



C A N A D I A N
Mennonite

January 12, 2004
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of ministry**

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Policy on refugees

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Season of Epiphany

We are in the season following Epiphany (January 6). The fanfare surrounding the Nativity is over. The Wise Men have returned to their homes and the Holy Family has fled the country, seeking asylum in another land. What is the message for this season?

According to church tradition, Epiphany was a time of proclamation—the time to announce the date of Easter so that Christians could compute the other Sundays of the church year. Easter is a “movable feast,” falling on the Sunday after the Paschal full moon (somewhere between March 22 and April 25). This year’s full moon is April 5, putting Easter at April 11. (Our Easter date this year happens to coincide with that of the Eastern Orthodox Church, which uses a different calendar.)

So at Epiphany we are already turning our gaze from the baby in Bethlehem to a contemplation of his journey to Jerusalem. We mark out the seven Sundays to Ash Wednesday (February 25), then the six Sundays of Lent before Easter. In fact, the fate of the Christchild is already foreshadowed in the gifts given by the Magi. Along with the gold (befitting a king) and the frankincense (recognizing his priestly role?) is the gift of myrrh, an ointment used to embalm corpses (John 19:39).

Epiphany certainly presents a mixed message. While we are still basking in the angels’ song proclaiming a new age, we hear of death threats against the one who has come to save us. With the holy family, we experience the disorientation of good news in the midst of grim realities.

It’s not inappropriate, then, that this first issue of the New Year includes a focus on refugees, a reality for Jesus himself and a horrific problem in our world today. In any given year, there are about 15 million refugees in the world, and another 20 million people displaced within their own

countries by war or unrest or human rights abuses. The writer has some suggestions for developing a “Mennonite policy” on refugees (page 11).

The back cover of this issue features the hope of Epiphany. The girl in the photo is sitting at a garbage dump in Guatemala where she lives with her family, a victim of poverty and neglect. In her hands is a bottle for blowing bubbles. Will she find pleasure in such lighthearted play? What will 2004 hold for her?

“Arise, shine; for your light has come,” announces the text for Epiphany. You are not forgotten, not even the least of you, promises Isaiah. It is your turn to receive abundance and respect. It is your turn to receive the gold and frankincense. See it and rejoice!—**Margaret Loewen Reimer**

Prayers for the new year

Several events draw Christians together at the beginning of a new year. For Mennonites, January 25 is Mennonite World Fellowship Sunday when we worship in consciousness of belonging to a worldwide church. For worship materials, visit the MWC web site at www.mwc-cmm.org.

Many of us also participate in the ecumenical Week of Prayer for Christian Unity, held this year on January 18-25. The theme this year is “My peace I give to you” (John 14:27). World Day of Prayer (March 5) is an ecumenical initiative of women, planned this year by women in Panama on the theme, “In faith, women shape the future.”

Speaking of women, don’t miss the most famous column Ivan Emke ever wrote (page 27). Arising from the debate over women in ministry, this column has been reprinted in many periodicals of various denominations since it first appeared in the *Mennonite Reporter* in 1992.

Happy reading, and best wishes for the New Year!

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Web site preview

Get a preview of the next *Canadian Mennonite* before it comes in the mail. Selections are posted on our web site at www.canadianmennonite.org on the Thursday before the issue date. So you can check out the Jan. 26 issue by Jan. 22.

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**Cover: The bell-tower of Christmas
Lutheran Church in Bethlehem.
These are bleak times for the
town of Jesus' birth.
Photo by Dorothy Jean Weaver.**



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Waterloo, Ont.

Being two-pastor couple is balancing act

Although Wendy Janzen and Darrell (Chip) Bender are hardly the first couple in pastoral ministry, they know the challenges of being a two-pastor family.

Wendy is part of a ministry team at St. Jacobs Mennonite Church, her job a blend of two loves: youth ministry and worship. Chip is associate pastor at Waterloo North Mennonite Church, a mile down the road.

How does a household with two pastors survive? Chip and Wendy, married last May, try to book one night a week to remain at home. It helps that both are employed three-quarter time. They do not often attend one other's church events or the pace would become unmanageable.

The main disadvantage: they rarely attend church together.

Like leaders before them, Wendy and Chip have experienced winding routes to ministry.

Wendy's faith was shaped at Rosthern Mennonite Church in Saskatchewan. Her teachers at Rosthern Junior College affirmed her leadership skills. Reading Ron Sider's *Rich Christians in an Age of Hunger* for a class assignment planted a desire to live a life of Christian service.

Chip was born in New Hamburg, Ontario, where he attended East Zorra Mennonite Church. He recalls mowing the cemetery grass at age 19 when pastor Vernon Leis said to him: "Have you ever considered ministry?" That question remained with him. After high school, Chip did a couple of stints with Mennonite Disaster Service (MDS).

Wendy spent a year in voluntary service in Hutchinson, Kansas. She graduated with a theology degree from Canadian Mennonite Bible College (CMBC), also completing a degree in religious studies at the University of Manitoba.

After Chip's first time with MDS he moved to Calgary, where a number of events coalesced into a call from God to service: sermons about the Sermon on the Mount, the words of the Great Commission in Matthew, and an urgent call from MDS prompted him to do another stint with MDS and later a Mennonite Central Committee Serving and Learning Together (SALT) term in Taiwan.

Next stop for Wendy was southern Africa with MCC's Youth Discovery Team, an experience that broadened her understanding of church and world. She worked at Conference of Mennonites in Canada offices, then at CMBC as an admissions counsellor. During that time she was youth sponsor at Fort Garry Mennonite Church, a congregation with no paid pastor.

That model of lay leadership gave her gifts further opportunity to flourish. A discernment group encouraged her to

Paths to ministry

Abbotsford, B.C.

Pastor attuned to next generation

Billy Chiew is a busy youth pastor in two Chinese congregations in Vancouver: Vancouver Chinese Mennonite Church and Grace Chinese Mennonite.

Billy is a second-generation minister, which for him has two meanings: his father was a minister, and he has a passion for sharing the gospel with the next generation.

But the fact that he grew up in a Christian home (in Malaysia) with a minister for a father doesn't mean that he always knew he'd be a pastor. As a teenager, that thought was likely far from his mind.

"I was always involved with the wrong crowd and as a result it affected many of the choices I made. I was involved in fights, stealing and smoking and...my parents had pretty much run [out] of ways of dealing with me," he said. "As a result, they thought sending



Bender and Janzen

try congregational ministry before going to seminary.

Chip began studies at CMBC, and did a practicum at First Mennonite in Winnipeg. The urging of a persistent professor at CMBC led him to do a three-month pastoral internship at Toronto United Mennonite Church, and work with seniors at the St. Clair-O'Connor Community in Toronto.

Wendy spent three years as youth



Chiew

me here to Canada to live with my aunt and uncle would solve the problems." Eventually it did. Billy describes it as a miraculous transformation, the result of many prayers. He accepted Christ as his saviour

and "things have never been the same since." Although his youth was troubled, he feels that being a minister's son shaped who he is today.

"I have always admired who my father is, and his deep and strong convictions of God," he says.

Affirmation from Sunday school teachers and friends confirmed his calling to pastoral ministry. Billy began theological studies at Northwest Baptist College in 1992 and served in two Lutheran congre-

pastor at Leamington United Mennonite Church in Ontario. In September 2000, she began studies at Associated Mennonite Biblical Seminary in Indiana, graduating in 2002.

After graduating from CMBC, Chip completed a degree in Social Development Studies at Renison College, University of Waterloo. After four years as the youth and young adult minister at Ottawa Mennonite Church, he began as associate pastor at Waterloo North. He has also been doing part-time graduate studies at Conrad Grebel University College.

Chip's vision for the youth of Waterloo North is that they become mature Christian adults, with church and home partnering to nurture that faith.

Wendy joined the pastoral team at St. Jacobs in January 2002. She had met Chip at CMBC, but it was not until they were both living in Waterloo that they began to see one another. They enjoyed playing Ultimate Frisbee on Sunday evenings.

Postmodernity, says Chip, bodes well for the health of the church, because the church has experienced the end of its assumed authority. People who come choose to come.

"There are signs that the Spirit is moving," said Chip. "That's what sustains me."—**Betti Erb**

gations before beginning his ministry in Chinese churches in Vancouver.

Billy believes the face of ministry is constantly changing and it is something that he wants to be a part of.

"It seems churches are never able to keep up with the changes but I believe the purpose is always the same—which is best stated by Bill Hybels: 'The church is the only hope of the world,'" he said. He added that the methods of reaching out to different generations will always be changing.

"I see myself restoring and bringing passion...back into the life of the church. God has given me great desires for second generations," he said. "This generation comes with many complex issues and needs and I see that I am called to point [youth] back to God once again and to bring people to realize that we are the hope of the world."—**Angelika Dawson**

Winnipeg, Man.

Journey of a 'born-again Mennonite'

I grew up in a Mennonite community in southern Manitoba. My father insisted on describing himself as a Christian, not as a Mennonite, as if the two terms were contradictory.

We belonged to a number of fringe evangelical groups that emphasized a personal experience of faith and a piety that allowed a narrow spectrum of permissible enjoyment. For a good part of my childhood we belonged to no church at all, getting our spiritual nourishment from radio broadcasts and family worship.

As a teenager, I settled comfortably into a kind of limbo state, not rejecting faith but also finding no time for it. My marriage changed many things. It introduced me to a new group of Mennonites—those who had come from Europe after World War II—and a new approach to church and faith.

We began attending a house church where I was received warmly and unconditionally. My questions were heard, and I was offered an experience of community rooted in an Anabaptist understanding of how faith should be lived. In my own reading discussions, I began finding a sense of connectedness with my identity as a Mennonite.

However, being stubbornly comfortable on the fence, it took me many years to make a public commitment to faith. I was baptized at age 37 by George Epp, a family friend and mentor.

Once "in," I embraced my responsibilities in the church with enthusiasm. My activities involved music, and participation in administrative leadership, where I perceived my gifts to lie. Although I did an occasional meditation, ministerial leadership did not feel like me.

Our two-year MCC term in Germany from 1988 to 1990 changed that—I was thrust into a role much more pastoral than I had imagined. Although it was often stressful, I developed a passion for ministry. On our return from Germany, it was natural for me to accept the invitation of my home congregation to be a lay minister.

In 1993, I was ordained to ministry at Douglas Mennonite Church. I believed I had found my niche, spending my days as a teacher and evenings and weekends as a lay minister.

There have been opportunities to consider full-time ministry, but it was only when the invitation came from Mennonite Church Canada to return to Germany—this time in a pastoral role in Niedergoersdorf—that we felt the time was right. Though I often felt overwhelmed, I discovered an energy that transcended the monotony, loneliness and exhaustion.

In preparing to preach Sunday after Sunday, in leading people to reflect on their faith in Bible studies, in baptism classes, and in other worship experiences, I felt a profound sense of being dependent on the Spirit of God.

Pursuing options for pastoral ministry in Canada after our return was facilitated warmly and wisely by our conference minister, and encouraged by friends from our home congregation and beyond. When the call came from my home congregation, Douglas Mennonite, we concluded that God was leading me to serve the congregation that had been so instrumental in nurturing my faith and my road to ministry.

So, after 29 years in school classrooms, at the age of 54, I am embarking on a new vocation. It's not as if I'm now discovering what I should be doing. I believe that God has been guiding my journey over my entire life. I look to the future with eager anticipation.—**James Schellenberg**

Reminder to Congregations

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The changing face of ministry

How is ministry changing within the Mennonite Church Canada context? Sven Eriksson, denominational minister, reflects on this question below. See also pages 4 and 5 for more "Paths to ministry."

I do think that the younger generation is going to change the Mennonite church in ways that are very profound. This will lead to some tensions, but it can result in exciting, new changes.

One trend in ministry is that more people are being called from within their own congregations, said Sven Eriksson in a recent conversation. In Manitoba, for example, conference minister John Klassen knows of eight recent installations of pastors who experienced their call that way. These include Judith Doell at Whitewater Mennonite in Boissevain, and Karen Schellenberg at Portage Mennonite Church in Portage la Prairie.

"It's extremely healthy and wonderful," said Eriksson. "There are great advantages if you already know the congregation." There can also be economic advantages.

The call for bi-vocational pastors is growing. Calling people who are already working in the area is sometimes the only option, especially for small churches.

In Saskatchewan, for example, several pastors combine farming, business or university teaching with pastoral work. These include Gary and Margaret Ewen Peters, who farm and pastor the Hanley congregation, and Grant Martens, who combines farming, a computer business and pastoring the Superb congregation.

Henry Krause, current MC Canada moderator, combines pastoring (Langley Mennonite in B.C.) and berry farming.

Another trend is towards older pastors who come from other careers. Eriksson noted that though he believes in calling young people to ministry, it is sometimes good to gain life experience first.

This was brought home to him during a recent visit to Associated Mennonite Biblical Seminary where students expressed concern about gaining broader experience, especially if their education has been mainly in Mennonite schools. Fortunately, quite a few have service experience.

Eriksson also noted that a number of gifted Canadian students at the seminary said that they want to be bi-vocational, partly because they're scared of getting so immersed in church life that they'll lose understanding of the world out there.

There's a "huge" need to recruit pastors from minority groups—multi-lingual people as well as people with cross-cultural skills—who can pastor in Laotian, Korean, Chinese and Hispanic communities. Programs such as Company of 1000 help with this (see sidebar). This year there have been more applications for loans from minority cultures (and women) than ever before.

More women are going to seminary. However, readiness to receive them as pastors varies. Though many churches

respond enthusiastically, others want only men as lead pastors.

Interim pastors are filling a significant niche.

"It's a healthy way to move from one pastor to another for several reasons," said Eriksson. "First, if the departing pastor has been a dominant influence for a long time, the new one could be caught up in the complexities of the person leaving. Interim ministry offers an opportunity to 'recover, revision and grieve' before embracing another person.

"Secondly, when the church has gone through trauma, conflict or division, tough things need to happen. This is done best by someone who is leaving" after an interim period. The best interim ministers are those who have a strong, direct leadership style which works well when the church is pre-occupied with other things.

Strong, transformational leadership may also help churches in revisioning and structural change. Ken Bechtel, denominational minister in MC Saskatchewan, is helping address change at the conference level; Jake Pauls in Manitoba is also doing this.

Interim ministry is a specialized form of ministry and calls for special training. MC Eastern Canada is offering another course this spring. A resource bank of such people is needed.

What excites Eriksson in ministry? The answer comes quickly: "Connecting with young people who are keen on theological training; observing the enthusiasm and dynamics of our multi-cultural work in every area conference; and noting the places where MC Canada is transformed in unexpected ways."

For example, Samson Lo's work in Multi-cultural Ministry is "really

A varied path to ministry

wonderful.” Also, there are churches in B.C. which have been transformed by cross-cultural ministry.

For example, First United Mennonite in Vancouver was struggling with its future a few years ago. Mainly German seniors remained while the young people were leaving for various reasons. Instead of becoming a place for mainly older folk, the church chose to reach out to the multi-cultural community that surrounded them.

Since then they’ve grown visibly. “The numbers of ethnic people from Afghan, African, Asian backgrounds is significant,” said Eriksson. They attracted people by offering English classes at the church. The leadership of pastor Ingrid Schulz was key in this “remarkable transformation.”

Eriksson is also impressed with MC Eastern Canada involvements with Asian and African immigrants. In fact, says Eriksson, “all of our area conferences have a great deal of concern for multi-cultural churches.” As a result, “who we are and who we think we are, is being changed....”

“So, when we think of calling pastors, we need to think creatively across the full spectrum of what MC Canada is becoming.”

Asked if there is more openness to change due to changes in MC Canada over the past few years, Eriksson said, “Change has a way of shaking things loose. It’s creative; it has a way of opening things up.... The settled majority aren’t going to be changed on their own, but they will change if someone [or something] comes in to be a catalyst for that.

“Part of the redefinition has to do with our concern to learn what it is to be a missional church. A new ferment is going on in terms of church ministry. The call comes to people in new categories—that opens things up further.”

