

CANADIAN Mennonite

April 7, 2003

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**Witness to
the state**

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Budget cuts

pages 14-15, 22

April's fools and sinners

For the March 24 issue, I wrote my editorial during the 48-hour window which U.S. leaders gave Iraqi leaders to disarm, flee the country or be invaded. I thought that by now the war might be over. Remembering the Gulf War 12 years ago, I thought that if an invasion occurred, the U.S. would “overwhelm” Iraq in short order.

Well, the war is still on. And at this point it seems like it could go on for some time—with the rubble piling up and the death toll from both sides mounting, and the Iraqi maps in our daily newspapers tracing the “theatres” of war in the U.S. administration’s latest war strategy.

It must be April Fools’ Day. (As I write this on April 1, the snow is falling again here in Ontario, just days after the winter’s piles had finally melted. No kidding!)

In short order, the war in Iraq has found its place amidst the many other stories of disasters and health crises in our daily media. One more conflict among others. It’s easy to be lulled into acceptance as the vocabulary of war becomes commonplace once again.

But the sense of outrage and sadness at the whole sorry mess is not far under the surface. What right do the Iraqi leaders have to use their people as pawns in a deadly game of chicken, when they are already beat down from a decade of sanctions and oppression? What right do U.S. leaders have to drag their people into the same game, even though they were deeply wounded by the terrorist attacks of September 2001?

The perennial persistence of the war impulse is a reminder that the human condition is more sinful than we like to think. It won’t be easily aligned with God’s purposes, which we believe to be life-giving rather than life-destroying. So how do we as Christians live with the jarring contrast between a belief in a God who desires peace and the ongoing reality of war?

The Romanian Catholic bishop of Ohio offers an interesting model in a recent Lenten statement to the people for whom he provides spiritual oversight. He cites church teachings about good ends not justifying the use of evil means. He outlines the basis for his conclusion that the current war in Iraq is immoral and does not meet the minimal standards of the Catholic Just War theory.

In his capacity as bishop—not as a private individual—he writes: “I must declare to you, my people, for the sake of your salvation as well as my own, that any direct participation and support of this war against the people of Iraq is objectively grave evil, a matter of mortal sin.... I hereby authoritatively state that such direct participation is intrinsically and gravely evil and therefore absolutely forbidden.” Then, as if to accent the pervasiveness of sin and the need for redemption, not only in the state but also in the church, he signed the letter with his name followed by: “a sinner, a bishop.”—**Ron Rempel, editor**

First step of farewell

An announcement in this issue (page 18) marks the first step of farewell to my work as editor and publisher of this publication. My work here will end July 31 as I take up a new ministry position with Mennonite Publishing Network.

It’s hard to believe that it’s been almost 24 years since I started as editor, with a manual typewriter on my desk. I expect it’ll be a challenge to disentangle myself from this work. But I will do so with the satisfaction that Canadian Mennonite has found a welcome in many homes across Canada and beyond.

My interest remains in the field of publishing. And I welcome the opportunity to continue serving the church in my new position.—**Ron Rempel**

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Website preview

Get a preview of the next Canadian Mennonite before it comes in the mail. Selections are posted on our web site (www.canadianmennonite.org) on the Thursday before the date of the issue. This means you can check out the Apr. 21 issue by Apr. 17.

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Cover: Anti-war sculpture in Moscow park. Photo by Daryl Culp.



Baghdad, Iraq

Korean Anabaptist dances for peace in Iraq

With tears streaming down her cheeks, Eun-Ha Yoo danced out a message of hope and peace in Baghdad's Tahir (Liberation) Square just days before the first American-led air strikes bombarded the city. She danced on a painting titled "Nest of Savagery," depicting children's faces surrounded by missiles with flags of the United States and other nations of war. After others from Yoo's peace group danced to Korean drums, each one invited an Iraqi child to sit with them on the painting and pleaded, "Don't kill our future."

Yoo joined the 14-member "Iraq Peace Team Korea" to stand in solidarity with the Iraqi people and serve as a human shield, saying, "I want to be a witness of the Prince of Peace for people in fear and in need." But she needed a sponsor.

The last week in February, Yoo visited the Korea Anabaptist Centre, a ministry jointly supported by Mennonite Church Canada Witness, Mennonite Central Committee, and Mennonite Mission Network. She had become aware of the centre through its web

site and was intrigued by the Christian Peacemaker Team reports from Iraq she read there.

"Eun-Ha is very comfortable with our faith emphasis, so much so, that she asked whether she could list Korea Anabaptist Centre as her sending organization," said Tim Froese, Witness worker from Winnipeg who is co-director of the centre.

The centre decided to adopt Yoo. On March 5, centre staff committed themselves to prayer for Yoo's ministry in Iraq and had a ceremony of blessing. The next day, Yoo and the peace team began their pilgrimage to Iraq.

"This represents a remarkable leading by God, a significant new chapter in the life and witness of Korea Anabaptist Centre and a significant walk of faith by Eun-Ha," Froese said. He said media interest in the centre's peace ministry has dramatically increased in the past few weeks as have visits to the web site, www.koreaanabaptistcentre.org/.

For the past 10 years, Yoo has felt God moving her into mission among Muslims. A Presbyterian, she engaged in

evangelism through church structures and though Seoul's Campus Evangelization Network. As tension built in Iraq, she was delighted to find a Christian group that views peacemaking as an integral part of the gospel.

According to Jae Young Lee, a staff member at the centre, most Korean churches avoid political involvement. "Churches that talk about pacifism automatically get in trouble with the government," he said.

In commenting on the American attack on Iraq, Lee said, "I don't think

this is only a crisis for Iraq, but it is a crisis for American democracy and people who believe in the power of freedom, justice and peace.... America is the country where I studied about peace, justice and reconciliation" (see Feb. 24, page 25).

The war in Iraq and the escalating tensions between North and South Korea set the stage for spirited discussion at the year-old Korea Anabaptist Centre. "It is difficult to imagine countries more problematic or more in need of mission than Iraq and North Korea," Froese said.

Yoo and two team members hope to remain in Iraq for the next two months. The others on the team plan to assist with refugee relief efforts from Jordan.—From MC Canada release by

Lynda Hollinger-Janzen

'I don't think this is only a crisis for Iraq, but it is a crisis for American democracy and people who believe in the power of freedom, justice and peace....'



Photo by Chu, Jae-II

A weeping Eun-Ha Yoo dances on a painting strewn with missiles in Baghdad.

Winnipeg, Man.

Couple pioneered ministries in Mexico

Daniel D. Peters, long-time mission workers in Mexico, died on February 23 at the age of 75 after months of failing health. For the past several years Dan and Elma, his wife of 50 years, made their home in Winkler, Manitoba.

Daniel's interest in Mexico was awakened during a year of teaching in the Mennonite colony of Santa Clara in 1950-51 under Mennonite Central Committee. Dan and Elma were later called by the General Conference Mission Board, later the Commission on Overseas Mission (COM), to serve the Mennonite settlements near Cuauhtemoc, Mexico. Starting in 1956, Dan taught in the Hoffnungsau elementary school there. During an interlude in Canada in the early 1960s, Dan was ordained to the ministry by his home church while studying at Canadian Mennonite Bible College. In 1963, the family returned to Mexico and settled in Steinreich, a Mennonite village. By this time they had four daughters. In Steinreich, Dan and Elma taught



Elma and Daniel Peters

at a new elementary school, started a church, and founded a Bible school. Dan supervised the construction of facilities for each of these ministries. For a short time, Dan's interest in agriculture led him to own a few animals and demonstrate alternative farming methods on field plots.

In order for the school to serve more students, Dan and Elma opened their home to eight or ten students during the week. Around 1971, at Dan and Elma's initiative, a children's home for about 30 students was built there. In 1975, Dan and Elma were transferred by COM to the village of Burwalde in the Swift Colony where they served for the next 10 years. Here they pioneered a new General Conference church and erected a church building. They completed their work for COM in 1985.

In his 30 years of service Dan was a pastor, teacher and friend to many. He had a vision for the church and trained local leaders. He preached the gospel, baptized, counselled, chaired meetings, and conducted choirs. He taught elementary school, Sunday school, and Bible school. Elma was insightful and creative, a good organizer and planner. She was equal to the multiple roles she chose as well those given her. The legacy of their faithful service continues to be a blessing to many.—From MC Canada release by **Dorothy and John Friesen**

Easter story from Kenya

Crucifixion: This morning I walked from our house to the Westlands Shopping Centre in Nairobi. As I rounded the corner, I saw 12 ragged, filthy, street boys crouched on the curb. They were huddled together in their misery, each one holding a plastic bottle of glue to his nose.

They recognized me as an assistant at the drop-in centre for street children. As soon as they saw me, they hid their bottles under their grimy shirts and stood to greet me. "Uji" (porridge), they pleaded, grabbing my hands.

"Today is Good Friday and the uji lady is not around," I said, disappointing them.

I looked at the pathetic group. One had sore eyes, one a festering wound, one was mentally deranged.

A policeman saw me chatting with them. Thinking they were disturbing me, he headed in our direction, his club raised menacingly. As soon as the street boys saw the policeman, they took flight, scampering into the protection of the

fast-moving traffic.

Crucified for being poor.

Resurrection: It is Easter Sunday 2002. Outside my window are several amaryllis plants in full, deep-red bloom.

My mind goes back to the beginning of the amaryllis story, to the early 1980s when political instability hung like a dark cloud over Kenya, culminating in an attempted coup in 1982. I was teaching in the music department of Kenyatta University and the atmosphere was tense. A suspicious government believed the universities were harbouring dissidents, creating a climate of perpetual fear.

One of my Kenyan colleagues was picked up by Special Branch officers while in a staff meeting. He was tortured and put in prison. One day while walking within the prison, he spotted an amaryllis plant. He dug up and pocketed one of the bulbs. After his release two and a half years later, he planted the bulb.

Because he was viewed as a dissident, he could no longer retain his teaching posi-

tion and was shunned by friends and relatives. He could find no employment. Finally my husband, who knew his brilliant mind, offered him work, a bit of security.

In 1987, my husband and I left for Canada for a two-year assignment. Before we left, our friend gave us a bulb from that amaryllis plant. In the upheaval of moving, I forgot about the bulb.

Two years later, a few weeks before Easter, I discovered it and planted it in a styrofoam cup. As I planted the dried, scaly bulb, the memory of the anguish that our friend went through welled up within me. I tended the bulb carefully, watching daily for signs of life.

On Easter Sunday my heart leapt with joy when I saw a tiny green shoot emerging above the dark soil.

—**Annetta Miller**

The writer and her husband, Harold, live in Kenya as Mennonite Central Committee representatives for Sudan.

Christian witness to the state

Why should we speak to institutions of power? What do we tell them? How do we say it? John Rempel explored these questions at Mennonite Central Committee Canada meetings last November. The following is from his presentation.

Let me begin with two stories that describe the challenge of the Christian witness to the state. The first concerns my squash partner, a Jehovah's Witness. Usually we just play squash but once in a while he feels compelled to warn me against what I do. "You know the United Nations is the anti-Christ, right? It's the beast in Revelation that arises over the world.... Believers have no place in worldly institutions; our kingdom is not of this world. War is inevitable and it's not our job to stop it." Jehovah's Witnesses have an appealingly straightforward picture of the world. They realize how stubborn evil is; they preserve the purity of the church. But they seem to be washing their hands of the plight of fellow human beings. My second story comes from the opposite end of the spectrum—a Quaker colleague working in the Middle East. Of all Christian groups, Quakers are the most hopeful of

evoking "that of God in everyone" to transform structures. But working in the Middle East has challenged that assumption for my friend.

"Suddenly I was overwhelmed with the impossibility of ever eliminating violence, oppression, hatred, and selfishness," he wrote. "The negative incidents piled up relentlessly.... So I sat in my apartment and cried." I admire the quiet Quaker refusal to be stopped by the stubbornness of evil but, like my friend, I see

the shortcomings of its optimism about changing human institutions. The church, its agencies, and individual Christians face the same questions as my two friends. We know that the world is fallen. At the same time we rejoice with Paul that "God has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son" (Colossians 1:13). It is the experience of already participating in God's reign that awakens a yearning in us that it might come in all its fullness. "Thy kingdom come, thy will be done on earth as it is in heaven." MCC was brought into being because God has reconciled us to himself in Christ and given us the ministry of reconciliation (II Corinthians 5:18-21). Our concern is the outworking of this ministry in the political order. I want to talk about the grounding we have for our witness and how we practise it.

Grounding for a witness to power

The definitive claim of the New Testament is that in Jesus' life, death and resurrection the potential of the universe was restored to what existed at creation. The power of evil to thwart God's purposes was overturned. God's rule over the world has not yet been fully realized but it has been inaugurated!

Even now, Easter unlocks Good Friday and grace is stronger than fate. This is an incredible claim. Yet every time we baptize someone and every time we celebrate the Lord's Supper, we act it out.

The church is God's first, but not final, act of making good on his work in Christ. In it the wall dividing Jews and Gentiles, former enemies, has been broken down. The writer of Ephesians is bold enough to call the church "the new humanity" (2:15)! It is God's initial experiment in restoring creation; it is God's alternative community



EMU photo

A recent chapel service at Eastern Mennonite University ended with two students—Matthew Krabill in Middle Eastern garb and Benjamin Myers in a business suit and draped in an American flag—washing each other's feet. During the service, the two figures stood at opposite sides of the stage while scripture was read and students voiced their thoughts about the war. A bell tolls on the campus every evening in memory of those who are dying on both sides of the war.—From EMU release

where alternative ways of dealing with conflict, possessions, failure and loss are possible.

In the early church, slaves became sisters and brothers of free people. Thus began an undermining of the institution of slavery in society. In other words, the potential for human relationships unleashed in the coming of Christ has consequences not only for the church but also for the world.

How the church lived out its mission changed with Constantine and the “Christianizing” of the state in the fourth century. When the church joined the state it imposed Christian values on the social order and adapted those values to what was “realistically” possible for everyone.

Problem one concerns the imposition of Christian values. It is the nature of the Gospel that it can only be freely received; coercion in mission is a contradiction. The calling of the church is to model a lifestyle of peace and justice and to make it contagious.

Problem two concerns “Christianizing” institutions and people’s participation in them, whether or not they have faith in Christ. The Just War theory concluded that citizens cannot love their enemies to the point of nonresistance. (This teaching did set limits to aggression and vengeance but in the process the radicality of Jesus’ teaching was lost.) The church became so invested in providing order for society that it jeopardized its role as the agent of an “upside down kingdom.”

This is the traditional Mennonite critique of mainline Christianity. But we realize that our critique does not answer all the questions. Even if the church is already a participant in the new age of God’s reign, it is also still part of the old age of fallen institutions and people. We still live within the confines of time and space.

