

Leader on the Hot Seat

Emily Loewen, *Canadian Mennonite*, Young Voices Editor

Mennonite Church can deal with major conflict using discussion instead of division, but they also raised questions about increasing youth participation in worship, and the financial position of the national church.

Several of the 17 youth present said they wish the church was more open about conflict, including the current hot-buttons of same-sex marriage and abortion. Emma Bartel said if the church isn't willing to work out these tough questions youth will turn to non-church culture for discussion, and congregations will miss out on a chance to engage her generation. She also suggested that continued silence would discourage new people from joining the church.

When youth asked if Mennonite Church Canada has a defined stance on the question of same-sex marriage or abortion Metzger pointed to the "Being a Faithful Church" process and suggested that churches

need to find a way to knowingly disagree and still be in the same conference. Though Katrina Plenert also suggested that congregations may not be able to come to agreement, she wasn't satisfied with that answer.

While she didn't disagree with including differing opinions within congregations, Bartel wondered what would keep the church Mennonite. Metzger suggested that the common "desire to express God's love in tangible ways," was the underlying current in the denomination.

Several teens also posed the question of how they can be more involved in worship services. Metzger recognized that as an area for improvement, but then turned the question to the youth who supplied a multitude of suggestions including: starting service an hour later, adding a band, adding more hymns, or intergenerational discussion and Sunday school.

Plenert reminded youth that they need to accept what seniors in the congregation want out of worship just as much as they want the seniors to accept new ideas.



Willard Metzger sat on the "hot seat" for youth to ask questions about Mennonite Church Canada and the future of the church.

Tuesday afternoon's "On the Hot Seat" seminar gave youth a chance to ask questions of Mennonite Church Canada leadership, though they didn't get the clear answers they hoped for. Youth spent significant time considering how the

Japan disaster relief: Update

- from Mennonite World Conference reports by Ferne Burkhardt and Byron Rempel-Burkholder,

Although the tsunami affected area is still covered in debris, footsteps of recovery are gradually being heard.

So said Takanori Sasaki, chair of the Japan Mennonite Fellowship (JMF) to a Mennonite World Conference (MWC) delegation to Japan, May 21-30. Delegates heard that the visit brought hope and support to Japanese Anabaptists still traumatized by the earthquake, tsunami and nuclear plant meltdown in northeast Japan last March.

"It is good that you have come," one participant told the delegation. "We do not know [our way forward] yet, but we will listen to each other. The problems are complex. Solutions will take time."

In the course of the visit, however, it became clear that JMF was ready to organize itself to initiate a response.

On May 28 JMF took a significant step forward by forming the East Japan Great Disaster Relief Assistance Committee to provide relief and early rehabilitation. JMF had received \$55,000 from their member churches for disaster relief.

Mennonite Central Committee (MCC) has received more than \$954,000 for Japan relief and earmarked a portion of those funds to support the Anabaptist churches' coordinated efforts. It has already given \$700,000 to long-term ecumenical partner, Church World Service and donations are still being accepted. The relief agency is currently in communication with JMF regarding joint initiatives.

Some Mennonite and Brethren in Christ initiatives are already underway:

The JMF is recruiting volunteers and has already

sent more than 60 people in short-term teams, including doctors, to deliver medicine, clear debris and care for elderly nursing home residents in devastated areas.

continued on page 2

Number of the Day

75

Canada is home to 75% of the world's mining and exploration companies, and Canadian stock exchanges raise 40% of all mineral exploration capital worldwide. Canadian-owned foreign mining operations have been accused of multiple human rights abuses, environmental destruction, and alleged killings in other countries. More at www.miningwatch.ca/

Japan disaster relief: Update cont.

The JMF has sent financial support to two Baptist churches in the affected area.

Mennonite Village (MV) in Sapporo, Hokkaido, hopes to accept evacuees from areas near the Fukushima Daiichi power plant. Long-term dislocation of farm families is a serious concern in Japan.

Two congregations of the Hokkaido Conference are planning initiatives: Betsukai church will host Fukushima children during treatment for radiation exposure, and the Bekhai church is planning summer camps for children affected by the disasters.

