has been outmoded or nonexistent national standards, says Redfern. But this is starting to change, as more countries see the value of shifting regulatory requirements for the

benefit of small savers. "This is opening the door to real opportunities to partner with large microfinance institutions who reach hundreds of thousands of clients in a number of countries," she says.

Several of these large institutions have turned to MEDA to help them develop savings products and begin the process of transforming themselves into banks. "There aren't a lot of people out there who know how to do this, so we have a big opportunity in this area," Redfern says. ❧

Getting too big for our britches

Kathy Kelly challenges Waterloo gathering to give up fatalism

BY DAVE ROGALSKY

Eastern Canada Correspondent
WATERLOO, ONT.

Kathy Kelly, a Roman Catholic layperson from Chicago nominated for the Nobel Peace Prize, has gone to Haiti, Bosnia, Iraq, Gaza and Pakistan to look at the effects of war on ordinary people. She has been arrested for protesting in her home country for what she sees her government doing around the world to support the American way of life, consumption and waste.

At a meeting co-sponsored by Mennonite Central Committee Ontario, Conrad Grebel University College and other organizations, held at First United Church, Waterloo, Kelly said that she experienced the church as a good place when she was growing up, so good, in fact, that she had planned on becoming a nun. But when faced with difficulties, she found the church could analyze the issues, but didn't dare do anything about them. If even a priest would suggest that action should be taken, she said he could be called "too big for his britches." "The flag over one shoulder and the cross over the other," she



Speaker Kathy Kelly challenged Waterloo Region Mennonites to get 'too big for your britches.'

quipped, "but don't do anything."

"Tragic mistakes" are what she termed stories like the wrong house raided in Afghanistan or the bombing by American-controlled drone planes of a Pakistani house whose rural inhabitants had only offered their culture's demands of shelter and food to three strangers. "So sorry." And when no one was willing to help transport the wounded to hospital because the drone circled overhead, looking for more targets, again, "so sorry," she said was the response.

Kelly believes that the mainline media are not reporting all these mistakes, and that Americans are too busy being numbed by sports, what she quoted political activist Noam Chomsky as calling the new "opiate of the people." While Chomsky meant professional sports, Kelly believes that too many people are spending too much time driving their children around to sporting events, and are therefore too tired to care about what is going on in the world or even what their own government is doing.

She called on the audience to "slow down and think about what are the necessities of life. . . . Are we living in line with our deepest beliefs? Are we happy, truly?"

In a question-and-answer session following her presentation, the current Canadian situation of Afghan detainee documents was raised. Kelly did not answer questions of what to do, but challenged the audience, on this and other issues, to not give in to the fatalism of analysis and talk, but rather to "get too big for your britches," and do something. ❧

Bill C-11 impinges on refugees' rights: MCC

By RACHEL BERGEN
National Correspondent

Imagine that you and your family are refugees from a technically "safe" country, but are experiencing persecution, violence or the threat of violence in your homeland.

To escape this persecution, you flee to a developed country and seek a visa to live there in peace. Because your homeland is classified as "safe" by this developed country, you are not permitted to stay since your homeland and the people there are not considered to be a threat to you or your family.

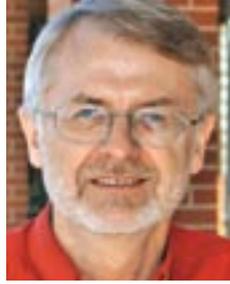
This is a concern that Mennonite Central Committee (MCC) Canada has for refugees who make their way into Canada. Ed Wiebe, MCC Canada's refugee network coordinator, worries that Canada will value speeding up the line of refugee claimants waiting for interviews to determine their status in Canada over helping people who need a safe haven.

This is one of the reasons why MCC is supporting Amnesty International in calling for a thorough reading of Bill C-11, a piece of legislation they say has some serious flaws regarding the potential treatment of refugee claimants.

According to an Amnesty International press release that is supported by the Canadian Council for Refugees and the Refugee Lawyers Association of Ontario, the main flaws of Bill C-11 include:

• **ILL-CONSIDERED HASTE:** Claimants would have an interview eight days after arrival, and a hearing just 60 days later. This denies refugees the opportunity to gather necessary evidence, and will disproportionately affect some of the most vulnerable refugees.

• **BAR AN APPEAL FOR SELECTED NATIONALITIES OR GROUPS OF CLAIMANTS:** This discriminates against a great



Wiebe

deal of refugee claimants and violates the Canadian Charter of Rights and Freedoms, as well as what Canada has agreed to with the United Nations.

• **DENIAL OF HUMANITARIAN CONSIDERATION AND PRE-REMOVAL RISK ASSESSMENTS:** The proposal to deny access to humanitarian relief, including for children, or to a

final assessment of risk prior to deportation, violates Canada's obligations under both the Charter and international treaties,

including the Convention on the Rights of the Child.

Wiebe believes that refugee claimants should be heard individually and not judged on their country of origin, as the situation in their country could have changed drastically without the Canadian government knowing. "They could be the first wave of refugees [from a certain country]," he says.

People coming from certain countries would also be denied appeals in order to speed up the process.