In conclusion, Eriksson stated: “I do think that the younger generation is going to change the Mennonite church in ways that are very profound.” The postmodern generation thinks very differently. This will lead to some tensions, but it can also result in exciting, new changes.—**Leona Dueck Penner**

For Sven Eriksson, Mennonite Church Canada denominational minister, talking about the “changing face of ministry” ties in with his own multi-faceted journey.

Born in Finland, Eriksson moved to Vancouver with his parents when he was eight years old. When he was about 12, around the time of his baptism in a Baptist church, he experienced a call to ministry.

“I just had a realization that [the call] was there,” he said in a recent conversation. “It never left me...though what that ministry would mean, I had no idea.” The call evolved gradually.

As a student at the University of British Columbia (UBC), he chose majors in history and psychology “which would fit with my theological interests.” After serving in a prison counselling ministry, he attended Trinity Evangelical Divinity School in Illinois, where his faith took on a “definite Anabaptist view.”

Eriksson mentored university students through Inter-Varsity Christian Fellowship for several years. Then came the call to teach at Columbia Bible Institute.

“That was a good fit,” he remembered. “My Anabaptist inclinations came to fruition there.”

Throughout those years, Eriksson had a sense of call, but “I wasn’t ready for pastoral ministry until I was 40 years old!” he laughed. “I was not yet ready to embrace the institutional church.” However, his various positions proved useful for his later church work.

In 1983, he became associate pastor at a Baptist church in Penticton. Then in 1989, he was called to be lead minister at Peace Mennonite Church in Richmond, B.C.

“I was eager to reconnect to the Mennonite community,” he said, drawn particularly by “its leadership polity and style, as well as peace theology and ethics.”

At Peace Mennonite he learned what pastoring is all about. “And it was good!” he said. He stayed in that position until he was invited to his present ministry with MC Canada, last February.—**Leona Dueck Penner**



Sven Eriksson helps paint a Christmas window at MC Canada offices. He has a lifelong interest in the visual arts. “I’ve done a little drawing, but so far my artistic interests have been largely focused in gardening and pastoring.... I like to create pictures in my sermons.”

Focus on pastors

Two Mennonite Church Canada programs for potential pastors:

- The **Company of 1000** provides loans to students preparing for ministry, and to pastors on sabbatical. The money in this study reserve fund comes entirely from donors. (More donations would be welcome!) This past year, \$48,000 was raised for 32 applicants, including 16 women and 7 from minority cultural groups. These loans are forgiven when the recipient goes into ministry.
- The **Ministry Inquiry Program** is a summer internship program that allows post-secondary students to test their ministry gifts under supervision in a congregational setting. This past summer, 8 students participated in the program. Of 60 enquirers in the past 10 years, a quarter have moved into pastoral ministry, and another quarter into church-related programs.

Pastor placements:

- This past year, 63 pastors were placed in 52 congregations: 24 lead pastors, 24 associate or youth, 20 interim, 4 interim lay, 1 student intern.
- For 2004, there are 32 pastoral openings: 19 lead pastors, 5 part-time, 3 associate, 2 youth, 2 interim, 1 Korean ministries.

Pastors then and now

My entry into pastoral ministry did not follow the pattern of the calling of ministers before World War II. Nor were those steps planned by me. Since Bible school in 1936, I had been preparing for India, not pastoral ministry.

After our marriage in 1944, Susan and I were ordained and attended the Missionary Medical Institute in Toronto and the Wycliffe training school at Briercrest Bible Institute. Then we spent three trying, unsuccessful years with the Tarahumara Indians in Mexico.

On our return to Manitoba, the Mennonite Pioneer Mission (MPM) Board parachuted me into Elim Bible School and the Altona Bergthaler Mennonite Church. I was now a teacher and a minister, with a family to support. After one year we went to study at Canadian Mennonite Bible College, with partial MPM support, and increased our debt. We anticipated going back to Latin America.

In 1950, however, after Bishop J.N. Hoepfner's death, I was officially invited back to the Bible school and the Altona church. I don't think the church was asked. It was not until our church had a constitution several years later that I faced my first vote.

The minister's position had no salary. The five-month Bible School and a month or two of Summer Bible Schools or camp work were not enough to meet our financial needs. We worked in the beet fields and, when I could find the time, I worked for Friesens printing. Our regular church support began in 1962. The three-year cycle of voting was repeated until we left Altona in 1971.

Until World War II, ministers in the Bergthaler church were called out of the congregation, usually on the initiation of the bishop. After a time of prayer, an election was held and a minister was called.

Because there was no salary, it was advantageous if the called person was a teacher, or operated a good farm. All Bergthaler ministers served the whole group of churches and no one was "pastor" of a local congregation. There were no academic requirements and no guidelines. All ministers were ordained

for life. No women were called.

Today our ministers are much better trained, academically and practically. They work under constitutions that outline their workload. They are mostly called from outside the congregation for specific terms. The financial support allows them to give themselves more fully to their ministry.



Gerbrandt

I have some concerns about the current structure:

a) There is too much pressure to force the minister's service into a "job." (To illustrate, after my first Sunday on salary in 1962, a friend asked me, "Why didn't you preach on Sunday? Whom are we paying, anyhow?") This may mean that the minister is considered an employee of the corporation and not foremost a servant of God in the congregation.

b) Many ministers don't come out of the congregation and consequently are less rooted. Increasingly, ministers come from outside the Mennonite church and are not acquainted with

the Mennonite understanding of Scripture and its rich heritage.

c) Retirement becomes problematic if a minister has served a number of congregations and has not become a part of one home congregation.

The minister today faces a totally different constituency. Before World War II, he did not need to speak to inclusive language issues (maybe he should have); homosexuality was still hidden; divorce and illegitimate sex were mostly solved by excommunication. The minister did not have to compete with polished television communicators or TV churches; he faced a congregation that was protected by a solid wall of ethnicity.

For me, the verdict is not in. We had some very good ministers before World War II who, with their gifts and limited education, ministered well under the circumstances of their day. We have very good ministers today who work well under more difficult circumstances.

In the church of Christ we are on a journey, generation after generation, and will always need to make adjustments. Faithfulness to God and calling was important in the past, and is important today.

—Henry J. Gerbrandt

Schools and churches join to call pastors

Partnerships between Mennonite Church USA schools and conferences are "cultivating a culture of call" across the church.

"Journey," one such partnership, is a leadership program that operates with Indiana Michigan and Central District conferences and Associated Mennonite Biblical Seminary (AMBS). Journey helps people of all ages explore a possible call to pastoral ministry, or deepen a call through theological education.

"This program intentionally provides mentoring relationships for those who want to test a call," said Bob Yoder, conference minister of youth and young adults, who helped launch the program in September. "AMBS is providing the studies and resources."

Although these programs are beckoning young people, Yoder isn't sure that congregations are prepared to receive younger pastors.

"I am a product of a small congregation who called me as their pastor when I was 23 years old, but I know that is unusual," said Yoder.

Del Glick is director of church partnerships at Eastern Mennonite Seminary and he administers a program called "Creating a culture of call." The program has a year-long secondary school component called "Learning, Exploring and Participating (LEAP).

The seminary partners with four conferences—Virginia, Ohio, Lancaster and Franconia. In stage one, Glick works with conference leaders to plan vocational banquets to which pastors invite people who wish to explore ministry.

In stage two, Glick and conference leaders plan a retreat for congregations and pastors who wish to be part of a three-year process to identify pastoral candidates. The final stage includes having potential candidates serve as interns in a congregation.—MC USA

Abbotsford, B.C.

Gallery 7 presents 'angry jurors'

Gallery 7 Theatre Company, based at the Eben Ezer Mennonite Church here, opened its season in November with "12 Angry Jurors." This challenging play explores a juror's struggle with the case of a young man convicted of murdering his father.

Given the "reasonable doubt" of one juror, the rest think through the evidence, as well as their own biases.

"The production takes a dramatic look at how personal bias and prejudice can cloud our relationships with others, and...our exercise of mercy and grace," said Ken Hildebrandt, artistic director. "Can we give and receive compassion and mercy even if we don't see eye to eye with the next person? Perhaps agreeing or disagreeing isn't what's important—maybe it's how we relate... in spite of our differences."

The production was directed by Alayne Cheny, currently a drama instructor at Mennonite Educational Institute. Cheny chose to lighten the mood of the play by injecting it with humour and well-timed antics.

Andrew Abrahams portrayed his juror character as an irate, loud-mouthed type who had made up his mind about the defendant's guilt before the debate began. But beyond the humour, Cheny felt that the play was a demonstration of love in action.

"It tells the story of one person's will that is determined to seek truth: to invest the time to listen," she stated.

"In doing so, he invites others to risk looking out the windows of their souls, revealing new possibilities and escaping the confines of self."

The cast included a mix of seasoned and amateur actors. Abrahams, who has had both stage and film experience, provided the strongest performance. Jason Froese, who played an immigrant sitting on his first jury, also gave a convincing presentation.

Gallery 7 continues in the spring with its One Act Play Festival, "Driving Miss Daisy," and a return of the comedy troupe, Panic Squad. For further information, check the website at www.gallery7theatre.com.

— **Angelika Dawson**

Calgary, Alta.

Talented siblings featured in fundraiser

The quirky music of PDQ Bach and ensuing laughter filled the basement of First Mennonite church here on October 26, as people gathered to support Trinity Mennonite Church's building fund. Gerald, Tim, Sheldon and Jon Neufeld, sons of pastors Hugo and Doreen Neufeld, were the featured act. They brought considerable musical and comedic talents that delighted those in the packed room.

The Neufeld brothers described Peter Schikele's PDQ Bach character as "the last and certainly the least of the great JS's offspring...the worst musician ever to tread on organ pedals."

The evening's entertainment was rounded out in a refined manner by the sparkling performance of 11-year-old pianist Nicolas Schaber. A slide show featur-

ing the work of photographer and musician Sheldon Neufeld urged the audience to care for the earth. Breath-taking scenes of nature were accompanied by original selections on acoustic guitar. Vocalist Val Wedel captured what many were feeling as her

resonant voice praised the God of creation.

Donations and sales of Sheldon's photographs raised a total of \$4,292.00.

Having been refused permission to build on land purchased just south of the city limits, Trinity Mennonite is exploring other possibilities for land. Currently the congregation is renting worship space on Saturday evenings. The

congregation continues to enlarge its building fund, secure in the vision that God is leading to a new building.

— **Donita Wiebe-Neufeld**



Tim Wiebe-Neufeld belts out a tune from PDQ Bach.

Arts notes

Art exhibit

An exhibition, "The Disappearance of the Plains Buffalo," by artist Jo Cooper, opens on January 16 at the Mennonite Heritage Centre Gallery in Winnipeg. Cooper, originally from Selkirk, Manitoba, lives in Quebec. Her art reflects her Metis roots and love of the environment. Her book, *The Disappearance and Resurgence of the Buffalo*, serves as a catalogue for the exhibit and is on sale at the gallery. The exhibition, on permanent display

at the Ancient Echoes Interpretive Centre in Herschel, Saskatchewan, runs in Winnipeg until March 4. The upstairs gallery will feature "From Andrews Street"—art by people of the Andrews Street Family Centre in Winnipeg's north end. Mennonite Central Committee volunteer Caili Woodyard, a worker at the centre, has coordinated that exhibit.—From Heritage Centre release

Valuable resource on Russian Mennonite life

David G. Rempel with Cornelia Rempel Carlson. *A Mennonite Family in Tsarist Russia and the Soviet Union: 1789-1923*. University of Toronto Press, 2002.

The literature on Mennonites from Russia keeps growing. Now and then, however, one volume rises above what has been published. Such is David Rempel's posthumously published family story.

Rempel (1899–1992) taught history at the College of San Mateo in California from 1934-1964. In his retirement, he focused on Russian Mennonite research and writing.

This book, with a fine introduction by Harvey Dyck from the University of Toronto, is based on Rempel's voluminous manuscript, edited by his daughter Cornelia, who has produced a most readable text.

This book is more than genealogical survey or family story. It depicts the life of a Mennonite community in Russia, becoming a microcosmic sketch of the 18-village Old Colony settlement

through civil war and famine to the emigration to Canada in the 1920s.

What makes this volume an exceptional achievement is the wealth of detail about village life, the interesting characterization of family members, and the keen insight into socio-economic realities. Maps, genealogical charts, photographs and other aids augment the text.

One can quibble about details. Was the formation of the Allianz a second schism in the *Kirchliche Gemeinde* (main church) or a branching off from the Mennonite Brethren church?

There are a few errors in dates and names (*Christlicher Familienfreund* ended publication in 1920, not 1919; Maria Rempel, not Maria Pauls, was Gerhard Rempel's first wife).

It would also be useful to know the source of the Bartsch correspondence mentioned in a footnote. An archivist might wonder where the Johann Funk diaries are located. The unpublished Abram Dyck diaries, mentioned on page 316, are located at the Mennonite Heritage Centre in Winnipeg. The

David G. Rempel Microfilm Collection is available in a number of Mennonite libraries.—From review by **Lawrence Klippenstein**

The reviewer is a historian and archivist from Winnipeg.

Arts notes

Drama winner

Winner of the Governor General's Award for Drama this year was Vern Thiessen of Edmonton. His winning play was *Einstein's Gift*, based on the tragic story of German scientist Fritz Haber who saw his research turn into the first biological weapon in the 1930s. (The play also won the National Jewish Playwriting Competition.)

Thiessen, 39, was born in Winnipeg where he attended First Mennonite Church. Beginning as an actor in Toronto, Thiessen began his playwright career with a one-man show called *The Courier*, based on his father, a post-war emigre from Russia. His dramas, including *The Resurrection of John Frum*, *Blowfish* and *Apple*, have been performed across Canada. Currently Thiessen is artistic director at the Citadel Theatre in Edmonton and president of the Playwrights Guild of Canada.—From reports



Thiessen



Photo by Elmer Heinrichs

Ted Friesen (left), representing Friesens Corporation of Altona, Manitoba, presents a copy of the new Low German Bible to Marilyn Hudson from Kindred Publications, a Mennonite Brethren publisher. In the background is Hart Wiens from United Bible Societies. Friesens printed the Bible. Publication was a joint effort of Kindred and the Bible Societies, with help from Wycliffe Bible Translators, Mennonite Central Committee and Friends of Plaudietch, a Winnipeg group. The translation built on earlier work by J.J. Neufeld and Ed Zacharias. The Bible will also be used by Low German Mennonites in Canada, Mexico and South America.—From reports

'Joseph' in Saskatchewan

"Joseph and the Amazing Technicolor Dreamcoat" is being performed a number of times in Saskatchewan this winter by a group from Superb Mennonite Church: February 13 at Homecoming Hall in Luseland, 7:30 p.m.; February 14 at the Prairieland Centre in Kerrobert, 7:30 p.m.; February 21 at Muse Theatre in North Battleford, 7:30 p.m. and February 22 at 2 p.m.; February 27-28 at the Community Hall in Rosetown, 7:30 p.m.; and March 5-6 at the Station Arts Centre in Rosthern, 8:00 p.m.

Toward a Mennonite policy on refugees

Mennonite work with refugees has changed over the years, as migration patterns have shifted. What should our refugee policy be today? asks Timothy Wichert of MCC Canada.

Mennonites have been migrants throughout their history, sometimes choosing to move and sometimes forced to flee. As a result, we have shared experiences common to refugees, displaced persons, exiles and pioneers. We have depended on governments and people in other countries to extend a hand of welcome.

Mennonite Central Committee was created in 1920 to assist Mennonites in Russia who were suffering from persecution and famine. MCC also helped some of these Mennonites resettle in North and South America.

While the European migration history is well-known, there are currently increasing numbers of Mennonites from Africa, Asia and Latin America with their own migration history, in particular those who have migrated to North America with the help of churches here. Most joined the Mennonite church after their arrival in North America.

This migration has coincided with a shift from helping Mennonite refugees and immigrants to helping those from different ethnicities and religious traditions.

What immigration responsibilities should Canadian Mennonite churches undertake today? In particular, should Mennonite churches in the North facilitate the migration of Mennonites from the South?