Mennonite Brethren have visited devastated areas and sent money through Japan Evangelical Association and Japan Food for the Hungry International. They are considering longer-term assistance.

The MWC delegation heard overwhelming expressions of anxiety about food supplies, dislocation and radiation. According to Canadian delegation member Bert Lobe, “The impact on those close to the Fukushima Daiichi reactors remains of great concern.”

There are 70 nuclear power plants in Japan.

“Are there atomic energy experts in the Anabaptist communion with whom we might be in conversation? Can you send us a theologian who

can help us address the nuclear question?” asked Takanobu Tojo from the Tokyo Chiku Menonaito Kyokai Rengo (Tokyo Area Fellowship of Mennonite Churches). ‘

Since the delegation visit, the JMF has begun a study process, and would like to work with the MWC Peace Commission to address nuclear energy concerns among Japanese.



Meeting participants saw volunteer recruitment as essential. Japanese would serve for up to four weeks and international volunteers could be invited to come for several months. Indonesian delegation member Paulus Hartono was keen to have Indonesians volunteer due to their experience following the 2004 Sumatra tsunami.

Hartono shared lessons the Indonesian church learned after the Sumatra disaster: talk less and

do more; focus on program and unity, both geographically and programmatically; work in teams; see that teams are accountable to the conference and that the conference monitors and evaluates the teams.

The MWC delegation came at the invitation of JMF to listen to the churches’ concerns, visit affected areas, explore opportunities for response to disaster victims and to express the global church’s solidarity with Japanese people.

The MWC delegation included Deacons Commission secretary Bert Lobe, Paulus Hartono of the Indonesia Mennonite Diaconal Service, and Willie Reimer, Food, Disaster and Material Resources director for Mennonite Central Committee. Japanese hosts who accompanied the delegation were Takanori Sasaki, JMF chair; Yoshihira Inamine, MWC Asia Caucus

member and JMF treasurer; and Ishido Mitsuru, a Nihon Kirisuto Keiteidan (Brethren in Christ Church Conference) member experienced in relief and development work.

Photo outline: Pastor Minay Gishe and his wife Yasocho of Bible Baptist Church, one of the Baptist churches that has received help from JMF, in Kesennumu City with Paulus Hartono (right). Photo credit: MWC delegation to Japan

Sitting on the Edge

Deborah Froese

I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.

By this everyone will know that you are my disciples, if you have love for one another.

John 13:34,35

Each Sunday, Alice arrives at church in a Handi-Transit van with Marie or another assistant to wheel her into the sanctuary. She has become a regular face in the congregation, but only a few people – the same ones each Sunday – stop to say “hello” or ask how her week has been. It probably isn’t the wheelchair that keeps them away, but the fact that Alice has a speech impediment. How do people respond when they aren’t sure what Alice says?

It’s easier to avoid her than to struggle with the discomfort of unknowing.

People shy away from Sam for other reasons. He is a self-confessed schizophrenic haunted by dark and menacing thoughts. What if he should miss his medication and try to act upon those ideas? Better to pretend he isn’t there than to encourage a potentially risky relationship.

Although their names have been changed for reasons of privacy, Alice and Sam are real people in real Mennonite congregations. They represent the marginalized among us, people whom we simply don’t see, don’t understand, or make us uncomfortable. Marginalization is heartbreaking. It isolates individuals from the community God invites us all to experience and deprives the church of their unique gifts.

And even inconspicuous individuals, the kind easily overlooked, have something to offer.

Carson¹ often wears a blank or even sullen expression to hide his insecurities. Beneath the mask is a thoughtful teenager in the process of discovering himself. Although he may appear shy or withdrawn to those who don’t know him well, he, like most other youth, yearns for encouragement from adults. Carson resists going to church with his parents.

¹ Also a pseudonym

Delegates approve a discernment plan for matters of sexuality

By Barb Draper, *Canadian Mennonite*

The delegates affirmed that we need to let the Holy Spirit lead us in discerning matters of sexuality on July 5. Hopefully we can land on the beach and burn our boats behind us, said Dave Tiessen of Community Mennonite Fellowship, Drayton, Ont., in describing our approach to the dialogue on human sexuality. If we don't burn our boats, planning to sail away again if the dialogue doesn't go our way, then we are not letting the Spirit lead.