God stands behind society’s institutions of order, justice and security, Paul argued in Romans 13. Christians share the need for structures that restrain evil and promote good. Politically conservative people identify more readily with the role of government in restraining evil, while people with a socialist bent identify more with government’s role in promoting good.

The Schleithem Confession of 1527, the first Anabaptist declaration

of belief, claimed that the church is “within the perfection of Christ” and that the state is “outside the perfection of Christ.” Anabaptists did not question God’s mandate to institutions of power but they claimed a different calling for the church. For them the church still had a social mission—because it was commanded to love its neighbours and even its enemies—but this mission was to be carried out aside from worldly institutions.

The stricter Anabaptists took such an extreme view partly because they were persecuted by these institutions of order, both church and state. In doing so they kept alive a warning to the church and the state against delusions of grandeur.

The experience of Mennonites in North America today is different from that of our ancestors. We are not persecuted. We have more in common with our neighbours than what sets us apart from them. Most important, we are less convinced than our ancestors were of the holiness of the church and the unholiness of the world.

In sum, we have an enormous stake in society’s structures of power, including government. We are part of a quest for the common good. The problem is that we have never developed a theology of the common good. That is what I would like to talk about.

The role of the Spirit

I propose that a deeper understanding of the Trinity is the surest basis for such a theology. Before you sigh at such a seemingly obscure thought, let me explain. I’ve been talking about Christ as the source of the church’s mission and the church as the expression of that mission. Now I want to talk about the Holy Spirit as the bridge between church and world.

The teaching of God as Trinity came into being in the early church as Christians tried to make sense of the different sides of God. On the one hand, God created the world and rules it. But God also entered his creation when the Word became flesh. Then God appeared on Pentecost as an invisible but unmistakable Presence.

The Holy Spirit is God’s immediacy to the world; even as God watches over the world, God is also at work in it. Yet we find it hard to think of the Spirit on the loose in creation.

In my work at the United Nations I have found that it helps me enormously to think of the Spirit as the vanguard of the church, the One who empowers the church but is also ahead of it, drawing creation back into God’s plan for it. Such a theology of the Trinity affirms that the world is not left to its own devices.

The structures of creation and society are often reluctant, even rebellious, agents of God’s will. Instead of liberating, they oppress; instead of promoting peace, they make war.

Continued on page 8

In sum, we have an enormous stake in society’s structures of power, including government. We are part of a quest for the common good. The problem is we have never developed a theology of the common good.

Witness *From page 7*

But God set them up as stewards, as keepers of creation. The state cannot lead the world to the fullness of God's intentions—life in Christ—but rulers and institutions of power have a mandate from God to provide a just, peaceful, sustainable order from which everyone benefits.

The church has two roles in relation to the work of the Spirit. First, it witnesses to the immediate, visible work of the Spirit in leading people to Christ. This is evangelism. Second, the church witnesses to the invisible, hidden work of the Spirit in drawing the ordering structures of the world into the sway of the kingdom.

Romans 8 is a gold mine for a theology of creation. In it we see the Spirit's parallel work in the church and the whole creation. "The creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God..." (21-23).

Practising the church's witness

Let's move from the "why" of our political mission to the "what" and "how." I'm trying to put forth an alternative to my Jehovah's Witness friend, who can't see God at work outside the church, and my Quaker friend, who puts too much stock in the goodness of human institutions.

In both testaments, the Bible moves between two poles in calling God's people to bear witness. They are to tell the nations that God's full will is found in the Law, and finally in the Messiah. But both Israel and the church see that God's Spirit is at work beyond them.

Think of Ninevah. God sends Jonah to call the Ninevites to repent, but he recalls them to a revelation of God's will that they already know; they do not convert to Judaism.

The conclusion I draw is that there is a shared, if limited, moral revelation in all human experience. From the vantage point of the Gospel, the church has a double witness to the Spirit. There are times when a direct witness to the offer of Christ and life in the new humanity is called for. There are also times when our task is to make the most of this common ground, tracking the invisible work of the Spirit.

Recently our office hosted Chantal and Mark Logan, MCC workers in Somalia. Given the mutual fear between Islamic and Western societies, we wondered what Christians and Muslims in Somalia might find in common.



The Logans told us about their shared moral experience.

Somali Islam has a strong teaching on the sovereignty of God. It believes that God overrules the arrogance of politicians and that calling on God in prayer is essential to making the political order more just. This shared fragment of faith gave them enough common ground to work together for greater justice in a chaotic land.

A secular example concerns international law. One of the magnificent achievements of the last century is the codification of behavioural norms agreed to by all societies. Take the Geneva Accords. They were brought into being after the carnage of World War II to limit war and, among other things, to set standards for the treatment of civilians in settings of conflict.

In such a shared moral universe we can at least arrive at a working definition of "justice," of treating people according to principles of fairness and equality. When we do so, we have entered politics. "Politics" is the principles we agree on and the policies we put in place to further the common good.

It is a slow and tentative process. Laws such as the Geneva Accords fall far short of Jesus' work of reconciliation and his teaching on love of enemy but they are a step in that direction.—

John Rempel

The writer, a native of Ontario, has been a pastor in New York City and is currently MCC liaison to the United Nations there.

Practising our witness to structures

How do we witness to structures in our world to bring about justice? I see four forms of the church's social witness.

1) The witness of the church's life. In the church's life, the evangelistic and social dimensions of mission stand side by side. In word and deed, as salt and light, the church proclaims Christ and life in the new humanity. Its lifestyle of dealing with possessions by sharing them and sins by forgiving them gives it credibility. By being itself the church challenges unjust social practices, as it did with slavery.

2) The extension of the church's life. The next step in witness is to expand healing relationships beyond the church through voluntary experiments in alternatives to injustice. For instance, in the 18th century, Quakers protested the cruelty of prison life by visiting prisoners and treating them as equals. This act of solidarity helped to break the stereotype about the evil and incorrigibility of offenders. Societies were formed to help prisoners—and jailers. Eventually this innovation received legal support.

The Victim-Offender Reconciliation Program is a modern Mennonite initiative based on the same principle.

3) The joint construction of alternatives, or the role of middle axioms. This form of witness concerns itself with establishing a shared moral universe. When we look at the tragic confrontation between Europeans and First Nations in North America, we see how long it has taken for the two parties to construct agreement on the nature of the problem and how to resolve it. In this process all the parties, including the church, are as much learners as teachers.

This is a humble role for the church because we do not have unique answers to offer. We seek discernment of the hidden working of the Spirit. This role requires that we become bilingual: we need to speak the language of provisionally shared assumptions as well as the language of faith.

Another way of talking about this process is the term "middle axiom." This is a common agreement about what is morally and practically neces-

sary in a situation of injustice. It is an assumption shared by two parties to which both are accountable. Middle axioms make possible provisional working relationships between the church and other shapers of society's structures. It is crucial, of course to know the difference between a good agreement and a bad compromise. Mennonites in Germany during the 1930s thought they had found a middle axiom with the Nazi government concerning the restoration of social and economic stability. But they were blind to the racist nationalism behind that axiom.

4) Protest, prophecy and suffering.

The fourth form of the church's social witness is called for when all the compromises are bad. I take "protest" to mean an outcry against the violation of a "good agreement."

The government and people of the United States share a middle axiom agreeing that the environmental crisis requires, among other things, a drastic lowering of fossil fuel emissions. Yet the government has rejected the Kyoto Accord, the only global mechanism to enact this shared axiom. Where there is a genuinely democratic process, the responsible response is to keep protesting.

When protesting is no longer meaningful, prophecy is needed. The church is called to warn institutions of power when they refuse to be servants of the common good and become oppressors. Because church and state have only a tenuously shared mission, they easily see each other as the culprit in situations of injustice.

The state is convinced that the church does not grasp the workings of evil in the world; the church is convinced that the state does not grasp the workings of good—the Holy Spirit. Both of them think that the other one misunderstands the nature of power. Both compete for loyalty.

The state becomes apostate to its limited calling when it makes absolute claims for itself, as in communism, fascism, and global capitalism, or when it idealizes or demonizes a social order (as the U.S. and Iraq demonize each other).

The state is not given the role of conquering evil in the world (by ideological or military crusades, war, and imperialism) or of bringing about the ultimate good (utopianism). Thus the common commitments between the church and institutions of power remain provisional: there can never be a conclusive partnership between them. This limit is essential for the church as well as the state because the church too can be tempted to wield power selfishly.

The outcome of protest and prophesy is often suffering, whether it be an individual's arrest for civil disobedience or the persecution of the church for refusing to worship the state, as in the Soviet Union. At such times we turn to the second person of the Trinity, and the role suffering plays in the coming of the kingdom.

As a caution, the reason for prophetic engagement is not the joy of damning the world but pleading with it to seize the alternative offered by God's grace.—**John Rempel**

The state is not given the role of conquering evil in the world or of bringing about the ultimate good. Thus the common commitments between the church and institutions of power...can never be a conclusive partnership.

Practical guide to holistic ministry

Ronald Sider, Philip Olson, Heidi Roland Unruh. *Churches That Make a Difference: Reaching your community with good news and good works.* Baker Books, 2002.

This is a practical book for congregations seeking greater involvement in their community with the good news. Even more, it gives a glimpse of how churches can change their futures as they relearn holistic

ministry. Faith-based social services are a growing reality. Government retreats from social and charitable programs because of financial pressures provide new opportunities, or threats, dependent on one's politics. The goal of this book is to encourage the church to step in "to love the whole person the way Jesus did."

Ron Sider and his co-workers chal-

lenge an ongoing schism of the North American church. Argument over social gospel and evangelism has resulted in a false dichotomy in ministry. While Anabaptists have a history of bringing together the whole gospel under the lordship of Christ, our periodicals and conferences are full of examples showing tension of evangelism "versus" service. Some congregations focus solely on the "spiritual stuff," leaving agencies such as Mennonite Central Committee with social concerns. Others churches border on becoming social centres or advocacy groups rather than life-changing places of faith.

In the 15 eastern U.S. churches profiled in this book, those tensions have not wholly disappeared, but they have in common a "costly, contagious love," for Jesus Christ, and a passion for the people Jesus came to save. This passionate allegiance to the unfolding kingdom keeps their belief and practice harnessed in tandem.

The authors believe that "secular" social services have failed. "Neither the liberal nor the conservative approaches of the preceding decades had ended widespread poverty in the richest nation in human history." The intersection of funding cutbacks and failure of traditional programs brings new openness to faith-based organizations entering community service roles. The book is based on research from the Congregations, Communities and Leadership Development Project of Eastern Baptist Seminary. Details may be found at http://hirr.hartsem.edu/research/research_churchoutreachindex.html. This book provides an excellent resource for churches wanting to reach the whole person with the whole gospel.—**Chris Arney**

The writer is director of evangelism and church development for Mennonite Church British Columbia.

Arts notes

Good Friday concert

A Good Friday concert at Columbia Bible College will feature "Saviour," a modern oratorio that tells the story of Christ from creation to resurrection. Tony Funk will lead the 130-voice mass choir, accompanied by a professional orchestra. Guest soloists will be Crystal Hicks, Ray Harris, Shane Wiebe, Jonathan Quick and George Roberts. The evening will also feature Columbia students Fiona Bensler on violin, composer Sheree Plett and jazz trombonist Matt Wall. The Columbia Singers will feature selections from their new CD, "Songs of the Urban Renaissance." The concert begins at 7:00 p.m. at Columbia Place, Abbotsford, B.C.—From college release

Choir marks 25 years

The Pacific Mennonite Children's Choir in Abbotsford, B.C., is celebrating its 25th anniversary this year. From its beginning as a choir at Bakerview Mennonite Brethren Church, the choir has grown into a thriving community choral program. The group has sung at Carnegie Hall, the Crystal Cathedral, and festivals in Europe, North America and Asia. Currently, the choir of 70 singers is led by founder Nancy Dyck, Martha Dyck and choreographer Sylvia Friesen. In July, the choir's Chamber Singers will sing at the Niagara International Music Festival and on "100 Huntley

Street." Their latest CD, "Total Praise," features two video clips of their choreography. Their web site is www.pmcc.ca.—From Feb. 7 Mennonite Brethren Herald

Recording studio expands

Marshall Zacharias, a musician and producer, has been hired by Family Life Network, a Mennonite Brethren ministry in Winnipeg, to expand its studio services and develop a media training centre. During the last 10 years, Zacharias has worked in both



Marshall Zacharias (back) with his production team, from left: Adrian Bradford, Jordan Jackiew and Darren Sedor.

the Canadian and American music industries. He turned down an offer in Atlanta to return to southern Manitoba. "There's a huge need in Canada for a full-scale Christian recording company," he says. As well as recording and marketing new artists, he will be training recording engineers and producers.—Family Life Network release

The persistence of nonresistance

Nonresistance is a type of pacifism that appreciates the role of the state in punishing evil, says Levi Miller. The following is from a recent article.

Christians from various traditions hold to a type of pacifist Christianity called “nonresistance.” Because their opposition to war is focused on non-participation in the military, nonresistant Christians get little publicity unless there is military conscription.

Nonresistance is the historic Mennonite belief, from the earliest Anabaptist confessions to the 1995 Confession of Faith in a Mennonite Perspective. Though it gets little institutional support these days, it persists. It persists because it is based on Christ’s teaching on love, because it is supported by centuries of church tradition, and because it acknowledges fallen human nature.

Nonresistant Christians recognize human fallibility and sin. They know it is difficult to govern a world of unregenerate people. They have enough problems governing their own churches and communities.

Hence, they appreciate the state for fulfilling its role of protecting the innocent and punishing evil. Nonresistant pacifists appreciate the police and are reluctant to exhort a prime minister on unilateral disarmament or troop deployment.

Nonresistant Christians would confess with Mennonite theologian A. James Reimer that God is love, but God is not a pacifist. They arrived at their own form of Christian realism long before American theologian Reinhold Niebuhr got there in the 1930s. They had read of sin in the Bible, experienced it in their European persecution history and in their own pettiness.

Most nonresistants would say Niebuhr was closer to describing the human condition than were the optimistic social-gospel pacifists against whom he was writing in the 1930s. Fascism in Germany and communism in Russia were turning the “Christian century” into the most brutal century. Most nonresistants are reluctant to

take part in public demonstrations and lobbying efforts. However, they are activist in volunteerism and charity work. They are key supporters of mission agencies and aid ministries.

But now there is a war with Iraq. How do nonresistant Christians respond? For Christian conscience’ sake, they cannot serve in the armed forces and cannot endorse a war effort.

Still, many nonresistants consider a president such as George W. Bush a true-hearted soul, in spite of differing convictions on pacifism and just war. They pray for him and for peace, and respect him for his office.

