

## OMC Calendar

November 2016

Sunday	Mon	Tue	Wed	Thu	Fri	Sat
<p><u>Each Sunday:</u> Worship:10am</p> <p><u>SundaySchool</u> @ 11:15am</p>		<p><b>1</b> Blanket making each day this week 9:00 am.</p>	<b>2</b>	<b>3</b>	<p><b>4</b> Youth discussion night. Meet @ 7:00 pm</p>	<b>5</b>
<p><b>6</b> Patty Friesen Preaching. S.S. Forum: reports from MCCS AGM &amp; Patty's trip to Russia/Ukraine</p>	<b>7</b>	<b>8</b>	<p><b>9</b> Executive Committee 10:00 am</p>	<p><b>10</b> Church Council 7:30 pm.</p>	<p><b>11</b> Remembrance Day stat holiday</p>	<b>12</b>
<p><b>13</b> Patty Friesen preaching. Deacons mtg 11:00 am</p>	<b>14</b>	<b>15</b>	<b>16</b>	<b>17</b>	<p><b>18</b> Youth Mega Menno @ OMC</p>	<p><b>19</b> Volunteer @ Friendship Inn</p>
<p><b>20</b> Patty Friesen Preaching. Worship &amp; Education mtg 11:00 am. MC Sask potluck faspas 5:00 pm.</p>	<b>21</b>	<p><b>22</b> Community garden mtg 7:00 pm.</p>	<p><b>23</b> Hanging of the greens service 7:00 pm.</p>	<p><b>24</b> M &amp; S mtg 7:00 pm.</p>	<b>25</b>	<p><b>26</b> Ladies Christmas luncheon 11:30 am</p>
<p><b>27</b> First advent S.S. Forum on mental health 11:00 am.</p>	<b>28</b>	<b>29</b>	<b>30</b>			

## The Osler Mennonite Church NOVEMBER 2016 Newsletter

Osler Mennonite Church  
[oslermc@sasktel.net](mailto:oslermc@sasktel.net)  
<http://omchurch.org>  
 Volume XIINinth Edition

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### A WELCOMING CHRISTIAN COMMUNITY FOR PEACE



#### Upcoming Worship Services at OMC

Nov 6 Patty Friesen preaching: "Did God kill Jesus?" Part 1  
 Nov 13 Patty Friesen preaching: "Did God kill Jesus?" Part 2  
 Nov 20 Memorial Sunday  
 Nov 27 First advent

**"PEACE I LEAVE WITH YOU;  
 MY PEACE I GIVE TO YOU."**

**JOHN 14:27**

## **Patty's Ponderings:**

On a visit to Jake at RUH, I asked for his room number from the woman at information. She said, "Oh, that guy again," meaning he had quite a few visitors. Then she said, "You all take care of your own," meaning that Mennonites don't have denominational chaplains in the city hospitals because our own members do the visiting. It was an interesting encounter and a bit of a testimony for this woman. I'm thankful for the ways we do take care of our own and from this position of care and strength, hopefully we can take care of others on the fringe of our community as well. May God's light draw nearer to us as we lean into the dark months of winter.

### **Patty's Picks**

- \*The Program DVD is the fascinating scandal of Lance Armstrong's doping.
- \*Doc Martin Season 7 is another season of endearing characters.
- \*A Place to Call Home Season 1 is a new classy Aussie soap opera set post WWII.
- \*New Tricks Season 12 is a fun series on retired old cops trying to keep up with modern policing.
- \*Mennonite Women in Canada and Women Without Men by Marlene Epp has been a fascinating read I've finally got to.
- \*Building on the Past by Rudy Friesen was a helpful recommendation for Mennonite architecture in Ukraine.
- \*The Constructed Mennonite by Hans Werner was also a helpful recommendation on Mennonite history in Ukraine.

## **Terri Lynn's Takes:** (Our pastor of faith and community)

At the MC Sask Equipping Day, Garth Ewert Fisher and I led a workshop called 'Church in the Community'. Our discussion on how to balance the needs and growth of our congregation while serving the community beyond our church doors. The conversation brought to mind a wonderful book series I discovered a few summers ago. It has inspired me and given me better language for how I think about and try to live out reconciliation in it's many forms. If any of these peak your interest - let me know! I would be happy to read one or all of these together as a group!

<https://divinity.duke.edu/initiatives/cfr/resources>

**The Resources for Reconciliation Book series** pairs leading theologians with on-the-ground practitioners to produce fresh literature to energize and sustain Christian life and mission in a broken and divided world. This series of brief books works in the intersection between theology and practice to help professionals, leaders and everyday Christians live as ambassadors of reconciliation.