"There are aspects of the Canadian Charter and treaties that we have with the UN that oblige us to treat refugee claimants in certain ways," Wiebe says. "We can't make laws that contravene that."

Wiebe hopes that the bill will get a good hearing in front of a parliamentary standing committee, and that MCC will have the opportunity to make a case about what it is observing about Canada's refugee system. //

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GOD AT WORK IN THE CHURCH

Bechtel Lecturer focuses on Mennonites in the Dutch Enlightenment

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent

WATERLOO, ONT.

During his 2010 Bechtel Lecture presentations at Conrad Grebel University College, Ernst Hamm held that as 17th and 18th century Dutch Mennonites were involved in commerce, industry, trade and society in general, they were also involved in the explosion of creativity of the “Dutch Golden Age” and the beginning of the Enlightenment.

The York University science professor and a member of Toronto United Mennonite Church, Ont., noted that, since they would not take oaths they were not part of the official and institutional structures; even university professors were under oath to the government. But that did not stop these Dutch Mennonites from fitting into their society in every other way.

In densely argued presentations, with many examples from the period, Hamm held that not all the knowledge gained in the Enlightenment came from schools or other institutions. His second lecture, “Improving Mennonites in an age of revolution,” focused on the 18-century

interactions of commerce, industry and politics, with improvements in methods, instruments and production. While disavowing the practice of name-dropping, Hamm did describe the relationship between Mennonites and such notables as Rembrandt, Descartes and Spinoza, all of whom were in contact with Dutch Mennonites although none of them joined the church.

Tom Yoder Neufeld, professor of religious studies and peace and conflict studies at Conrad Grebel, asked how Mennonites were able to negotiate the line between commercial success and non-acceptance in society into successful participation in their society, and whether modern Dutch Mennonites see this as a cautionary tale or a model to be emulated.

Hamm noted that after 1570 basic tolerance existed in most Dutch states. Mennonites could exist and have churches, but they needed to be discreet. Churches did not look like churches from the outside. While he would not see the 17th

century Dutch as normative, or a model to be followed, he would see both cautions and positive examples in their behaviour, suggesting that this period has relevance for modern Mennonites struggling to fit into their culture. ❧

/// Briefly noted

American valedictorian gains ‘a new perspective’

WATERLOO, ONT.—Why would an American choose to come to Canada for school?

Angela Hostetler from Goshen, Ind., says that she “chose to come over the border in order to gain a new perspective.” Only a seven-hour drive from Goshen, Waterloo was a gentle change with no real culture shock for Hostetler; this year’s valedictorian at Conrad



Valedictorian Angela Hostetler of Goshen, Ind., gained ‘a new perspective’ from her years studying at Conrad Grebel University College.

Grebel University College. “Grebel became my home,” she said, adding, “The University of Waterloo [which conferred her degree] has given me opportunities that I wouldn’t have had at a smaller school.” The April 11 convocation ceremony recognized 65 graduating students connected with Grebel’s residential, peace and conflict studies, and music programs. “We came to study here intentionally; we have lived intentionally,” Hostetler said. “Something unifies us, and ties us to each other beyond our connection as students at the University of Waterloo.” She challenged students to cherish the relationships they developed at Grebel, to value how the community helped to shape them, and to use these experiences to strengthen them in the years ahead.

—Conrad Grebel Release and Photo



Ernst Hamm, left, this year’s Bechtel Lecturer at Conrad Grebel University College, discusses his presentation on “Science and Mennonites in the Dutch Enlightenment” with Michael Driedger, professor of history and liberal arts at Brock University, St. Catharines, Ont., centre, and Conrad Grebel academic dean Jim Pankratz.

New faces energize old space

Niagara church with an older congregation now shares its space with a young, growing church looking for a presence in the area

STORY AND PHOTO BY ANDREA EPP

Special to *Canadian Mennonite*
ST. CATHARINES, ONT.

In a church that hasn't changed much since its inception in 1957, big changes have come quickly to Grace United Mennonite Church, St. Catharines. On Jan. 24, Grace began sharing its building with New Hope Church Niagara.

Grace, with a strong but aging population, is about as far from the self-described contemporary worship and growing youth programs of New Hope as one could imagine. But their joint faith in Jesus Christ—and now joint building space—has brought two entirely different congregations together.

While continuing to operate out of a rural public school some distance from St. Catharines, New Hope now has a city presence in the Grace building.

The decision to share the space was easily approved by Grace's congregation.

Prior to the joint services, Grace pastor Waldo Pauls said he was "very excited about this initiative. It's a new venture and it's really stepping out in faith for the congregation to do this, to be willing to change their service time and to try to serve the needs of another congregation." He said the decision to share the space was "to make better use of the building, to be better stewards of the building. As seniors, we

weren't using it as much."

The morning of the first joint service, excitement and energy were felt throughout the building.

Long-time Grace member Marlene Wignall said, "I had to get used to the idea, but now I'm looking forward to it. They're a great bunch. The numbers [in our church] were down, and they [New Hope] need a church."

Sue Burg concurred. "We have so few people in church," she said. "I think it'll be energizing. Just hearing this is exciting."