As citizens, nonresistants’ views on a war with Iraq may be as varied as the general citizenry. Some think a war would be a waste and a sin and only cause more violence in the Middle East and the world.

Others think, mostly privately, that a war might bring about a freer Iraq and a safer world. Over half a century ago, my editorial predecessor, Edward Yoder, wrote pacifist Christian literature for his church but wrote in his journal that he hoped the Allies would win World War II.

Ironies and inconsistencies abound. John Howard Yoder wrote a book, Nevertheless, on the varieties of Christian pacifism, noting the problems with each type. Most nonresistants would be aware of the inconsistencies of their commitment. Yet they humbly confess human inadequacy and still trust a loving God to lead them.

They humbly believe that if more people would live as they do, soldiers would be rare, and war would not be necessary.—**Levi Miller**

The writer is editorial director of Mennonite Publishing Network in Scottdale, Pennsylvania.

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. This section is meant to provide opportunity for discussion and discernment.

What do budget cuts say to young people?

I am a student at Canadian Mennonite University who has participated in Service Adventure, who cares about Native and other regional ministries, who desires peace, who searches for spiritual wholeness, and who will be considering some form of church leadership in the future.

I feel affected by the drastic budget cuts, the program and job eliminations, that were announced by Mennonite Church Canada. I question where this leaves the people who made a commitment to serve the church through their jobs at MC Canada. They are people I pass in the halls, worship with, respect, and look up to. What do these cuts say about their ministry?

I question how young people are to learn and gain experience in various forms of ministry. I question how we should view and involve ourselves in local and national conferences.

I also have a confession to make. Since becoming a church member I have not tithed regularly. I confess that I hide under the guise of being a student as I pass on the offering basket. I know from the New Testament that we are not asked to tithe just out of our abundance. We are not asked to tithe only what will not affect our standard of living.

We are required to tithe of all the gifts and resources we have been given, out of our poverty and out of our abundance. And I have failed.

There is a need for regional ministries, for service opportunities, for

people to work in areas of peace, spirituality and communication. There is also a need for me to tithe. With this letter I am enclosing my prayer and my cheque.

I recognize the difficulty of the decisions that were made and I cannot change the past. What I can do is affirm the ministry of all those with Mennonite Church Canada, those who will continue and those who are now looking for other areas to serve. I can also accept my responsibilities and, as difficult as it may seem at times, I can light a candle and hope for the future.—**Michelle Jantzi, Winnipeg, Man.**

Correction

The story about my father, Abram Janzen, in the March 10 issue (page 29) should have referred to Blumenheim, not Eigenheim, as the place where he helped to start a Sunday School.—**Bill Janzen, Ottawa, Ont.**

Volunteer grieves end of program

In early March, Mennonite Church Canada decided to cut our program. We were not consulted or warned; we were simply told that Mennonite Voluntary Service (MVS) Canada was to be done with as of April.

I am an MVS volunteer with the Winnipeg unit. The elimination of MVS came as a shock. Now I need to reconsider my future and what the church is all about. If service programs for young people in our own country are not a priority for MC Canada, does that mean young people are not important or does it mean that Canada has no problems and doesn't need volunteers? Is mission work only important in faraway places?

I think that we have no hope of reaching out to another country if we don't know how to deal with the problems in our own culture. And I think that MVS offers more meaningful

growth than the workplace and a more "real" experience than school.

I chose to get involved with MVS because of the focus on community living and simplicity, and because I was accepted for who I was. I could say that I struggle with my faith and that I'm not sure where I'm at. I was willing to commit to church attendance and MVS was willing to commit to walking with me. I needed that.

I know these cuts were not easy to make. I know that decision-makers were not trying to hurt anyone. But that doesn't change the fact that our Canadian service programs were considered expendable. It doesn't change the fact that the future for us volunteers is uncertain, and it doesn't change the fact that I am sad. I am sad to lose such a well-established program that has meant a lot to me.

I do not want to make anyone feel bad, but I do want people to know how important this program was and that

We come from dust

Lent is a time to reflect on our mortality, the preacher said at the Ash Wednesday service. We come from dust, he read from scripture and then, tracing a cross of ashes on our foreheads, marked us as Christ-followers.

Such a service reminds me of my dad, especially since his mortality ended abruptly during Lent four years ago; a heart attack took him just after he helped my brother clear snow from the cars.

Unafraid of death, he'd speak of the joy he anticipated receiving in the presence of the Lord. "I don't want a mournful service," he'd declared. "I want a prayer and praise service when I go." His sudden death so grieved us we had difficulty following his instructions, but we did our best as we gathered at the church to return his body to dust.

The quiet solemnness of the service gave way, through song, scripture and story, to something more closely resembling a wake. Reining in our stunned pain, we celebrated his life, recalling his intense drive ("rammy," as one person put it), challenging exhortations, and deep love of family, friend and God.

The officiating minister recalled meeting my Dad at the funeral visitation of my brother who died in the '60s.

"When I shook his hand, the first words Brother Gene said to me were, 'The Lord gives and the Lord takes away, blessed be the name of the Lord.'" Dad used scripture and faith to sustain him in pain. I've thought about how hard it's been for us not to have him around anymore, especially my mom, as she sorted through

Then when you get old and slow down, it all comes back to you."

Such reflection points me to deal with today's grief as it comes, paying attention to my mortality each time it calls to me, always open to miracles of grace along the way.

A week after Dad's death, Mom was blessed by such a miracle, as she looked out her kitchen window where the spring snow had melted from the yard, revealing purple crocuses laid out in the shape of a cross. Dad had planted them in the fall, smiling, I imagine, at the image of how beautifully they'd signify the resurrection. Then he'd stood and brushed the dust off his blue jeans.

Note to readers: I've welcomed the opportunity to write these seven columns on family relationships, and I've appreciated your feedback. Perhaps you have a question, dilemma or topic you'd like to see addressed. Send ideas to familyties@mts.net or call (204) 488-2371.

Melissa Miller, counsellor and author, operates Family Ties. She is also a master of divinity student and a member of Charleswood Mennonite Church in Winnipeg.



his study and workshop before selling the house last year.

Sometimes I wonder if Dad's quick death caught even him by surprise, and maybe he too needed some time "on the other side" to make the adjustment. Many years after my brother's death, when I asked Dad how he got through the loss of his son, he replied with heart-slicing honesty, "When you're young and raising a family, you're busy and you just keep on working. You don't really think about it.

people are hurting because of its end. I hope that the General Board and the whole church can share this grief with us, because service really is important and we had a good thing going.—**Amy Peters, Winnipeg, Man.**

Church clichés come and go

It seems that when we hit on a good saying or word in the church, we go all out. In the February 24 issue, the word “missional” appeared at least 65 times.

This made me think of church clichés that have come and gone over the years. In the early church, when the Caesars wanted everyone’s undivided loyalty, the church simply proclaimed, “Jesus is Lord.” That still has a nice ring to it.

In my lifetime, I have come across a series of expressions. How can one forget “Jesus saves,” “born again Christians,” and “recovery of the Anabaptist vision?” Few Mennonites I knew got into the more overt witness style of “are you saved?” We preferred the more gentle affirmation of “being a Nachfolger” (follower). “Discipleship” better described our approach to faithfulness.

Some sayings had short lives. In the B.C. conference in the early 70s the PTL movement rose vigorously and soon died. “PTL-ing” didn’t seem to be our style. (We did, however, get to sing off the wall more after that.) More recently we almost got excited about the “theology of enough,” but when we discovered that in God’s world this means enough for everyone, we said, “enough already.”

Another short-lived motto was that

Telling children about war

What do you tell your children about war? How can one tell them about the tragedy unfolding in Iraq without raising undue anxiety? We would like to hear your ideas and experiences on talking with children about war.

Send responses (up to 300 words) to Canadian Mennonite and we will compile answers for publication. See page 2 for mail, fax and e-mail addresses of head office.

of every church becoming a “welcoming church.” It lost its savour when we found out who all was being welcomed.

One promising expression that made a modest impact in our churches was the “Kingdom commitments.” Most churches probably still have the four blue diamond wall-hanging somewhere in a storeroom. In our church we incorporated Kingdom reports into our worship services as a result of this initiative.

The “missional” issue has potential. We may have to explain more precisely just how this “across the street and around the world” thing is supposed to work. Our leaders certainly didn’t mean for churches to spend all their money on local projects and forget to fund the programs generated at headquarters. Neither did the “around the world” part automatically bless missional tourist travel of church members.

Seriously, there are provocative and stimulating aspects to “being missional.” Let’s hope we act on these before the words become just another cliché.—**Rudy Friesen, Winnipeg, Man.**

If only we got 50 percent funding

I was taken aback when I read in the Mennonite Educational Institute release that independent schools in B.C. “face budgetary restrictions as well, receiving only 50 percent of the government funding given to public schools” (March 10, page 23).

At the United Mennonite Educational Institute (UMEI) in Leamington, Ontario, we can only dream of what we could accomplish with 50 percent. We receive 0 percent government funding!—**Victor Huebert, Leamington, Ont.**

Faith statements in conflict

We have been informed that Mennonite Church Canada is moving toward membership in the Evangelical Fellowship of Canada.

Interesting. The EFC Statement of Faith is in direct conflict with the Confession of Faith in a Mennonite Perspective on at least one point, and non-congruent on others.

How can we sign a statement that commits us to hold to the infallibility of scripture and makes the substitutionary theory of atonement the only formulation we ascribe to? These two points are in violation both of our history and of our present confession.

I am currently denied membership in a local group that adopts this Statement of Faith as its own. Ironic that as a denominational adherent I’ll find myself as a member after all!—**Vern Ratzlaff, Saskatoon, Sask.**

Homosexual persons can change

The letter by Milt Schwartzenruber is quite wrong. Both from secular and Christian vantage points, change has been shown to happen. [Schwartzenruber’s January 27 letter argued that homosexual orientation cannot be changed.]—**Harold Jantz, Winnipeg, Man.**

Ed. note: Jantz included a 2001 report from NARTH (National Association of Research and Therapy of Homosexuality) on studies demonstrating shifts from homosexuality to heterosexuality. The findings did suggest that “complete change—cessation of all homosexual fantasies and attractions... is probably uncommon.” The article cautioned against “coercive treatment” but said patients should have the right “to explore their heterosexual potential.”

Congregations, are you sending in your Transitions?

We welcome announcements of births, marriages, deaths and baptisms in your congregation. Send us your information by mail, fax or e-mail (addresses on page 2). If you need a Transitions form for faxing or mailing, call 1-800-378-2524, ext. 223.

Canadian Mennonite

Winnipeg, Man.

End of voluntary service program leaves big pot-hole

The closing of Mennonite Church Canada's Christian Services Ministry program leaves a good-sized pothole in the "across the street" portion of the church's "around the world" ministry.

That pothole is most keenly felt by youth who have found a good fit with programs such as Mennonite Voluntary Service (MVS), Service Adventure, and Youth Venture.

Attempts are being made to wind down the program less abruptly, and for a modified program to continue independent of MC Canada. MC Canada administrative support is slated to end on April 10. Since each unit is operated by a hosting congregation, each can choose its own wrap-up or an alternative way of operating.

Even though voluntary service units are frequently seen as self-supporting, administrative support for Christian Service Ministry program rang in at just over \$231,000 last year. That paid for recruitment, events, orientation, retreats, support of partnership structures with Germany and USA, insurance and visas, and salaries for 1 full-time and 4 part-time staff.

In addition to 14 individuals who completed their terms last year, the program placed 14 individuals in assignments in 2002: 5 from Germany; 5 from USA; 4 from Canada. In addition, there were 11 Canadians serving in the USA.

Unit leaders from across Canada met via phone conference call on March 20 to discuss options for units in Montreal, Hamilton, Winnipeg and Lethbridge. Units in Edmonton and Riverton are currently vacant. Congregations in Toronto, Ottawa and Calgary had been preparing to open units. Participants strongly felt that help in processing insurance and visa issues would be most keenly felt. Nancy Sawatsky, an MVS unit coordinator in Winnipeg, has told her volunteers not to pack their bags—they will get help to finish their terms. A unit in

Hamilton (supported by Welcome Inn Church and Hamilton Mennonite) will keep volunteers until the end of the year. The Montreal unit expressed deep regret over the loss of ministries their volunteers provide.

Toronto's Danforth congregation had spent two years praying and envisioning a unit that was to become a reality this summer. The closing of the program is a "kick in the gut," said pastor Tim Reimer.

They are prepared to move forward, but not alone. They have four and a half volunteer positions solidified with local agencies and another three to be confirmed. "What will our partners think now when they drive by our church?" asked one of the participants.

They are looking for other funds. Expressing profound regret, leaders reiterated that all of the cuts were painful, but not reversible. They also considered the range of service opportunities available elsewhere. Mennonite Central Committee has service options and most of the schools have service learning options, noted Willard Metzger, chair of Christian Services Ministry.

"This is not to minimize the value of Christian Service Ministry, but by the necessities of needing to implement deep reductions we were forced to eliminate and reduce many ministries we valued."—From MC Canada release by **Dan Dyck**

Montreal, Que.

Montreal unit shocked by cuts

The Montreal Mennonite Voluntary Service unit responds with shock to the sudden termination of the MVS program.

"I can't believe it," exclaimed volunteer Johanna Rosenfeld from Germany when she heard the news. Volunteer Laura Shantz, of Waterloo, Ontario, echoed her sentiments: "I thought MVS was safe from the cuts. MVS seems self-sustainable."

The Montreal MVS unit is approaching its third year of existence. There are currently five residents living in the home they call the linoleum fishbowl. Johanna Petkau from Winnipeg had served less than two weeks when the news reached them. Katherine Pettit may be forced to return to her native California, despite two local job offers.

The fifth unit member, Carolyn Minor from Thunder Bay, Ontario, is a graduate student at McGill University. Minor provides an important link between the church, her university, and the service unit, demonstrating how MVS is a way for churches to more fully participate in urban ministry.

MVS places volunteers in congregations, connecting the congregation to agencies which share the church's mission for social justice. Without national administrative support, local volunteer committees, already stretched to the max, would find it difficult to respond to the many interested young people who wish to serve.

One of the unit's biggest concerns is for the agencies served. Social service agencies generally struggle to financially support dedicated and skilled staff. In the MVS program, agencies provide \$750 per volunteer per month. Volunteers pool this stipend to pay for food, rent, and other necessities within a context of simple living. The exchange between agency and volunteer is one of mutual benefit—a trading of skills, energy, knowledge and experience. We in the linoleum fishbowl watch the water drain out in disbelief.