### **Friendship at the Margins**

Chris Heuertz, international director of Word Made Flesh, and theologian and ethicist Christine Pohl show how friendship is a Christian vocation that can bring reconciliation and healing to our broken world. They contend that unlikely friendships are at the center of an alternative paradigm for mission, where people are not objectified as potential converts but encountered in a relationship of mutuality and reciprocity.

### **Reconciling All Things**

Our world is broken and cries out for reconciliation. Secular models of peacemaking are insufficient, and the church has not always fulfilled its call to be an agent of reconciliation in the world. In *Reconciling All Things* Center for Reconciliation founders Emmanuel Katongole and Chris Rice cast a comprehensive vision for reconciliation that is biblical, transformative, holistic, and global. They draw on the resources of the Christian story, including their own individual experiences in Uganda and Mississippi, to bring solid theological

reflection to bear on the work of reconciling individuals, groups, and societies.

### **Forgiving As We've Been Forgiven**

Greg Jones and Célestin Muekura describe how churches and communities can cultivate habits that make forgiveness possible on a daily basis. Following the Rwandan genocide, Muekura lost his father and other family members to revenge killings. But then he heard God tell him to forgive the killers. The healing power of forgiveness in his own life inspired him to work for forgiveness and reconciliation across Africa. Together the authors demonstrate that forgiving and being forgiven are mutually reciprocating practices that lead to transformation and healing.

### **Welcoming Justice**

In *Welcoming Justice*, historian and theologian Charles Marsh partners with veteran activist John Perkins to chronicle God's vision for more equitable and just world. They show how the civil rights movement was one important episode in God's larger movement throughout human history of pursuing justice and beloved community. Perkins reflects on his long ministry and identifies key themes and lessons he has learned, and Marsh highlights the legacy of Perkins's work in American society. Together they show how abandoned places are being restored, divisions are being reconciled, and what individuals and communities are now doing to welcome peace and justice.

### **Living Gently in a Violent World**

In this book, theologian Stanley Hauerwas collaborates with Jean Vanier, founder of the worldwide L'Arche communities. For many years, Hauerwas has reflected on the lives of people with disability, the political significance of community, and how the experience of disability addresses the weaknesses and failures of liberal society. L'Arche provides a unique model of inclusive community that is underpinned by a deep spirituality and theology. Together, Vanier and Hauerwas carefully explore the contours of a countercultural community that embodies a different way of being and witnesses to a new order—one marked by radical forms of gentleness, peacemaking, and faithfulness.

### **Living Without Enemies**

In *Living Without Enemies: Being Present in the Midst of Violence*, theologian Samuel Wells and community activist Marcia Owen narrate one community's journey of transforming exiled enemies into authentic friends. After gun violence threatens to destroy a North Carolina neighborhood, a religious coalition that Owen leads begins holding prayer vigils. Being present with both victims and offenders leads to transformation and urges community members to love in radical ways. Together, Owen and Wells navigate the fragile yet explosive boundaries of reconciliation that can give way to new, holy ground in communities across the country that have been devastated by violence.

### **Making Peace with the Land**

In *Making Peace with the Land: God's Call to Reconcile with Creation*, agriculturalist Fred Bahnson and theologian Norman Wirzba explore the God-ordained relationship between the land and human beings. As part of the created order, both nature and humans experience an interdependence that is necessary to thrive. Christians can strengthen this relationship by participating in local food production—from farming to gardening—and delighting in the feasts they eat together in community. With hands deep in the soil, Christians ensure peace and reconciliation do not remain fallow for years to come.

\*\*\*\*\*

### **SERVICE**

He has not served who gathers gold  
nor has he served whose life is told  
in selfish battles he has won  
or deeds of skill that he has done;  
But he has served who now and then  
has helped along his fellow-man.

(Anonymous)

## Lectionary passages for the next 4 weeks

### November 6, 2016

God chose you

Job 19:23-27a

Psalms 17:1-9

2 Thessalonians 2:1-5, 13-17

Luke 20:27-38

or

All Saints (additional scriptures)

Daniel 7:1-3, 15-18

Psalms 149

Ephesians 1:11-23

Luke 6:20-31

### November 13, 2016

Steadfast love and faithfulness

Malachi 4:1-2a

Psalms 98

2 Thessalonians 3:6-13

Luke 21:5-19

### November 20, 2016

Always thankful

Jeremiah 23:1-6

Psalms 46

Colossians 1:11-20

Luke 23:33-43

### November 27, 2016 – Advent 1

Keep awake

Isaiah 2:1-5

Psalms 122

Romans 13:11-14

Matthew 24:36-44

## OMC ANNOUNCEMENTS AND OPPORTUNITIES

\*We will again be **making blankets for MCC**. Please come out during the week of October 31- November 4<sup>th</sup> to help with this project. Whatever works in your schedule, a few hours or a few days, is much appreciated.