After worship and prayer on Tuesday morning, Willard Metzger, Executive Secretary of Mennonite Church Canada, and Rudy Baergen, chair of the Faith and Life Committee, presented "Being a Faithful Church 3: A Plan to Discern Faithfulness on Matters of Sexuality". Several delegates expressed appreciation for their presentation which emphasized the importance of prayer and the need to let the Holy Spirit lead us in this difficult discussion. The document outlines a plan or a framework of how the dialogue regarding sexual matters will lead to discernment.

After lunch, delegates met in groups to discuss "Being a Faithful Church 3," bringing responses back to the whole group in the following plenary session. While a few delegates made comments that spoke to the sexuality issue, most of those at the microphones addressed the issue of how the dialogue should proceed.

Henry Kliewer, Director of Leadership Ministries for Mennonite Church Manitoba, encouraged delegates to let go of the need to control the outcome. "If we can see this overall question as one of relationship with each other...then, while there is fear, the potential for renewal is huge."

The plenary discussion was very congenial. Barry Lesser of Yarrow asked that we not push for a quick decision because that would lead to an attitude of "us and them." He also suggested that following a timetable means trying to exert control rather than allowing the Holy Spirit to lead the church.

The issue of timeframe was a concern. If the delegates approve the motion to have biennial assemblies, would the timetable for discernment stretch from four years to ten?



Bock Ki Kim of London, Ont., spoke about the difficulty that multi-cultural congregations have with this issue. They are usually not comfortable discussing issues of sexuality and he expressed the hope that the church would address other issues.

Andrew Reesor-McDowell, moderator of Mennonite Church Canada, assured the delegates that their written group responses will be reviewed and considered in this dialogue. With a majority vote by raised hands the delegates approved the document, "as a framework and plan to guide the ongoing discernment in Mennonite Church Canada on matters of sexuality. Our approval is also a commitment to encourage and support the General Board as it continues to provide the leadership needed to implement this plan, and to encourage our congregations and Area Churches to participate as fully as possible."

He will join his friends for activities in another congregation, where he feels more strongly connected.

"I don't know anybody [at my family's church] so why would I go there?"

In the "other" congregation, a number of adults have spent as much time encouraging Carson over the years as they have devoted to encouraging youth with more outgoing personalities or outwardly visible talents. As a result, Carson has felt free to speak in worship services with an expressiveness that belies the image he portrays.

Middle-aged singles; the divorced or widowed; the very old; the noisy young; those with mental, emotional or physical challenges; even people who have committed grievous crimes – these are but some of the people we easy to overlook.

Who in your congregation sits on the edges of community?

Let us not underestimate how hard it is to be compassionate. Compassion is hard because it requires the inner disposition to go with others to place where they are weak, vulnerable, lonely, and broken. But this is not our spontaneous response to suffering. What we desire most is to do away with suffering by fleeing from it or finding a quick cure for it.

Henri J.M. Nouwen

Epic News is the daily news sheet for the Mennonite Church Canada Assembly 2011 in Waterloo, Ontario. It will be brought to you daily from July 4 – 8, 2011. Full colour editions of *Epic News* will be available in PDF format at www.mennonitechurch.ca/tiny/1389. We will print an ecologically friendly quantity of hard copies for distribution on site – please share. Comments, questions, and affirmations can be sent to ddyck@mennonitechurch.ca.

Editors: Dan Dyck, Deb Froese; **Design by** Megan Kamei, Ryan Roth Bartel



Revelation Revisited 01– John H. Neufeld teaches his latest views on Revelation to an attentive seminar group. – photo by Dave Rogolsky

Revelation Revisited

John H. Neufeld refreshes his understanding

Dave Rogolsky – Eastern Canada Correspondent for Canadian Mennonite

John Neufeld is the senior scholar among those expounding Revelation at the Mennonite Church Canada Assembly this July. His first English Bible was a Scofield reference Bible with all of Cyrus Scofield’s extensive notes, with the dispensational, pre-millennial understandings of the texts laid out. Then he went to Canadian Mennonite Bible College and was taught a different way of understanding, which he in turn took back to the Fraser Valley where he was invited to give evening sessions.