"If there is a way to find a new structure, either temporarily or permanently, we are committed to try to do so," says Sandra Chism, co-chair of the local committee. With all the unit has been through and achieved during the past three years, we are not ready to let the plug be pulled.—From Montreal MVS unit release

Winnipeg, Man.

MC Canada explains deficit for 2002-03

As preparations for Mennonite Church Canada's year-end audit near completion, financial numbers are firming up, said Pam Peters-Pries, executive secretary of Support Services.

"We want to keep members up-to-date as new information becomes available," she added.

Peters-Pries reported that as of March 25, the statements for the fiscal year ending January 31 show an operating deficit of \$573,641—more than \$445,000 in excess of the deficit projected in Saskatoon last year of \$128,631 (see box).

The deficit was due to an \$850,000 shortfall in total revenue, which was partially offset by expenses of \$405,000 less than budgeted.

A significant portion of the shortfall was due to a decrease in donations. The budget planning error reported earlier (Dec. 23 issue) was an over-

statement of donation revenue by \$445,000. This revenue was received but it was designated for programs outside of the MC Canada budget, such as Christian Peacemaker Teams and Eastern Mennonite Missions. These "flow-through" items are now being tracked on a separate financial statement.

After adjusting for this error, the revised donation revenue budget was \$4,565,000—a 4.3% increase over the actual 2001-02 figure of \$4,378,000.

But actual donation revenue for 2002-03 totalled \$3,960,630, or \$604,000 (13.2%) less than projected. This is a drop of almost 10% over the previous year's donation revenue. This overall drop was in spite of the fact that some churches and individuals increased their giving.

Throughout the year, Al Rempel, director of Resource Development, carefully tracked income against previous years' patterns, month by month. At the end of December 74% of the revised donation budget had been received, compared to a seven-year average of 71.8%.

In spite of monthly monitoring, the drop in donations in January was unpredictable and added significantly

to the overall impact.

Finally, MC Canada's long-term investments suffered a net loss for the year, eliminating the \$60,000 budgeted for investment income.

To offset these losses of revenue, the General Board agreed to override MC Canada's bequest policy and recognize the full value of all bequests received during the year, rather than the normal 10%. This is identified on the financial statement as "extraordinary revenue."

"If projections had been accurate from the outset, it still would have been a challenging year," said Dan Nighswander, general secretary. "But the combination of the planning error and the drop in donations really hit hard."

Expenses were under budget in a number of areas, mitigating the effects of the decreased revenue. Witness and Formation both realized significant savings. Several positions in Witness' Congregational Partnerships department were filled later than planned. Staff travel and program expenses in Multi-cultural Ministries and

Deficit From page 15

Continued on page 16

How last year affects this year

The substantial gap between actual and projected donation revenue for 2002-03 was a major factor in the \$2 million budget reduction for 2003-04 undertaken by the General Board and councils at Leadership Assembly (March 10 issue). Other contributing factors are the very conservative approach the board adopted toward expectations of general donations as well as income from reserves, investments and bequests.

The audited statement for 2002-03 will be posted after May 1 on the internet at www.mennonitechurch.ca and will be distributed to delegates at this summer's assembly in St. Catharines. The budget for 2003-04 will be distributed to congregations in preparation for the assembly. In the meantime, questions can be addressed to Pam Peters-Pries (ppeters-pries@mennonitechurch.ca) or Paul Klassen (pklassen@mennonitechurch.ca), phone (204) 888-6781 or toll-free 1-866-888-6785.—MC Canada release

Mennonite Church Canada 2002-03 financial results (unaudited)

	2002-03 budget Saskatoon (net)	2002-03 budget (gross)	2002-03 actual (gross)	Difference (actual vs. gr. budget)
REVENUE				
Donation revenue				
Churches and individuals	4,565,000	4,565,000	3,960,630	(604,370)
Designated giving	445,000	445,000	0	(445,000)
Total donations	5,010,000	5,010,000	3,960,630	(1,049,370)
Other revenue				
Budgeted tr from reserves	0	92,000	96,325	4,325
Extraordinary revenue	0	0	246,359	246,359
Total revenue	5,550,000	6,482,000	5,631,899	(850,101)
EXPENSES				
Witness	2,969,285	3,735,631	3,511,690	223,941
Formation	858,000	858,000	702,270	155,730
Support Services	1,134,346	1,300,000	1,330,950	(30,950)
CMBC/CMU	525,000	525,000	480,567	44,433
Canadian Mennonite	192,000	192,000	180,063	11,937
Total expenses	5,678,631	6,610,631	6,205,540	405,091
Surplus/(Deficit)				
Additional net transfers from reserves	(128,631)	(128,631)	(573,641)	(445,010)
Ending Surplus/(Deficit)	0	0	0	0

Outreach and Church Planting were also lower than budgeted. A staff position in Peace and Justice (shared by Witness and Formation) and Formation's Christian Education and Nurture appointment were both vacant for much of the year. Formation's expenses for the Resource Centre, Der Bote and the executive office were lower than planned.

In Support Services, savings were generated by delayed appointments in Resource Development and the elimination of a planned missional formation promotion project.

On the other hand, higher than planned computer costs and unforeseen professional fees pushed Support Services over its budget.

Canadian Mennonite University's grant was reduced from \$525,000 to \$480,567 to reflect the decrease in donations. This is in keeping with the traditional Conference of Mennonites in Canada formula through which CMBC shared a portion of the actual donation revenue received.

Canadian Mennonite subscription expenses were lower than the amount

budgeted, also contributing to the expense savings.

With all these adjustments the bottom line is a loss of \$573,641. At Leadership Assembly meetings March 5-8, the General Board approved a recommendation to transfer additional funds from reserves to completely eliminate the deficit.

This leaves reserve funds of approximately \$1,400,000, most it restricted and not available for the general budget.

The budget was presented in "net" terms at the Saskatoon Assembly, but internal reporting and recent information is being expressed as "gross" figures.

Gross figures include revenue other than donations, such as Witness partnership grants from Mennonite Mission Network and annual assembly revenue, and their related expenses. In the future, reporting will be done in gross terms to provide for greater clarity in financial reporting.—MC Canada release

Abbotsford, B.C.

Reunion joins students from B.C. Bible schools

On February 14-16, Columbia Bible College hosted a once-in-a-lifetime reunion of former students from British Columbia's seven Mennonite Bible schools operating from the 1930s to 1950s.

Over 540 people participated in the events which included guided tours of the Columbia campus and many opportunities to relive Bible school days through displays and interaction with former classmates. Visitors could also attend a basketball game between the Columbia Bearcats and Walla Walla College in Washington.

Almost 1,000 people came out to the Sunday afternoon celebration at Central Heights Mennonite Brethren Church where they were treated to a 140-voice alumni choir led by Ernie Block (a student in the 1950s).

The afternoon included an induction ceremony at which all students from the six Bible schools that unofficially merged with Columbia were welcomed into the Columbia Bible College Alumni Association. Predecessor schools were Bethel, which merged with the Mennonite Brethren Bible Institute in 1970; Black Creek Mennonite Bible School; Yarrow Bible School, also known as Elim Bible School; Greendale Bible School; and East Chilliwack Bible School.

Each school was represented by two former students who received a certificate of membership in the Columbia alumni association and a welcome by president Paul Wartman.

Special recognition was given to John H. Redekop and the planning committee for the hard work to make the weekend a huge success.

—Columbia Bible College release

Myth #4

Once a gift is given I have no more say

It's true, once a gift is receipted you no longer own the asset. However, **Mennonite Foundation of Canada** allows donors to recommend the distribution of their gifts. You may recommend the charities that are to benefit from a single donation of securities or the earnings of a family foundation or revocable agreement.



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Waldheim, Sask.

Camp leaders meet at Shekinah

What happens when camp leaders get to be the campers? There's singing, sharing, Bible study, laughing and outdoor activities. And, of course, chasing each other with spatulas.

On March 3-5, Shekinah Retreat Centre hosted Mennonite camp leaders from the four western provinces, California and Colorado. The event was organized by the Mennonite Camping Association. The retreat was held earlier than in past years so that we would be able to enjoy Shekinah's wide variety of winter activities. Despite extremely cold temperatures, we ventured out to build an igloo, cross-country ski and dash down Quill Hill. Inside the beautiful Timber Lodge, we discovered that there was a wealth of information and stories to share. Vern Ratzlaff from Nutana Park Mennonite Church in Saskatoon led us through the creation story, bringing new



Camp leaders at the Shekinah retreat. In igloo: Corbin Graber, Rocky Mountain Mennonite Camp, Colorado. Standing: Don Dyck, Camp Valaqua, Alberta; Carl Wiens, Shekinah; Cam Bartsch, Camp Elim, Sask.; Don Ens, Camp Moose Lake, Manitoba. Front: Minka van der Zwaag, Camp Keola, California; Rudy Kehler, Camp Squeah, B.C.; Marlis Funk, Camp Elim, Sask.

light to a wonderful, old story. Duff Warkentin and Lill Friesen led us in singing, and guitarist Kimball Siebert entertained us with a performance. Camp leaders often feel isolated, living

in the quiet surroundings of nature. At yearly retreats, there's knowledge to share, new games to learn and the feeling that you're a part of a larger community.—**Marlis Funk**

Buenos Aires, Argentina

South American congress includes apology

There was a dramatic moment at the 11th Southern Cone Mennonite/Anabaptist Congress here February 20-23 when contrite men stood up to express their regret for discriminating against women in the churches.

The women responded by standing to express their forgiveness.

Speaker at the event was historian Arnold Snyder of Ontario, author of the booklet, *From Anabaptist Seed*. He focused on the biblical/Anabaptist concept of the church.

"The early Anabaptists paved the road we are travelling today," Snyder said. "The scriptures, of which they memorized extensive passages, were the source of their faith. The first Anabaptist book, a tiny volume of which more than 15 editions were printed, was a collection of 66 biblical verses arranged by theme. Once they understood what the Bible said, they lived or died for it." Anabaptists found the Ephesians 4:4-7 description of the true church a pre-

vious portion. To become part of the church, the fear of God is the first step, followed by repentance and complete obedience, even unto death. The key, said Snyder, is spiritual rebirth. According to Dirk Phillips, without being transformed by God through the Holy Spirit, it is impossible to follow in Jesus' steps or to become part of the body of Christ.

During worship on the third day, Sara Buhlman of Argentina, one of the organizers of this congress, shared her pilgrimage. The Holy Spirit intervened and the meeting took an unexpected direction. Snyder was asked to share his own testimony.

"We in North America are not used to talking about our own faith pilgrimages, so this does not come naturally for me," said Snyder. However, it is doubtful that those present will forget what they heard and felt while listening to the vivid and honest testimony of our Canadian brother.

In a session on women and Anabap-

tism, the Holy Spirit again broke in and a most healing thing happened. Several women shared their hurts regarding restrictions on using their ministerial gifts in church, and men responded with deep sorrow and a desire to alter that situation.

On Sunday, C. René Padilla, an Anabaptist/Baptist, and one of the founders of the Kairós Community, spoke on "Theological perspectives of Anabaptism," with emphasis on discipleship as the focus of the church.

Countries participating were Argentina, Bolivia, Brazil, Paraguay, and Uruguay. Colombia Mennonites sent a fraternal delegate, and people from the United States and Mexico attended as well. A delegation of young people from Chile joined enthusiastically and plans to be part of the next meeting.

Southern Cone countries take turns hosting these biennial gatherings; the first meeting was held also in Argentina 23 years ago.—Mennonite World Conference release by **Milka Rindzinski**

Scottsdale, Pa.

Rempel appointed director of publishing network

Ron Rempel has been appointed Executive Director of the Mennonite Publishing Network, effective August 1. Rempel has been editor and publisher of the Canadian Mennonite since 1997. For 18 years prior to that, he edited its predecessor, Mennonite Reporter.

Rempel assumes responsibility for the newly-created U.S. and Canadian publishing partnership. Mennonite Publishing Network (MPN) emerged on February 1 from a transformation and financial restructuring of the former Mennonite Publishing House. Rempel takes over from current interim director Ben Sprunger, who was preceded by Phil Bontrager and Paul Silcox.

"The search committee for a long-term executive perceived the strong passion that Ron Rempel demonstrated for the new vision of the Mennonite Publishing Network," noted interim MPN chair Ron Sawatsky, of Souderton, Pennsylvania. "Rempel brings a clear sense of excitement about the task of leading this part of the church forward."

The binational search committee presented its recommendation to the MPN Board and Joint Executive Committee, which is charged with managing the publishing partnership. It was ratified by both the General Board of Mennonite Church Canada and the

Executive Board of Mennonite Church USA.

"We were comfortable not only with his vision, but also his capacity to make sure that the business side of the enterprise would be looked after in the best way," Sawatsky said. "Through his past publishing experience, we believe he brings good and proven management skills and demonstrated collaborative instincts to the table."

Rempel's preparation for this position includes a Master of Divinity degree from the Associated Mennonite Biblical Seminary and a Master of Journalism degree from Carleton University in Ottawa. He has undergraduate degrees from Canadian Mennonite Bible College and from Goshen College. He served six years on the ministerial team at Stirling Avenue Mennonite Church in Kitchener, Ontario.

"I'm honoured to accept the invitation to serve both Mennonite Church USA and Mennonite Church Canada through Mennonite Publishing Network," Rempel said. "I have strong convictions about the essential role of



Rempel

a church-related publishing ministry. I welcome the challenge of building on the legacy of the past through collaborative networks that guide the creation of relevant resources for the church's life and mission."

Search committee member Jim Harder, of Bluffton, Ohio, reflected upon the challenges of a two-country partnership.

"Ron certainly knows the pulse of the Canadian constituency, but has also been a keen observer and reporter of the U.S. Mennonite perspective for many years," Harder said, noting that Ron is married to Kaye Lehman, originally from Berne, Indiana. "He is well positioned to carry out this assignment."

Other members of the search committee were Joy Kroeger, of Hanley, Saskatchewan; Susan Gingerich of Goshen, Indiana; and Byron Rempel-Burkholder, MPN staff in Winnipeg. Rempel will work from an office in Waterloo, Ontario, an existing distribution center for MPN. He anticipates significant travel for staff management, constituency contact and nurturing network relationships. The selection of the new MPN board will be finalized this summer.—Joint release of MC Canada and USA

Scottsdale, Pa.

Positive results for publishing network

Following a year of restructuring, Mennonite Publishing Network (formerly Mennonite Publishing House) announced an increase in net assets in preliminary financial results for the year ending January 31.

Net revenue improved to \$488,000 on consolidated sales of about \$17.1 million for the year. Net assets increased from a negative \$68,000 to \$420,000. For the comparable period last year, net revenue was a deficit of \$1,703,729 on consolidated sales of \$17,083,354.

The net revenue would have been higher, but one-time charges of \$362,000 went to close the printing operation.