A coffee time for members of both churches, held between the earlier Grace and later New Hope services, brought people from both congregations together in fellowship.

New Hope's Nancy Pauls, on nursery duty, said, "Great things are going to happen, I just know it."

Elizabeth Van Kralingen of New Hope, who formerly took her family to New Hope's original (and continuing) services in Jordan, Ont., said, "We're very excited. We were here in under five minutes. It's much more convenient this way."

As New Hope's evangelism and discipleship leader, Wald Pauls—not to be confused with Grace's Waldo Pauls—oversees the St.

Catharines service, while his church pastor continues to run the services in Jordan.

Wald said after the inaugural service, "It's nice to have the first one under your belt. There's a level of excitement and anticipation here about what God's going to do."

Wald's hopes for the satellite location were clear before the transition. "We are very appreciative of Grace Mennonite Church's invitation to [bring people to God] in their facility. We look forward to the synergy that will develop between the two churches." ❧

❧ Briefly noted

Muslim and Christian parents share mutual concerns

KITCHENER, ONT.—Christian and Muslim parents came together recently at Stirling Avenue Mennonite Church, Kitchener, to learn from each other about raising faithful children in a secular world. The 43 adults were evenly split between the two faiths. A panel made up of two local Muslims and two Mennonites (Jane Kuepfer, associate pastor at Avon Mennonite Church, Stratford, and Gord Alton, associate pastor at Erb St. Mennonite Church, Waterloo) responded to two questions: "What does our faith say about raising children?" and, "How do our faith traditions help us live in, but separate, from the world?" Similarities became apparent immediately: parental presence in the home is important to raise faithful children; the impact of secular media on children must be limited and faith-based materials must be available; children must know they are loved by their parents and by God; and parents must listen to their children carefully at any age and respond gently. But differences in focus also appeared. The Muslim speakers both focused on the need for parents to find a faith partner as the first and most important aspect in raising faithful children.

—BY DAVE ROGALSKY



Elizabeth Janzen and Ben Rempel, left, of Grace United Mennonite Church, share coffee time with New Hope Church Niagara's Elizabeth, Damien, Hannah and Eva Van Kralingen during the churches' first joint Sunday together earlier this year.

Credit union opens its doors to non-Mennonites

MSCU says goodbye to Nick Driedger after 27 years at annual general meeting

STORY AND PHOTO BY DAVE ROGALSKY

Eastern Canada Correspondent
KITCHENER, ONT.

It was standing room only at the 46th annual general meeting of the Mennonite Savings and Credit Union (MSCU) last month in Kitchener.

Many were there to discuss a board proposal to change the membership bond defining who can and cannot be members of the credit union. The MSCU bond had

been restricted to members of Mennonite and Brethren congregations, their children and spouses, and the employees of Anabaptist institutions, such as Mennonite Central Committee, that the congregations support.

The board proposed allowing anyone who agrees with the new Mennonite World Conference (MWC) “What we believe together” seven faith statements to become an MSCU member, and allowing employees of Anabaptist institutions to remain credit union members even after they are no longer employed by those institutions.

Trevor Bauman, a member of the board, noted that the membership rules of many congregations were now looser than those of the credit union, which led to the board’s proposal.

Significant time was taken to consider an

amendment to the motion that would have restricted the make-up of the executive board and committees to only Mennonite and Brethren congregational members.

Elmer Shantz, the mover of the amendment, had discussed it with the board prior to the meeting. He said he feared the loss of the mutual nature of the credit union, as had happened with the move to offering public shares by many former “mutual” insurance companies.

Aaron Klassen of Stirling Avenue Mennonite Church, Kitchener, said he feared the loss of the credit union to non-church people, a concern expressed by others who supported the amendment.

Those who spoke against the amendment raised issues such as a two-tier membership and the need for the credit union’s “one member-one vote” policy to continue.

After the discussion, which sent the meeting into overtime and cut short a performance by the DaCapo Chamber Choir, the amendment was soundly defeated and the motion passed overwhelmingly.

Shantz noted that he was not against the original motion per se, but felt that it needed to be limited so as to retain the sense of community and mutual accountability. In a conversation afterwards, he noted that he accepted the decision of the membership.

Besides the regular business items to attend to, the meeting also recognized and

/// Briefly noted

Credit union named among top Canadian employers

KITCHENER, ONT.—Mennonite Savings and Credit Union has been named among the Top 50 Best Small and Medium Employers in Canada. As a newcomer to the list, the credit union is pleased with ranking 47th. The study, now in its sixth year, is published annually in the *Globe and Mail* and *Profit Magazine*. “[T]o be included on this prominent list of Canada’s leading workplaces is an honour,” says Brent Zorgdrager, chief executive officer. “What’s most gratifying is the results are based on employee opinion, so this recognition represents the voice of our staff who are thriving in an atmosphere where they can daily live out our values of integrity, compassion and responsible stewardship.” The evaluation process also includes the assessment of organizational practices and perspectives from the leadership team. This year, more than 200 companies across Canada registered to participate in the study.