Issues to ponder

There are a number of issues to ponder when considering what a Mennonite church immigration policy might entail:

- How do we find an appropriate balance between assistance for “European” Mennonites and other Mennonites?
- Recent years have seen significant persecution, war, genocide and famine in many countries where Mennonite

churches have developed. Will we see this upheaval like we viewed earlier crises among European Mennonites?

- In the past, Mennonites sought out countries that would allow them to preserve their faith and religious practices. Do Mennonites still seek to come to Canada or the USA for those reasons?
- There are great economic pressures causing people to migrate to “lands of opportunity” today. Are these pressures the same as those of past Mennonite migrations?
- Educated and skilled people from southern countries are encouraged to migrate to North America, causing poorer countries to lose their best resources for development. Should the church discourage this “brain drain” from poorer countries or encourage it as a means of “sharing gifts?”
- Individuals should be able to choose where they wish to live. Does the church have a role in helping communities or individuals make these decisions?

Mennonite migration principles

Mennonite churches and agencies should assist refugees that are fleeing

physical persecution, regardless of whether they are Mennonite or not. We must maintain viable programs to welcome refugees into our midst.

Mennonite churches in Canada should help Mennonites from other parts of the world in the same way that they helped European Mennonites in the past. Our assistance needs to reflect the fact that people migrate for different reasons, including better economic opportunities.

Mennonite churches in Canada should work more closely with Mennonites in countries that are experiencing conflict and persecution, and find ways to assist those who could benefit from a new life in Canada. Organizations like MCC can help coordinate these connections.

The church cannot help everyone seeking a new life in Canada. Where people are seeking economic opportunities, we should dialogue with churches in other countries to assess how we should be involved. Perhaps a Mennonite Migration Council could be created to discuss migration impacts and options.—**Timothy Wichert**

The writer is Refugee Program coordinator for MCC Canada. See next page for related article.

The sponsorship process

Refugees sponsored by MCC Canada are identified through a number of channels: relatives in Canada, overseas MCC personnel, government officials, UN High Commission for Refugees.

Once refugees are identified, MCC works with a Mennonite church or group in Canada to undertake the sponsorship. An application is submitted to the Canadian government, and a Canadian visa office overseas processes the case.

Applicants are assessed on whether they meet the refugee definition (persecution on the basis of nationality, race, religion, political opinion), and whether

they can adapt to life in Canada. MCC personnel overseas can help prepare refugees both for the interview process and for life in Canada.

While urgent cases can be completed in a few months, the average time is approximately 18 months from application to arrival in Canada. The sponsoring group provides a place to stay, basic necessities, orientation to life in Canada and moral support.

The sponsorship obligation is for one year, but usually churches maintain relationships with refugee families for much longer.—**Timothy Wichert**

Canada's history with refugees

In any given year, there are almost 15 million refugees in the world. And at least another 20 million are “internally displaced people” within their own countries, due to civil unrest, war or human rights abuses.

The United Nations High Commission for Refugees (UNHCR) is the primary agency working with refugees. The World Food Programme, Red Cross, and other organizations also respond to refugee needs. A separate agency—the UN Relief and Works Agency (UNRWA)—was created for Palestinian refugees, still the largest group of refugees in the world.

Each year, approximately 100,000 refugees are selected for permanent resettlement. Over 90 percent of these go to Canada, the United States or Australia. Another 1 million come to western countries seeking asylum.

About 25,000 refugees are accepted into Canada each year (10,000 pre-selected, 15,000 asylum seekers). Just 30 years ago, there was no system for people to claim refugee status here.

Canadian immigration gave priority to certain nationalities, primarily European. That began to change in the 1960s as Canada began to accept immigrants from Africa and Asia.

A new Immigration Act in 1976 included a provision for private sponsorship. This move had been advocated by Jake Epp, MP from Steinbach, Manitoba, himself from a Mennonite refugee family.

That new legislation coincided with a dramatic exodus of “boat people” from Laos, Cambodia and Vietnam. Canada was thinking of accepting 10,000 of them, but John Wieler, an MCC worker who had just returned from Southeast Asia, suggested that Canada take 50,000.

In 1979, the Canadian government announced that it would accept 50,000 refugees from Southeast Asia. In the next year and half, over 60,000 came, over half sponsored by private groups. MCC Canada offered to coordinate all Mennonite sponsorships, becoming the first official sponsorship organization in Canada.

Mennonite churches sponsored almost 4,000 Asian refugees in 1979 and 1980, over 10 percent of all private sponsorships.

During the 1980s, MCC Canada provided staff for a program in Thailand to identify Indo-Chinese refugees for resettlement. MCC Canada also focused on refugees from Central America, who were unable to settle in the U.S. because of political issues.

The 1990s saw waves of refugees from Bosnia, Croatia and Yugoslavia. MCC and the Mennonite Church of Colombia together identify Colombians most in need of sponsorship.

Over the past 25 years, Mennonite churches have helped approximately 15,000 refugees resettle in Canada. These days, approximately 15 percent of private refugee sponsorships in Canada are done through MCC.

Mennonites have also established centres to work with refugees and immigrants in Vancouver, Calgary, Edmonton, Kitchener, Toronto and Montreal. They provide counselling, language training, advocacy and friendship.—**Timothy Wichert**

Letters

Letters express the opinion of the writer, not necessarily those of Canadian Mennonite or the church. We publish as many as space permits, unless they attack individuals or become too repetitious. Letters are edited for length and style. See page 2 for address information.

We can't do voluntary service alone

I suggest that the decision of Mennonite Church Canada to cut the service ministries from conference programs (Dec. 22, page 15) has the potential to be something good.

While it is laudable that General Board members continue to “clearly endorse the ideal of promoting an ethic of service and discipleship,” why should our conference do this alone, with our own infrastructure to administer it?

Why not say that this voluntary service program is something we cannot do alone and that we will promote the idea of doing this together with other Mennonite conferences, through the administration of Mennonite Central Committee and Mennonite Disaster Service? That was something MCC was designed to do in the first place.

Our board members and staff should acquaint themselves with the many service and peace-building opportunities that already exist through MCC. Conference staff and churches should be encouraged to take time for voluntary service. In this way we would again experience the joy of working with others.

During World War II, many of our Mennonite young people did alternative service rather than enlist in the army. We found that our service in areas of need was a sign of active peacemaking. Those opportunities for peacemaking need to be promoted every bit as much today as they were then.

I am hopeful that people in our churches will still be inspired with the possibilities of that vision.—**Peter Peters, Winnipeg, Man.**

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Thank you, young adults

How blessed we are in Mennonite Church Canada to have young adults who care about our confusion and struggles. I commend, from the bottom of my heart, the 165 young adults who had the courage to speak up about concerns within our MC Canada church family (Nov. 17, page 19).

They are right about our need for dialogue and discernment. I feel as though a lifeline has been thrown to us. They care and we better listen to what they are saying.

Human sexuality is not a black and white issue. We have so much to learn from our fellow pilgrims. We need to hear from our professionals, theologians, medical people, social workers and fellow believers who are of a different sexual orientation.

Let us pray for humility and willingness to listen.—**Louise Friesen, Saskatoon, Sask.**

Consumer culture steals symbols

We were surprised to read that MEDA has inherited the Inukshuk as a symbol (Dec. 1, page 15). Has MEDA been involved with Inuit communities? Or does watching “Canadian Heritage Minutes” put us all in line for inheritance (i.e. cultural appropriation)?

This seems to be another example of how, in our consumer culture, symbols or icons rooted in particular cultures are used to fuel the fires of our economies in North America. Examples that come to mind include the Chevy Aztec, the Atlanta Braves and the popular television show, “Survivor.”

Plainly put, these are examples of particular parts of a culture being used and abused to make other people rich. While these examples may give exposure, however skewed, to these cultures, one must question if it improves the lives of these marginalized communities.

Our goal is not to criticize MEDA's work but to point out something prevalent in popular culture: the borrowing of symbols and icons to sell goods, services, ideas and images.

North Americans seem all too willing to romanticize native traditions, as we perceive them to have been. The problem is twofold. First, those in the majority end up defining those who are not, which can, among other things, limit the expression of growth and change for minorities. (How many times have people asked us where the horse and carriage are?)

The second problem is that it doesn't encourage us to look within ourselves for our own symbols.

If, however, this symbol was truly inherited by MEDA from an Inuit community, we would love to hear the story and would see it as important that it be shared with everyone.—**Jan Braun and Ryan Weston, Waterloo, Ont.**

Aim for wholeness, not perfection

The new year stretches before us with possibilities—an opportunity to reflect on, and hopefully let go of, the past, and to set new goals with the clean slate that beginnings provide.

Perhaps we even imagine that such goal setting will get us closer to being perfect. Some of us may draw inspiration from a biblical instruction to be perfect, as God is perfect (Matthew 5:48).

Setting the standard high can lead to amazing feats. The passage in Matthew, for example, follows directly from Jesus' teaching on love of enemies, an Anabaptist principle that continues to shape our discipleship and win converts. On the other hand, people aren't perfect, and neither are their relationships, in and out of families. Such striving for perfection can be oppressive.

Furthermore, some biblical scholars argue that “perfect” is not the most apt translation, and that “whole” or “complete” would be a better rendering. Working towards the wholeness or completion we experience in God does seem more possible than perfection.

Correspondingly, the desire to be perfect, or to expect that of others, can be debilitating and interfere with

becoming whole. An expectation of perfection in families can be quite a burden.

I'm writing in the midst of the family nest—my mother's small home—as she and six others (from four sub-families) sleep on beds and floor around me. I've loved the chance to share space, time and chatter with over 50 people in the two



tribes that claim me.

Perfect moments occurred in our visiting—warm laughter, affectionate hugs, lavish feasts, beautiful children, glowing seniors, abundant generosity—laced with fretful rivalries, short tempers, communication miscues and bruised feelings. Under the surface lay deeper concerns: struggling children, frail parents, strained marriages,

aching grief, chronic mental and physical illness, and the pain of what isn't being said. There is no perfect family.

What helps us walk towards wholeness? Another Bible verse offers encouragement to “be imitators of God...and live in love, as Christ loved us” (Ephesians 5:1). In the preceding verses, we are instructed to put away all bitterness, wrath, anger, wrangling, slander and malice, and to be kind to one another, tenderhearted and forgiving.

Pondering these words at the dawn of a new year, I can think of no better resolution for improving family relations. I certainly haven't put away all wrangling and slander (gossip); in fact, I confess that I enjoy some wrangling and gossip, even as I recognize how it diminishes my wholeness. And I could learn to be more kind, tenderhearted and forgiving.

What about you? Given that perfection is unattainable, how about taking steps towards wholeness, for yourself and those in your family?

The writer, a counsellor and author, operates Family Ties in Winnipeg. She is a member of Charleswood Mennonite Church.

Strasbourg, France

Vietnamese pastor under threat for activism

Vietnam Mennonite Church leader Nguyen Hong Quang has again taken centre stage in calling for freedom to share the gospel in his country.

In December, Vietnam hosted the South East Asian Games for the first time. On December 4 and 5, several people were detained in Hanoi and Ho Chi Minh City for distributing unauthorized literature.

The fliers about the games distributed in Ho Chi Minh City included a witness by soccer players about their faith in Christ. After one person was badly roughed up by police, a police major apologized. However, others were detained in following days. Quang led church members to the police station demanding their release.

On December 9, a plainclothes policeman on a large motorcycle crashed into Quang on his motorcycle, seen by some as a veiled attempt to assassinate Quang. In the past few years, several cyclists have attempted to strike Quang. Once he was hurt badly, and a rider on the striking motorcycle was killed.

Quang, trained in law, was chosen general secretary at the first general conference of the Vietnam Mennonite Church last July. He has called on government officials repeatedly to implement religious freedom as guaranteed by the constitution.

As legal counsel to a group of house churches, Quang has often served as spokesperson when authorities have torn down meeting places. He has also given legal assistance to American relatives of a Catholic priest who were imprisoned when they exposed government actions against the priest.

In the December incident, police tried to apprehend Quang after he and Pham Dinh Nhan, chair of the Vietnam Evangelical Fellowship, met with a representative of the U.S. State

Department to discuss issues of religious freedom. Police then went to the home of pastor Tran Mai, leader of the Inter-Evangelistic Movement, one of many house church fellowships in Vietnam.

Quang and Pham Ngoc Thach, an associate, were attacked as they left. Quang evaded police but Thach was beaten and taken to the police station. Quang called on members of his congregation



Quang

to stage a hunger strike at the police station, and Thach was released within 24 hours.

Quang then gathered church members and called for the release of all held. Police claimed that people were detained only for interrogation about the source of the unauthorized literature. Most persons were released but several are missing.

The first report of these events to Vietnamese Mennonite pastors in North America said, "Please pray." —From Mennonite World Conference

Strasbourg, France

Paraguay's first family nurtured by church

A letter of greeting to the global Anabaptist family from the First Lady of Paraguay has initiated a response from Mennonite World Conference (MWC) officials.

"We pray for God's blessing of your world conference and that the unity among Mennonites all over the world may be strengthened," wrote Maria Gloria Penayo de Duarte Frutos to the MWC assembly in Zimbabwe last summer. Delegates from Paraguay presented the letter to the MWC Council. She requested prayer "as we are facing great challenge as a family and as authority of this country."

Frutos and her five children are a vital part of Iglesia Raíces Hermanos Menonitas (Mennonite Brethren church) in Paraguay. Her husband, Nicanor Duarte Frutos, president of Paraguay, attends when possible.

Nancy Heisey and Mesach Krisetya of MWC thanked Frutos for her prayers and assured her of the prayers of the Mennonite and Brethren in Christ community for the leaders of Paraguay and her family.

Victor Wall, one of her pastors, said: "We try everything to relate closely to these people so that they do not have to be alone."

Frutos, a former Roman Catholic, was baptized after discipleship training and expressing commitment to Anabaptist

theology. She is especially active in evangelism, says Wall. The eldest son, 18-year-old Jose Fernando, has also been baptized. The four younger children participate in Sunday school and youth activities.

Nicanor Duarte Frutos was installed as president on August 15, 2003. He had been minister of education for two terms. Wall said the president is a believer and identifies strongly with Iglesia Raíces, whose leaders pray regularly with him.

"Politically, he pays a price for his commitment to Christ, [but] he shares his faith with his cabinet," said Wall. "At our last baptism on November 30, the Secretary General of the Presidency was baptized." The baptism made news in Paraguay, which is 90 percent Catholic.

The president has invited Mennonite business leaders to work with him on "a frontal war on corruption." That difficult task has begun, said Wall, who is also the Mennonite Brethren conference moderator and employee with the evangelical university.

Paraguay is a possible location for Assembly 15, expected to be held in 2009. An invitation from eastern Pennsylvania is also being considered. —From MWC releases by **Ferne Burkhardt**

Winnipeg, Man.

MCC Canada marks 40th anniversary

Jacob M. Klassen remembers the event clearly. On December 13 and 14, 1963, delegates from five church agencies gathered at Portage Avenue Mennonite Brethren Church here to discuss their future.

There were obstacles, but despite the challenges, delegates created a new relationship that would become Mennonite Central Committee Canada. Before 1963, five inter-Mennonite organizations existed in Canada: in Ontario, the Non-Resistant Relief Organization and the Conference of Historic Peace Churches; in the western provinces, Canadian Mennonite Relief and Immigration Council; in Manitoba, Canadian Mennonite Relief Committee; and nationally, Historic Peace Church Council of Canada.

Some of these had already established links with MCC based in Akron, Pennsylvania, which had an office in Kitchener, Ontario. The amalgamation of these Canadian groups gave MCC a broader presence in Canada, with a Canadian identity.

Klassen served as MCC Canada's executive director from 1963 to 1970, and again from 1976 to 1984. On November 29, Klassen shared memories of the past 40 years with delegates attending the MCC Canada annual meeting.

"The actual creation of MCC Canada was not that simple," he said, "nor was it easy." The five Mennonite agencies had become old and stiff. New wine



J.M. Klassen (left), MCC Canada's first director, and Don Peters, current director, cut the cake at the 40th anniversary meeting.

could not be contained in old wine-skins. Leaders caught the vision of what could be and met the challenges of bringing Canadian Mennonite and Brethren in Christ churches together, said Klassen.