Final financial results will be released following the audit in March.

"The improved financial condition at MPN comes as the result of significant cost reductions while maintaining the historical level of sales," said Phil Bontrager, interim CEO. "The many changes in the organization have enabled us to stop the financial hemorrhaging that challenged us a year ago. Now we can continue the transformation process and build a networked organization that is financially viable and well positioned to serve the church."

The improved performance has permitted MPN to begin to pay back the

indebtedness taken on a year ago when the organization faced a financial crisis. Since October 2002, MPN has reduced from \$2.3 million to \$1.67 million a loan received to retire debenture notes issued over several decades. Repayment of an additional \$2.7 million guaranteed by Mennonite Church Canada and USA is scheduled to begin in early 2004. Donations received in response to the "Barn Raising" campaign initiated last fall also contributed to the financial turnaround. Donations of \$678,600 were received.—Joint release of MC Canada, MC USA, MPN

Winnipeg, Man.

Area conference leaders debate common issues

How can area conferences re-structure? What role does our Confession of Faith play in issues such as homosexuality? Is the unified budget a thing of the past? These questions were high on the agenda as the Moderators and Secretaries Council met during the annual Leadership Assembly here March 6-8. The Council includes executive staff and conference ministers of the five Mennonite Church Canada area conferences. Managing change was a concern growing out of recent MC Manitoba restructuring. "How do we institute something new and let something go?" asked Jake Pauls, noting that people want new programs but aren't willing to let go of old ones. Delegate discussion is not an effective means for making change, observed some. Often it takes a crisis to change something. It was suggested that conferences should have clear goals and mechanisms for regular evaluation of programs. Related to this is how conferences decide when churches should close. We don't have built-in limits and expectations. The discussion of homosexuality illustrated how area conferences are learning from each other, and how they differ. MC Saskatchewan has adopted the "season of discernment" idea from MC Eastern Canada, although implementing it in a different way—not initiating discussion but offering resources to

churches. B.C. is urging MC Canada leaders "deal with" churches at variance with the Confession of Faith (How can you put a "sin issue" up for discussion?), while other provinces are taking time to negotiate a workable polity within their diversity. "We are working through significant issues and we believe God is in our process," said Eastern Canada, adding that it is trying to lower the tension by working with "the middle" instead of the extremes. One person suggested that B.C.'s desire for a clear statement on homosexuality from national leaders may reflect the hierarchical models of its surrounding denominations rather than the congregational model of discernment. Many in the church currently hold two values together: the Confession of Faith and the belief that God loves our gay children, noted one person. Some said they see the Confession as the centre to which we are drawn (dynamic) rather than a boundary that defines (static). Saskatchewan noted that the preface to its 2001 statement on conference authority included the words "as we understand it today." Are unified budgets a thing of the past? Area leaders asked this question in the context of the shift from centralized vision and program to a local (missional) vision. Several felt strongly that the unified budget is no longer

working and that perhaps designated giving needs to be considered. Al Rempel, director of Resource Development for MC Canada, presented new "privacy legislation" in Canada. It has implications for the collection and storage of membership data. Rempel will do further work with legal counsel on how conferences

can become compliant with the new law. Is it a conflict of interest for area conference moderators to be on the MC Canada General Board? was another question brought to this meeting. Most felt that the areas should be represented but perhaps not by the moderator. Appointing someone else would free moderators from representing both national and area conferences, and would also ease the heavy demands on their time.

Reports from regions

Reports from area conferences were optimistic but also named concerns.

- Mennonite Church Manitoba is rebuilding relationships after some controversial cutbacks. Exciting developments are the emerging Evangelical Anabaptist Seminary Program and the "young adult energy" that is making itself felt in the church.
- MC Saskatchewan met its expenses last year and is looking forward to having Ken Bechtel of Ontario serve as interim conference minister. Bechtel will do some executive secretary tasks and help to lay the groundwork for restructuring. A "Vibrant Rural Congregations" initiative has been launched.
- MC Alberta reported a remarkable turnaround since its near demise three years ago. Jim Shantz, new conference minister, said he finds the diversity of congregations "exhilarating" but also challenging.
- MC Eastern Canada is focusing on "how we work at different issues together," reported moderator Andy Reesor-McDowell. He noted that more pastoral candidates are coming from "outside."
- MC British Columbia is launching a refocusing process, hoping to "develop a vision that is owned at the grass-roots level," reported moderator Doug Epp. One quarter of congregations are non-English-speaking, so developing multi-cultural ministries and leadership are major concerns. (Epp also reported on a recent youth event where a highlight was singing out of a hymnal!)—Margaret Loewen Reimer

Area conference statistics

Name	Members	Cong.	Staff
Mennonite Church British Columbia	4,450	41	3 FT
Mennonite Church Alberta	1,700	16	1 (.5 FTE)
Mennonite Church Saskatchewan	4,287	38	2 (1.5 FTE)
Mennonite Church Manitoba	9,937	48	14 (6 FT)
Mennonite Church Eastern Canada	13,000	90	14 (11 FTE)

Winnipeg, Man.

Community joins in worship and walk for peace

Today is not a normal day. Today is not a happy day. Nations are at war,” began Harry Huebner, academic dean of Canadian Mennonite University (CMU) during a special chapel on March 20. About 200 students, staff and Mennonite Church Canada workers gathered for worship and lament on the day after the war in Iraq began.

“Nations have turned their energies to death and destruction,” Huebner continued. “When Christians are faced with the failure of peace, we do what we always do—we turn to God. We turn to God with our disappointments, we dare to ask why.... And we also turn to God for hope. We know God redeems in spite of war and death. God is the last word, not war.”

Huebner led the community in prayer, admitting a feeling of abandonment and asking that “we may not lose faith and hope.” He concluded, “We reaffirm, in our weakness, and in our mourning that this world is in your hands and not in ours. Grant us faith, grant us hope, grant us peace. Amen.” The service included silent reflection, scripture readings, readers theatre, communal prayer and songs of lament, as well as the opportunity to light



Photo by Lynette Wiebe

Norm Voth and Elsie Rempel lead the peace walk past the army barracks in Winnipeg the day after the war began.

candles symbolizing silent prayers of lament and hope.

Deep sadness permeated the semi-darkened chapel as normally-exuberant students quietly moved towards the altar to light their candles, some wiping their eyes. Students who had worked hard to promote peace by planning events, designing posters and participating in peace walks now were experiencing their first major war.

Pamela Leach, political studies professor, read the litany of blessings promised by Jesus in Matthew 5 (“blessed are the poor in spirit...blessed are they that mourn”), reminding us that these blessings were meant for all God’s children, including “Saddam Hussein, George Bush and Tony Blair.”

The service concluded with a reading of Psalm 46, followed by the song “Be still and know that I am God.” Immediately afterwards Norm Voth and Marilyn Houser Hamm of MC Canada invited people to join them in a peace walk around the nearby Canadian Forces army barracks.

“We’ll follow the route which the soldiers normally use for their training discipline,” said Voth, going counter-clockwise for the prayer walk. About 50 students and staff participated in the walk, preceded by a new banner, “Pray for Peace, Act for Peace,” made by members of Mennonite Church USA.

One person commented that it was good to do something together with others instead of helplessly grieving. And another said she had a sense of embracing the soldiers with fervent prayers for peace as they walked round the barracks.—**Leona Dueck Penner**



Photo by Sam Steiner

Bev Suderman-Gladwell and her daughter Maria light a candle at a March 16 Peace Vigil sponsored by the Kitchener-Waterloo Mennonite Ministerial.

Toronto, Ont.

An ecumenical prayer vigil

Christians from over 20 denominations gathered to pray for peace on March 22 at St. Michael's Cathedral here. I was asked to represent Mennonites on the planning committee for the vigil, sponsored by the Canadian Council of Churches (see back cover).

On that evening, those of us involved in the service gathered in the parish hall, a colourful mix of vestments, headwear and golden crosses. We proceeded into the cathedral in single file to the sound of a drum, the air smoky with the perfume of incense. Hundreds of candles filled the worship space as we listened to scripture and prayed for Iraq and other war-torn countries, as well as for peace in our own lives.

A group from the Toronto Mennonite New Life Centre contributed to worship with their music. The diversity of culture was evident in the Lord's Prayer, said simultaneously in many different languages.

We were asked to exchange a sign of peace, and I embraced my Presbyterian, Orthodox, Baptist, Anglican, Quaker and Reformed brothers and sisters (to name a few). We sang our way out of the service, moving through the huge cathedral doors into the night.



Photo by Hugh Wesley

Carol Penner and Anglican George Elliot cut "peace cakes" during the ecumenical vigil in Toronto.

Outside, illuminated against the dark sky, stood a statue of Mary holding the baby Jesus, whose arms reached out eagerly towards us. We left the vigil walking into Jesus' embrace, knowing God's love for us even in the darkest night.—**Carol Penner**



Mennonite demonstrators hung peace banners on a Highway 401 overpass near Windsor, Ontario, on February 28. Gerry Lepp of Harrow Mennonite Church organized the event. The group of about 35 included Christian Peacemaker Team members and individuals from area churches. They received numerous honks and thumbs-up signs from motorists for their calls to "Pray for peace, act for peace" and "No war on Iraq" before police asked them to disperse.—From Harrow church release

Washington, D.C.

Lessons from a fast for peace

On March 16, J. Daryl Byler ended his 40-day fast for peace. During his fast, the director of the Mennonite Central Committee U.S. Washington Office wrote daily letters to George Bush, urging him to turn away from war. He based the letters on the Episcopal Daily Office lectionary. On March 18, Byler wrote a letter to his three children, telling them what he learned during his fast.

"Changing the world begins with being changed," was one lesson. He began by feeling angry but that anger gave way to "a profound sense of sadness" about his country's direction and "my own complicity in that hurtful path." Another lesson was that "peacemakers will never be fully understood."

He often felt as though the call for a peaceful alternative was viewed as irrelevant, perhaps because Christians have trouble embracing it themselves.

"We will reap what we sow," was another lesson. "Years ago Thomas Jefferson wrote of slavery: 'Indeed I tremble for my country when I reflect that God is just [and] that his justice cannot sleep for ever.' I tremble for my country today as well," wrote Byler. A final lesson: "God holds the earth's pillars. We cannot know for sure what the next days and weeks hold for the people of Iraq or even for ourselves.... As we continue to do all we can to work for peace, I find these words of God quoted by the psalmist to be especially reassuring: 'When the earth totters, with all its inhabitants, it is I who keep its pillars steady' (Psalm 75:3). God is still sovereign!"

Byler's letters can be read at www.mcc.org/peace/fast.—From MCC

Peace candles

On March 2, worshippers at Valleyview Mennonite Church in London, Ontario, received Peace Candles. Attached was the verse: "Blessed are the peacemakers..." in both English and Korean. Ken Drudge of the congregation made over 100 wooden bases for the candles.—From release by **Karl Bergen**

Winnipeg, Man.

Ukraine church responds to leadership loss

Telling a congregation that their pastors are leaving is bad news, but it can be turned into a positive step if they're ready to take on more responsibility, says Peter Rempel, Mennonite Church Canada Facilitator for Mission Partnerships in Europe.

That's what happened when Rempel recently visited the Evangelical Mennonite Church in Zaporizhzhya, Ukraine, to tell them that Witness workers Jake and Dorothy Unrau of Alberta would be concluding their ministry this summer, even though the church had requested a one-year extension.

"Our budget situation at MC Canada forced us to set priorities for the support of mission workers," noted Rempel. Given the long support of the congregation (which began in 1993) as well as the good prospect of finding a pastor from Ukraine, "we decided to terminate the Unraus' assignment as scheduled," said Rempel, who was accompanied on the visit by Robert Charles, Europe director of Mennonite Mission Network (USA).

"The first responses from church members...indicated anxiety about how congregational business would be conducted, or how the church's operating costs would be covered or how the church would stay united," noted Rempel. Then, Nina Sobinina, co-chair of the council, responded.

"Surprisingly, she thanked me!" said

Rempel. Until now the congregation has been behind a big wall—the support from Canada, she said. Now they realize that they have to do the job themselves. She thanked churches in Canada for helping them in tough times.

"Now you are telling us that we can and should take more responsibility for our congregation. Thank you for giving us this challenge," she said. Sobinina urged members to tithe as Unraus had taught them.

Though the congregation is still looking for a building for worship (they meet in a school), they recently purchased a five-room apartment for church offices and mid-week meetings. Rempel invited members to mention what they would miss about the Unraus.

"Almost every member present expressed gratitude for their ministry, mentioning their compassion, their listening, their practical assistance, their hospitality," said Rempel. One woman said that she was praying for a miracle—that the decision would be reversed.

"I then tried to encourage the congregation by telling them that the gifts in Jake and Dorothy which they cherished had also been given to them (as a congregation) by God.... So now they would need to call upon and affirm these gifts within themselves, among their fellow church members and their new pastoral leaders."

Rempel also suggested that the church and MC Canada draw up a covenant pledging their ongoing support for



Peter Rempel with women from the Zaporizhzhya congregation, from left: Lydia (Baerg) Belashova, Rempel, Nina Sobinina and Maria (Baerg) Samoylenko.

Photos by Robert Charles

each other through prayer, counsel and sharing resources. This covenant is currently being drafted.—**Leona Dueck Penner**



Ivan and Violettta Duschenko have been elected to be the pastoral couple of the Zaporizhzhya church.

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Waterloo, Ont.

Spiritual direction is a growing ministry

A public forum on spiritual direction was held last December at Waterloo North Mennonite Church, followed by a day of training for practitioners and those who contemplate doing this work.

In the forum, Marcus Smucker and a panel addressed the question, "What might be the emerging place

for spiritual direction in Mennonite congregations?" Smucker, former professor at Associated Mennonite Biblical Seminary (AMBS), has trained pastors to be spiritual directors.

Participant Gerry Baechler says: "It's obvious that people are looking for a deeper, more intimate relationship to God.... It has for a long time been part of Christian history, so we need not shape it into an Anabaptist form."

What is spiritual direction? Miriam Frey, who is a spiritual director and is completing a Doctor of Ministry thesis on the topic, says, "It is a discipline that requires commitment to regular meetings with another Christian who attends to our relationship with God. The spiritual director is a mentor and a guide—one who has taken the journey before us and has been trained to listen for the movements of God's spirit in life."

What happens in the one-on-one relationship will vary, depending on the needs and questions of the directee and the experience of the director, says Frey. The time together can be spent in prayer, silence or discussion. The subjects for prayer and reflection include everyday experiences that shape and challenge our relationship to God. Spiritual disciplines such as journaling and discernment are often part of the experience.