—Mennonite Savings and Credit Union Release



Nick Driedger, who retired as chief executive officer of the Mennonite Savings and Credit Union, poses with his farewell gift, a numbered Peter Etril Snyder print, at the credit union’s annual general meeting last month in Kitchener, Ont.

celebrated Nick Driedger's retirement as chief executive officer after more than 27 years of service at MSCU. Driedger has been replaced by Brent Zorgdrager, a member of Waterloo Mennonite Brethren Church, who was officially introduced to the membership. The evening ended with a celebration of Driedger's long service as everyone was invited to share in eating his favourite dessert: cheese cake with blueberry topping. ❧

❧ Briefly noted

Conrad Grebel president offers resignation

WATERLOO, ONT. — Henry Paetkau will conclude his term of service with Conrad Grebel University College in June of 2011. Paetkau began as president in January 2003, went through a presidential review in late 2005, and was re-appointed for a second term through June 2011. In his letter to the board Paetkau stated, "Over the years, I have come to know first-hand the enormous opportunities, the ongoing challenges, and the significant and far-reaching impact of this institution not only as president but also as an alumnus, board member and parent. Grebel is an incredibly vibrant, creative, and dynamic academic and residential community." Paetkau arrived in the midst of a major building project that saw the residential community grow by some 50 percent. The academic program has also been expanded and strengthened in a number of areas since then, with the appointment of several new faculty, the establishment of a B.A. degree in peace and conflict studies, and the approval of a conjoint master of theological studies degree with the University of Waterloo.



Paetkau

—Conrad Grebel Release and Photo



Youths from the Markham area churches won top place in the Mennonite Church Eastern Canada Bible quizzing competition held at Listowel Mennonite Church, Ont., on April 10. Pictured from left to right: coaches Bob Wideman, Sheryl Wideman and Scott Eyre, youth pastor; and team members Caleb Niemeyer, Clement Mo, Jacob Philpott, Fiona Mo, Emily Gain and Nick Turman. Eight other teams also tested their knowledge of Exodus 1 to 20, with Avon Mennonite, Stratford, fielding a team for the very first time. The two Hawkesville teams were very strong; the Quizzer of the Year award went to Justin Raimbault of Hawkesville. Other teams involved were from Listowel, East Zorra (Tavistock), Zion (Elmira), and Maple View (Wellesley).

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GOD AT WORK IN US

Crisis leads to faith

Farmer now awaits call to mission work

BY EVELYN REMPEL PETKAU

Manitoba Correspondent
WINNIPEGOSIS, MAN.

When a crisis hit Len Bergen seven years ago, his life began to spiral downward. Now seven years later, he sees how God did not abandon him, but led him through and out of that dark valley to a place that he never could have expected.

A third-generation Winnipegosis cattle farmer, Bergen had followed his passion for raising cattle for 40 years. He could never have imagined another livelihood. Together with his wife Mary, he raised their three children to share this same interest and passion. Then seven years ago disaster struck their farm and their family. The mad cow disease crisis crashed down on his operation and their income quickly dropped by more than half.

"To add to the anxiety, that same summer our oldest son had an accident which kept him struggling for his life in intensive care for a whole month," Bergen says. He and Mary rushed to the Edmonton hospital to be at their son's bedside. "To see him unconscious and hooked up to all the tubes, I fell apart," he recalls. During the month they spent by his bedside, they began to see little miracles as he regained consciousness and made strides towards recovery. "We knew the church back home was praying for us," he says.

With their income cut by more than half, poor prospects for the farm's future and their son's uncertain recovery, Bergen became overcome with anxiety and depression. "I cried to God, not knowing what to do," he says.

He had drifted away from the church several years earlier, although his wife and



PHOTO COURTESY OF LEN BERGEN

After his life began spiralling downhill seven years ago, Len Bergen of Winnipegosis, Man., right, now is serving as a lay minister at Nordheim Mennonite Church while waiting for the Lord's call taking him and his wife Mary into mission work.

children continued to attend Nordheim Mennonite Church in Winnipegosis. However, during this time Bergen found himself returning to the church. Many times when they didn't know how they would make their next payments, "God somehow always provided," he says.

One winter Bergen enrolled in group counseling sessions to help overcome the anxiety that plagued him. As he experienced healing his counsellor encouraged him to study counselling, so he enrolled in evening classes for a two-year course.

But Bergen was also experiencing another call. "During a prayer time at a spiritual ministries team meeting one night, I felt led to go into ministry," he says. "I tried to ignore this calling because I felt so unqualified and didn't even understand the Bible all that well."

He tried to resist the call, but it wouldn't leave him. One day as he was reading Ephesians 4:1-6, Paul's words, "I beg of you to lead a life worthy of the calling to which you have been called," stood out and he

told Mary about his experience. She then shared with him that during the time he had left the church she had experienced a vision of him as a leader in the church. Bergen then shared his experience with his pastor, Abe Krahn.

Since then, Bergen's involvement in the church has grown. He is involved in leadership and was accepted last June as a lay minister. He finds speaking a challenge, but draws strength from the encouragement and support of people at Nordheim.