\*November 20<sup>th</sup> is Memorial Sunday. We light a candle to remember loved ones that have passed away this year.

\***Adult choir practice begins on Sunday, November 20, at 9:00 am.** We want to prepare special music for Advent and also sing during our Sunday School Christmas pageant during morning worship on Sunday, December 18<sup>th</sup>. So mark it on your calendar and come sing praises to the Lord!

\***Our ladies and girls are invited to our annual Ladies Christmas Luncheon on Saturday, November 26<sup>th</sup> at 11:30 am.** We will be serving a chicken dinner with all the trimmings. We will have carol singing and Edna Zacharias will be leading us in a devotional. The cost per plate is \$10.00. Please sign up on the bulletin board poster or email the church office at [oslermcoffice@sasktel.net](mailto:oslermcoffice@sasktel.net)

\***Mennonite Historical Society of Saskatchewan presents:**  
“**BLACKS AND MENNONITES: Neighbours on the Prairies**”  
MHSS invites you to a Peace Event on November 12, 2016, at 2:00 pm. In Bethany Manor's Fellowship Hall, in Saskatoon, SK.

\***RJC KIELKE & SAUSAGE SUPPER FUNDRAISER: Tuesday, November 15, at Bethany Manor** (110 La Ronge Road, Saskatoon). There will be two seatings for supper: 4:30PM for Bethany residents and family/guests and 6:30PM for all other friends & family of RJC. Admission is by donation, and the RJC Chorale will be performing at both seatings. **EVERYONE IS WELCOME!** If you are interested in helping with this event, or to RSVP, please contact Valerie White at [val@rjc.sk.ca](mailto:val@rjc.sk.ca) or call 306-232-4222.

## Graveyard reconciliation

By Edna Froese (July 13, 2016)

My paternal grandmother would have understood the plight of Syrian refugees. Born in 1870, in what is now Ukraine and then was Russia, she survived the upheaval and banditry of the Russian Revolution; her husband had died earlier, in a typhus epidemic. In 1929, she said farewell to her middle son (my father), then only 18 years old, who fled alone to Canada, seeking a life with more hope than was possible in Russia. She lived through forced collectivization, lost a daughter and son-in-law to starvation, and in the Second World War, welcomed German invaders because they spoke her language and brought some order amidst the chaos. Whether she was one of many Mennonites, including my father's oldest surviving sister, who followed the German army back to Germany only to be re-patriated to Russia, I do not know. My grandmother entered my life when I was a little girl, too young to understand the stories told among the grownups — but only in the daytime, lest recurring nightmares banish sleep. She had been brought to Canada as a refugee by my father after the Second World War had ended and before the Cold War made emigration impossible. A quiet woman, grateful for every kindness, she was granted a few years of comfortable living before she died. The primary thing I remember of her is her burial in a country cemetery, in a light rain, to the sound of my father's sobs — a sound I'd never heard before.

My family eventually moved to Saskatoon and I left behind the small Mennonite community of my childhood. Anxious to become part of my new city life, I refused to look back. I did not return to that country graveyard until our children were teenagers. By that time my only sister and I had grown apart, thanks to different life choices and experiences. To her credit, she never gave up on me and remained in regular contact, despite my judgmentalism and unwillingness to explore either patterns of human behaviour, which she, an educator and psychologist, had made her life's study; or our religious heritage, which she had examined more honestly than I had yet dared to do.

But there comes a time in our lives, according to James Hollis, writer and Jungian analyst, when we cease striving and begin

evaluating what it has all been for — that is, if we can permit memories to resurface and begin to question the assumptions on which we have carved out our careers and built our families.



The first half of life requires the creation of our identities; the second half is for finding meaning. This shift is not determined by a calendar. For people like my paternal grandmother, the struggle to survive forestalls any such reflections. Beliefs remain unexamined because they're too badly needed for survival; education remains a distant dream. Or life may have been easy enough and kind enough that it's possible to refuse the calling to become more than earners of wages and spenders of the spoils. For others, the second half of life begins early, as it often has for mythic leaders and religious thinkers. Childhood trauma, especially if masked by self-destructive behaviours, can also trigger urgent re-examination of identity, of selfhood.

The second half of my life just happened to coincide with the beginning of my career, following years given to raising our

children, when religious certainties were dissolving like so much mist in the sun. Frankly, it felt more like breaking apart into small pieces as if I were an already cracked rock being pummeled by a random sledge hammer. Who knows how the cracks first appeared. As in the forest giant boulders are wedged apart at last by sun and wind and granules of sand and infinitesimal roots of plants, so the mind and heart are infiltrated by small questions, incongruent happenings, stubborn inner cues that won't go away, and loving actions of others (sometimes strangers, sometimes enemies). Whatever the mysterious process is, it leads us where we need to go.