"The benefits of spiritual direction are numerous," says Frey. "It is a calm place to become aware of our true selves before God, both strengths

and weaknesses. We become more conscious of Christ's love and presence in everyday life.... The director is someone who will walk with us as we explore our deepest longings and profound experiences of the holy. The director is someone outside our experience who can provide perspective and freedom to explore our faith, without expectations or judgement."

'The director is someone outside our experience who can provide perspective and freedom to explore our faith.'

Beulah Steiner joined Smucker in exploring the question, "How is my ministry formed and transformed by the principles of spiritual direction?" Steiner has a spiritual direction practice in Ohio.

Gary Horst, pastor of Avon Mennonite Church in Stratford, shared his thoughts as part of a panel.

"I have been relating to a spiritual director regularly for about five years. I also took the Spiritual Guidance Seminar for Pastoral Leaders at AMBS in 1998-99. In my ministry I find I am often suggesting ways that people can nurture their relationship with God and find spiritual health." He occasionally talks about his experience "in hopes that I can thus normalize it and offer it as a healthy choice that anyone could make."

Horst identifies various ways in which spiritual direction is part of his ministry. His job description includes six Personal Spiritual Retreat days and he shares insights gained as appropriate. He has taught spiritual direction in adult Sunday School as well as in worship. He describes various approaches to prayer and other spiritual practices (commonly called "devotional life") and introduces themes which invite people into spiritual formation or disciplines. He has led people in a simple version of the "Consciousness Examen," a way of reflecting on the past 24 hours in relation to God.

In his pastoral care, Horst uses the

basic questions of spiritual direction, including How are you experiencing God in all of this? What is happening in your prayer life? Horst is beginning to act as a spiritual director to lay leaders in the congregation, inviting them to reflect on how they are encountering God and what impact that has on their ministry. He is quick to note the challenges. Can one be a spiritual director to someone who is part of the group to whom the director is accountable, or the group over which he has oversight?

Frey adds another dimension to the place of spiritual direction: "Since Mennonite congregations and their pastors are usually busy with programs and activities for the community, this spiritual discipline is often exercised outside the congregation, also outside the denomination. In my experience, some directees initially look for this distance to heal past hurts with the church and to clarify their expectations of their congregation. Through spiritual direction, many persons have either returned to the church, or have come to appreciate their congregation in new ways." Spiritual directors in Mennonite Church Eastern Canada have formed an informal network. The two-day event in December emerged from their questions.—**Maurice Martin**

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Saskatoon, Sask.

Sound man for more than Sunday morning

Don Friesen is not your average church sound man. It's not one-Sunday-a-month on the sound board for this guy. He does the "sound technician" thing for a living.

The successful owner of Soundworks International, Friesen has used his skills all over the place. He's travelled to Africa twice to volunteer his technical expertise for two different mission agencies, and he moves back and forth between Alberta and Saskatchewan setting up sound systems for churches.



Friesen

"I've worked with every Mennonite church in Saskatchewan," he said

recently.

Friesen learned his craft at the Southern Alberta Institute of Technology. Fortunately for him, this school had a larger than usual technical component. Other schools of that time had little in the way of technical classes.

In 1978, Friesen began working in radio and television. Four years later, he and his wife received a call about a term with West Africa Interior Mission. They had been married two years and both had a desire to travel.

"I think it took us about 20 minutes to make the decision," recounted Friesen. The trip meant selling their house and car, and not all their friends could understand their decision.

The mission's focus was on evangelism. Friesen was assigned to studio work but discovered that the technical aspect was "non-existent."

When they returned, Friesen continued in broadcast work. Then in 1990, now with three small children, they headed to Africa again, this time with Mission Aviation Fellowship. The technical aspect of the agency was already in place and he worked with high-frequency radio.

Now, when he does business with a church he plans a learning session

with staff to go over the basics. "More than half [of people] don't know how to use a mike properly," he pointed out. He stresses the importance of coordinating the needs at the front of the church with the needs at the back. He also mentions tricks to avoid the usual mistakes at the microphone—like how to cut out breath noise and where to point the microphone when you first adjust it. And, in some instances, if the sound system isn't working properly, it makes more sense

just to turn it off and have the person at the front speak up.

So how does a sound technician contribute to the ministry of the congregation?

"People come to worship," said Friesen, "if they can't hear, the large reason for them being there is not valid."

As a sound technician "you help the teaching/talking by being technically clear."—**Karin Fehderau**

New Hamburg, Ont.

Technician enjoys working behind the scenes

Tim Wagler, the sound technician at Hillcrest Mennonite Church here, has shared his talents in this area for "well over 10 years." It is a position that he enjoys because he is able to "work behind the scenes."

Tim coordinates the sound team and works with three other technicians to operate the sound system for many different events. As a dairy farmer, Tim has some flexibility and it is possible for him to help during the week at funerals and other church functions.

In 1990, Hillcrest did a major renovation to the existing building. One of the biggest changes for the sound team was a major upgrade of the sound system, which included moving from one microphone to a potential of eight.

The new system was purchased from the Carpenter Shop in Stratford, and Tim remembers that its staff offered a great deal of support to the church technicians. Training and seminar opportunities helped the team to work effectively and the shop offered help with problems that came up.

This new system improved the sound quality and brought much more flexibility. It introduced the congregation and the team to the wonders of the cordless mike. Tim spent several late nights helping with the installation, which included crawling around under the platform to add wiring and jacks.

Hillcrest is now able to make recordings of its services, another responsibility that Tim enjoys and coordinates.

For Tim, the biggest challenge for the team "is to make sure that everyone can hear and understand." Finding this balance is his biggest reward.

"No complaint means we are doing our job," he says. The Hillcrest congregation is reaping the rewards of its behind-the-scenes, available technician.

"I am always looking for feedback, but not from the sound system," concluded Tim.—**Joy Wagler**

*Practical
ministry
portraits*



Tim Wagler checks the sound at the Hillcrest church.

Tavistock, Ont.

Parish nurse part of church ministry team

As you ought not to attempt to cure the eyes without the head, or the head without the body, so neither ought you to attempt to cure the body without the soul, for the part can never be well unless the whole is well" (Plato).

Jean MacDonald, parish nurse at East Zorra Mennonite Church, includes this



MacDonald

quote in her regular article in E-Z Times, the congregational newsletter. The congregational brochure offers further definition of her role: "Rooted in the vision of Christ as

healer, this ministry grows out of the belief that all faith communities are places of health and healing and have a role in promoting wholeness through the integration of faith and health." A parish nurse does not do "hands on" nursing, nor does she take the place of community health personnel or home care resources. Rather, she works as a liaison between the individual and these resources. MacDonald sees her job to be "to complement what's out there, to fill in the cracks."

The "cracks" include communication gaps between patient and medical health practitioners. "My role is to help interpret what the doctor is saying to the patient, to help people understand their medical options, and to help them frame what questions to ask." Sometimes there is technical language which needs to be interpreted. Sometimes people simply need help to access the services which are available.

At East Zorra, pastors Delmer and Elsie Epp, MacDonald as parish nurse, and the Care Team (elders) are charged with pastoral care for the congregation. They also train volunteers how to offer care. Elsie notes that MacDonald is also a resource to her in her pastoral care work. "It's a bonus to

me in my pastoral work to be able to say to a person, 'I don't know, but Jean might.'"

Having been a paediatric nurse for a decade certainly qualifies her to deal with pregnant women and new mothers. Her current part-time employment at The Maples nursing home in Tavistock also keeps her engaged in the medical field. Sometimes as she visits congregational members she ventures into emotional issues such as depression: "We often move very readily into the spiritual."

A committee called "Health Ministry Team" supports MacDonald in her work, and assists her in devising educational events for the congregation—for example, a diabetes health fair, a seminar on multiple sclerosis (a member has that condition), and information sessions in the Sunday School hour. She maintains a bulletin board which features monthly health care concerns.

"Do I see this as my calling?... Certainly I was very interested in it when Elsie and spoke of the possibilities.... I have been stretched in areas I had not thought I could do, such as doing worship leading for a funeral service. Reading scripture and praying with patients is new to me; in nursing school we were taught not to go there!" She adds that she knows her limitations. If questions are beyond her, she

refers clients elsewhere.

In addition to her nursing diploma, MacDonald has taken some counseling courses, including a week of training in handling grief. She also took the eight-day "Parish Nurse Institute" at McMaster Divinity College and is now looking for more theological courses. The challenge of parish nursing is that it is not hands-on nursing and so it is less clear when the task is done. The "doing" consists of listening, consulting, praying. Blessings involve time with people, which MacDonald enjoys. "The satisfaction goes beyond the physical improvement, though that too is rewarding," she says. "My role as parish nurse has given meaning to my presence at East Zorra church. And, frankly, my initial sense of 'not belonging' because I am not so interrelated as others, helps maintain a sense of confidentiality and trust with people." The congregation had some initial reservation about the "parish nurse" designation because "parish" did not seem to fit the Mennonite understanding of church. However, they have accepted the term's suggestion that they are open to offering this service also to the community.—**Maurice Martin**



Four members of Rosthern Mennonite Church in Saskatchewan reached 90 years of age in January and February. From left: Anna Rahier, Paula Dyck, Mary Rempel and John N. Dyck. All four still live in their own homes.—Irma Neudorf

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Diwaniyah, Iraq

MCC sending 'weapons of mass instruction' to Iraq

Before the war in Iraq began, Mennonite Central Committee was rehabilitating schools and distributing school kits to help build a peaceful relationship with the Iraqi people.

"These school kits are 'weapons of mass instruction,'" said Menno Wiebe, MCC representative for Iraq and Jordan.

About 70 percent of schools in central and southern Iraq are in need of rehabilitation. There is a chronic shortage of basic school supplies. Children are more likely to search for work than stay in school—20 percent of Iraq's young children are not in school, with nearly twice as many girls staying out as boys.

Over the last year, MCC with its partner, Islamic Relief Agency, has rehabilitated four schools and is providing 28,000 school kits.

A year ago, broken windows, chipped plaster and fading paint on dirty walls characterized the Al-Fatua Primary school here. With the support of MCC, the school was transformed.

When MCC workers visited the school last summer, the principal, Sa'ad Dakhil was optimistic. Bright walls reflected the sunlight as Dakhil expressed gratitude for MCC's rehabilitation of the school. He showed off the re-paved playground, new windows and school toilets.

Approximately 600 boys attend the school in two shifts. Education is free, but two wars, 12 years of economic sanctions and government policies have depleted the country's resources.

Because of the highly-developed school system that existed in Iraq before 1990, members of the older generation are often well-educated. In fact, said Sa'ad Dakhil, "many teachers are over-qualified." It has not been easy supporting these teachers on salaries of 10,000 to 20,000 dinars (\$7.50 to \$15) per month.—MCC

In late February, Manitoba volunteers helped pack meat at the Winnipeg warehouse as part of a shipment of 30,490 kilos of canned meat that MCC is sending to Jordan for Iraqis displaced by the war.—From MCC releases



Alyssa Unrau packs a can of beef destined for Jordan, where MCC is sending aid for Iraqi war victims. Alyssa is from the Stuartburn Sommerfeld Mennonite Church which helped pack meat February 27 in Winnipeg. MCC is sending 30,490 kilos of meat from North America.

MCC photo by Joanie Enns

People & Events

Waterloo, Ont.—Matthew Bailey-Dyck, former pastor at Waterloo-Kitchener United Mennonite Church, was denied entry into the United States on March 7, after immigration officers found Christian Peacemaker Team literature in the trunk of his rental car. The officials claimed that the CPT newsletters, printed in Chicago, were anti-American. Bailey-Dyck was returning to his studies at Associated Mennonite Biblical Seminary after speaking here about his recent trip to Iraq with CPT. After being finger-printed and photographed, he was interviewed in Detroit where an FBI agent questioned him about the work of CPT. Bailey-Dyck was advised that his student visa would be reissued, but he was cautioned not to bring any more of that literature across the border.—CPT release

Transitions

Births

Bartel—to Jackie and Steven, Pleasant Point Mennonite, Clavet, Sask., a daughter, Hailey Lee, March 13.
Bowman—to Kathy and Brian, Crosshill Mennonite, Ont., a daughter, Kasja Madeline, March 8.
Enns—to Wendy (Arnaud Mennonite, Man.) and Darcy of Winnipeg, a daughter, Brianna Beverly, Feb. 6.
Gerber—to Lora and Greg, Crosshill Mennonite, Ont., a daughter, Carly Hazel, Feb. 12.
Loewen—to Trisha and Mark, North Leamington United Mennonite, Ont., a daughter, Olivia Sharon, Feb. 14.
Schaefer—to Suzanne and Chris, Preston Mennonite, Cambridge, Ont., a son, Ryan Christopher, March 5.
Schroeder—to Angela and Rob, Sherbrooke Mennonite, Vancouver, a son, Adam James, March 14.

Schroeder—to Lacey and Tim, Pleasant Point Mennonite, Clavet, Sask., a daughter, Hunter Brooke, Jan. 30.
Teichroeb—to Johanna and Chris, Bethel Mennonite, Langley, B.C., a son, Zachariah Daniel, Feb. 16.
Tiessen—to Kim and Rob, Sherbrooke Mennonite, Vancouver, a son, Josiah Jacob, March 23.
Wiebe-Billings—to Jocelyn (Carman Mennonite, Man.) and Jamey, a daughter, Taylor Skye, Feb. 10.

Deaths

Biehn—Grace, 90, First Mennonite, Kitchener, Ont., Feb. 4.
Dyck—Helene, 86, Steinbach Mennonite, Man., March 9.
Ens—Eva, 90, Bethel Mennonite, Langley, B.C., March 18.
Heintz—Carol, 62, First Mennonite, Kitchener, Ont., Feb. 8.
Kliewer—Cornelius, 87, First Mennonite, Winnipeg, Dec. 2.
Kliewer—Jacob, 74, Waterloo-Kitchener United Mennonite, Ont., March 12.
Koop—Peter, 89, Clearbrook

Mennonite, Abbotsford, B.C., Feb. 22.
Peters—Leona, 77, Zoar Mennonite, Langham, Sask., March 20.
Redekop—Marie, 97, Bethel Mennonite, Langley, B.C., Feb. 19.
Shantz—Robert, 50, St. Jacobs Mennonite, Ont., March 17.
Siemens—Amanda, 81, Coaldale Mennonite, Alta., Feb. 26.
Spent—Elizabeth (Schmidt), 88, Clearbrook Mennonite, Abbotsford, B.C., March 20.
Werner—Johann, 86, Steinbach Mennonite, Man., March 10.
Wideman—Clayton, 80, Bethel Mennonite, Elora, Ont., Feb. 27.
Wiebe—Henry, 71, Clearbrook Mennonite, Abbotsford, B.C., March 19.