"MCC is an arm of the church," he said. "The large number of persons who have served under its auspices bring to the sending churches a wealth of experience, information and insights.... We may not always like what we hear...but we can also be enriched and helped to be more faithful through their witness."

Klassen noted that the organization created 40 years ago has had to change to remain relevant. "For the most part, I believe the changes have been good," he said.

"MCC Canada cannot rest on its laurels. It must remain...energetic, creative and flexible. It must remain true to its calling to be engaged in the kinds of things that Jesus did, and taught his disciples to do."—From MCC Canada release by **Jonathan Tiessen**

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Elkhart, Ind.

Seminary announces Next Generation campaign

Associated Mennonite Biblical Seminary has announced a \$20 million fundraising effort to strengthen its programs and facilities, and prepare new leaders for the church.

The Next Generation campaign reflects a growing need for pastors within the Mennonite Church and draws on Psalm 78: "...that the next generation might know that they should set their hope in God."

At a dinner and concert on December 1, Allen J. Yoder, Jr., chair of the Next Generation Steering Committee, announced that two-thirds of the goal has already been received or pledged. That leaves less than \$7 million to raise before December 31, 2004, the end of the campaign.

"When you support AMBS, you are making an investment, not a donation," said Yoder. He called on people to be shareholders by making a financial investment and encouraging people to study at the seminary.

Next Generation has seven components:

- An annual fund supporting programs
- Scholarships and financial aid
- Endowment and support for a Church Leadership Center that coordinates non-traditional means of theological education, and an Explore program for high school students
- An endowment for faculty support
- The creation of a preaching laboratory
- An enlarged foyer for the chapel
- A new main-floor library

Board member John R. Peters from Winnipeg noted that the campaign will help AMBS continue to prepare leaders for the Canadian church. AMBS accepts Canadian dollars at par and provides interaction with students from across North America and beyond.

The December 1 event concluded with an Advent concert by the choir of Zion Mennonite church in Archbold, Ohio.—From AMBS release



Photo by Mary E. Klassen

Allen J. Yoder (left), librarian Eileen Saner and Nelson Kraybill look at a model of the proposed library building.

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Winnipeg, Man.

Ministry in Pearl River delta

Sleek turbojet sea craft that carry up to 400 passengers at 100 kilometres an hour are providing a transportation link between Mennonite Church Canada ministries in Macau and Hong Kong, as well as an emerging ministry on an island in the Pearl River delta.

Gordon Janzen, MC Canada's Mission Partnership facilitator for Asia, recently visited workers in Asia and attended meetings of China Educational Exchange.

Janzen tells the story of Nora Iwarat and Dewi Kumalasari, two women who have developed a ministry to about 100 foreign domestic workers on the island of Cheung Chau. They operate their ministry out of the Cheung Chau Christian Fellowship, a congregation of the Chinese Mennonite Conference of Hong Kong. The conference is supported in part by MC Canada.

"These two women have a real heart for domestic workers from their own home countries of the Philippines and Indonesia," said Janzen. "Domestic labourers...come seeking a better life, but struggle with homesickness. Many suffer emotional abuse from employers. Sometimes they need advocates for legal issues. Nora and Dewi provide counselling and worship services for the workers."

Janzen also visited Nanchong, where MC Canada workers Todd and Jeanette Hanson (Prince Albert Alliance and Tiefengrund Mennonite Church, Saskatchewan) serve (see Dec. 22, pages 4 and 6). The church there is planning to build a new church with three levels and seating for 1,300. The congregation hopes to follow that project with a school, parsonage, training centre and dining hall.

Hansons teach English, work in social welfare and help develop church leaders.

Janzen participated in a panel discussion with teachers from China Educational Exchange (CEE) on the challenges of teaching English in China. One teacher told of an argumentative student who, while visiting the teacher's home, suddenly said, "I will be

a Christian. Guide me."

These and other experiences, said Janzen, "have strengthened my understanding of teaching English in China as a valid and significant ministry in itself—not merely a means to doing other ministry."

Rod and Kathi Suderman (Aberdeen Mennonite, Saskatchewan) serve in Beijing as in-country directors of the CEE program. Their work offers opportunities for hospitality and connection to the wider Chinese church.

Cari Friesen (Mount Royal Mennonite, Saskatoon) has begun teaching English at Chongqing Normal University. The Hansons, Sudermans and Friesen receive financial support from MC Canada.

—From MC Canada



MC Canada photo

Dewi Kumalasari interacts with foreign domestic workers via cell phone.

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Soul Care: How to Plan and Guide Inspirational Retreats

Edited by Rose Mary Stutzman

The retreats in *Soul Care* have been gathered from spiritual mentors with years of experience leading retreats. They are richly varied, covering topics from prayer and leadership to finances and marriage and geared for families, small groups, and individual solitude.

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tion around a central theme."

—Marlene Kropf, from the Foreword
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Gay Mennonites respond to church leaders

The visibility of gay and lesbian Mennonites at the Mennonite Church Canada assembly last summer, along with a confusing resolution on same-sex marriage, resulted in pressure on conference leaders to clarify their position on homosexuality.

Since then, MC Canada leaders have issued statements and met with church leaders, particularly in British Columbia, to explain what happened in St. Catharines and to reassert their commitment to the Confession of Faith.

The organization that represents gay Mennonites has now issued its response to the controversy, expressing disappointment that conference leaders “appear to have been guided more by politics than religion.”

In an open letter to MC Canada churches, the BMC (Brethren Mennonite Council for Lesbian, Gay, Bisexual and Transgender Interests) accuses MC Canada of ignoring the covenants it made in Saskatoon (1986) and Stratford (1998) to continue “in loving dialogue with each other” and to promote congregational study of sexuality.

“BMC has worked for almost 30 years to increase understanding and inclusion of gays and their families within Mennonite and Brethren churches,” says the letter. “We are moved by the increasing support....” The letter notes that over 100 churches in the U.S. and Canada are connected to the gay-welcoming Supportive Congregations Network (three MC Canada churches are official members).

But gay Mennonites and their families “are suffering under the current policies of Mennonite Church Canada leadership,” says BMC. This suffering “has been exacerbated by the public scolding by Mennonite Church Canada leadership in response to the visibility of BMC and gay Mennonites, their families and supporters at the recent annual Assembly....”

“We were shocked to read in MC Canada’s September 25, 2003 letter to congregations that, ‘The only commitment MC Canada has to BMC is that representatives of the General Board

will have a conversation with them on an annual basis, which we believe is consistent with the commitment of our denominational statement.’”

Over the years, MC Canada has denied BMC’s requests to have an information table or seminars at the assembly. In St. Catharines, BMC supporters met delegates coming out of a session with a row of photos of gay Mennonites and their families.

“MC Canada later wrote BMC that some felt this action required Assembly delegates to ‘walk a gauntlet,’” notes the letter. “This seems ironic given the ‘gauntlet’ which gay Mennonites and their families have been required to run within the church for decades—a gauntlet that has included expulsion of congregations, termination of employment, denial of pastoral roles and exclusion from the life of the church.”

The letter also answers MC Canada’s objection to the use of its logo on BMC t-shirts which read: “What if...all of God’s children were welcome...everyone’s gifts were received...love prevailed?”

The church has been encouraging Mennonites to use the new logo, says BMC. “Gay people, their families and supporters are also Mennonites and do

not accept exclusion from the church. We wonder whether the Mennonite churches...which do not follow the clear statements in the Confession of Faith with respect to the role of women in leadership and peaceful non-resistance, have been equally sanctioned by MC Canada leadership for their use of the Mennonite Church logo in their materials.”

The letter goes on to state that “MC Canada leadership’s negativism appears out of touch with the views of some Mennonites, as evidenced by the personal encouragement we received from many delegates at Assembly....” BMC speculates that the 49.8 percent who voted against Resolution 6 (which restated the conference’s stance against same-sex marriage) probably reveals more about current objection to the church’s stance on homosexuality than leaders are willing to admit.

“The Confession has changed significantly over the years, most recently to respect the important role of women within the church,” concludes the letter. “Perhaps it is time for the Confession to change again, to reflect new understanding about gays and the wonderful inclusiveness of God’s love.”—**Margaret L. Reimer**

Politics above religion?

The BMC (Brethren Mennonite Council for Lesbian, Gay, Bisexual and Transgender Interests) has charged Mennonite Church Canada leaders with putting politics above religion (see article above). How do leaders respond?

“Sometimes it is important to pay attention to the ‘political consequences’ of conference relations because our mandate is also about finding ways to work together,” said Henry Krause, MC Canada moderator.

“The unity of the church is an important issue...not at the expense of hearing dissident voices, but rather so that the community can be strengthened in order to grow strong enough...to provide a place for various understandings. The larger question is, how do we struggle as a national church through these very difficult and divisive issues?”

He added, “I think there is much more weight in congregations or individuals telling their stories, rather than having BMC being a political advocate.”

Dan Nighswander, MC Canada general secretary, acknowledged that gay Mennonites and their families are suffering in the current debate.

“The ethical dimensions of homosexuality and same-sex marriage are testing the patience and wisdom of members for discerning God’s will, and putting significant stresses on our ability to remain in fellowship with each other,” said Nighswander. “Gay and lesbian people in the church... are personally affected by this turmoil in different ways than other members are. Much prayerful reflection and compassion are needed.”

Nighswander encourages members to visit www.mennonitechurch.ca/news/statements/ssm/.—**Margaret L. Reimer**

Harrisonburg, Va.

Bioethics through Anabaptist eyes

Specialists and educators participated in a conference on “Ethics of biotechnology: Viewing new creations through Anabaptist eyes” at Eastern Mennonite University November 13-15.

The event sought to integrate genetic advances in medicine and agriculture with insights from a variety of disciplines. Over 1,100 people registered. Insights were offered but there were no easy answers.

John Gearhart, genetic researcher at Johns Hopkins School of Medicine in Baltimore, focused much of his presentation on research with stem cells—undeveloped cells that can be “trained” to produce new liver, muscle or brain cells. This research may lead to cures for life-threatening illnesses.

“Ninety-five percent of all biotechnical research already in progress is federally-supported,” he said. “There is tremendous power inherent in this technology. The question is, who ultimately will control it?... We need the gathered wisdom of the community.”

“We know much more today about our bodies and about the basic unit of life, DNA, but we still don’t know a lot about what causes certain diseases or malfunctions,” said Leslie Biesecker, with the National Human Genome Research Institute in Bethesda, Maryland. Biesecker has done major work on McKusick-Kaufman disorder, common in Old Order Amish communities.

Carole Cramer from Virginia Tech noted that 96 percent of crops grown in the United States are genetically modified.

Conrad Brunk, ethicist at the University of Victoria and active in public policy in Canada, said: “There is unprecedented power within biotechnology to redesign nature; an ability down the road to change our children into beings who could be morally and spiritually unrecognizable to us.”

For Anabaptists, “biotech themes must be guided by sober humility and a strong emphasis on precaution coupled to a biblical injunction to relieve suffering,” Brunk declared.

LeRoy Walters, Christian ethics professor at Georgetown University, believes stem cell research is compatible with Anabaptist beliefs. In seeking cures, special consideration should go to “the weakest and most vulnerable,” he said.

Several speakers sounded a note to “promote justice in the entire world,” in making treatments available. What is needed is “a framework that is manageable and also speaks to fair and equitable access.”

Interestingly, in this conference on technology, each speaker had problems getting the technological aids for his or her presentation to work properly.

Closing speaker Stanley Hauerwas, professor of theological ethics at Duke Divinity School, said he had problems with the title of the conference itself.

“There is only one new creation, the church of Jesus Christ,” he said. Do “new creations” of genetic research imply that God is not part of the picture? “We don’t fear God, we fear death,” he said.

Hauerwas issued a call to “recover the vision that the world is God’s creation, and all things are created to glorify God. Approach biotechnology with reverence, pray before experimenting in the laboratory that what may be discovered is for the good of humankind—and don’t necessarily do everything that we become capable of doing.”

One of the most powerful challenges, according to Elmer Kennel, a surgeon, “was the comparison of biotech knowledge to the parables of Christ. Hiding this knowledge... may be more unchristian than embracing it.”

Conference sponsors along with EMU included the Anabaptist Center



Ethicist LeRoy Walters responds to questions as Conrad Brunk listens.

Photo by Jim Bishop

for Health Care Ethics and Mennonite Central Committee. Audiocassettes of the sessions are available. The proceedings will be published in book form.— From an EMU release by **Jim Bishop**

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Winnipeg, Man.

Church and magazine establish editorial agreement

To build on their relationship, Mennonite Church Canada and *Canadian Mennonite* have developed an editorial partnership agreement. The agreement was approved this fall by MC Canada's Support Services Council and General Board, and the Canadian Mennonite Publishing Service. The impetus for the agreement comes from a new document guiding MC Canada's communication efforts: "Guide to Communications in Mennonite Church Canada."

"The Canadian Mennonite Publishing Service is pleased that *Canadian Mennonite* continues in partnership with Mennonite Church Canada to promote the work of the missional church in Canada and beyond," said Henry Neufeld, chair of the publishing group.

"In our increasingly diverse Christian communities, *Canadian Mennonite* is needed to help us hear each other and be reminded of our common task of proclaiming our faith in the risen Christ."

The agreement states: "Some readers perceive that the magazine carries 'the official voice' of the denomination. The magazine is better understood as carrying the voices of MC Canada, including the voices of denominational leaders, but as a whole is not the official voice of the denomination."

MC Canada and its area conferences fund roughly half of the magazine's budget through an every-home subscription plan.

The agreement acknowledges the magazine's mission as seeking "to promote covenantal relationships within the church" (Hebrews 10:23-25).

"It's important we have a vehicle for communication that is open and respectful of various voices, while promoting a unifying understanding of what the church is about," said Dan Nighswander, MC Canada general secretary. "This agreement helps to

define more clearly our relationship at a time when some of our members are asking questions about the role of

Canadian Mennonite."

Dan Dyck, director of communications for MC Canada, added, "The *Canadian Mennonite* plays a critical role in helping MC Canada communicate with its individual members and congregations. The magazine carries MC Canada news releases

[and] publishes stories we develop and write about mission workers, helping to build support for these ministries. It helps promote denominational resources. And it connects congregations across Canada with stories about how people are seeking to live out their faith."

Go to www.mennonitechurch.ca/news for more on the partnership agreement. *Canadian Mennonite* can be viewed at www.canadianmennonite.org.—From joint release by MC Canada and *Canadian Mennonite*



CANADIAN
Mennonite

Thank you from Chad

Laoukoura Jean, a father of six, lives in southern Chad, a region hit by drought in 2002. Last year MCC, with the local Operation Joseph, provided millet, groundnuts (peanuts) and sesame to 5,400 of the area's neediest families. The following is from Jean's comments to MCC worker Madjibe Levy.

No one could imagine there would be a disaster of this kind in our region. Mont de Lam used to be a region of plenty. It used to feed the whole country. Now we receive food aid.

Is it a punishment from God? What is God trying to reveal through this situation of misery? We have learned a lesson.

The God we have not seen, yet in whom we believe, used two Christian organizations, MCC and Operation Joseph, to bring food and seeds. What a miracle! When food arrived, we lifted our eyes towards the sky and thanked God, each in his own language and way.

Food was rationed like medicine. A grain that fell on the ground was immediately picked up, as if we were birds. We named the seeds that we received "MCC seeds."

This situation taught us to embrace a simple lifestyle. We must accept our vulnerability as human beings. Before, we lived in self-satisfaction. We were challenged by the disaster.

Others came to our aid. Indeed, we all depend on each other. We learned many lessons: community interdependence, the frailty of nature and human beings, climatic changes, a change in attitude towards the natural resources God gave us.

We thank those who saved us from this disaster. May God bless you. There is a popular saying that goes like this: The one who gives you a piece of bread in time of hunger is a real friend. MCC's action will be part of our history.—From MCC release



Photo by John Scicchitano

Laoukoura Jean and other recipients of food aid planted seeds they received from MCC. They are currently harvesting the crop.