But his new understandings continued into his years as a pastor, giving, with an associate, a series of 30 minute sermons which fully a quarter of the congregation bought as text. During the series attendance at the church increased. More lately he gave a series in German on radio and in English to a group of five churches in Winkler, Manitoba.

In preparation for these later presentations he has come to a new place with the text through personal study by “living with the text” three to four hours a day over six months. He spoke of the “slow cooker versus microwave cooking

method,” or driving the “small streets in Europe versus autobahn.”

This, he says, is an approach to Revelation that might not give quick answers. He takes the text of Revelation “seriously but not literally,” that it is “truth but not literal – it is literary truth” which needs to be explored like literature.” In Revelation he finds an inspired literary artist at work, an artist who gives us a non-sequential masterpiece. Neufeld now sees the book as eight murals in an art gallery, not hung in series, each painted to answer unasked questions. Questions like “what was the actual situation of the churches in Asia Minor” (Revelation chapters 4-5), or “what will be the eventual outcome for the followers of the Lamb?” (Chapter 21-22).

The senior member of our biblical scholars this week, is none-the-less glad to hear the others concur with him and recommends Nelson Kraybill’s *Apocalypse and Allegiance*, as well as Barbara Rossing’s *The Rapture Exposed*, which he says begins “the Rapture is a racket ...”

Big Small Children’s Assembly

Elsie Rempel

A favourite saying of mine is one I borrow from story teller Stuart Maclean: “We may not be big, but we’re small.”

There are definite advantages to being small, whether you’re a national church, a child oriented adult, or a child who has come along to Assembly. On Tuesday morning, the Children’s assembly participants donned their bright orange T-shirts, got acquainted and gathered for worship. After a few lively children’s classic praise songs we learned Bryan Moyer Suderman’s especially commissioned song, “There’s a New World Coming, and it’s already here” and the Burkinabe praise song, “People of God. HEY!” A slideshow created in nature with stuffed animals and children brought visions from Zachariah 8, Isaiah 9 and 11, and Revelation 21-22 to life. With the help of sign language we celebrated our God who says “See, I make all things new.”



In smaller groups, the children’s reflective wisdom and creative energy emerged. Like their ancestors, Adam and Eve, they rose to the challenge of naming the new creations they were participating in. Their groups are now called “Robins in Nature,” “The Disciples,” and the “Forty-niners.”

The afternoon jewellery making time, guided by Mennonite Church Canada’s artistic Lois Friesen Wiebe, was a big hit, and many lovely bracelets await your ministry dollars. Youth Assembly participants will have a special chance to donate to Mennonite Church Canada’s International Ministry and receive their Beads for Burkina in an exclusive “pre-sale” opportunity on Thursday. Adults will have to wait for Friday afternoon for this opportunity, but parents might be granted a preview when they pick up their children and junior youth to help them prepare their donations for their children’s creations.

Those who volunteered to worship, play and learn with the children remembered once more what a blessing it is to journey and dream with God and the church’s children toward God’s Epic Future.

Voices from the past

*If we take the words of Christ to heart
and ponder them we shall not err.*

- Balthasar Hubmaier (c. 1480-1528)

living more with less stuff

- Dan Dyck



More with Less Seminar leaders (l-r) Jane Snyder, Darren Kropf, Joanne Moyer.

Stuff. We have lots of it, and it isn't going away anytime soon.

In the More with Less Seminar on Tuesday, participants – seventy-five per cent of whom were youth – analyzed the inputs, processing, country of manufacture, and shipping costs of several products: cell phones, clothing, assembly name tags and holders, sunglasses, and program books.

Youth Sylvie B. Wichert, an avid *National Geographic* reader, pointed out that twelve essential rare earth minerals are used in almost every electronic product. Others wondered about the ethics of grain processed for fuel products, identified the problematic use of plastics made from non-renewable petroleum products, and the large amounts of water used for processing cotton.

While individual consumption was addressed, so was the collective consumption of churches. Some congregations are joining the Sacred Spaces movement in association with Mennonite Central Committee's Creation Care program, while the Mennonite Creation Care Network is encouraging congregations to join its 100 Shades of Green movement.