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Mennonite Church Canada

Youth planners call for crosses and quilts

The Y_MAD (Youthful Mennonite Assembly Planners) team is looking for quilts and crosses from across MC Canada for the Youth Assembly July 9-13.

Whittled and carved pocket-size crosses are needed for the St. Catharines assembly. Their use will remain a mystery until the time of the event. Dimensions are to be no bigger than 1 1/2 inches in height and 1 inch across; depth less than 1/4 inch. Cedar is preferred.

If you can whittle or carve crosses, please contact Darren Kropf at (519) 273-3249; email: kropfdawg@hotmail.com.

As part of an on-site service project, the Youth Assembly needs double and single sized quilts ready for knotting (including wool for knotting). The completed quilts will be donated to MCC. Youth and adults will be invited to knot

quilts together. If you are able to help with quilts, contact Herb Sawatzky, phone (905) 468-3313, e-mail: herbsaw@mergetel.com.

An additional on-site project will be the construction of skate board ramps and trick boxes to donate to local drop-in centres.—MC Canada release

April Equipping packets sent out

The April 2003 "Equipping Canada" packet from Mennonite Church Canada has been sent to churches. It includes: a letter from general secretary Dan Nighswander about budget cuts; an introduction to Sven Eriksson, new denominational minister; prayer requests; The Parish Paper; Resource Update; Witness bulletin notes; Mennonite Heritage Centre Gallery announcements; and information on Vacation Bible School curriculum and AMBS Pastoral Studies Distance Education.

Mennonite Church

Mennonite Church Eastern Canada

New assistant at head office

Galen Peters of Waterloo, Ontario, has been appointed administrative assistant to the Minister to Conference of Mennonite Church Eastern Canada, David Brubacher. It



Peters

is exciting to see people with the skills that Peters brings who are ready to use their gifts for the broader church, notes Brubacher.

For Peters, this positions seems like a natural next step. Most recently, he worked as a researcher and translator at Pandora Press in Kitchener. He holds degrees from Canadian Mennonite Bible College, the University of Waterloo and Wilfrid Laurier University.

For two years he served with Christliche Dienste (voluntary

service program of the the German Mennonite conference) in Bammental, Germany. He is a member of Erb St. Mennonite Church and participates in a variety of congregational and community programs.

Peters is highly affirmed for his organizational and communication skills. His work will include assisting in the daily operations of the office, overseeing property issues and working at conference planning.

Peters is not daunted by having to figure out new things. He visits his favourite website, "Howstuffworks.com," frequently as he embraces a new challenge.

Peters begins this position on May 1. In August he will be married to Victoria Robison of Toronto.—From MC Eastern Canada release

Mennonite Church Manitoba

Mourning that leads to transformation

There are new sounds of mourning in our world. War has again erupted. There is mourning in Mennonite Church Canada. We are mourning the loss of ministry and staff.

There is a story in the Old Testament that began in mourning, but turned into the biggest reconstruction project in biblical history. In the diary of Nehemiah, we find the account of rebuilding the walls of Jerusalem during the final stage of the exile.

When Nehemiah was serving as cup-bearer in the court of King Artaxerxes, news came to him of broken down walls and a demoralized and fragmented community in Jerusalem. The notation in chapter 1 of Nehemiah's journal was: "When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven."

There is a kind of mourning that leads either to self-absorbed depression or to a lashing out in judgement. It is a mourning that wants to blame. It gets stuck in the problems.

But as we observe Nehemiah's response to the disastrous situation in Jerusalem, we see a mourning that led to transformation.

It began with a profound identification, a deep solidarity, with the community of faith. Although Nehemiah was wealthy and enjoying a successful career, he entered a prolonged period of mourning and fasting for a people far away, both geographically and culturally.

His mourning led to confession before God of the reasons the community was in a mess; then it called upon God for intervention.

The compelling thing about Nehemiah's praying was that it led to action.

From our leaders

Even as he was asking for God's help, he was ready for personal involvement. He concluded his prayer with words that tell us that he was already anticipating the bold risk of asking the king for help: "Give your servant success today by granting him success in the presence of this man." The king granted Nehemiah leave to oversee the reconstruction of the wall in Jerusalem and all the help that he needed.

Identification, prayer, and willingness to act: if these are the qualities of our mourning, they will lead to transformation.

Sven Eriksson is denomination minister for Mennonite Church Canada.



Mennonite Church Manitoba

MC Manitoba

The Mennonite Church Manitoba Board of Directors is pleased to announce the appointment of Edgar Rempel to the position of executive director. Rempel has been MC Manitoba moderator, and brings a wealth of administrative experience in church related agencies, including MC Canada and Mennonite Foundation.

Rempel will take over from interim director Jake F. Pauls on May 5.—From MC Manitoba release

Camp 2003 theme chosen

Sandy W. Plett, director of summer camp and youth ministries, and Sandra Friesen, summer program assistant, recently announced the new theme for Camps with Meaning summer program.

"The theme was chosen to align with our five-year curriculum cycle, and it is entitled 'Peace—Live it!' We do not know the particular challenges that the summer of 2003 will bring in communicating this sorely needed message, but invite your prayers for it," they said.

Barette Plett is writing the Bible curriculum to fit this theme. He wrote the curriculum for the 2001 summer program.

"Barette is gifted with a creative mind and a great love for children, as well as a desire to communicate the Bible to them. We are very thankful for his help on this annual major project," said Friesen and Plett.

Research on camp history begins

A research project on the history of Camp Assiniboia was recently launched. Egon Enns of Winnipeg will be developing a detailed chronology of key events, assembling documents and identifying sources related to the Camp, which opened in

1949. The goal of the project is for a complete history to be written.

This is a follow-up project to a booklet of stories and a historical photo display prepared in 1999 as part of the Camp Assiniboia 50th anniversary.

One of the ways Enns hopes to collect historical data will be through a "constituency workshop" which will bring together persons to reminisce and recall important aspects of the camp history.

It is hoped that persons will be found to undertake similar research for Camp Koinonia and Camp Moose Lake. The three camps are part of the ministry of Mennonite Church Manitoba.

Mennonite Church
Saskatchewan

Mennonite Church Saskatchewan

At the recent Mennonite Central Committee Saskatchewan annual meeting, Ed Hilchey and Helmut Isaac made a presentation on their work in Restorative Justice: Isaac with Person2Person and Hilchey with the Saskatoon Community Chaplaincy. The former is a program of MC Saskatchewan.

Hilchey is placed as an MCC worker in the chaplaincy centre and works with released offenders in several areas. For example, a new Circle of Support has recently begun with another high-risk sex offender. And two weekly Bible studies are held at the centre on 20th Street West. One is an "Introduction to Christianity" taught by video instruction. Another is a healing and prayer time for released offenders.

"In the last two months, we are seeing more people coming straight from their release," said Hilchey who credits the Correctional Institutes with recommending him. Hilchey also visits in the Regional Psych Centre trying to make connections with people to encourage contact upon their release. Most offenders, he says, are released from centres

outside of Saskatoon. At the chaplaincy they are helped with finding a place to stay and with obtaining vocational skills.

At the MCC Saskatchewan meeting, Hilchey met a woman from Pleasant Point Mennonite Church who was interested in volunteering. Beate Epp now volunteers once or twice at week either at the centre or visiting in the prisons.

"I enjoy the work," she said. Epp brings baking with her when she comes and offers visitors to the centre a cup of coffee and a listening ear.

Mennonite Church
Alberta

Church basement damaged by flood

Mennonite Church Alberta

and water mains. On March 10, the basement of First Mennonite Church in Calgary was submerged in six to eight inches of muddy water from a burst water main.

Pastor Marv Thiessen remarked, "The water pipe into the basement crawl space, where there is no concrete, proved to be the path of least resistance for the water." The entire basement flooring has been ripped out, and the drywall has been cut part way up the walls. The repairs are expected to be finished in early April. The facility is insured by Mennonite Mutual Insurance.

Songfest to include youth event

A youth event is in the works for the May 24-25 Songfest hosted by the Bergthal Mennonite Church in Didsbury. Matt Love, youth events co-ordinator, and the youth leadership team are working to make Songfest an exciting place for young people to come together for fellowship, worship and good music.

So far, plans involve renting the Didsbury pool, camping on the Bergthal property,

campfire singing, and participating in the Sunday morning worship service. Elections for the Youth Leadership team will be held on the weekend. Youth groups are encouraged to consider nominees for the team. Adult mentors are also needed.

Young adult retreat at Valaqua

A young adult retreat for May 2-4 will be held at Camp Valaqua.

"I define young adult as any one between the ages of 18-40," organizer Pam Bartel explained. "They can be single or married. If they have children, they can still come to the retreat without the kids."

Retreat plans include inspirational sessions with speaker John Anderson of Inter-Varsity Christian Fellowship, hiking in the mountains, hot tubing, using the climbing wall, and free time in the beautiful Valaqua setting. For more information, call Pam Bartel at (403) 381-7078.

Mennonite Church
British Columbia

Staff positions still open at Squeah

Each summer, Camp Squeah

Mennonite Church British Columbia

summer team provides training, practical experience, and accountability as staff worship and work together in this service opportunity. And while staff grow, they'll be interacting and sharing their faith with campers.

Key leadership positions are still available. For more information and an application package, contact Rob Tiessen at 1-800-380-2267 or e-mail: info@campsqeah.bc.ca.

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To apply, please visit the employment page of www.goshen.edu and follow instructions for this position. Women and minorities are especially encouraged to apply. Goshen College, an affirmative action employer, is committed to Christian beliefs and values as interpreted by the Mennonite Church. Faculty members are also expected to share a commitment to this mission.

Mennonite Church Eastern Canada invites applications for the position

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ART DIRECTOR

Canadian Mennonite requires a half-time art director to provide creative support service. The position begins in April.

The responsibilities of the position include: design and layout of the magazine and of ads; oversight of photo and art selection; liaison with printer; updating website; other duties as assigned.

Applicants should have: an understanding of and interest in Canadian Mennonite's mission; experience and training in graphic design; ability to work in a Macintosh format, with knowledge of programs such as PageMaker, Quark XPress, Illustrator, Photoshop, Adobe Acrobat Distiller; knowledge of electronic pre-press; familiarity with the internet; knowledge of web design; willingness to work within existing design and to participate in ongoing design review; willingness to grow and learn and further develop skills; ability to handle pressure and meet tight deadlines; willingness to be a team player, self-motivated, and flexible.

Direct inquiries and applications to:

Ron Rempel, editor/manager, Canadian Mennonite
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Mennonite Central Committee (MCC) is seeking qualified applicants for the full-time position of

PROGRAM COORDINATOR

in Washington DC. Start date: June 2003. Qualifications include college degree or equivalent life experience, ability to utilize a variety of leadership styles; easy adaptability to varying needs and personalities of workers, skilled at organizing and prioritizing work, able to administer and coordinate worker placements; lead unit activities; provide logistical support; facilitate growth in the spiritual life of unit and each worker; ability to model and promote an anti-racist identity with the unit as well as the local community. As all MCC personnel, this person also needs to be a Christian, active church member and committed to nonviolent peacemaking. Contact:

Charmayne Brubaker, MCC
 Phone: (717) 859-1151; E-mail: edb@mcc.org

or your nearest MCC office for a copy of the job description and application form. Application review begins immediately.



MCC Canada seeks applications for the position of:

DIRECTOR OF COMMUNICATIONS
 in the Winnipeg, MB office.

The Director of Communications is responsible to the Executive Director for MCC Canada. He/she will give leadership and supervision to staff in the MCC Canada Communications Department. He/she is also responsible to communicate the work and values of MCC through various news media, and to monitor and respond to media perceptions of MCC Canada.

All MCC workers are expected to exhibit a commitment to: a personal Christian faith and discipleship; active church membership; and nonviolent peacemaking.

For more information contact:

Marsha Jones or Marilyn Funk in the MCC Canada office.
 Phone: (204) 261-6381
 E-mail: mgj@mennonitecc.ca or mrf@mennonitecc.ca

Woodland Christian High School invites applications for a

CHOIR DIRECTOR

for the 2003-2004 school year. The position includes choir directing, possibly as a separate contract or in conjunction with the teaching of other subjects.

Information about Woodland Christian High School is available on our website at www.woodland.on.ca

Please direct application and inquiries to:

Diane Stronks, Principal
Woodland Christian High School
 1058 Spitzig Road, RR 1 Breslau, ON N0B 1M0
 Phone: (519) 648-2114; Fax: (519) 648-3402
 E-mail: office@woodland.on.ca

**Bluffton College seeks applications for the position of
VOCATIONAL DEVELOPMENT SPECIALIST**

This person will work closely with the Director of Career Development and the Pathways Project to enhance vocational development programs on campus including one-to-one vocational counseling, frequent workshop presentations and career fairs development. This position is partially funded as part of a five-year grant through the Lilly Endowment's "Theological Exploration of Vocation" initiative. This is a full-time/12-month position. Masters in College Student Personnel is preferred plus previous career services experience. Review of applications begins immediately and continues until the appointment is made.

Send letter of application, resume, and three letters of reference to:

Don Schweingruber
Vice President and Dean of Student Life
Bluffton College, 280 W. College Ave.
Bluffton, OH 45817-1196

EOE. Members of under-represented groups are encouraged to apply.

**Willowgrove Primary School is currently looking for a full-time
PRIMARY TEACHER**

for September 2003. We are a small, private school which is affiliated with the Mennonite church. We offer a low student/teacher ratio, a caring atmosphere, and an extensive outdoor program. Our school is located on a beautiful farm just north of Markham.

Please submit resume by mail or fax by April 22nd to:

Willowgrove Primary School
11737 McCowan Rd
Stouffville, ON
L4A 7X5
Fax: (905) 640-5263
Attn: Rebecca Selling

**Bluffton College seeks applications for the position of
ASSOCIATE CAMPUS PASTOR**

This person will work closely with the campus pastor to attend to the spiritual needs and care of the campus-wide community. The Associate Campus Pastor will work closely with various student religious life groups on campus helping to provide leadership and instill vision for these organizations. Other duties will involve assisting with planning for a variety of worship settings, counseling students, and working with the church relations department in the coordination of off-campus ministry groups.

Applicants should have a committed faith in Jesus Christ and a love for college-age young adults. This is a full-time/12-month position. A Master of Divinity degree is required along with an appreciation for the Anabaptist-Mennonite peace church expression of the Christian faith. Ministry experience in the congregational setting or church-wide ministries is helpful. This position will be partially funded by the Lilly Endowment.

Send letter of application, resume, and three references to:

Don Schweingruber
Vice-President and Dean of Student Life
Bluffton College, 280 W. College Ave., Suite 1
Bluffton, OH 45817-1196

Applications should be received by April 20, 2003. Bluffton College reserves the right to fill the position at any time or keep the position open. People who bring gender, ethnic and cultural diversity are encouraged to apply.