He knows that God is close to him. Even though their son still suffers from leg and back pain, and their income is still not back to where it was, he and Mary look to the future with optimism and faith. "Depending on where the Lord leads, we would like to do missions within the next few years," he says, excitement in his voice.

As for his passion for farming, it still remains with him, but he and Mary are open to wherever God leads: "We are holding the future open to God's leading." ❧

ARTBEAT

Walking with God through canvas and steel

Southern Manitoba's Buffalo Creek Artists reflect a 'sense of place'

BY RACHEL BERGEN / EVELYN REMPEL PETKAU

National Correspondent / Manitoba Correspondent

A “sense of place” is what the Buffalo Creek Artists are all about. Ray Dirks, curator at the Mennonite Heritage Centre Gallery in Winnipeg, describes the 11 artists in the collective as “a dedicated group . . . who are part of an artistic awakening in Manitoba’s southern Mennonite belt.”

To showcase their talent, the gallery on the grounds of Canadian Mennonite University is featuring the show “Buffalo Creek Artists: Sense of Place” until June 19. Among the featured artists are six who attend Mennonite Church Manitoba congregations: Ken Loewen, Margruite Krahn and Barb Wiebe from Altona Mennonite; Gail Sawatzky from Rosenfeld Bergthaler Mennonite; Bev Friesen from Blumenort

Mennonite, Gretna; and Lloyd Letkeman of Gretna Bergthaler Mennonite. The group also includes an Evangelical Mennonite Mission member and an Anglican.

“It’s a good opportunity for us [in Winnipeg] to see what’s going on in southern Manitoba,” says Dirks of one of the reasons for the show. “They are talented artists. . . . They are very influenced by the history and the natural surroundings of their part of the province.”

“[The Rhineland area] is an important Mennonite area, an area where there are a lot of artistic things going on,” Dirks adds. “More and more artists are working collectively to put that area on the map historically and artistically.”



“Rosenfeld Farmers” by Buffalo Creek artist Margruite Krahn is available online at margruitekrahn.ca.

PHOTO COURTESY OF BARB WIEBE



Buffalo Creek potter Barb Wiebe at work in her studio.

Margruite Krahn, a painter, echoes that sentiment.

“Having this group has driven local artists to realize their potential, to be able to call themselves artists,” she says. “It has awakened the community. Businesses and individuals have been purchasing local art. Schools have developed art programs where there were none before. Young people are being inspired.”

Krahn credits the Town of Altona for nurturing artistic expression. “I look at how this town was built—the gallery, park paths, all with a desire to be esthetically pleasing—as well as how the town and churches have a tolerance for both liberal and conservative views.”

Friesens Corporation, a locally based book printer, established the Gallery in the Park and Sculpture Garden in 2008 for Altona’s centennial. Buffalo Creek Artists have benefited from this gallery, says Krahn, noting that “the Gallery in the Park has given us exposure on a national, even international, level.”

Sculptor Ken Loewen transforms scrap metal and other found objects into social, political, thought-provoking and religious expressions. He doesn’t have to search far for usable materials. “The stuff that I gather

PHOTO BY EVELYN REMPEL PETKAU



Buffalo Creek sculptor Ken Loewen is pictured with his metal work, "Soaring."

PHOTO BY RACHEL BERGEN



Barb Wiebe's high-fired pottery she has called, "Bread Basket."

and the pieces I do are right from the prairie landscape," he says.

He enjoys the responses of farmers who view his work and try to identify all the pieces and the machines they came from, sometimes, however, missing the transformation. "A lot of my pieces have religious themes, especially the peace theme, coming from my Mennonite faith," he explains.

Barb Wiebe, a potter, recently took an interest in graveyards and old tombstones. Visiting cemeteries in the Altona and Plum Coulee area, she "became fascinated with them. I love old tombstones," she admits.

Wiebe took impressions of the gravestones and incorporated them into her clay pots. She has done similar things with wheat and sunflowers grown around her acreage.

Wiebe draws much of her inspiration from her surroundings. "Recently, I did a pond series, thinking of my own pond and the dragonflies and frogs that are a part of that habitat," she says.

For Krahn, many of her oil and acrylic paintings on canvas tell the story of her sense of place. Her painting entitled "Rosenfeld Farmers" reflects the routine and story of southern Manitoba on

different levels. While viewers can actually identify local people, they can also recognize the more universal story of people gathering routinely for coffee. "The story is not the stories being told around coffee, but the people themselves," she says.

"We don't do overtly religious art like artists did in the past," says Krahn of the Buffalo Creek Artists. "But what we produce is often a reflection of where we are spiritually. Not everyone in our group is Mennonite and we all have different spiritual walks, but personally I hope my work reflects in some way my walk with God." ❧



"Soup and Pie" by Buffalo Creek artist Margruite Krahn.

THEATRE REVIEW

Put on those shoes of peace

Those Shoes of Peace.

By Barb Draper. Performed at Floradale Mennonite Church, Ont., April 9 to 11.

REVIEW AND PHOTO BY DAVE ROGALSKY

Applause broke out in the audience at Floradale Mennonite Church when Kevin Bauman (played by Robb Martin), a recently returned Christian Peacemaker Teams (CPT) member from Palestine, responded to his uncle Trevor, a Zionist Christian: “But the land belongs to the Palestinians!”