Youth described a variety of greening initiatives in their churches, such as transitioning to solar power and a door-to-door campaign to collect excess food for donation to local food programs. Wichert's church, Toronto United Mennonite, recently converted part of a parking lot into a community garden.

"There's a row of houses across from our new garden. We wanted to get to know our neighbours better," she said, adding that a garden is one way to get people out of homes and church buildings and into the neighbourhood space.

Darren Kropf, one of the seminar leaders and self proclaimed "Bible guy" at the youth assembly drew on texts from his green Bible, which uses green print to highlight all scripture passages pertaining to creation care.

"What might living simply free you from? What it might it free you for?" he asked the group.

Co-leader Jane Snyder shared the concept of extended producer responsibility, where companies take back their end-of-life products and reclaim materials to manufacture new products.

Impressive was the list of greener living tips participants already knew about: public bicycle lending in cities, green bin composting initiatives, DVD and clothing swaps, and shopping at thrift stores and farmer's markets topped the list of how to avoid accumulating more stuff – and hopefully recycling or re-purposing other stuff.

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Mennonites in Canada should learn from Christians in Africa

by Barb Draper, Canadian Mennonite

When Jeff and Tany Warkentin came to the end of their seminar “Stretch Your Comfort Zone,” Hippolyto Tshimanga, their supervisor, said that he is very sad that their years of work in Burkina Faso are complete because, “they are one of the best missionary couples I have ever worked with.” Tshimanga is the Mennonite Church Canada Mission Partnership Facilitator for Africa, Europe and Latin America.

The Warkentins described some of their experiences of working in Burkina Faso and what they learned from the church there. The Burkinabé people have an immense joy, they

have a genuine concern for the spiritual well-being of others and they have an awareness and confidence that God’s Spirit is working in their lives. These are gifts that these Christians have to offer to North American churches.

The Burkinabé are exuberant in their joy, said Tany. They have experienced the fear of curses and spells in the animist world and they have great joy in knowing that in Christ there is power and there is grace. Jeff described how tired he was after last year’s all-night Christmas eve vigil, then worship services on Christmas Day and again morning and evening the following day because

it was Sunday. A week later there was an all-night New Year’s Eve vigil. Although he was exhausted, the Christians of Burkina Faso were enthusiastic about the opportunity to worship.

Their concern for the spiritual well-being of others is shown by the many prayers offered for non-Christian friends and neighbours. Jeff and Tany were very impressed with how the Christians of Burkina Faso were deliberate in spreading the good news of Christ. The Warkentins believe that Mennonites in Canada have much to learn from the Christians of Africa.

Starting at the climax - Tuesday Bible Study

David Rogalsky – Eastern Correspondent for Canadian Mennonite

Loren Johns – Professor of New Testament at Associated Mennonite Biblical Seminary began his series of four Bible Studies at what he considers the climax of the book – Revelation 21:1-4. “The book of Revelation is like an impressionist painting,” he said, “You get more out of it by standing way back.”

He then showed a much enlarged aspect of a painting, followed by a slide of the whole painting. The garble of light and line resolved into Vincent van Gogh’s *Starry Night*, his statement of the poverty of the church in his life. Revelation was written around the mid-90’s of the Christian Era by someone the churches of Western Asia Minor (now Turkey) knew as John, and trusted. The letter was written as an apocalypse, which means an unveiling of how the churches were to act in their difficult time under the Roman Emperor Domitian. The building of a temple to the divine emperors in Ephesus might have been the reason for John’s exile to Patmos – had he spoken out about this? The letter was a prophecy teaching the churches how to live in this time with worship central to their behaviour.

The first 20 chapters of Revelation are a drama of the world needing a redeemer, but not finding one, and of judgement, especially on Rome, the city of power which John compares to a prostitute. Then comes the climax:

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. 2And I saw the holy city, the

new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3And I heard a loud voice from the throne saying, ‘See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; 4he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.’

Comparing the language in this passage to both Biblical and extra-Biblical writings of the time, Johns showed that the hope of a restored or renewed Jerusalem was both a real hope for some people, and a figurative hope of the coming of God’s kingdom.