Where I needed to go, with my sister, was to the country graveyard where my paternal grandmother lay, half a world away from her home. My sister had come for a summer visit and wanted to return to places we both knew. I provided a vehicle and my company — and a picnic lunch that we ate in that treeless prairie graveyard, in the shade of a small tool shed. The stone on Grandmother's grave was almost unreadable, but we did find it, and stood in silence and tears. We wept, I think, for her many losses and suffering, and for our father, now also dead, who should have had more time with his long-widowed mother.

We wept also for each other, each of us carrying our own traces of family trauma, for we were beginning to understand how the pain of one generation suffuses more than just that one generation. And we were now learning to listen to each other again, not in order to peddle our own grand solutions, religious or psychological, but in order to hear, to bear witness. Grandmother, gentle quiet soul that she was, had lived through so much, without a voice, with little choice but to endure. I like to think she would have smiled to see that her grave had become a safe place near which her granddaughters could give each other hugs, and share a sandwich.

*Froese taught English literature at St. Thomas More College in Saskatoon for many years until her retirement. She currently works part time as academic editor while relishing the freedom to read and write for pleasure.*

## ✿ Pieces of Peace ✿

**“Peace is not something you wish for. It's something you make, something you do, something you are, and something you give away”** Robert Fulghum

“Standing steadfast over years of seeing, humiliation has taught us well !!”  
John Gascho

\*Nov 19-Jan 21 Megan Krause and Dale Boldt (Linda's sister) art exhibition at the Mennonite Heritage Gallery, CMU.

### Our Statement of Purpose

The purpose of Osler Mennonite Church is to be a supportive community in which people can meet God through worship and fellowship.

We seek to teach an Anabaptist understanding of scripture, led by the Spirit to imitate Christ in word and deed.

We strive to nurture faith and discipleship, committing ourselves individually and corporately to respond to the needs of others.

**Note: Meetings and church activities can also be found on the Events Calendar on the church website. [www.omchurch.org](http://www.omchurch.org)**



## OMC CALENDAR

Nov 1-4	Blanket making starting at 9:00 am each day
Nov 4	Youth discussion night. Meet at church at 7:00 pm
Nov 6	S.S. forum: reports from MCCS AGM and Patty's trip to Russia/Ukraine
Nov 9	Executive meeting 10:00 am
Nov 10	Church council meeting 7:00 pm
Nov 13	Deacons meeting 11:00 am
Nov 18	Youth Mega Menno event @ OMC
Nov 19	Volunteer @ Friendship Inn
Nov 20	Adult choir practice 9:00 am
Nov 20	Memorial Sunday
Nov 20	Worship & Education committee meeting – 11:00 am
Nov 20	MC Sask potluck faspas 5:00 pm
Nov 23	“Hanging of the Greens” service, 7:00 pm
Nov 24	M & S meeting, 7:00 pm
Nov 26	Ladies & girls Christmas luncheon 11:30 am
Nov 27	S.S. Forum on mental health 11:00 am

## UPCOMING OMC YOUTH EVENTS

Nov 4	Youth discussion night at Michelle and Karl's. Please meet at church at 7:00 pm to catch a ride there.
Nov 18	Mega Menno Event here at OMC.
Nov 19	Youth will help serve lunch @ Friendship Inn
Dec 3	Christmas party

## CAPSULE SERMONS

\*\*\*A good example can overcome a lot of bad advice.

\*\*\*If you cannot do great things, do small things in a great way.

\*\*\*Instead of putting others in their place, try putting **yourself** in their place.

## HUMOR

### Manitoba Congregation Votes to Continue Serving Raisin Buns at Funerals

October 22, 2016 Daily Bonnet

BLUMENORT, MB

Tempers flared at the Mennonite church last night, after rogue elder Gunther W. Thiessen put forward a motion to replace the traditional funeral raisin buns with store-bought dinner rolls.

“Some of us don't like raisins,” said Thiessen. “Personally, I find them to be more than a nuisance. I'd like to spend the open mic time listening to stories of Mr. Rempel's five months in the Conscientious Objector camp, but instead I'm too distracted picking out all the raisins from my buns.”

Others in the congregation felt that, despite its rather unpalatable texture and taste, the raisin bun was an essential component of the grieving process.

“People expect the raisin buns,” said Mrs. Annie Reimer. “It would upset a lot of funeral-goers if they weren't there and all of the sudden there was a basket of Pillsbury crescent rolls or something. It would be very shocking.”

After a heated debate among the elders, it was decided that the motion would be put to the congregation, who voted overwhelmingly to retain the raisin bun tradition, despite the fact that most members admitted they found the buns repulsive.

“It's part of being a Mennonite to passively accept things that are unpleasant,” said Mrs. Reimer, “and raisin buns are just one of them.”