It was then that Leon Kehl, Floradale’s congregational chair, knew that something was different. “On the previous two nights, nothing had happened at that point,” he said, but on the third presentation of *Those Shoes of Peace* about 80 Muslims from Waterloo Region, some of them Palestinians, were present. They had been invited to attend the play and to provide an eastern Mediterranean lunch as a fundraiser for a refugee sponsorship program jointly supported by Floradale, Waterloo North and Erb St. Mennonite churches and the Waterloo mosque.

Playwright Barb Draper, who also performed in the play, noted that Trevor (played by James Martin) had wondered what the guests would think of him as he used Christian Zionist lines like, “But that

land belongs to the Jews. God promised them that land. Made them that promise way back in the Old Testament. . . . There’s no way we can stop God’s plan for the future.”

The play focuses on Kevin’s return from a stint walking with Palestinian children to protect them from Jewish settlers. Many different opinions are given. As Kevin and Trevor argue, Aunt Betsy notes wryly, “Kevin, it’s funny. You went over there to the Middle East to bring peace, and it doesn’t seem to have worked. And now you’ve brought conflict back to your own family.”

Throughout the play other conflicts erupt and are worked through. A neighbour is dealt with carefully when his anger overflows at the Baumans when their tree is blown down onto his roses in a storm. Another neighbour, who has severe conflict with her in-laws, is counselled on how to approach a family gathering. While some of the solutions lean towards conflict avoidance, the crokinole games the family takes part in are fierce with their controlled conflict.



Those Shoes of Peace playwright Barb Draper (playing Grandma Katie), left, Steve (Ort) Bauman (playing Grandpa Peter), and Robb Martin (playing Kevin), discuss peacemaking around the family kitchen table.

Draper, who has written a play and histories before, wanted to bring the issues around peace to the fore, not only in flash points like Palestine but in families and communities. She also noted that the play has provided amazing community building. Anyone who volunteered was given a job to do, even if it meant writing additional characters into the play.

The play’s title comes from Ephesians 6:15: “As shoes for your feet, put on . . . the gospel of peace.”

Sold out for two evening performances and dinners, and nearly so for a matinee, the proceeds of \$9,859 will be split equally between local refugee support and CPT. ❧

Dave Rogalsky is Canadian Mennonite’s Eastern Canada correspondent.

❧ Briefly noted

B.C. songwriter wins DaCapo choral writing competition

Don Macdonald of Nelson, B.C., is the inaugural winner of the DaCapo Chamber Choir’s NewWorks choral composition competition. His work, “Tabula Rasa,” was chosen the best of more than 60 submissions from all across Canada. Macdonald will receive \$1,500 plus travel expenses to Kitchener, Ont., to attend the premiere of his composition at DaCapo’s March 2011 concert, at which time the choir will host a gala reception for him. The chamber choir is directed by Conrad Grebel University College music professor Leonard Enns. “I am absolutely thrilled with the response and anticipate performing a number of these works in the future,” says Enns. “The creativity across Canada is vigorous, and it’s rewarding to play a small part in encouraging this work. I look forward to a continuing flow of submissions over the future years.” Besides the winning composition, honourable mentions went to Christine Donkin of Ottawa, Ont., for “Candles,” and Jeff Enns of Elmira, Ont., for “To You, Before the Close of Day”; each will receive a cash prize of \$250.

—DaCapo Chamber Choir Release

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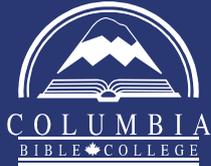


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Board Chair

Ron Penner
President

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

Calendar

British Columbia

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

Alberta

June 9: Annual heritage retreat at Camp Valaqua.
Donita Wiebe-Neufeld will share biblical reflections
and stories from an MCC trip to southern Sudan. For
more information, call Erna Goertzen at 403-335-
8414, Annemary Buhler at 403-246-5480, or Kurt Janz
at 403-271-7477.

June 12: Hike-a-thon at Camp Valaqua. For more
information, call Jeff Schellenberg at 403-637-2510.

Saskatchewan

June 5-6: Aberdeen Mennonite Church centennial
celebration.

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

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

June 24: RJC musical performance for youths, at 7
p.m.

June 25,26: RJC spring musical, *Oliver*, at 7:30 p.m.
each evening.

Manitoba

May 28-30: Birding retreat at Camp Koinonia.

June 15: CMU ninth annual President's Golf Classic,
at Kingswood Golf and Country Club, LaSalle. Tee-off
at 12:30 p.m. For more information, visit cmu.ca/
events.

Until June 19: Mennonite Heritage Centre Gallery,
Winnipeg is featuring "Sense of Place," an exhibition
by Altona area artists.

June 19: Camp Koinonia golf tournament fundraiser.

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

Ontario

May 25: Solar energy information night hosted by
MCC Ontario and Mennonite Savings and Credit
Union, at United Mennonite Educational Institute,
Leamington, at 6:30 p.m. For more information, visit
ontario.mcc.org/mise.