Johns ended telling the congregation that they should expect the renewal of all God’s peoples – the word for nations (ethnos) is plural – God will have many peoples in the New Jerusalem. And they will be at home with God. The word for home - skene – is the same word used in the Greek Old Testament for the tent of meeting. John 1:14 – “The Word dwelt among us” uses the verb form – “the Word made at home among us.”

Johns ended with some thoughts from M. Eugene Boring’s commentary on Revelation. Boring suggests that human language only goes so far to express the vision. What kind of language is adequate to express what the consummation of all history will look like?



From the Archives

An incorrect caption appeared with the “From the Archives” photo in Tuesday’s edition of *Epic News*. Our apologies for the error.

Local Bounty

In 1859, Mennonite entrepreneur Jacob Y. Shantz suggested that a new cattle fair in Berlin (later downtown Kitchener) include farm produce, and the Kitchener Market was born. Shown here in 1948, the market has always combined the bounty of Waterloo Region with providing a place of meeting and building community. For local Mennonites, this was especially true in the mid-20th century with M.C. Cressman’s dry goods store, the House of Friendship, Kitchener Dairies, the Golden Rule bookstore, and meeting and workspace for other relief and service agencies forming a “Mennonite hub” along King Street, just steps from the market building.

Prepared by Laureen Harder-Gissing, Mennonite Archives of Ontario

Photo credit: David L. Hunsberger photo collection, Mennonite Archives of Ontario (grebel.uwaterloo.ca/mao)

Playwright Steps Outside Comfort Zone

by Deborah Froese

John Wideman knows how unnerving it can be to step outside of one's comfort zone – and he drew from that knowledge to write a thought-provoking one-act play, *This Prison or: He Came Through the Floor*.

The play explores “fundamentalism, doubt, and our reluctance to step out of our comfort zone” and it is on stage at 8:30 this evening in the Humanities Theatre on the Conrad Grebel University College campus.

After Wideman completed theatre studies at the University of Waterloo, including a term exploring political theatre at the University of Sussex in Brighton, England, he hitchhiked to Vancouver. Alone. He took the time to journal about his experiences and the different people he met along the way. The journey drew him into unfamiliar and less-than-comfortable territory.

“It was a spiritual-ish quest for me, examining what I thought and believed. It was a time of being reflective and uncomfortable sleeping by the road and I didn't know where I would end up.” He says the trip came about because he had graduated, had no real plans for the future and had never seen Canada before.

During that time, Wideman struggled to come to terms with what he believed. The evangelical

world that he grew up in and many of the ideas important in that world had lost their importance for him. “I had a fallout with my own beliefs...I had to take the time to really clear my head from what I'd been told.”

Wideman's struggles gave him the background he needed to shape *This Prison*. The play “deals with getting stuck in a belief rather than questioning it because it is more comfortable [to stay put].”

The play “deals with getting stuck in a belief rather than questioning it because it is more comfortable [to stay put].”

This Prison previously played to audiences at Danforth Mennonite Church in June 2010 (Toronto, ON) and at Wideman Mennonite Church in Stouffville Ont. In addition to staging *This Prison*, Wideman is directing five “Revelation Vignettes” for the Youth Assembly, also taking place this week in Waterloo, Ont.

Wideman currently lives in Stouffville and works as the Peace Program Director at

Willowgrove Outdoor Education Centre and Primary School, an independent, not-for-profit organization, and he is in the process



John Wideman performs his one-act play, *This Prison or: He Came Through the Floor*, at Danforth Mennonite Church in June 2010. Wideman attends Danforth Mennonite Church in Toronto. Photo by Thomas Krengle.

of launching “theatre of the beat”, a troupe of players focussing on socially conscious and thought provoking theatre.

Commemorating COs in the War of 1812

by Deborah Froese

As the bicentennial of that date approaches, the Niagara region of Ontario is abuzz with preparations to celebrate with a variety of events including battle re-enactments, period food, discussions and tours.

On June 18th, 1812, US President James Madison declared war on Great Britain in an attempt to capture what were then British colonies to the north in the regions of Upper and Lower Canada (later becoming Ontario and Quebec, respectively).