CHIEF OPERATING OFFICER

Ten Thousand Villages, a non-profit fair trade organization, is seeking a positive, people-oriented, resilient, responsible and results-focused leader with interest and commitment to the Ten Thousand Villages mission to build organizational capacity and manage the operations of our growing retail-based organization.

Qualifications include but are not limited to: advanced business degree or equivalent; professional experience in organizational leadership and retail sales; understanding and experience in profit, non-profit and international settings. Persons who bring gender, ethnic and cultural diversity are encouraged to apply.

To apply send a letter of interest, resume and contact information for three professional references to:

Julia Wagler, Human Resources Manager,
Ten Thousand Villages, Box 500, Akron, PA 17501
Fax: (717) 859-2622; E-mail: jaw@villages-mcc.org

Visit tenthousandvillages.org for more information and to view the job description.

Working Together, Growing Together

MENNONITE SAVINGS AND CREDIT UNION

is a progressive faith-based financial institution with six full-service branches, serving more than 13,500 members of Mennonite, Amish, and Brethren in Christ churches across Ontario. MSCU manages an asset base of more than \$350 million.

Our Head Office is currently seeking a
Manager Accounting Services

This is a maternity leave contract position.

Reporting directly to the Controller, the successful incumbent will be responsible for:

- the accounting services area, and the supervision of accounting personnel
- ensuring timely and accurate reporting to management, government, Directors, and members on a daily, monthly, quarterly and annual basis
- preparation of monthly entries
- assisting with the risk management programs of the credit union

Qualifications will include:

- either completed or actively enrolled and pursuing the fourth level of the CGA course (or equivalent)
- a minimum of 2 to 3 years financial accounting experience
- a minimum of 2 years supervisory experience
- strong interpersonal skills
- strong computer skills, Windows, Office
- strong analytical, organization, and time management skills
- a sound understanding of computerized accounting packages
- an understanding and commitment to cooperative philosophy and values would be a definite asset

Interested persons should send their resume by April 15, 2003 to:

Pam McCartney, Human Resources Manager
Mennonite Savings and Credit Union
155 Frohisher Dr., Suite F120 • Waterloo, ON N2V 2E1
tel: (519)772-5228 or 1-888-672-6728 fax: (519)746-1045
email address: pmccartney@mscu.com



**Mennonite Savings
and Credit Union**
www.msccu.com

Kitchener	Milton
Waterloo	New Hamburg
Elmira	Leamington

Shalom breakfast and annual meeting

Waterloo, Ont.—Shalom Counselling Services Waterloo will hold a fundraising breakfast and annual meeting at Erb St. Mennonite Church here on May 3, from 8:30 to 11:00 a.m.

Speakers will be Ralph Lebold, Delphine Martin and Glenn Brubacher. To reserve a seat, call (519) 886-9690 by April 28.—Shalom release

Calendar

British Columbia

April 18-20: Graduation weekend at Columbia Bible College, Abbotsford.

April 26-27: Camp Squeah Paddle-a-thon. Call 1-800-380-2267.

April 27: B.C. Women in Mission Inspirational Day at

Emmanuel Mennonite Church, Abbotsford. Speaker: Marilyn Houser Hamm on prayer.

April 29: Columbia Bible College golf tournament.

May 10: Scrapbooking fundraiser at Peace Mennonite Church, hosted by Sherbrooke youth. Call (604) 327-3913 or e-mail: nickel@telus.net.

May 18: "Singing down life's road," Mennonite music for special occasions at Central Heights Church, Abbotsford, 3:00 p.m. Tickets from Mennonite Historical Society of B.C.

May 24: 50th anniversary of Menno Place (home/hospital) at Columbia Bible College, Abbotsford, 5:30 p.m.

June 5-7: First Nations and First Settlers in Fraser Valley conference at University College of the Fraser Valley.

June 6-7: LEAD conference and Mennonite Church B.C. annual sessions at Cedar Valley Mennonite Church, Mission.

Alberta

April 18: Edmonton Inter-Mennonite Good Friday service at Myer Horowitz Theatre, 10:30 a.m.

April 18: Calgary Inter-Mennonite Good Friday service at Foothills Alliance Church, 10:00 a.m. Contact Doug Klassen at (403) 289-7172.

April 26: Mennonite Historical Society of Alberta annual meeting at Mennonite Brethren Church, Gem, followed by fundraising banquet. Speakers: Jessie and Larry Kehler. Call (403) 378-4372.

May 2-3: Alberta Women in Mission annual meeting in Lethbridge. Speaker: Kathy Fast on "The hats we wear—celebrating our diversity." Call (403) 327-0629.

May 3-4: Young adult retreat at Camp Valaqua. Call Pam Bartel (403) 381-7078, e-mail: brother_love72@hotmail.com.

May 10: Work day at Camp Valaqua. Call (403) 637-2510.

May 24-25: Songfest at Bergthal Mennonite Church,

Didsbury. Mass choir conductor: David Regier Sawatzky.

June 7: Camp Valaqua Hike-a-thon. Call (403) 637-2510.

June 14: Open house at Camp Valaqua. Call (403) 637-2510.

June 20-21: MCC Relief Sale in Didsbury.

June 28-29: Springridge Mennonite Church 75th anniversary, Pincher Creek. Call (403) 627-4130, e-mail: ljanzen@telusplanet.net.

July 25-27: 100th anniversary celebrations of Northwest Mennonite Conference at West Zion Mennonite, Carstairs.

July 26-27: Bergthal Mennonite Church, Didsbury, 100th anniversary. Call (403) 337-2223 or 335-9421.

Saskatchewan

April 26: Mennonite Historical Society of Saskatchewan Artisans Day at Bethany Manor, 10:00 a.m. to 3:00 p.m.

May 2: Joint concert and fundraising banquet with Rosthern

Employment Opportunities

Rockway Mennonite Collegiate anticipates full and part time

TEACHING POSITIONS

in Science, Chemistry, English, French and Physical Education for the 2003-2004 school year. Interested applicants should forward questions / resumes:

c/o The Principal, Rockway Mennonite Collegiate
110 Deon Road, Kitchener, ON N2G 3C8
E-mail: principal@rockway.on.ca

Mennonite Church Eastern Canada invites applications for the position

MINISTER OF CHRISTIAN EDUCATION

Responsibilities: Serve as a minister on the MCEC Ministry Team working with special responsibilities in Christian education, worship and nurture.

Requirements: Congregational experience is an asset.

This is an interim, half-time position to begin September 1, 2003. Please direct applications (with resume and references), inquiries or nominations by April 30, 2003 to:

David Brubacher, Minister to Conference
Mennonite Church Eastern Canada
4489-4497 King St. E.,
Kitchener, ON N2P 2G2
Phone: (519) 650-3806
E-mail: david@mcec.on.ca

Community Fellowship Church, Newton, Manitoba is looking for a

LEAD PASTOR

We are a rural Mennonite Brethren multigenerational church of approximately 200, celebrating our 75th Anniversary.

We have a strong youth and music ministry.

We are seeking a pastor with strengths in: preaching/teaching, shepherding, discipleship and leadership equipping the church for outreach.

Please apply to:

Pastoral Search Committee
Community Fellowship Church
Box 1035 Newton, MB R0H 0X0

For rent

Retreat cottage for rent on the Little Mississippi River near Bancroft, Ontario. Wood stove, hydro, running hot and cold water, shower and flush toilet. Accessible year round. Ideal for fall or winter getaway. Call (519) 471-3309 or <kcdudge@skynet.ca>

Student Housing: Two bedrooms available in a residential area, near Wilfrid Laurier University or University of Waterloo. All utilities included. Available May 2003. Phone (519) 655-2141.

See also pages 36-37

Junior College and Canadian Mennonite University, Osler Mennonite Church.

May 4: Station Singers concert, Station Arts Centre, Rosthern, 3:00 p.m. and 8:00 p.m.

May 7: MEDA Breakfast at Grainfields, Saskatoon, 7:30 am.

May 11: Spring concert and art show at Rosthern Junior College, 2:30 p.m.

May 31: Prairie Falcon Motorcycle Rally for MCC.

June 4: MEDA Breakfast at Grainfields, Saskatoon, 7:30 am.

June 7: Youth Farm Ride-a-thon (horseback).

June 7: Shekinah Bike-a-thon.

June 8-10: Pastor's retreat at Shekinah with Ken Bechtel.

June 13-14: MCC Relief Sale in Saskatoon.

June 17-20: AMBS course with James Reimer.

June 19-22: Rosthern Junior College musical (19-21) and graduation (22).

Manitoba

April 20: Vespers worship at Canadian Mennonite University, 7:30 p.m.

April 26-27: Spring concert (26) and graduation (27), at Canadian Mennonite University.

May 1: Spring Concert, Winnipeg Mennonite Elementary School Bedson at Westwood Community Church, 7:00 p.m.

May 3: "Enlarging the circle," interchurch conference on disabilities at Covenant Christian Reform Church, Winnipeg. Call (204) 261-6381.

May 8: Spring Concert of Winnipeg Mennonite Elementary School Agassiz at Bethel Mennonite Church, 7:00 p.m.

May 9: Manitoba Women in Mission Enrichment Day at Morden Bergthaler Mennonite Church, 8:30 a.m. Speaker: Janet Plenert.

May 25: Celebration 2003 for MC Manitoba churches at Convention Centre, Winnipeg.

May 25: Concert with Faith and Life Male Choir and Women's Chorus at Bethel Mennonite, Winnipeg, 7:30 p.m.

May 26-28: Plus 55 Retreat at Camp Moose Lake with speaker Peter Wiebe.

May 30-June 1: Birding Retreat at Camp Moose Lake. Call (204) 896-1616.

June 2-4: Plus 55 Retreat at Camp Koinonia with Menno Janzen. Call (204) 896-1616.

June 8: Eden Foundation/Big Brothers Big Sisters Charity Golf Tournament, Winkler, 1:30 p.m. Call (204) 325-5355.

Ontario

April 13: Easter cantata, "The Wondrous Passion," at St. Catharines United Mennonite Church, 7:30 p.m.

April 14-17: MCC meat canning in Leamington.

April 16, 18: Pax Christi Chorale performs Bach's St. John Passion at Grace Church-on-the-Hill, Toronto, Wednesday 8:00 p.m., Sunday 3:00 p.m. Call (416) 494-7889.

April 21-25: MCC meat canning at University of Guelph. Contact Earl Martin (519) 664-2528.

April 25: Day of Quiet Prayer at Tavistock Mennonite Church.

April 25: Envirathon/Servathon at Rockway Mennonite Collegiate, Kitchener.

April 25: Banquet of K-W MEDA Chapter at Conrad Grebel University College, 7:00 p.m. with speaker Allan Sauder.

April 25-26: Engaged Workshop at Milverton Mennonite. Call (519) 656-2256.

April 25-26: Women's retreat at Hidden Acres with Beth Gray. Phone (519) 625-8602.

April 25, 26: Menno Singers and Mennonite Mass Choir perform Mendelssohn's Elijah at Benton St. Baptist Church, Kitchener, 8:00 p.m.

April 26: Women of MCEC Enrichment Day at Kitchener Mennonite Brethren Church, 10:15 a.m. to 3:30 p.m. Speaker: Wanda Roth Amstutz.

April 27: 40th anniversary at Listowel Mennonite, 10:30 a.m. and 2:00 p.m.

May 1: Biblical literacy evening at Danforth Mennonite Church, Toronto, 7:00 p.m. Thursdays to June 5.

May 3: Shalom Counselling breakfast and annual meeting at Erb St. Mennonite Church, Waterloo, 8:30 a.m. Reserve at

(519) 886-9690.

May 4: Inter-Mennonite Children's Choir concert at Breslau Mennonite, 3:00 p.m.

May 7, 8: Dinner theatre "James and the Giant Peach," at United Mennonite Educational Institute, Leamington.

May 10: Springfest at Niagara United Mennonite Church, 10:00 a.m.-2:00 p.m.

May 12 or 13: Seniors' retreat at Hidden Acres with Werner Packull and Gerald Good.

May 15: MEDA breakfast at Stone Crock, St. Jacobs, with Steve Rannekleiv, 7:30 a.m.

May 16-19: Alumni Weekend at Fraser Lake Camp.

May 21: Day of Quiet Prayer at Blenheim Retreat Centre.

May 25: Spring concert at

United Mennonite Educational Institute, Leamington.

May 27-30: Quilts for the World at St. Jacobs Mennonite.

May 31: Ontario Mennonite Relief Sale, New Hamburg.

June 7: Mennonite Community Sale in Leamington.

June 15: Jubilee homecoming at North Leamington United Mennonite Church.

June 21: Day of Quiet Prayer at Valleyview, London.

June 21: Graduation at UMEL, Leamington.

June 21: Graduation at Rockway Mennonite Collegiate.

June 28: Aylmer Auction for Relief at Aylmer Fairgrounds.

July 9-13: Mennonite Church Canada assembly at Brock University, St. Catharines.

Subscriber services Mennonite

How to subscribe:

1. Individuals who are part of Mennonite Church Canada or one of its five area conferences can ask to be placed on their congregation's group subscription list. The subscription is paid by the conferences.
2. Others who wish to order a subscription can use this form. See contact information below.
Rates: \$31.00 for one year (includes \$2.03 GST); \$50.00 (Can.) to U.S.; \$69.50 (Can.) for overseas.

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2. Subscription changes are not considered Transitions notices. (Please send Transitions to the editor.)
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Contact information:

Canadian Mennonite, 490 Dutton Drive, Unit C5, Waterloo, Ontario N2L 6H7
Phone: (519) 884-3810 Toll-free: 1-800-378-2524 ext.221
Fax: (519) 884-3331 E-mail: circul@canadianmennonite.org

An ecumenical prayer vigil



Prayer for peace

**Lord, all powerful God and Prince of Peace,
we beseech you, hear the prayers
of those who are gathered
in your name.**

**We come here today affirming our faith in you,
who are our shepherd, rich in mercy and compassion;
for you do not delight in the destruction of your creation,
but seek to uphold the noble image of humankind
which your hands have fashioned.**

**We implore you now to inspire good things
in the hearts of those who desire conflict and strife.
Shower tranquility, peace and reconciliation
in a world troubled and grieved
by the evidence of instability and war.**

**We ask this in Jesus' Name through the power of the Holy Spirit,
one God now and always.**

Amen.

Prayer spoken by Catholic bishop John Boissonneau at the ecumenical peace vigil in Toronto on March 22. The service included Mennonite participants. See page 21.

The recessional at the ecumenical vigil in Toronto.