May 25-29: View "Quilts for the world" at St. Jacobs
Mennonite Church—part of the Quilt & Fibre Art
Festival: Waterloo Region & Beyond. View the work of
talented local quilters, daily demonstrations and a gift
boutique. Proceeds to MCC. For more information,
visit stjacobs.com or call toll-free 1-800-265-3353.

May 26: Annual retreat for retired ministers at Hidden Acres Mennonite Camp, beginning at 9:30 a.m. Theme: "Finding fulfillment in retirement." Speaker: Eleanor Epp Stobbe.

May 28,29: New Hamburg Mennonite Relief Sale at the fairgrounds; 5:30 to 9:30 p.m. (28), 7 a.m. to 4 p.m. (29). All proceeds to Mennonite Central Committee. For more information, visit nhmrs.com.

June 3: Solar energy information night hosted by MCC Ontario and Mennonite Savings and Credit Union, at South Ridge Community Centre, St. Catharines, at 6:30 p.m. For more information, visit ontario.mcc.org/mise.

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

June 5: Crosshill Mennonite Church hosts a community rhubarb and rummage sale, from 7 a.m. to 2 p.m. Features homemade baking, fresh rhubarb, tailgate and trunk sales, children's activities and free community

barbecue, among other activities. For more information, call 519-699-5840.

June 6: Fourth annual Shaped Note Singing event from the *Harmonia Sacra*, at 1855 Detweiler Meetinghouse near Roseville. For more information, call Sam Steiner at 519-884-1040.

June 6: St. Catharines United Mennonite Church Choir presents its annual spring program, at the church, at 7 p.m.

June 15-17: Summer Training Institute for Church Leaders presents "Governance and ministry: Building effective partnerships among the leaders of the church" with Dan Hotchkiss of the Alban Institute; at Conrad Grebel University College, Waterloo. For more information, visit, conciliationservices.ca.

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

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

Classifieds

For Sale

Beautiful Home For Sale in great downtown **Kitchener** neighbourhood. 1st floor of shared ownership stacked duplex, with original wood trim and baseboards, refinished maple and cherry floors. 2 bedroom, possibly 3. Ample storage space in shared basement. Double-size lot with mature trees backs onto the Iron Horse Trail and Victoria Park. School and pool close by. This unique property has diverse options for young and old. For info contact: glbechtel2000@yahoo.ca.

Advertising Information

Contact *Canadian Mennonite*

Ad Representative

Lisa Metzger

1-800-378-2524 x.224

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For Rent

Retreat cottage on the Little Mississippi River for rent, **Bancroft area**. Daily or weekly. Call 519-471-3309 or e-mail kaecee@rogers.com.

For rent: Dunromin Cottage. 3-bdrm cottage at Red Bay on Bruce Peninsula. Nestled among maple trees. Short walk to sandy beach and small park. Rear deck. Available June 26-Aug 21. Phone 519-746-4920.

UpComing

Conference to examine 90 years of MCC

AKRON, PA.—The 90th anniversary of Mennonite Central Committee (MCC) will be marked by an academic conference examining Mennonite identity and MCC, and how the two have shaped each other. Called "A table of sharing: Mennonite Central Committee and the expanding networks of Mennonite identity," it is scheduled for June 13 and 14 at MCC's Welcoming Place in Akron. It will look at MCC's past and present, and consider the future as participants examine the conference theme through multiple lenses. The opening session of the conference on June 13 will investigate MCC as a means for inter-Mennonite collaboration. The second session will look at how MCC has helped to shape, and has been shaped by, Mennonite and other Anabaptist communities in Canada and the U.S. At an evening panel MCC partners and workers from Ethiopia, Lebanon, Haiti and India will share their reflections on MCC's ministry. On June 14, participants will consider MCC's role in, and as a catalyst for, the creation and establishment of numerous other inter-Mennonite institutions and ventures which have helped to shape Mennonite identity. The conference is free and open to the public, but participants are asked to register at mcc.org/atableofsharing to help with planning.

—Mennonite Central Committee Release

Employment Opportunities



TEACHING POSITIONS

Rosthern Junior College invites applications for teachers with training and experience in **senior high sciences and humanities**.

Qualified applicants should forward resumes to: Principal, Rosthern Junior College, 410-6th Ave., Rosthern, SK S0K 3R0; Phone: 306-232-4222; Fax: 306-232-5250; E-mail: administration@rjc.sk.ca.



PRINCIPAL

UMEI Christian High School has a 65-year history as an accredited, independent high school providing Christian education (with an Anabaptist/Mennonite perspective). The school welcomes students from many faith backgrounds and teaches those students the Ontario curriculum using a holistic approach that incorporates physical, social and spiritual growth for students as well as the development of strong academics.

The Board of UMEI Christian invites applications for the position of **Principal**. As a leader with vision and commitment to the mission of the school, the successful applicant will participate in the continuing growth and development of the school, as well as supervise the school program. Duties to commence Sept. 1, 2010. Applications should be sent to:

Janice Huntingford Wagner, Personnel Chair
UMEI Christian High School
614 Mersea Road 6
Leamington, ON N8H 3V8
or email cats6dr@aol.com



INVITATION FOR SUMMER CAMP STAFF:

Camps with Meaning operates three camps in Manitoba (Camp Moose Lake: Sprague; Camp Koinonia: Boissevain; and Camp Assiniboia: Headingley). We invite you to come serve at camp this summer! Spend a week in the great outdoors, playing, teaching and interacting with kids, and showing them a little about God's love!