But there is more to the War of 1812 than overt military action. Jonathan Seiling, a postdoctoral research fellow at the Pontifical Institute of Mediaeval Studies in Toronto, and Carol Penner, pastor of First Mennonite Church, Vineland, are taking charge of preparations to commemorate Conscientious Objectors (COs) to that war.

In an email interview, Seiling stated that he and Penner wanted to draw attention to the actions of those belonging to historic peace churches like Quakers, Mennonites, and Tunkers/Brethren in Christ who opposed war. “We wanted to raise public awareness of the presence of these non-resistant Christians during the War of 1812 and to help people learn more about their understanding of what it meant to them to be Christians in a time of being invaded by a neighbouring country.”

The 1812 Bicentennial Peace Committee consists of 8 members representing Mennonite Central Committee Ontario, Quakers, Mennonites, Brethren in Christ and Conscience Canada, an organization promoting changes for peace at governmental levels.

“We have worked as an independent group, organized under the auspices of MCC Ontario for the sake of financial and other organizational support,” Seiling wrote. “Our goal in bringing these issues before the public is ultimately to increase the dignity of the CO tradition in Canada. This war was essentially the first testing of CO [status] in Canada, which was granted in 1793.”

In addition to his peace committee work, Seiling is developing a book about the 1812 CO experience. He noted that CO issues have piqued his interest since youth and he served a board member for Conscience Canada until recently.

“I am also especially interested in digging up stories about the experience of Mennonites in 1812, because some of my ancestors were present in Upper Canada at that time.”

Announcements

Seminar Room Changes

Please note the following changes to Seminar room locations:

Friday, 4pm Seminars:

- "Is the end near?"HH150
- "Humour Me" HH 150
- "Join the Anabaptist Party" ML349
- "In the Spirit of Humanity" ML212
- "On the Hot Seat"HH336
- "We Have \$\$\$ For You!"ML311

Note: Please pay careful attention to verbal announcements regarding additional seminar location changes.

Wednesday Evening Worship in the Park:

There will be shuttle buses taking people from REV to Waterloo Park for supper and evening worship. Buses will begin shuttling from Parking Lot S & V at 4:45 until 5:40 pm to Waterloo Park. After evening worship, everyone is invited to participate in the Prayer Walk back to Hagey Hall. Those unable to walk may take a shuttle back to REV at 8:00 pm. Remember to bring your water bottles and program books.

Wednesday Afternoon Tours:

Those going on tours and service projects meet in parking lot S & V beginning at 1:00 pm.

Six Nations Tour Pick up location

Those who registered for the Six Nations of the Grand tour on Wednesday will meet their bus in the large parking lot opposite Hagey Hall at 10:30 am sharp.

An invitation to women of all ages

Build a chain of connection
... with Mennonite Women Canada

Visit our display on the second floor of Hagey Hall and add your name to the paper chain.

We will share this chain with Mennonite Church Canada Assembly 2011 on Thursday afternoon, June 7.

Prayer time

Each morning during Assembly at 8 a.m. at Conrad Grebel Chapel, Mennonite Spiritual Directors of Eastern Canada are leading a time of prayer especially with and for church leaders. Others are welcome. Prayer time is based on the daily scripture focus.

Git'yer free

commuter mug and luggage handle tag holders at the **Resource Centre in room HH 139!**

Due to the mail strike you probably have not received the last edition of the *Canadian Mennonite* dated June 27. Feel free to pick up a copy at our display on second floor of Hagey Hall next to the refreshments area. We had extra copies printed for you to take home with you. --Dick Benner



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From the Archives



Dreaming of the Future

Milton R. Good, first board chair of Conrad Grebel University College, gazes across Laurel Creek from the "university side" towards the college building site in October, 1963. This iconic photograph symbolizes the hopes and dreams that Ontario Mennonites placed in their new higher education venture. In 2011, the college library was renamed "Milton Good Library" in his honour.

Prepared by Laureen Harder-Gissing, Mennonite Archives of Ontario

Photo credit: MCC Ontario photo collection, Mennonite Archives of Ontario (grebel.uwaterloo.ca/mao)



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