Borabur, Thailand

Thai cow project helps spread the gospel

In Thailand, \$5,500 goes a long way. With seed money from a partner church in Henderson, Nebraska, Mennonite Church Canada workers Pat and Rad Houmphan are moving a church towards self-sufficiency and helping local farmers.

A committee of Isaan people has purchased 12 cows, which have been loaned to Christians. Recipients keep the first and third calves. The second calf and the mother are returned to the project.

The people of the Borabur and Ban Daeng churches have limited incomes, given their rural, isolated setting. Having few resources makes it difficult to support a pastor, pay for a church building or provide transportation for children coming to Sunday School. Pat is excited about the cow-lending project as a start in the church becoming financially secure.

Other pieces of the ministry are falling into place as well for the couple, who served in Saskatchewan and British Columbia for a number of years before returning to Asia.

Pat works with Jadet Kampantri, an energetic seminary graduate who



MC Canada photo

This cow project is a partnership between North America and Thailand.

offers musical skill, a personable nature and knowledge of the local Isaan culture. Pat is hopeful that Jadet will remain. An elderly evangelist known as Grandpa Nah continues his half-time ministry in Borabur. The Houmphans work with Christians in numerous villages. Although two

baptisms were celebrated in Ban Daeng last Easter, Pat says growth is slow.

“Very few [Isaan] are practising believers,” said Pat during a recent visit to Winnipeg. People say they are Buddhist because their parents were Buddhist. Buddhism has a lot of good teaching, he said, but it’s a theology of helping oneself.

Pat tells the people two things about Christianity. “In Buddhism, there is no talking about creation. It’s very important that we address that—the creation story. Secondly, I tell them about Jesus Christ. In Buddhism, there is no Lord and Saviour.”

Despite economic difficulties and slow growth, the Houmphans are clear about their vision. Over the next 20 years they hope to establish a group of churches in each of the 7 to 10 surrounding districts. One way to do that, says Pat, is to show the Jesus movie.

“Isaan people don’t like to read, but they love to watch. The Jesus movie is helpful.” Pat hopes to acquire an LCD projector to use visuals in bringing the gospel to the Isaan people.—From MC Canada release

Bulawayo, Zimbabwe

Zimbabwe church to raise justice concerns

The Brethren in Christ Church in Zimbabwe has launched a Peace and Justice Committee to address issues such as alleged police brutality, beatings, killings, lawlessness and political violence, all of which have left deep wounds in this country.

Danisa Ndlovu, church bishop, chairs the committee that met for the first time on November 20.

The committee began work on eight core tasks: intensify teaching the church’s peace position; equip members with conflict resolution skills; articulate the church’s position on justice and fairness, and promote human dignity; monitor and speak against injustices; encourage the church to assist victims of injustice; work with organizations with similar goals; initiate peace-building in innovative ways; and release statements of concern on behalf of the church.

The formation of this committee comes on the heels of a statement issued at Mennonite World Conference (MWC) in August that was picked up by Zimbabwe’s national newspaper and other publications.

On November 16, the newly-formed Solidarity Peace Trust, based in Durban, South Africa, called for a national day of prayer for peace and stability in Zimbabwe. The trust is an organization of African church leaders who are committed to pursue justice and equality, and assist victims of human rights abuses in Zimbabwe.

The group includes bishops from the Brethren in Christ, Anglican and Catholic churches, and is chaired by Pius A. Ncube, Catholic archbishop of Bulawayo, Zimbabwe.—From MWC releases by **Ferne Burkhardt**

Akron, Pa.

Aid on its way to Congo

Three Mennonite Central Committee shipping containers filled with aid are expected to arrive in the Democratic Republic of Congo in mid-January.

The country's three Mennonite conferences will distribute blankets, soap, clothing and kits (newborn, health, sewing and school kits) valued at \$20,000. MCC is also providing \$40,000 for the purchase of local food.

Following years of civil war and government corruption, the people of Congo (formerly Zaire) face illness, poverty and widespread hunger. Government employees go months with no salaries, while congregations struggle to provide even minimal payment to pastors and church school teachers.

AIDS has orphaned some 930,000 Congolese children; malaria and other preventable diseases also claim thousands of lives.

The conferences—Mennonite Community of Congo, Mennonite Brethren Community of Congo and the Evangelical Mennonites of Congo—are seeking to help one other and their neighbours.

Each conference has established committees to distribute the aid. Congregations have helped create a list of 25,000 recipients. The churches will also distribute supplies to health centres and needy families outside the church.

"It is hard for me to come up with an analogy of how significant a gift of a quilt or a shirt or a pair of pants is to the average person in Congo," said MCC worker Fred Kaarsemaker, manager of the MCC B.C. material aid warehouse in Abbotsford, B.C. He is currently on a short-term assignment in Congo.

"Everyone acknowledges that...a new set of clothes or a blanket does not solve all of a person's problems, but they are an important symbol of international Christian solidarity, a tangible sign that poor people in Congo are not ignored or forgotten in North America."—From MCC releases



Rajaa Alb, a lab technician at Mansour Pediatric Hospital in Baghdad, Iraq, operates a spectrophotometer (used for chemical analysis) that was purchased by Mennonite Central Committee. In 2003, MCC, which has had a long relationship with the hospital, provided new lab equipment and repairs worth \$40,000.

Akron, Pa.

MCC responds to earthquake in Iran

Mennonite Central Committee is planning to send 50,000 blankets to Bam, Iran, and is in need of 18,000 more, in response to the December 26 earthquake there. MCC is also requesting donations for more relief supplies and for rebuilding.

The quake that levelled Bam, a

historic city of 80,000, killed an estimated 30,000 people and left a further 40 to 100 thousand in the region homeless, said reports.

MCC began work in Iran following an earthquake in June 1990 that killed more than 30,000 people and made half a million homeless. MCC works with the Iranian Red Crescent Society.

"Our most substantial response will be in the reconstruction phase," said Ed Martin, director of MCC's Central and South Asia program. In coming weeks, MCC will provide funds for other relief items, including milk powder.

To make a donation, call 1-888-622-6337. For drop-off locations for blankets, check the web at www.mcc.org/respond/kits/index.html. To learn more about the situation in Iran, see www.mcc.org/iran.—From MCC

Health manual for Laos

In rural Laos, women and health workers will soon have a Lao translation of *Where Women Have No Doctor*. The guide, published by the Hesperian Foundation, was compiled with input from village health workers in some 30 countries. "In Laos, we lack books and manuals in all fields, but especially in health," said Hien Phimmachanh, translation editor for the book and Mennonite Central Committee Laos coordinator. MCC Laos will distribute 3,000 copies. A doctor will train people in seven of the poorest provinces on how to use the guide.—From MCC release

Correction

The photo of Justina Heese and her Christmas stocking (Dec. 1, page 8) was taken by Lynette Wiebe, not Leona Dueck Penner.

FOCUS

Finance.....

tives of the Canadian Association of Financial Planners, and as a recipient of the Canadian Financial Planner of the Year award.

Initially he did not want to meet. When we did finally get together, he was quick to state his reservation about any association with me. His involvement on the provincial ethics committee of the association had led him to make a generalization: that the Mennonite Christian identity of a financial planner allowed him to take advantage of clients.

I would argue with his suggestion that Mennonite Christians are more prone to fall short of ethical guidelines. He did make me aware, however, of how the self-understanding of a person of faith could help him or her to ignore questionable behaviour or justify that behaviour. At a minimum, an association with faith could be used to communicate to the client a cloak of trustworthiness.

Regardless of how questionable behaviour happens, it is important that

Continued on page 24

Ask basic questions of financial planners

Six years ago I was immersed in a Certified Financial Planner training program. It became clear that it was important to find an experienced and well-respected mentor. A name came to my attention.

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Questions *From page 23*

anyone looking for an investment professional or financial planner look beyond that individual's faith association. This seems obvious. The same, however, can be said of friendship with your planner—look beyond image-enhancing titles, brand names or company associations.

Practically, this means that when you consider a financial planner, see the person primarily as a financial professional who is there to meet your needs, and who in turn benefits from your business.

No matter the faith or image of the advisor, or the level of friendship you may have, ask some basic questions:

- What are the credentials and levels of experience?
- What professional organizations does the planner belong to? Ask for a copy of the organization's code of ethics. If the person is not a member of an organization, ask why not.
- Does the advisor do a comprehensive or partial financial plan for you?

- Is the advisor independent and impartial in order to find the best products to serve you, or is he or she an agent for one company?
- How does the advisor choose investment options and insurance solutions? Specifically, what are the criteria for making choices, who is involved in helping make the choices (alone, with colleagues, or through a central advisory team), and exactly how are portfolios monitored?
- Will the advisor work with you directly or will an assistant oversee the portfolio?
- How often is the advisor going to meet with you to review your situation?
- How is the advisor remunerated—fee or commission?
- What are the implications for the investor of the payment method chosen?

All advisors are required to speak to their clients in detail about this, but my impression is that few do. Ask directly.

- What services will the advisor provide for the fees or commissions he or she gets on an ongoing basis?

Ask for references. Yes, the advisor will provide you with names of satisfied clients but one can still learn a good deal. Some of the above questions would also be suitable to ask the reference-giver about an advisor.

These questions should be asked of any advisor, current or potential. It is not a matter of mistrusting him or her. Rather, it is about making informed decisions.—**John Thiessen**

The writer is from the Investment Planning Counsel of Canada.

Seven steps to RRSP success

It's the season when everyone is thinking about RRSPs—Registered Retirement Savings Plans. With a wide variety of options and ever-changing government regulations, it can be difficult to know where to start. Here are seven steps to consider when choosing RRSP options.

- 1) There's no time like the present. You can carry forward unused RRSP room to future years, but investing now means that you can earn interest or see equity growth sooner. Talk to your financial institution about the options available.
- 2) Consider a low-interest RRSP loan. If you consider the potential tax refund that may result from your RRSP investment, you may be in a position to pay down a good portion of your RRSP loan when you receive your refund cheque in the spring.
- 3) Consider a regularly scheduled PAC investment plan. Get ahead on your RRSP investments with a pre-authorized contribution (PAC) plan that automatically debits your account and invests your funds in a mutual fund or term deposit account. Smaller contributions throughout the year begin earning interest sooner and are easier

on your cash flow than large contributions at the end of the year.

4) Consider the investment product that is right for your RRSP deposit. Talk to your financial institution about term deposits, index link investments, mutual funds, socially responsible investing (SRI), and labour sponsored investment funds (LSIF). Certain investments offer enhanced tax credits that can reduce your taxable income dramatically and increase your tax refund.

5) If you are not certain about the best RRSP investment option, consider "parking" your investment in a 30- or 60-day term deposit or money market mutual fund. Your contribution is already at work reducing your taxable income while you decide which investment tools are right for you.

6) Consider a spousal RRSP. Careful planning and considering income-splitting options can bring tax savings now and in the future when withdrawals are made from your retirement savings account.

7) Think about what you are going to do with your refund. You may want to give thought to the following options:

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The writer is manager of financial planning at Mennonite Savings and Credit Union.

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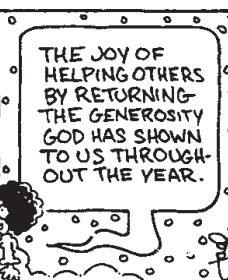
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Ten reasons why men should not be ordained

1) Their physical build indicates that men are more suited to tasks such as picking turnips or de-horning cattle. It would indeed be “unnatural” for them to do other forms of work. How can we argue with the intended order instituted by nature?

2) Their duties as ministers might detract from their responsibilities as parents. Instead of teaching their children important life skills like how to make a wiener-roasting stick, they would be off at some committee meeting. Children of ordained men would receive less attention from their fathers.

3) According to Genesis, men were created before women, presumably as a prototype. It is thus obvious that men represent an experiment, rather than the crowning achievement of creation.

4) Men are prone to violence. They are responsible for the vast majority of crime in our country, especially violent crime. Thus, they would be poor role models, as well as being dangerously

unstable in positions of leadership.

5) In the New Testament, the person who betrayed Jesus was a man. His punishment stand as a symbol of the subordinate position that all men should take. This story also illustrates the inability of men to take a stand. From the garden of Gethsemane to football locker rooms, men buckle under the weight of the lowest common denominator. Even ordained men tend toward a pack mentality.

6) Jesus didn't ordain men. He didn't ordain any women either, but two wrongs won't make a right.

7) If men got ordained, they wouldn't be satisfied—they'd want more and more power. Soon most of the conference leaders would be men and then where would we be?

8) Most men who seek to be ordained have been influenced by the radical “men's movement” (or “masculist movement”). How can they be good leaders if their loyalties are divided

between leading a church and championing the drive for men's rights?

9) To be an ordained pastor is to nurture and serve a congregation. But these are not traditional male roles. Throughout Christian history, women have been considered not only more skilled than men at nurturing, but also more fervently attracted to it.

Women, the myth goes, are fulfilled only by their service to others. This makes them the obvious choice for ordination. If men try to fit into this nurturing role, our young people might grow up with Role Confusion Syndrome, which could lead to such terrible traumas as the Questioning Tradition Syndrome.

10) Men can still be involved in church activities without having to be ordained. They can still take up the offering, shovel the sidewalk, and maybe even lead the singing on Father's Day. By confining themselves to such traditional male roles, they can still be vitally important in the life of the church. Why should they feel left out?—December 28, 1992



Emke Retro
Ivan Emke

Kitchener, Ont.

Restorative response to elder abuse

The abuse of seniors in our culture has been called a “hidden crime.” Many older adults are reluctant to speak out against those they ought to be able to trust: family members.

On November 23, the Harmony Interage Theatre Troupe presented a scenario of abuse and three responses that generated animated conversation. The event, at Kitchener Mennonite Brethren Church, was sponsored by Mennonite Central Committee, Community Justice Initiatives and Ray of Hope, in honour of Restorative Justice Week.

First was a mime about an older woman, Agnes, whose niece had stolen a piece of her jewelry. The players remained in character while the audience put questions to them. Stella, the niece, justified her actions because her husband had left her with children to support. Her aunt, Stella said, lived comfortably and wouldn't miss the jewelry.

Following this were three responses to the crime. In the first, Agnes told her neighbour about the theft. The neighbour did not believe that Agnes' niece would steal from her and refused to help.

Then the situation moved into court. Margaret Janzen, a real-life lawyer for the crown, played that role, and Lee Fitzpatrick, a former defence counsel and now a civilian officer with the police department, was defence counsel. The judge was played by Ross McConnell, a retired judge. After the court scene, the audience had more questions.

The final vignette illustrated a model of restorative justice that was a decided contrast to the courtroom: a healing circle, from the native tradition, with two facilitators and those affected by the crime. The person holding the “talking piece”—in this case a stone—had the floor in which to speak the truth, respectfully.

The drama was modelled on *Theatre of the Oppressed*, a 1979 book by

Augusto Boal, a Brazilian director who said that drama should bring spectators into an active role, commenting on situations and suggesting changes.

The evening was part of “Restorative justice approaches to elder abuse,” a project that began over four years ago when Arlene Groh, a community health professional, was struck by the number of seniors she encountered who were being abused—physically, emotionally, through neglect or in financial ways—by family members.

Seven community organizations in

Waterloo Region, including the police and justice system, are working together to seek restorative—as distinct from litigious—solutions to elder abuse. They provide a safe place for people affected by elder abuse to find just solutions for everyone.

Groh commented that decisions made in a court may not necessarily serve offender, or victim, well. Far better, she said, when people can find solutions to a problem and have a sense of investment in those solutions.—**Betti Erb**

Plum Coulee, Man.

Plum Coulee church celebrates ordination

On November 30, a full house at Plum Coulee Berghaler Mennonite Church witnessed the ordination of pastor Robert Penner.

John Klassen, director of Leadership Ministry for Mennonite Church Manitoba, spoke the words of ordination. The Youth Praise and Worship Band led the congregation in song.

“It is thrilling to see the hand of God at work in our congregation...by calling one of our own young men to commit himself to a lifelong ministry,” said Glen Siemens, pastor. Siemens preached on the call of God in Penner's life as a personal call and a call to ministry.