Positions available: lifeguards, mountain biking activity leader, nurses, counsellors (18+), senior counsellors, kitchen staff, maintenance and camp pastors.

For details, visit www.campswithmeaning.org, or call 204-895-CAMP

PASTOR

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

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

PASTOR FOR WORSHIP & FAMILY MINISTRIES

The **Altona Bergthaler Mennonite Church** is seeking applicants for the position of PASTOR FOR WORSHIP & FAMILY MINISTRIES. The town of Altona is located in southern Manitoba (approximately 1 hour south of Winnipeg) and we are a congregation of 400 members. We are currently served by a pastoral team consisting of 3.5 persons that is committed to the *MC Canada Confession of Faith*.

The primary responsibility of the work would involve providing leadership for a dynamic and blended worship service. This position includes a pastoral responsibility to our younger families within the congregation through spiritual care and nurture, small groups, and the coordination of lay leadership within this age group. Leading worship, musical ability, and a gift for drama would be considered assets. The successful candidate should have pastoral experience and biblical training within a Mennonite/Anabaptist setting and be willing to work together within a team.

Candidates must be committed to Jesus Christ in their faith and discipleship, and have a commitment to the church. They should be good communicators and listeners, as well as have good organizational skills.

Please direct resumes by June 8, 2010, to: Search Committee Chair, Box 90, Altona, MB R0G 0B0, or e-mail: rgvoth@hotmail.com.

KEY CAMP POSITIONS STILL AVAILABLE

Looking for an outdoor job working with children? Want to gain valuable life or career experience? **Fraser Lake Camp** has the following opportunities:

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MISSING – HELP US FIND OUR LEAD PASTOR

Have you seen our lead pastor? He's too busy to read this ad, so we need your help in locating him.

He may be wearing jeans and a casual shirt, loves Jesus and all people. He relates well to young and old, traditional and contemporary, educated and not so much—so you probably liked him the first time you met him. He recognizes the shifts in society and adjusts his approach to demonstrate Jesus' relevance. He prefers to work collaboratively whether he is the team leader or a lowly team member. Despite all these obvious gifts, he takes constructive criticism well because he is surprisingly humble. Sometimes you'll find him setting up tables or doing dishes, just so he can be with the people on the ground. He loves our diverse church of 500+ regular attendees (half aren't even age 30 yet) and his team of 4 full-time staff. He gets excited at the prospect of planting creative new congregations to reach the needs in our community. He is an Anabaptist at heart, and we love him.

If you've seen him, connect him with us in **Southern Ontario** through serve@aemmc.ca. We'll keep looking until we find him, but if you can hook us up by the end of May 2010, we'll be especially thankful.

www.aemmc.ca

Upcoming Advertising Dates

Issue Date	Ads Due
June 14	June 1

They hurried hard

Mennonites 'sweep' national Friars' Briar curling championship

BY DAVE ROGALSKY
Eastern Canada Correspondent

Legend has it that the Friars' Briar was begun by Canadian pastors from across the country after the late prime minister Pierre Trudeau made a rude gesture to reporters from a train in Salmon Arm, British Columbia.

Although this is unsubstantiated, the annual event—which purposely misspells the Canadian “Brier,” Canada’s men’s curling championship—was held for the 31st time from March 8 to 12 at the Salmon Arm Curling Club.

Open to pastors and other church workers of all denominations, this year’s Friars’ Briar was swept by Mennonite teams. Arnie Friesen’s foursome from B.C. took gold, while the Sieg Wall squad from Winnipeg and David Martin’s team from Ontario earned silver and bronze, respectively.

The Friars’ Briar Association website states that the aim of its annual competition is to “promote fine fellowship and good curling on a national basis among clergy persons and their associates.”

The Friars’ Briar is ordinarily held in the same Canadian city as the site of a Canadian or world curling championship, allowing for “competitors in the Friars’ Briar to both play the game of curling and to support the game of curling,” according to the website.

This year, however, no local organization arose in Halifax, N.S., the site of the Brier, so the Friars’ Briar was held elsewhere. ☼

PHOTO COURTESY OF WENDELL PHILLIPS



This year’s Friars’ Briar trophy went to the B.C. rink of skip Arnie Friesen, left, third Kent Royer, second Jason Friesen, and lead Wendell Phillips.

PHOTO COURTESY OF SIEG WALL



The Winnipeg rink skipped by Sieg Wall, right, earned a silver medal at this year’s Friars’ Briar. From left, the rest of the team includes lead Anne Winter, second Teenie Wall and vice Dave Winter.

PHOTO COURTESY OF DAVID MARTIN



David Martin, Mennonite Church Eastern Canada executive minister, second from right, skipped his team of Doug Roeder, left, Gord Alton and Maurice Martin to the bronze medal in this year’s Friars’ Briar.