The personal call, he said, is to “go and make disciples.” The call to ministry is to “equip the people to go make disciples.” Using Ephesians 6, Siemens named perspective, preparation and prayer as key requirements.

The congregation participated in a litany affirming Penner, his wife Tracy and their family. As Siemens said, this is “a partnership where the congregation

upholds the called one in prayer,” and all are members one of another.

Youth and adults, friends and Penner's parents formed a circle around the couple for an ordination prayer led by Klassen and Siemens. Both Rob and Tracy responded with appreciation for the encouragement they have received. “All I am and have is because of the grace of God,” said Penner. “It's not about me; it's all about Jesus working in and through me.”

There was much rejoicing as the congregation moved into the fellowship hall for a “church family” dinner.—From report by **Cleo Heinrichs**



Glen Siemens (left), Tracy Penner, Robert Penner and John Klassen at Robert's ordination service.

Abbotsford, B.C.

Sweet way to remember AIDS Day

On December 1, Lisa Strahl commemorated two special events—her birthday and World AIDS day. Strahl and several members of her congregation at South Abbotsford Mennonite Brethren Church came up with a sweet way to remember the day—they made jam, nearly 120 jars of it, for people with AIDS.

The jam was distributed by Michele Brockman, AIDS program coordinator for Mennonite Central Committee B.C.

“I had a very special cousin named Evan who died when I was 10. Evan had AIDS, which eventually took him from us,” said Strahl. Evan was an inspiration to her. Even near the end of his journey, he spoke to students and educated people about the disease.

In recent years, Strahl wondered how she could honour Evan and others who live with AIDS, and her own birthday.

Last year, Steve Berg, pastor at South Abbotsford church, challenged the congregation to participate in a “kingdom assignment.” They were to begin with \$100 and choose a cause for which to raise money. The seeds of

inspiration were planted.

In 2002, Strahl raised close to \$700 in an AIDS walk. Over the past year she met with Brockman several times to explore ways to get involved in supporting people with AIDS. The two are dreaming of an AIDS food bank but for this year Strahl came up with the idea of comfort food.

“This project ...communicates love and care in a tangible way,” said Brockman. Strahl invited others in the congregation to help and in no time there were over 120 jars of homemade jam for distribution.

Next summer, Strahl hopes to collect produce from stores or local farms, and expand to making pickles, sauces and relishes. Her goal is to “bless the heart of someone who so often feels unloved and isolated in our society,” and to promote understanding and love.



Lisa Strahl (left) and Michele Brockman sit among dozens of jars of jam for people who live with AIDS.

“God loves us all equally, end of story,” she says.—From MCC B.C. release

Hawkesville, Ont.

Hawkesville installs new pastor

Hawkesville Mennonite Church installed Perry Bartel as pastor during the morning service on September 28. Parry and Pam, and daughters Emma, Katie and Anika, have been at Hawkesville since the beginning of September.

The Bartels came from Lethbridge, Alberta, where they worked with children and youth groups.

In his acceptance speech, Bartel mentioned that he sees similarities between the church and a boat. As he is a non-swimmer, the idea of being in a boat can be scary. With a paddle in hand, however, he will try to be part of the team. He promised the youth that he is willing to help paddle in the Dragon Boat races next year.

“We are not in this alone, but are a part

of a larger team, and together we can help each other to attain the goal that we are striving for,” he said.

Muriel Bechtel from Pastoral Services, Mennonite Church Eastern Canada, gave the message. She also spoke of the need to help one another. At the Special Olympics a few years ago, one of the contestants in a race fell down. When the other runners saw what had happened, they came back, picked up their fallen friend, and all walked over the finish line together.—

Elo Wideman



Perry Bartel (middle) is installed at Hawkesville Mennonite Church. On the left is Joyce Freeman, chair; on the right, Muriel Bechtel from MC Eastern Canada.

Milverton, Ont.

Poole celebrates mortgage-burning

Among the decorations at Poole Mennonite Church on Thanksgiving Sunday were a black cast iron kettle, a pair of barbecue tongs and a barbecue lighter. The children were eagerly anticipating the “burning of the mortgage.”

In 1996, the church built an addition to make the building wheelchair-accessible, and to create additional office and classroom space.

Paul Dyck, the pastor, explained the idea of a mortgage to the children.

“When you want to do something that’s really important and costs a lot of money (that you don’t have), like build a house or a church, you can go to a bank and ask them to lend you the money. They will lend you the money if they trust you to pay it back. Lending that money to you is called a mortgage,” he explained. Paying the money back is what the church celebrated.

In his sermon, the pastor pointed out the difference between “maple



Participating in burning the mortgage at Poole Mennonite Church are, from left: Hans Troester, finance committee; Brenda Schultz, council chair; Darlene Gerber, Poole People Players director; Jack Kuepfer, trustee committee at the time of building; Corey Leis, grandson of Don Gerber, trustee.

syrup jugs” and “jugs of maple syrup.” An empty jug merely conjures up memories of a sweet, tasty syrup. A church building is like an empty syrup

jug—it looks nice, but is of little value unless it has content, substance and warm memories of good experiences. We, the church, are the syrup and not the jug.

I left the service with renewed energy to do my part in helping to keep the jug full of syrup, full of a spirituality that attracts others to share my faith in God.—**Mildred J. Brenneman**

News brief

Our pension plan invests in war

The Canada Pension Plan (CPP) is forcing millions of Canadians to invest in businesses that profit from war, says the Coalition to Oppose the Arms Trade (COAT). Included among these businesses are 15 of the world’s top 20 contractors. COAT is launching a petition against this investment at its web site: www.coat.openconcept.ca. The site has links to members of parliament and to articles from its recent report, “Operation embedded complicity: Canada, playing our part in the business of war.” At least \$2.55 billion collected for the Pension Plan is invested in military contractors, says the report.—From COAT release

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Winkler, Man.

Manitoba volunteers can pork for North Korea

About 350 volunteers from across Manitoba gathered at Winkler Meats on November 27-29 to can pork for mothers and children in North Korea. They processed meat from approximately 200 sows, for 20,000 cans.

“North Korea is in the midst of famine,” noted Wilf Unrau, chair of the Mennonite Central Committee canning project in Manitoba. “We want the pork to get to hospitals and orphanages...and especially to pregnant mothers and mothers with newborns, as soon as possible.”

The first six-hour shift began with 30 people at 5:00 a.m. on Thursday. Harry Dyck, manager of Winkler Meats, says they had sides from 60 sows hanging in the cooler when volunteers arrived. Volunteers took part in the entire process, from deboning and stirring the cooking vats to washing, filling, cooking and labelling the tins.



Volunteers on assembly line at meat canning in Winkler.

There's good support, says committee member Dave Reimer. Farmers, agribusinesses and individuals donated livestock. Area businesses supplied sandwiches, cheese, cookies and fruit

for hungry volunteers. Baked delicacies arrived from supporters.

Last year, volunteers here processed 8,300 cans of beef for Iraq and North Korea. For four years prior to setting up at Winkler, donated cattle were shipped to Mountain Lake, Minnesota, where Manitoba volunteers helped with the canning.

The canner also travels to Ontario and 12 states.—From report by **Elmer Heinrichs**

Winkler, Man.

Volunteer brings meat canner to Manitoba

As a volunteer hauling the Mennonite Central Committee portable meat canner to various communities, Wilf Unrau of Manitoba began thinking about ways to get the canner into western Canada.

“I wanted to get local people involved,” he says. “There's a lot of suffering going on, and we are among the 25 percent of the world's population that gets a meal each day.”

Unrau got to work shortly after his return home in June 1999. He quickly found himself up against health regulations that would not allow the canner to operate in Manitoba.

Paperwork kept the operation out of Manitoba in 2000 and again in 2001. Instead of waiting to get through the red tape, Unrau and MCC Manitoba began processing beef donations from Manitoba in Mountain Lake, Minnesota.

In fall 2002, they got the approval they needed, and the meat canner made its first trip into Manitoba.

Unrau and others “just kept pushing,” says Elaine Dyck, co-owner of Winkler Meats, the abattoir that

provides the federally approved facilities for slaughter. People didn't think MCC would be able to meet all of the government regulations, but they did.

That first year, Manitoba volunteers processed 75 head of cattle—8,000 tins of beef. This year, more than 350 volunteers canned 20,000 tins of meat. Winkler's contribution is part of 5 containers, or 110 metric tons, going to North Korea.

A few hours after the last tin was sealed, the MCC canner was off to its next destination. Unrau is back at his job as co-owner of a lumber and hardware store in Roseau, Manitoba, a business he purchased with a friend following his return from the MCC assignment.

But he does not get the same level of satisfaction at the office that he does as a volunteer. So he is not ruling out a career change in the future.

“If I could, I would make this kind of mission my work,” he says. “That's where my heart is.”—From MCC Canada release by **Jonathan Tiessen**

Resources

Two new resources are available from Faith and Life Resources:

- *Mennonite Church USA Congregations: Findings of the Faith Communities Today Survey* provides statistical data, and compares MC USA to other Protestant denominations.
- *Centered Teaching: A Supplement for Teaching Jubilee: God's Good News* accompanies the winter Jubilee curriculum. Each session includes the Bible story, wondering questions, six new response activities and worship suggestions, all adaptable to traditional or broadly graded groups. *Centered Teaching* will also be available for Cycle A Spring. For a free sample session and more details, go to www.jubileeonline.org. To order, call 1-800-245-7894.—From release

People & Events

Kitchener, Ont.—Approximately 3,085 Christmas food hampers were delivered this season by the House of Friendship, an agency run by a primarily Mennonite board. That number is up from the 2,836 last year. The majority of that came from Rockway Mennonite Collegiate, which collected over 30,000 food items in its annual food drive. About 40 percent of food came from the Food Bank of Waterloo Region, and another 20 percent was donated by the community. Some 600 volunteers packed and delivered the hampers. The Salvation Army provided toys for families with children.—From House of Friendship release

Winnipeg, Man.—Helmut Harder of Charleswood Mennonite Church is a facilitator in an ecumenical education series here being offered in conjunction with the 40th anniversary of Vatican II's "Decree on Ecumenism." The series looks at progress made in ecumenical dialogue. Harder, who is co-chair of Mennonite/Catholic interna-

tional dialogue and co-chair of Manitoba Dialogue, is leading a public session on January 21. For more information, call Christ the King Parish at (204) 257-3300.—From release

Vancouver, B.C.—Paul Thiessen, a pediatrician here, is spending January lecturing and working in a pediatric hospital in Mbarara, Uganda. Volunteers are able to make a valuable contribution and learn much about tropical medicine at the same time, said Thiessen, who attends Point Grey Inter-Mennonite Church. He said that although the hospital lacks personnel and supplies, he hears virtually no complaining, unlike the Canadian environment where "the more we have, the more we want."

—Henry Neufeld

Transitions

Births

Carrick—to Shauna and Reg, of Brandon, Man., Salem Mennonite, Tofield, Alta., a son, Liam Joseph, Nov. 10.

Cenerini—to Michelle and Normand, Schoenfelder Mennonite, St. Francois

Xavier, Man., a girl, Paige Nicole, Dec. 12.

Friesen—to Vanessa and David, Fort Garry Mennonite, Winnipeg, Man., a daughter, Erica Belle, Dec. 8.

Hiebert—to Elizabeth (Madorno) and Detlef, of Argentina, Steinbach Mennonite, Man., a daughter, Anna Laura, Dec. 12.

Neufeld—to Sylvia and Mark, Sherbrooke Mennonite, Vancouver, B.C., a son, Noah Alexander Neufeld, Dec. 18.

Penner—to Shelley and Eugene, Osler Mennonite, Sask., a son, Benjamin Matthew, Nov. 10.

Reddekopp—to Tonia and Deller, Warman Mennonite, Sask., a daughter, Kadence Dawn, Dec. 22.

Marriages

Buhler-Fehr—Sean (Osler Mennonite, Sask.) and Ashley (Osler Mission Chapel) in Osler, Nov. 29.

Ens-van Driel—Alfred and Kelly, Sherbrooke Mennonite, Vancouver, B.C., Dec. 27.

Johnson-Harder—Joseph and Jennifer, Pleasant Point Mennonite, Saskatoon, Sask., Oct. 18.

Schroeder-Adamus—Sean and Shelley, Pleasant Point

Mennonite, Saskatoon, Sask., Oct. 18.

Deaths

Braun—Cristin, 23, Jubilee Mennonite, Winnipeg, Man., daughter of Gord and Colleen (Penner) Braun, Dec. 9.

Falk—Heinrich, 87, Springfield Heights Mennonite, Winnipeg, Man., Dec. 15.

Janzen—Mary, 96, Carman Mennonite, Man., Dec. 7.

Klippenstine—Corn, 84, Grace Mennonite, Regina, Sask., Dec. 10.

Krahn—Elizabeth (Neufeld), 88, First Mennonite, Saskatoon, Sask., Dec. 16.

Neufeld—Ann, 83, Grace Mennonite, St. Catharines, Ont., Nov. 14.

Wideman—Lorene, 90, Salem Mennonite, Tofield, Alta., Nov. 23.

Wiebe—Katharina (Tina), 84, Sargent Ave. Mennonite, Winnipeg, Man., Dec. 5.

Wiebe—Nettie (Wall), 83, First Mennonite, Saskatoon, Sask., Dec. 21.

Wiens—Frank, 88, Schoenfelder Mennonite, St. Francois Xavier, Man., Dec. 16.

Baptisms

Bethel Mennonite, Winnipeg, Man.—Margaret Elizabeth Lowe, Dec. 7.

Brussels Mennonite, Ont.—Andrew Garland, Dec. 28.

First United Mennonite, Vancouver, B.C.—Marlen Banguera, Kathleen Cliparone, Jacob Doerksen, Frank Hu, Jane Qu, Nov. 30.

First United Spanish Mennonite, Vancouver, B.C.—Benjamin Herrera, Letty Herrera, Hugo Herrera, Angela Herrera, Viviana Herrera, Sindy Herrera, Nov. 30.

Grace Mennonite, Regina, Sask.—Phillip Dyck, June Liu, Dec. 14.

Sherbrooke Mennonite, Vancouver, B.C.—John Kordlo, Dec. 28.

Canadian Mennonite welcomes transitions announcements within four months of the event. When sending by e-mail, please identify congregation (name and location).



The choir from Fairview Mennonite Home sang at First Mennonite Church in Kitchener, Ontario, during worship on November 16. One of the songs was "Draw the circle wide" by Gordon Light in recognition of First Mennonite's logo—an open circle. It was also the theme of the morning. John Hess, a former pastor at First and a member of the choir, gave the meditation. As a response, the congregation and choir raised the rafters as they sang, "Wonderful grace of Jesus," accompanied by trumpet and organ.—From report by Alice Kehl

Mennonite Church Canada

Resources now available online

MC Canada's Resource Centre has now listed its complete holdings online and users can now order resources online as well.

"Our job is to help equip congregations and leaders for their ministry," said Sharon Brown, interim manager. The new website will help fulfil that role in an efficient way. Users can access the web site at www.mennonitechurch.ca/resourcecentre/Home.

Resource Centre holdings include videos, topical files, periodicals, books, games, educational kits, audio cassettes and CDs. Users can search by subject, title, author and audience—important when you're trying to find material targeted for a specific group.

Although the online catalogue is helpful, Brown says a big part of the Resource Centre's role is consulting.

"Much our work lies in helping people find what they need—for example, to support a Sunday school lesson or get informed about Anabaptist Mennonite points of view on a broad range of topics," she said. Brown encourages users to call for help at the toll-free number: 1-866-888-6785.

Justina Heese, who oversees the Christian Formation program, including the Resource Centre, is delighted with the web site tools.

"The Formation Council has been reviewing and reevaluating the mandate of the Resource Centre," she said. "Where do we want to go with this unique asset.... How can we extend its services? I think we're part of the way there with these new web tools." —MC Canada release

Study guide

Prayer: In the Peace of Christ, by Melissa Miller, is a five-session study guide published by the Christian Formation Council of MC Canada. It can be used for Prayer Week, studies on peace and other occasions.

The book begins with a global focus, and then offers concrete models for dealing with the conflicts in our lives. Each chapter includes songs, questions for reflection and suggestions for follow-up activities. The author operates Family Ties, a counselling service in Winnipeg, and is a member of Charleswood Mennonite Church.

A copy was sent to every congregation in the December/January *Equipping Canada*. More copies may be ordered from the MC Canada Resource Centre at 1-866-888-6785.

Mennonite Church Eastern Canada

School for Ministers focuses on students

What happens to students from our congregations as they enter university? What is their experience as they collide with new ideas and freedoms? Youth are on the front line where faith and culture intersect.

Being the church today often feels like life at a busy intersection. Faculty members at Conrad Grebel University College will reflect on challenges facing the church at the School for Ministers on February 17-19 at the college. Presenters will include Marlene Epp, Arnold Snyder, Ed Janzen, Henry Paetkau and Tom Yoder Neufeld.

Members of the Teaching Circle, a teaching guild, will describe the congregation as a setting for learning. Workshops, led by Eleanor Snyder, Miriam Frey and Maurice Martin, will describe the

stages of faith development. How can the congregation be a "safe place" for people to ask questions of faith? How might people be invited to live faith while holding doubts? How do we integrate heart, mind and soul "where faith and learning meet?"

The theme for worship is "Wisdom sets her table...all of you are welcome" (Proverbs 9:1-6). It will focus on the gifts that church and academy bring to one other in the pursuit of wisdom.

Transitions of pastors

On January 1, Ilene Bergen began as pastor of Christian Formation, at Steinmann Mennonite Church in Baden. Bergen served as Minister of Christian Education for MC Eastern Canada until August 31. She has been studying in the Master of Theological Studies program at Conrad Grebel University College.

On February 1, Maurice Martin from New Hamburg, Ontario, will begin as transition minister at Shantz Mennonite Church, for one and one-half years. In the past two years Martin has had several short-term interim ministry



Josh Ruth, Bible instructor at Camp Assiniboia, shares a story at the Camps with Meaning banquet in Winnipeg.

positions.

He continues his contract work with Mennonite Church Canada, doing Multicultural Leadership Training. He is also area correspondent for *Canadian Mennonite*.

Mennonite Church Manitoba

Banquets celebrate camp ministry

Three fall banquets celebrated God's faithfulness in the ministry of Camps with Meaning during the summer. Banquets were held at Camp Koinonia on November 1, at Douglas Mennonite Church on November 2, and at Winkler Bergthaler Mennonite Church on November 8. Over 600 people attended the three events.

The program consisted of songs and stories by staff and campers. Many of the songs performed by the "Camps with Meaning Worship Band" had been composed by staff over the years. The stories reflected on the impact of the camp ministry on campers, staff and the church at large.

A video presentation prepared by Sandy W. Plett, director of Summer Camp and Youth Ministries for MC Manitoba, concluded the program.

At each event, regional committees provided a snapshot of camp development. A special presentation at the Winkler banquet recognized the service of Victor Falk who has directed the Plus 55 Retreat at Camp Koinonia for 10 years.—**Bob Wiebe**

Mennonite Church Saskatchewan

'Simply Superb' launches a new show

"Simply Superb," a musical group from Superb Mennonite

church, is taking to the road again in February. The drama team, consisting of 12 of the 38 church members, will perform the musical, "Joseph and the Amazing Technicolor Dreamcoat."

The drama troupe, which put Superb on the map two years ago with the production of "Cottonpatch Gospel," will offer eight shows during February and March. Wildwood Mennonite in Saskatoon is helping to host several of the events, said Grant Martens, pastor of Superb Mennonite.

"The show involves the whole church," said Martens, adding that if people are not in the musical, they will be preparing food for the receptions following each performance.

The shows will be performed in smaller centres throughout Saskatchewan. Any money raised beyond expenses will be donated to charity.

"Usually we donate to the food bank," said Martens, "but we give the choice to the local community."

For more information, see page 10 or visit www.superbmennonite.org.

Prairie pastor heads to China

Ed Olfert, pastor of Grace Mennonite Church in Prince

Albert, and his wife Holly, are travelling to China in January to visit workers in the Chinese Educational Exchange (CEE) program. Cari Friesen, Jeanette and Todd Hanson, Warren Harder, and Rod and Kathy Suderman are all from Saskatchewan.

The trip will involve visiting social developments projects in Sichuan, travelling to Chiang Mai for CEE's annual winter conference, and meeting with isolated Chinese Christians. The Olferts will also take Mennonite Central Committee school kits for children in China.

They will report on their trip at Mennonite Church Saskatchewan's annual assembly. The trip is jointly sponsored by three Mennonite agencies.

Mennonite Church Alberta

Edmonton churches consider forming council

On December 13, moderators and pastors from six Edmonton Mennonite churches met to discuss the establishment of an Anabaptist Council. Its purpose would be to share information, be a sounding board for ideas and facilitate

inter-Mennonite projects in the city. Churches involved: Holyrood Mennonite, First Mennonite, Edmonton Chinese, and three Mennonite Brethren churches—Lendrum, Sunrise and River West.

The idea began with Isaac Glick from Holyrood Mennonite and Dave Hubert from Lendrum Mennonite Brethren, who noted that, in spite of a long history of joint projects, Mennonite groups in Edmonton have no formal communication links.

The relatively small Edmonton Mennonite community has a history of good relations. Past projects have included youth orientation units, the Mennonite Centre for Newcomers, a Chinese/Vietnamese church plant, the Edmonton Recycling Society, MCC employment programs, Welcome Home Community, M2W2, Ten Thousand Villages, an MCC thrift store, and various arts, music and worship events.

Although Mennonite pastors have been meeting for years, "there is a need for a forum to do more than this and to facilitate networking," said Hubert, who is giving leadership to the initiative. Two possible projects include a Mennonite cemetery in Edmonton and work with

Christian Peacemakers international.

While pastors and moderators expressed hesitation about additional structures and volunteer workloads, there was agreement that the idea of an Anabaptist Council is worth further consideration.

Mennonite Church British Columbia

Evangelism committee faces more changes

The Evangelism and Church Development Committee continues to face changes as a new year begins. One of the more difficult changes was a decision to close the church plant in Fort St. John, a process finalized in November, in consultation with church planters Jon and Virginia Corbett.

Other groups throughout the province are still interested in planting churches.

The committee will meet in January to work at a "manageable vision" for its future. Part of this process will be an evaluation of the salaried position vacated by Chris Arney in September, and a determination about whether the position will continue full or part time.

Finances in a missional church

From our leaders

One year ago, Mennonite Church Canada was facing serious financial challenges. The factors leading up to this have been reported transparently, as have the drastic cuts that were taken to address the problems.

Fine-tuning of procedures and careful tracking of expenses and income will ensure that such a crisis does not happen again.

We are pleased that as of the end of December, giving is slightly ahead of what we had projected. Churches and individuals have been faithful in their support. We are also a bit anxious because we depend on almost \$750,000 coming in during January, as it has in recent years. We await the final surge of contributions and trust that God,

through the church, will provide what is needed to balance the books.

At this time of year, many congregations are preparing their annual budgets. Individuals and families are planning how to distribute their charitable giving (some say "first-fruits," others "tithe," some "left-overs") in 2004. It is a good time to think about how our personal and congregational priorities are reflected in our budgets.

Analysis of MC Canada congregations shows that, on average, about 77 percent of funds are spent on congregational programs: buildings, salaries, utilities, Sunday School materials. Most of this benefits congregational members; only a small portion of "keep at home" money is used to benefit people other than ourselves. And much of the money forwarded beyond the

congregation also benefits us.

If we understand that God calls the church to be missional in its values and actions, then we must set our budgets accordingly. Are we using the money of which we are stewards to share God's love with others? A fitting scripture for reflection as we enter the budget part of our congregational meetings would be Isaiah 49:6.

As we enter another year I pray not only that God will bless you, but that through you "all the nations of the earth will be blessed."

Dan Nighswander,
General Secretary, MC
Canada



Employment opportunities

Teach Live-In Caregiver Program in the Philippines and China

Qualifications: Nurse OR Home Economist OR Experienced Caregiver OR Homemaker with teaching experience February 9/04 (Philippines) and March 1/04 (China), for 3, 6 or ideally 9 months. Top salary plus expenses paid.

Ken D. Penner, Robertson College
E-mail: careers@RobertsonCollege.com
Fax: (204) 943-7291

ASSOCIATE PASTOR

Winkler Grace Mennonite Church invites applications for the position of Associate Pastor. We are a congregation of 400 members located in a rapidly growing rural community in southern Manitoba. Primary responsibilities include visitation, care-group coordination and "Inreach/Outreach" ministry.

Please send letter of application, resume, and three references to:

Steve Zacharias, c/o Grace Mennonite Church
Box 1616 Winkler, MB R6W 4B5
Phone: (204) 325-7428; Fax: (204) 325-0091
E-mail: szacharias@rocketmail.com

PART-TIME CHAPLAIN

United Mennonite Home for the Aged in Vineland, ON requires a chaplain due to the incumbent retiring.

Under the direction of the administrator, the chaplain is responsible for developing and delivering the religious and spiritual care programs. These responsibilities are carried out in accordance with the Home's policies, procedures, mission and philosophy.

This is a part time position requiring the following qualifications: ordained minister within Mennonite Church Canada, training and experience in gerontology, education in spiritual and religious care, fluent in German.

Applicants are invited to submit resumes by January 26, 2004.

Fax: (905) 562-3711

Trinity Mennonite Church is inviting applications for a full-time

LEAD PASTOR or CO-PASTOR TEAM

We are part of a rapidly growing community in southwest Calgary and have a congregation of approximately 100 with diverse ages and occupations.

We seek a pastor(s) who will provide strong leadership and focus on the vision, mission, and values defined by our congregation, working together with our members and participants to foster a faith community that is open and welcoming to new participants and is founded upon the Anabaptist understanding of the Christian faith.

Please send resume or inquiries to:

Pamela Fast
234 Everglade Way SW
Calgary, AB T2Y 4N2
E-mail: pamelafast@hotmail.com

Welcome Inn Mennonite Church - Hamilton, Ontario

FULL-TIME PASTOR

The Welcome Inn Mennonite Church and Community Centre is inviting applications for a full-time pastor beginning in the summer of 2004. We are a growing urban congregation of about 140 members with an average Sunday attendance of 50, worshipping in the north end of Hamilton. With its origins in inner-city outreach, the Welcome Inn draws together a diverse and dynamic group of people to worship, and to experience and extend the community of faith.

We seek an enthusiastic individual to provide spiritual leadership and guidance and who is committed to an Anabaptist understanding of faith. This position includes 1/4 time work with the Welcome Inn Community Centre.

For more information, please contact

Timothy Epp, Search Committee Chair
Phone: (905) 648-2131, ext.4247

Applications will be accepted until January 31, 2004.

Mennonite Church Canada is accepting nominations and applications for an

EXECUTIVE SECRETARY, CHRISTIAN FORMATION

This is a full-time position, located in Winnipeg Manitoba, beginning September 1, 2004 (negotiable).

As the Executive Secretary, you will give leadership to the Christian Formation staff and Council in fulfilling their mandate to nurture congregations, foster commitment to the larger church, grow disciples, and promote unity through Anabaptist identity formation.

Serving as a member of the Executive Staff team, you will:

- Shape, implement and promote the vision for Christian Formation
- Be an advocate and spokesperson for Christian Formation vision and agenda
- Oversee the Christian Formation department's staff, programs and budget
- Give special attention to education issues in MC Canada

Qualifications:

The Executive Secretary of Christian Formation is expected to:

- Be a person of vision and a flexible, creative problem solver who is responsive to change;
- Demonstrate strong leadership qualities, including supervisory skills and the capacity for complex administrative and organizational duties;
- Demonstrate excellent communication skills;
- Hold or be qualified for ministerial credentials;
- Possess basic computer skills, such as word processing, spreadsheets, and email;
- Possess a master's degree in a related field with work experience at a senior level of management, preferably in education and church leadership. A suitable combination of education and experience will be considered.

Mennonite Church Canada expects all staff to exhibit a commitment to a personal faith in Christ as Saviour and Lord, to uphold the Confession of Faith in a Mennonite Perspective and be committed to the vision of MC Canada as a missional church.

This position requires considerable travel, mostly within Canada.

For a job profile and more detailed information, visit www.mennonitechurch.ca/getinvolved/jobs/index.htm

Closing date: Feb 6, 2004.

Employment opportunities cont.

Goshen College is accepting applications for a tenure track position in

MUSIC UPPER STRINGS

Responsibilities include applied instruction in violin and viola, chamber music, and strings methods. Related areas of teaching may include, but not be limited to, music theory, music history, and music appreciation. Additional teaching in the Community School of the Arts of Goshen College is available.

A Doctorate is preferred; Masters required. Strong interest in and record of successful recruiting is preferred. Candidate should be an active performer and have evidence of successful teaching at the college level. Candidate needs to have a vision for growing a quality program in a state of the art facility. Applications will be reviewed beginning February 1, 2004. The appointment will begin July 1, 2004.

To apply, visit the specific position announcement on the Goshen College web page www.goshen.edu/employment. Women and minority persons are especially encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Administrative and teaching faculty members are expected to share this commitment.



The Peace and Conflict Studies program at Conrad Grebel University College, a Mennonite church-affiliated college at the University of Waterloo, seeks to fill a full-time continuing faculty position at the

ASSISTANT PROFESSOR

level, to begin July 2004. Peace and Conflict Studies is an interdisciplinary, undergraduate program at the University of Waterloo. Candidates should possess a PhD in a field related to peace and conflict studies and have teaching and research expertise in one or more of the following areas: theories of peace and conflict; theories and practice of conflict resolution; international studies; global development; human rights. The candidate's ability to teach in another area of the humanities or social sciences is desirable.

Applications should contain a cover letter detailing teaching and research expertise, a curriculum vitae, names of three referees, and other evidence of the candidate's suitability for the position. Applicants should be sympathetic to the traditions and beliefs of the Mennonite church. In accordance with Canadian immigration requirements, this advertisement is directed first of all to Canadian citizens and permanent residents of Canada. Conrad Grebel University College is committed to principles of employment equity. The Search Committee will begin reviewing applications on February 27, 2004.

Please direct all inquiries and applications to:

**Marlene Epp, Academic Dean,
Conrad Grebel University College
University of Waterloo
Waterloo, ON N2L 3G6
E-mail: mgepp@uwaterloo.ca
Phone: (519) 885-0220 ext.257**

For more information about the College and its programs, visit the website at grebel.uwaterloo.ca

Announcement

MCC, VNCS and EMM Vietnam alumni are invited to celebrate **Mennonite Central Committee's 50 years of work in Vietnam** on **July 9-11, 2004** in Hanoi, Vietnam.

For more information or to register, contact Diane Gehman:

**E-mail: deg@mcc.org
MCC, Box 500
Akron, PA 17501**

Faith Mennonite Church, in Leamington Ontario is seeking a

FULL TIME PASTOR

to serve a congregation of about 250 persons. We are a church with a large number of young families. We are seeking a person/s, who will provide spiritual leadership and guidance to our congregation. Previous pastoral experience is preferred. The position is available as of July 1, 2004.

For further information, or to send a resume, contact:

**Muriel Bechtel
MCEC (Mennonite Church Eastern Canada)
4489 King St. E., Kitchener, ON N2P 2G2
Phone: (519) 650-3806; Fax: (519) 650-3947**

Camp Assiniboia (Headingley, MB) invites applicants for

CAMP MANAGER

Responsibilities include oversight of site, facility, finance, guest services and year round personnel (not summer program). This year-round position ideal for a motivated couple with an Anabaptist faith commitment and a willingness to relate to an MCM congregation (see additional position available below). Team building, organizational and maintenance skills an asset.

Contact by February 1/04:

**Mennonite Church Manitoba
Phone: (204) 896-1616; E-mail: camps@mennochurch.mb.ca**

Additional Year Round Position available at Camp Assiniboia .5 **Rental Secretary** to coordinate group schedules and provide hosting.

Mennonite Central Committee (MCC) is accepting applications for the position of

MCC CENTRAL STATES EXECUTIVE DIRECTOR

The director provides vision and oversight for all MCC programs in Central States. Familiarity with MCC constituency, strong relational administrative skills, and cultural competency required. Experience with budgeting, administration, Spanish language skills preferred. Women and people of color are encouraged to apply. Significant travel time within the United States.

Contact:

**Charmayne Brubaker
Phone: (717) 859-1151
E-mail: cdb@mcc.org**

Or contact your nearest MCC office for the full job description. Application review begins February 2004. Position available at that time.



Mennonite Nursing Homes Inc.

DIRECTOR OF CARE

Due to the retirement of the incumbent, Rosthern Mennonite Nursing Homes Inc. has a rewarding and challenging permanent full-time position for a Director of Care.

Rosthern Mennonite Nursing Home is a 68 bed, level 3 & 4 long term care facility. Attached are 36 units of enriched housing for seniors. The mission of the facility is to provide the best emotional, intellectual, physical, and spiritual care in a secure stimulating Christian atmosphere. The home is located approximately 70 kilometers north of Saskatoon, SK.

Qualifications:

- Bachelor Degree or Diploma in Nursing. Degree is preferred.
- Must be eligible for registration with SRNA.
- Previous long term care experience.
- Minimum two years management experience.
- Must demonstrate strong leadership, written and verbal communication skills.
- Must have a strong commitment to the ideals expressed in the mission statement and a strong desire to work closely with the sponsoring body – Mennonite Church Saskatchewan.

Applications are to be received no later than February 6, 2004 to:

Steering Committee
Mennonite Nursing Home
 Box 370 Rosthern, SK S0K 3R0
 Phone: (306) 232-4861
 Fax: (306) 232-5611
 E-mail: fergusont.gshd@shin.sk.ca

Nithview Home and Seniors' Village requires a Part-Time

PASTORAL CARE COORDINATOR

Reporting to the Administrator, the Pastoral Care Coordinator is responsible for the spiritual care program in our Seniors' Community which includes a continuum of accommodation from Independent Living to Long Term Care. Duties will include preaching, visitation, and administration.

Candidates should have formal training in theology / religious studies. Relevant experience is a definite asset. Applicants need to be self-motivated individuals capable of working both independently and in a team environment.

Fax or mail your application by February 6th to:

Brent Martin, Administrator
Nithview Home and Seniors' Village
 200 Boullee Street
 New Hamburg, ON N3A 2K4
 Fax: (519) 662-1090
 E-mail: bmartin@nithview.com

Only applicants selected for interview will be contacted.

For rent

1 bedroom, newly renovated basement apartment in Kitchener. Close to Grand River Hospital and all amenities. Non-smoker, no pets. Separate entrance and parking. Available mid-Jan. Call (519) 578-2778.



Advertising deadlines:

Feb. 9 issue: Jan. 27
Feb. 23 issue: Feb. 10
Mar. 8 issue : Feb. 24

1-800-316-4052

Notice of 33rd Annual Meeting of Canadian Mennonite Publishing Service (Canadian Mennonite)

Notice is hereby given that the 33rd Annual Meeting of Canadian Mennonite Publishing Service (the non-profit association that publishes *Canadian Mennonite*) will be held on February 7, 2004 at Douglas Mennonite Church in Winnipeg. The annual meeting is at 4:00 p.m. It will include editorial, circulation and financial reports, elections and reports from the Board, which meets February 5-7 in Winnipeg. A banquet follows at 6:00 p.m. at the church.

Proxy

As a member of Canadian Mennonite Publishing Service,
 I hereby appoint

_____ as my proxy to attend, act and vote on my behalf at the Annual Meeting of Canadian Mennonite Publishing Service on February 7, 2004.

Name: _____

Address: _____

____ Send me a copy of the Annual Meeting reports

Anyone is welcome to attend. Voting will be limited to Canadian Mennonite Publishing Service members. Members are individuals who contribute a minimum of \$25 per year, unless they indicate on the donor card that they want to be financial supporters without being members. Membership also includes representatives from each of the conferences that nominate members to the Board of Directors. (See list of names and nominating bodies below.)

Members who are unable to be present for the meeting may complete the proxy form at left and mail it to: Canadian Mennonite, 490 Dutton Drive, Unit C5, Waterloo, Ontario N2L 6H7.

Canadian Mennonite Publishing Service Board:

- British Columbia:* Henry Neufeld, chair (Mennonite Church B.C.).
- Alberta:* Brenda Tiessen-Wiens (Mennonite Church Alberta), Jan Wilhelm (Canadian Mennonite Publishing Service).
- Saskatchewan:* Bernie Thiessen (Mennonite Church Saskatchewan).
- Manitoba:* Ron Loepky (Mennonite Church Canada), Bernie Wiebe (Mennonite Church Manitoba), Paul Krahn (Mennonite Church Canada), Aiden Schlichting Enns (Mennonite Church Canada).
- Ontario:* Lloyd Koch (Mennonite Church Eastern Canada), Mary Lymburner (Canadian Mennonite Publishing Service), Betty Dyck (Canadian Mennonite Publishing Service), Brice Balmer (Mennonite Church Canada).

Betty Dyck, secretary, Canadian Mennonite Publishing Service

Canadian Mennonite annual meeting

Waterloo, Ont.—The 33rd annual meeting and banquet of the Canadian Mennonite Publishing Service (*Canadian Mennonite*) will be held at

Douglas Mennonite Church in Winnipeg, on February 7. The meeting begins at 4:00 p.m., the banquet at 6:00 p.m.

Banquet speaker will be Ken Reddig, coordinator of major gifts and planned giving for Mennonite Central Committee Manitoba. Entertainment is by Apostle Paul (Paul Krahn and friend). Tickets are \$15.00. To reserve a banquet ticket, call Ron Loepky at (204) 261-4949.



Reddig

Reunion for Ontario Bible school

Waterloo, Ont.—For generations, Ontario Mennonite Bible School and Institute in Kitchener was a focal point of church leadership and theological education for young people from across Canada and the northern United States. It was also a place where lifelong friendships were formed. A reunion of alumni and faculty is being planned for August 13-15, 2004 at Conrad Grebel University College. People are invited to stay at the college.

“Hosting this reunion is a tangible way for Conrad Grebel to connect its current mission of theological education with an earlier era,” said Henry Paetkau, Grebel president. The last reunion was held in 1994.

The weekend will include a fundraising banquet for the Ralph and Eileen Lebold Endowment for Leadership

Training. People can contact Elsie Kuepfer at (519) 653-0296 or the college at (519) 885-0220, extension 381.

Check Grebel’s website for registration details: www.grebel.uwaterloo.ca/ombs.—From Grebel release

Zimbabwe bishop to visit Ontario

Kitchener, Ont.—Danisa Ndlovu from Bulawayo, Zimbabwe, vice-president of Mennonite World Conference, will be in Ontario in February. Ndlovu is a Brethren in Christ bishop.

After some time in Toronto, Ndlovu will be a guest at Waterloo North Mennonite Church on February 8 at 7:00 p.m. Also featured will be Bryan Moyer Suderman, a member of the international choir from Assembly 14 in Bulawayo. Suderman will introduce a CD of music he produced from the assembly.

A third highlight will be the Koinonia Quilt that was stitched at the assembly. The completed quilt is travelling the globe to raise awareness of and funds for AIDS programs.

Larry Miller, MWC executive secretary, plans to attend. All interested in learning more about world conference are invited.

Ndlovu’s North American trip will include MWC meetings in Akron, Pennsylvania, and a visit to Associated Mennonite Biblical Seminary in Indiana.—From MWC release

Rudy Wiebe to give lectures

Calgary, Alta.—In early February, Mennonite novelist Rudy Wiebe will give two talks as part of a lecture series sponsored by the University of Calgary’s Chair of Christian Thought.

The first lecture, “Climbing

mountains that do not yet exist: The fiction writer at work” is on February 2 at 7:30 p.m. at Foothills Mennonite Church. It will deal with the difficulties of writing fiction in an age when faith is hard-won, if not impossible.

The second lecture, at noon on February 3 at the University of Calgary, is entitled “The archeology of a novel: *The Blue Mountains of China* as site.” It will be based on the afterword that Wiebe wrote for the German translation of *Blue Mountains*, to be published in March.

“The Anabaptist/Russian Mennonite understanding of

the world is fundamental to the way my imagination has always worked,” says Wiebe.—From release

Tour to Guatemala

Winnipeg, Man.—Canadian Mennonite University’s Outtatown program is offering a two-week tour to Guatemala, leaving on February 23. For details on the “Adventure for the soul” tour, phone Diane Kroeker toll-free at 1-877-231-4570 or e-mail:

dkroeker@cmu.ca.—From CMU release

Calendar

British Columbia

February 7: B.C. Women in Mission business meeting at Bethel Mennonite Church, Aldergrove, 2:00 p.m.

February 13-14: Mennonite Disaster Service All-Unit Meeting in Abbotsford. Phone (604) 308-1389, e-mail: mds2004@telus.net.

February 27, 28: MCC Relief Sale banquets: Broadway Mennonite Brethren Church, Chilliwack (27); Fraserview MB Church, Richmond (28).

February 28: Church music workshop with Mary Oyer and Angela Neufeld at Emmanuel Mennonite Church, Abbotsford. More information at

www.emmanuelmennonite.com. **March 5:** MCC Relief Sale Dessert Evening at Emmanuel Mennonite Church, Abbotsford.

March 6: MCC Relief Sale lunch at Garden Park Towers, Abbotsford. Banquet at Bethel Mennonite, Aldergrove.

March 12-13: Youth workers conference at Columbia Bible College, Abbotsford on worship and discipleship, with Tom and Christine Sine. Phone (604) 853-3567, ext. 323.

March 13: MC B.C. delegate meeting at Bethel Mennonite Church, Aldergrove.

April 3,4: Abendmusik Lenten Vespers at Evangelical Free Church, Abbotsford (3), and Knox United, Vancouver (4). Benefit for Menno Simons Centre.

Alberta

February 14-15: Mennonite Men’s Curling Bonspiel in Didsbury. Contact Herman Epp at (780) 335-3894.

February 20-22: Senior Snow Camp at Camp Valaqua.

February 27-28: Mennonite Church Alberta delegate sessions at Rosemary Mennonite Church.

March 19-20: Missional Church training at Camp Valaqua.

June 18-19: MCC Alberta Relief Sale in Coaldale.

Saskatchewan

January 24: Dessert and Comedy Night at Wildwood Mennonite, Saskatoon, 7:00 p.m. Fundraiser for conference camps.

January 30-February 1: Senior High Retreat at Shekinah Retreat Centre.

February 4: MEDA breakfast at Grainfields Restaurant, Saskatoon, 7:30 a.m. with Ernest Epp.
February 13-14, 21-22, 27-28, March 5-6: "Joseph and the Amazing Technicolor Dreamcoat" by Superb Mennonite Church. Call church for locations.
February 14-15: Shekinah Fun Days.
February 27-28: Mennonite Church Saskatchewan annual sessions in Rosetown.
March 3: MEDA breakfast at Grainfields Restaurant, Saskatoon, 7:30 a.m.
March 27: Shekinah fundraising banquet and silent auction at Mount Royal Mennonite Church, Saskatoon.
May 16: Rosthern Junior College spring concert.
June 6: Shekinah Bike-a-thon.

Manitoba

January 25: Hymnfest at Sargent Ave. Mennonite Church, sponsored by Canadian Mennonite University, 3:30 p.m.
January 29, 30: Westgate Mennonite Collegiate Junior High one-act plays, at Centre Franco-Manitobain Culturel.
February 7: Canadian Mennonite annual meeting and banquet at Douglas Mennonite, Winnipeg. Meeting 4:00 p.m. Banquet 6:00 p.m. Speaker: Ken Reddig. Contact Ron Loeppky at (204) 261-4949.
February 9: Open house at Westgate Mennonite Collegiate, Winnipeg, 7:00 p.m.
February 13-15: Junior youth retreat at Camp Moose Lake.
February 20-21: Annual session of MC Manitoba at Whitewater Mennonite, Boissevain.
February 26-29: CMU drama, "The Zeal of Thy House" by Dorothy Sayers, 8:00 p.m. (Feb. 29, 3:00 p.m.) at Canadian Mennonite University.
March 5-7: Retreat for families with mentally handicapped members at Camp Assiniboia.
March 8: Westgate Mennonite Collegiate board banquet. Phone (204) 775-7111 for

details.
March 12-14: Junior high retreats at Camps Koinonia and Moose Lake.
March 12-14: Peace-It-Together for high schoolers at Canadian Mennonite University. Speaker: Dave Worth on "Food as a peace issue." Call 1-877-231-4570, e-mail: bgrunau@cmu.ca.
March 31: Open house at Canadian Mennonite University.
April 2-4: Marriage Encounter weekend in Winnipeg. Contact Peter and Rose Dick at (204) 757-4705.
April 15-17: Senior high drama at Westgate Mennonite Collegiate, Winnipeg.

Ontario

January 22: MEDA Breakfast at Stone Crock, St. Jacobs, 7:30 a.m. Speaker: John Lichti.
February 20-22, 27-28: Alumni operetta at United Mennonite Educational Institute, Leamington.
February 28: Tenth dessert and auction at Rockway Mennonite Collegiate, Kitchener.
February 29: Menno Singers concert of Canadian composers at St. John the Evangelist Church, Kitchener, 3:00 p.m.
March 4-5: Bechtel Lectures at Conrad Grebel University College with Nancy Heisey.
March 10: Family night at United Mennonite Educational Institute, Leamington, 6:30 p.m.
March 18: MEDA Breakfast at Stone Crock, St. Jacobs, 7:30 a.m. Speaker: Steve Rannekleiv.
March 26-27: Engaged Workshop at Hawkesville Mennonite Church. Call (519) 656-2256.
March 30: Mennonite Savings and Credit Union 40th annual meeting at St. Jacobs Mennonite Church. Speaker Henry Paetkau; music by Inter-Mennonite Children's Choir, 7:30 p.m.
April 19-23, 26-30: MCC meat canning in Leamington (19-23) and Guelph (26-30).
April 24, 25: Menno Singers and Pax Christi Chorale

perform Vaughan Williams' "Dona Nobis Pacem" and Durufle's "Requiem" at Benton St. Baptist, Kitchener (24), and Yorkminster Park Baptist, Toronto (25), 8:00 p.m.
April 30: MEDA spring banquet at Conrad Grebel University College with speaker John Fast.
April 30-May 1: Engaged Workshop at Living Water Mennonite Fellowship, New Hamburg. Call (519) 656-2256.
May 16: Spring concert at United Mennonite Educational Institute, Leamington, 7:30 p.m.
May 20: Spring concert at Rockway Mennonite Collegiate, Kitchener.
June 15-18: Summer Training Institute for church leaders by

Mennonite and Brethren in Christ Conciliation Services, at Conrad Grebel University College. Contact Nan Cressman, phone 1-866-782-0287.

United States

March 22-25: Mennonite Camping Association convention at Drift Creek Camp, Lincoln City, Oregon.
March 25-28: Mennonite Health Assembly in San Francisco. Phone: (219) 534-9689, e-mail: info@mhsonline.org.
June 3-6: Bicentennial celebration of Mennonites in Ukraine.

Subscriber services CANADIAN Mennonite

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 Phone: (519) 884-3810 Toll-free: 1-800-378-2524 ext.221
 Fax: (519) 884-3331 E-mail: office@canadianmennonite.org

The light has come

**Arise, shine; for your light
has come,
and the glory of the Lord
has risen upon you....
your sons shall come
from far,
and your daughters shall
be carried in the arms.
Then you shall see and
be radiant,
your heart shall thrill
and rejoice;
because the abundance
of the sea shall be
turned to you,
the wealth of the nations
shall come to you.
They shall bring gold and
frankincense,
and shall proclaim the
praise of the Lord.**

Isaiah 60:1-6



Photo by Allison Rempel